

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.

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Star of Bethlehem

I shall see Him, but not now;
I shall behold Him, but not nigh;
There shall come a Star out of Jacob,
A Scripture shall rise out of Israel.

—Num. 24:17.

In the days of Herod the king,
There came wise men from the East
To Jerusalem, saying,
Where is He that is born King of the Jews?
For we have seen His Star in the East.
* * *

And, lo, the Star, which they saw in the East,
Went before them.

When they saw the Star, they Rejoiced.

—Matt. 2:1-10.

And they knew that it was the Day
That the Lord should be born,
Because of the sign which had been given.
And it came to pass also,
That a new Star did appear,
According to the word.

—3 Nephi 1:22-24.

CONTENTS

Editorial	Page 182	Original Articles	Page 188
Letters	Page 184	Some Poems	Page 196
Children's Corner	Page 187		

ZION'S ADVOCATE

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"Editorial Policy of the Advocate"

"We recommend that the present policy be to emphasize the fulfillment of prophecy, the closing scenes of the Gentile period, all other gospel topics that harmonize with the story of the Restoration, and matters dealing specifically with our relation to other religious organizations."—Conference Minutes, 1939, page 85, May **Advocate**.

HEAVEN—WHERE?

"Heaven is not reached at a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies;
And we mount to its summit round by round."

This mixture of fact and fancy was sung by the poet many years ago. It is true that heaven is a condition, and that we do not reach that condition at a single bound. It is acquired by growth and development. And wherever the condition obtains, heaven exists. Heaven being a condition, it is also a place, for a condition can not exist without a place for it.

An old time hymn went something like this:

"Beyond the bounds of time and space,
Look forward to the heavenly place,
The Saints' secure abode."

Which is pure fancy, since there is no possibility of a secure abode, or in fact an abode of any kind beyond the bounds of space. But the human mind is inclined to revel in mystery; and to make heaven more attractive, poets and preachers have sought to make it more mysterious by pushing it as far as possible from the earth and from all contact with material things, even outside the bounds of the "immensity of space."

In the effort to thus clothe with mystery the future abode of the Saints, the simple teachings of the Savior, and the plain provisions of scripture are passed by and lost sight of.

Christ taught his disciples to pray: "Thy kingdom come. Thy will be done in earth, as it is in heaven."

Wherever God's will is done, heaven exists, whether in some far remote portion of the Universe, or whether here upon the earth. For when God's will is

done in earth, as it is done in heaven, this earth will be heaven. And so by strict obedience to the commandments of God we "build the ladder by which we rise," not to the "vaulted skies," not to some imaginary place "beyond the bounds of time and space," but to that perfect condition which will

"Change this cold world into heaven,
By His Spirit so holy and mild."

For this is the grand purpose of the preaching of the gospel—that the Lord's prayer might be answered. For he did not utter prayer without intent or meaning.

Heaven Obtained.

What has been achieved upon this earth, in the past, may be achieved again through application of the same principles of righteousness. And we read that in the days of Melchisedec heaven obtained upon this earth through obedience to the will of God. And we read concerning that time:

"Now Melchisedec was a man of faith, who wrought righteousness; and when a child he feared God, and stopped the mouths of lions, and quenched the violence of fire. And thus, having been approved of God, he was ordained an high priest after the order of the covenant which God made with Enoch, . . . And men having this faith, coming up unto this order of God, were translated and taken up into heaven. And now, Melchisedec was a priest of this order; therefore he obtained peace in Salem, and was called the Prince of Peace. And his people wrought righteousness, and obtained heaven, and sought for the city of Enoch which God had before taken, separating it from the earth, having reserved it unto the latter days, or the end of the world."—Genesis 14:26, 27, 32-34, Inspired Translation.

Thus having reached a condition in which the will of God was done in their lives, as it was done in heaven, the place they occupied became heaven.

Melchisedec had human beings to deal with, and not, at the start, a righteous lot either; for we read in the Book of Mormon:

"Now this Melchisedec was a king over the land of Salem; and the people had waxed strong in iniquity and abominations; yea, they had all gone astray: they were full of all manner of wickedness; but Melchisedec having exercised mighty faith, and received the office of the high priesthood, according to the holy order of God, did preach repentance unto his people. And behold, they did repent; and Melchisedec did establish peace in the land in his days; therefore he was called the prince of peace, for he was the king of Salem; and he did reign under his father."—Alma 10:11-14.

Although Melchisedec had a wicked people to begin with he transformed them into heaven upon earth through faith in the righteous principles which he taught.

It is true, then, that heaven is a condition—a condition where the will of God is done. The condition cannot exist without a place for it.

It is also true that Zion is a condition—the pure in heart; and wherever the condition exists, there is Zion; but it cannot exist without a place for it.

It is true also, that home is a condition—a condition where the factors exist which make up a home; but

there must be a place for it; for the condition can not exist without a place for it.

So please do not utter an emphatic declaration that Zion is a condition—the pure in heart—with an air, and as if, the declaration were a momentous finality which excused all effort to establish a "place" for Zion. It does not.

Had Melchisedec taken that course, his wicked people would never have obtained heaven, here or hereafter.

Salem, the place, existed before heaven, the condition, was realized there.

Likewise, Zion, the place, has been pointed out, and exists, notwithstanding her people have waxed strong in iniquity and abominations, and are all under condemnation, and will "remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written."—Rev. given Sept., 1832.

To utter the age-old excuse that the people are not fit for Zion, or for the building of the temple, is begging the question, and discounting the sacredness of our ministry. The divine requirement is to prepare and make them fit, that the condition may obtain in the place that has been pointed out.

In a sense, Zion and heaven are synonymous. For when a Zion condition is realized, a heavenly condition will obtain.

A Picture of Heaven.

The Bible contains a beautiful picture of heaven, overlooked by many who are revelling in an imagined mystery of "vaulted skies," an abode "beyond the bounds of time and space," or the "Beautiful Isle of Somewhere." Here is the picture:

"For behold I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. Be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord."—Isaiah 65:17-25.

Peter speaks of the old world, that was before the flood, which was cleansed by its baptism of water, and the earth became new and clean, free from the wickedness that resulted in its destruction.

Again, Peter says that the earth is to be cleansed by a baptism of fire, the heavens also being on fire shall be dissolved, and the elements melt with fervent heat. (2 Peter 3).

Thus the earth shall become new and clean, and the heavens also, free from fumes of atomic explosions, and the greed and grasping cruelties of human dictators, which in the new heaven shall not be remembered nor come into mind; and the tears, the anguish, the weeping and the crying shall likewise be forgotten in the joy of the Lord.

In the creation of this present world, the spiritual and material creation went hand in hand; there was no separation of them, neither a discounting of their relative importance.

In the preaching of the gospel, in all ages of the world, in all of man's obligations toward his Creator and his fellowmen, in the blessings of God pronounced and bestowed by the patriarchs of old, spiritual and material blessings went hand in hand; and there can be no separation of them under a proper preaching of the gospel of Jesus Christ.

Even in the new heaven upon earth, the same is true; and the blessing of peace and righteousness, of the fulness of joy in the presence of the Lord, goes hand in hand with a perfect enjoyment of material things, the building of houses, the planting of vineyards, inhabiting the houses, and eating the fruit of the vineyards. But not under a greedy, profiteering, mortgaged-cursed system that takes away the house before it can become a home, or the vineyard before it can mature its fruit.

"It takes a heap of living
To make a house a home,"

says Edgar Guest; and it takes a long time for a vineyard to come to full fruition. But in this new heaven, the days of his elect shall be as the days of a tree, and they still long enjoy the work of their hands, the homes they have builded and the vineyards they have planted.

Saints to Reign on the Earth.

"And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."—Rev. 20:4-6.

Is the "vaulted skies" "Beyond the bounds of time and space?" No.

No the Revelator tells us where these redeemed ones and the priests who come forth in the first resurrection shall reign:

"And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth."—Rev. 5:9-10.

So there is no question where the righteous, the redeemed shall reign with Christ. It will be on the new earth, cleansed and purified. And the city of Enoch which was taken up into heaven, and all the righteous who were translated from that time to the days of Melchisedec, and afterwards, together with all the redeemed by his blood out of every nation, will return and occupy the new earth, prepared for the dwelling place of God and his people:

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—Rev. 21:1-4.

Earth a Celestial Globe.

Latter-day revelation declares:

"The earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law. Wherefore, it shall be sanctified; yea, notwithstanding it shall die, it shall be quickened again, and shall abide the power by which it is quickened, and the righteous shall inherit it; for, notwithstanding they die, they also shall rise again a spiritual body: they who are of a celestial spirit shall receive the same body, which was a natural body: even ye shall receive your bodies, and your glory shall be that glory by which your bodies are quickened."—Revelation given December 6, 1932.

