

# Zion's Advocate

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

Volume 31

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Number 12



## THE SPIRIT OF CHRISTMAS

Hark! hear the bells of Christmas ringing?  
Listen! hear the children singing?  
From whence comes this spirit of joy and giving?  
What really makes our lives worth living?  
Remember the night that a babe was born;  
How some shepherds, whose clothes were soiled and  
worn,  
Went to see this new born babe,  
And by his side their gift was laid?  
'Twas only a lamb but God could see  
It was offered in deep humility—  
A gift far better than the gold  
Brought by the three wise men of old.  
For that new born babe was the Saviour of men,  
And we celebrate Christmas in memory of Him.  
May our hearts ever be filled with love and giving  
That all may share a life worth living.

Alice Fawn Hooker—age 14



## CONTENTS

Editorial .....	Page 178	Original Articles .....	Page 184
Out of the Mail Sack.....	Page 178	Sermon .....	Page 184
Among the Young People.....	Page 180	Y. P. C. L. News.....	Page 191
News from Locals.....	Page 181	Obituaries .....	Page 192
Notice .....	Page 192		

## ZION'S ADVOCATE

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### EDITORIAL

"And there was in the same country shepherds abiding in the field, keeping watch over their flocks by night.

And, lo, the angel of the Lord came upon them, and the glory of the Lord shown round about them: and they were sore afraid.

And the angel said unto them, fear not: for behold, I bring you good tidings of great joy, Which shall be to all people.

For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest, and on earth peace, good will toward men."

The story written by Luke relating the various happenings which took place the night of our Saviour's birth is one of the most soul touching stories ever written. A fiction story may stir our emotions at its reading but the story of that eventful night many hundreds of years ago still has the effect of causing our deepest and most sacred emotions to rise to the surface of our lives.

We think of how those shepherds must have felt men the angel of the Lord not only appeared to them but also addressed them. We try to imagine just how it looked when the glory of the Lord shone round about them. We wonder if it could be seen from a distance. And then reason tells us that it was a testimony to those shepherds only. They in turn were to bear this testimony to others.

Had these shepherds not have borne this testimony we would not have that wonderful story today. But they told it as they should, Luke made a record of it and it has been carried down through the ages to us today.

Those shepherds perhaps, did not realize the full

meaning of the "Good tidings of great joy". It is doubtful if we today fully understand it. We will try to point out some of the things we may consider good tidings to us as individuals.

Nephi tells us of a condition existing here on this continent that was so serious that the lives of many were in danger. They believed that Christ was coming into the world and that sign had been foretold to indicate that His coming was near at hand. But because they believed this thing a day had been set apart, by the unbelievers, for them to be put to death.

The only thing that could save them was for the sign given by Samuel the prophet, to come to pass. The sign was, there would be a day and a night and a day, which should be as one day. This was to take place at the time of Christ's birth.

But before these believers in Christ were to be put to death the sign did come to pass. If for no other reason than the saving of the lives of these believing people, the fulfillment of this sign would certainly have been good tidings of great joy.

To those who had studied the writings of the prophets, the news of the birth of Christ would fill them with such joy that it is doubtful if words could fully express it.

These good tidings were to be to all people. Yes, all people, past, present and future. One of these tidings was the fact that even though mankind should, through the curse of Adam, lose their bodies to the grave, Christ was now on earth to redeem them. Yes, redeem the bodies of all mankind from death and the grave. This fact tends to build up the hope of every one in the God who created them. And where there is hope there is room for at least some joy.

The prophets of old had believed in and taught that God would, some day, bring about His plan for forgiving the sins of man. They wrote that Christ would come to earth to institute this plan. The shepherds testified that the angel of the Lord had told them that Christ the Lord was born.

Isaiah had prophesied that Christ would be born as a babe, when He came to earth. The shepherds testified that the angel had told them that this had taken place.

There are many things that we could point out which we could find much joy in but we will leave it to the reader to consider as an individual.

Our sincere hope is that this season set apart to commemorate the birth of our Savior to be one of great joy to you and may you feel like singing with the angel throng, "Glory to God in the Highest."

The Editors

### OUT OF THE MAIL SACK

The following letter was received by Elder Rolland D. Sprague and is submitted to the reader for his consideration and information. Ed.  
Elders of the Church of Christ,  
(Temple Lot)  
Independence, Missouri

Dear Brothers:

I am writing you as the Spirit has urged me to that the truth as given by God to man of all seasons, may be known to our Church in these times.

Read Vol. 1, No. 4, of the Searchlight, dated May 1, 1896, page 29, a reprint of Granville Hedrick's in Truth Teller on the subject of the erroneous doctrines of the plurality of gods and exaltation of man. All of us in the Church know our stand and why we differ in our views from other branches of Joseph Smith's works.

Yet to support our stand let me please take you to ancient Lamanite tradition:

The Pottawattamie people came from above, and were placed on earth by the Great Spirit. The first person whom they encountered after their arrival was a man who they found sitting beside a fire. He invited them to, "Sit here and warm yourselves."

The Pottawattomie gathered round the fire and talked to him. They told him that the Great Spirit had placed them on this island (earth), but he said that he was the one who called them here. He said that he had made the earth and that they could see a growing creation. And he told them that in order to live, they must hunt and kill game, and showed them how to make bows and arrows and how to use them.

This being, who seemed, human was Wi-Saka. He told them they needed a Chief and they replied, "No so, we have one already; the Great Spirit". Wi-Saka laughed, "Don't you think I am the Great Spirit"? he asked. "Where is your Great Spirit? I can do anything. I want you to be noted in this world, so you must have a Chief to rule you. You are going to have trouble with other nations from time to time, so I am going to give you a 'pextcigosa' or a 'sacred bundle' to help you. You will worship and rely upon it and call upon it for help when you are in danger."

Some of the Pottawattomies made pextcigosa bundles and followed Wi-Saka's advice to kill and steal and had success so they built up their names and became warriors.

Wi-Saka succeeded in turning all the tribes against each other for no reason at all. They fought each other only to build up their names. He went to each tribe and gave them the same talk and the same presents. Finally Wi-Saka became so wicked that people noticed his trickery. The more he taught them the worse they grew. They fasted to learn the right way to live, but they could not quite learn it, for Wi-Saka still had them in his power. He made them dream of him, and the way to make new sacred bundles. He appeared to people on hunts, in order to increase his glorification. In order to have a fire the Pottawattomies had to keep the fire that Wi-Saka gave them going until one day a man in prayer was taught to strike a spark with two flints. This new way pleased the Chief who said, "This is good. Now we have a clean way of our own of making fire, and we can put out Wi-Saka's blaze, which is evil, and use this fire." And Wi-Saka's power fell away and became weak.

As can be seen from the above, Wi-Saka is and was the devil. Yet the Pottawattomie came from above and from the Great Spirit; they knew that they had no

need for a Chief. Here, too, the devil wanted to set aside the creation and place glorification ahead. In dealing with the Lamanite people it will be a more harmonious task if the church understands that many of the self-same pitfalls that confront us today were also the lot of our Lamanite brothers.

In another version of the above story this conversation took place. When the Pottawattomie first met Wi-Saka they asked him who he was. And he said, "I am Wi-Saka."

"Well, we have heard of you, you must have come from above as we did."

"No", answered Wi-Saka, "I have always been here and I made this earth".

"Well", said one, "this must be the Great Spirit".

"Yes", answered Wi-Saka, "That is who I am. Who can do more than I"?

"But if you are the Great Spirit, why didn't you put us here"?

Wi-Saka replied, "You came too soon, others were to precede you".

In no case did the devil give a clear answer, but he did lie if pressed too close.

In some ways this story differs from the main subject yet I feel it answers a question of why Joseph Smith who walked with God could fall so far as to advance the plurality of gods and exaltation of man. But in the foregoing we see in truth the Great Spirit was in the beginning and so were the spirits of men. The devil, being cast out first was here to greet mankind and mislead men. And I feel it points out that our Chief is the Great Spirit, not a man. Mankind needs no ruler save it be Jesus Christ who is our Lord and Chief. It is the devil, Wi-Saka's plan to foster Chieftans among men.

Any one caring to read more about the way Wi-Saka misled the Lamanites can find the story in Bulletin form at the Milwaukee Public Museum Vol. 6, No. 3, Part III, by Alanson Skinner.

