

# Zion's Advocate

"And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and power of the Holy Ghost."—1 Nephi 3:187.

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In these words of B. F. Austin the Advocate finds voice for its hopes and aspirations.

## *By Life's Roadside*

—:—

"If I can throw a single ray of light across the darkened pathway of another; if I can aid some soul to clearer sight of life and duty, and thus bless my brother; if I can wipe from any human cheek a tear, I shall not then have lived in vain while here.

If I can guide some erring one to truth, inspire within his heart a sense of duty; if I can plant within the soul of rosy youth a sense of right, a love of truth and beauty; if I can teach one man that God and Heaven are near, I shall not then have lived in vain while here.

If from my mind (pages) I banish doubt and fear, and keep my life attuned to love and kindness; if I can scatter light and hope and cheer, and help remove the curse of mental (spiritual) blindness; if I can make more joy, less pain, I shall not have lived . . . . in vain."

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## ZION'S ADVOCATE

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### EDITORIAL

"Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness."—Isaiah 55:2.

Each one of us, young and old, has a certain capacity for thought and action, either good or bad. This capacity is limited by the factors of (1) inclination and (2) time.

True our inclination may be influenced by our physical condition but some of the worst physical handicaps have been overcome by a determined mind. The "values of life" one receives as a child are apt to control their "Inclinations" throughout life, for "As a twig is bent, so the tree will grow." This is of utmost importance to us as Christian parents, as guides or teachers in a world which sets greater store by the material rather than the spiritual values of life. This may, in a manner greater than we deem possible, affect the future course of the Church of Christ.

The least important of these two factors is "time" for the days of each of us are numbered and who among us, even the young, can lay positive claim on tomorrow? We hope—we plan, but God alone decrees the allotted days. "For all our days are passed away in thy wrath: we spend our years as a tale that is told." . . . "So teach us to number our days, that we may apply our hearts unto wisdom." Psalms 90:9 and 12.

Well might we carefully consider Isaiah's question, "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not."

A. J. Cronin wrote: "Mankind's supreme folly is the belief that the more we have the happier we shall be, that the fullest enrichment of our lives can come only from an abundance of possessions." Another has stated: "Life without God is a vicious treadmill to frustration. Godless luxury never satisfies; it only demands more luxury." Students of human behavior have long recognized that wealth, alone, is one of the chief causes of human ills while the lack of wealth has

proven no barrier to health or happiness, no barrier to a full useful vigorous life.

Rather **poverty of the soul is the most dreaded poverty of all!** How then may we become "rich toward God" and let our "soul delight itself in fatness"?

Let me state here in no uncertain terms that to be a Christian—to live a Christian life entails far more than the mere giving of lip service to Christian principles! Loud protestations are no guarantee of virtue. The gospel of Christ is a positive, dynamic gospel. His commandments are for action: (1) "Go ye into all the world", (2) "Do unto others whatsoever ye would that they would do unto you", (3) "Feed my sheep". Go, Do, and Feed, this is the way to become rich towards God. "Ye are the light of the world" Be an example, become a force for good wherever you may be.

James in expounding this doctrine of action sums it up in these words: "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." James 4:17.

It is important for us to decide, as early in life as possible, in just what way we will use our capacity for thought and action, for there are many fields of activity both good and bad in which we may spend our energies.

Any activity which does not bring something of beauty or good into being is, if not bad, at least profitless and a waste of those energies of which we each have but a given amount.

History is full of the names of men and women whom to mention is to honor for their valiant fight for a good cause, for their expenditure of energies toward worthy activities, and the emancipation of man that was a direct result of their efforts. Among these names we find the Apostle Paul whose misdirected energies were suddenly turned into service to God. Among all the followers of Christ there are none who excell his work! Clara Barton, who with bullet pierced clothes tended the wounded in the Civil war, and spent her life furthering the cause of the Red Cross. Samuel Gompers, who saw Lincoln free the slaves and dreamed of justice for **all** men, founder of the A. F. of L. and of whom it has been written: "He fought a hard fight; he gave blow for blow, but always for justice. He died with the respect of all men and the love of millions of his fellow workers. Most of the things for which he fought have long since become settled law or practice." Then we would add Abraham Lincoln, Madam Curie and husband, Louis Pasteur and Dr. Schwietzer. There is also an opposite list; names of men and women who have wasted their energies and perverted their talents to the eternal shame of mankind. Instead of honor and fame they achieved dishonor and infamy.

