

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 38

Independence, Missouri, February, 1961

No. 2

A Prayer for Light and Truth



Judge me, O God, and plead my cause against an ungodly nation: O deliver me from the deceitful and unjust man.

For thou art the God of my strength: why dost thou cast me off? why go I mourning because of the oppression of the enemy?

O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles.

Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praise thee, O God my God.

Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God: for I shall yet praise him, who is the health of my countenance, and my God.

—Psalm 43

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ZION'S ADVOCATE

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Headquarters on the Temple Lot, Independence, Missouri

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EDITORIAL

A few weeks ago over the radio, a minister of a church, carrying the name of Christ, stated that God no longer performed miracles through His servants, as He did in Bible times; that the miracles performed so long ago were done for a particular purpose which has been fulfilled; that we have the scriptures today to testify of God's truth and the need for miracles, as performed then, no longer exists; that when we hear of present day miracles, we hear of some done in far away places where we cannot check on them; and that those who claim to be servants of God, through whom He performs miracles today such as healings as were done in Bible times, will not perform them before us to prove that they can.

We, of The Church of Christ, know that God is still a God of Miracles and that He still recognizes His servants today, as He did in former times, according to the faith of the children of men. The miracles of healing are still performed according to our faithfulness in keeping His commandments. If we lack in receiving these blessings, it is because of hardness and unbelief.

The words of Christ, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover," have not been revoked only according to the lack of faith.

Moroni wrote: "that if the day cometh that the power and gifts of God shall be done away among you, it shall be because of unbelief. And wo be unto the children of men, if this be the case; for there shall be none that doeth good among you, no not one. For if there be one among you that doeth good, he shall work by the power and gifts of God."

In the days of Christ there were those who demanded to see signs, but Christ answered, "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: for as Jonas was three days and three nights in

the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth."

It is true that the miracles were performed by Christ and His servants in Bible times for a particular purpose. Jesus said concerning the reason that a blind man, to whom He restored his sight, was born blind, "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in Him." There is as much need today for the manifestation of the works of God as there was in former times. There is as much need today for us to walk close to God and to one another as there was in former times, in order that the works of God may be made manifest in this age.

The disbelief in miracles as expressed by the above mentioned minister is a challenge to our faith and to our compliance with the commandments of Christ. Let us rise to that challenge and let the light of truth shine from us that others seeing our good works may glorify our Father which is in Heaven.

N. F. D.

NOTICE!!

Resolutions To Be Made At The 1961 General Conference

We hereby serve notice to all the membership of the Church of Christ (Temple Lot), that an action will be instituted at the next General Conference, which convenes April 6, 1961, for the purpose of rescinding the action taken during the 1960 Conference, relative to the changes made in the Transfer of Membership blanks which we believe was sponsored by the Board of Publications and later approved by the Conference of 1960 without due thought to all of its ramifications and consequences.

It shall be our purpose to again include, in the conditions on which we shall accept members from other divisions of the Restoration on their original baptisms, the provision that they must accept the Articles of Faith and Practices of this Church of Christ (Temple Lot), as the synopsis of the fundamental beliefs and teachings of this Church, based upon the Scriptures as found in both the Bible and Book of Mormon, and such Latter Day revelations as are in harmony therewith, which distinguishes us from all other divisions of the Restoration. Because of the fact that some of our ministry have refused to require such adherence to our fundamental beliefs by those whom they have transferred in the past, we find that some have come in with reservations, which have resulted in the bringing in of many schisms, innovations and doctrines detrimental to our spiritual growth and unity.

For that reason we believe that a great error was thus committed by the last conference and should be corrected before said blanks are printed and circulated.

Signed by: Rolland D. Sprague

L. W. Maley
Bertha M. Case
James M. Case
Vance H. Harris
Clarence L. Wheaton
Angela Wheaton
Forest E. Maley
Kay Matthews

At the coming Ministers' Conference of 1961 I plan to offer for consideration and action two proposals:

(1) Rescind a referendum action passed in the 1930's which limits the use of the Temple Lot strictly to the building of the Temple. This is intended to clear the way for action taken by the last referendum to collect funds for a new building on the Temple Lot. This conflict needs to be resolved.

(2) Rescind the referendum bill of 1941 setting up Rules of Jurisprudence and propose adoption of a new set of rules covering the same area. The rules proposed for adoption will follow closely the work of a committee which after some years of study made its final report to the 1953 conference. This was a compilation of applicable scriptural passages as well as a setting forth of the principles involved in an order relating to their function. I feel that there are many who will agree with me that for the past twenty years our present Jurisprudence has proven itself more ponderous than the scripture requires; more devious, vague and ambiguous than any but the most highly trained legalistic minds can handle readily; and more full of loopholes and loose ends than the good of the church would indicate.

I shall be happy to compare notes with others who may be like minded in order that these regulations of the church might be more direct, more clear, and more likely to succeed in serving the body of God's people.

In gospel bonds,

Forest E. Maley

11805 Roberts

Sugar Creek Station

Independence, Missouri

The Board of Publications hereby gives notice to all the membership of the Church of Christ with headquarters on the Temple Lot, that at the next General Conference, which convenes April 6, 1961, new forms will be submitted for Conference approval to take place of some of the forms which were approved during the last Conference and which were passed by referendum vote. These contained errors in wording and some lacked provision for necessary data. Our reason for submitting new forms is to make these corrections.

Vance H. Harris

Chairman Board of Publications

DEATH NOTICE

An air mail letter from Wales has been received with the information that Elder J. G. Allen of the church at Gilfach Goch, Wales, was killed at his work in the mines on December 9. His death is a great loss to the work of the church there and we extend our heartfelt sympathy to the church and to the family. We hope to have more details for publication in the Advocate later.

NEWS FROM THE LOCALS

East Independence

It has been some time since I last made a report to the Advocate. Our Local has been progressing as any local with our usual Sunday morning and evening services and mid-week prayer meeting.

Some of our guest speakers have been Bro. A. M. Smith, Bro. T. J. Jordan, Bro. Archie Bell, Bro. Thomas Barton, Bro. Leon Yates, and Elder Walter Chapman and Elder Randall, these last two men are members of the Reorganized Church. We have also had our own local men deliver us some very fine sermons. The Sunday morning that Elder Chapman spoke, our little building was filled to capacity. With our normal attendance and the friends that came to hear him there were about seventy people present. It made us realize more clearly how badly we do need a larger building.

Our local is wishing winter would soon pass so we can get started with our new building. I might say here in passing that all of us in this local would like to thank those of you who have contributed lately to our building fund.

Bro. Orval Rupe and wife had their little baby blessed September 18, by its great-grandfather, Bro. Anderson.

Bro. and Sr. Robert McCubbin and children took a trip to the State of Washington to visit Bro. Bob's brother. They are back home now and we are happy to have them to meet with us again.

December 9 a few friends were invited to Bro. Anderson's home to help him celebrate his ninetieth birthday. His daughter and granddaughter came from Texas to be with him. December 4 Bro. and Sr. Anderson celebrated their Fiftieth Anniversary with an open house. A host of friends and loved ones gathered there to extend best wishes to them.

December 4, Mrs. Gai-Lynn Holder had her baby blessed by his great-grandfather, Bro. Anderson. The baby's name is Bradley Michael.

The same day Gai-Lynn was baptized and at the evening service the confirmation was given, and the right hand of fellowship was extended to our new sister. Brother Anderson, Gai-Lynn's grandfather, performed the ordinance.

Christmas morning we had a short program at the church, and after the program we heard a short sermon by our Pastor, Bro. Kenneth Smith. It is so sweet to hear the children say their little pieces.

Michelle Rupe, who is the little daughter of Bro. Orval and Freda Rupe had an operation on the back of her neck for the removal of a small growth. She is at home now and is feeling better.