This is the celestial glory, the glory of the sun, the highest glory, as spoken of by Paul in 1 Corinthians 15:40, 41.

LETTERS

Minneapolis, Minn., Nov. 7, 1946.

Editor Advocate:

There is nothing that can take the place of the gospel, if we will let it operate in our lives. I mean a real **living** of the principles which Christ taught.

I have had my prayers answered so very definitely that I am wondering if I knew how to pray in the years gone by; but I am hoping in the few years I have left here in this world that I will be able to come closer and closer to God, with a better understanding of what is required of me. I know He is wonderful, and has blessed me greatly, but not without an effort on my part to really get close to God and learn what He requires of me.

It is easy once we try, and there must be no let-up. Every time we relax our vigilance we are set back just that much. I want to so live, and be so close to God, that when I come to the end of this life I will be ready to step into that new life which lies beyond.

Death is as natural as birth, so why should we

be afraid of it? It is merely a transition from this life to another phase of our existence, and it depends on the life we live here, what our life on the other side will be.

I was put in as chairman of Townsend Club 119 again. I did not want it, I really did not care for it another year, but yet I am not sorry for the experience I have had there. A person learns much, and it gives one experience in meeting the public, and teaches how to get along with every type of person. In fact I am glad for my experience.

Many of the members are Catholics, and one expressed himself as wanting to keep me in office because, as he says, he thinks I am fair, and that I look at things from every angle, and treat people right. I am waiting for the day when I can tell him that it is the gospel I am putting into practice. And if I can keep my life right, perhaps when they find it is really the gospel that they are appreciating, and not me, some one of them may feel that if the gospel can do that for me, it will for them, too. In other words, I am trying to practice what I preach. I am praying that God will guide me every step of the way. I feel that he has a work for me to do, and I want to do it; although from a human standpoint it looks too big. But God knows what is best; and if only one soul is saved how great will be our joy.

ALICE DARBY.

A Day in Bemidji

I awoke with a beautiful sun shining to one of the nicest days I have ever seen; a day that makes you wonder how one could be an atheist.

But I started to tell about this particular day, Saturday, November 9; and I began it as I do every day by feeding my pigs and chickens. I then met Brother Fred Winegar on the road, and went on with him to his home.

There we met Brother Leon Gould and James Spargo, and proceeded to butcher Brother Spargo's pig, Petunia, and our pig, Nasturtium, a job that Jim and I have dreaded for a long time. But with the expert help of these brethren the job was soon over. Having these handy fellows around makes hard work look very easy.

Jim and I then went to his place and worked till dark with buzz saw and axe at the old wood pile. The day ended as it had started, with the feeding of my pigs and chickens. I never had so much work to do, but have never been happier than in doing it.

Living and working with the good people of the church up here has made us very happy, and brought us closer to the Lord.

Your brother in the faith,

BILL NAST.

BEMIDJI BRIEFS

We have been having very lovely fall weather during the past month, the latter part of October and first half of November and tho we hear of snow in other places we have been blessed for the most part with sunny days and we are trying to fully appreciate

this blessing while it lasts for we know full well what winter can do for us when it gets good and ready.

Our speakers for the last month have been Brethren Winegar, Wentworth, Gibbons and Gould, but these older men feel that the younger men of the priesthood should be improving their talents, so they are going to get their turns too for they need to be about their Father's business that they may be prepared to take over the brunt of the battle for righteousness, for these older men are getting no younger as the days go by.

Our various services of the week have been gradually improving this summer and fall, which gives us joy in our Heavenly Father's mercies, and we should realize I believe that if we wish our Kind Heavenly Father to get near to us we must first get near to Him. In fact we must get into a receptive mood ourselves before He can get very near us, for He is ready and willing at all times to bless and enlighten us with His Holy Spirit when we have gotten ourselves into a receptive condition, or when we of ourselves really begin to desire help and wisdom to that extent that we begin to seek Him. You know the Scriptures tell us that we should, "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." Therefore the reason why it becomes necessary that we should ask and seek and knock if we are to get near enough to Him so that He can inspire and lead us into all truth.

Can you imagine a preacher being able to preach a very inspiring sermon who has made no preparation before hand, has done no asking, seeking or knocking that he might be inspired by the Holy Spirit to present the truths that God would have him present to the waiting congregation?

Oh yes I have heard of preachers who at the time were so burdened down with the cares of life that they had no time to study or make any preparation beforehand and that the Lord came to their aid and enlightened their minds until they were able to preach a wonderful sermon, but I never heard of a time when God stepped in and gave such a blessing when the preacher had had time to do some studying and seeking that his own mind might be filled with some of God's word, and yet had made no preparation.

And so it is with other services of the locals; if those attending Sunday School have made preparation beforehand by studying their lessons they will get more good out of their class work and it will be more interesting; and if those attending prayermeetings have sought their Heavenly Father beforehand for light and wisdom that their minds may be enlightened by His Holy Spirit at the services, the Holy Spirit will then be able to flow from one individual to another giving them needed strength to take part whether it be in prayer or song or testimony.

I remember well one dear old uncle, who has gone on to his reward, a man we always loved to hear bear his testimony in prayermeeting, he was giving us some good advice in one meeting and he told us that he had formed the habit of seeking his Heavenly Father before going to prayermeetings that his mind might be filled with a portion of the Holy Spirit that he might be able to take part in the meeting that would be

pleasing and acceptable unto his Heavenly Master. And can one doubt but what that was one big reason why the part he took in the prayermeetings always proved so very interesting to others? As a rule it is always necessary for us to make some effort on our part first, then the Lord is willing to meet us half way, yes more than half way it seems.

Now to matters more of this world; On Halloween eve we had a small Halloween party and wedding shower combined at the Lamb home, the shower being in honor of Ernie Wentworth and his bride. Various useful gifts were presented to the young couple and a nice lunch was served also applies and candy, and our young people had a chance to play games and enjoy a little social life without getting out and playing the kind of pranks that leads to the destruction of property belonging to some one else. It surely seems a shame and a sin the way many young people of the world seem to feel that Halloween gives them a valid excuse to see how much property they can mutilate and destroy, property belonging to some one else. Can it be possible that children are not being taught to have respect for the property of their neighbors?

With the cold weather gradually coming on several families in our local have done some butchering which will relieve the meat and lard shortage somewhat.

We spoke in last month's briefs of some of our young men having returned home from the armed services. There are others who have arrived home safely altho some do carry the scars of battle. Among those not mentioned before are Matthew Anderson, Charles Burley, Robert Jensen, Raymond Schultz and Leo Ferdig, and during October came the last two, Brother and Sister William Ferdig's youngest son, Harold, and our son, Don, and our hearts are made glad and thankful that so many of them were permitted to return home again all safe; our membership are somewhat scattered and there may have been others that we have not heard of.

Practically all of these young men were sent across the seas either to the east or the west and so had various experiences radically new to them, but all are thankful to be through with a very disagreeable job, that they may be home again where they can take up just common every day living. There may be some who glory in war and the honors of war but it is not the common every day soldier who does.

To some returned soldier the uniforms are almost a stench in their nostrils, and to put them back on to go out on parade or to display themselves and make a show is the last thing they would ever want to do.

And Need One Wonder Why?

One boy who had been wounded and sent to England to a hospital after having been in the service for months and sleeping in fox holes and enduring the horrors of the warfare wrote his mother, "You just can't imagine how good it seems to have a chance to sleep in a bed with clean sheets once again." But when he recovered from his wound he had to go back into that horrible warfare again.

Can you imagine that a boy who has had to hide in fox holes and sleep in the mud with danger lurking everywhere, no chance to take a bath or shave or to clean up at all and who has been in the midst of battle

for weeks at a time, seeing his buddies around him being wounded and killed and blown to atoms, and wondering what instant his time would come, and yet miraculously escaping, and still having to endure more and more of it until he was almost a nervous wreck, can you imagine such a boy or man ever wanting to be reminded of those horrors by ever putting on his uniform again? No never again would he want to be reminded of all the suffering and sheer horror of those awful days of suffering in body, mind and soul.

Surely General Sherman was right when he said, "War is hell."

And as we near the Christmas season, that time of good will, that time of "Peace on earth good will to man" as proclaimed by the Angelic Host on that first Christmas eve, we wonder, are we doing anything about helping establish that time of peace on earth, by doing the special work that God has given us of the Restoration to do. We are told that Zion is to be established, that the righteous from all nations may gather to it as a place of safety when the time comes that all nations will be at war and that the only place that will not be at war will be in Zion. Are we being concerned enough about what we should be doing that we may be worthy to help in the building up of Zion, that we may be worthy to dwell there in safety?

