

# 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. 48

Independence, Missouri, September 1971

No. 9

## *A Last Call*

By

Kenneth J. Smith

— ☆ —

Listen My people and you shall hear  
Tales of discouragement far and near.  
Of men in commotion striving without fear  
To bring to destruction My Gospel so dear.

Led by Satan to struggle in vain  
To bring a rebellion of spirit and pain,  
Teaching for doctrine division and doubt  
Brought by desire to turn you about.

Welding each link of the chain of delusion  
With stories of sorrow, failure, and confusion.  
To bring about success in passing their goal,  
Of influence and control o'er matters of your soul.

But up to the task, the finish of My work,  
Time is the element and you must not shirk;  
**Hope** is the light that beckons afar,  
**Faith** is the bulwork of knowledge, a star.

Your numbers are few; yet some are untrue  
Soon I shall bring in the closing view  
When men shall reap the fruit of their error,  
And fall in the fog of doubt and despair.

So up to your stations and beckon aright;  
Those less fortunate who struggle in the night,  
To plow the straight furrow in life's rugged road,  
And falter and stumble under the load.

Put on the armour of honor so plain,  
Of service and labor, and Vineyard proclaim.  
Throw off the cloak of power, that's rife,  
Of domination, malice, back-biting and strife.

Arise to the level of My Gospel, if heeded  
Brings healing of spirit and body that's needed;  
Prepare Me a people delightful and true;  
To meet at My coming, **this call is to you.**

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# Zion's Advocate

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

EDITOR

Harvey E. Seibel, 9800 E. 32nd. St., Independence, Missouri 64052

ASSOCIATE EDITORS

Arthur G. Smith, Box 395, R. R. D. #5, Swanton, Ohio 43558.  
Lovita M. Seibel, 1200 West Maple, Independence, Missouri 64050  
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: Subscription rates to members paid from  
general funds. In bundles of twelve or more for missionary purposes,  
\$1.00. Non-member rates one year \$1.50. Canadian and all foreign  
rates, \$1.75.

Send all donations for the Temple Fund, the Storehouse, Conse-  
crations, Tithes, Offerings, and Subscriptions for the Advocate to:  
Church of Christ (Temple Lot), Box 472, Independence, Missouri 64051.

Secretary, Council of Apostles, Archie F. Bell, 802 South McCoy,  
Independence, Missouri 64050.

Secretary, Council of Bishops, Nicholas F. Denham, 4116 South  
Cottage, Independence, Missouri 64055.

General Church Secretary, James A. Hedrick, 3507 South Crane,  
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## SANDY GROUND

### EDITORIAL . . . .

“. . . wo unto all those who tremble, and are angry  
because of the truth of God. For behold, he that is  
built upon the rock, receiveth it with gladness: and he  
that is built upon a sandy foundation, trembleth, lest he  
shall fall” (2 Nephi 12:33-34).

According to the scriptures there are two founda-  
tions upon which a man may build, and depending upon  
which he is founded he either stands or falls. Further,  
we can see that the key by which we may determine  
whereon we stand is all in the manner of how we hear  
the word of God.

If we hear the word with joy we can be sure we  
are founded upon the Rock. But if we find that we are  
not happy with those words we have need of repentance  
because we are not based on that Rock. Again, if we  
are founded upon the Rock of Christ (not revelation as  
some would have us to believe) we will not be angry  
at His words.

This brings us to another angle. It is easy to defend  
the truth but difficult to back up a falsehood. We  
should therefore take stock of our attitude when dis-  
cussing points of doctrine with our brother. The Bible  
says, “Prove all things; hold fast that which is good”  
(I Thessalonians 5:21). It also says, “But sanctify the  
Lord God in your hearts: and be ready always to give  
an answer to every man that asketh you a reason of the  
hope that is in you with meekness and fear” (I Peter  
3:15).

Can we therefore give a calm and reasonable proof  
of our position or stand as based upon Scripture?  
If so, we do well. But, if we must resort to anger or  
become emotionally wrought up to prove a point, could  
it be because we are defending a falsehood, or an  
interpretation which can not be easily substantiated  
from the Scriptures? If we anger because of the truth  
of God we are built upon a sandy foundation. We should  
therefore beware of that which we are attempting to  
defend lest we be found to be fighting against God.

“For verily, verily I say unto you, He that hath the  
spirit of contention, is not of me, but is of the Devil,  
who is the father of contention, and he stirreth up  
the hearts of men to contend with anger one with an-  
other” (3 Nephi 5:30).

There is no need for anger when we are in the  
defense of truth. But if our position is untenable and  
not well founded in truth, yet nevertheless we insist  
upon the defense of it, we may soon find ourselves giv-  
ing vent to our emotions. If this be the case, we had  
better take stock of our stand and give some serious  
consideration to that of our brother in the light of God's  
word. We cannot and should not be adherents to blind  
faith. Ours is a reasoned faith and must always be so  
if we are to please God.

Paul, Alma and Ammon are all excellent examples  
of people who fought against God while thinking they  
were doing God's service (particularly Paul). They all

resorted to anger and violence to gain their ends, demonstrating again the difficulty in defending a falsehood. This is brought out rather pointedly in Acts 3:5. "And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks." It is hard to kick against the pricks when one is founded upon a sandy foundation. How different it is when we base ourselves upon the sure word of God, the Solid Rock Foundation of Christ. Jesus says, "Take upon ye my yoke, for my burden is light."

Referring again to our opening Scripture it is plain that the manner in which we receive the truth depends upon the foundation upon which we may have established ourselves. Our soul's foundation will reflect in our attitudes toward God. If we love righteousness, we will receive the words of righteousness with gladness. If not, such words will be an offense to us. We shall either attempt to interpret them to suit our purposes or perhaps ignore them altogether.

Laman and Lemuel are a good case in point. "And ye have murmured because he hath been plain unto you. Ye say that he hath used sharpness; ye say that he hath been angry with you. But behold, his sharpness was the sharpness of the power of the word of God, which was in him; And that which ye call anger, was the truth, according to that which is in God, which he could not restrain, manifesting boldly concerning your iniquities" (2 Nephi 1:46-49).

Because of the foundation upon which they were built they found the words of Nephi distressing to them. They were as the Apostle John stated in John 3:19-21. "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

In 2 Nephi 15:5-6 we read these words, "And the words which I have written in weakness, will he make strong unto them; for it persuadeth them to do good; it maketh known unto them of their fathers; and it speaketh of Jesus, and persuadeth them to believe in him, and to endure to the end, which is life eternal. And it speaketh harsh against sin, according to the plainness of the truth; wherefore, no man will be angry at the words which I have written, save he shall be of the spirit of the devil."

This is the same word which divides the sheep from the goats. If a man becomes angry because of the words of God it is because he is of the spirit of the devil. Christ says, "And he that will hear my voice, shall be my sheep; and him shall ye receive into the church" (Mosiah 11:127). And again, "Behold, I say unto you, that the good shepherd doth call you; yea, and in his own name he doth call you, which is the name of Christ; And if ye will not hearken unto the voice of the good shepherd, to the name by which ye are called, behold,

ye are not the sheep of the good shepherd. And now if ye are not the sheep of good shepherd, of what fold are ye? Behold, I say unto you, that the devil is your shepherd, and ye are of his fold; now who can deny this?" (Alma 3:62-65). "For, how knoweth a man the master whom he has not served, and who is a stranger unto him, and is far from the thoughts and intents of his heart?" (Mosiah 3:17).

The Bible is also plain on this score. In John 10:3-5 we read the following, ". . . and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers."

There should be no doubt in our minds as to the intent here. If we truly belong to Christ we will hear His words for we will not follow after strange words or the words of strangers. Neither will we become angry at the words of our Master for our foundation will be upon the Rock, not upon some sandy foundation. Moreover our position will be defensible and our hope assured.

In conclusion there are two admonishments we should take to heart. The first is found in 3 Nephi 5:40 and Moroni 8:11. "And again I say unto you, Ye must repent, and be baptized in my name, AND BECOME AS A LITTLE CHILD, or ye can in no wise inherit the kingdom of God" (3 Nephi 5:40). ". . . Yea, teach parents that they must repent and be baptized, AND HUMBLE THEMSELVES AS THEIR LITTLE CHILDREN, and they shall all be saved with their little children" (Moroni 8:11).