Sr. Orlea Premoe has been sick with the flu. She was not able to attend church for several weeks, but is feeling fine again now.

In our women's department we are reading and studying from the Book of Mormon. We just finished the Book of Omni. Sr. Flint is our teacher and Sr. Anderson is the chairman. Our work projects are mainly to raise funds for our new church. We had a Christmas party at the home of Sr. Mary Yates. Every one seemed to have a good time. We sang carols and had an exchange of gifts.

Brother Alexander and Sr. Carol Smith are the proud parents of a new baby boy. They have named him Cary Patrick. He was born Nov. 17. Cary was brought before the church and blessed by his great-grandfather and his grandfather January 8.

Doris Sheldon, Reporter.

Riverview, Michigan

Greetings from Riverview! First of all, here are two last minute notes of events taking place in December, 1960: the members of our local took part in preparing Christmas packages for the patients of the William Maybury Sanitarium here in Michigan. Such items as soap, socks, and used books were wrapped up and sent so that we could help some patients to realize that they are not forgotten. Also, on December 27, Miss Shirley Trombley became engaged to Bro. William Olin—no wedding date has been set as yet. And now, to the New Year!

The year is well underway and attendance is on a light increase—a slight but significant increase. There is hope for an unprecedented increase soon. We have found that when we work together, much is accomplished. Although some of us are weary, we have not given up the work that lies ahead—the spreading of the Gospel of Jesus Christ. "Let us not be weary in well doing; for in due season we shall reap, if we faint not." (Galations 6:9.) The opportunity is ours for the taking—the opportunity to do good unto all men. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." (Galations 6:10). Let these two verses be thought seriously upon by scattered members of the Church everywhere. See you next month!

William Olin, Reporter.

Independence Diary

Oh dear! A diary is so difficult to keep up to date! Our last entry was in the November Zion's Advocate. Now, here we are embarked on another year's journey. Our Diary pages are fresh and bright as we begin the year one thousand, nine hundred and sixty-one. Pray with us that we may place on these pages the things that Christ would have us to do for Him.

We will now backtrack to the middle of October and bring you some thoughts presented to us from that time to the present writing.

Bro. Nicholas Denham spoke of keeping God's commandments. He gave us the illustration that as a cracked bone is considered broken, the same is also true if we "crack" the commandments of Christ.

Bro. Clarence Wheaton reviewed points of travel in the Holy Land and other related places.

Bro. Denver Chapman told us God chose a people in order to show forth His power. We need to watch our lives on that account, that God's Spirit may be within us to show forth His power.

Bro. Robert L. Maley brought out the fact that all sins and all heresies stem from the idea that "thou shall not surely die". The author of this statement added only one little word that differed from what God had said.

Bro. Harvey Seibel spoke on the true nature of God as shown in the word forms of the original language to show that God is, and always has been a Trinity. He stressed that we should not be satisfied with just a "portion" of the Spirit.

Bro. Marvin Case stressed that we should have faith to which we must add the other Christian virtues, and

not detach our Christian philosophy from our ways of life.

Bro. Leon Yates preached a Thanksgiving sermon and expressed thanks for the experiences of healing which he was privileged to witness and be an instrument in among the people in Yucatan. He also expressed thanks for the many times God had spared his life miraculously.

Bro. Archie Bell used the parable of the ten virgins to typify righteous and spiritual cleanliness, and their lamps to typify the preparation we need to make.

Bro. Robert Jensen brought us counsel from the Psalms and from the words of King Benjamin.

Bro. Vance Harris pointed out that our Spirit needs to be fed as well as our body, using the illustration of Christ being the bread of life.

Bro. LeRoy Wheaton used Chapter 2 of Daniel as pointing to our church today, and also pointing to the apostasy of the early Christian church. He reminded us that it is the fulness of the gospel rather than either one of the books that is to light the way to salvation.

Bro. Rolland Sprague showed us further, that the Book of Mormon supplies parts missing from the Bible, and that the two books light the pathway of Truth.

Bro. J. M. Case asked the question, "Will it do any good to read the books and not practice what they teach?" He warned the people that they would have to be prepared (by study) for a shock, because everything that can be shaken will be shaken.

Bro. Clarence Thompson gives us the warning that although the word of God is food for the soul; it is a devouring flame as well as a saving power. Therefore, to be ignorant of it is perilous.

Bro. Richard Wheaton preached a Christmas sermon. Christ's coming was not recognized by the Jews because they had, through their own traditions, taught themselves to expect something else. Without true Christian daily living everything else is vain.

Bro. Denver Chapman brought us words of encouragement, in showing through the scriptures that God has always prepared a way for man to accomplish God's purposes. Because man has a basic need to worship, he must be careful what or whom he worships.

Our Social Committee planned a dinner at the church on the Sunday preceding Thanksgiving. Thanksgiving services followed dinner through the afternoon.

On Thursday evening preceding this event, our family received word from my sister, Bertha Yates Norris, that her son had been killed at his work in the orange orchard. His aluminum ladder had come in contact with a power line which had sagged down within 20 feet of the ground. My sister, Josephine Winkler, and I made the trip by plane to be with our sister and her family in Lindsay, California. Our nephew, Wm. Glenn Norris, Jr., who was 27 years old was blessed as a baby at the Church of Christ on the Temple Lot here in Independence and had within recent years become a member of a Baptist church. Besides his parents he leaves two children, Karen and Wm. Glenn III, and a 15-year-old sister, Judith Lynn. We would ask your prayers for our sister and her family.

Our Sunday School Christmas program was held on Friday before Christmas. A program of music, singing

by both the adult and children's choir, occupied the Christmas morning hours and were accompanied by the reading of the Christmas story and related scripture by Bro. Rolland Sprague.

Bro. Clarence Wheaton shared with us by means of slides, some of the places he and Sr. Wheaton visited in the Holy Land.

Both our Children's Music Club and the Young People's Christian League went caroling at separate times during the Christmas season to homes of the sick and aged.

On January 1 our church family enjoyed dinner together at the church, following our Sacrament service. An afternoon discussion led to an evening of study the following Sunday evening. The question was upon the pre-existence of man's spirit before it is joined with the body. This study hour was entitled "Come Let Us Reason Together". The question found enough interest that it was necessary to continue it on another Sunday evening.

Bro. Nicholas Denham showed that our adversary is well aware of our weak points. Therefore, we need to cultivate the spirit of God and its works. We were warned again of the critical nature of the world's situation.

Bro. Leslie Case pointed out that the Church of Christ is the only one of the churches we know to meet the specifications of the "little stone cut out of the mountain without hands". We have filled a place in the prophecies of God. As Christ's church we must see that our righteousness "exceeds the righteousness of the scribes and pharisees", because Christ's church not only is called by His name but also keeps His commandments.

Irene Maley, Reporter.

Sparta-Black River Falls, Wisconsin.

Just a few lines from this part of the country again. I'll try to give some news of interest to all of you and also let you know that we are trying to keep things on the move up here. We are having mild weather here, except for a chilly night now and then. We are happy to have such nice weather and hope that it doesn't get too cold. It's been a long time since I've written but I have been buying a house and then we moved, so with all that going on I'm sorry to say that I have neglected writing.

Now for some of the news. We held Sacrament Service at our local church on December 4 and had a very nice meeting. Then on Wednesday night we had our usual study class. We are now studying The Book of Commandments and all of us find it very enlightening. Sr. Gladys Marquette and my wife and I went to Portage, Wis., to Sr. Petrie's where we met with Bro. John and Sr. Stella Davies for Sacrament Service on December 18. We had a nice meeting after which we enjoyed a nice dinner prepared by the host, and had a nice visit with all. It certainly is a pleasure to meet with such nice people as those mentioned above. I also want to mention the fact that it is also an honor and pleasure to be of service to my Master, and my brothers and sisters in the Church. I

consider myself very unworthy of such a blessing as I have had in being called into the eldership of the Church, but I will try to do my duty in the best way that I can, and try to be of as much service to my Master and my brothers and sisters as I can. I ask you all to pray for me that I might be what God would have me be, that I will teach what He would have me teach, and do everything according to His ruling at all times.

