

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. 50

Independence, Missouri, January, 1973

No. 1

"The Things God Left Undone"

"The wisdom of God is shown in that He left the world unfinished that we might have the interest and delight in taking the raw material and putting the world together.

He left the oil in the trap rock, the aluminum in the clay, the paper in the pulp, the electricity in the clouds.

He left the forests unfelled, the mountains unsurveyed, the canals undug, the tunnels unbored.

He left the fields unplowed and unplanted.

He left the music unwritten, the poetry undreamed, and the dramas unplayed.

He left inventions unapplied and cities unbuilt.

He left mind and character unperfected, that we might really be the children of God — created in His own image, with inherent powers to take the raw materials and put the old world together."

Isn't it wonderful that we have ahead of us untold years to use our abilities in the completion of the work that God left undone?

—Author Unknown

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Zion's Advocate

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

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Editorial

ADDITIONAL SIDELIGHTS REGARDING THE INDIANS' BELIEFS ABOUT GOD

"The wind, too, is often considered as a god, or at least as the breath of a god, and in many American languages the Great Spirit and the Great Wind are one and the same both in word and signification. The name of the god Hurakan, mentioned in Quiche myths, still signifies the Storm in many a language strange to his worshippers, while in Quiche myths it may be translated Spirit, or swiftly moving Spirit; and the name of the Mexican god Mexcoatl is said to be to this day the correct Mexican term for the whirl wind" (Hubert Howe Bancroft, Native Races, vol. 3, pp. 117-118).

In light of the above consider the following: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit" (John 3:8). The 'wind' as here translated is from the Greek word 'pneuma' which means Spirit. In Acts 2:1-4 we have the following account: "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

In the old testament the Hebrew word whether for spirit or wind is the same. It is 'ruach' and is used in describing both the spirit of man and the Holy Spirit.

"Hurakan, of the Quiche legends, is otherwise the Strong Serpent . . ." (Hubert Howe Bancroft, Native Races, vol. 3, pp. 134-135). Quetzalcoatl, Gucumatz, Cukulcan all signify the Feathered Serpent. Moses lifted up the brazen serpent as a symbol of the Christ being lifted upon the cross. Thus the serpent became the symbol of the Son of God, a symbol of healing, a symbol which today is to be found on all medical buildings. Yet, strangely, the serpent is also the symbol of the evil one, the archenemy of all righteousness. Perhaps there are two serpent symbols, one of good and one bad. This thought is reinforced in a writing of one of the early church fathers found in volume I of The Ante-Nicene Fathers, p. 251 under the authorship of Justin Martyr. The term 'Satan' is derived from two words, 'Sata' meaning apostate, and 'Nas' meaning serpent. Thus Satan as Satan is by interpretation 'APOSTATE SERPENT.'

The servants of God are admonished to be 'wise as serpents' but 'harmless as doves.' Perhaps there is a greater significance to this statement than we may have before thought.

That the trinity was known among the Indians of America is shown by the following quotations.

"The first is called Caculha Huracan. The second is Chipi-Caculha. The third is Raxa-Caculha. And **these three are the Heart of Heaven**" (Popol Vuh, The Sacred Book of the Quiche Maya, p. 82). "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: **AND THESE THREE ARE ONE**" (1 John 5:7).

Note the name of the third person above: viz. Raxa-Caculha. The Hebrew is 'Ruach.'

"In Guatemala the high-priests who presided over the temples of the Quiche trinity, Tohil, Awilix, and Gucumatz, were all princes of the three royal families; . . ." (Hubert Howe Bancroft, Native Races, vol. 2, pp. 647-648).

"The inquiries instituted by Las Casas revealed the existence of a trinity, the first person of which was Izona, the Great Father; the second was the Son of the Great Father, Bacab, born of the Virgin Chibirias, scourged and crucified, he descended into the realms of the dead, rose again the third day, and ascended into heaven; the third person of the trinity was Echuah, or Ekchuah, the Holy Ghost" (Hubert Howe Bancroft, Native Races, vol. 3, p. 462).

In Polynesia it was Kane, Lono, and Ku.

"The mystery of the Blessed Trinity seems not to have been altogether unknown to the Mexicans. On the 20th of March they celebrated the first feast of their year, in honor of an idol which, 'although one, they worshipped under three different names, and, although having three names, they worshipped as one and the same god; almost in a manner in which we believe in the most holy Trinity. The names of the god were 'Totec,' the frightful and terrible Lord; 'Xipe,' the disconsolate and maltreated Man; 'Tlatlahquizecatl,' the Mirror flaming with splendor. And this idol was not a local one, but its feast was celebrated all over the land as being that of the universal diety" (P. DeRoo, History of America Before Columbus, p. 372).

Some further comments regarding their worship of God are given as follows:

"It is a remarkable fact, that many, if not most, of the rude tribes inhabiting the vast American continent, however disfigured their creeds may have been in other respects by a childish superstition, had attained to the sublime conception of one Great Spirit, the Creator of the Universe, who, immaterial in his own nature, was not to be dishonored by an attempt at visible representation, and who, pervading all space, was not to be circumscribed within the walls of a temple" (William Hickling Prescott, The Conquest of Mexico, p. 776).

"They (the Mexicans) had some idea, although imperfect, of a Supreme Being, absolute, independent, believing that they owed him tribute, adoration, and fear. They had no figure whereby to represent him, believing him to be invisible, neither did they give him any other name, save the generic one God, which is in the Mexican tongue TEOTL, resembling even more in sense than in pronunciation the THEOS of the

Greeks; . . ." (Hubert Howe Bancroft, Native Races, vol. 3, p. 189).

"The Aztecs recognized the existence of a supreme Creator and Lord of the universe. They addressed him, in their prayers, as 'the God by whom we live,' 'omnipresent, that knoweth all thoughts, and giveth all gifts,' 'without whom man is as nothing,' 'invisible, incorporeal, one God, of perfect perfection and purity,' 'under whose wings we find repose and a sure defence.' These sublime attributes infer no inadequate conception of the true God" (William H. Prescott, The Conquest of Mexico, p. 37).

We have, to this point, presented considerable material showing the Indians' belief in God and the visit of the bearded white one to them. Now we would like to present some proofs which vindicate other aspects of the record as found in the Book of Mormon, or the stick of Joseph.

THE FOLLOWING IS A BRIEF SUMMARY OF THE BOOK OF MORMON ACCOUNT

There were three migrations made to this land, one which came out from the tower of Babel about 2200 B. C. and two others which came out from Jerusalem in 600 and 588 B. C. respectively. The first migration came westward across the Atlantic and were a nation of giants. The second migration were of the tribe of Manasseh of the house of Joseph. They traveled eastward across the Pacific. They embarked from a place along the Arabian coast, which because of the abundance of plant life found, they termed "Bountiful." When they arrived in America they gave the same name (Bountiful) to another lush area of country as they had done before in the old country. Zarahemla which later became the capital of their empire was located near this "land Bountiful." Further north there lay a desolate tract of land which they called "Desolation."

The third migration were Jews, the leader of which was of the house of David. This third group lived for upwards of two hundred years in this land before they were discovered by members of the second group of colonists. Thereafter they united into one nation. Sometime before this, however, the people of Zarahemla (the third group of colonists) discovered a man who was the sole survivor of the first group of colonizers, he being the last king of one faction which had fought a battle of extinction resulting in the entire destruction of that people. This man lived with them for approximately nine months before passing on.