The second is found in Mark 4:24 and Luke 8:18. "And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given. For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath" (Mark 4:24). Again, "Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have" (Luke 8:18).

The thought has often been expressed that this act of becoming as a little child involves putting our trust in God, a complete surrender to him with that same childlike faith that a little child has for his parents. While this is true there is something further implied. In expressing such a faith in God we believe implicitly, without reservations, all that he says to us. And we do so without personal ingenuity. We simply accept His word for what it says. This being the case, we have no cause for elaborate and ingenious interpretations as regards His salvation towards us and His revelation of Himself. It takes an adult to complicate matters and to supplant the plain teachings of His beautiful word with ill-conceived notions which are not in accordance with divine truth.

A child, on the other hand, takes the plain and simple truths of the word for what they say. A child does not try to theorize to make the Scripture fit some preconceived notion. For example, a child in reading the clear statement, that Jesus was sent from the Father to save mankind, is naturally going to think of the Father and Son in terms of two loving divine beings, one of whom came from heaven to save men.

Our becoming as a little child must, therefore, necessarily involve a change in our attitude towards His word. It is no longer one of human intellectualism. It is one of accepting simply and plainly every word which proceeds from the mouth of God, seasoned with the Spirit of God.

No wonder we are admonished to be careful how we hear. If we are not satisfied with the plain truths of God's word we shall lose even that which we may already have. How much better to accept God and His word literally. In this way we shall be able to grow in grace and truth until we shall come to the perfect day when our knowledge shall be made complete.

Harvey E. Seibel

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## BAPTISMS

Paula Lynnette Case, the daughter of Leslie and Irene Case of Kansas City, Missouri, was baptized by her father, Elder Leslie Case and received the laying on of hands by her grandfathers, Elders James M. Case and Harvey J. Bell April 11, 1971 at Independence, Missouri. She was received by the Temple Lot Local.

James Daniel Hedrick, the son of James and Caroline Hedrick of Independence, Missouri, was baptized by his grandfather, Elder Harvey J. Bell and James M. Case April 11, 1971 at Independence, Missouri. He was received by the Temple Lot Local.

Edward Lee Majors of Noel, Missouri was baptized by Priest Donald O. Hitt and received the laying on of hands by Elders James M. Case and Howard Leighton-Floyd at Noel, Missouri May 9, 1971. He was received by the Noel, Missouri Local.

Caroline Connie Winegar, the wife of Donald Winegar of Lake George, Minnesota, was baptized by Elder Arlo Gould and received the laying on of hands by Elders Byron Wentworth and Arlo Gould May 16, 1971 at Bemidji, Minnesota. Sister Winegar was received by the Bemidji Local.

Kenneth Laughlin Shaw, the son of Alvah James and Vieve Lorraine Shaw of Thornton, Colorado, was baptized by his father, Elder A. James Shaw, and received the laying on of hands by Elders Don McIndoo and A. James Shaw June 15, 1970 at Grand Junction, Colorado. He was received by the Denver, Colorado Local.

Robert Steven DeWaele, the son of Raymond Henry and Helen Marie DeWaele of Crescent, Iowa, was baptized and received the laying on of hands by Apostle Robert H. Jensen June 19, 1971 at Council Bluffs, Iowa.

He was received by the Council Bluffs and McClelland, Iowa Local.

Jimmie Junior and Margaret Louise Gill and their daughter, Susan Margaret of Independence, Missouri were baptized by Apostle Clarence L. Wheaton June 24, 1971. Apostle Wheaton, Elders James M. Case, and Richard A. Wheaton officiated in the confirmations. The Gill family was received by the Temple Lot Local.

Ronald William Temple of Belton, Missouri was baptized by Elder Nicholas F. Denham and received the laying on of hands by Apostles William F. Anderson and Clarence L. Wheaton July 11, 1971. Brother Temple was received by the East Independence, Missouri Local.

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## BLESSINGS

John David Magnuson, son of Don Lee and Vicki Lynn Magnuson of Racine, Wisconsin, was blessed by Elder Ray W. Hunholz May 2, 1971 at Wauwatosa, Wisconsin.

Aimee Luv Brockman, the daughter of Isaac, Jr. and Diane Brockman of Sparta, Wisconsin, was blessed by her grandfather, Elder Isaac Brockman assisted by Elder Frank Knapp May 23, 1971.

Daniel Leonard Carroll, son of Marvin and Hellen Carroll of Hayden, Colorado, was blessed by Apostle Marvin E. Ely and Elder Harvey J. Bell at Grand Junction, Colorado June 6, 1971.

David Benjamin Gill, the son of Jimmie and Margaret Gill of Independence, Missouri, was blessed by Elders C. Leroy Wheaton and Nicholas F. Denham June 24, 1971.

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## A TESTIMONY

Dear Saints:

I want to express my faith in the Lord and tell my brothers and sisters in the church of an experience which I had recently.

We lost our mother ten years ago. She taught us to have faith. Most of the time we were isolated and have been since 1926. I have not had good health for over a year, and have been in the hospital several times. I am a diabetic and have a hiatal hernia. I also have low blood pressure and hardening of the arteries. I dreamed of my mother and saw her come to my back door in a big black car. On her arm was a large black purse. It was the one I had given her fifteen years ago. But it was empty. It was impressed on my mind that my mother had very little money. When I woke up I cried for Leon and Francis. I knew that Leon was in Yucatan and Francis was in Arizona. So they could not come. I had not seen brother Wheaton in several years. I did not know where he was. I had not slept much so the doctor gave me a shot to make me rest. Then my sister-in-law phoned to inquire if I needed anything from my home. I told her what to bring and she went

to my home and while there the phone rang and she answered it. It was Brother Wheaton calling. He said he was worried about me and felt that I was sick and needed him. He said his suitcase was packed and he and Angela would come if I wanted them to. They came and stayed at my home. They had not been in the house thirty minutes until my husband came in and said, "Brother Wheaton, I want you to baptize me this time while you are here." Brother Wheaton phoned and told me he was going to baptize Will, which he did. I kept right on getting worse all day and was administered to several times. At one o'clock that night my son phoned to them and told them to come at once. I was unconscious when they got there and did not know that Brother Wheaton administered to me. But I saw Angela faintly. I thought I had hold of my grandson's hand. He had lived with me since he was nine years old. I had raised him in the church. I said, "I am going to be all right now." On Sunday, I came home and we had a sacrament service and Will was confirmed. Our son's baby was blessed also. That night Brother Wheaton showed some slides which were very interesting. It was a wonderful day. I hope this experience will help some who read of it to have greater faith. Especially those who are isolated. I feel that if we would pay our tithes the purse would not be empty, and many others might have an opportunity to hear the Restoration message. I know that God does hear and answer prayers. May God bless all of His saints and help us to walk more humbly before Him and be more faithful to our duties and obligations.

Sister Marion Martin

## OBITUARY

Floyd P. Conway, 74, of Grant Township, Buckley, Michigan passed away August 6, 1971 at Grand Traverse Medical Facility following a short sickness.

Mr. Conway was of this life 74 years, 8 months and 25 days, a good father and husband, and a man who acquired friends easily.

He was the beloved husband of Sister Nellie (Harsen) Conway, they having been so united since October 7, 1922.

He served his country in the First World War and was a member of World War I Army Barracks No. 403 of Traverse City, Michigan.

He leaves to mourn his passing besides his widow, three sons, Nelson P., Ronald F., and Martin D., all of Buckley, Michigan; four daughters, Mrs. Alvera Nowilosky, and Mrs. Bernita Nelanson of Flint, Michigan, Mrs. Dolores Hort of Lampano Beach, Florida, and Mrs. Rosanne Berry of Buckley, Michigan. Also 14 grandchildren, and 7 great grandchildren; two sisters, Mrs. Edith King of Pontiac, Michigan and Mrs. Ethel Peters of Traverse City, Michigan; other relatives and a host of friends. One son, Terry Lee preceded him in death.