So we have examples of both good and bad before us—we need not choose our way of life blindly. If we are wise we will not "spend our money and labor for that which satisfieth not." And the only "money" a Christian has with which to purchase eternal life is his time and effort and we each have capacity for only just so much of each.

Having made our choice of that which promises life for the soul there is one other question which each must answer for himself. How long will we endure? How is our staying power? It is not enough that we begin—we must continue therein. "Diamonds are only chunks of coal that stuck to their job, you see. If they'd petered out, like most of us do, where would the diamonds be? It isn't the fact of making a start, it isn't the starting that counts, I'll say, it's the fellow who knows not the meaning of fail, but hammers and hammers away. Whenever you think you have come to the end, and you're beaten as bad as can be, remember the diamonds are chunks of coal that stuck to their jobs, you see."—Anon.

Christ warns us that the road is not easy, it is full of pitfalls, deceptions and discouragements, and because of these pitfalls, hurt feelings, misunderstandings, misjudgments, lack of unity, no team work, not seeing eye to eye—many who begin in the right way do not continue therein and lose their hope of reward.

How can we know when we are losing the "battle of endurance"? (1) When doing right seems less important than doing what we want. (2) When our zeal or enthusiasm fails to outlast the job we are doing. (3) When we can see no further tasks to do—no further goals to win. (4) When we become satisfied with things as they are.

There is no such thing as "Status Quo." There is either progress or retrogression and where action ceases life stops, be it physical or spiritual.

No life is so small that it does not touch another. No life is so young that it does not wield an influence. No life is so old that it does not set an example. No life is so great that it escapes the rules of God.

Let us therefore commit ourselves to action that is worthy of the best that is in us. Anything less will be spending our "money" for that which is not bread and (our) labor for that which satisfieth not."

#### LASTING SERVICE

"If something of you isn't living  
Long after your spirit has fled,  
If your hand ceases toiling and giving  
The minute your body is dead,  
You have quitted the world as a debtor  
And failed in the infinite plan;  
And earth shall your memory smother,  
For you've reendered no service to man.

You may work for the profits of labor  
And claim all its payments of gold,  
But if you do not help your brother,  
Your toil is but selfish and cold.  
Yea, if nobody's burdens are lighter  
Than when first the world you trod,  
You have dismally failed as a fighter  
For you've rendered no service to God."

—Unknown.  
O. A. C.

#### REPORT FROM THE COUNCIL OF APOSTLES

We will quote from a law adopted by the Church of Christ in 1932 for the "Defining of the Duties and Prerogatives of the Twelve".

"The Quorum of Twelve is a body of ministers called Apostles, ordained of God and set in the Church to preach the gospel, set in order and establish the Church of Christ in all the world—the supervising authority and general watchcare of all the churches being resident within this collective body of ministers.

"A majority of seven constitutes a working quorum whose unanimous decision is binding in the interim between conferences".

In harmony with the above, eight of the Apostles met in council meetings, July 14th to July 17, 1962, to consider matters pertaining to the work in Yucatan, Mexico, and to take what action they deemed necessary.

After the meetings of the Council were adjourned, in harmony with the will of that body of ministers, the resolutions receiving a majority of their votes were sent to the members of the Council who were absent from the meetings, for their consideration and vote. The results are that two resolutions received a voting majority of two thirds or more and ten resolutions received a vote of seven or more on the majority side.

Those resolutions receiving a majority vote are:

1. "Brother Yates be not returned to Yucatan".
2. "Raul Magana be not considered as material for a pastorage until he shows in his teachings and practice, a greater respect for the general Church of Christ. This is to be determined by the representative of the Council in the Yucatan Field".

Those resolutions receiving a vote of seven or more on the majority are:

1. "The Council of Apostles retain full control of the Yucatan Field".
2. "When the Council sends one of its members as their representative to Yucatan, it be required that he be accompanied by a Seventy, an Elder, or another Apostle".
3. "Cayetano Alfaro Contrares be not given an appointment for this year".
4. "Brother Fernando Ojeda be not given an appointment for this year".
5. "Fernando's (Ojeda), allowance, sent from the General Church Fund, be stopped until such time as the Council of Apostles sees fit to give him a full time appointment".
6. "No representative from the Council be sent to Yucatan this year unless an emergency should arise warranting sending one".
7. "The Council of Apostles declare Copte to be a Mission and ask Elder Roger Can to hold regular services among the membership there. This Mission to be under the supervision of the Council of Twelve. If Brother Can accepts this responsibility, he be asked to

*Jacobson*

report to the Council of Apostles occasionally, the activities there".