Do we really wish God's protection or are we content to just go along with the world, be as the world, do as the world, and suffer with the world?

What is our choice, remember it takes effort on our part if we are to be used as instruments in God's hands to accomplish His work, we are free to make our own choice.

ALICE E. GOULD.

INDEPENDENCE NEWS

There were delegates at the October Convention from many places. —Canada, California, Arizona, Minnesota, Nebraska, Iowa, and Missouri. Most of them came for the priesthood meetings that were held before the Convention. The papers that were read at those meetings and the discussions that followed were enjoyed by all. I, for one, was sorry that we could not have had more such meetings during the Convention.

Sr. Wm. F. Anderson has been visiting her daughter in Dallas, Texas.

Darl Jean, baby daughter of Bro. and Sr. Wm. Sheldon, was blessed during the Sacrament Service at the Convention. Bro. B. C. Flint and Bro. W. F. Anderson officiated.

Janice Sprague, small daughter of Bro. and Sr. Rolland Sprague, has been ill during the past month.

Bro. Louis Boyce and his bride of Belleville, Ill. attended church services as they passed through Independence on their wedding trip to Denver, Colorado. Bro. Boyce is the son of Bro. and Sr. Louis Boyce of Belleville, Ill., and Sr. Boyce is the daughter of Bro. and Sr. Robert McClain of Ferguson, Mo.

Bro. and Sr. Charlie Reed have sold their home in Independence and have bought them a new home near Houston, Mo. which they moved to a short time ago. We are sorry to see them move away, and hope they have success and happiness in their new home.

Bro. J. Maynard Case was ordained to the office of Elder at one of our evening prayer meetings. Bro. Wm. F. Anderson and Bro. Nicholas Denham officiated.

Bro. and Sr. B. C. Flint are out in the missionary field again. They have been holding meetings at Houston, Mo.

The Social committees of the Church and Sunday School held a Halloween party at the home of Bro. and Sr. William Sheldon and everyone had a fine time. A great deal of the amusement was furnished in trying to tell "who was who" behind the very unfamiliar faces.

Sister A. M. Smith of Ava, Mo., spent a week in Independence visiting friends and relatives. We are always glad to see her, for her visits here seem rather far apart. Brother K. J. Smith and his cousin went down to Ava on business and Sister Smith returned home with them.

Sister Edith Bell, who works here, went to Ava, Mo., for a week end visit with the home folks there.

Brother and Sister Rolland Sprague and family drove to Quincy, Illinois with his brother and family to visit relatives there.

Brother Richard Wheaton has been discharged from the Army and he and his wife, with their twin daughters, have returned from Colorado Springs, Colo., where they were living, to make their home here. They left Colorado just ahead of the terrible snow storm they had out there. Dick is building a fine new home southeast of town, which they hope to have completed early in the new year.

Brother Williamson from Alabama visited his son and family here and he attended church services while here.

Brother Forrest Maley of Toledo, Ohio visited here over the Thanksgiving holiday with friends and relatives. His father, Brother Levi Maley of Mt. Ayr, Iowa, was here too and attended Sacrament services the first of the month.

Sister Georgia Smith Wakefield of Ava, Mo., has come to Independence and found employment here,—her sister Lorraine Welton and small daughter are here also. These young ladies are the daughters of Brother and Sister A. M. Smith.

Brother Donald Yates and wife are the proud parents of a new son.

Brother and Sister C. L. Wheaton and Sister Mildred Hooker and daughter, Alice Faun, drove to Council Bluffs, Iowa to do a little missionary work. An all day meeting was held at McClelland, Iowa on Sunday.

Brother and Sister B. C. Flint are back in Independence after doing missionary work in Houston and Ferguson, Mo.

Sister Margaret Wheaton, who for several years was an associate editor of the Advocate, has been ill for some time. After undergoing an operation, she has been slowly improving and we hope soon to see her out to our services again.

We are sorry to have to report the death of Brother Howard S. Ritchison, who died December 10, at the Independence Sanitarium following an operation. Brother Ritchison had been in ill health for a long time. Our sympathy goes out to Sister Ritchison and daughter, Jean Ritchison Chapman in their hour of sorrow and pray God to give them comfort and strength in their hour of need.

Our local Priesthood have been the speakers the past two months. We can notice an improvement in the speakers as each time they are asked to speak

and they strive to do their part, the Lord has blessed them to a very great extent and in blessing them, he blesses all who listen. One thought that seems to run through all the sermons, even though each speaker may bring it out in a different way is "We must forget the little petty things that so easily beset us and get ourselves ready to help to do the Lord's work, for His coming is near at hand, nearer than many of us realize."

ORA B. DERRY.

A CORRECTION

I am sorry to have to correct Brother Bert Cooper's statement in the October ADVOCATE where in he says that I received the "highest honor ever bestowed on a woman." I wear the Indian name given me by the Narragansett Tribe very proudly, but I cannot let Brother Cooper's enthusiasm run riot and place on me an honor which does not properly belong to me.

My name "Narragansette-O-Tan" meaning Narragansett Town, as well as Brother Wheaton's name of Manitoes-N-Nin were selected for us by the tribe. Chief Swimming Eel who was master of ceremonies that day told us that Narragansette means "the people at the point," and that by giving me the name of their town they were giving me the highest honor they could bestow upon me, not upon any woman but upon me, a woman whose Indian blood comes from another tribe. There is no doubt that women of their own tribe have received much greater honors. However, I shall always deem it a great honor and shall be very proud that they held me in such high esteem that they chose for me a name which represents all the Narragansett Tribe. And we are proud of the fact, too, that it was the chief of the Narragansetts, Chief Night Hawk, who presented our names for adoption.

Indians always have a reason for selecting the names which they do select. For instance an Indian boy was named Spread Eagle because his father looked out and saw an eagle flying just after the boy was born. So when Katharine arrived at the Indian gathering the day after our adoption, Chief Swimming Eel considered a name for her. He told us that because it was a sweltering hot day and the naming ceremony was to take place in the shade of a grove of trees, he chose "Red Heat" as her name. He said if the ceremony had been held in the open that day right in the boiling hot sun he would have named her "White Heat." If you ever noticed on a real hot day in mid-summer when the sun is shining with all its vengeance, every object you look at in the shade of a tree seems to have a reddish glow around the edges. Then you move that same object out into the direct rays of the hot sun and it seems to have a white glow around the edges. So, the reason for Katharine's name. Now you know the reason for all our names. I will go a bit further and tell you we were all three given a life membership in "The Federated Eastern Indian League." And we expect to bend our efforts toward helping the Indian people whenever and wherever we have the opportunity. They will come into their own some day.

ANGELA WHEATON.

Wedding Bells

Ferguson, Missouri.

In the little Church of Christ here at Ferguson, Missouri, on Friday evening, October 25, 1946, I had the honor of uniting in the holy bonds of matrimony, Brother Louis L. Boyce, Jr., of Belleville, Illinois, and Sister Delores L. McClain of St. Louis. Louis is the son of Elder Louis and Sister Nellie Boyce of Belleville, Illinois. Delores is the daughter of Elder Robert McClain and Sister Nellie McClain.

Both families are members of our local here. The bridesmaid was Katie Sue Lowery, former classmate of Delores. Best man was Ivous M. Wallace, Jr., son of our local bishop Ivous, and Eva M. Wallace. The ring bearer was the bride's cousin, Gary Gennuso, son of Sister Margie and Mr. Frank Gennuso. After the wedding the happy couple left for Denver, Colorado, on their honeymoon.

This is the second important step Sister Delores has taken this year since returning from Phoenix, Arizona, with her parents, where they had made their home for the past two years. On July 21 she was baptized along with Norma Jean Shankle and Jack and Erma Martin. Norma is the daughter of Priest Alton, and Bernice Shankle. Robert McClain and Alton Shankle officiated at the baptism. These are all now members of our local.

ELDER LAWRENCE NICHOLS,

Pastor Chambers Park Church of Christ.

CHILDREN'S CORNER

Mary, the Mother of Jesus

(PART ONE)

Some of the women of Bible times were poets, one was a judge, and many were the mothers of the Israelite kings and the prophets of God. The most famous of all the mothers was Mary, the mother of Jesus.

Mary lived in Galilee in the little city of Nazareth. One day God sent the angel Gabriel to talk to Mary.

The angel told Mary that she was greatly blessed and that God was with her; but Mary was troubled by what the angel said and she wondered what he meant.