We must all watch that the glitter of today's glory on earth does not blind us to the Eternal Light of Truth and Righteousness.

Your Brother in Christ,

Howard L. La Hurreau

### ONE BY ONE

One by one the sands are flowing,  
One by one the moments fall,  
Some are going, some are coming  
Do not strive to grasp them all.  
One by one thy duties wait thee,  
Let thy whole strength go to each,  
Let no future dreams elate thee,  
Learn thou first what these can teach.

One by one bright gifts from heaven,  
Joys are sent thee here below;  
Take them readily when given,  
Ready too, to let them go.

One by one thy griefs shall meet thee,  
Do not fear the arm'd band;  
One will fade as others greet thee,  
Shadows passing through the land.

Do not look at life's long sorrow,  
See how small each moment's pain;  
God will help thee for tomorrow,  
So each day begin again.  
Every hour that goes so slowly  
Has its task to do or bear;  
Luminous the crown and holy  
When each gem is set with care.

Do not linger with regretting  
Or for passing hours despond,  
Nor thy daily toil forgetting,  
Look too eagerly beyond;  
Hours are golden links, God's token,  
Reaching heaven, but one by one;  
Take them, lest their chain be broken  
Ere thy pilgrimage be done.

Author Unknown

(Copied from an old school reader)

The above few verses were sent in by Sister Irene Yates from California, accompanied by the following: Dear Brothers and Sisters,

I hope you all will get as much comfort from these verses as I have in reading them, found among my husband's keepsake papers.

I feel I have a rich testimony to offer of God's blessings and care over me and I am so thankful of the rich heritage left to me by my departed husband. May I be found worthy when my call comes to lay down the burdens of life. I hope till then to be of some comfort and help to those around me. I am striving every day to finish up and sort his work on papers left here for me to distribute or dispose of. It is a big task but God is giving me strength each day.

I am active each day in my surrounding duties and am enjoying a degree of health and strength for the task.

Your Sister in the true Gospel,

Irene Yates

### Here and There Among the Young People

This is one time of the year when it seems that you can watch the season move across the earth. Glenn Gill calls attention to the time of year in his letter from River Falls, Wisconsin. "I am in my room at River Falls now. I have time to write a letter before I have to get over to the college cafeteria for breakfast before my first class. We have had some killing frosts and the trees are losing their leaves fast. There are dead leaves scattered all over. Maybe I can capitalize on that to make some extra money. There are a lot of maple trees in this area and almost more than at home so the colors are different. The maple leaves turn to a greenish yellow and are very beautiful mixed with the reds and yellows of other trees on the local hill-sides. In my home area around Rosemount there are many more oaks and box elders lending their yellows,

reds and browns to the scene. The hills around River Falls are flat topped (buttes and mesas) and in places the very pure white sandstone is exposed. Above the sand stone on the top of the hills is a layer of limestone which is exposed on almost every hill at some point. Under the level ground there is another layer of limestone into which the creek and rivers of this area have cut some deep gorges. The Kinnikinnic river which flows through River Falls is cut 160 to 180 feet into the limestone at places and offers some very beautiful scenery as well as some dangerous adventures in climbing. It is not hard for me to find a fellow student of geology who is willing to join in such an expedition. A good place for stone collectors too, because the stream beds carry many kinds of granites, volcanic rocks, agates, limonites, iron and copper stained stones, conglomerates and fossils. By this time you have probably got me branded as a nature lover, if so, you're right. All of the things I have mentioned are just additional evidence of the beautiful results of the work of God's nature upon the elements of God's creation. And now some news. In our Sunday young people's class we are going into the structure of Christ's original church and will progress from there through the apostacy to a study of the restoration and the coming forth of the Book of Mormon using Bible prophecy for background. Our pastor, Brother Tom Maley has purchased a tape recorder with which my brothers and I recorded a discussion on church organization and authority last Sunday. Brother Maley has used it as a means of communication with his brother Forrest in Independence. We hope to put it to use exchanging discussion material with some other young peoples groups".

A little more to the north and a long way to the east, Joe Smith writes in Austria, "Well, I went Christmas shopping last week. It don't really seem like Christmas is close. Do you realize I have been over here almost nine months. I got here the 22nd of February. I'll be half way through the 15th of March. I'll be glad when it's over. We aren't doing much here, it is growing colder every day. Soon I will be trying to ski. I think it will be fun. I went to an L.D.S. meeting not too long ago. Although it wasn't like our church, it was good to hear some songs like we used to sing. We, myself and a few others are going to start meetings here in our camp. There are a few L.D.S. fellows here".

On around the world to the state of Washington, Corky Rupe writes from an air force base near Fairchild. "I am on guard duty right now so will have all night to catch up on letter writing. We don't usually have a 24-hour barracks guard, but a few items have come up missing (probably through carelessness) so the First Sergeant decided a 24-hour guard might put a stop to it. You asked about the mountains here. There are quite a few. I went up to the top of the highest one around here, Mt. Spokane, last Saturday. It is 5,881 feet high and really a sight. I always think of Donna (that's what I call my grandmother) when I see things like that. Maybe I was a little to critical when I told her about Washington. It's not so much that I dislike it, but only that it doesn't compare with anything at home. Guess I've seen enough of the States to appreciate Independence a little more than when I left. I know the young people you spoke of, but being out of contact the past few years I'm not up on the

latest additions. Most of them must be married or in the service by now. Do you know where Larry Moyer is stationed now? I was writing his sister, Carole, but lost contact when I moved up here."

And back in Minnesota, Vivian Wentworth wrote of the fall season moving into Minneapolis. "We are enjoying the most beautiful Indian summer. Every day the prediction is for snow and every day dawns clear and blue. The nights are just as beautiful. The moon is full and large each night. I walked home from work Tuesday night and I went through the park by the Art Institute. Just as I climbed the first hill in the park the moon began to shine above the roof of the buildings. Beautiful! Dad was down to visit us girls the week before last. He stayed two days and went to Cyrus, Minn., for pheasant hunting with his cousin, Wes's. Then Wes and family will come up to our place for deer hunting. I'm going home for deer season this year. What excitement. Last year I fired the rifle for the first time. Also it was the first time I had ever seen deer during season. This must sound blood thirsty but actually I'll never hit a thing even if it should stand and wait—which they never do".

Her sister, Lovita, carries on in Bemidji. "I'm waiting patiently for the cows to come up so I can get the chores done. They have been coming up about five o'clock but I guess they decided to take a vacation. It's pitch black out there and I'm not fixing to go and get them . . . there's bears in this here country. Dad is back on the same old job this year. He's a commercial fisherman and so he spends the winter months of the year fishing, from September to June. That leaves me running the farm. Thank goodness it isn't a very big one. I am planning to go to work the first of December though. Haven't decided what kind of work I'd like yet, I guess anything that pays money. We specialize in veals here and at the present time are vealing three calves and are expecting another one some time next week. Our local has unanimously voted on a social once a month for the church members and their families. We are hoping by this to learn to know each other better and thus create a stronger feeling of unity. Our first social will be the 22nd of this month. I am sorry to hear that Clarence is having so much resistance down in Dzan. But the way of the Lord is always difficult so maybe we should be thankful. We have been having wonderful fall weather here. Rather chilly if you ask me. Last night the temperature dropped to 26 degrees, the coldest it has been yet, and I hope it doesn't get that cold again for a while. Today was beautiful though, with a cloudless blue sky".

Moving south to Maple City, Michigan, Jerry Malory writes, "I go to the Church of Christ; my grandfather is the pastor. I am the secretary of Sunday School. Who is the pastor down there? We have had many prophecies given to us from God through Grandpa".

Her sister, Kathleen, adds, "I go to Maple City High School. I am 16 years old".

And on south to St. Louis, Missouri, Cecile Davis writes, "We are working a couple of extra hours a week at the hospital now. We were just working in the morning but this afternoon we worked from 3-5. I really enjoyed it. Our duties are: washing their face and hands, brushing their teeth, washing and massag-

ing backs, and combing hair and straightening the bed. The time goes by like mad over there but it drags when you sit in class all day. We are learning how to take temperature, pulse, and respiration. We will probably start taking temps next week. I don't know if I'll like it or not."

We move on south, with the colder weather, to Springfield, Missouri. Betty Martin joins us, "College life keeps me pretty busy. I'm working too, so I don't have much time. My major is Vocational Home Economics and I'm on high school level. I like it very much and I love S.M.S. though I would like to transfer to Missouri University next year. I would like to get my degree from there".