8. "Dzan be notified by letter that it is under the supervision of the Council of Apostles; that it is not under the supervision of another local Church; neither is it under the supervision of another person. In this letter, ask the Dzan local to report to the Council, their activities occasionally".

9. "A letter be sent from the Council to the Pastor of the Church at Ticul, telling him that his local Church is under the supervision of the Council of Apostles and ask him to write the activities of their local Church occasionally, to the Council of Apostles".

10. "And Missionary and all those who accompany him, sent to Mexico, be required to have an examination by a physician to determine if their health is sufficiently good enough that it would be safe for them to go".

Respectfully submitted to the Church,  
Council of Apostles  
Archie F. Bell, Secretary.

**NEWS FROM THE WALES MISSION**

Since I last wrote to the Advocate much has happened in Wales: The death of Bro. George Allen, Sister Edwards, Sister Jenkins, and I have just heard that Joseph Jenkins of Kenfig Hill has passed away. Bro. Jenkins was well known to the missionaries of the Church of Christ. Also many others of the Restoration have passed on. Then we have had quite a lot of Apostacy which has left my missionary work quite scattered.

I have also had quite a lot of worry with the pulling down of my home, for the whole estate had to be demolished. Bro. and Sister Smith, Bro. and Sister Wheaton and others, know to what expense we went to let our home out, as an Elder of the Church of Christ should. However, in all our trouble the Lord has opened the way and has provided us with a new home, so kindly note that our address from now on will be: Tree Tops, Kishy Lake, Saundersfoot Pemrockshire.

This address has taken us out of our previous boundary and it will take much effort if we are to keep the flag flying in this part of the Lord's vineyard. I have however been able to get around and make new contacts, for "man's extremity" is God's opportunity. I have made new contacts with some members of the Fettingites and of the Reorganized Church.

The last service we held at Gillfoch was recorded and we hope to pass it on to you as soon as possible. We are trying to fill the other side of the tape with material which will prove a blessing to any who may hear it.

I am never more happy than when I am doing my best for the Church of Christ and I hope in my new surroundings I will have an opportunity to make new contacts.

During the last few months we have been blessed by the ministry from their recordings. We recently listened to a tape by the late Elder George Allen. I

had circulated letters to different home to make it known. Then we have had tapes from Bro. Flint, Bro. Smith, Bro. Wheaton and Bro. Fernando Ojeda and many others. If you have had half the blessings that we have had out of these tapes you have sent us, I am sure the Lord has been pleased. If a man is to be happy he must be satisfied, and who cannot be satisfied in this everlasting Gospel, the Gospel of the Kingdom.

I do ask an interest in your faith and prayers that the Lord will bless me with wisdom and humility that I may keep the people interested and happy in the Gospel.

I also ask an interest in your prayers for Sister Mary Gill and old Bro. Trapp of Gloucester—they need your prayers.

Any tapes you may care to send to us will, I can assure you, be used to the glory of God, and to the furtherance of His Gospel.

Elder Silvanus Mason  
Tree Tops  
Kishy Lake  
Saundersfoot  
Pemrockshire

**WISCONSIN REUNION NEWS**

The 1962 Wisconsin Reunion, held again in Sparta, turned out to be as profitable and joyous an occasion as in years past. Old friendships were renewed and new acquaintances made.

Our reunion began Saturday morning by a prayer service with Brethern Isaac Brockman and John Sweem in charge.

Brother Flint delivered our morning sermon. He read the scripture about the great and marvelous work about to come forth and to give heed to God's words. For the saints, we are living in a time of stress, a time to prepare to meet God. If we stand united, heed God's word and labor for Him, we have no worries. Man is what he thinks himself to be, and our influence is great on others; therefore we must take the privilege and opportunity given to us to set our example for others of Christian living.