Shortly after the arrival of the second group of immigrants a division occurred resulting in a separation of them into two nations or races, God having caused a curse to come upon the rebellious faction which consisted of a dark skin. These two factions thereafter were known as Nephites (the light skinned group) and Lamanites (the dark skinned group). These

two nations were further broken down into smaller divisions as follows: the Nephites being composed of Nephites, Jacobites, Josephites and Zoramites; the Lamanites being composed of Lamanites, Lemuelites and Ishmaelites making a total of seven tribes.

The first group came over to this country in eight submarine-like ships which were specially constructed and water tight. These colonists were composed of several families whose languages were not confounded at the time of the confusion of tongues.

The second group was led over by a prophet and his four sons. The four sons, however became dominant in the story and it is the youngest son who becomes the leader and bear rule over the rest. This was a cause for much jealousy on the part of the two older brothers. One morning however, shortly after their journey into the wilderness, a peculiar instrument of strange workmanship was discovered lying on the ground in front of one of their tents. It was given to them of God to lead them on their way. It is referred to variously as the ball, compass or Liahona and was carried with them throughout their journeys.

The history of these two peoples continue on down to the coming of Christ at which time the more wicked are destroyed by a terrible storm and destruction, the remainder being fully converted to Christ. Among the servants Christ chose while here among these people were twelve special disciples, three of whom were given the promise of being allowed to remain until the Lord comes. This was followed by a golden era of peace and prosperity lasting from 200 to 300 years. The Nephite faction then became exceedingly wicked which finally resulted in their total destruction at the hands of their Lamanite brethren in about 385 A. D.

The American Indians of today are the descendants of the Lamanite faction of the ancient inhabitants of this land that remained after the destruction of the Nephites.

Because of the records which these people brought over with them from Jerusalem they knew of the creation of the world, the fall of man, the flood, the great tower and confusion of tongues and many of the prophecies on down to Jeremiah.

We present this summary of the Book of Mormon because the whole account is fully proven by the traditions of the Indians themselves.

THE TESTIMONY OF THE AMERICAN INDIAN AND THE STICK OF JOSEPH

The Book of Mormon tells us that it was Jesus Christ who brought the people of Jared over to this land.

"Votan, another mysterious personage, closely resembling Quetzalcoatl in many points, was the supposed founder of the Maya civilization . . . AFTER THE CONFUSION OF TONGUES HE LED A PORTION OF THE DISPERSED PEOPLE TO AMERICA. There he established the kingdom of Xibalba and built the city of Palenque" (Hubert Howe Bancroft, Native Races, vol. 5, pp. 27-28).

The Book of Mormon says that they came out from the tower.

"And how afterwards men, multiplying, made a very tall and strong Zacualli, which means the very high tower, in order to shelter themselves in it when the second world should be destroyed.

"When things were at their best, their languages were changed and, not understanding each other, they went to different parts of the world; and the Toltecs, who were as many as seven companions and their wives, who understood their language among themselves, came to these parts, having first crossed large lands and seas, living in caves and undergoing great hardships, until they came to this land which they found good and fertile for their habitation . . ."

" . . . according as it appears in their histories, that the first king they had was called Chichimecatl, who was the one who brought them to this New World where they settled, who, as can be inferred, came from the great Tartary, and they were of those of the division of Babylon, as it is declared more at length in the history that is written" (Works of Ixtlilxochitl, cited in Milton R. Hunter, Christ in Ancient America, p. 61).

The Book of Mormon says that they came across the sea in eight boats of peculiar construction being made tight like unto a dish.

"Concerning the origin of these peoples, the report the old men give is that they came by sea from the north, and it is true that they came in some wooden boats, but it is not known how the boats were hewn, but it is conjectured by a report found among all these natives that they came from seven caves, and that these seven caves are the seven ships or galleys in which the first settlers of this land came . . . The people first came from the direction of Florida, and came coasting along the coast disembarking in the Port of Panuco which means 'place where those arrived who crossed the water.' This people came in search of the terrestrial paradise" (Bernardino de Sahagun, Introduction to Book 1, cited in Thomas Stuart Ferguson, One Fold and One Shepherd, p. 254).

(to be continued)

Harvey E. Seibel

THE TIME OF TROUBLE DRAWETH NIGH

A recent report in the Kansas City Star tells of a secret 300 page White House document which outlines a plan to wire every home, car and boat in the country into a central communications center in Washington, D. C. The government would have power to turn it on or off at will and to listen or broadcast to the people as it saw fit. The system is to be in partial operation by 1975 and be in full operation by 1980. The above report was confirmed in the Federal News Letter which we receive in our office.

Another development of equally sinister aspect is a bill which is to be brought before Congress in 1973

called the "NATIONAL COMMUNITY HEALTH ACT." One of the provisions in this bill stipulates that any individual, pastor or church which attempts to operate or practice outside the scope of the National Council of Churches will be considered a detriment to the MENTAL HEALTH of the community. Such actions as deemed appropriate will be taken to insure compliance on the part of dissidents. The program of Operation '76 is strongly implied here and the corresponding fulfillment of the prophecy in Revelation concerning the time when we shall not be able to buy or sell except we bear the mark of the beast or the number of his name in our hands or foreheads seems not to be far off.

The Editor

A NOTE OF THANKS

To The Church of Christ:

I want to take this opportunity to thank the many who remembered me in their prayers and for the many cards received during my recent stay in the hospital. The Lord has been good to me and I am very thankful.

I returned to work December 4th and trust I shall continue to have your prayers for a complete return to health.

May God bless you all, your brother in Christ.

LeRoy Wheaton

BAPTISMS

Mrs. Joan Yvonne Sprague of Los Altos, California was baptized by Apostle Archie F. Bell October 22, 1972. Apostle Bell officiated in the confirmation assisted by Elder Harold Hawley October 25, 1972 at Los Altos, California.

Harvey Leon Seibel, the son of Harvey and Irene Seibel, was baptized by Elder James M. Case and received the laying on of hands by Elders J. M. Case and M. Harvey Seibel November 19, 1972 at Independence, Mo. He was received as a member by the Temple Lot Local.

BLESSINGS

Yulonda Marice Yates, the daughter of Larry and Jane Yates, was blessed by Elder Joseph E. Yates and Apostle E. Leon Yates May 21, 1972 at Collins, Mo.

Michelle Marie Reiter, the daughter of Edwin and Patricia Reiter, was blessed by Elders Arthur G. Smith and Tony Grzincic July 30, 1972 at Southgate, Michigan.

Jennifer Ann Medders, the daughter of John and Theresa Medders, was blessed by Apostle E. Leon Yates at Houston, Missouri August 13, 1972.

BAPTISMS

Lillian Nowlin of Lorain, Ohio was baptized by Elder Arthur G. Smith and received the laying on of hands by Elders Tony Grzincic and Arthur G. Smith July 30, 1972 at Dexter, Michigan. Sister Nowlin was received by the Downriver Local at Trenton, Michigan.

David Hunt Morris, the son of Wilber and Martha Morris of Independence, Missouri, was baptized by Elder Vance H. Harris and received the laying on of hands by Elders James M. Case and Vance H. Harris July 30, 1972 at the Temple Lot Local in Independence, Mo., where David was received as a member.

Mark Hays Harris, the son of Alvin and Joyce Harris, was baptized by Elder Max Lee and received the laying on of hands by Elders Vance Harris, Max Lee and Arlo Gould July 9, 1972 at Bemidji, Minnesota. He was received by the Temple Lot Local in Independence, Mo. September 5, 1972.