And last but not least, from the farthest south of all this month, Estella Smith writes from Ava. "The school let us go to see Quo Vadis yesterday. The Sophomores, Juniors and Seniors went in the morning. We got out of all morning classes to see it. We've been playing Authors at home until when we're all together some one is sure to say, 'I want Hamlet' or 'I want the Scarlet Letter'. I have almost got to where if somebody mentions one of the authors I can think of four books he wrote in a short time."

All this talk of colder weather and new work and colored leaves makes us think of the song, "Have you heard the song from the golden land, have you heard the glad new song? Let us bind our sheaves with a willing hand, for the time will not be long. The Lord of the harvest will soon appear, his smile, his voice we shall see and hear. The Lord of the harvest will soon appear and gather his reapers home".

Ella D. Engle

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## NEWS FROM LOCALS

### From Across the Sea

On October 3, we held an Harvest Thanksgiving. All the members gave willingly, also some that were non-members of the Church gave us gifts. It really was wonderful. We had a service of songs, recitations and Psalms.

We opened by singing 428.

Prayer by our Pastor S. Mason.

Psalm by June Prosser.

Solo by Pastor S. Mason.

Recitation by Virginia Price.

Hymn altogether 387.

Solo by Natalie Buck.

Solo by Siser M. A. Buck.

Duet by Brother and Sister G. Allen.

Solo by Apostle A. M. Smith.

Hymn 218.

The pianist for the evening was Sister A. M. Smith.

An address was given by Apostle A. M. Smith which was inspiring to all. We were blessed by the Spirit of

God and everyone enjoyed themselves. Prayer to close was by Elder G. Allen.

The fruit was given to the Children's Hospital, Red Safar. Apostle A. M. Smith and Elder G. Allen took the fruit to the hospital. The vegetables, we gave to the Old Age Lodging House at Gilfach Goch. The harvest loaf was given to Apostle A. M. Smith and his beloved wife. They would have loved to take it out to the U. S. A. for the Church out there to have seen it. Of course it would not keep for such a long time. They decided to cut a piece and give it to each one that had given to the Harvest to make it such a success.

The weather that evening was against us as it rained and stormed down. Many that had promised to attend were unable to come owing to such bad weather. We, the faithful few, carried on storm or no storm. We were repaid by the Spirit of God which was ours to enjoy.

He that doeth my will, sayeth the Lord, shall never hunger nor thirst. May God bless all the saints wherever they are.

Sister M. A. Buck, Secretary

### Independence Diary

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." St. Matthew 24:14. The foregoing was the Scripture used by Brother Archie Bell in his morning sermon on October 17. Reading further from St. Matthew: "And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." St. Matthew 10:7-8. This passage shows a few of the gifts of the gospel. Brother Bell then asked, "What is the fullness of the gospel?" The fullness is: (1) the word of God; (2) the authority from God; and (3) the gifts of the Spirit. The commission is here on earth today as it was 1900 years ago, even though there has been a falling away and a restoration made necessary. The Lord not only has ordinances but he has instructions how they are to be done. He will as well choose specific instruments to perform this work. Whom is Christ going to use? He will choose his servants and bless them. The blessing of two of these servants is recorded in Genesis 48, which includes the inheritance of the choice land (Joseph's land). This land is the Americas. From the colony of Plymouth grew the "goodly cedar" (Ezekiel 17:23).

The sermon on the evening of October 17 by Brother Richard A. Wheaton stressed this thought: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." St. Matthew 6:33. It has been said we worship the dollar. It is unfortunate that we have to seek after the dollar in order to maintain ourselves in the world. Too many people first seek wealth, and through wealth, power, leaving out the commandment to seek God's kingdom first. Reading from II Nephi 11:89-94, Brother Wheaton pointed out that many of the churches of today have built up to gain wealth and power, but they are poor in spirit. We find in many places, too, that secret combinations have taken over many types of authority. Verse 109 of II Nephi 11 reads, "But the laborer in

zion shall labor for Zion; for if they labor for money, they shall perish." This does not mean we should stop accepting money for our employment, but we should seek God as our first objective; then if we seek wealth, it will be for a better purpose. Ether 1:28-35 tells of the punishments awaiting those on this land who do not serve God: but it also brings us a promise if we are faithful. "Behold, this is a choice land, and whatsoever nation shall possess it, shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ who hath been manifested by the things which we have written."

On October 23, Brother and Sister Vance Harris announced the engagement of their daughter, Mary Lois, to Loren D. Bryant, son of Brother and Sister D. Ray Bryant of Cowgill, Missouri. Both young people are active in their respective Church Locals. Their wedding date will be announced later. We wish them both every happiness.

Brother Kenneth J. Smith was the speaker at the morning service on October 24. His lesson came from Galations 4:28-29: "There is neither Jew nor Greek, there is neither bond or 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." When we accept Christ, we lose the boundary lines set by man of nations and people and become all equal in Him. We must understand the picture and our place in it, in order to take advantage of the things in store for us.

Brother Marvin Case in the evening service of October 24, asked us if we are interested enough in our Bible to find out what is in it. Do we want a Higher Testimony to help us to understand? Men were taught by the Spirit of God in olden times until they became puffed up in their own knowledge and leaned not on God any more. After man had fallen away, he had to find a way to get back into the presence of God. Keeping the commandments bears fruit: "Therefore God gave unto them commandments, after having made known unto them the plan of redemption, that they should not do evil, the penalty thereof being a second death, which was an everlasting death as to things pertaining unto righteousness." Alma 9:52. Let us throw out our guard and exercise the commandments of His gospel. Carry to our children the importance of the Bible and the Book of Mormon, because there will one day be severe tests for some of them. If their faith is grounded in the Gospel, they will receive strength from the test.

Friday evening, October 29, a Hallowe'en party was held at the home of Brother and Sister Richard Wheaton. Games were played and everyone had a good time in their association.

The Scripture reading given by Brother William Sheldon on the morning of October 31 was II Peter 3. We must recognize that we are living in difficult times. It is evident, however, that our Heavenly Father is concerned about us, because He has called us that we might bring forth fruit meet for His Kingdom. Is the fullness of the Gospel marvelous to us? What does the Kingdom mean to us? We cannot have that abundant life unless we take a very vital interest in the work of the Kingdom and in each other. We have

asked and sought that we might better the condition of our souls; we must be lifted up in Him to be an example before a sin-sick world. "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

Psalm 34 was the Scripture reading used by Brother Joseph Yates at the evening service of October 31. Each individual comes to Church for good and holy purposes—to gain a religious education, to learn about God, and to prepare tools with which to build character. If the tools are not used, the time spent in the services is wasted. No one can afford not to listen to the preached word, for the Spirit of God testifies we need the lessons that are taught. Sin brings punishment and service to God brings happiness and eternal life. Careless living is extremely dangerous. No man can avoid spending time in practice of worship, prayer and study and hope to gain eternal salvation. Our lives will not be productive if we do not use the learning we attain through the Gospel. "I am come that they might have life, and that they might have it more abundantly." St. John 10:10. For every sin and every violation of God's eternal law, we pay the price. There is no escape from punishment from sin; there is no escape from reward for good. God asks only one thing—obedience. Do not trust yourself; get the Divine help that is within your reach.

' O Lord of light, and love and power, How joyful life might be,  
If in thy service every hour, We lived and moved with thee;  
If youth in all its zeal and might By thee were sanctified,  
And manhood found its chief delight In working at thy side!"

—Saints' Hymnal, No. 299

Brother Leslie Case was in charge of the Sacrament Service on the morning of November 7. His remarks come from III Nephi 8:28-49, which tells of Christ's commandments concerning the Sacrament Service to the people of this continent.

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." Malachi 3:8. On the evening of November 7, Brother C. LeRoy Wheaton, Jr., asked if we had obtained a "hope in Christ." We cannot expect to be a great and rich people. As Christ resisted the temptations of Satan, we must resist it also. It is necessary that we make sacrifices. Christ made a sacrifice. When we consecrate our lives to His cause, He will take care of us by helping us to use our talents for our best good. We should survey our own circumstances and see what we can do for others. The question should not be, "Why are they in these circumstances?" but rather, "How can I help them out of these circumstances?" Sometimes we fall short; but, if we start early in life to discharge our responsibilities, the Lord will look after us and help us to do much more. As long as He feels that He can use us, He will leave us in the work. Let us make an inventory and decide just how great our desires are for the work to go forth.