On Saturday afternoon preaching was done by Brother Anderson. He asked, have we truly left everything to follow Him as we sing? God has always expressed a desire for a peculiar people. This means peculiarly righteous. Christ formed the church upon the rock of revelation with a definite structure. Because of the restoration of that church we are selected to be a peculiar people—a light unto the world. The honor of being instruments in God's hands has been given to the apostles and other ministry. We all as a group have a duty to be a light given to the rest of the restoration movement. But our righteousness must be greater than that of all others to accomplish this. Righteousness is an individual matter; each must make himself righteous. "If you love Me keep my commandments." To be this peculiar people we must each read and study the Scriptures. If we want the joy of the five

virgins who had oil in their lamps we must be righteous. To be without this oil (righteousness) at Christ's coming, would be an indescribably deep disappointment.

Brother John Sweem gave the sermon on Saturday night. He admonished us to study and search the Scriptures, as did Stephen, one of Christ's followers, if we expect to find the truth of them. It is also our duty to pay our tithes, in order that those chosen of God can go out into the work. Paying our tithes does not save us, but allows the teachings of Christ to be presented to people who later might accept. Let us examine ourselves and our lives. It is a pleasure to work when we work with God.

We all truly felt the presence of the Spirit of God in our Sunday morning sacrament service. Brethren Hunholtz and Hutchison took charge of this service. Many of our dear saints testified of being glad they were able to attend the reunion, and of blessings God had bestowed on them and loved ones in time of sickness or other needs.

Sunday afternoon Brother Leon Yates spoke to us on our standing as compared with the angels. We were made a little lower than the angels that we would have power to rise, search out and find answers to seemingly mysterious questions through prayer and study. Faith comes by hearing, hearing by the word, and the word by ministers. Through these means we can rise to an equal of angels as did Moroni.

Brother Don Housknecht delivered the closing sermon. We all must continue in God's words to be His disciples. To be able to continue we must have begun. Our soul needs rest, the same as our physical bodies after the energy shown as in this reunion. But rest does not mean discontinuance. So until our spiritual shower next year at this time, let us continue as is spoken of in John 8:31.

"If ye continue in my word, then are ye my disciples indeed."

Sr. Margaret Gill, Reporter.

## PREPARING FOR OUR INHERITANCE

### Short Excerpts From a Sermon By Rolland Sprague Colorado Reunion 1958

Scripture reading—John 14:1-7.

You have noticed that the Bible and Book of Mormon have been used together in this pulpit. It has been prophesied that they should come forth and be joined. These two books can be compared with school text books, intended to be studied. God expects us to do the same. It is not enough for us to listen to a minister tell the good things of the books. We must study for ourselves.

In this earthly life we give much concern to preparing for our future. We work hard, save, and make sure our Social Security is in order. Shall we spend

70 years making this life secure and give no thought to where we shall spend eternity? Indeed, our preparation for eternity must take precedence over everything—over family, finances, work—anything. Christ tells us in III Nephi: "Behold I have given unto you my gospel—I came into the world to do the will of my Father, because my Father sent me, and my Father sent me that I might be lifted up upon the cross; and after that I had been lifted up upon the cross, I might draw all men unto me; that as I have been lifted up by man, even so should man be lifted up by the Father, to stand before me, to be judged of their works, whether they be good or whether they be evil; And for this cause have I been lifted up; therefore according to the power of the Father, I will draw all men unto me, that they may be judged according to their works. And it shall come to pass, that whoso repenteth and is baptized in my name, shall be filled; and if he endureth to the end, behold him will I hold guiltless before my Father, at that day when I shall stand to judge the world. And he that endureth not till the end, the same is he that is also hewn down and cast into the fire, from whence they can no more return, because of the justice of the Father; and this is the word which he hath given unto the children of men. And for this cause he fulfilleth the words which he hath given, and he lieth not, but fulfilleth all his words; and no unclean thing can enter into his kingdom."

What do you consider sin? How do you know when the devil is working in men? We need to be prayerful students of the Scriptures. Lying, stealing, drinking, adultery are among the many sins we are warned about. But there are other simpler and more common things we should be on guard against. Envy and pride are such sins. Their results are disastrous.

Our lives depend on our undertsanding. People are in great fear of a new war. They fear the disaster that may result from the chain reactions triggered by nuclear weapons. If we knew that an atomic bomb was coming on a certain day and a man came with a book telling how to save ourselves we would buy it at any price and start practicing what it said. The ministers have such a responsibility for a greater safety. The experiences of this reunion, if practiced continually, will keep us safe.