REFERENDUM RESULTS FOR 1972

The Referendum Committee met on September 9, 1972 in conjunction with Rolland L. Sarratt, General Church Recorder. Count was made of all votes with a triple check made in verification. The General Church Recorder verified all names in question as being members of the Church of Christ. The following is the result of the vote:

BILL NO. 1

This Bill requires all committees and boards to submit an annual report of their activities and a financial statement to the Joint Council of Apostles and Bishops at least one week prior to the opening of Conference each year.

This Bill is an original Bill and requires a simple majority.

The vote was 303 For; 38 Opposed. This Bill carried.

BILL NO. 2

This Bill is concerning the Disposition of Purported Revelations to the Church.

This Bill is a replacement to a former Resolution, therefore requires a two thirds majority.

The vote was 250 For; 84 Opposed. This Bill carried.

BILL NO. 3

This Bill sets up one day of Conference for the School of the Ministry.

This Bill is an amendment to Conference Rules, therefore requires a two thirds majority.

The vote was 276 For; 60 Opposed. This Bill carried.

Respectfully submitted,
Archie F. Bell, Secretary
Council of Apostles

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.

OTHER SHEEP I HAVE

Clarence L. Wheaton

"I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd" (John 10:14-16).

You will observe in the text that Christ was the Good Shepherd and that He knew His sheep and is known by him. I have been in contact with shepherds from time to time and watched them in various parts of the world. I have seen the flocks upon the hills of Galilee, among the Navajos, among our Western people of Utah, and of Idaho and such places. I have been in charge of camps high up in the mountains of the West where the shepherds would bring their flocks; and have had the responsibility of tallying and making records (under government surveillance) of the passing of such sheep herds through the area where I was appointed. I have noticed that, without variation, the shepherds of the flock do not drive the herds. They do not drive them but they lead them, and as the result the flock has a greater confidence and a greater feeling of security. So they follow him.

You have in herds of sheep as well as in groups of people, rebels that want to get out of line, to follow devious paths, sometimes through the brambles and the briars where they get entangled in the brush and become prey of the wolves, the coyotes and other predatory animals that might be in the woods. You have the same situation in Christ's flock where people become subject to similar situations. The shepherd has his trusted sheep dogs so that when he sees one of his sheep getting out of line, he simply gives a command to "get around" this particular straying sheep and return him to the fold. Jesus knew well the penchant of such sheep as I have referred to. He knew also how to look after His sheep. Remember the touching story of the Scripture of how He left the ninety and nine and went out into the mountains and the cliffs to rescue the one sheep that was lost?

Christ said, "As the Father knoweth me, even so know I the Father, and I lay down my life for the sheep." A good shepherd will stand between his flock and danger. He will protect his flock, if necessary with his life.

Christ said, "Other sheep have I which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd" (John 10:16). So the question is asked,

"Who are these other sheep?"

This question is answered for us in the 15th chapter of Matthew, the 24th verse, when Christ answered certain of those who were interrogating Him.

"I am not sent but unto the lost sheep of Israel."

He came to gather those that had been driven away, those who had been forsaken by their shepherds or the flocks that had gone into far and distant places. These are the ones Christ came to recover and to return to the fold where He could protect them. You will find in Isaiah 56:3-8, certain events that are to take place. It reads:

"Neither let the son of the stranger, that has joined himself to the Lord, speak, saying: The Lord has utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree. For thus saith the Lord unto the eunuchs that keep my sabbath, and choose the things that please me, and take hold of my covenant; Even unto them will I give in mine house and within my walls, a place and a name better than of sons and of daughters; I will give an everlasting name, that shall not be cut off. Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called a house of prayer for all people. The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him beside those that are gathered unto him."

We have enumerated here a number of people, or classes of people, who will be associated together and be gathered out. There is one outstanding qualification by which each and every one of them shall enjoy this privilege of being called out, that is, they choose the things that please God and take hold of His covenants. They will obey the Gospel and the plan of salvation which He has given to them. He said as the result of their obeying the Gospel, "I will give them an everlasting name that shall not be cut off." This is the promise that God has made to the children of men who will keep His commandments and do His will. In connection with this, read Galatians 3:26, where Paul, in talking to these people says, "For ye are all the children of God by faith in Christ Jesus." That is the name that they were to have. They were to be called the Children of God, the church, the family, the household, or whatever title or term you

wish to use in describing the Church of Christ and this relationship. They are to take upon them the name of Christ. You find in another passage of Scripture that the church is referred to as the whole family of God, both in heaven and in earth. They are His.

"For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise" (Galatians 4:27-29).

This being true, then we obey the Gospel of Jesus Christ, and take upon us His name, and are baptized for the remission of our sins. We thus become Abraham's seed and heirs to the promise, just the same as an adopted child that has been left orphaned or has been abandoned, who has no legal parents, can as the result of that adoption take upon him the name of his foster parents that have chosen him, and share the abundance and prudence of their lives. He becomes as one of their family. So, in obedience to the Gospel of Jesus Christ, we become the sons and daughters of God, and become heirs and joint heirs with Jesus Christ to all the promises and covenants that God made with Israel through Abraham.

So, there is a day coming when there will be a gathering in of those that love the Lord and will keep His commandments, as it is said in this passage which was quoted, "The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him" (Isaiah 56:8).

This does not necessarily mean that as the result of His personal ministry, these things will be accomplished, because this Gospel was not to just one race or nationality, but it was to all the world. His particular mission wherein there would be those that would hear His voice and be gathered in are the "lost sheep," the "outcast sheep," of the house of Israel. The others were to be left to His servants, the ministry whom He would send out as witness to the nations of the earth. They were the ones who would gather others from the house of the strangers. Who were the Strangers? Well, **strangers** is just another term used in the Scriptures for Gentiles or of the heathen, or those that were unbelievers or not a part of the house of Israel in a direct sense of the word. They were to be gathered by His disciples that He sent forth in the world to witness and to gather out. As it is pointed out in another place, in that day He would send forth His angels to gather out the elect from the four corners of the earth. By tracing this word, angel, we find that it refers to ministers of Christ. They were the ones to gather out from the world, the strangers, those who would come into the house of Israel, and become Israel and thus by adoption heirs of the promises made to Abraham. Read again, that passage in the 10th chapter of John,

"Them also I must bring and they shall hear my voice."

This does not say that the Gentiles would hear His voice, but they who were the lost sheep of the house of Israel. Perhaps you oftentimes become confused and think this only means those who are of the house of Israel by blood, that is, by the descent of blood, as from father to son. But the Scriptures point out that the stranger, including the eunuch, that will take upon him the name of Christ and would obey the covenants they make with God, would be counted with the house of Israel. As Paul said to the Ephesians who had obeyed the Gospel,

"Ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God;" (Ephesians 2:19).

So they become Israel by adoption, and you should not allow yourselves to be confused into thinking that within the Kingdom of God there is going to be a separation between those who fear God, whether they are of the descendants of Abraham through blood, or through the covenant that was made in the Gospel by which they become one.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life" (John 3:16).

There are many examples of these facts pointed out. Remember when Christ in reasoning with the Pharisees, was asked would God do certain things? (Matthew 3:9). What did Christ say? Why He said, that God "is able of these stones to raise up seed unto Abraham;" if it was necessary. Well, He could animate those stones. He had that power by which He could animate them and put life into such inanimate substances. Our bodies are composed of minerals, which, until they are activated upon by the forces of life that God has placed there, are inanimate. You take my body and cremate it and it becomes inanimate so far as the material elements of it are concerned, they become chemicals worth about 15¢ or 20¢, maybe the price is a little higher now, since we are having inflation, but anyway, we do not amount to much. Christ said He could raise up seed unto Abraham this way. But that is not the way that it is to be done. It is to be done by a proper process such as the Lord has pointed out.