Gabriel went on to tell Mary that soon she would have a son, whom she should call Jesus, who would rule over the Jews forever and who would be called the Son of God.

Mary told the angel that she was willing that all the things he had told her should happen, and he departed.

Soon after Mary had talked with the angel, she went to visit her cousin Elizabeth, who later became the mother of John the Baptist, the prophet who prepared the way before Christ.

When Mary entered the house, Elizabeth spoke to her with the voice of prophecy and told her that she was blessed of God and that all the things the angel had spoken would come true. Then Mary praised God because she had been chosen to be the mother of the Savior; and after staying there months with Elizabeth, Mary returned home.

After Mary returned from her visit with her cousin Elizabeth, she and her husband, Joseph, had to make a trip to the village of Bethlehem to pay their taxes.

They tried to find a place to sleep, but many other families had made the trip, too, and all the rooms in the inn were full.

(Continued on Page 195)

Original Articles

We solicit articles for this department written in an affirmative manner. An affirmative article is one in which a premise is established, and evidences presented to support that premise. In all controversial articles, contributors will be required to observe the rules of decorum established by parliamentary rules governing deliberative assemblies.

THE ONE BAPTISM

By Apostle James E. Yates

There is **One Body**, and one Spirit, even as ye are called in One hope of your calling:

One Lord, One Faith, **One Baptism**.—Eph. 4:4-5.

This One Baptism must be by **Divine Authority**. It must be by a Commission to the minister called of God, and ordained to officiate in that rite.

This ministerial Authority from God, was in the primitive Church.

By it, the Church was enabled to function.

This Authority was lost to the world, and taken from the earth during the dark ages of the apostacy.

This Authority from God to men was restored from heaven when the Church of Christ was **set up anew in this last dispensation**.

The Church was restored according to the original pattern, as described in the New Testament Scriptures.

This same Gospel of Christ, and same Authority to administer it has been preserved since its restoration to earth in 1830, in the Church of Christ.

As to what degree of Divine Authority, if any, may be in any of the various other Churches, we leave that to our Lord on high, whose knowledge excels all our own very limited wisdom.

There was for a time, a **Working Agreement** with a certain estranged branch of the Church whereby members returning to original standards of the **One Faith** were received to the Church of Christ by transfer.

That **Working Agreement** was terminated by said branch.

The Church of Christ is thereby liberated from that particular method, or effort for the recovery of wandering sheep back to the True Fold of Christ.

In accord with the word of God, membership in the Church of Christ is by acceptance of the **One Lord**, **One Faith**, and **One Baptism**.

The Baptism **by Water and of the Spirit**, administered in humility by men called of God and ordained thus to serve in the **One Body**, constitutes the **One Baptism**.

The Church of Christ can not depart from that Holy Standard of the Gospel of Christ, without invalidating its own Divine Commission.

When the primitive Church became estranged from Christ in about 570 A. D., it would have been presumptuous indeed for any of those days to assert upon mere human wisdom, as to what degree of the Lord's Divine Authority, if any, remained in that Church after that date.

That was a matter best left to the **Wisdom of the Lord**. The same is true today.

For in sequence manner the Church of Christ will now be justified in declaring **one**, or **the other**, of two important matters.

The Church is confronted with the necessity of deciding by the Word of the Lord, either that Priesthood Authority in estranged branches **remains indefinitely**, or to act, in behalf of the **One Body**, and to leave the final intricacies of that matter to the Lord, whose wisdom excels all human concept.

Surely, the latter decision is best.

Thus the Church discharges its dutiful responsibility unto our Lord to declare that Baptism performed in said estranged Church after date of 1926 can not be accounted valid for entrance into the Church of Christ unless attested so, by assuring testimony of the Holy Spirit. For the wisdom of men should not assume pre-eminence in matters so vital to Spiritual life.

Our Creed, or **Doctrine** must be, and is, **The Whole Gospel of Our Lord Jesus Christ**.

For by that Gospel alone, through the leadership of Jesus Christ our Lord, who is the **Head of the Church**, can Eternal Salvation be obtained.

Upon these terms we invite all to come to Christ unto Salvation, through **Faith in Christ**, **Repentance from Sin**, **Baptism of Water and the Spirit**, and Fellowship in the "**One Body**," the Church of Christ.

HE SURELY LIVES

I am He that liveth, and was dead; and, behold, I am alive forever more, Amen.—Rev. 1:18.

By Elder T. S. Maley

Christmas, Nineteen hundred forty-six! A day of meaning of every depth and many descriptions.

To some a day of revelry, merriment and perhaps drunkenness,—a day to try for release from the paths they have made for themselves, only to find themselves deeper bound and with their woes multiplied.

To others a day of rich enjoyment with friends and family; of pleasing association. A day of gifts. A day to see the wide-eyed wonderment of the children, the dewy glistening of pleasure and joy in the eyes of loved ones, and perhaps of prayer and thought of the hope and promise of good things beyond the veil.

This Christmas in the Church of Christ holds forth much of promise. These are the days of fulfilment: the days which mark the nearing advent of our Lord and Savior Jesus Christ.

We feel that within our days shall come the day "when the eagle shall sight the carcass," and those of faith shall see the day of His coming and know Him, that He has come.

With this feeling comes the hope that we shall be found as acceptable vessels of service in that day. Knowing that day shall be as this one is, we are presented with the thought and hope of making this day acceptable also.

The message to the Church of Christ this Christmas is not one of woe, although the world is full of it. The message is of hope, joy, and peace.

Ours is a gospel of strength. On every hand there is evidence of God's power; His hand is not absent in our behalf. The prayer of faith is heard and answered, and shall not the walk of faith be rewarded?

This Christmas day and each day that dawns is a day to arouse to the work of the Lord. Each holds forth the possibility that today we may do the one thing that will in the chain of events prove a very important stroke in the cause that we love and hold dear.

This day the world may strive in war. There may any of the things of adversity or woe come to us this day; but these things cannot daunt us because of Him whom we serve. For though we are caused to pass from the scene, having lived to the Lord, we shall then live with Him where He is, for **He surely lives.**

Our cause is His cause, and He came that we might have Life, and that we might have it more abundantly.

Today the life of proving; and then, the life of reward,—neither except they are given by our Creator.

Today with His help, we prepare for the life tomorrow in His presence.

So we have Christmas, nineteen hundred forty-six, a day of bright hope, expectancy and joy to the followers of Christ; those who believe and obey the gospel. A day to raise up in the fullness of hope and faith, and be about the work of the Lord: Our Father's Business.

TRACING THE SABBATH Chapter 5.

Memory verse: And I, God, said unto mine Only Begotten, which was with me from the beginning, Let us make man in our image, after our likeness, and it was so.—Genesis 1:27, I. T.

"The Evening and the Morning"

1. After the account of the work accomplished on each "creation" day period, we find the following: "And the evening and the morning were the first (second, third, etc.) day."

2. The expression has been a puzzle to many, and some erroneous doctrines and unwise assumptions have obtained, based upon a misunderstanding of that term. The explanation is simple, and is applicable whether it is referring to a 1,000-year day or a 24-hour day, since the length of the day is determined by the time required for one turn of the planet on its axis. The term used expresses

The Astronomical Day.

3. Which began at noon. Moses who wrote the account of creation was versed in astronomy, as were many of the ancients. The Creator is the Supreme and All-wise and Perfect Astronomer, knowing all there is to be known about astronomy and the laws that govern in the Universe. He used the expression denoting the astronomical day, which continued to be used by astronomers in their calculations down through the ages, until 1925, when it was changed to conform to the calendar day; although the former usage has not been dropped entirely.

4. The astronomical day began at noon. From noon until midnight was "evening;" and from midnight

until noon was "morning."

5. The calendar day begins at midnight. From midnight until noon it is "morning;" and from noon until midnight it is "evening."

6. The only difference between the two days is the time of beginning and ending. In both of them **evening** is from noon till midnight, and **morning** from midnight till noon.

7. But because at one period of the world's history, in obedience to the law of the Commonwealth (not of the Church), a people worked six days—day in this instance being the Light hours of the 24—and then began at sundown on the 6th day to observe a sabbath day of rest, and continued to observe it until sundown on the 7th day, it became a tradition with them to say that the day began at sundown. And because of this tradition, and the expression used in Genesis regarding the "evening and the morning," some modern religionists have assumed that the Bible day began at sundown, and have based practically their whole religious philosophy upon a belief in that fallacy, a position that can not be maintained by the Bible.

8. While Moses understood the astronomical day, and used it in the account of the creation, he also understood the calendar day, and gives us the Bible evidence to prove that the calendar day of the Israelites began at midnight.