Funeral services were held at 2:00 P. M., August 9th, 1971 at the Smith Funeral Home in Kingsley, Michigan. Apostle Don W. Housknecht of the Church of Christ officiated. Burial was in the Cornell Cemetery, Grant Township. Military services were conducted the Paradise Post 436 of Kingsley.

## A REQUEST

15200 Poplar Ave.  
Southgate, Michigan 48195  
August 5, 1971

This request I make in behalf of my companion Louise. She is in need of the prayers of the Saints. Sister Grzincic has had back trouble for a number of months. Administration has helped to ease the discomfort. We make this plea, that she be remembered in your prayers wherein she may be blessed through the hand of our Lord and Master as His hand is not stilled in making possible a complete healing if it so be His will.

Elder Grzincic and Family

## THE END OF THE ROAD

See that sign posted there by the wayside?  
It marks the trail to Life's narrow way.  
Love thy God, and thy neighbor as thyself.  
Turning not, you kept on life's broad way.

You, by shunning the love of your Maker  
Lightly side-stepped the gold bearing lode.  
Having rung from life only vain pleasures  
Have you thought of the end of the road?

There were some who fell by the wayside.  
Did you stop, that you might be of help?  
Let some other take time, I am busy,  
I will miss some of life if I help.

Did you know while you shrank from your duty  
There were others who suffered the goad?  
When you sowed your wild oats in the gutter  
Did you think of the end of the road?

The sign just ahead warns of danger.  
Life is waning, now coming is dusk.  
Yet you fritter your time, shun your privilege,  
And have traded the grain for the husk.

Just to think, while you played by the wayside,  
It was Christ who has carried your load.  
Do you know what will be there to greet you  
When you come to the end of the Road?

Charles E. Cottrill

## ORIGINAL ARTICLES

NOTE: We solicit articles for this department written in an affirmative manner. An affirmative article is one in which a belief, or an opinion, is expressed, and evidences presented to support that belief.

CONTRIBUTIONS ARE THE OPINION OF THE AUTHOR AND DO NOT NECESSARILY REFLECT THE TEACHINGS OF THE CHURCH OR THE OPINIONS OF THE EDITORIAL STAFF.

### A LAND WHICH IS CHOICE ABOVE ALL OTHERS

By Rupert J. Fletcher

Where is the choice land that is spoken of in the Book of Ether, which is a part of the Book of Mormon? What advantage would it be to us to know where this land is located, and how does it affect our future?

In reading the Book of Ether we find that at the time of the confounding of the languages of the people when they built the Tower of Babel, there were a few people who retained their original language. This group of people was led by a man named Jared, and because of this, they were referred to as the Jaredites. Jared had a brother, who was a man of great faith, and as he had the gift of revelation he was able to commune with God. Through this means they were guided in all of their journeys for many years to come.

God promised to lead them to a choice land above all other lands if they would serve Him. I do not feel that the route they travelled in getting to this choice land is of any great importance. The important thing to know is; did they find this land, and where is it in relation to where we now live?

There is ample proof in the Book of Mormon to identify the location of this choice country. All who are familiar with the Restoration belief know about the visitation of the Angel Moroni to the Prophet Joseph Smith when he revealed to Joseph the location of the metal plates which contained the history of two great nations that had lived in North and South America. The first nation was the Jaredites and the second was known as the Nephites, who came to this land from Jerusalem, six hundred years before Christ. Over a period of years the Nephites were divided into two groups; the Nephites and Lamanites. The Nephite nation was finally completely destroyed through wars with the Lamanites. This left the Lamanites, who remained and multiplied throughout North and South America. The American Indian is a descendant of the Lamanites and because of the coming forth of the Book of Mormon, we have a knowledge of the origin of this race of people whom Columbus found in 1492.

In reading the history of the Jaredites, I have found no evidence of their ever having lived in South America. To locate the land where the Lord led the Jaredites, let us read Ether 1:1, which dismisses any doubt as to where this choice land is: "And now I, Moroni, proceed to give an account of those ancient inhabitants who were destroyed by the hand of the Lord upon the face of this north country." From this we know that North America was the choice land promised to them. However, we must not stop at this point for there is more to the story

as we search through the remainder of the Book of Mormon.

Let us here observe that Moroni, who wrote the book of Ether, was the last writer to contribute to the Book of Mormon, and he lived until 420 years after Christ; having lived to see the entire destruction of his own people, the Nephites. Now Moroni had access to all of the records of both the Nephites and the Jaredites, the two nations having both lived in North America. Because of this he knew the locations of the different parts of the land as they were called. The two nations had separate names for the same places. For instance, the hill which the Nephites called Cumorah, was called by the Jaredites, Ramah. Ether was the last one of the Jaredites and he lived to see the complete destruction of his people. He hid up the records in a way that the Nephites found them and they remained in their possession until they were hid up by Mormon in the Hill Cumorah.

It is the belief of some that the Nephites landed on the west coast of South America and that the general activities took place in Central and South America. This we will observe later on. We know that the Hill Cumorah, where the plates were hid up, is located near Palmyra, New York. This was the hill that was pointed out by the Angel Moroni.

We find in the first chapter of Mormon, that Am-moron entrusted to Mormon, all the plates containing the records which had been handed down since Lehi's day, and that were kept in a hill called Shim. When the Lamanites began to overrun the land, Mormon took up all of the records from the Hill Shim and carried them with him for about nineteen years. All of this time they were at war with the Lamanites and were being pushed farther and farther from Hill Shim. (As I see this movement from west toward the east, I believe the Hill Shim was west of the Hill Cumorah.) The Lamanites kept pursuing the Nephites until they came into the Land of Cumorah.

At this time Mormon asked the King of the Lamanites for permission to gather all of his people (the Nephites) into one body that they might fight the Lamanites for the last time. The King agreed to the offer and the Nephites pitched their tents around the Hill Cumorah, in the land of Cumorah. There they stayed for a few years until all the Nephites had gathered in one body.

Next we find that Mormon, fearing that the Lamanites might beat them in battle, took all of the records which had been entrusted to him (except a few which he carried with him to finish his record) and hid them in Hill of Cumorah. Mormon describes the Land of Cumorah as being a land of many waters, rivers and fountains. The Land of Cumorah could have covered

quite an area, and when we look at the map, which includes the Hill Cumorah, we will find that his description fits that part of the State of New York.

When we read the sixth chapter of Ether, verse 83, we find another reference to the same hill. "And it came to pass that the army of Coriantumr did pitch their tents by the Hill Ramah; and it was that same hill where my father Mormon did hide up the records unto the Lord which were sacred."

Another reference concerning these two hills is found in Ether, chapter four, verses three and four: "And the Lord warned Omer in a dream that he should depart out of the land; wherefore Omer departed out of the land with his family and travelled for many days, and came over by the hill of Shim, and came over by the place where the Nephites were destroyed, and from thence eastward, and came to a place which was called Ablom by the sea-shore, and there he pitched his tent. . . ." Now this Omer spoken of was a Jaredite and he was fleeing from captivity; perhaps from what is now known as the western United States or Canada. We must never lose sight of the fact that the Jaredites lived in the north country which included New York State. When Omer traveled eastward from the Hill Cumorah, the sea-shore he came to must have been that of the Atlantic Ocean.

And now in passing let us notice that after those hundreds of years that the Nephites had inhabited this western hemisphere, they had all collected in the State of New York to make their last stand: for we are plainly told by Mormon and his son, Moroni, that every remaining Nephite met their death at the Hill Cumorah. If the Nephites had ever lived in South America it is very evident they had migrated to the United States of America before they made their last stand.

Having fully established where the land was that God had let the Jaredites to, let us search further into the Scriptures and see if we can pinpoint the exact location of the land that is choicest of them all.

Where was the Land Bountiful when Christ appeared to the Nephites as they were gathered around their temple?

I believe there is proof that he appeared to them in the north country, because of the things he prophesied would take place. He told of the blessings of the future, as did all the other prophets who wrote in the Book of Mormon. They all speak of the gospel being restored again in the latter days to a Gentile nation, and through these Gentiles the gospel will be preached to both the Lamanites and the Jews.

The Prophet Ether speaks of a New Jerusalem to be built upon this land. Please remember—Ether lived upon this choice land.