On the morning of November 14, Brother Levi Maley was the speaker. Psalm 24 and Psalm 103 were the Scripture readings. We are admonished to seek wis-

dom in order that we might be acceptable to God. The periodicals of the day show that a large percentage of humanity do not have this wisdom. If we do not know how to seek this wisdom, we should read James 1:5. There is corruption in the high places; therefore, it behooves us to search for the Lord in order that we be not lead aside from the ways of God. Wisdom must be ours in order that we can face the things that are happening in the earth today and that will come upon us in the future.

The thought put forth by Brother J. M. Case in the evening service of November 14 was, "Can man improve upon God's creation?" This thought was provoked by the various "Crusades for Christ" of the day. Some ministers attempt to convert to Christ with no organization. The seed, if planted in good ground with what we should have to make it grow, will become a goodly plant. This is described in Alma 16:149 to 174. Hearing and considering the word will bring about faith. To refuse to consider brings about the same conditions as are all over the world where people do not believe. The Children of Israel were driven from Judea because of disobedience; the Indians have dark skins because of disobedience; we have many afflictions because of disobedience. We should teach the word of God as it is written in the books. Let us pray individually and diligently that there might come about that which should exist among us that we may receive that directing influence that shall cause the whole world to call us blessed.

Enid Bell, Reporter

#### St. Louis, Missouri

October 3. Brother Nichols spoke on: The Wages of Sin is Death. He quoted from the books of Romans, chapter 6 and I Samuel, chapter 4.

October 10. We held a business meeting after Sunday School. Brother Shanks will represent us at the Reunion Planning Committee Meetings. After the meeting we went right ahead into our Sacrament service.

October 17. Brother Shankle spoke on: It's not the Hearers that are Justified before God, but the Doers. He quoted from chapters 6 and 12 of Romans.

October 24. We had visitors today. They are Brother and Sister Wallace, of Fredericktown, Missouri. One of the girls that moved away came back to see us. She is Loretta Shanks, Sister and Brother Shank's neice. She said she was going to try to come back every Sunday.

Brother Nichols spoke on: Peter's instructions to the Israelites. He quoted from the Acts of the Apostles, chapter 2, verse 21, "It shall come to pass, that whosoever shall call on the name of the Lord shall be saved."

Tonight we start our evening services. Half hour song service and then go into the study of the Book of Mormon.

October 30. Last night we had a weiner roast and a Halloween party combined. I think everyone really enjoyed themselves.

(continued on page 191)

## 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 to originate with the author and do not necessarily reflect the teachings of the Church or the opinions of the editorial staff.

### WHOSE BIRTHDAY IS IT?

Don W. Housknecht

An incident of a few years back has been refreshed to my memory and I would like to tell it here. It has to do with a little candy shop, in Fargo, North Dakota, and a little lad named Ito, in far away Japan.

After World War II it was necessary to leave troops in Japan to maintain the peace. At Christmas time our boys could often be found gathered in groups here and there, and singing Christmas carols with all their might and always on the day before and on Christmas day they could be seen going about acting as Santa Claus and often dressed as such. They had great fun in holding parties for the children and passing out toys and candy. It was at one of these parties that a little lad named Ito was heard to ask the question, "Whose birthday is it? The man with the whiskers?" and some one told him that they were celebrating the Saviour's birthday. But the little fellow was quite confused, for, from what he could see, Santa was the main attraction.

Now, we would ask the question again. Whose birthday is it? Is there anything in the millions of dollars worth of advertising that would tell us? Look into the store windows and see the lavish displays therein, see the elaborate things that decorate the windows, lights and spangles, fir trees fairly bristling with tinsel and bells with glistening imitation snow. And you see Santas everywhere, some of them begging alms and others sitting in stores telling falsehoods to innocent children. Do these tell the story of the Man whose birthday we celebrate? Do these tell the reason for celebrating His birth?

Where in all the lavish displays do you see the picture of Him who has given us this day to celebrate? You have but to go down to any of the main streets of your city or town and look about you and peer into the windows from one end of the street to the other. Can you see the face of the One who once lay in a humble stall, to whom came men from afar that they might pay homage? Can you see anything that indicates that it is for Him that we are buying gifts (or are we)? What manner of gifts are we laying at His feet? Is it not ridiculous to commemorate a person's birthday by buying gifts, and then give the gifts to someone else, whose birthday is possibly a long way off? No, there is no space available for the picture of Him whose birth we commemorate, but rather is the space occupied by that which is offered for sale. Commercializing on the name of Christ, lining their pockets with gold and silver, making themselves rich of this world's goods, rather than bestowing gifts upon Him who holds out to mankind the greatest gift of all—Eternal Life!

But a few years ago, in Fargo, North Dakota there was a little old man who eked out a living from his

candy store. He used to trust the kids and let them have candy when they didn't have any pennies. Other stores much larger in size and volume of business wouldn't trust the kiddies who didn't have their pennies with them, and their windows held a lavish display of gifts and do-dads and spangles, dolls, toys and trains, but there was nothing to mention the birth of the Fair Prince of Peace. All these other stores were busy with their great volume of business but had nothing to show what it was all about, but the little candy store window was barren of great display, barren except for a lone picture with a candle burning on either side of it, not the picture of the babe in the manger but the face of a Man who looked dejected and saddened, and some how it just didn't harmonize with the gay atmosphere of festivity on the outside. A few shoppers would stop and look into this window which was so different in contrast to that of others around it. It was a cold and bitter winter, very typical of the Dakota's, but some of the shoppers who had stopped to look at this humble display would stand so long that the bitter cold would eventually make them pass on, but the face that they beheld in the window of the little candy store, should long remain in their memory. Truly, the little Japanese lad might well ask in bewilderment, "Whose birthday is it?"

What a glorious feeling if the money we spend each Christmas for gifts to give to another were turned in as offerings to the Lord, and then on Christmas day gather ourselves together and give homage to Him whose birthday it is, and join our voices in songs that tell of Him, as the songs of the angels, "Joy to the world the Lord is come, for lo! the days are hast'ning on, by prophets seen of old, when with the ever encircling years, shall come the time foretold, when the new heaven and earth shall own, the Prince of Peace, their King, and the whole earth send back the song, which now the angels sing. Hail! the heaven born Prince of Peace! Hail the Son of Righteousness! Light and life to all He brings, risen with healing in His wings. Quiet! He lays His glory by, born that men no more may die: Born to raise the sons of earth, born to give them second birth."

What a glorious feeling it must have been on that day so long ago, to have heard the voice from heaven saying, "Fear not, for I bring you good tidings of great joy, which shall be to all people." And then to hear the angels in chorus sing, "Glory to God in the highest, and on earth peace, good will toward all men." Need we ask whose birthday it is we now commemorate?

### SERMON BY BROTHER FOREST MALEY

August 8, 1954

You know with some people speech is an affliction. I hope it is not so with me this morning. I hope that when I get through with what I want to say that I will quit talking.



This affliction is sometimes associated with what is known as "preacher's itch". You do not hear that word around here very often. It is a thing that makes people itch to get up and just say something so bad that they can almost taste it. It is not entirely confined to the ministry.

Along that line I would like to point out something that was said by Brother Robertson so aptly that I would like to use it. It is in the August Zion's Advocate, you can look it up for yourself. I hope to use some other parts of what he says also.

Speaking of the people of the south, he says, "Water has been scarce in some parts and they have to carry it. They have a pump there and they have a bucket. Some of the kiddies, girls and boys together will go over and one will get hold of the handle and pump. When the bucket is full they quit pumping. Yes, they do not just keep pumping and let it spill all over and waste."

That is what we ought to do, and hope that God will show us when to quit pumping.

In the past few weeks we have had some (what I consider) fine sermons. Some of the things they do is set up goals to attain. Some of them raise large questions in our minds.

These goals and these questions no doubt should be there. For instance, "What Spirit are you of?" And others point out the virtues and different features of what we understand as Zion and associate other things with it.

But as far as I am concerned it is not enough to set a goal or to raise a question in your mind unless there is some indication given as to how you are going to start to attain that goal, or how you are going to find the answer to the question. Or if there is a prophecy to be fulfilled, what will we do while it is being fulfilled, or while we are sitting around waiting for it to be fulfilled. It is mighty fine to have a prophecy, it is mighty fine to have it fulfilled, but so what? What are you going to do? It all revolves around more or less, what you might term as just two words, as Operational Christianity. That's kind of long.