Where do you find these lost sheep that Christ refers to as the "lost sheep of Israel," "the outcasts," who had been separated from their brethren and carried away?

Turn to the 18th chapter of Isaiah and note the answer that is expressed there.

"Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia; That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation, meted out and trodden down, whose land the rivers have spoiled!

"All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye."

Here in this passage is found the evidence that the western hemisphere beyond the rivers of Ethopia, from where Isaiah at that time was standing (in the environs of Jerusalem) as he looked westward (in vision) across the seas, across the great expanse of the Sahara and the Mediterranean and on beyond. Here in America he envisioned beyond all of this great expanse of land and sea, a land shadowing with wings, where there was a people, a nation, that had been trodden under foot and cast out. Whose land the rivers had spoiled.

Not so very long ago we learned of the terrible disasters of the southern coasts of California, of the overflowing rivers and what they did there. This has been going on and on for ages, spoiling whole areas of country of one type to another. The Scripture says there would be a time when an ensign would be lifted up on this land of America, the land shadowing with wings which is beyond the rivers of Ethopia.

You will find that in ancient times Ethiopia occupied the whole northern part of what is called Africa. It also included parts of the land around the Mediterranean that was occupied by the Canaanites who were descendants of those Ethiopian people, the descendants of Ham as it were. There you find that beyond their land which reached clear to Algeria and Morocco, the only rivers found between what is called Egypt today and the Atlantic Ocean on the west, are those small streams that flowed down to the sea through Morocco and that particular area. So it is beyond that land, across the sea, that there was to be a people that sendeth ambassadors by sea where an ensign was to be set up in the last days. This gives us the location where this event was to take place.

There is another passage of Scripture that also bears upon this subject. This is found in Genesis. This pinpoints the location a little closer as to these outcasts, or these lost people (sheep) of Israel, down to a particular tribe of people, and that is the tribe of Joseph, his posterity.

"Joseph is a fruitful bough, even a fruitful bough by a well; **whose branches run over the wall:**

"The archers have sorely grieved him, and shot at him, and hated him: But his bow abode in strength, and the arms of his hands were made strong by the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:)

"Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessing of the breasts and of the womb:

"The blessings of thy father have prevailed above the blessings of my progenitors unto the ut-

most bounds of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separated from his brethren" (Genesis 49:22-26).

Who was the father of Joseph? It was Jacob who was speaking to Joseph who was the father of Ephraim and Manasseh. He says, "the blessings of thy father (Joseph), have prevailed above the blessings of my progenitors." Now who were the progenitors of Jacob? They were Abraham and Isaac, they were his progenitors. Then what was the land or the heritage that was given to Abraham in ancient times? Turn again to the Scriptures in Genesis 15:18-19, and you find that all the land between the river of Egypt and the river Euphrates had been given to Abraham and his posterity for their inheritance. Well, that is not such a great area of land. If you had the open highways to do so, you could drive all the way from the northern boundaries of Israel from Metula to Cairo, Egypt in a day. You could leave at breakfast time in the morning and you could drive over that distance clear to Cairo, Egypt in time to be there for supper that night. Or, you could drive from Jerusalem after an early breakfast time and be there for the noon-day meal. So, you see, it is not such a great expanse of country, yet we find the promise that was made to Joseph and his posterity, the blessing that was bestowed upon them, would prevail above the blessings of (Jacob) unto the utmost bounds of the everlasting hills. It was to be on the head of Joseph, and on the crown of the head of him that was separated from his brethren. So, you find there was a great land across the sea, a land shadowing with wings, as pointed out, America.

Just a few days ago I was reading through one of my books, a new one I recently acquired for my library, called **The First Civilizer of America**. I saw a map (this will be interesting to some of you readers) which shows that the capitol of the Indian traditional country was here. I was surprised. I want to investigate further. But those people that have migrated from various parts of the world were here in the very area where we live today, and this was considered as the capitol of the ancient people, by the legends and stories that they have had to tell. Some people are skeptical sometimes when they hear an Indian stand up and tell us a story about a little pile of stones marking a certain place where there is to be erected the Great Lodge of Indian people some day, where the Great Spirit or Great White God would come. They are skeptical of it for they don't like to have it referred to any more than they can help. Nevertheless, historian, archeologist, and students of these matters, are gradually pinpointing and focusing their attention upon this very place.

I will wait for another time to write more of this, but in passing, I would like to observe that America is the only land that fulfills this promise of a land shadowing with wings beyond the rivers of Ethopia. Around

1906, (I may not have the exact date) when the Pan-American Exposition or World's Fair was held at San Francisco, the symbol of that Pan-American Exposition took the shape of the North and South American countries spread out like the wings of a great bird, showing that this little neck of land coming up to form Yucatan was the head of this bird and these other countries were like the shape of the wings of a great bird. You can travel from Canada on down south to South America and you will note almost all of these nations have upon their coins, or upon their seals of State, or upon their flags, a picture of the old American eagle representing them. Even in Guatamala they are represented by the sacred Quetzal bird, which is not of the eagle family, but more of the dove family, yet it is a bird. The wings of a bird representing the land shadowing with wings that was spoken of, identifies the western hemisphere as the place where Joseph's blessings were to take place.

Now, you may say, When did this happen?

Read 3rd Nephi 7:20 where Christ said,

"Verily, I say unto you, that ye are they of whom I said, Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold, and one shepherd.

"And they understood me not, for they supposed that it had been the Gentiles; for they understood not that the Gentiles should be converted through their preaching; . . ."

Thus you learn it was through their preaching, the preaching of the disciples of Jesus at Jerusalem that would convert the Gentiles to the Gospel. But He, Christ, was to go directly to the other sheep of the house of Israel, to the lost sheep of Israel. That was His particular mission at that time. So, you find that Christ went among them and today the Church refers to them (from the Book of Mormon viewpoint) as Nephites and Lamanites, or the American Indians, as the world commonly calls them.

You will find wherever you go amongst those people (as is found in the book "**He walked the Americas**") that in every part of this great land of ours from Alaska to the lowest tip of South America, they have the legend of a bearded white god that appeared to them and taught them their religious background and agricultural labors. The book, **He Walked the Americas**, is one of the most interesting books you can find that would support and give a background to the stories of the Book of Mormon. You will find that a great many of the accounts that were formerly found in the Bible, in olden times were referred to as traditions and myths. Now, as a result of what the Lord has said (that the time would come when this testimony would be brought forth to speak out of the ground and out of the dust) we have two or three references to the story of the "other sheep." There are several references to this, one is Isaiah 29 and another in Isaiah 46 and another in Psalm 85, all referring to

the fact that out of the ground, or out of the dust there would come forth evidences. The Book of Mormon, a witness for Christ, is the most outstanding example of a witness coming out of the dust that has been found.

My friends, the archaeologists who have dug into the ground of Palestine have uncovered clay tablets and papyrus and inscription rocks in various places like the Qumram Caves and other caves of Palestine, where the Dead Sea Scrolls were found, which prove beyond a doubt that the Bible accounts are true.

At one time they did not think the account of Nineveh up in the Valley of the Tigres River and the Euphrates was true, they always looked upon it as a legend. Finally, archaeologists dug into the ruins, and what did they find? They found something like 10,000 clay tablets that told the story about the Flood, told the story of some of the ancient events that took place upon the eastern land, and now as the result, these archaeologists, these students of ancient cultures have brought them forth in many volumes that prove these accounts to be true.