Eternal life is most important to us! How much is it worth to us? \$50, \$100? or a million? Is it worth giving up the things of this world? We must teach repentance. We have been talking about two things we will have to remove from our lives—envy and pride. We cannot do this without repentance.

"It is impossible that a nation of infidels or idolators should be a nation of free men. It is only when people forget their God, that tyrants forge their chains and freedom disappears. Deviation from the principles set forth by the Lord; a vitiated state of morals; a corrupted public conscience, are all incompatible with freedom."

—Norman Williams.

## 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.**

Part 2

### IF THOU LOVEST ME

By Clarence L. Wheaton

The question arises, on what properties did Abraham pay tithes to Melchisedec? Some have thought that it was on the possessions of Lot that he had recovered from Cheldorlamer. But this is not the case, for this property belonged to Lot and the king of Sodom, of which he said, Gen. 14:23: "I will not take from a thread even to a shoelatchet, and that I will not take anything that is thine, lest thou shouldest say, I have made Abraham rich."

Thus we see, that it was not the spoils that he had recovered of Lot's possessions on which he paid tithes, but of his own possessions which he had brought back from Egypt. So, having received his inheritance of the land of Canaan, it was therefore the next step, in complying with the ordinances of the church, when he came in contact with the church at Salom, to pay his tithes, and this tithe was a tenth part of all that he had, Hebr. 7:2. The Jews refer to this tithe as a "thanksgiving offering" (See Pentateuch and Haftorahs, by Rabbi Hertz,—Genesis, page 132)

Again we find that Jacob paid tithes of one tenth unto the Lord, Gen. 26:20-22: "And Jacob vowed a vow, saying, if God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, So that I come again to my father's house in peace: then shall the Lord be my God: And this stone, which I have set for a pillar shall be God's house: and of all that thou shalt give me I will give a tenth unto thee."

Here we find, 1st. a covenant; 2nd. a consecration; 3rd. a tithe or thanksgiving offering, which was the Lord's due, for the blessings bestowed upon him, and 4th. the setting up of an altar or place of worship, which he called God's House, which was located at Bethel; he also set up another altar at or near Luz, called El-bethel, (Gen. 35:7) And as it was in the case of Abraham, Jacob had already entered into his inheritance and land (Gen. 26:13-15) so the first thing he did was to honor the Lord with the first fruits. Prov. 3:9-10: "Honour the Lord with thy substance, and with the first fruits of all thine increase. So shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

So the same conditions existed with Jacob, as they were with Abraham, as the Lord had given them the land of Canaan for an inheritance, and from his stewardship he honoured the Lord with the first fruits of his increase, which was a tithe of one tenth part of all that

he possessed as a thanksgiving offering also. Nothing is said, either in the case of Abraham or Jacob, as to what this tithe was to be used for, but later, Malachi said, Mal. 3:10: "Bring all the tithes into the storehouse that there may be meat in mine house, and now (after the tithe is paid, CLW) prove me now herewith, saith the Lord of Hosts, if I will not open the windows of heaven, and pour you out a blessing that there will not be room enough to receive."

This tithe was the Lord's portion. It was a test of their faith also, for he said, "Return unto me, and I will return unto you, saith the Lord of Hosts," (Mal. 3:7). The nine tenths that remained in the steward's hands was his own (Acts 5:1-11), to be used for his support and for other things than the support of the church. The act of consecrating or setting apart our possessions unto the Lord does not convey the idea, that God would be selfish, and exact all of a man's possessions arbitrarily regardless of the needs of the individual. He knows that man, whom he created has certain requirements for food, shelter and raiment, and many other things which are necessary for the development of his character and talents, therefore in order that his work along spiritual lines might go apace with the temporal needs of his people, he requires, as his portion, just one tenth, no more, of all the increase from the stewardship he has given him, the setting apart was to assure that the individual would consider that all that he possessed was to be used as a sacred trust. This must have been in the mind of Christ, when he appeared among the Nephites after the resurrection and expounded the 3rd and 4th chapters of Malachi to them which we will consider later. Tithes was so recognized by Christ during his personal ministry at Jerusalem, before the resurrection. Matt. 23:25.

"Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith: these ought ye to have done paying tithes CLW) and not to leave the other, (weightier matters of the law, judgment, mercy and faith, which are spiritual requirements. CLW) undone." I Samuel 15:22, Hosea 6:6, Micah 6:8, Matt. 9:13, 12:7).