We had a very nice Christmas and also New Year. I hope that we can continue to prosper as we have in the old year. We had a small Christmas program at Sister Clifton's, with the children doing the best they could to put on a good program, after which we had a lunch and visited for a while.

We have been trying to read some portion of the Scripture whenever we have our Wednesday night meetings before we go into our usual study class. It is good for us and also it gets our minds on what we should be thinking about. But, as I try to teach or preach my mind goes back to a passage of Scripture in Jeremiah 23:1, "Woe be unto the pastors that destroy and scatter the sheep of My pasture! saith the Lord." I hope that I never will be responsible for leading anyone off the straight and narrow path. So, let us all be careful to teach only that which we are supposed to. Let us try and teach the Scripture as it says and not try to put our own interpretation on it, because when we do we are asking for trouble. The Scripture is plain enough. All we have to do is have open minds and be willing to accept God's wisdom instead of trying to do something on our own. God will lead us if we only give Him a chance.

We here in this local have progressed greatly with God's help in the last year and we hope and pray that our lives might be lead in such a manner that God will be with us in this coming year that we might keep progressing. Our prayers are for all the Saints that the Spirit of God might work with them for the forwarding of His work on this earth. To this end we must all work together, and I know that God will be with us in all His power and glory.

We have had another rummage sale since we last wrote and it turned out good. We plan on having another one in the spring. Also our church has to have a new roof on it, and Bro. Virgil Addie has offered to give us enough roofing to cover it. I have been notified that it is waiting for us as soon as we can find a way to get it. We know that God will richly bless him for his goodness, but we also want him to know that we of this local are very grateful for his kindness. We here have been very fortunate in our endeavors to finish up our building. Bro. John Davies gave us an oil tank for our church, so we also want him to know that we thank him. We are looking forward to spring when we can go to work both on our home and on the church. We have some trees and shrubbery that we would like to put around our church yard this year. We planted some last year and had good luck with them.

Our wish is that God will bless all of you as He has us and that He will watch over you. We ask you all to pray for us that we might do only that which is right and live so that we may be worthy of all of God's blessings that we receive.

Isaac Brockman, Reporter.

ORIGINAL ARTICLES

NOTE: We solicit articles for this department written in an affirmative

manner. An affirmative article is one in which a belief, or an opinion, is expressed, and evidences presented to support that belief.

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

LOVE ONE ANOTHER

By Ollie Derry DeLong

How can we prove that we are God's children? In St. John 13:34-35 we have an answer. "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." If we truly love our brothers and sisters in the church we will manifest it by our good works and deeds toward each other.

St. John 15:5 says, "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." That is be one even as God and Christ are one, united in all things.

We are given a wonderful promise if we love one another and keep God's commandments. In St. John 15:7-10, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. . . . If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."

These verses are a good looking glass into which we can look and see ourselves as we are, or we can use them as a yardstick to measure ourselves by. Again in John 14:13-15 we read, "and whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it. If ye love me, keep my commandments. If ye love me, keep my commandments."

Yes, I know these commandments were spoken to the disciples at the time Christ was with them, but they are also applicable to us today, for according to Romans 15:4, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope."

When we persist in passing judgment on each other, and I have been guilty in doing it, are we so pure and sanctified ourselves that we have a right to judge some one? Can we say of ourselves that we are able to pass a righteous judgment? Would it not be better to follow after the things which make for peace, and things, whereby one may edify another?

It is Christmas day and the day when we are supposed to want "peace on earth and have good will toward men," not only on Christmas day but every day of the year. How many of us are making the effort to bring peace to others? I'm not referring to wars, but rather to the fact, are we trying to make peace among ourselves? Are we being examples of the Beatitudes? Let me quote verses from them. (Matthew 5:3-10.)

"Blessed are the poor in spirit: for theirs is the kingdom of heaven. . . .

"Blessed are the meek: for they shall inherit the earth." Are we meek when we backbite each other?

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy." Are we merciful if we falsify about others, or if we fail to forgive another's fault?

"Blessed are the pure in heart: for they shall see God." How many of us can claim pure hearts?

"Blessed are the peacemakers: for they shall be called the children of God." Do we try hard to be peace makers? Are we forgiving, or do we get angry and bitter when we think we are abused?

"Blessed are they which are persecuted for righteousness sake: for their's is the kingdom of heaven."

When we feel we are being persecuted by others, what attitude do most of us take? Are we filled with humility, or a desire to retaliate? Just how much of the lesson in the Beatitudes do we apply to ourselves, and try to be living examples of such?

Let me quote again: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." (St. John 13:34, 35.) "And whatsoever ye shall ask in my name, that will I do." (St. John 14:13.)

How often have you asked for something, especially in times of affliction, and the answer to your prayer is a long time coming—do you begin to feel deep in your heart it is because of unworthiness, a lack of fulfillment on your part in keeping the commandments? If so you then realize you must try harder to serve the Lord. If we all do this do you not believe we will all come closer to the unity of the faith, and our light will so shine before our fellow men that they will know we are the children of God? We will all see alike, and there won't be any differences of interpretation of the Scriptures. Our understanding shall be opened and we will all teach the one and the same thing, for God will let His Spirit direct in all things when we sincerely and truly seek for Divine direction.

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James 1:5.)

In one of the Advocates, I had an article on tithing. Shortly afterwards I received a letter from an unknown person, as they didn't sign their name, but seemed to feel they should criticize me for believing in tithing, and felt I should know of a couple of unruly church members whose deportment was unbecoming. The names of these people were not mentioned.

I am sorry that he didn't believe in tithing, and also I am very sorry regarding the ones who seemed to be misbehaving. Perhaps instead of telling me or others, it would have been better to have told the missionary in charge of the church at that place, or to have lain the matter before the Apostles, the men who have charge of the work. It is their duty to look into such matters, not the duty of a lay member, so that such a situation can be corrected, and to give the party or parties an opportunity to defend themselves, for they may be accused on circumstantial evidence. If the person who wrote to me is fully aware of what he wrote, why should he be afraid to sign his name. I am truly sorry to hear of such things, and I am sorry for the person or persons who feel to repeat such scandal they may hear. Perhaps they may be mistaken.

I pray that soon we may all be walking in the "light", and do as Christ said, Love one another. Paul tells the saints to examine themselves, whether ye be in the faith: prove yourselves. We love the Gospel and sincerely hope we can live by it. We are trying hard to do so.

IS OUR FAITH SUFFICIENT?

By Henry Van Duine

"And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six." (Revelation 13:16-18). In other words 666.

What does it say in Revelation 14:9-11? "And the third angel followed them, saying with a loud voice, if any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

Returning to Revelation 13:4, 5, "And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months." In verse 8 it says, "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."

Now we'll go to Revelation 14:8, "And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Revelation 17:5, "And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." Verses 17 and 18 says, "For God hath put in their

hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. And the woman which thou sawest is that great city, which reigneth over the kings of the earth."

"Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her." (Revelation 18:8). And it says in verse 19, "... for in one hour is she made desolate." So all those who will not become one with them will not be able to buy or sell save those who have the number of the beast.

What does it say in Revelation 14:1? "And I looked, and, lo, a Lamb stood on the Mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads."

Are you and I going to have the Lord's name in our forehead or are we going to have 666? Loved ones, now is the time to get in tune with God and His word.

Now we'll go to the Book of Mormon, "And blessed are the Gentiles, they of whom the prophet has written: For behold, if it so be that they shall repent and fight not against Zion, and do not unite themselves to that great and abominable church, they shall be saved: . . . wherefore, they that fight against Zion and the covenant people of the Lord, shall lick up the dust of their feet." (II Nephi 5:30-33.)