Christ also speaks of the New Jerusalem that is to be built upon this land; the land the Gentiles will occupy in the latter days. "Wherefore the promises of the Lord are great unto the Gentiles, for he hath spoken it, and who can dispute? But behold, this land, saith

God, shall be a land of thine inheritance; and the Gentiles shall be blessed upon the land. And this land shall be a land of liberty unto the Gentiles: and there shall be no kings upon the land, who shall raise up unto the Gentiles. And I will fortify this land against all other nations; And he that fighteth against Zion, shall perish, saith God; for he that raiseth up a king against me, shall perish" (2 Nephi 7:16-20).

Where is this Gentile nation to whom these great promises were made?

Perhaps the answer to the question of how the Nephites were in the north country at the time of Christ's visit, after his resurrection, can be found in the thirtieth chapter of the Book of Alma. Here we find the story of how the Nephites built many ships, and that thousands of them moved up the Pacific coast into the north country. It is no surprise that after they found out the difference in the soil and climate of the two locations that they would choose the United States and Canada in preference to South America.

We will now look at the many countries and governments in the two Americas, and observe how many are Gentile nations that are not ruled by a king or a dictator; a land of liberty, blessed with the form of government that guarantees each citizen a voice in the way his government is to be run. How many did you find? My answer is, just one, the United States of America.

In the Book of Mormon we find dozens of places that tell us of how the Gentile nation will be blessed in the latter days, that in this country will be the central gathering place for God's people, and that it will become a holy nation vested with the power from heaven. It will be the place of the New Jerusalem, wherein will be gathered the honest out of every nation under heaven. The promises made to this nation are not a small thing for it is the story of the bride making ready to meet the bridegroom at his coming.

Now after the testimony of Jesus Christ, Nephi and the prophet Ether, concerning the location of this choice land, let us turn to latter day revelation to see if this goodly land has been revealed.

First of all we find that in answer to the prayer of Joseph Smith, as he knelt in the grove near this home, that his prayer was answered in person by the Father in Heaven and his Son Jesus Christ. Next came the Angel Moroni, the same Moroni who had lived upon this land and had hid up the sacred records in the Hill Cumorah. Then came John the Baptist, Peter, James and John, plus many more, all in their own order to deliver again to men on the earth those things which were necessary for the salvation of mankind, that had been lost from the earth.

Many proofs can be found confirming the fact that this is the Gentile nation spoken of regarding the latter days, but I will mention only a few. After all this evidence could anyone doubt as to where the nation is today? Surely God the Father and His Son Jesus Christ

knew what they were doing when they appeared to the young prophet in New York State.

In Section 57 of Doctrine and Covenants, we are told: "Wherefore this is the land of promise, and the place for the city of Zion." Then in Section 83, the Lord tells us exactly where the New Jerusalem will commence to build up; "even at the place of the temple," here in Independence, Missouri. It is to be built by the gathering of the saints. Now the temple has not been built, nor even started, which means the saints have not been gathered.

We know that the Jaredites and the Nephites lived upon this land that is now inhabited by the Gentiles. Those nations were once a highly favored people of the Lord; but both nations forgot their God and finally all died in the same area of America. They were no longer entitled to the blessings of peace on account of their sins and transgressions. The same thing would be the lot of this nation we now live in, were it not for the promises which God has made of building a Zion through the people who desire to do good.

This nation will become holy and will be given power over wickedness, for they will be living to the same plan the Nephites lived to after Christ came to them. When he appeared to them after his resurrection, he expounded all of their scriptures and told them how to set up a temporal plan which would make them equal in their earthly possessions, that they might be equal in spiritual blessings. They were blessed with the gifts of healing, and casting out of devils, and all the other spiritual gifts that the church should have.

Just stop and think for a moment what this would mean to society, if all the sick and afflicted were suddenly healed of all their troubles, both physical and mental; like the man at the tombs after Christ had cast out the legion of devils.

The promise is that this nation will become a righteous nation and they will live this perfect law of consecration upon this land. No other nation can take over our government, for the God in heaven has made that promise. Were it not for this unconditional promise this nation would soon come to an end like the other two civilizations who lived and lost upon this land.

Last of all let me say, we know where the choice land above all other lands upon the earth is located. It is a choice and beautiful land, with the promise of a place of safety and a city of refuge, that the saints of God may escape the judgments passing over the earth.

As we view world conditions in our day, it is encouraging to remember what God told Enoch; that in the latter days he would have a Zion upon the earth before his coming. This is the only hope left for the human, a bright spot through the dark clouds.

(Note: All scripture references taken from R.L.D.S. publications.)

"And above all things have fervent charity among yourselves: for charity shall cover a multitude of sins" (I Peter 4:8).

## THE LORD'S FLOCK

By Emil Heeb

When we consult a dictionary to get the definition of the word "flock," we find it tells us something like this: "A group of certain animals, as goats, sheep, or birds feeding together." Webster evidently did not consider the flock of which Jesus spoke, "the little flock," nor the many other flocks (religions) that are not shepherded by Christ, nor of those that He called to feed them, but are fed by hirelings. Jesus said "The hireling fleeth, because he is an hireling, and careth not for the sheep" (John 10:13).

There is but one true shepherd, Christ. His flock is composed of those that follow none other than Him. They are the ones that search the scriptures for His teaching carefully, and in them they find pasture. Peter told the elders, "Feed the flock of God which is among you, taking the oversight thereof" (I Peter 5:2). "And when the chief shepherd shall appear, he shall receive a crown of glory that fadeth not away" (I Peter 5:4).

On the other hand there are many flocks called by different names that are taught by teachers that are not called by the Master. These sheep drink of wells that do not contain the living waters of the gospel of Christ. Yet some believe that all these strange groups together make up Christianity—the body of Christ. But this is far from being the truth. They think one can just throw a blanket over all these different systems and isms of religion and call it Christianity. But that does not make it so. Let us look a little closer at this problem.

If that were all that is necessary, Christ would have done that in the first place in Jerusalem. He was surrounded by many religions that believed in the same God, as do the many so-called Christian religions today. And each of them claimed to be the true and right one.

However, Jesus ignored them all. He quietly set up His own organization, appointed his officers, and gave them power according to the work which He called them. We read in Acts 13:2, ". . . Separate me Barnabas and Saul for the work whereunto I have called them."

While the desires and intentions of those other religions were well meant, Jesus knew their errors and shortcomings. Some of them He not only ignored, but violently rebuked as evil, turning people from the truth rather than to the Lord. "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than yourselves" (Matthew 23:15).

Paul, the Apostle, called the converts of his ministry the flock that sustained him. They were the followers of the good shepherd, Christ. For we read, ". . . who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?" (I Corinthians 9:7).

Shortly before his passion, Jesus quoted a passage of scripture saying, "All ye shall be offended because of me this night: For it is written, I will smite the shep-



herd, and the sheep of the flock shall be scattered abroad" (Matthew 26:31).

The flock of which the prophet spoke did not include the Scribes, Pharisees, Sadducees, nor any other denomination or people that followed other shepherds. So in the fulfillment of the prophecy, those that followed other shepherds and were called by other names, were not of the flock that was scattered.

Now, the Lord is the same yesterday, today, and forever, as it is written in Hebrews 13:8. He must of necessity be the same today. Other flocks (religions) having shepherds teaching other doctrines than those taught by Christ, cannot be a part of true Christianity (speaking of organizations, not of individuals. For the Lord knows the heart of every individual and leads out of all religions those who are without prejudice searching for the teachings of Jesus Christ, to follow Him and none other.

Christ's flock has indeed been scattered, and was in apostasy for many centuries. Much of the Gospel has become lost; for this reason the various flocks were powerless to rule the nations as they were supposed to do.

Christ promised to build His church, saying, ". . . I will build my church; and the gates of hell shall not prevail against it" (Matthew 16:18). This promise has not been fulfilled in the New Testament time. The church had apostatized and false doctrines crept in. The gates of hell did prevail against it.

In these latter days the Lord restored again that which had been lost. He sent an angel from heaven and called a prophet to be the instrument in His hands to do this work. Again, ignoring all the other flocks, He set his church in order on the same principles of the Gospel. Also He called into service the same officers, endowed them with gifts and blessings and powers to function as the apostles did in Jerusalem. These powers will increase in the church according to the faithfulness of the flock.