Christ goes on further in the 7th chapter of 3rd Nephi, ". . . I have other sheep, which are not of this land; neither of the land of Jerusalem; neither in any parts of that land round about, whither I have been to minister." He was speaking at that time to the Nephites, here in America, just after He appeared among them upon this land (of America) after the crucifixion. He said, ". . . I have other sheep who are not of this land, nor of the land of Jerusalem . . ." So there were to be other sheep, that, according to this book, were to hear His voice and also be brought into this great fold in these latter days when God will is for them to return, and they, too, will come forth. These are the stories of Christ referred to throughout the book, **He Walked The Americas**, as well as in another book, **The Annals of Cakchiquels**, and still another book entitled, **Popul Vuh**, the sacred book of the ancient Quiche-Maya people. In all these books you will find evidences which support beyond dispute, the historical truths that are in the Book of Mormon. The Scriptures say that in the mouth of two or more witnesses shall every word be established. These facts are gradually being established. Christ, among the Indian peoples, has been referred to generally throughout the Americas as a bearded white God which appeared to them and whom they called the Fair God. Why did they call Him the Fair God? Because He was not of dark skin as they were. Because His hair was not black as theirs was. Because He was dressed in the white robes of His calling.

The author of **He Walked the Americas**, has gone to great lengths of 30 years of study . . . now some would think in writing a book that all a man has to do is to have a thought and then set down with his paper and start scribbling, and the result is a book. Well, it took this man 30 years to gather the material to write this book, and he had to travel to the Polynes-

ian Islands; from one end of North America to South America; to Hawaii and to many other places, spending a great deal of money and time undergoing many hardships in order that he might acquire this information.

I would like to quote a part of a passage from page 20 of *He Walked the Americas*. This is the author's note to Dr. Buck who wrote *Viking of the Sunrise*, who, besides being a Polynesian, is a student of his people's past:

"(. . . We owe the answers to the following questions put to him in a personal letter.)

"Do you know of a prophet or teacher who came among the Polynesian Islands, teaching theology and agriculture? He was dressed in a long toga-like garment, his eyes were gray-green, his long light brown hair had reddish highlights and he was bearded. If you recognize this figure, please tell me his name, his century, and the manner of his coming. From which direction did he arrive, and whence take his departure? That is, if your legends can answer these questions." "An answer came both briefly and formally from the Bishop Museum where he was the director. 'I recognized this figure from our legends. His name is Wakea. The other questions I can not answer, much as they intrigue me. However, I am to go to an outlying island of the Tahitians where two old women can still chant the ancestor-legends. From them, and another in a different island, I hope to learn the answers. Therefore, in two or three months you will hear from me again.'

"In three months, as promised, came the second letter. 'Wakea the Healer lived in the first century of the Christian Era, or generally speaking, in the time of Jesus.'

'It seems that he came in the early dawning of our history to these tribes who were fighting in this outlying island. I am enclosing a copy of the story as it was told to me.'

So here is found some of the "other sheep" Christ referred to in speaking to the Nephites. I would like to quote all of this story of Wakea, but space will not allow me to do so. Someday maybe you will have the opportunity of reading the same story in my book that I am writing.

Part of the legend:

"once in the days long vanished were three great ships which had sailed from the sunset land came white-robed Wakea, the Fair God, who healed the injured, raised the dead and walked on water. He came to an outlying island of the Tahitian group where two tribes were fighting bitterly . . ."

Did you ever hear of a story comparable to that? Remember the story from the Bible, of how Christ healed the sick? How that even a woman touched the hem of His garment and her affliction was healed?

How that He caused the blind to see and the deaf to hear, and the lame to walk? Did you ever hear the story of Jesus as He walked upon the water and Peter tried to imitate it? Well, these people knew of that story, way out there in the great expanse of the Pacific. In ancient times, the knowledge of this fair God, who was called Wakea, came to them.

The story goes on to say . . .

" . . . from his garments so foam white, they looked to his pale face and then to his eyes. They were strange eyes, gray-green as the depth of the water and like it, ever changing. Now those eyes flashed with anger as he stared about him and looked upon the injured . . ."

We have heard similar stories of similar things taking place among the Indian people, but space will not permit me to write of all of these.

(to be continued)

LESSON GUIDE STUDY OF GOD'S COMMANDMENTS

By Amy Schrader

Section I

Lesson Text, Matthew 19:16-30.

This story of the lesson text has been included and referred to in various numbers of the lessons submitted, but it has such vital truth that I feel it not amiss to put one lesson entirely upon it. Read also the account as it is given in Mark 10:17-31 and Luke 18:18-30. First we have one coming to Christ asking what is required to have eternal life. That question is, or should be, the greatest query of each human soul. What is it that is required of us? Then we have Christ's answer in the enumerating of the commandments, and the young man's assurance that he had kept these from his youth up. If we can answer as this young man did, honestly, we are ready for the rest of Christ's instructions; if not, our answer begins in clearing up any point of the commandments on which we have been negligent.

At this point in the narrative Mark states that Jesus "looking on him loved him." This truly was a lovely personality, a person of clean mind and habits, but his statement that he had kept these commandments was punctuated by yet another question, "What lack I yet?" as recorded by Matthew. In Mark and Luke it is Jesus who tells him he still lacks one thing, and in Matthew He puts it in this manner, "If thou wilt be perfect . . ." and then follows the direction to divest himself of his material possessions. How many have turned away at this point? It is not riches that keep us shackled, but the love of them, the tendency to trust in them, the proneness to pride because of them. How hard it is for one who has material security to recognize his dependence upon God, his need of Him.

Someone has pointed out the importance of this matter of material possessions and how we handle them by a study which reveals that one of every six verses of the four gospels deal with stewardship, also sixteen of the thirty-eight parables; and yet it seems the least idea dwelt upon. Proverbs states, (14:12) "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Can it be that we shy away from a close scrutiny of the scriptural teachings concerning our material possessions because they are so contrary to that way which seemeth so right to our human natures but which leads to spiritual poverty?

If we would have eternal life, if we would be perfect, is that one thing which we lack revealed in the teachings of the following verses? (Jacob 2:12-30; Mosiah 2:12-49; Book of Commandments 40:14-22, 30-33; 44:17-34; 58:19-24).

From the reading of these scriptures we see that the poor can be as hindered by the covetousness of riches as those who have them. It is not the presence of material wealth but the attitude of the heart in relation to it which turns a person away sorrowfully.

King Benjamin said, ". . . for the sake of retaining a remission of your sins from day to day, that ye may walk guiltless before God, I would that ye should impart of your substance to the poor, every man according to that which he hath . . ." Christ said, "If thou wilt be perfect, go and sell that thou hast, and give to the poor . . ." The direction to the early church was, "If thou lovest me, thou shalt serve me and keep all my commandments; and behold, thou shalt consecrate all thy properties, that which thou hast unto me, with a covenant and deed which cannot be broken; . . . the bishop of my church . . . shall appoint every man a steward over his own property, or that which he has received, inasmuch as is sufficient for himself and family; . . . and the residue shall be kept in my storehouse to administer to the poor and needy . . ." In the mouth of two or three witnesses every thing shall be established. And the promise is a return of a hundredfold both in this life and the next.

Section 2

Lesson Text, Matthew 20:1-16.

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isaiah 55:8-9). Perhaps there is no teaching of Christ's which more aptly demonstrates that difference between God's and Man's ways and thoughts than this parable of the Kingdom of Heaven. Our noblest tenets of equity and justice do not correspond to these portrayed in the hiring and paying of the laborers in the vineyard. Very probably the closest man has ever come to stating the truth of the justice of God has been in the slogan of Marxism, "From each

according to their ability to each according to their need," which being warped and twisted into the error of that doctrine has made the truth of the principle a thing despised, making yet another instance in which ". . . the way of truth shall be evil spoken of."