The New English translation of this passage in modern terms says, "It is these things you should have practiced, without neglecting the other." Weymouth New Testament in Modern Speech gives it, "These things you ought to have done, and yet you ought not to leave the other undone."

What were the **other** things they were not to leave undone? Why the paying of their tithes. But some

may say, He was not speaking to His church, here but to the scribes and Pharisees. This is true, but at that time the church was not fully established, except as it had continued in the wilderness, and was not dedicated until after the resurrection. Therefore he was talking to the children of Abraham, Isaac and Jacob, calling them back to the precepts of their fathers, back to the order of God's House which had been established in the wilderness, and we, though Gentiles, through obedience to this same gospel which before was preached unto Abraham, and reaffirmed by Jesus Christ, become, by our faithfulness to that covenant, the seed of Abraham and heirs according to the promise made to him, Gal. 3:27-29: "For ye are all the children of God by faith in Jesus Christ. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male or 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.**"

From these facts we learn that tithing as such, being one tenth part of a man's possession's or increase from his stewardship, was not originally nor subsequently a part of the law of Moses alone, though it was again affirmed to him after the children of Israel came up out of the land of Egypt as it had previously been to Abraham and Jacob.

Again in the revelations given to us in these last days, we find this commandment: Book of Commandments 65:30-31: "Behold now it is called today, and verily it is a day of sacrifice, and a day for the tithing of my people; For he that is tithed shall not be burned; for after today cometh the burning:"

We will now review the temporal affairs of Israel after the Exodus from Egypt, under Moses and Joshua. Here we find the counterpart of what was called **all thing common** in the Bible, Book of Mormon and Consecration as set forth in latter day revelation. After returning from Egypt, they came to the plains of Moab, by the Jordan River, near Jericho, (Num. 26:3 and that Moses, by the command of the Lord, caused the children of Israel to be numbered according to their tribes and families, (verses 4 and 51) which totaled 601,730 souls, and the Lord then said to Moses, Num. 26:52-56:

"Unto these the land shall be divided for an inheritance according to the number of names. To many thou shalt give the more inheritance: and to few thou shalt give the less inheritance: to every one shall his inheritance be given according to those that were numbered of him. (according to the size of family, CLW). Notwithstanding the land shall be divided by lots according to the names of the tribes of their fathers they shall inherit. According to the lot shall the possession thereof be divided between many and few."

From this passage we learn that to every one shall his inheritance be given according to, or in proportion to, those that were numbered of him (his tribe or family) and that the division of the land was by lot. Thus we see that the Lord devised a perfect plan of equality

among the children of Israel, and gave them no opportunity of choice except the lot that fell to them. This plan, therefore, brought about all things common and equality in temporal things, because the land belonged to the whole of Israel, bringing about common ownership of land and its natural resources.

In each tribal area, cities and suburbs were set apart for the Levites, who should minister to their spiritual needs, that they too might have places to dwell, (Gen. 35:2-8) in all, some 48 cities. These were the spiritual ministry who could not at all times work their lands as others did, as all their time was engaged in either serving in the tabernacle, later the temple, or carrying out other functions of their priesthood. We have a fine example of this plan being operated among the Nephites, Alma 1:37 to 42, "and thus they were all equal, and they did labor, every man according to his strength."

After they were thus established upon their inheritances, they were not permitted to sell their land, Leviticus 25:23-24: "**The land shall not be sold forever;** for the land is mine; for ye are strangers and sojourners with me." (Psa. 24:1, Ex. 9:29, Deut. 10:14, I Cor. 10:26). "And in all the land of your possession ye shall grant a redemption for the land."

In this way the land could not be disposed of or sold, though what we may call a loan could be obtained, but every 50 years, which was the year of Jubilee at which time the land could be redeemed and restored to its original heirs, (Lev. 25th chapter).

From the increase from the fruits of the land, whether of fruits or grain, cattle, sheep, etc., the Lord required as His portion a tithe of one tenth part, as it, the tithe, "is holy unto the Lord." Leviticus 27:30).