The Calendar Day.

9. Turn now to Exodus 12, and read verses 3, 6 and 7 with careful scrutiny. Observe that in preparation for the Passover they were to take up a lamb on the 10th day of the month, keep it until the 14th day, and were to kill it on the evening of the 14th day. Then read on down, noting the instruction as to how they were to prepare it (verse 8), and were to eat it that night (darkness is night; God said so); and they were to eat it in haste before midnight, with lions girded, shoes on their feet (verses 10, 11) and staff in hand, prepared for sudden departure in the **morning.**

10. Nothing of the feast was to be left; for whatsoever was left till morning should be burned with fire.

11. And as they ate, in haste, the Angel of the Lord passed through the land at midnight (verse 29) and slew the firstborn of the Egyptians, whether in palace or dungeon, as well as all the firstborn of cattle.

12. Remember that at midnight **morning** began, when they were to burn all that remained of the feast.

13. Pharaoh rose up in the night, called Moses and Aaron, and sent the people out of the land in haste (verses 30-34). They took their dough before it was leavened. They had their sandals on, staff in hand, and their kneading troughs bound up in their clothes on their shoulders; and they journeyed from Rameses to Succoth (verse 37), and baked unleavened cakes of the dough which they had brought out in such haste, because they were thrust out of Egypt, and could not tarry (verse 39).

14. You have the picture quite complete thus far. On the evening of the 14th they killed the sacrifice, cooked it, and ate it in the night, ready to go. And it was the 14th till midnight, when the destruction occurred, and they were thrust out in haste after midnight. Now let's turn to Numbers 33 for the climax:

15. "And they departed from Rameses in the first month, on the **fifteenth** day—pause here to notice what day it was immediately after midnight—"on the **fifteenth** day" of the first month, verse 3). See also the 5th verse to identify the exact journey—it being the same journey described in Exodus 12:37.

16. Yes they killed the passover on the evening of the 14th, prepared it, and ate till midnight, burned the remains, and were thrust out by the Egyptians after midnight, and on the 15th day.

17. "On the morrow" (15th).

"After the Passover" (14th).

18. Do you see? Moses wrote it. He understood the calendar day began at midnight. "On the fifteenth day of the first month; on the morrow after the pass-over the children of Israel went out with an high hand in the sight of all the Egyptians."

19. Nothing could be plainer. The calendar day of the Bible began at midnight, not at sundown, as tradition and bald assumption would have it. The philosophy of modern Sabbatarianism, based upon the day beginning at sundown, has not a leg to stand upon.

20. The Bible astronomical day began at noon. The Bible calendar day began at midnight. The Israelitish Commonwealth observed a sabbath day of rest, as a law of the Commonwealth, a law of state, applicable to citizens of the commonwealth, and strangers or aliens alike,—a law of the land, and not of the church; a carnal law, and not a spiritual law; a law to govern as a national law, and not a law of the Kingdom of Heaven; a law carrying the death penalty for its violation, which the state could inflict; but the church has no right to do so.

Scripture reading: Exodus 12, and Numbers 33.

Topics for study or discussion: Compare John 1:1-5 with our memory verse; and note Genesis 3:22 in connection (in both the King James and Inspired Versions). What about the multitude leaving Egypt, and their preparation for the journey?

(To be continued)

RETURNING SOLDIERS SPEAK

(A Symposium)

This soldier has earned the right to speak for his comrades, serving 31 months overseas, facing death for us in the Solomon Islands; taking active part at Guadalcanal and New Georgia, wounded at New Georgia and evacuated to New Calidonia; receiving the Purple Heart. (Quoting from his letter for publication):

We appreciate the gratitude the Saints bestow upon us, but this is not enough. We will be satisfied with nothing less than a new economic order which will abolish the maldistribution of the product of our labor, unemployment, poverty and the class struggle between capital and labor.

Don't think this is asking too much for what we have and are going through, or that it is impossible to achieve.

Too long have we had the spine of the jelly-fish and have tolerated the law of the commercial jungle; under this rule the wages of labor has been limited, while capital generally speaking was unlimited. The result is that capitalists are taking such a share that even with extravagance and luxurious living they cannot

consume it all whilst labor never receives sufficient to effectively supply their bare necessities, let alone make provisions for improving their standard of living and culture, or to provide for their old age.

This stupid way of life must and will be obliterated one way or another. We L. D. S. people are really a bunch of First Class Chumps if we do not act fast to establish Zion. I quite readily agree with Z. P. that top priority should go to these Co-ops now. If we do not how are we ever going to convince reputable and honest business and professional men that they can withdraw from the uncertainty and selfishness of private enterprise to this cooperative brotherhood?

I have stated in letters to Leonard Lea and others that the returning service men with their invincible courage will be a great help in overcoming all opposition in promoting new and better ways of doing things.

Your brother in Christ,

Pvt. Vincent L. Byers ASW 20931327

Camp Howze, Texas.

—Zion's Progress Bulletin March, 1945.

A PAGE FROM THE SOUTH PACIFIC APPLIED TO ZION

By P. F. C. Vincent L. Byers

In the latter part of '42 and early '43 the treacherous Japs were island jumping frantically to take the New Hebrides and New Caledonia and establish bases; thus cutting our supply lines to New Zealand and Australia and then to invade these lands. They were experienced fighting men, flushed with victory and treachery. Speed meant another easy victory for them if they could deliver the blow before Allied re-enforcements arrived.

I was in those forces sent to stop the enemy at Guadalcanal, Tulagai and New Guinea. Our officers knew we were green, psychologically and in other essential ways unprepared, with no previous fighting experience. A glance at the South Pacific map showed that failure now to hold these islands, meant added years of warfare and thousands of lives.

Grim and tough the going, but we held them. Twelve killed, many wounded in our small company; imagine the loss of life had we waited until we were ready.

This kind of fighting will shortly end—then what? Will we resume the economic warfare of competition, profit-taking, continuous strife between labor and capital, unemployment, depressions, over-production, huge surplus while the masses lack buying power; then relief, souplines, needless sickness and disease while doctors idly wait for pay patients?

Must L. D. S. boys return to this? On those Pacific Isles we developed comradeship; we shared the food, shelter, equipment and continually risked life for each other. Can we not continue this cooperation for a more Christian way of life?

Cooperation is a means to a better life.—Already it is proving a blessing to millions of underprivileged in this and other countries. These people organize as consumers to distribute and produce their needs without profit; thereby increasing their buying power and standard of living.

But the finest product of this system is the fellowship and self-reliance these cooperators develop. Once they were helpless and dependent on others; now are masters of their own destiny.

* * *

A VETERAN'S PROTEST—THE FAMINE—SOME OBSERVATIONS

By Richard Irwin

(The author, a son of the late Bishop Charles E. Irwin, was in the military service during the war, and had ample opportunity to observe conditions here and in Europe. His indictment is severe, but who that knows could deny it?)

These past few months upwards of twenty million fellow inhabitants of our "One World" have died horribly for what of a decent meal, or even an indecent one. As early as last October, the American public—that means the individual citizen—knew they would die. He knew they would die if he failed to help them. He neither assisted them materially or insisted that his government take the necessary, relatively painless, measure which would have permitted them to live. We could have saved these people, but we let them die. Morally we are guilty of an immense homicide.

Originally, to quote the Saturday Review of Literature, "We helped set up the United Nations Relief and Rehabilitation, supplying it with grains of flour when sacks were needed, and ignoring the reports of its director, who implored us to avert an immediate catastrophe."

Then, early this spring, the Secretary of Agriculture and the President launched a voluntary program of wheat conservation, appealing to individual Americans to reduce their weekly consumption of wheat products by two pounds. This voluntary program was given a further boost when Herbert Hoover returned from his fact-finding tour in the famine areas. Yet statistics show that the American citizen ignored these appeals. He even failed to substitute money for sacrifice, traditionally the easy way out for Americans. He was willing to spend and to countenance the spending of more money for a day's horse-racing than for a month's shipment of famine food. Thus, we, the people, rejected the voluntary sharing program and neglected to pressure our legislators for the limitation of food consumption by law.

Many Americans eat more in a day than most Europeans and Asiatics are able to scrounge in a week. That is a little caloric fact, not a figurative phrase.

Can it be, by some titanic distortion of values, that we have in a few months moved from a time in which men tossed away their lives like a used match for a few yards of bloody sand, to a time in which two pounds of wheat products are too onerous a sacrifice for the lives of decent, innocent people?