In my mind there are three different departments of spiritual life. I do not know just exactly in what order to place them. You might place them in another order, but I would like to specify them this way: Theology, doctrine and practice. I think theology ought to be at one end of the extreme and practice at the other, and doctrine in the middle whichever way you place them. Whether you want to run up the scale or down the scale. I personally think that we have borne down and spent an awful lot of time on the first two (in other words theology and doctrine) from the stand. Those things are fine and they have their place. Especially during the last two years I think we have had a lot of theology and doctrine. And I believe the harvest has been accordingly.

I would like to talk to you about practice this morning, and advise you that your theology and your doctrine are no good to you at all if it has no relation to your daily living or your practice. It is sort of like the Trinity, or like trying to balance a thing on three legs. You can take one leg off and it will rock, it is not stable.

You get the three there and you have got something that will rest level on almost any kind of surface. Not level but I mean it will rest steady, on almost any sort of an irregular surface. If you think of it, and if you look into it closely, you will find that it is possible to perfect your daily living—your practice—to a very high degree without having your attainments in either theology or doctrine at a very high level. The scripture says that a wayfaring man though a fool does not need to make any mistakes.

There is another word we get mixed up into the picture. I try to understand what words mean, and in James in the first chapter and about verse 27, it gives us a definition. You know that the world is full of religion and I think the thing gets confused. You get theology and doctrine and practice and religion all mixed up. Religion exactly is this:

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

That is a mighty big order, "to visit the fatherless and widows in their afflictions and to keep himself unspotted from the world."

Religion then is not theory, religion is not specifically doctrine but it is to do what the book says. I did not happen to put it there.

Now let us get around to what I was going to say. After a recent sermon, I approached the speaker shortly afterwards and commented that he had set up a goal but that I had hoped that he would point out the way to attain it. And after some little thought he said, "Well".

I asked him what was the first thing to do. After all it does not help too much to know what the ninth and tenth operations are if you cannot get there to start with.

"Well", the reply was, "we should start with prayer". And while I was talking to this brother and pointing out that there was something that he could have said that I was hoping he would say, it occurred to me that after all there is some wisdom in the arrangement that we have in the church; that there are several of the brethren in the ministry.

In fact we have become a little bit specialized (I think) to the point that those of you who have attended here for a number of months or a number of years have got to the point where you can almost anticipate what is going to be said by each individual. In keeping with that I presume you can anticipate what I am going to say, because (when I think back) most of all that I have had to say (except for a few rare occasions) has had a bearing on the practical aspects of Christian living.

I am one of these who think that if you can not put it to use, do not fool with it. There is plenty to do with the things we have got that can be used.

But here is the virtue in rotating as we do in occupying the pulpit. It is very much like a basket dinner. Each one brings a little bit and among it all, well, each person possibly brings only one specialized item—among them you will find those things which will be for your spiritual betterment. And so perhaps that is the

way it should be, that one talks about theory and another talks about doctrine and another talks about practice.

And so the thought crossed my mind while I was talking with this brother, "Well, it would be just like the way things would happen (since you have made that remark) that you will be called upon to talk pretty soon". And that was the truth. It happened that way. Now the brother said, when I asked him where to start, that we should start with prayer.

I would like to turn again to this article by Brother Robertson and point out a particular part of it. It is found on page 126 of the August Advocate, and you can refer to it at your leisure. I think after the Brother got around to what he was going to say (very much like the way I have beat around the bush before I have got to what I want to say), he said this:

"We have a great deal of work to do, all of us, and what do you think the first requirement should be, for us to achieve the purpose that God really has called us all to do altogether? Well, I think we should say preparation. Preparation of all those things that we have been talking about, all the way along. All have to have preparation. Add to that meditation. Preparation, meditation and dedication."

There is another good three combination to use. We spoke of theory, doctrine and practice and here is another operation: Preparation, Meditation and Dedication. "Oh that is what we need, here in the Church of Christ and that is what we need all over. Preparation, meditation and dedication. If we can bring that when we come to our prayer meetings, when we come to our services or whatever we do; if we have made the proper preparation before God, then with the meditation that is found in the very purpose of our coming together under the spirit of the Master, we will be able to dedicate the service and all that is said and done to the glory of God. We could do that. There is no reason why we cannot do it."

Now the attending of church meetings is fine, especially prayer meetings.

"Well", you might say, "What is the matter with preaching service? If we all just come to prayer meeting I would not have anybody to talk to."

These meetings will mean more to you if, before the meeting, you can do as has been admonished in the article to make a little bit of preparation and take a little bit of time for meditation and then when we get there do a little dedication.

Now with regard to "preparation". That is a mighty good word and it goes into our minds and out of our minds and it doesn't mean too much, unless we think on it a while. Preparation could include such things as arranging your personal affairs so that you could get to the meeting without undue hurry or undue delay or undue strain. Now anybody that has children that they want to take to a meeting has a little bit of strain. In fact that is why my wife and two of my children are not here this morning. Two of them were just prettied up fit to kill and one of them got hold of a glass of cocoa. Well, they managed to share it between them (after a fashion) and since we had no emergency procedures to follow, why there was nothing

to do but stay home.

Other people have a lot of things to do and there is housework to do. There are many of us fellows, who are anywhere near trying to maintain a home, that have got more things than two men could do working 8 hours a day as a general rule; fixing up, catching up and cleaning up and such things; and hunting for our tools. Things like that can distract a person unless they are exceptionally able to straighten out their thinking in a hurry. People have a lot of inertia in their minds. When they get up steam, why it is hard to slow down. And when they are slowed down it is hard to steam up, in a hurry. It is possible to do it but there is where the preparation and sometimes the meditation comes in. Sometimes you can do these things and some times not but it always pays to try, because you do not know when the pay-off is going to come.

Then as far as dedication is concerned, after you arrive at the meeting (or even before) dedication can mean that you are settling your mind to accept God's will and to do God's will, regardless of what your personal inclinations in the matter might be.

Now that is not all that there is to these three words. We are not going to clutter up your mind with too many other ideas so that you can keep this preparation, meditation and dedication in your mind. They are good things to keep in mind no matter what you are doing. Even if it is in your own daily job.

Along with these admonitions to better daily living, we are admonished from time to time that we should live closer to God; closer to God than we have ever lived before, because of the dire situation which we find not only in the world but in the spiritual life of the church, and the spiritual life of the people among whom we live. Now that is good council, but what do you mean "living close to God?"

"Oh well, just do not get into trouble with anybody and just kind of keep still and do not do anything bad. Do some good if you happen to think about it and generally remain stagnant?"

I do not believe so. It happens too often that we are left to a process of trial and error to find out what living close to God means.

We do not propose now to give you all of it. We propose to give you the start of it, like a piece of yeast and let you take it home and let it leaven the whole lump a little bit later on. The whole gospel cannot be expounded here. You have got to depend upon reading the Scripture. You have got to depend upon the leading of the Spirit in your own life, and you have got to depend upon prayer. Well, why live close to God? Why start?

In other words, "it is fine to have a goal," but then some of us who are possibly a little more reticent than others say, "Well, it is a mighty fine goal but is it worth the trouble?" And as far as living close to God, yes it is worth the trouble if you can call it trouble.

Boiling it all down we come out with this thing. We are not going to dwell on it long. Living close to God will place us in a position to have the Spirit of God dwelling in us, and this indwelling of the Spirit of

God may be the decisive factor in how we make out among the trials and the tribulations which we have been having and which we can expect to have.

Holy Writ has given us to understand that with all blessings the people of God have trials, too. And if you do not believe we have been having trials, start to think about the different families that we have had (even within the past year) who have undergone serious illnesses. You are just not going to miss very many, that is all. What the purpose of it is I am not entirely aware, but the fact that some of us knew it ahead of time is a fact. Our Sister Gladys Nast saw much of it, in what was given to her as a dream, and if I remember correctly I heard her tell it in a prayer service. If you had been there you would have heard it and possibly would remember.

Now let us look at what we are going to talk about. We have been fifteen minutes or more getting around to what we are going to talk about and that is prayer. But we are not going to talk about everything about prayer. I mean, there is so much of it that it is impossible to cover it all. But I am going to touch on one or two different points.