Dear reader, will you not search for Christ's restored church and become a sheep of Christ's flock?—one of the few that Christ will call out from the maze of religions, into His own restored and completed church?

Jesus said, "Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matthew 7:14).

## WHICH PATH?

(A Reprint from August 1963 Advocate)

The Apostle Paul, in foretelling the last days, said, "For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy. . . ." Never, since before the great flood, in early Biblical times, have people lived up to this prophecy so well as they do today.

Teenagers of the present are living in a new era of belligerence and wickedness. Thus, they have an im-

mense problem to cope with; that of deciding whether to follow the path of juvenile delinquency or juvenile decency. Much of the answer to this problem rests upon the shoulders of the parents.

A teenager who has a happy, but unspoiled home life has a much better chance of turning into a decent, respectable citizen, than a child who lives in a home torn apart by arguments, drinking, and various other forms of turmoil.

A father who spares the rod, hates his child," is a very true adage, as a parent who never reprimands his child for anything, evidently doesn't care what he does. This alone is a major contribution to juvenile delinquency. It seems that whenever a child wants something, no matter what, he just asks for it and generally gets it. The same thing applies when he wants to go somewhere. It has even gotten to the point, in some cases, that asking to do something is forgotten, and the parent is simply told what his child is going to do.

The parent alone, however, doesn't cause his children to turn into delinquents. There are many other factors involved. There is the teen-ager who can't bear to be called a coward by his friends, so he will take just one little puff of a cigarette, or one little drink just to prove he isn't "yellow." These comparatively small incidents can develop into extremely worse problems. The teen-ager may then begin his trip down the path of degeneration, possibly becoming an alcoholic or a dope addict, until he finally reaches the point of no return. He will continue down this path until he reaches the end, destruction of his soul.

At times a teen-ager may do something in revenge even against his parents, a particular friend, or the whole world in general. There are times, in growing up, that nothing ever seems to turn out right; times when no one seems to understand or take any interest in anything you do or like. These are some of the most "touchy" times in growing up.

"I'm practically perfect, so I know everything. No one needs to tell me what to do." This attitude can lead to a lot of trouble. For example, John Doe "knows" that he can't get caught for stealing the money out of the teacher's desk, since he knows all the angles. He spent all of the previous evening planning how to get the money out of the desk without anyone noticing. Ah, his plans are working out perfectly. The teacher is leaving the room for lunch, just as he expected. As soon as she is out of sight, he enters the room and opens the drawer where the money is always kept, but the money isn't there! He begins searching frantically for it. In his frenzy, he fails to notice the teacher standing in the doorway, until it is too late. Luckily under the guidance of his family, pastor, and teacher, John realized his mistake of being a "know it all," and became a fine citizen. Unfortunately, however, everyone isn't lucky enough to have his mistake pointed out early in life, so we have the makings of a delinquent.

In some schools, students seem to be taking over.

Perhaps this wouldn't have happened if their "readin'; writin'; and 'rithmetic" had been taught to the tune of a hickory stick."

What can be done about this growing threat to our nation? If something is not done, this may truly be our last days as Paul prophesied. For one thing, teen-agers and their parents must follow more closely, the teachings of the Bible (and Book of Mormon—MG), and not do what everyone else does, just to be popular. Each and every person must stand up for what he knows is right, even though it may mean being unpopular, or getting laughed at for being a "square." In our nation of freedom and democracy, every teen-ager has a right to choose the path he wishes to take. With the proper guidance and good morals, as well as a strong faith in God, he will choose the path of juvenile decency, rather than the formidable path of juvenile delinquency.

—Selected.

Contributed by Margret Gill.

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## FROM THE DESK OF THE GENERAL SUNDAY SCHOOL ASSOCIATION EDITOR

Where the Spirit of God enlightens the minds of men there is unity of understanding, of thought and purpose. Without the Spirit of God there is blindness. Perhaps nowhere is the partial understanding of truth with the conflicting confusion of spiritual blindness so well symbolized as in the poem of *The Blind Men and the Elephant*, by John G. Saxe.

It was six men of Indostan  
To learning much inclined,  
Who went to see the elephant  
(Though all of them were blind),  
That each by observation  
Might satisfy his mind.

The first approached the elephant,  
And, happening to fall  
Against his broad and sturdy side,  
At once began to bawl,  
"God bless me; but the elephant  
Is very like a wall!"

The second feeling of the tusk  
Cried: "No! what have we here  
So very round and smooth and sharp?  
To me 'tis mighty clear  
This wonder of an elephant  
Is very like a spear!"

The third approached the animal,  
And, happening to take

The squirming trunk within his hands,  
Thus boldly up and spake:  
"I see," quoth he, "the elephant  
Is very like a snake!"

The fourth reached out his eager hand,  
And felt about the knee;  
"What most this wondrous beast is like  
Is mighty plain," quoth he;  
"'Tis clear enough the elephant  
Is very like a tree!"

The fifth who chanced to touch the ear,  
Said "E'en the blindest man  
Can tell what this resembles most.  
Deny the fact who can,  
This marvel of an elephant  
Is very like a fan!"

The sixth no sooner had begun  
About the beast to grope,  
Than, seizing on the swinging tail  
That fell within his scope,  
"I see," quoth he, "the elephant  
Is very like a rope!"

And so these men of Indostan  
Disputed loud and long,  
Each in his own opinion  
Exceeding loud and strong,  
**Though each man was partly in the right,  
And all were in the wrong!**

So, oft in theologic wars,  
The disputants, I ween,  
Rail on in utter ignorance  
Of what each other mean,  
And prate about an elephant  
Not one of them has seen!

The fact that each of these men mistook one little part, and their descriptions of that part were indeed apt, for the whole was only a symptom of the real problem which was their blindness. Likewise when we find similar confusion and conflict with the resulting disputations, we must conclude from the symptom that the problem: spiritual blindness; at least in part still afflicts Latter Day Israel.

My thanks to the person who sent in the copy of the poem, which I have usurped for the basis of this writing. It was sent to the Editor and I do not know from whom.

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"Wherefore, cleave unto charity, which is the greatest of all, for all things must fail; but charity is the pure love of Christ, and it endureth for ever: and whoso is found possessed of it at the last day, it shall be well with them" (Moroni 7:52).

## LESSON 1 THE HORRIBLE TRUTH ABOUT:

1. Alcohol
2. Tobacco
3. Drugs

To live a life of vibrant health, filled with the joy of being, alert to every vagrant breeze and sun-filled moment: these are the blessings that come to those who keep their bodies pure of the lusts of the flesh, who stand firm against the crowd, who do not fog their lungs with cigarette smoke, pickle their brains in alcohol, nor twist their psyches with mind-destroying drugs.

This series of lessons, presented under the above titles, gives the results of the latest scientific studies made by Government and private laboratories in order that men and women, and especially the young people, may be adequately supplied with facts on these deadly drugs. Too often we find people, even among the Saints, who believe a glass of wine daily is good for the health, a cigarette occasionally a quietener of the nerves: and how many find a constant dependence on sleeping pills, tranquilizers, pain killers, aspirin, and all these, often under the doctor's prescription. The terrible truth about these dangerous practices becomes apparent in the following columns as each evil is documented for our consideration.

### The Horrible Truth About Alcohol

**PREVALENCE OF DRINKING.** It is estimated that 60 to 70 per cent of adult Americans drink, numbering 60,000,000 twenty-one years of age and older. Of these 40,000,000 are listed as occasional drinkers; 12,000,000, social drinkers; 3,000,000, heavy drinkers; and 5,000,000, alcoholics; and every last one of these problem drinkers began with that first glass!

A disease that strikes at the health and happiness of one out of every two Americans, and directly affects all of us in maintenance of hospital beds and alcoholic clinics for the maimed, the physical wrecks, and the indigent; imposing a fantastic tax burden, and adding an immeasurable load of sorrow to loved ones and friends; such a disease requires our immediate and most dedicated attention. Conservative Government scientists make this overall evaluation: "The fact that the number of addictive drinkers, chronic alcoholics, and traffic casualties due to alcohol, is so large is the reason alcoholism is called by some public health authorities the No. 3 or No. 4 public health problem." (Heart disease is first; accidents, second; cancer, third.) The number of chronic alcoholics exceed the number of tuberculosis cases (700,000) and of cancer cases (800,000). This information is found in the excellent book called "Really Living."