This insensitivity to the unimaginable sufferings of other human beings, this cold-hearted imperturbability in a time of human catastrophe has, I think, a significance in the spheres of political idealology and religion. It points up our betrayal of American moral and liberal philosophy and casts doubt upon the sincerity of our Christian belief.

American school children are cultivated in the democratic philosophy, the philosophy of Jefferson, Franklin, Lincoln. It is a fundamentally humanist philosophy. It is a philosophy full of concern for and faith in people, little people, of the elevation of individuals. The founders of our republic, and the people themselves in the past, demonstrated their capacity for sympathy and support for others on several occasions, sometimes at considerable cost and risk. But now our famine relief quota has been weighed and found wanting. Consequently our citizenry has been weighed and found wanting . . . wanting in the liberal humanitarianism, the warm sympathy and regard for human dignity bequeathed to us by the architects of our national structure and idealology.

I question whether the desperate situation has been inadequately publicized and dramatized, although there are newspapers—forthright, crusading ones—which harness their entire format to a school levy campaign and treat the jeopardy of several millions as run-of-the-mill news. But the lineaments of disaster have been drawn and redrawn; if the public whistles in ignorance, it is through no lack of repetitive publicity; the facts are ours and have been ours since last autumn. It is only honest concern and will which we lack.

Nor is the fact that we are an oasis of wasteful plenty in a desert of deprivation a domestic secret; it is for export even if our food is not. Its circulation in starving countries at a time when our official mouths extol the glories of "Democracy," One-Worldism, and the sanctity of the Common Man can accrue to us only scorn, bitterness, contempt, for hypocrisy, and eventual rejection of our moral code (or lack of it), which is, after all, the heart and sinew of our political creed. Visitors from France and England have taken a quick, disgusted look and returned to their own soil, comforted in the conviction that there, at least, abides a sense of reality, a sober moderation and willingness to sacrifice consistent with the grim plight of our time. Britain recently released from her austere ration 200,000 bushels of wheat beyond her agreed quota. This evoked a trenchant cartoon from one of London's prominent newspapers. The artist depicted our national emblem with the stripes formed of the outstretched arms of hungry children; it bore the caption, "Old Glory or New Shame?"

Thoroughly understand and ponder the awful significance of Mr. Typical American at his tableside orgies—eggs, milk, butter, meat, bread, potatoes, vegetables, pie, cake, etc.—casually perusing a newspaper despatch from some wretched European city and asking the waitress for a couple extra slices of bread. His is the arctic detachedness of a scientist clinically observing an insect's death throes. Or the nonchalant depravity of Marie Antoinette, Marie the Flippant ("Let them eat cake"), who shrugged her way down from the palace balcony to the discredited immortality of the guillotine steps, shaping a portent and moral for shrugging nations, perhaps, as well as individuals with the somber justice of her fate. Thinking on Marie, one is impelled to wonder how long and to what extent the greatness of a people can be nourished on smallness of heart and contempt for the human race, of which they are part and parcel.

In the beginning I expressed the opinion that we have accomplished a twofold betrayal. We are not only subverting our political traditions of liberalism and democratic morality; we are amassing further evidence that Christian "conviction" is a matter of the lip and not the heart, as if such evidence were not already poignantly ample. I hazard the opinion that there is no tenet nearer the core of Christian belief than that which bids us feed and support our fellow man in his moment of need. The ageless tale of the Good Samaritan, the Golden Rule, the picture of the judgment as sketched by Jesus on the Mount of Olives in Matthew 25: ("I was an hungred, and ye gave me meat") all support this view.

To be sure, the churches are impressively patronized of a Sunday, the litanies are told faithfully as they have been for ages, the prayers ascend, the pulpits quiver under the fist of righteous exhortation, and the children starve on while our tables are heavy laden. One is needled mentally by the remembered tale of the Hindu, who, on being asked his opinion of the Christian faith, replied with courteous intention and ingenuous accuracy, "It is a very fine religion; I should like to see it tried." And, unfortunately, that seems to sum it up.

We stand revealed in this hour as the inheritors of 1900 years of Christian tradition, and products of a civilization which has projected into the blue the towering spires of Notre Dame and St. Stephens so that the weak and emaciated may crawl into their shadow to die. We might well include the Stone Church on Lexington Avenue in Independence, Missouri, for, while we are not afflicted with the physical presence of the dying, our responsibility is far greater than either St. Stephens in Vienna or Notre Dame in Paris.

Prayer meetings, regular church attendance, promotion of minor social and Hygiene rules, denominational doctrine, etc.—all these, admirable and important as they may be, are not the real meat of **functional** genuine Christianity. They are "salad," a side dish. Functional Christianity is the unceasing unselfish devotion of man to the improvement of relationships between himself and other men and between all men plus purposeful, realistic sacrifice on the part of "Haves" to eliminate all types of suffering and need wherever it menaces any segment of humanity. Few of us, including myself, would be "practicing" Christians, measured by that yardstick. Especially now. We live in a time in which a few ounces of food pared, daily, from our diet would testify to our faith more eloquently than a thousand Wednesday night testimonies or a year's unbroken church attendance. And where are the Christians?

This is a Reorganized Latter Day Saint organ. Comes the inevitable query, "What has this specifically to do with me, a Latter Day Saint?" The answer to that one should be, at least partially, apparent. Any observations about Christians in general are as applicable to Latter Day Saints as any other group. Perhaps more so. One recalls the label, "Chosen People." At one time it was the verbal expression of a militant clannishness which played its part in the vernal sorrows of our church. In recent times many of our church leaders, including the late President F. M. Smith, at-

tempted to de-emphasize the complex in favor of a wider participation in the life of our encompassing society.

But, in a certain light, we are a "Chosen People." Chosen **for what?** Chosen, among other things, for our unique social consciousness, our recognition of man's responsibility—no, obligation to his brother. It should be evident that such an obligation goes far beyond the narrow confines of intra-denominational religions. We are more than a church; we are hearts and hands in the brotherhood of man, a less exclusive affiliation, but one which transcends any church tie, however indegenously worthy it may appear.

Considering our professed social enlightenment and devotion to pristine Christian principles, it would not be at all remarkable were we to be in the forefront of the Famine Relief Campaign. The remarkable thing is that our efforts to assist the emergency program have been negligible, or at least no more noteworthy than those of any other like-sized group, in some cases even less noteworthy. There is a church in Louisville, Kentucky, Episcopalian, which assumed responsibility for the feeding of an entire Catholic parish in the Moselle district of France. A church in Orlando, Florida, not Latter Day Saint, has adopted a similar course. Are we laggards when we should be in the van?

I am not aware of any Sunday sermon in the past few weeks in my congregation which dealt exclusively with the suffering and death only a few hours away, or inciting our membership to align themselves in some sort of collective effort for the alleviation of this dire condition. Under church auspices every Latter Day Saint housewife could be induced to sign a card, pledging herself to reduce the family's consumption of wheat products by two pounds. We possess a variety of auxiliary church organizations; i. e., young adult and juvenile groups, women's and men's clubs, whose demonstrated ardor and selfishness needs only to be coalesced and channeled into a food conservation and collection drive. What are we waiting for? It is half-past eleven. Our brother grows weak looking for his keeper.

We, the people of the church, are warned by a leader of youth, an ex-GI, an able student, a scion of a church family of several generations, Elbert Dempsey, Jr., who evaluates our hope of Zion against the background of our complacency, apathy, and lack of vision, and proposes a new and better effort, in a fearless and vigorous article, **THE CHALLENGE!** Are the charges true? Is the remedy practical? What will we do about it?

Civilization is tottering. Nations have fallen and cultures still decay. Over much of the globe, morality and decay have dissolved before the specters of fear, hate, starvation. Even the land of the free and pompous quails before unprecedented crimes, immorality, and uncertainty. From all humanity rises a plea for security and a better way of life. Communists, clerics, and democrats squabble for the soul of man. All bring promises, but none bring satisfaction.

Where is the light? Who can show man the way to live in peace and harmony and security? From the hills of Missouri to the ruins of Berlin, millions wait for a savior to present his credentials and claim their allegiance. But they wait in vain.

There is on this globe a group which claims a divine mission to establish, here on earth, a Zion community where all who earnestly seek can find brotherhood and happiness. Most men never heard of this group. Most who have think its main characteristic is an overdose of conceit. If I had not been reared in this group—our church—I would, too.

In the first few years under Joseph Smith, it flourished from nothing to 200,000, built the largest city in Illinois, and conducted large-scale migrations.