We have a saying that says, "prayer is the heart's sincere desire." That is fine but that is not all of it. It is very much li'e Zion. Some say it is the pure in heart. That is fine. That is part of it. That is not all of it.

To me, prayer means communicating with God. We communicate to Him our thanks and praise for His many kindnesses to us. We communicate to Him what our needs are, physical and spiritual, as well as the needs of those about us. We communicate to Him our willingness to serve Him and ask directions how best to do it. We follow the instructions of Christ, to present ourselves to God in prayer not in our own name nor in the name of any other man or individual but in the name of Christ.

We submit these needs of ours to God and ask Him to do something about it, because we believe that He can do something about it and has full control of the situation. And we also communicate to God that we are willing to submit our will to His will and wisdom. Now that is the outline of prayer. Most all prayers that you find will contain those elements. If you take the trouble to remember the so-called Lord's Prayer which was really an outline of prayer itself, you will find these elements. But since this was just the outline, there are lots of other details.

There are lots more things that people say that are particular things they pray for. Some of us have been praying for rain for quite a little while and we have got some of it. Some of us have been praying for the relief of sicknesses, and we see that healing come about—sometimes suddenly, sometimes not so suddenly, but however it comes we joy in it.

What I would like to talk to you about in particular is the attitude of prayer. Now when we speak of the attitude of prayer some people think, "Well, should you stand with bowed heads or kneel down, or as in some cases prostrate yourself upon your floor or beside your bed, or in your closet, or things like that?"

I don't want to talk about that part of it. I want to

talk about the attitude of prayer that you have in your heart. And as soon as I do that (which will be pretty soon) I am going to quit talking because that is all I have to say.

There is a tendency to approach God in a demanding attitude especially among people who for years have considered themselves the people of God, to the point that they consider themselves somewhat privileged on account of it.

"Well, after all, God, I have been baptized. I have done this. I have done that. Now you just deliver. I want this. I want that."

Sort of mail order prayers, C.O.D. Because we have a need (or have figured out that there is something that we want) we some times feel that we have a right to it, and if God does not hurry up and produce we have been unjustly dealt with. Now such is not often the case, but there is a tendency in that direction. We feel that we have an inside track, or a private wire into the throne of glory.

And sometimes we approach God in prayer with a grudging frame of mind. It is a duty. We have been taught it, and we will go to hell if we do not. We do not want to, but we somehow want to attain to eternal glory and this is one of the things we have got to put up with if we are going to be saved. All Christian people do it. In other words, if you are nice you pray. It is a family habit. We have been doing it for years. We do not feel right if we do not. The pattern has been interrupted—the pattern of our living has been interrupted and so to keep from feeling somewhat upset we just go ahead and do it anyway, and get it over with. Not that it will do any good but we at least are showing God that we are voting on His side. Therefore he ought not to punish us too severely, and we can get by.

Perhaps that is extreme and I hope by contrasting your own attitude in the matter that you can benefit by it. Personally I like an attitude that I have heard expressed not in prayer but in court. And when you stop to think about it, there perhaps is quite a bit of virtue to it. At least I want to point up the technical attitude of respect which lawyers have for the judge. Sometimes they say the words but the tones of voice do not mean it. But we would like to draw our attention for a little while at least to the attitude of respect which lawyers have for the judge. Not that we are lawyers—Got is surely a judge, but we are not lawyers. But now to learn a lesson from that if possible.

Now when a lawyer addresses the court he says, "Your Honor." And if he does not, he is apt to be in trouble and lose his case. And another phrase that is used quite often, "Your Honor if it please the court, I would like to point out this thing or that thing," but "if it please the court."

Now if God and Christ are kings, the heads of the kingdom of God, and we are the subjects in the kingdom of God upon the earth, how deep then should be the respect which we have for God. If you respect God as much as a lawyer respects the judge, in other words,

"Father in heaven, if it please you, let such a thing be."

Not to bang on the door, "Open up, open up, I am in a hurry, I need this, I need that and I am going to make an awful racket if I do not get it quite sudden."

There is a parable in the scriptures which Jesus Christ gave, which indicated that such an attitude might bring results. He pointed out the case of the man who had visitors come to him (late in the evening at least), and he wanted to set out something for them to eat, but he lacked some bread. So he went to the house of a friend and this friend was already in bed and he called up to him and said,

"I need a few things. I have company come to my house could I get some bread," (I think it was bread, in this case).

And the man said, "I am in bed. My family is all bedded down. I don't want to unlock the door."

He tapped again on the door, "Well, I really need it. These people are hungry and they need something to eat."

And because he kept tapping on the door, the man finally opened and gave him what he wanted (not because he was his friend) but because he kept tapping on the door. But I don't think that he brought a sledge hammer along and beat on the door. I think he tapped. And since they were friends I think he tapped rather gently, but enough so it could be heard. Our attitude toward God ought to be quite a bit the same I think, rather than laying down a law or regulation.

We have Jesus Christ as our advocate, but I still think that perhaps a little respect and humility will go a long ways.

Now we are talking about humility. We are off of respect unto humility. They are quite closely associated if you stop to think about it. Now by humility we do not mean abject grovelling. There is a difference. Either in mind or body we do not mean grovelling before God. I think you will find in the case of the publican who was in the temple and asked God to forgive his sins, that there was no indication there (although he was broken-hearted) where it was an attempt to win God's favor by posturing either internally or externally. After all we are the children of God. We are supposed to be the children of light. And can you conceive the children of light or the children of God cringing, which is one part of the word "grovel?"

This is not all there is to prayer. You are going to find out some more from some of the other brethren who preach. You are going to find out some more by attending the meetings where people pray. You are going to find out some more by working on it at home—a sort of "do it yourself" project.

We highly recommend prayer. Prayer is part of living close to God.

You will find it to your advantage not only from day to day, not only in relationship with yourself (can you imagine such a thing as your relationship with yourself?) but in your relationship with your fellowman. It will soften you. It will sweeten you. It will make your living easier. It will eliminate strains from your life. It will make your health better. It will help you so your theology and your doctrine will be-

come practice.

It will make more effective the preparation, the meditation and the dedication, unto which we have all been called.

### WHAT SHALL I DO TO BE SAVED?

Hervey A. Scott

(continued from last month)

Helaman 2:45, "And it was because of the pride of their hearts, because of their exceeding riches, yea, it was because of their oppression to the poor, withholding their food from the hungry, withholding their clothing from the naked, and smiting their humble brethren upon the cheek, making a mock of that which was sacred."

Surely in all these things we see God's will to bless His people in their obedience, to obey His commandments, to love their neighbor as themselves, and His just turning away His face until in suffering, and humbleness, they learn,

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

"Thou shalt love thy neighbor as thyself."

Returning to the Bible, in search of scriptures speaking of such relationships among God's people as was taught and practiced by the Nephites, that they minister to the poor in their need, though history in detail as of the Nephites, is rare, there is a wealth of knowledge showing that from the earliest times, from the beginning of time, from looking upon the negative, we learn that, the imaginations of the hearts of men were only evil continually; but, many are the references to show God's unbroken remembrance of the poor. This is witnessed by the announcement of Jesus, that He was "annointed to preach the gospel to the poor." Here it is our purpose to give some views of the promises.

Approach this subject from whatever angle we may, we see a divinely avowed fundamental that had its birth in the love-filled heart of God, upon which man's salvation is founded or determined, according to his will to exercise his agency, in the acknowledgment that all things placed in his hands are given with the understanding that he is responsible for the use he makes of them. Man was made responsible not only to add to his neighbor's spiritual well being, but also to his physical, in the time of his need. Those who "love their neighbor as themselves" unceasingly seek opportunities to tell them of the gospel, and that is as it should be.

As the body without the spirit, is dead, so also, the spirit on earth without the body, though living, has no power of action; and, though every form of nourishment should be present, necessary for the physical body, that spirit, according to the promise of resurrection, must and can only become a living soul having its body; therefore, having that knowledge, the spirit of man labors with its might to preserve its body.