Alcoholism is probably the greatest American problem for which there is no Government program designed toward elimination. The 60 per cent who drink spend

10.7 billions of dollars as compared with the total American food budget of 73.6 billions of dollars, while pouring billions of gallons of beer and ale, and hundreds of millions of gallons of distilled spirits and wine into their systems, harvesting the fruit of one alcoholic out of every thirteen adult Americans. In a gathering of a hundred men and women, the probability is that at least 7 are self-made slaves to the goddess of wine (alcoholics). If addictive drinkers are included with the chronic alcoholic, the probability of becoming one is 1 in 6.5; so that in a gathering of hundred people we would expect to find 15 who are a problem to themselves and their families. And these numbers are steadily increasing. And this means that every young person who drinks that first glass of beer puts him or herself on a pathway that leads to heavy drinking in one out of every 6.5 times with all its attendant ills and heartaches. It is Russian roulette in the spiritual realm, for your chance of spiritual death is more certain than one who spins the gun, places it to his head and pulls the trigger, with the fatal shot occurring once every six times.

It is not wise to deceive yourself with thinking that you have will power, that it can't happen to you; for it does happen with clocklike precision, once every 6.5 times. In "Now You're Living," is given the frightening information: "At the present time there is no way to determine beforehand who is and who is not susceptible to becoming an alcoholic or a drinking driver." Some of the most strong-willed individuals become alcoholics; for, when it comes to alcohol there is no will power left to oppose it when once a person becomes enslaved.

"Regarding this question of susceptibility, Dr. Robert Fleming of Harvard Medical School has stated, 'It takes some people longer than others to attain addiction, but no human being can be regarded as immune.'"—The Advancing Front of Medicine (New York: McGraw-Hill Publishing Company, 1941), page 339, p. 41, Now You're Living.

"Anyone can become an alcoholic addict if he drinks long enough and heavily enough (on the average about a decade), and that the younger he is when he starts drinking, the less likelihood there is for his successful treatment in a mental hospital."—New England Journal of Medicine, 221:741, 1939, p. 42, Now You're Living.

**ALCOHOL IS A TRAFFIC PROBLEM.** Who wants to meet the drunken driver? Who has not passed the scene of an accident with bloody, mangled bodies lying around amid the bottles, and resolved to drive more carefully in the future? Just how great is the influence of drinking on road hazards? From "Now You're Living" comes this statement: "Alcohol is a traffic problem. It is shown from scientific investigation that alcohol plays a far larger part in this than we care to admit. The National Safety Council says that at least 25 per cent of the accident toll comes as a result of drinking. This is an unrealistic figure, for instances in which police departments and others have set out to find honestly what the relationship is, the percentage skyrockets. In

the Christmas season in New York City, when the police department investigated every fatal accident, it found that 55 per cent of the traffic fatalities were related to drinking."

But what happens to you as an individual? Can you drink a few at a party and then drive safely home, just because you feel like you own the world and can do anything? "At the Second International Conference on Alcohol and Road Traffic held in Toronto in September, 1953, it was reported the accident hazard was ten times as great with concentrations over .15 per cent. If four cocktails or bottles of beer are taken in an hour, the alcohol content of the blood will be from .10 to .15 per cent, and the accident hazard increases two to ten times." The legal limit in this country is .15, which is higher than many European countries.

"The most scientific data we have showing the extent to which alcohol is the cause of traffic injuries came from a survey made a number of years ago in Evanston, Illinois. . . . In this survey, drivers of the automobiles were stopped at random and the alcohol content of their blood was determined. The same was done on drivers injured in accidents. The results showed that the drivers who had alcohol in their blood were, as a group, 6:5 times more prone to have an automobile accident."

Now we come to the greatest anomaly of all: We live in a society of youthful revolt against the "establishment"; kids who are wiser in their own conceit than their parents; setting out to right the wrongs which have plagued their ancestors since the beginning of time; but expending their energies on the lesser evils while indulging in practices which threaten the sanity and health of the human race. They oppose wars which seek to stem the tide of Godless Communism, and themselves are known to be hotbeds of alcoholism, tobacco, and drugs: far more deadly killers. Ponder the following frightening statistics:

"In 1958 there were approximately 2,825,000 personal-injury motor vehicle traffic accidents (The Travelers Insurance Company). On the basis of the estimates that 40 per cent were due to alcohol, which is the most scientific estimate we have, alcohol was the cause of the injury of 1,130,000 persons in 1951. This is more than were injured or killed abroad in our Armed Services during World War II."—p. 15, Really Living.

"World War II killed and wounded in the Armed Services Abroad.

SERVICE	Killed	Wounded	Total
U. S. Army and Air Force.....	237,049	139,703	376,752
U. S. Navy, Marines, and Coast Guard....	72,431	105,953	178,384
TOTAL .....	390,480	245,656	555,136

From 1952 'World Almanac,' New York 'World-Telegram'—p. 15, Really Living.

"On the one hand, we are shocked and grieved by the terrific number of casualties of World War II, but on the other hand we have legalized and are advertising the anesthetic and narcotic which causes 20 to 40

per cent of the traffic totalling annually approximately more casualties than occurred abroad in our armed forces during any three years of World War II.

**REVIEW QUESTIONS**

Answer true or false for question 1 through 5.

1. The drinker harms no one but himself.
  2. Happiness is found in pills.
  3. Alcohol induced traffic accidents are equal to any three years of World War II casualties.
  4. Tests show whether or not a person may become an alcoholic.
  5. It has been stated that no human being is immune from being an alcoholic if he drinks long enough.
- In questions 6 and 7, which one of the statements is true?
6. The amount of money spent yearly for alcohol is (a) 1/7 of the food budget, (b) 1/10 of the food budget, (c) equal to the food budget.
  7. Of persons in the United States who are twenty years of age or older: (a) nearly all use alcoholic beverages to some degree, (b) not more than 10% drink, (c) a little over half drink.
  8. How many alcoholics do you expect to find in an average gathering of 100 men and women?
  9. What number of heavy and addictive drinkers would you expect to find in a crowd of American men and women twenty years and older?
  10. Name three things that cause greater health problems than alcohol.

(Answers on Page 144)

**LESSON GUIDE  
STUDY OF GOD'S  
COMMANDMENTS**

Lesson Texts: Matthew 5:13-16, Mark 9:49-50, Luke 14:34, Colossians 4:6, 3 Nephi 5:60-63.

There is such a wonderful allegory in the symbols used here of the salt and the light. These are lessons that have various good ways in which to make a memorable demonstration. Take first the salt that has lost its saltiness. I conclude that the saltiness that is to make the followers of Christ the salt of the earth is the abiding presence of the Holy Spirit. If we have that we can provide those elements to the sick world that salt provides for each of the purposes that it is used. Salt is a very basic seasoning, but there are other characteristics which are no less apt in the use of the term symbolically. Medically salt is a germicide, it is a preserver and a purifier; it heals.

In its use as a seasoning, it demonstrates the flatness of that which should be salted, when the salt is left out. Here the savour is the important thing. Now if the white crystalline powder which we know as salt loses that chemical property which gives it its salti-

ness, one would still have the flat tasting result. In the matter of seasoning, the salt with no salty taste is useless. Likewise a group of people, however much they claim of being Christ's followers, if they have not His Spirit they can not minister of His truth to the world.

Next, in the matter of salt as purifier, if any of you have a chemist available for guidance, he can show you and your class how salt is used in what is called the salting out process. For those who understand how, by adding salt to a solution, they can separate an unwanted substance from it. Humanity has a vast amount of unwanted substance from which it needs to be separated, called sin. The result of the salting out process is called purification. The result of adding the Spirit of Christ to our lives and its work is also purification.