Let us go to I Nephi 3:222-228. "Wherefore, whoso belongeth not to the church of the Lamb of God belongeth to that great church, which is the mother of abominations; and she is the whore of all the earth. . . . And she had dominion over all the earth, among all nations, kindreds, tongues and people. And it came to pass that I beheld the church of the Lamb of God, and its numbers were few, because of the wickedness and abominations of the whore who sat upon many waters; nevertheless, I beheld that the church of the Lamb, who were the saints of God, were also upon all the face of the earth; and their dominions upon the face of the earth were small, because of the wickedness of the great whore whom I saw."

Then as we read on it says, "And it came to pass that I beheld that the great mother of abominations did gather together in multitudes upon the face of all the earth, among all the nations of the Gentiles, to fight against the Lamb of God. And it came to pass that I, Nephi, beheld the power of the Lamb of God, that it descended upon the saints of the church of the Lamb, and upon the covenant people of the Lord, who were scattered upon all the face of the earth; and they were armed with righteousness and with the power of God in great glory.

"And it came to pass that I beheld that the wrath of God was poured out upon the great and abominable church, insomuch that there were wars and rumors of wars among all the nations and kindreds of the earth, and as there began to be wars and rumors of wars among all the nations which belonged to the mother of abominations, the angel spake unto me, saying, Behold, the wrath of God is upon the mother of harlots; and behold, thou seest all these things; and when the day cometh that the wrath of God is poured out upon the mother of harlots, which is the great and abominable church of all the earth, whose foundation is the devil, then at that day, the work of the Father shall

commence, in preparing the way for the fulfilling of his covenants which he hath made to his people, who are of the house of Israel." (I Nephi 3:229-237.)

And what does it say in II Nephi 5:43-45? "For thus saith the Lord: I will contend with them that contendeth with thee, and I will feed them that oppress thee, with their own flesh; and they shall be drunken with their own blood, as with sweet wine; and all flesh shall know that I the Lord am thy Savior and thy Redeemer, the mighty one of Jacob."

So loved ones, there is going to be a hard time coming. Is your faith sufficient? Remember the number of the beast is just around the corner, and if we take the number we are done for. If we don't take the number money won't do us any good for we will not be able to buy or sell; and we read in the Holy word of God, we find that God did take care of His people. He even fed them with manna and He is the same God. Is our faith sufficient? When we get sick do we put all our trust in God or do we have to go to man, the doctor, and get part of our healings from him? What are the promises of God in the Bible? "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." (John 15:7.)

Now we'll go to the sermon on the mount in the Book of Mormon, "Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, even so will he clothe you, if ye are not of little faith." (III Nephi 6:8.)

Is our faith sufficient to stand the test that is coming? What does it say in II Nephi 9:11-13. "Then said I, Lord, how long? And he said, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate; and the Lord have removed men far away, for there shall be a great forsaking in the midst of the land. But yet in it there shall be a tenth, and they shall return, and shall be eaten: as a teil-tree, and as an oak whose substance is in them, when they cast their leaves; so the holy seed shall be the substance thereof."

What does it say in II Nephi 9:76? "For the leaders of this people cause them to err; and they that are led of them are destroyed."

"AN AWFUL REALITY"

By John R. Gill

The scriptures plainly tell us that when we come face to face with Jesus we will have perfect knowledge of all our guilt, uncleanness, etc. Scientists, Psychologists and medical men have proven without a shadow of a doubt that man remembers all his experiences somewhere in the hidden recesses of his brain. Psychoanalysis even brings out hidden fears and joys put away since childhood. Now then, we are told we will have perfect knowledge, which simply means that all at once we experience our complete mental potential.

"A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment." (Matt. 12:35-36.)

Yes, brothers and sisters, every act of disobedience

is there in our subconscious minds; in fact they are important parts of our personalities, because they came to our memory's possession through decision. We cannot decide to put them out of our subconscious minds, for we already decided to put them in. We can only forget them while in the mortal body.

When we reach immortality which all mankind will reach, we will also have an immortal mind or soul which sees all. Not just what it is looking at or wants to see but all. A good comparison would be the difference between regular moving pictures and Cinerama. In the one you see just what you are looking at while in the other the total spectrum is yours, the things you see directly before you, and the things you see unconsciously all about you, giving a depth and body that is real. You are no longer an observer looking on from your safe mortal distance caused by the blackness of subconsciously forgotten acts. You are within the sphere of complete acknowledgment, you are an integral part of the judgment inescapably surrounded by your now vividly conscious acts, all becoming part of this total concept that is your judgment.

Now if somewhere along the line in this mortal life where we desire to remember things, but more easily forget them, we do an act that we know to be evil, that act has been committed and cannot be undone; therefore the question is not, should I do it, but what should I do about it? We can do one of three things: forget it, confess it, or repent of it.

Forgetting our sins by the natural power of the mortal mind is greatly aided by alcohol, dope, self elevation, pride, anger and lies, which are all methods devised by man to cover up his guilt and help him forget his disobedience until the judgment. By choosing this path we leave ourselves open to an awful reality of our sins when mortality puts on immortality and we have perfect knowledge.

As we enter the devil's road of absolution through confession, along with many other methods he has devised to lull us to sleep, he tells us he has forgiven us our sins. Then as the poor soul goes time and again to confession freeing his conscience from the memory of sin after sin, the devil burns the red hot iron of boastful pride for sin deeper and deeper into his heart until he no longer knows good from evil. Truly then, his conscience is seared with a red hot iron, and the fire of anguish and torment which will be his as he stands remembering all his progress down, down, down, cannot be explained or understood by anyone but himself, and yet each step he took by himself, conscious of it's contradiction to the knowledge within him of good and evil.

"Yea, and I know that good and evil have come before all men; or he that knoweth not good from evil is blameless; but he that knoweth good and evil, to him it is given according to his desires; whether he desireth good or evil, life or death, joy or remorse of conscience." (Alma 15:56.) Oh how cunning is the plan of the evil one who attacks us while we are in the dark of a forgetful mortal body, with his form of forgiveness which does not free the immortal mind of man from the stain of a sinful nature, but knocks him unconscious to the awful reality of an all-seeing, ever-loving God.

He establishes his church among men in direct contradiction to Christ's method of salvation and tricks us into a false security wherein he says, "forget your sins for 'ye shall not surely die.'" Through this church he gives us machinery for salvation in other worlds, by which we will forget obedience to our knowledge of good and evil and be lulled to sleep in a carnal security of a false trust in that which does not exist.

As we examine the path of repentance, we are told that the natural man is an enemy to God, but through the atonement of Christ we can be promised a remission of our sins if we will but yield to the enticings of the Holy Spirit, becoming as a child, submissive, meek, humble, patient, full of love and being willing to submit to all things which the Lord seeth fit to inflict upon us. Believe that ye must repent of your sins and forsake them, and humble yourselves before God, asking in sincerity of heart that he would forgive you. The promise is to us that if we do this we shall always rejoice and be filled with the love of God, and always retain a remission of our sins. Read Mosiah 1:119-120; 2:16-22.

"Oh how great the holiness of our God! For he knoweth all things, and there is not anything save he knows it." (II Nephi 6:44.)

"Therefore remember, O man, for all thy doings thou shalt be brought into judgment. Wherefore, if ye have sought to do wickedly in the days of your probation, then ye are found unclean before the judgment seat of God; and no unclean thing can dwell with God; wherefore ye must be cast off for ever." (I Nephi, 3:33-35.)

"I know that the words of truth are hard against all uncleanness; but the righteous fear them not, for they love the truth, and are not shaken." (II Nephi 6:78.)