We proclaim that God is no respecter of persons (Acts 10:34); we are taught there should be an equality among ourselves, each esteeming his neighbor as himself (Mosiah 11:153-154; Book of Commandments 40:19-21), and yet even Christianity has failed to find a way to produce that equality. Is it because our sense of justice does not rise to the level of God's? Actually the only equality we share is God's love. We are not born equal in any other thing. We do not have equal intelligence, equal physical strength or abilities, equal talents or opportunities, nor is there anything that we as humanity can do to equalize these things but we can equalize the distribution of the abundance of the good things that God made for the use of man according to need. The vague idea that might mean right too, is a blinder over our understanding.

In the parable, those who labored the whole day considered themselves cheated when those who began at the eleventh hour received equal in pay. Surely the natural reasoning in us would be prone to agree that it scarcely seems fair. But the Lord of the vineyard said their minds were evil in thus reckoning. I'm afraid that too much of Christianity still reckons this way, they feel it a great sacrifice rather than a privilege to have sought to follow Christ all their lives. They want something more than the salvation which is the gift offered all who come to Christ, no matter at what time in their lives they hear and heed the gospel. Instead of appreciating their wonderful opportunity of closeness to Him here and now, they as the children of Israel, yearn after the "flesh pots of Egypt," or the worldly things.

So it is with our reckoning of justice and equality in material things, being born with an ability for which fact we can claim no credit, we think it justice that we have more of that which the ability can help produce than the fellow who was born with less ability for which fact he is neither to blame; failing likewise to see that even though there be no favorable material return to us over that received by the unfortunate one, the very condition of being among the able is the blessed one.

God made an abundance and it after all is His regardless of our claims of ownership (Psalms 50:10-12). He desires that each have their fair share, (Book of Commandments 52:19-20) which would be sufficient for all to enjoy a comfortable well-being were it not for the selfishness and greed which have fostered the world's false standards of values and measures and the system by which they are sustained. As our thoughts and ways are not His, apparently neither is our sense of justice.

Section 3

Lesson Text, Matthew 20:20-28.

The thoughts in the parable of the lesson previous indicated that the mind of the natural man does not see justice the same way that God sees it, and in today's text it would appear that neither does man see greatness in the view that God does.

One of the lusts of the natural human heart is to be somebody. Self concern tempts people to want to be, not equal with others but 'special,' to be set apart in some way. Fame, wealth and power are all means sought after as a salve to the ego's craving for attention and admiration of it's peers. The sons of Zebedee with their mother were not the first nor have been the last to seek prestige by association. Few seek greatness through service to others and yet persons such as Ghandi and Sweitzer gained their renown through their struggle to help their fellowman.

"Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13). Truly it takes great love to be willing to die for the sake of one's loved ones. Does it take any less to be willing to live a life of service to them, in order to exemplify the Christ-like life to them?

I have heard it said that when a man is called into the ministry that it is a great honor to him, and though this may be true the Lord never calls one to the ministry for the purpose of honoring him. He is invariably called to a position of servitude and responsibility to his fellowman (1 Peter 5:1-3). Whatever our station of service we should not render it with an eye to pleasing those about us for their admiration or approval, but to serve to give honor to God. The first verse of the twelfth chapter of Romans puts it somewhat bluntly, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service." To live in service to our fellowman, a living sacrifice, which is only a reasonable service to render!

It really doesn't matter in what capacity the Lord asks us to serve in this life; in fact the greater part of each life is spent in service to those of one's own family and it is important that we do this service as diligently and as willingly as though we were spending our time in waiting upon the Lord Himself. The whole of the twelfth chapter of Romans is a good lesson on the spirit and manner of each of us doing that which is allotted him.

So when we find ourselves yearning for greatness let us remember that in the Lord's view greatness is not counted by wealth, or beauty, or intelligence, or talent, or skill, or strength, or power but is measured by humility, and by how much of our time and whatever we have of the above mentioned qualities we are willing to use as servants to our brother and our neighbor.

Section 4**Lesson Text, Matthew 21:28-32.**

The subtle accusation of Jesus against the Pharisees in this and the following parable should put all professing Christendom to self inspection. By formal commitment we are the sons who have said 'I will' and it behooves us to examine ourselves whether or not we really and truly have done the will of Him whom we have claimed to follow. If this be true of all Christianity is it not much more true of us who have received the greater light? History records their failure and the fulfilling of the prophecy that the Kingdom would be taken from them and given to another nation, however it is also prophesied that should that people also fail they will lose it too (3 Nephi 7:13-41).

Jesus said that not every one that called Him Lord would enter the Kingdom of Heaven, but those who would do the will of the Father (Matthew 7:21-27). We will not be known by our claims nor our well-planned words but by our obedience. Do we find the fruits of obedience among us as a people? do we find them in our personal lives?

There is a psuedo obedience. Just as the Pharisees were scrupulous about their prayers and rituals so can Christians today deceive themselves by an outward performance. It is not unusual even for Christians to develop a code of oughts and ought nots by which they try to govern their behavior, while the spontaneous reaction and words reveal the true state of the heart, that by which the Lord judges us.

In these last days the Lord's purpose is to have a people who will love Him with all their hearts, minds, might and strength, and who will love their neighbors as themselves: a people who will govern their lives altogether by the laws which govern in heaven; a people who will build the Kingdom of Heaven here on earth; a City that cannot be hid, that will exemplify God's way to all who will behold. We, by our act of entering the waters of baptism, have said that we will go and labor till the task be accomplished and the purpose of God brought to pass. Have we, as the son in the parable, neglected to fulfill our agreement? Will we find those who have not received this restored Gospel going in ahead of us, because they have done more with the little they knew than we have done with the fullness?

The Lord requires a broken heart and a contrite spirit; is this the breaking of those who fall upon the stone? What then would the grinding to a powder be? True we were not among those who took the son and slew him, but we must be wary lest we be among those who would crucify Him anew (Hebrews 6:6).

"For if a man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another" (Galations 6:3-4).

PHOENIX REUNION REPORT

When I offered to write a report on the Reunion, I think I must not have been thinking clearly. How can one person really do justice to a Reunion? There was so much, and I can't write it all. All you will hear are the outstanding things I saw, felt and heard.

The 1972 Phoenix Reunion began, I feel, tonight (Sunday, November 19) almost a week before the actual event. The Spirit of God was so predominant that surely it must have been felt by all. The stillness of the little children, even after three hours; and the prayer of one little boy assured me that even they knew the presence that was in that room. One loved one, who has often asked that services not run so long, called for the song "The Spirit of God Like A Fire Is Burning." My heart rejoiced. Even during moments of quiet meditation you could almost hear the prayers going up and beyond the limits of that small room. Surely every heart must have been in tune, with one accord, to know God's will for us.

Now the Reunion has past - three days completely apart from things of the world. It ends all too soon. The weather could not have been more perfect. We rented a building in the center of a lovely little park, and had plenty of parking space, and places for the children to play.