The world is ever at enmity against the poor, and though that spirit be endowed with knowledge as to the salvation of God, and the body come to such case that it faces death by starvation, being powerless to secure nourishment, there rests upon his neighbor the responsibility to preserve that soul from death. Should that

"neighbor" refuse "meat" to save him alive, then he stands under condemnation before God, having "no interest in the Kingdom", and King Benjamin says, "Except he repenteth of that which he has done, he perisheth forever." Lazarus, the beggar, lay at the rich man's gate and died. The rich man, we must believe, perished forever, for not giving nourishment to the beggar putting up his petition. There was no repentance for the rich man, for he was the cause of death. Then remember, the starving may commit sins against others, and his sins also rest upon the ones failing to nourish him. Who, among our Church membership, will gamble his salvation in not giving of his substance to the needy? Each individual is responsible to God, equally as much for the salvation of men's bodies as of their spirits.

But the Lord says that to Him all things are spiritual. Place beside this, "God is a Spirit", and, "God is love." Then truly the works of God are spiritual, or of the Spirit, and God being love, is to say that any principle manifested to man is born of love, and is purely spiritual. Therefore, all His purposes for man's redemption originate in His love, and since God is no respecter of persons, He gives equally of His love to all individuals of His creation, but more especially to those who love God and neighbor.

Had he not formed those commandments conjointly and given a visible object "thy neighbor" upon which man could intelligently bestow love, that love which by man's spiritual birth is planted within him, the purpose would have been without effect, and man without responsibility under his agency to choose; a man may not comprehend God's love, but being drawn by the power of His love emanating from hearts of like birth, which was the plan conceived by the Savior; by giving it freedom of action with offerings exemplifying God's gifts of a physical nature, a bond is established in reciprocation, wherein is the principle of equity designed for the happiness of mankind.

Jesus came in the flesh that He might exhibit before man the divine love, and declared, "The works that I do in my Father's name they bear witness of me." They bore witness of the love of the Father. He came as a poor man that even they might understand Him, and as an elder brother ministered to them, showing by works their responsibilities toward each other, saying, Come, follow me.

Isaiah, long before Jesus' coming, questioned:

Isaiah 58:7; 10-11. "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; . . . And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day. And the Lord shall guide thee continually, and satisfy thy soul in drouth, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

Then Ezekiel adds to the testimony of Isaiah.

Ezekiel 18:5-7 (hearing the Message of Christ beforehand, says)

"But if a man be just, and do that which is lawful and right, . . . And hath not oppressed any, but hath

restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment."

Surely all those having done so for the poor, the hungry, and the naked, will hear Jesus on that Great Day, say to them,

Matt. 25:36, "For I was an hungered, and ye gave me meat; I was athirst, and ye gave me drink; naked, and ye clothed me."

Then Job, accused by his persecutors of robbing the poor, questions:

Job 30:25, "Did not I weep for him that was in trouble? was not my soul grieved for the poor?"

Job 31:19, 20, 21, "If I have seen any perish for want of clothing, or any poor without covering; If his loins have not blessed me, and if he were not warmed with the fleece of my sheep; If I have lifted up my hand against the fatherless."

Thus Job affirms his faithfulness in keeping the commandments that man shall "love his neighbor as himself."

David lifts up his voice in response:

Psalms 41:1-3, "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed up on the earth; and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing; thou wilt make all his pains to cease, when he is laid in his bed of sickness."

Those sayings were reflected from God's commandments given to Israel, wherein the poor and the stranger were remembered of the Lord, and in reaping they were to leave in their fields a portion for the poor.

But the people of Enoch's City, in becoming perfect had practiced "love thy neighbor" to the point when there "was no poor among them", even as the Nephite in the periods of high spirituality and righteousness; and, we see the people of Melchizedek, called the Prince of Peace, because of his people's righteousness spoken of in Psalms 76:2, saying, "In Salem also is His (God's) tabernacle." May I ask, Is there peace in a house of hunger and nakedness, wherein is suffering? Zion will be established upon the principle that all men are created equal, and, "In all things ye shall be equal." In practicing those principles will the pure in heart arise to the standard of righteousness around which Zion shall be established in the top of the mountain.

The multitudes of saints in the Church, following Jesus' departure, were so enthused with this idea that being lifted up to the envisionment of it, in the peace of their new birth,

Acts 4:32, "the multitude that believed were of one heart and of one soul; neither said any of them that ought of the things which he possessed was his own; but they had all things common."

This is as we read in Acts 2:44-45,

"And all that believed were together, and had all

things common; and sold their possessions and goods, and parted them to all men as every man had need."

In this exhibition of love of neighbor, we see the true Zion in being and in action, as God has set the perfect pattern of old before them and us, down through all the dispensations of the gospel, from the beginning of man's dwelling upon the earth. Let the greed of men deny, but only to their eternal sorrow at that last and great day of rewards.

But alas! The eventide is darkening, and the joys of those ancient ones happy in following the old ways of the brotherhood of man, are gone with they who rejoiced in them; and yet, it is not too late to repent, and hear the words of the Lord as recorded in the Book of Jeremiah 6:16,

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

Shall this come to pass?

Jeremiah 6:19, "Hear, O earth; behold I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it."

Then should it not be counted a very strange thing, should the Lord neglect to include in the Restoration Message a commandment, that in the establishment of Zion, in this last dispensation, as in former times, there must reign in the hearts of His people, that love which alone can engender and perfect their equality? Such love must have place in the lives of those following the "good way", for there will be neither rich nor poor in Zion.

"As himself each loved his neighbor, All were of one heart and mind."

The Lord did not forget to renew the commandments of old, that were to govern and regulate the conduct of this so vital phase of His doctrine.

The Book of Commandments contains no less than four references directly speaking concerning the care of the poor, after the manner identical, as practiced in the Bible and Book of Mormon; firstly giving commandments to direct the ministry in detail, step by step, in accordance with the purpose to establish in the present day, that perfect pattern,

"Thou shalt love thy neighbor as thyself." Chapter 60:12.

For the benefit of those who may not have a Book of Commandments, having just above given the last to be used here, the reader will be provided direct quotations of commandments as found written in the Book of Commandments, from first to the last used, beginning with Chapter 44 verses 26 to 30 inclusive.

"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 a deed which can not be broken; and they shall be laid before the bishop of my church, and two of the elders, such as he shall appoint and set apart for that purpose. And it shall come to pass, that the bishop of my church, after that he has received the properties of my church, that it cannot be taken from the church, and he 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 to administer to him who has not, that every man may receive according as he stands in need; And the residue shall be kept in my storehouse to administer to the poor and needy, as shall be appointed by the Elders of the church and the Bishop; and for the purpose of purchasing lands, and the building up of the New Jerusalem, which is hereafter to be revealed; that my covenant people may be gathered in one, in the day that I shall come to my temple: And this I do for the salvation of my people."

Chapter 46:7, "Behold I say unto you, that ye must visit the poor and needy, and administer to their relief, that they may be kept until all things may be done according to my law which ye have received; Amen."

"My law which ye have received."

What law had they received but that given as recorded in Chapter 44? That law was received in February, 1831, as also was this commandment, and was not likely to have been so soon forgotten, but it must be firmly impressed upon their minds, for that law was the foundation of Zion's relationships never to be removed.

This ministry of relief to the poor—the Lord's real mission—He held always before them, that it should have place in all their activities, and in the following June, when placing the Elders in charge over their home churches, they were commanded,

Chapter 54:40, "And let them labor with their own hands, that there be no idolatry nor wickedness practiced. And remember in all things, the poor and needy, the sick and the afflicted, for he that doeth not these things, the same is not my disciple."

Here we find that law, to remember the poor and needy, reaching into each and every home claiming discipleship, and to be a test of their claim.

The rich were slow to obey, and the Lord upbraided them, saying, in Chapter 18:19,

"Woe unto ye rich men, that will not give your substance to the poor, for your riches will canker your souls! and this shall be your lamentation, in the day of visitation, and of judgment, and of indignation."

The conclusion of the whole matter may be expressed as Paul writes in his second letter to the Corinthians.

II Corinthians 8:14, 15 "But by an equality, that now at this time your abundance may be a supply for their want; that there may be equality;

As it is written, "He that had gathered much had nothing over; and he that had gathered little had no lack." (I. T.)

The words of Jesus, in Luke 12:57, also give a clear statement related to our discussion:

". . . For unto whomsoever much is given, of him shall much be required; and to whom the Lord has committed much, of him will men ask the more." (I. T.)

Saints of Christ, I have written as led by the love of God, and in the fullness of His love dwelling within

me, and if good shall come of it, to God be the honor, and the praise, for Christ's sake.