"Come unto that God who is the rock of your salvation. Prepare your souls for that glorious day, when justice shall be administered unto the righteous; even the day of judgment, that ye may not shrink with awful fear; that ye may not remember your awful guilt in perfectness, and be constrained to exclaim, holy, holy are thy judgments, O Lord God Almighty. But I know my guilt; I transgressed thy law, and my transgressions are mine; and the devil hath obtained me, that I am a prey to his awful misery." (II Nephi 6:90-93.)

"O the wisdom of God! his mercy and grace! For behold, if the flesh should rise no more, our spirits must become subject to that angel who fell from before the presence of the eternal God, and became the Devil, to rise no more. And our spirits must have become like unto him, and we become devils, angels to a devil, to be shut out from the presence of our God, and to remain with the father of lies, in misery, like unto himself; yea, to that being who beguiled our first parents; who transformeth himself nigh unto an angel of light, and stirreth up the children of men unto secret combinations of murder, and all manner of secret works of darkness.

"O how great the goodness of our God, who prepareth a way for our escape from the grasp of this awful monster; yea, that monster, death and hell, which I call the death of the body, and also the death of the spirit. And because of the way of deliverance of our God the Holy One of Israel, this death, of which I have spoken, which is the temporal, shall deliver up

its dead, which death is the grave. And this death of which I have spoken, which is the spiritual death, shall deliver up its dead; which spiritual death is hell; wherefore, death and hell must deliver up their dead, and hell must deliver up its captive spirits, and the grave must deliver up its captive bodies, and the bodies and the spirits of men will be restored, one to the other; and it is by the power of the resurrection of the Holy One of Israel.

"O how great the plan of our God! For on the other hand, the paradise of God must deliver up the spirits of the righteous, and the grave deliver up the body of the righteous; and the spirit and the body is restored to itself again, and all men become incorruptible, and immortal, and they are living souls, having a perfect knowledge like unto us, in the flesh; save it be that our knowledge shall be perfect; wherefore, we shall have a perfect knowledge of all our guilt, and our uncleanness, and our nakedness; and the righteous shall have a perfect knowledge of their enjoyment, and their righteousness, being clothed with purity, yea, even with the robe of righteousness.

"And it shall come to pass, that when all men shall have passed from this first death unto life, insomuch as they have become immortal, they must appear before the judgment seat of the Holy One of Israel; and then cometh the judgment; and then must they be judged according to the holy judgment of God. And assuredly, as the Lord liveth, for the Lord God hath spoken it, and it is his eternal word, which cannot pass away, that they who are righteous shall be righteous still, and they who are filthy shall be filthy still; wherefore, they who are filthy are the devil and his angels; and they shall go away into everlasting fire, prepared for them; and their torment is as a lake of fire and brimstone, whose flames ascendeth up for ever and ever; and has no end.

"O the greatness and the justice of our God! For he executeth all his words, and they have gone forth out of his mouth, and his law must be fulfilled. But, behold, the righteous, the saints of the Holy One of Israel, they who have believed in the Holy One of Israel; they who have endured the crosses of the world, and despised the shame of it; they shall inherit the kingdom of God, which was prepared for them from the foundation of the world: and their joy shall be full for ever.

"O the greatness of the mercy of our God, the Holy one of Israel! For he delivereth his saints from that awful monster the devil, and death, and hell, and that lake of fire and brimstone, which is endless torment.

"O how great the holiness of our God! For he knoweth all things, and there is not anything save he knows it. And he cometh into the world that he may save all men, if they will hearken unto his voice; for behold, he suffereth the pains of all men: Yea, the pains of every living creature, both men, women and children, who belong to the family of Adam. And he suffereth this, that the resurrection might pass upon all men, that all might stand before him at the great and judgment day. And he commandeth all men that they must repent, and be baptized in his name, having perfect faith in the Holy One of Israel, or they can not be saved in the kingdom of God. And if they will not repent and believe in his name, and be baptized in his

name, and endure to the end, they must be damned; for the Lord God, the Holy One of Israel, hath spoken it; wherefore he hath given a law; and where there is no law given there is no punishment; and where there is no punishment, there is no condemnation; and where there is no condemnation, the mercies of the Holy One of Israel have claim upon them, because of the atonement: for they are delivered by the power of him: for the atonement satisfieth the demands of his justice upon all those who have not the law given to them, that they are delivered from that awful monster, death and hell, and the devil, and the lake of fire and brimstone, which is endless torment; and they are restored to that God who gave them breath, which is the Holy One of Israel.

"But woe unto him that has the law given; yea, that has all the commandments of God, like unto us, and that transgresseth them, and that wasteth the days of his probation; for awful is his state!

"O that cunning plan of the evil one! O the vainness, and the frailties, and the foolishness of men! When they are learned, they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves; wherefore, their wisdom is foolishness, and it profiteth them not. And they shall perish.

"But to be learned is good, if they hearken unto the counsels of God. But wo unto the rich, who are rich as to the things of the world. For because they are rich, they despise the poor, and they persecute the meek, and their hearts are upon their treasures: wherefore their treasure is their God. And behold, their treasure shall perish with them also. And wo unto the deaf, that will not hear: for they shall perish. Wo unto the blind, that will not see: for they shall perish also. Wo unto the uncircumcized of heart: for a knowledge of their iniquities shall smite them at the last day. Wo unto the liar: for he shall be thrust down to hell. Woe unto the murderer, who deliberately killeth: for he shall die. Woe unto them who commit whoredoms: for they shall be thrust down to hell. Yea, wo unto those that worship idols: for the devil of all devils delighteth in them. And, in fine, wo unto all those who die in their sins: for they shall return to God, and behold his face, and remain in their sins.

"O, my beloved brethren, remember the awfulness in transgressing against that Holy God, and also the awfulness of yielding to the enticings of that cunning one. Remember, to be carnally minded, is death, and to be spiritually minded, is life eternal.

"O, my beloved brethren, give ear to my words. Remember the greatness of the Holy One of Israel. Do not say that I have spoken hard things against you; for if ye do, ye will revile against the truth: for I have spoken the words of your Maker. I know that the words of truth are hard against all uncleanness; but the righteous fear them not, for they love the truth, and are not shaken.

"O then, my beloved brethren, come unto the Lord, the Holy One. Remember that his paths are righteousness. Behold, the way for man is narrow, but it lieth in a straight course before him, and the keeper of the gate is the Holy One of Israel: And he employeth no servant there; and there is none other way, save it be by

the gate, for he cannot be deceived; for the Lord God is his name. And whoso knocketh, to him, will he open; and the wise, and the learned, and they that are rich, who are puffed up because of their learning, and their wisdom, and their riches; yea, they are they, whom he despiseth; and save they shall cast these things away, and consider themselves fools before God, and come down in the depths of humility, he will not open unto them. But the things of the wise and the prudent, shall be hid from them for ever; yea, that happiness which is prepared for the saints. O, my beloved brethren, remember my words: Behold, I take off my garments and I shake them before you: I pray the God of my salvation that he view me with his all-searching eye; wherefore, ye shall know at the last day, when all men shall be judged of their works, that the God of Israel did witness that I shook your iniquities from my soul, and that I stand with brightness before him, and am rid of your blood.

"O, my beloved brethren, turn away from your sins; shake off the chains of him that would bind you fast; come unto that God who is the rock of your salvation. Prepare your souls for that glorious day, when justice shall be administered unto the righteous; even the day of judgment, that ye may not shrink with awful fear; that ye may not remember your awful guilt in perfectness, and be constrained to exclaim, Holy holy are thy judgments, O Lord God Almighty. But I know my guilt; I transgressed thy law, and my transgressions are mine; and the devil hath obtained me, that I am a prey to his awful misery." (II Nephi 6:19-93.)

Read these verses slowly, concentrating on them as words from God, which they are, brought to us directly by the hand of God.

He has prepared a way for our escape from the grasp of the devil if we will only study, learn, and practice, for ourselves and for our children, Christ's "Gospel Rock and Salvation."