So I begin as I saw, felt and heard on this beautiful Friday morning. A most perfect day to begin a very special memory in our lives. Prayer service began with Elders Don McIndoo and Hubert E. Yates in charge. As I looked about the crowd I was thrilled to note that most of the people who had driven so many miles (to spend 3 days in church) were young people. Don admonished us to unite in attunement with the Spirit that was already in the room. To listen to, and follow, the leading of the Spirit as we are moved to speak, to pray, to sing. If a prayer service has a theme I would say the theme of this service was love. We were admonished that before we can receive the spiritual gifts we seek, we must attain the pure love of God. "Love ye one another, thy neighbor as thyself, and thy God with all thy might, mind and strength. Frances Yates spoke of being in foreign lands, unable to speak the language; but through the love of Christ found her father, mother, children and grandchildren among these people. The young people were admonished to pray fervently in their choice of a companion for life. The pride of the restoration can destroy us unless we put love even above truth, we were warned. Brother Kidd hoped that even though we have not yet attained this pure love, as spoken of in 1 Cor. 13, we still need, from time to time, the gifts of the Spirit; and even though it may profit us nothing for ourselves that even now we have the gift of faith for those for whom we are praying. Our hearts were especially burdened by word of a little 10 year old girl who has cancer, and may have to have a leg amputated. Harold Gill reminded us to follow the leadings of the Spirit. For who can know what

may result from a simple act of obedience. There were so many testimonies and prayers I wish I could tell you of everyone.

All through the reunion we heard beautiful specials. Vic, Gary, Bill and Melvin are a fabulous male quartet. I pray they will continue as they have begun. Jody replaced Bill in a couple of their specials, and they were equally enjoyed. Harold Gill and Darla Biringer sang a duet "Driftwood." Oh, how beautiful. So many special songs and each one worthy of our listening.

In the afternoon Elder Don McIndoo preached what he called a sermonette. Someone said if that was a sermonette, they'd like to hear a sermon. Don spoke of the treasures in heaven, and asked us to search within ourselves, and see if we are placing the treasures of the world above our spiritual treasures. He also ask the questions "Why did you come to this reunion? What did you come to see? What did you expect to hear? What did you expect to find?" Naming several reasons why we might be here he said "Thinking of the work that lies ahead for this 'Church of Christ' I hope to find strength and direction to go back into the world at the end of these 3 days, also to find God's will for our part in His plan at this time." One statement he made, though I know it's true, I find very hard to understand, "you have not chosen God. He has chosen you." I wondered why — with all the wonderful people in this world — why did He choose me to be a part of His Church in these last days?

Friday evening the young people presented an impressive and meaningful program under the direction of Victor Housknecht. Special numbers and short skits, each a sermon in itself. Victor, in his narration of the program, gave much food for thought concerning the problems, and thoughts of the young people today. At the end the group sang the song "Pass It On" as they walked among the audience passing out lighted candles; symbolic of the flame that grows in the hearts of God's children. Apostle Joe Kidd was speaker for the evening service. He spoke of spiritual food (healings and miracles). He told of a vision where a member of the church saw two tables spread with table covers. One table was covered with crumbs, while the other was spread with all kinds of food. The people of the church were eating at the table filled with the crumbs, and happy they were. "The feast is so near," he said, "yet we are satisfied with the crumbs - how sad." He pointed out that we are living in the supertime of God's plan, that soon ministry will stand under the influence of God to such a degree that man will be compelled to come in. For God will set His hand. He also asked the question "How big is God?" And admonished us to not put limits on God's love for us, for He cares equally for the smallest burden as for the largest. In doing so we will make Him a lesser God.

Elders John Jones & Al Voorhees were in charge of Saturday morning's prayer service. John spoke of

the prayers of the faithful, quoted several scriptures confirming that all things are possible to those who believe, the prayers of the faithful will heal the sick. He also quoted Jesus' prayer in the garden, "Not my will but thine be done." Admonishing us always to say, Thy Will Be Done, leaving the final decision in God's hands. Hubert Yates asked the question "What think ye of Jesus?"

Leon Yates told a beautiful story of an experience in Yucatan when he went to the little hut of a Mayan lady who was dying of cancer. It was almost more than you could bear just listening to him tell of what he saw. He did all he could for her, administered to her and went away. A few days later, in another city, someone very excitedly came to him. Not understanding the Mayan language Brother Yates did not know what the man was saying except the name of the town where he had administered to this sister. So he returned, knocking at the door, a woman's voice invited him to come in. There he saw that same lady, who only a few days before had been so grievously ill, made whole again. With not even a scar. "What think ye of Jesus?" Brother Don Housknecht said that when he thinks of Jesus he remembers the one who had such power to call down 10,000 angels from heaven; yet had the compassion to weep over a city, or a loved one dead. Then he played a recording of a manifestation that came to him in the late hours of the night. I won't go into detail, except to say there were admonitions to the church as a body, as well as to individuals. At this time the manifestation has been neither accepted, nor rejected. After the playing of the tape there was a season of prayer. As Al Voorhies began to pray his voice changed, and a voice spoke through Al giving witness to the truth of the words just spoken. Later Jackie Lacy stood to her feet and testified of something that had happened to her which caused her to know the words of the manifestation were from God. Shortly after this the meeting was brought to a close, with the suggestion that we keep in prayer to know the truth concerning what we had heard. I hope we did.

Joe Smith was the speaker this afternoon. He began by quoting the scriptures "Seek ye first the kingdom of Heaven, How shall they hear without a preacher." We do most of our preaching to the little locals around the country, and though this is good, there are multitudes of people in the world today seeking for truth. It is our responsibility to promote the Kingdom of God today. We have the most magnificent stories in all the world, Jesus Christ and the Holy Ghost with us, but we have a problem. Conflicting theories. We must go out preaching the Gospel of Jesus Christ - Not the Gospel of this or that man. Hope comes from this reunion, a desire to promote the gospel to all who are hungering and thirsting after righteousness.

Saturday evening Apostle Marvin Ely was our speaker. Unfortunately there were few to hear the message,

as the greater part of the congregation, the young people, had gone on a hayride. They did not however, miss out on spiritual food, for Elder Hubert A. Yates spoke to them following their ride. Marvin again reminded us of the time in which we are living, and quoted scriptures parallel with things that are happening today. He warned against being so involved in things, desires, and possessions of the world that we miss out on the spiritual. Pride, Blasphemy, Lovers of our ourselves, without natural affection. He spoke of how the American home is deteriorating, marriage no longer held sacred. Are we becoming ripe in iniquity? He quoted the 4th Chapter of Nephi, when the people were all converted to the Lord — no contentions — no disputations, every man dealt justly with one another and they had all things common . . . until pride entered in and they began looking to the material instead of the spiritual. He said "I wonder where we stand today, in the eyes of God." If we were TRULY converted — what would happen? There are marvelous promises made to this people, we must prepare daily to receive them. Be continually watchful, and in prayer. Rely upon the Solid Rock, Jesus Christ.

Sunday morning the sacrament was served, and Apostle Leon Yates officiated. He read in the Book of Mormon when they had Jesus with them in their prayer services, but reminding us that Jesus can be with us too, through the Spirit of the Holy Ghost. That He is, even now, in the room with us. Marvin spoke of the reasons for partaking of the emblems, and quoted that without them there is no life in us. Brother Housknecht asked that we pray a prayer of thanksgiving as we took of the bread and wine. When I did this I felt that sweet Spirit overtake my whole being. During a season of prayer compassion went out of me to young people I heard bringing their burdens in pleading before the Lord. These prayers, that come from so deep inside, tugged hard at my heartstrings. One young man's testimony filled me with joy and sadness as he spoke of his experiences and his burdens and his worries. So many young people rose and spoke of the feelings from deep within. I become so encouraged when I see our young people thinking so much of us, and this church, that they are not afraid to be honest and speak of the things they feel. Even though they may not always be right, I pray our young people will continue to stand and be honest when speaking to us, and I pray we will listen, lest we miss something very important they have to say. I wonder, when I think about the many people who have come among us then drifted away, if they had had the courage to stand and speak of the feelings within them; could it be that they might be with us even today? Who can say?