As a medicant, salt is both a germicide and a stimulant. By prescription of doctors I have gone to, I have been told that there is no better gargle for a sore throat than a teaspoon of salt in a pint of warm water; that there is no better dentrifice than salt and soda mixed in equal proportions; that the Chiropractic hospitals use liquified salt for the cure of trench mouth and similiar maladies; that it is used as a poultice for drawing out infections and that it can also be used in some forms as a purgative for intestinal problems or where vomiting needs to be induced. Sister Lily Shirk of Idaho claims to have cured skin cancer by the use of salt poultice as directed by the Lord, also to have used salt for treatment of a form of heart trouble also at the Lord's direction. Salt is a great healer but often the process is painful or unpleasant. The presence of the Spirit is a great healer, too, but sometimes the therapy it must use to rid our souls of the illnesses and germs of sin will sting. If we cannot accept that pain by which our sickness is cured we will not benefit by having the salt.

Salt is a preserver. That which would spoil quickly of itself can be preserved for indefinite periods if liberally mixed with salt. We, too, with the salt of the Spirit abiding in us, can be saved from the spoiling that temptation of evil things can bring upon us, if left in the weakness of our own resistance.

Here in the north salt is used to thaw ice. What but the Spirit of the Lord can thaw the cold and frozen hearts of much of humanity. Salt will do all these things, but if that white crystalline powder should lose the chemical property by which it acts it could do none of them and would be a useless inert substance, without use of any kind. The followers of Christ were to be that "salt;" the people with that active power of His Spirit. Should they lose that Spirit He cannot use them either to bring all these various ministries to the peoples of the world.

The corresponding allegory of the lesson texts is that of the followers of Christ as the light of the world. Here again, the light that is to be in us is the presence of that Holy Spirit. Only by that Spirit can His truth shine through us to the world. His admonition is that we should hold up that light and let it shine. Hold it up

in sight of other peoples and not harbor it to ourselves. A candle put under a bushel does not immediately go out even though no one benefits of it's light, but eventually the flame will die if by the smallness of air space available within the bushel is robbed of oxygen. As further illustration of this principle; a closed vessel, one that cannot replace the air content with another substance cannot be filled; or a vessel that cannot overflow cannot continue to receive, whereby that which it holds becomes stale. A pond which has no through flow of refreshing water becomes stagnant. Thus it is with Christ's disciples; if that which He imparts to them is not ministered to others they, too, lose the flow by which they are livened.

Christ is the light of the world that we are to let shine through us. See Luke 2:25-32, John 1:1-13, 8:12, 9:5, 12:35-36, 46, Acts 26:23, I John 1:5-7, 2 Nephi 7:21, Mosiah 8:82, Alma 18:11-12, 3 Nephi 4:48, 5:12, 7:10, 8:54-55, Ether 1:107-108, Book of Commandments, chapters 5:10, 9:15, 10:12, 11:5, 12:5, 36:1, 41:1, 48:8. The question arises as to how one lets or holds up this Light, and the answer of the scriptures seems to be; simply by following the example of His life. By word of testimony He bore witness of himself, too. We likewise, are called to bear verbal witness that He is the Light. But if we do so without the evidence in our lives that we truly believe that which He taught as the way of life, our words will be empty and hollow and we will speak to the convincing of no one.

He and His example is the "pattern by which we must build and the line by which we must measure, if He will accept our labor." (See concerning our whereabouts, revelation of March 31, 1906). Unless we follow that example He cannot really shine through us. See John 13:15, I Peter 2:21, II Nephi 13:11, 16-32, Mormon 3:33, III Nephi 8:49, 12:34-35, 13:5, Book of Commandments, chapter 53:4-32, 58:1-2. Included in this example of course is the keeping of His commandments, for Christ gave us no commandment that did not contain a principle from His own life and the laws of His Kingdom.

We must also note that, as His purpose was always to glorify the Father; so ours should be to give honor and glory to Him and the Father (John 14:10-13). The scriptures call it with "an eye single to His glory" (Matthew 6:19-24 Inspired Version, Alma 27:59, 3 Nephi 9:45-46, Mormon 8:18-19, Book of Commandments Chapter 3). Even as Baruch was admonished, Jeremiah 45) not to seek great things for himself, so it is with us that we should serve the Lord our God, loving Him with all our hearts, mights, mind, and strength; to bring honor and glory to Him; not to find gratifications for ourselves.

If we let Charity, the pure love of Christ, have possession of our hearts we will find no problem in keeping all the laws and commandments of His Kingdom, for they all have as their base the quality of love. These thoughts are easily summed up in the admonition of the revelation given through Joseph Luff on

March 31, 1906, the last paragraph, "Live ye, therefore, and labor in love, not so much that ye may obtain; but that ye may make effective my law and exemplify my life." It is the evidence of this love as the ruling factor of our lives and relationships that testifies of us as His disciples (John 13:34-35), and as stated in the sixth stanza of the Song of Admonition.

Love ye me and love all people—  
 Love as I have loved you;  
 This your calling—this my purpose—  
 Thus be my disciples true.  
 Then in this exalted station  
 Your companion I will be;  
 Every promise of my scriptures  
 Will be verified in thee.

## WATCH YOUR LITTLEST PINK FINGER

Irene Maley

(A Reprint from September 1963 Advocate)

Stop! You will not wish to waste your time reading further if you seek the answer to profound mysteries. I pretend not at all to understand all of the wisdom contained in God's word. My days are spent caring for the needs of a family of five lively children, ages fourteen to two, and a busy husband. You may be sure there is no time for long hours of concentrated study. Fortunate it is for me that I need not "lay again the foundation" for I had the loving, prayerful help in this task, of two wonderful parents who worked diligently with me. I had, too, the help of a group of good people who also sought to know the ways of God.

In the course of my education I was taught two things very well: One, "Agree with thine adversary quickly." And this became my motto. Two, rule one does not apply when your adversary is that old boy known as Lucifer, Satan, the Devil, etc. With these two rules and God's help I was able to escape a great deal of personal turmoil in growing up. I had much respect for parents, teachers—and grown-up people in general. Not to brag, but I was a really nice girl. Not a world shaking type, just a quiet shy, "easy to be entreated" girl.

Then all of a sudden the shock treatment began. One of the first shocks was given to me by a Junior high school English teacher. She was a fine teacher. I liked her. In her teaching she branched out considerably into the etiquette field. In so doing she slipped in a bit of "Just smile and wave your littlest pink finger at old Lucifer. Don't be so crude as to insult him by telling him "Get thee behind me." I quote from memory one subtle wave of the little pink finger: "If you are offered a cigarette you need not recoil in horror and say 'I wouldn't touch that filthy thing!' A calm little no thank you will suffice." You see this was a shock because no one had ever offered me a cigarette at that

time. None of her teaching was deeply injurious, but it established innocently, the attitude, "never question anything socially acceptable to those who have accepted it. Be polished, be polite and you will be well liked in all circles."

But there have been in recent years those who have done much more than say a polite "No, thank you." They have established and publicized the fact that there is a direct relationship between smoking and lung cancer; and have also sought proof that women who smoke heavily are subject to miscarriages and difficult child birth. These damning bits of evidence threw the cigarette industry into quite a panic. The advertising business which realized a big profit from cigarette and tobacco advertising was hard hit when the industry withdrew some of its advertising. Other industries not directly concerned with manufacturing the stuff were likewise affected. Still millions of people will continue to smoke—some of these will die of lung cancer, some will be childless; but there may be many wise ones who have not yet been trapped who will because of this finding recoil in horror. Would we rather have nice people who wouldn't want to cause trouble any place?

Another shock stands out in my mind, given to me by a high school sociology teacher. In discussing heredity and the part it plays in our lives, he asked, "Do you think (referring to fornication and personal moral turpitude) those people **want** to be the way they are?"

Would that I could shout back over this 24 years' distance and say, "Yes! God gives to everyone his own agency. He promises no burden too grievous to be borne. He will forgive the truly penitent man or woman who says, "Cleanse me, dear Lord!" and will help them to go their way and "sin no more."

As a mother my shock treatment continues—No, only a surprise—to see again an old worn-out rag of advice entitled "How to be Popular." This lesson originated with Lucifer, but the boy who passed it on to my son received it from an admired big brother. They are both nice, clean boys who just want to be "popular" among the other fellows. This business of being a man is a serious one to any 14 year old boy with that bit of soft fuzz about his fair cheeks. Lucifer knows it! I am thankful that my son was able to say good-naturedly, "So, who wants to be popular?" The advice was, "Don't use any big words and add some profanity to your talk."