Indeed this is love that God so loved the world that He sent His only begotten Son to bring us the plan of salvation and to die to be the instrument of God's mercy. We will have our part in the redemption at that great judgment day if now, in the flesh, we wake up to an awful reality of our state of unworthiness before God by keeping our sins unto ourselves so that they might burden our own souls unto Godly sorrow for sin.

Seek out your sins and forsake them and, with faith in the power of Christ, ye shall have peace of conscience and the love of the brotherhood in Christ, which are the earnest money of your inheritance.

"Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit." (Matt. 12:33.)

Our life is a serious matter for "The Kingdom of Heaven is at hand"; "Choose ye this day whom ye shall serve."

It is hard to know just how thankful you are for another day, another chance to repent of your sins and fulfill your obligations to God until you come close to death. Yes, we have life. Thank God continually for it, and make good use of each day. Live each day heartily unto God as if it were your last. "Yea, humble yourselves, and continue in prayer unto him; cry unto

him when ye are in your fields; yea, over all your flocks; cry unto him in your houses, yea, over all your household, both morning, mid-day, and evening; yea, cry unto him against the power of your enemies, yea, cry unto him against the devil, who is an enemy to all righteousness. Cry unto him over the crops of your fields, that ye may prosper in them: cry over the flocks of your fields, that they may increase. But this is not all: ye must pour out your souls in your closets, and your secret places, and in your wilderness; yea, and when you do not cry unto the Lord, let your hearts be full, drawn out in prayer unto him continually for your welfare, and also for the welfare of those who are around you." (Alma 16:219-222.)

With a prayerful heart search your thoughts and acts through the day that ye might be free from sin. Enter no activities that you are not assured are valuable in the sight of God. End each day with thanksgiving to God for your life and the lives of those about you. Pray for anything you have done amiss so that you may not be destroyed in judgment when the awful reality of perfect knowledge opens to you the total concept that is your judgment.

Read Mosiah chapter 1, in the Book of Mormon, starting at verse 52, on page 212, so that you can begin to appreciate your great need for the plan of salvation and the power of divine justice which doth awaken your immortal soul to a lively sense of your own guilt.

May your heart be filled with the good treasures of a Godly walk to be opened unto you that thereby you may dwell with God in a state of never ending happiness.

SERMON

By Bro. Leslie Case, August 7, 1960

I'd like to talk to us for a while about a portion of the applied gospel. As I think about our problems as a people, I think that where we lack is the ability to know how to apply the gospel to our lives.

Let us begin with Luke 10:25-37:

"And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

"He said unto him, What is written in the law? how readest thou?

"And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

"And he said unto him, Thou hast answered right: this do, and thou shalt live.

"But he, willing to justify himself, said unto Jesus, And who is my neighbour?

"And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

"And by chance there came a down a certain priest that way: and when he saw him, he passed by on the other side.

"And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

"But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,

"And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast and brought him to an inn, and took care of him.

"And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I came again, I will repay thee.

"Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

"And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise."

We have all heard this story many, many times. In fact, not too long ago we saw the little folks portray the story of the good Samaritan to us with puppets in a very vivid manner. As I think about this I doubt that there are many of us who would not find ourselves as the Samaritan if the occasion should arise.

We have always heard it reported that the Samaritans were a very disliked people for various reasons. The best I can find is that they were hypocrites because they purported to be Jews when they were not. They also were an idolatrous people.

I would like to read another scripture from James 2:15-26 in connection with the one from Luke, then I will try to put the two together.

"If a brother or sister be naked, and destitute of daily food,

"And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?

"Even so faith, if it hath not works, is dead, being alone.

"Yea, a man may say, Thou hast faith, and I have works: shew me thy faith with out thy works, and I will shew thee my faith by my works.

"Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

"But wilt thou know, O vain man, that faith without works is dead?

"Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

"Seest thou how faith wrought with his works, and by works was faith made perfect?

"And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

"Ye see then how that by works a man is justified, and not by faith only.

"Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?

"For as the body without the spirit it dead, so faith without works is dead also."

The thought that I have is this: I think that perhaps all of us will bend over backwards to be a neighbor to the one who lives next door, or to be a neighbor to him who may have difficulty or runs into or falls among thieves as did the man who was going to Jericho.

It seems as though we have learned that lesson well, but I often wonder if we have not forgotten that our brothers and our sisters are also our neighbors.

It seems to me in recounting my thinking that at times I have felt that my brothers and my sisters, being in the gospel, should understand and should be able to put up with things as I might seek to dish out to them, so to speak. So it is that oft times we are short, blunt, and perhaps more curt than we ought to be. I am a firm believer in saying what I mean and meaning what I say and not beating around the bush, but perhaps I do not try to control my feelings and my emotions as I should.

So it is that I do not find myself being a neighbor to my brother and my sister as I should. I think that oft times because we know each other almost as well as we know members of our own families, we feel as the Scripture expresses in Mosiah 2:30, "The man has brought upon himself his misery; therefore I will stay my hand, and will not give unto him of my food, nor impart unto him of my substance, that he may not suffer, for his punishments are just."

We are not so well acquainted with the life of the stranger that we find along the road and the reason why he is in his condition, so we immediately have compassion upon him as the Samaritan did.

Let us turn this story around and say that the Samaritan had known this man who fell among thieves and had warned him against this trip. (We have always understood that it was a very dangerous trip because of the robbers that plagued men and women while traveling.) He warned him about the dangers and begged him not to go and gave him all kinds of excuses for not going. The man persisted on going and then fell among thieves. Then the Samaritan came along, and seeing the man, and recognizing him, and knowing that he had warned him before hand, would he have been as willing to have the compassion upon him as the story indicates happened?

"And behold, it is written also, that thou shalt love thy neighbor, and hate thine enemy;

"But behold I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you and persecute you,

"That ye may be the children of your Father who is in heaven; for he maketh his sun to rise on the evil and on the good; therefore those things which were of old time, which were under the law, in me are all fulfilled.

"Old things are done away, and all things have become new; therefore I would that ye should be perfect even as I, or your Father who is in heaven is perfect.

"Verily, verily, I say that I would that ye should do alms unto the poor; but take heed that ye do not your alms before men to be seen of them; otherwise ye have no reward of your Father who is in heaven.

"Therefore when ye shall do your alms, do not sound a trumpet before you, as will hypocrites do in the synagogues, and in the streets, that they may have glory of men. Verily, I say unto you, They have their reward.

"But when thou doest alms, let not thy left hand know what thy right hand doeth." (III Nephi 5:89-95.)

My thinking is that when we feel that we have been offended by a brother or a sister and we seek to straighten it out, there immediately arises a wall that is difficult to cast down. Not only is there a first offense but also a second if we will not listen to our brother or our sister who comes to us.

Pride is one of the greatest problems that we have in circumstances like these, because not only is the first offense still existent, but also the next thing we know we are mad at each other to the point that we will not speak. Then we have a condition that has gone so far in perhaps a short time that it is next to impossible to unwind it without a great deal of damage being done.

Let us read a story from Alma's time to show us the way things were handled in that day as God had set it up. After Alma had established a church at the waters of Mormon there came a time when there were a great number of doers of iniquity in the church, and many had come to Alma with complaints and witnesses against others who had done iniquities. It mattereth not what the iniquities might be. Alma took it to the king to straighten it out. We find this in Mosiah 11:119-159:

"But King Mosiah said unto Alma, Behold, I judge them not; therefore I deliver them into thy hands to be judged.

"And now the spirit of Alma was again troubled; and he went and inquired of the Lord what he should do concerning this matter, for he feared that he should do wrong in the sight of God.

"And it came to pass that after he had poured out his whole soul to God, the voice of the Lord came to him, saying, Blessed art thou, Alma, and blessed are they who were baptized in the waters of Mormon.