Today the church is not holding her own in society. The general population and typical religious group is increasing 7 per cent yearly. Her baptisms scarcely equal her deaths. Thirty-five per cent of her people come to church on Sunday. This is a little better than most churches, but certainly not a people about to build the kingdom. Her people are a fine Christian people—better than average—but not kingdom-building quality. Like most local governments and churches, she moved from debt to a generous financial surplus during the lush years following the depression; in fact, her recovery started a little sooner and has come a little farther. Yes, she is a very respectable and normal part of the American scene. But she is not building Zion, she is not building a superior type of people who can participate in Zion, she is not a demonstration to the world that Christ's way of life can and does work. The triumphant grandeur of many fine old Latter Day Saint hymns is an ironic mockery that should hurt in the singing.

The lethargy that racks our church is largely the impotence borne of confusion and mental void. Of course some will say we have the light, and if people would just accept it and live by it, that all would be well. This is true, but our calling is to present a message that an honest and intelligent mind cannot resist, a message that will lead men to a better way of life; a message that will reach down into a man's soul and reshape him in its own image. What we offer to the world and to ourselves obviously does not carry this overpowering persecution and impetus except in rare cases of spiritual intervention.

A Zion-building gospel will attract, ennoble, and compel men to build Zion. All we have is a Zion-believing gospel.

We cry that the sinful world and an indifferent membership account for our stagnation. This is a true but fatal apology to our conscience. The sinful world is as righteous and anxious for our ministry as we are very likely to find it. The indifferent membership will remain indifferent till it is electrified by a greater vision than it now beholds.

We cannot advance by saying we need a more devoted and righteous people. Our job is to find and follow the program, or gospel, that will in fact lead us, and thousands now outside the church, step by step from where we are today to a Zion level of devotion and righteousness. Nor can one do it by simply resolving to be a kingdom-building Latter Day Saint. Such a determination always helps but always becomes snarled in the problems and perplexities of everyday life unless powerfully buttressed by a sense of mission and an enlightened social philosophy such as one sees little of these days.

Three things are needed if we are ever to be worthy of our calling.

First, we need a clearly defined sense of purpose. This need we meet fairly well. Here lies our greatest strength.

We have a calling to spread the gospel to all the world and to build, in partnership with God, a society of brotherhood, peace, and happiness. This is a challenge to bring out the best in a man. Thousands of our people who have caught the beauty and urgency of this vision are the backbone of our branches wherever you travel. Many outside our church have sensed that here is something too big to resist and have joined the church.

But I am thinking of many more thousands in the church who are not stirred by any clear-cut idea of why our church exists or the greatness of our calling. And I am thinking of thousands outside the church who are victims of misguided missionary activity—people who think our great purpose is to fight other churches or make a boast of our relation to God.

We have a great and inspiring goal. It is a way of life that has inspired the noblest minds of all peoples and ages. Christian, pagan, and atheist have all made contributions to the great Utopian dream. It is our proud purpose to bring this great dream to reality. We must always make the goal the center of our thinking and teaching. It must be constantly emphasized in the minds of all our members and all we contact that our one driving passion is to build better men, in order to build a better society, in order to have a better life and still better men for the happiness and salvation of all.

We are engaged in a great adventure. We are in partnership with God and with the greatest minds of history. I have not the space for it here, but there is a stirring story that, when fully told and constantly driven home, cannot fail to bring added strength and devotion to the strongest.

But the more inspiring the goal, the greater the disillusionment, if there are not the means to attain it.

This brings us to our second need and most bitter failure. Our crying need is for a philosophy indoctrinating the people with a clearly understood sense of social responsibility, one clearly and eloquently presenting the need for and the nature of the Christian virtues. I do not mean a philosophy that says we SHOULD have a sense of social responsibility; I mean one that actually BRINGS us this sense of social responsibility.

We have numerous instructions to follow if we would be Zion-building Christians. Each of us, on many occasions, resolve to obey them. As a people we are failing. Our problem is not to find "the way" to live. That has been revealed to us. Our problem is to find the added strength, understanding, and conviction to actually live that way. It would be simple if this were an outright gift also, but our experience proves it is not as a rule. Yet it is waiting to be grasped.

Through the centuries men have found by experiment, study, and accident, a vast body of truths on every phase of human interest. The pale of darkness is being pushed back on every hand. Less and less

of human conduct is left to guesswork or prejudice. The farmer can find from the Department of Agriculture just what strain of corn is best for his locality and purpose: his crops are far superior to what they were. When a smallpox epidemic threatens, doctors no longer smoke the peace pipe with the gods or bleed their patients. They know just what to do and the once great scourge is now eliminated as a serious menace. In the fields of psychology and social problems, similar progress is being made. Psychology did not become a full-fledged science till the end of the first world war. It made a few false starts and fumbled a few ideas for the first ten or fifteen years, but since then has made notable progress in mastering the riddle of human behavior.

Christ said that one day we could do greater things than he had done. We can now see why. His purpose was to plant certain principles of life to guide men. Only a few who heard him believed, and only a few of these had the imagination and enlightenment to interpret these things in terms of the life about them and really understand what he meant. Even these gifted few had doubts till after the miracles of his resurrection.

Today as a result of human experience in many fields, scientists can prove many points concerning honesty, charity, dignity, love, and humility in which Christ, in his time, could only inspire a vague belief. As an example—Jesus had difficulty making even the intelligent and open-minded believe that the well-adjusted poor man could be happier than the pompous rich. The modern specialist can prove it to a dimwit in a few minutes with far less power of persuasion than the Christ possessed.

In a sense this is a tendency to make the principles of Zion living, not a matter of faith or vaguely defined belief, but rather a science of certainty. I submit it as the testimony of history that this is the only hope for ever building Zion.

Last year at General Conference, one had to go no further than the cafeteria line in the basement to find why Zion cannot be built now. Being composed of fine Latter Day Saints, it may have been a little better behaved than some waiting lines, but it was not a Zion waiting line. I saw a few devoted old brothers and sisters of modest means who must have made a sacrifice to attend conference—the kind who testify long of the Lord's goodness to them and their devotion to the cause. Their dear old hearts were no doubt breaking that Zion had not been built—but right then they were hungry. They shuffled alongside the line of people ahead mumbling apologetically about being crowded from the rear; and, without any help from the rear, moved right on toward the front. Yes, sir, they had dedicated themselves to Zion in a hundred prayer meetings. You could read it in their faces. But they momentarily wrecked it in a hundred hearts that noon. They didn't need faith in the great goals of the church. Their hearts were steeped in it. What they needed was what we all need.

First, we need to clearly understand what tricky things our minds are. Things we desire, fear, love, or hate pervert our thin thinking. The mind quickly grasps a fact that serves its purpose, but it hesitates

and tries to rationalize away one that is unpleasant. The more sincere a man, the less he questions his motives, and the more susceptible he is to this dishonesty and perversion of outlook within his own mind.

This makes it possible for a business man and laborer to study the same material in a dispute and come to opposing conclusions, but with complete sincerity. We are cursed with no end of fervent disputation and glossed-over anti-social action that logical and honest thought would make impossible.

Proof is available to make our people actually sensitive to the fact that the normal functioning of their own minds often possess a threat to Zion life. And we have proved methods to condition them to sound, impartial logic as the natural approach to life's problems. We can assure our people of a Zion quality of thinking which is the first step toward Zion. But this first step will never be taken by a ministry whose interest in truth is limited to those in the Three Sacred Books of the church.

From there we go on to other qualities.

Charity, thoughtfulness, friendliness, humility, honesty, and all the other virtues one could name must become habitual to our people before they are capable of Zion. But before these can endure the trials of everyday life and separation from church influence, they must be backed by an array of proof no intelligent man can resist. These virtues must be so thoroughly understood that there can be no doubt about what is meant. No man must be able to gloss over a little sin by telling himself that it wasn't really a sin. His teaching must be so thorough that a sin is glaringly revealed at face value. Sin must be made so obviously stupid, and right so obviously beneficial, that there is little room for question as to what will be done.

What distinguishes a fine Zion man from an inferior one is his depth of understanding of life and his training to live according to that understanding. We can bring ourselves this depth of understanding and training if we will wed the great goals and truths of the church to the vast body of supporting truths and techniques which men have tried and proved through the ages. Then we will not only understand better what we should become—and why—but we will have the tools to assure success.

But a perfect philosophy is useless until heard and believed.

This brings us to the third great need of the church. We need a ministry afire with enthusiasm and understanding for this purpose and philosophy of ours, and capable of presenting it effectively.

Enthusiasm will come with the simple fact of a clear and inspiring purpose coupled with a clear, complete, and irresistible philosophy of life to bring it to reality. More fire will be added as this thing begins to stir the lives and the people as our ministers cannot stir them today. Nothing breeds high morale like success.