Just yesterday I received another shock. My eldest daughter who is 12 years old, is a tall girl. Her eyes are very wide and very blue and at times have a disturbing way of seeming to probe into my mind for the many times she seeks to know about. She had just come into our yard and was still astride her bicycle. The day was quite warm and I had been hard at work. Her question, asked with that wide-eyed gaze, made me long for a serene appearance instead of muddied hands and sweaty face. But all mothers know the time to answer a child's question is when it is asked. The question was this, "If I should join some other church than yours

how would you feel?" As I straightened from my work position and sought to gain a bit of "Dear Lord, help me answer this one right" time, she said, "I'm so tired of confusion! Would you blame me?"

I might have said, "It doesn't matter whether I blame you; you must consider would Christ blame you?"—Children like brief, concise answers, you know. Or maybe I could have said, "We have been working at the tremendous task of being The Church of Christ for only 133 years. Satan has been working at making people tired of trying to understand God's ways for a long, long time. You may be sure he never tires."

But I answered the question as simply as it had been asked. "I would be very much disappointed if you would join some other church; because I think you would be making a mistake. You would find confusion in any other church, too; because all churches are composed of people, and human beings are always subject to confusion. The only way to know what to do is to pray to God."

Wouldn't it have been fine if I could have said, "Daughter, isn't eternal life worth a bit of work? Isn't some questioning and weighing worthwhile? Would we like to see Satan to use his special blindfold on everyone? Then we could all listen serenely and happily to everything the respected and loved, (and well paid for it) minister says because he read it from a book (without bothering to question which one, or is it true). Would you settle for some nice, polite spiritual soul cancer or would you like to have life abundantly?"

(You know, those weeds I had pulled just as my child came home on her bicycle, wouldn't have bothered me at all if I were blind! But I couldn't have enjoyed the color of the flowers, either!)

Remember I didn't promise you answers to any profound mysteries. It isn't my fault at all that you've wasted your time reading what I was impressed this day to write for the benefit of my children and other boys and girls who are beginning the shock treatment of entering a grown-up world.

Precious hope of a brighter world. Hold up your lamp and take a good close look—Identify your adversary before you agree with him too quickly. Fact is, it isn't safe to give him even a wave of your littlest pink finger.

Mothers, would you bow your heads with me?

"Dear Lord, I've only had these few years of experience in trying to guide my children. That's but a drop in the bucket compared with Satan's countless centuries of experience. Help my sons and daughters to by-pass these 'little' snares. Help us to be worthy of the name of thy Son. Amen."

"Speak not evil one of another, brethren, He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law" (James 4:11).

## THE PACKAGE OF SEEDS

Edgar A. Guest

I paid a dime for a package of seeds  
And the clerk tossed them out with a flip.  
"We've got 'em assorted for every man's needs,"  
He said with a smile on his lip,  
"Pansies and poppies and asters and peas!  
Ten cents a package! And pick as you please!"

Now seeds are just dimes to the man in the store,  
And the dimes are the things that he needs;  
And I've been to buy them in seasons before,  
But have thought of them merely as seeds;  
But it flashed through my mind as I took them this time,  
"You have purchased a miracle here for a dime!"

"You've a dime's worth of power which no man can create,  
You've a dime's worth of life in your hand!  
You've a dime's worth of mystery, destiny, fate,  
Which the wisest cannot understand.  
In this bright little package, now isn't it odd?  
You've a dime's worth of something known only to God!"

These are seeds, but the plants and the blossoms are here  
With their petals of various hues;  
In these little pellets, so dry and so queer,  
There is power which no chemist can fuse.  
Here is one of God's miracles soon to unfold,  
Thus for ten cents an ounce is Divinity sold!

From The Light of Faith

## FROM A SERMON BY T. J. JORDON 1963

I want to speak a word of advice to these young men, I don't mean boys and girls, I mean men of ability and manhood. There are three things that cause your wavering, and if continued, your downfall. And that is your moral conduct, false manifestations, and aspiring to office. And if any one of these gets resident in your heart or your mind,—get it out. Because sooner or later it will be your ruination. Be yourself, and occupy where God directs, and do it with intelligence and fervor and God will come to your assistance and your blessing.

Let us be advised, let us be encouraged, but above all, let us set our house in order, let us get in the right condition, individually and as families. Let us rise to new heights, for we are right on the verge of a new era—God has set His hand for the last time to redeem his people.

Go back to your homes, keep the faith, walk circumspectly before God from day to day. Don't forget

your prayers before you enter into the duties of the day. Don't forget your prayers before you lay your body down to rest. That is good medicine for the soul. May God bless you is my prayer.

Ed. Note: Brother Don Housknecht had been announced to speak at this hour but had asked Brother Jordan to occupy in his stead for some had expressed a desire to hear him. At the close of the service, Brother Housknecht who was in charge, had this to say:

"I want to tell you something that is very strange. The very text, the very scriptures that I would have used, my Brother has used. I don't know that I would have said the words as he has said them—but can't you see that God meant them to be said?"

## A VIVID CONTRAST

"Who can find a virtuous woman for her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life. She seeketh wool, and flax, and worketh diligently with her hands. She is like the merchants' ships; she bringeth her food from afar. She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens. She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength, and strengtheneth her arms. She perceiveth that her merchandise is good: her candle goeth not out by night. She layeth her hands to the spindle, and her hands hold the distaff. She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy. She is not afraid of the snow for her household: for all her household are clothed with scarlet. She maketh herself coverings of tapestry; her clothing is silk and purple. Her husband is known in the gates, when he sitteth among the elders of the land. She maketh fine linen, and selleth it; and delivereth girdles unto the merchant. Strength and honour are her clothing; and she shall rejoice in time to come. She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up and call her blessed; her husband also, and he praiseth her. Many daughters have done virtuously, but thou excellest them all. Favour is deceitful and beauty is vain: but a woman that feareth not the Lord, she shall be praised. Give her of the fruit of her hands; and let her own works praise her in the gates" (Proverbs 31:10-31).

". . . at the window of my house I looked through my casement, And beheld among the simple ones, I discerned among the youths, a young man void of understanding, Passing through the street near her corner; and he went the way to her house, In the twilight, in the evening, in the black and dark night: And behold, there met him a woman with the attire of an harlot, and subtil of heart. (She is loud and stubborn; her feet abide not in her house: Now is she without, now in the

streets, and lieth in wait at every corner.) So she caught him and kissed him, and with an impudent face said unto him, I have peace offerings with me; this day have I payed my vows. Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee. I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt. I have perfumed by bed with myrrh, aloes, and cinnamon. Come, let us take our fill of love until the morning: let us solace ourselves with loves. For the good man is not at home, he is gone on a long journey He hath taken a bag of money with him, and will come home at the day appointed. With her much fair speech she caused him to yield, with the flattering of her lips she forced him. He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks; til a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life. Hearken now unto me now therefore, O ye children, and attend to the words of my mouth. Let not thine heart decline to her ways, go not astray in her paths. For she hath cast down many wounded: yea, many strong men have been slain by her. Her house is the way to hell, going down the chambers of death" (Proverbs 7:6-27).

"Can a man take fire in his bosom, and his clothes not be burned?" (Proverbs 6:27).

## LESSON I (answers)

1. F; 2. F; 3. T; 4. F; 5. T; 6. a; 7. c; 8. 7; 9. 15; 10. Heart disease, accidents, cancer.

## BUT THIS I ASK

I ask not for a carefree life,  
For power, for wealth or gain,  
Nor to escape the bitter strife,  
Or a body free from pain..

### Chorus

I do not ask for sun'lit skies  
A flowery bed of ease,  
Nor freedom from all earthly ties  
Or myself alone to please.

But this I ask that I may serve  
My Maker and all mankind,  
An everlasting strength and verve  
That will never lag behind.

For my reward I ask release  
Which understanding hath passed,  
Attendant on that promised peace  
Which for evermore shall last.

Charles E. Cottrill

Can be sung to Hymn 262 (According To Thy Gracious Word) or 579 (I will go where you want me to go).