"Thou art blessed because of thy exceeding faith in the words alone of my servant, Abinadi.

"And blessed are they because of their exceeding faith in the words alone which thou hast spoken unto them.

"And blessed art thou because thou hast established a church among this people; and they shall be established, and they shall be my people.

"Yea, blessed is this people, who are willing to bear my name; for in my name shall they be called; and they are mine.

"And because thou has inquired of me concerning the transgressor, thou art blessed.

"Thou art my servant: and I covenant with thee, that thou shalt have eternal life; and thou shalt serve me, and go forth in my name, and shall gather together my sheep.

"And he that will hear my voice, shall be my sheep; and him shall ye receive into the church; and him will I also receive.

"For behold, this is my church: whosoever is baptized, shall be baptized unto repentance.

"And whosoever ye receive, shall believe in my name; and him will I freely forgive:

"For it is I that taketh upon me the sins of the world; for it is I that hath created them; and it is I that granteth unto him that believeth in the end, a place at my right hand.

"For behold, in my name are they called; and if they know me, they shall come forth, and shall have a place eternally at my right hand.

"And it shall come to pass that when the second trump shall sound, then shall they that never knew me come forth, and shall stand before me;

"And then shall they know that I am the Lord their God, that I am their Redeemer; but they would not be redeemed.

"And then will I confess unto them, that I never knew them; and they shall depart into everlasting fire, prepared for the devil and his angels.

"Therefore I say unto you, that he that will not hear my voice, the same shall ye not receive into my church, for him I will not receive at the last day:

"Therefore I say unto you, Go; and whosoever transgresseth against me, him shall ye judge according to the sins which he has committed;

"And if he confess his sins before thee and me, and repenteth in the sincerity of his heart, him shall ye forgive, and I will forgive him also;

"Yea, and as often as my people repent, will I forgive them their trespasses against me.

"And ye shall also forgive one another your trespasses: for verily I say unto you, He that forgiveth not his neighbor's trespasses, when he says that he repents, the same hath brought himself under condemnation.

"Now I say unto you, Go; and whosoever will not repent of his sins, the same shall not be numbered among my people: and this shall be observed from this time forward.

"And it came to pass when Alma had heard these words, he wrote them down, that he might have them, and that he might judge the people of that church, according to the commandments of God.

"And it came to pass that Alma went and judged those that had been taken in iniquity, according to the word of the Lord.

"And whosoever repented of their sins and did confess them, them he did number among the people of the church;

"And those that would not confess their sins and repent of their iniquity, the same were not numbered among the people of the church, and their names were blotted out.

"And it came to pass that Alma did regulate all the affairs of the church;

"And they began again to have peace and to prosper exceedingly in the affairs of the church; walking circumspectly before God; receiving many, and baptizing many.

"And now all these things did Alma and his fellow laborers do, who were over the church; walking in all diligence; teaching the word of God in all things, suffering all manner of afflictions; being persecuted by all those who did not belong to the church of God.

"And they did admonish their brethren; and they were also admonished, every one, by the word of God, according to his sins, or to the sins which he had committed; being commanded of God to pray without ceasing, and to give thanks in all things."

We might think for a moment as we read this, that these were words written by Alma and that this was in the Mosaic law before Christ's time, which was done away with as we read a few moments ago. Let us turn to Matthew 18:15-18.

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear them, thou hast gained thy brother.

"But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

"And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

"Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven."

You might wonder why I have gone into so much reading concerning what we today know as elders' courts, or the courts of the church. Perhaps I wonder myself except that it just where I wound up when I started reading. It is not my intention to encourage anyone to run right out and grab up the first person we remember that has trespassed against us and rush him into an elders' court. It is rather that we should, as I read in Matthew, gain our brothers and our sisters.

It seems to me that far too often when there are those things that come between us, that we try to overlook them for a time, and gradually the sore thus caused becomes bigger and bigger; the gap between us becomes wider and wider, and the first thing we know, we do not really consider ourselves brothers and sisters. We may find ourselves in a place where we will not speak to each other, and if we do speak we may wish we had not. By that, I mean we feel like a hypocrite and we feel that our brother or our sister also will be a hypocrite, because of the feeling that we have felt between each other at the time of our speaking or our association. Then oft times we may be able to be cordial and cover up our feelings very well, but down inside we know differently.

If we all work for it there will be a day when we can all be as close as everyone of us here tonight. I feel that we who are gathered here are very close. I think that when we speak that we greet each other as a brother indeed, and if a brother was in need, we would be as the Samaritan was. The sad situation is that the whole church is not here in the room tonight, and so the scope of what I have just said does not cover the entire church.

Too often when we have offended, and there has been iniquity committed, we feel that we have sufficient backing in numbers or in authority, that we do not have to bow or stoop to seek forgiveness of our brother, but rather we may be tempted to say, "That's the way it is and if you don't like it you go home and stay there and I'll stay here. We just don't need to get together at all."

We have far more compassion towards our neighbor who is not a member of our church than we have for our brother and sister in the gospel bonds.

There is much that is written in the Scriptures about causing offense. It should not be, but it does happen in spite of all we can do. Some times it seems that

we cannot undo what was done a moment of unthinking.

Alma, in speaking of the judgment and preparing to meet God, says that if there is any pride in your hearts you are not prepared to meet God. That is one of the greatest things that keeps us apart as a people and keeps us from accomplishing the will of God. Though we might not like to recognize it, I think that we have too much pride, vain pride if you want me to use that word.

Paul was very careful in one of his writings to say that we should not think more highly of ourselves than we ought.

I would desire that as a people we would give each other the consideration that we would give to those who are our neighbors in the world. Usually we can sit down and reason out any difference we might have with them, make compromises if necessary, and live peacefully together in the same neighborhood.

Do we sometimes find as we try to sit down with our brother or our sister in the gospel, to reason together, that he has taken issue with us personally, and that he thinks that we are his enemy and that he must retaliate? If so we may soon find there is no possibility of sitting down to reason together. I am thankful that this condition is not very prevalent in our midst but even one case is far too great.

How am I going to get near to my brother or my sister who has refused to accept me as such? How are we going to abolish these differences? I think Alma gave us a good answer:

"And they did admonish their brethren; and they were also admonished, every one, by the word of God, according to his sins, or to the sins which he had committed; being commanded of God to pray without ceasing, and to give thanks in all things." (Mosiah 11:149.) This is the answer to our problem. We can pray to God and these differences will be overcome.

Alma couldn't pass the burden on to someone else, so he sought God's direction. Alma and his brethren went about to work with those who had had the witnesses against them, and if they repented before God and before those against whom they had transgressed, they were forgiven; if not, their names were blotted out.

But how do we find ourselves in the church today? Do we try to bring about reconciliation with our brother when misunderstandings or grievances come between us, or do we say, "Oh, forget it!" and let a bad matter grow worse? Do we of the priesthood strive diligently to properly and fully discharge our duties before God in seeing that the law is kept and that there is no hardness one with another, neither back biting nor evil specking?

If someone comes to me and says, "Leslie you have wronged me," I must have charity and the humility to sit down with him and see where it is that I have wronged him. And if I have wronged him then I must call it a sin and repent of it, and put out of my vocabulary, if it is possible, the word weakness, because the word weakness, in my way of thinking, is a way for me to cover up the fact that I have sinned, because I was weak. Weakness does not justify me in sinning, but rather it should cause me to put forth a greater

effort to seek God's blessings that strength might be mine to overcome my weakness and to repent of my sin and do it no more.

We all know of the joy that comes from being a brother, I mean really being a brother or a sister, and of the joy that comes from having someone be a brother or a sister, and we all know of the agony and the sorrow and the torment that comes when we have lost one. We need to put forth a greater effort; we need to seek God's direction and his spirit that we might gain each other more, that we might do all within our power to gain our brother or our sister.