Apostle Housknecht was speaker for the afternoon service. Today he didn't exactly preach, but rather talked to us words of wisdom; and of thoughts he had

during the morning prayer service. He spoke of our people looking for spiritual food, and warned us to pray for the gift of discernment of the spirits, and also to be able to discern if man has integrated his own words into what God has said. He spoke of the testimonies of our young people, and how his heart went out to them. He told our young people to begin now to prepare for the time they will be gathered together, apart from the world. He sees in them the possible solution to the lack of missionary effort in our church. He thought how the membership of the church is dwindling yearly due to lack of missionary effort. His joy at hearing the voices of our youth was expressed many times. He also asked the question "What are our ministers going to teach when they go out into the field?" He asked "What are the 6 principles of the gospel? I wonder how many knew? Faith, Repentance, Baptism, Laying on of Hands, Resurrection and Eternal Judgment. He also admonished us that we will only convert people by our righteousness - - not by our knowledge.

At the beginning of our last service Greg and Patty Kelley sang "Where Do We Go From Here?" What appropriate words, after spending three days out of the world. Apostle Leon Yates was speaker for the evening. (Did you ever try to take notes during one of Brother Yates sermons? Try it. He talks so fast, trying to cram a four hour sermon into one hour. By the time you write down one thought, you've missed the next two. Please, Brother Yates, that's no admonition or desire that you change - Just fact.) One of the most thrilling things I hear from our Apostle, is when he speaks of the people in Yucatan. I could listen for hours, to any of the ministry who have been among these people. Tonight he spoke of how these young ministers, some who can scarcely read and had previously known nothing of the gospel, were going out preaching the truth through the Gift of the Holy Spirit. He used this as an example that we learn the truth from God and not from man's wisdom. He also spoke of the time we are living in, and how some of the churches of the world no longer even believe in the second coming of Christ. That we can live as we please for we have nothing to fear. But he warned us the time is short and now is the time to prepare, and put on the robes of righteousness. Lest we be as the 5 foolish virgins. Men of the world walk in darkness because of evil deeds, but we too are blind, poor, hungry and naked because we give first place to things of the world; often without realizing to what extent. We are becoming neither hot or cold. Righteousness of the Saints will be the only thing that will save us. Now! Is the time for preparation.

At the end of the sermon Jay Moser stood and testified to the truth of the calling of our ministry, and to the truth of his own calling. This closed our reunion with combined happy-sad tears as Don McIndoo quietly spoke of the time we'd had together, and where do we go from here? I (and my cry baby sister) cried

sad tears as we sang "God Be With You Till We Meet Again." In fact I'm crying sad tears now as I write knowing we must wait so long, and having no assurance we will all be together again in this life.

I wish I could tell every person in the world of the beautiful church I belong to, a church that believes in the gifts of the Spirit, has ordained ministry called of God, and Apostles even as in New Testament times. After a reunion I have the courage and strength to do this, then days pass and I become weak and drift back onto old paths. I pray this will not be so now for any of us. I also pray for the day when our ministry will go out preaching in unity, for the cause of righteousness, and as in 4th Nephi there will be no contentions and disputations among us, and there will be no rich and no poor . . . This is my hope, my dream, my prayer. Perhaps I may never partake of my dream, but if I make a start in righteous living, maybe my children and their children will. We have been warned in unison this reunion — our time is running short. Let's not, so soon, forget the words we've heard.

Bonnie Sanders

NEWS FROM THE TEMPLE LOT LOCAL

To all the brothers and sisters within range of this printed page.

Greetings from the Temple Lot local!

We held our second biennial business meeting in September and took care of the important business of electing officers to serve in the coming year.

We have a new pastor — Marvin Case. (Mrs.!) Konie Cavniess is our new secretary, breaking the chain of circumstances which got our last two secretaries married during the tenure of office. Al Harris is our treasurer. The new auditing committee consists of Bill Morris, Johnny Case and Dick Wheaton. In a landslide vote the YPCL was re-elected to the important job of caretaking. Not being present, Marlene Moser was elected recorder; ditto, Donna Moser — reporter and social committee member. The position of chorister remains in the capable hands of Manon Chapman. Linda Case was voted in as organist, to be assisted by Martha Morris. Gracie Rudd will be the flower committee chairman. Marvin Case and Leslie Case are on the maintenance committee, Doris Ratteree and Jim Hedrick were made the printing committee; Forest Maley is a member of both. Chip Wheaton is the new member of the storehouse committee. It will come as no surprise that Caroline Hedrick (bless her!) is still head of the kitchen committee. The library committee consists of Manon Chapman, Marvin Case and Al Harris.

Mark Harris and Tom Larsen were officially accepted as members of the local, as were (transferred from Phoenix) Mosers, Donna, Marlene and Jay. Mark took

the big step at the long-to-be-remembered Wake-up Camp in Bemidji, Minnesota, in June; Tom at the Grand Junction reunion last year. We have had several additions to our membership by baptism in the past year: David Maley, Kathy Morris and Denise and David Rudd in late 71, followed by Chris Morris and Jeannie, Joannie and David Larsen in 72. To have these all as a part of our close-knit church family gives us deep satisfaction.

Much joy has been ours, too, in the perhaps miraculous progress made by Lorra Caviness after open heart surgery, by Irene Maley and Leroy Wheaton after emergency operations, by Gracie Rudd after throat surgery and by David Maley after serious burns. The compounded power of many prayers was at work in their behalf.

We welcome back a young old-timer, Judy Johnson, daughter of Mary and Warren Johnson of Hackettstown, N. J. The Johnsons lived here until two years ago. Judy is staying with her grandparents, Bertha and Maynard Case, and attending Penn Valley Junior College in Kansas City, Kansas.

The summer reunion held here on the last weekend in July was a rewarding experience, primarily spiritual, but happily social too. Friendships were bolstered up and spirituality received renewing force from messages and prayers of hope, courage and warning. When it was over we lingered at the front door in the soft summer Sunday evening, reluctant to leave the dear ones there.

This love we bear one another is one of the signs that follow the believers. "By this shall all men know ye are My disciples." Let us carry this sign high like a banner, and may God grant that we never let that bright banner trail in the dust!

ERRATA

Through some oversight it was discovered that a small portion of the Editorial in the December issue was omitted from publication. It is now inserted and should appear at the head of the Editorial.

QUESTION NO. 3. What was the result of His coming to them?

THE TESTIMONY OF WILLIAM HICKLING PRESCOTT

"One of the most prosperous eras in the later history of the peninsula of Yucatan is represented to have followed the appearance of Cucucan, a mysterious stranger corresponding closely in his teachings, as in the etymology of his name, with the Toltec Quetzalcoatl" (The Native Races, Vol. 2, p. 119).

THE TESTIMONY OF HUBERT HOWE BANCROFT

"A far more interesting personage in the mythology was Quetzalcoatl, God of the air, a divinity who, during his residence on earth, instructed the natives in the use of metals, in agriculture, and in the arts of government. He was one of those benefactors of their species, doubtless who have been deified by the gratitude of posterity. Under him, the earth teemed with fruits and flowers, without the pains of culture. An ear of Indian corn was as much as

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a single man could carry. The cotton, as it grew, took, of its own accord, the rich dyes of human art. The air was filled with intoxicating perfumes and the sweet melody of birds. In short, these were the halcyon days, which find a place in the mythic systems of so many nations in the Old World. It was the golden age of Anahuac" (The Conquest of Mexico, pp. 38-39).

"If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

"But if any man be ignorant, let him be ignorant.

"Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

"Let all things be done decently and in order" (I Corinthians 14:37-40).