Of course we need men who can write and speak eloquently and clearly. A man with sincerity and a stirring message is futile if he cannot hold an audience and put it across. An advanced course in speech technique and organization would revolutionize the effectiveness of many of our ministers. A golden tongue is not a gift; it is a reward.

We must tailor our ministry to meet the nature of the people. Christ did not speak in parables because that was the best method for all times and peoples. He did it because it was the best way to make his untutored hearers grasp his points. In the early days of our church, all America was swept by a wave of religious hysteria. Every sect had huge revivals with as many as 20,000 camping together. People would walk the length of the state to attend, and emotional fervor often approached fanaticism. Our church, along with the rest, reaped a large harvest. It was a poor harvest. They were won because they believed Joseph was the prophet of God, and they had faith in his church, or because they revealed in the grandeur of his program, or because they believed Jesus was the son of God, and they felt his power in the church. When the prophet was taken, they still had faith but not understanding, and the proud church fell into bickering factions. For some years not one of them had the power of God and held to the principles of Joseph.

We cannot reap such a harvest today in any numbers. Modern education makes men more resistant to emotion or an appeal to faith. Our ministers could cry all night that this church has the same priesthood as Christ set up, and they could quote a thousand Biblical passages trying to prove we were foretold by the prophets, and they would never have converted me—and they do not hold my friends.

But if we can convince men our great experiment has a worthwhile place for them, if we can show them the workable plan to achieve this great goal, and if we use logic and language, the modern man of affairs can understand and accept, then—and only then—can we compete with the doctrine of materialism for the minds and hearts of men. Only then can we hope for any sizeable harvest. But once we do rise to meet the demanding dictates of winning an educated man's allegiance, we will reap a more enlightened and firmly grounded harvest than Joseph's Saints proved to be.

We must also remember that there are groups within the church which require different approaches. Much progress has been made toward meeting this problem in church literature, although the lack is very marked for the late teen and twenties age group. In sermons the adaptability to most groups is generally worse and in priesthood visits it is criminal.

Our ministry must not only teach but shepherd. We must have a priesthood that is wise in the ways of life, men who can go into a home and render the service of an expert social worker, men who can use both the sage advice of the Scriptures and the discoveries of science in helping people meet their individual problems, men who will keep the teachings of the church before the people in their daily affairs so that those teachings will become a habit. And we shall have such men in our priesthood when we have the vision and philosophy of which we have spoken to challenge them, and if we arm them with extensive practical training so they can be spurred by the taste of success in their ministry.

These are the things we need: the goal, the philosophy to prepare for it, and the priesthood to administer it. Now—what can we do today with what we have?

As individuals we can study a few of these things I have mentioned. A score of full articles should be written on the material I am outlining briefly.

Our ministers must direct their thinking and teaching more to the problems of life and less to the problems of theology. They must spend less time convincing us the Lord delights in honesty and more time showing how it profits us and the kingdom and how to avoid the pitfalls. Our most effective ministers do this.

But these are small beginnings. To wed the vast complex of modern discovery with the great truths of the kingdom is a full-time job for scholars and men of spiritual vision. And to propagate it fully and correctly among the ministry calls for a full-time staff. The need is for a revival of the School of the Prophets and of the elders with advisory staffs in the fields vital to producing kingdom-building personalities.

I perceive the first step is for the church to select several young men of ability, and mature men of experience to train themselves for this thing. As they make progress in their training, call them together to consult, pray, and study further. As they arrive at concrete results, have them prepare literature and courses of study to send out. Call in members of the ministry to study with them for a time. I see this school as a profound study into the problems of life and the ministry. It is needed to bring up the fullness of the gospel, which according to the best definition I know is "all truth."

It is a step only our church can take, for only we have such an incentive. Only we have the revealed gospel to use as a standard to judge the findings of men. Only we have spiritual assistance in our quest.

Of course such a step will never be taken without a revelation. But I have no doubt that such a revelation will and must come. My purpose is to arouse interest and thought on the subject and possibly induce a few to prepare themselves to participate in it. Thus the move can come sooner, and we can be better prepared when it does come.

CHILDREN'S CORNER

(Continued from Page 187)

Finally they took refuge in the stable of the inn, and there Jesus, the baby the angel had promised Mary, was born.

At the time Jesus was born in the stable in Bethlehem, shepherds were watching their flocks on the hillside nearby.

As they watched, an angel of the Lord appeared to them and they were very frightened, but the angel told them not to be afraid for he brought them news of great joy.

He told them that a Savior had been born that night in Bethlehem and that they would find Him lying in a manger in a stable.

Then suddenly a great multitude of angels appeared in the heavens and sang praise to God for the gift of His Son.

When the angels had gone away, the shepherds decided to go to see the Savior, so they hurried to Bethlehem where they found Mary and Joseph and the baby Jesus. Afterwards the shepherds told many people the things they had seen and heard, and we are told that

Mary remembered these things and often thought of them.

When the baby was eight days old, Mary named Him Jesus, as she had been commanded by the angel, and then she and Joseph took Him to the Temple at Jerusalem where He, like other Jewish boys, was presented to God.

In the Temple two old people, Simeon and Ann, praised God because they had been allowed to live to see Jesus, the Redeemer of the Jewish people. Simeon blessed Jesus and Mary and Joseph, and he told them some of the things that would happen during the lifetime of Jesus.

Still other visitors besides the shepherds came to see Jesus when He was small.

Three wise men who lived far to the East of Judea saw a beautiful star in the sky when Jesus was born, and they, knowing it to be the sign of the birth of a great Jewish king, followed it to Jerusalem.

They went immediately to see Herod the king, but Herod knew nothing at all about the birth of a new king. He was greatly troubled by the news the wise men brought him, so he called together all the chief priests and scribes and asked them where the Christ should be born.

When the scribes told him that Christ was to be born in Bethlehem, Herod called the wise men and asked them to hunt for Jesus and then to bring him word so he could go and worship, too.

The wise men saw the star again and followed it until it stopped over the place where Jesus was. When they entered the house, they found Jesus with Mary, His mother, and they worshipped Him giving Him gifts of gold and frankincense, and myrrh.

God warned the wise men in a dream not to return to Jerusalem to tell Herod that they had found the Christ, so they returned to their homes by another way.

Joseph, too, was warned by God in a dream to take Jesus and his mother and flee into Egypt for safety, because Herod would try to kill Jesus. So Joseph arose in the night and took Jesus and Mary into Egypt where they remained until Herod was dead.

When the wise men did not return to Herod, the king was very angry and ordered all the children in Bethlehem under two years old to be killed.

He hoped by doing this to destroy Christ whom he feared would some day replace him as ruler of the Jews.

But when Herod died, an angel again appeared to Joseph, telling him that it was safe to return with Mary and Jesus to Israel.

They feared, however, to return to Judea but turned aside into Galilee and came to dwell in the city of Nazareth where they lived in peace for many years.

Next month we will learn more about Mary and her contact with her son Jesus as He grew older.

HELEN JENSEN.

Forgiveness is the fragrance the violet sheds on the heel that has crushed it.

—(from Reader's Digest)

WHEN?

Chauncey A. Weaver

Reflections Suggested by the Iowa Centenary
(Sent in by Horace Darby)

'Twas just one hundred years ago,
Across the fecund western soil
The red man wandered to and fro,
Wild game to hunt, but not to toil.

He never dreamed, beneath his feet,
Of riches which could there be found,
Of human happiness complete,
By simple tilling of the ground.

The years roll by and, after while,
We find poor Lo has left the scene;
No longer can he time beguile,
Though woodland maze, by fishing stream.

This is a world of change: behold!
The prairie schooner makes its way;
The red man's tent begins to fold;
The white man comes, prepared to stay.

The red man, "whose untutored mind
Sees God in clouds and hears Him in the wind,"
Was robbed by white men of his own;
And, when he asked for bread, received a stone.

We love to talk and sing of human rights;
We ponder much the brotherhood of man.
To prove our creed, how many, many fights
Have drenched the earth with blood since time began!

Grant us the faith to know and realize
That many things too deep for mortal ken
Will some day be made free from all disguise;
Only the Infinite can tell us—When?

At the Yuletide of the year
We live again, the joys so dear,
The Joys of Christmas,
With its Spirit of Giving,
The Joys that come with
Christian Living.

The Spirit of Giving,
When first begun,
Was when God gave to earth
His blessed Son.
Our Master, in accord with
The Father's will,
Gave us a plan that
Blesses still.

The wise men,
Many years ago
Had a star to lead them
Where to go.
The wise, today,
May look and see
The leading of Him,
From Galilee.

JOSEPH YATES.