We cannot give one little inch when it comes to compromising with the words which God has given us. They are set and if we change them we are only cheating ourselves. We can compromise perhaps with our brother's or sister's feelings, or their thinking, or their actions. Christ asked us to lean over backwards sometimes. He said if we are sued at the law and they take away our coat, give them our cloak also. If some one compels us to go with him a mile, go with him twain.

I have thought about that a good many times and have wondered why it would be. It would appear to me that if someone had sued me at law and took away my coat or got a certain judgment against me, that I had committed something wrong. If I had done something wrong it would not only be right that I should pay what I owed, but I should also go a little bit farther to make sure that all was done.

Then there may come the circumstance when we feel that we have not wronged our brother though he insists that we have. Then what? If it goes to the extreme, that would be to the elders' court, and we are found guilty we are only cutting off our own nose when at that time we still refuse to accept the judgment that is passed down. Far too often we have set our course, and refuse to accept any decision whether it was right or wrong.

There have been times in my work when I have made a mistake and I have said, "I'm sorry" or have tried to apologize. One of the men I work with will say, "Oh, don't apologize, don't apologize. It's a sign of weakness." As people in the church, we may sometimes look at true repentance as a sign of weakness. But God said it is not.

As the scriptures read to me—he who will repent, apologize if you want to call it that, is far stronger, has far more character, and will be a greater man or woman in the sight of God than he who would not admit he made a mistake and repent and keep his name upon the record.

I am convinced that there will be a day such as I read in Mosiah, chapter 11, when Alma went about to clean up the church, when that will happen in the lives of you and me. And we who do not have sufficient humility to accept the judgment that is passed down on us by God, through those whom he will choose, will have our names blotted out. I have a feeling that it will be just as it was recorded in Matthew 18:18.

". . . Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven."

I am convinced that there will be a day when we will be seen here upon this earth as God sees us. And

there will be a judgment passed down that will be just as right as that judgment which we will receive when we meet God face to face. I don't think it has always been that way, but I am convinced that some day it will be, for those things that have been foretold of the church can happen only in a pure and a clean church. It might be that we will not need the judgment passed down, but it will be necessary that we repent or it will be passed down.

I hope that you have understood my words as I have felt them. My prayer will be that together we might work out our own salvation, that we may be a pleasing people before God and that we may put on those pure, clean and white garments which God has said that we must wear if we are to be there when that first trump is sounded.

THOUGHTS FROM EVERYDAY LIFE

By Viola Petrie

The Church Is Like

A car—Kept full at all times it'll go a long way.

A home—The more love and work put into it the more beautiful it becomes.

A team—With everyone pulling together there's no limit to the success that can be reached.

An artist—With the right material to work with something beautiful can be created.

The Christian Life Is Like

A bank—Interest can only be drawn on what is invested.

A garden—If the seeds are planted and are not cultivated the weeds can choke them out.

Sunshine—If the shades are not raised the most beautiful part is kept out.

A train—If the wrong one is boarded the destination will never be reached.

Air—It's free for the taking. Just use it.

A job—The chance is there for advancement. Take an interest and work at it.

A light bulb—If the current is turned on the light will glow.

The Bible Is Like

Vitamins—Taken every day it provides the necessary daily requirements.

Nourishment—Without it malnutrition of the soul is suffered.

A doctor's prescription—If not taken as directed it does little or no good.

An old pair of shoes—The more it is read and used the more comfortable it feels.

Well digging—It is necessary to keep digging until the goal has been reached.

Strange food—Try it once. It will probably be liked if read often enough.

A stop sign—If read and not obeyed there will be a price to pay.

A rainbow—If not looked at fast it may be too late for its beauty to be seen.

These are the things in every day life that make me think of our Christian life.

Y. P. C. L. NEWS

To complete our day of Thanksgiving, the young people sponsored a prayer meeting on November 24. Bro. Leslie Case assisted our leader, Bro. James Hedrick, in taking charge. Bro. Leslie used Psalm 34 as a scripture text.

Bro. James (Jim) H. Case conducted a study class on November 27, using a comparative study of two scriptures.

"Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." (Matthew 5:13.)

"Verily, verily I say unto you, I give unto you to be the salt of the earth; but if the salt shall lose its savor, wherewith shall the earth be salted? The salt shall be thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." (III Nephi 5:60).

Our discussion included points on the responsibility that is placed on us, words which had been taken out or substituted, the meaning of the word savor, the meaning of the phrase "the salt of the earth" in both books, and the meaning of the phrase "I gave unto you to be". We used as associated scripture references, Mark 9:50, Ephesians 4:24-32, Colossians 4:1-6, Deuteronomy 30:11-20, Joshua 24:15, Isaiah 7:15-16.

December 4 we met at the church for a song practice as we had been asked to have a special for the evening service. At the service we sang, "I Surrender All", from the Green Hymnal, with Bro. and Sr. James Hedrick singing a duet on one verse.

Sr. Margret Harris took charge of the study class on December 11. She used as her scripture text, chapters 1 and 2 of I Timothy, and I Corinthians 11:1-15. We had varying ideas as to the application of the word "covering", whether it be literally the hair or another cover (hat) or whether it refers to the authority.

On December 18 we met at the church for a Christmas carol practice. We put this practice into use on December 24 when we went caroling for our social, after which we met at the home of Bro. and Sr. James Hedrick for refreshments.

We relinquished our regular meetings the next two Sundays and assisted December 25 in the Christmas service and on January 1 took part in the all day church services.

Bro. Harold Gill led the study on January 8. He used as his scripture text the first two chapters of Genesis and chapters 1 and 6 of II Nephi. All we accomplished at this study was reading with a few incidental explanations.

Margret Harris, Reporter.

GOD'S WITNESSES

All nature bears witness, true
The stars His wisdom show,
The sun and moon both testify;
The earth, and all below,
Both man and beast, and plant life, too,
Teach us beyond a doubt
That miracle there had to be
When things first came about.

—Elmer E. Long.

THE PROOF

Some tell us that prayer is all in the mind,
 That the only result is the solace we find;
 That God does not answer, nor hear when we call:
 We commune with our own hearts in prayer; that is all!
 But we who have knelt with our burden and care,
 And have made all our problems a matter of prayer,
 Have seen God reach down from His Heaven above,
 Move mountains, touch hearts, in His infinite love;
 We know that God works in a wonderful way
 On behalf of His children who trust Him and pray.

—Barbara Cornet Ryberg
 From "Now"

Mrs. Henry Jensen
 356 Benton
 Council Bluffs, Iowa
 M

LEARN TO WAIT

Learn to wait—life's hardest lesson
 Conned, perchance, through blinding tears;
 While the heart-throbs sadly echo
 To the tread of passing years.
 Learn to wait—hope's slow fruition;
 Faint not, though the way seems long;
 There is joy in each condition;
 Hearts through suffering may grow strong.
 Thus a soul untouched by sorrow
 Aims not at a higher state;
 Joy seeks not a brighter morrow;
 Only sad hearts learn to wait.

—Author Unkown.

IS IT TRUE?

Is it true, O Christ in Heaven,
 That the highest suffer most?
 That the strongest wander furthest,
 And more helplessly are lost?
 That the mark of rank in nature
 Is capacity for pain?
 And the anguish of the singer
 Makes the sweetness of the strain?

Is it true, O Christ in Heaven,
 That whichever way we go
 Walls of darkness must surround us,
 Things we would but cannot know?
 That the infinite must bound us
 Like a temple veil unrent,
 While the finite ever wearies,
 So that none's therein content?

Is it true, O Christ in Heaven,
 That the fullness yet to come
 Is so glorious and so perfect
 That to know would strike us dumb?
 That if ever for a moment
 We could pierce beyond the sky
 With these poor dim eyes of mortals,
 We should just see God and die?

—Sarah Williams.

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