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**NEWS FROM LOCALS**  
(continued from page 183)

Brother Nichols said in the service this morning that some people think that if they stay at home they are just as good as those who come to church.

Brother Nichols spoke on: The Faith of the Three Hebrew Children.

Edith Frey

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**Y. P. C. L. NEWS**  
**From Independence**

On October 21, we had our regular Church History lesson with Brother Maynard Case as our teacher. We reviewed some of the important dates in the history of the Church since its organization on April 6, 1830. There was some discussion of the persecution of the Saints and how some were led away by false doctrines. Our teacher quoted from Matthew 24:13, "But he that shall endure unto the end, the same shall be saved."

Our first class on parliamentary procedure was held on October 28. Brother Forest Maley is our teacher. We studied a diagram that he had made for us to follow on the different types of motions and their order of precedence.

Following our lesson on October 28 there was a surprise engagement party given in my honor in the basement of the Church. One of the girls had baked a very pretty cake with the words, "Best Wishes" on the top and we ate cake and popcorn, and drank Kool-Aide.

November 4, we had our first regular Church History of the month.

Our social for the month of November was a little different from what the last few have been. It was held on November 11 at the home of Brother and Sister Leslie Case. We started the evening off with several games and ended it with a taffy pull. From all the comments I have heard since then I believe every one had an unusually good time. Present at that social were several visitors—Brother Loren Bryant from Cowgill, Missouri; also, Pat Sawyer and Sue Blankenship, friends of some of our membership here in Independence. The girls have been quite frequent visitors lately, and we have been very happy to have them meet with us.

I received another address from a young man who would like to have some one in the Church of Christ to write to. Here is his address so why not start a new friendship which will no doubt bring you enjoyment.

Mr. Robert Hose  
373 Falcroft Street  
Baltimore 22, Maryland

I was very glad to hear of the engagement of Mary Hedrick, daughter of Sister Doris Hedrick of Independence, to Jim Drennan from Joplin, Missouri.

We all wish these two young people a lot of happiness together.

The Y. P. C. L. received a very nice letter from John Bell, who is stationed in Korea. I am sure you will all enjoy reading it.

Seoul Military Post  
November 11, 1954

Dear Young People,

It's a warm, quiet holiday afternoon in "Frozen Chosen", just right for sleeping, so I'll write, just to be different. It was frozen this morning, but it's been a mild, beautiful fall.

My company is located in a little valley on the eastern outskirts of Seoul. I'm sure there is no prettier place in Korea, though you who are familiar with the Ozarks wouldn't be impressed at all.

Since there are no farms near, we're not plagued by the disagreeable odor for which Korean farms are mentioned with distaste wherever GIs congregate. Their methods of rebuilding their long-overworked soil would make a paperhanger of any American farmer.

I can say one good word for Korea. It is teaching me, as nothing else could, just how little we appreciate our homeland, our church and its associations and our families until we are deprived of them for a period of time. I haven't words to express my joy at merely hearing a hymn sung as if the singer meant each word. Anything that reminds me of our little white church is a treasure. I think I've learned not to take my blessings for granted.

I may have given you the idea that this is a pretty dull place to be. I hope not. My work is interesting and occupies five and a half of every seven days. Then we have recreational facilities far better than I had expected to find.

Just now the most popular sports in the company are bowling and volley ball. Our bowling team is at the top of its league and the volley ball team that I play on won four of six games this afternoon. There are six teams in the company and mine is tied for top spot on the totem pole. I think the officers are at the bottom.

Mail service is spasmodic, to say the least. Normally, a letter is six days enroute. One of mine wandered around for nearly two months. It had an interesting assortment of postmarks and forwarding addresses.

Enid sends me the Advocate and keeps me posted on what I'm missing. I'd like to be in on those trips to St. Louis, etc., but, as a buddy of mine says, "The ball just doesn't bounce that way". I guess there will be more trips and February, 1956, may not be so far away, after all.

Speaking of something being distant; I hear from Caroline and Jimmy Hedrick occasionally and read bits from Joe Smith in the Advocate. It seems as if they're an awfully long ways away, but, really, I'm a good deal closer to them than home. Some of our men get on what is called a "long shipment" when they rotate to the States and go home by way of Europe.

I think this is the most deceptive place in the world. A man takes a snapshot of a miserable little hut in an effort to show the folks at home how unbelievably squalid the living conditions of these people are and the picture shows a cozy little Oriental house with an air of quaint romance about it. Pictures are like memories, they save only the best.

November 11 will soon be just a memory and Project Able awaits me in the morning, so I'd better get this in the mail box.

God bless you all,

Johnny Bell

Mary Lois Harris, Reporter

OBITUARIES

Charles Ernest Hazard

The hearts of the members of the Cranston Church of Christ have been saddened by the loss of two of our beloved members, but we know that they are at peace with our Heavenly Father.

Elder Charles Ernest Hazard passed away at the South County Hospital, September 25, after a long illness. Brother Hazard, or Prophet Eagle Eye of the Narragansett Indian Tribe, was pastor of the Indian Church at Charleston, R. I., also a tribal councilman and member of the National Eastern Indian Council.

He was born in Preston, Conn., December 24, 1892, son of the late Charles F. and Hannah (Stanton) Hazard. He was united in marriage to Theresa Bliss Peckham, December 26, 1952, by Elder Herman F. Burlingame, Jr. Sister Theresa passed away February 25, 1954. Brother Ernest was baptized and confirmed at Charlestown, May 17, 1942, by Elder Burlingame and Elder James T. Mackinnon, and ordained an Elder, November 7, 1943, by the same two Elders.

Survivors are two sisters, Mrs. Marion Jackson of Charlestown and Mrs. Mabel Graves of Kenyon; three brothers, Joseph and George of Charlestown and Howard of Norwichtown, Conn.

Funeral services were held at the Avery Funeral Home in Wakefield in charge of Elder Herman F. Burlingame. Burial was in the Indian Church Cemetery at Charlestown, R. I. We shall miss his pleasant smile, his kindly greetings and wise council.

Lillian Frances Pearson

Sister Lillian Frances Pearson passed away at her home, 20 Redwood Drive, Garden City, Cranston, October 3, 1954, in her 84th year after a long illness. She was born in Pawtucket, August 22, 1870, daughter of Wm. T. and Annie (Dunigan) Arnold and was the widow of Horace A. Pearson. She is survived by one son, Elder Harold C. Pearson and several nieces.

Sister Pearson and her son were baptized by Elder Herbert B. Johnson at Warwick Downs, R. I., May 29, 1928. She was confirmed by Elder James T. Mackinnon in Providence.

Funeral services were held at the F. B. Williams and Son Funeral Home, 538 Central Avenue, Pawtucket, October 6, Elder Herman F. Burlingame, Jr., officiating. Burial was in the Moshassuck Cemetery, Central Falls.

Out of the harbor a great ship sailed—  
We waved to our loved ones, good-bye,  
Then watch the boat 'til it disappeared  
In the blending of ocean and sky;  
But beyond our vision the ship sailed on  
Its course all chartered and planned,  
And surely and safely made its way  
To a port in a foreign land.  
From the Harbor of Life another ship—  
Bearing a loved one dear —  
Has sailed beyond our vision and call,  
But truly we need not fear,  
For by faith we know on the other side  
There's a beautiful golden shore  
Where our ship will anchor and those we love  
Will live and rejoice evermore!

NOTICE

I have close to 1,000 of my husband's last "Torch" published. If any would like a keepsake copy just address me. I also have some very valuable old Torches from 1925, 1926 1927 and some older than these.

Irene F. Yates  
2964 Newton Avenue  
San Diego, California

INSTRUCTIONS IN ORDERING

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

Send ALL remittances for the Sunday School Association to: General Sunday School Ass'n. Treasurer, Church of Christ (Temple Lot), Box 472, Independence, Missouri.

SUNDAY SCHOOL SUPPLIES

	Price Each
Wee Mites, Picture Stories to color, 5 sets, 1 to 13 ea.....	\$ 15
Primary, Vol. 1, No. 1, Childhood of Jesus.....	20
Primary, Vol. 1, No. 2, Jesus' Ministry.....	20
Primary, Vol 1, No. 3, Jesus' Ministry, cont.....	20
Primary, Vol 1, No. 4, Life of Jesus.....	20
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Junior, Vol. 1, No. 2, God's Revelments to Mankind .....	20
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