Therefore, we must be able to differentiate between what was the share of the people who lived under this system, and what was the share of the Lord. Some are inclined to fall into the error of thinking that just because they should consecrate all they have unto the Lord, that this gives Him sole right to all that they produce, but not so. This is a partnership arrangement between two parties, the Lord and the people. What the people do is to dedicate their possessions, for a sacred and holy purpose, then what they receive back, according to their just wants and needs, becomes an inheritance, over which they are made stewards. From the increase thus made as stewards, they give to the Lord His portion, the tithe as the first fruits, then the nine tenths that is left is theirs to use righteously as per their covenant of consecration. Thus we see that, that which was commanded of Moses to do for all Israel in providing them lands for an inheritance, was only a reaffirmation of what had been done of the Lord for Abraham, Isaac and Jacob in this same land before they went down into Egypt 430 years before the time of Moses, thus establishing the fact that from ancient times, under the gospel, it was the purpose of God to establish all things common and equality among His people, and thus restore the paradisaical condition that existed in the beginning of creation. Little

was said of this either in the Bible or Book of Mormon, simply that they had all things common, right at the time Christ was among them, and teaching them. Numerous places in the Old Testament part of the Book of Mormon, shows them the need for equality, and the injustices of classes and inequality in temporal things. But it was not till these last days that we find this plan since ancient times unfolded in the fullness of the dispensation of times for the salvation of his people. This led some, who should have been more studious, to conclude that the plan of temporal salvation was different under Moses, than under the Gospel dispensation of Christ. This is not so, however, for by turning to the New Testament part of the Book of Mormon, we find right at the time it speaks of all things common Christ was among them and teaching the principle of tithing as an essential part of the things the Nephites were to observe. Speaking of the times of the Nephites as well as what was to take place in the future among the Gentiles, Christ reveals this to them, III Nephi 10:1-2: "If they (the Gentiles of our day, CLW) will repent, and hearken unto my words, and harden not their hearts, I will establish my church among them, and they shall come unto the covenant, and **be numbered among this the remnant of Jacob, unto whom I have given this land for their inheritance**, and they shall assist my people, the remnant of Jacob; And also as many as of the house of Israel as shall come, that they may build a city, which shall be called the New Jerusalem," etc.

And in the next chapter, in continuation of this same discourse, he gives them the 3rd and 4th chapters of Malachi, III Nephi 11:1-27, from which we quote the following:

"And now it came to pass that when Jesus had expounded all the scriptures in one, which they had written, **he commanded them that they should teach the things which he had expounded unto them.** And it came to pass that he commanded them that they should write the words which the Father had given unto Malachi, which he should tell unto them.

Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me and I will return unto you, saith the Lord of Hosts, but ye said wherein shall we return:

**Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings.**

Ye are cursed with a curse, for ye have robbed me, even this whole nation. **Bring ye all the tithes into the storehouse, that there may be meat in my house**, and prove me now herewith, saith the Lord of Hosts, if I will not open ye the windows of heaven, and pour ye out a blessing, that there shall not be room enough to receive it.

And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of Hosts."

(After the balance of these two chapters, Mal. 3 and 4, we find the following):

"And now it came to pass that when Jesus had told these things, he expounded them unto the multitude and he did expound all things unto them great and small. (including tithing CLW). And he said, **these scriptures which ye had not with you, the Father commanded that I should give unto you, for it was wisdom in him that they should be given to future generations.** (Malachi was not given until after the Nephites left Jerusalem).

There would be no point in the Savior giving these scriptures to them, and expounding them, and telling them to preserve them for the benefit of future generations, if they had no significance and were not to be observed as his ordinances to be kept. And in his expounding them I can see a challenge to the Nephites, as well as to the Gentiles, in that if we are unwilling, or lacking sufficient faith in his promises, we will not pay one tenth of all that he blesses us with, that his church may prosper and grow, then we can be assured that we shall never reach that point of perfection when we love our neighbors as ourselves sufficiently that we are ready and willing to lay our all on the altar of consecration. Some think they will but these mostly neither tithe nor consecrate, therefore, will be ready for the destruction of the great and burning day of the Lord.

The prime purpose of consecration as revealed throughout the scriptures to which I have referred is that there may be a gathering of his people into sacred holy places of refuge; that a new Jerusalem shall be built up on this land; that the house of the Lord shall rise, to which Christ shall come and bring about the consummation of his work.

To accomplish the redemption of Zion, there are only two ways provided for, one, as was the case of the Israelites who through war and the shedding of blood drove the inhabitants of the land out of the land that was to be their inheritance, or, on the other hand, to redeem it by purchase, Book of Commandments 64:30-32: "Wherefore the land of Zion shall not be obtained but by purchase or by blood, otherwise there is none inheritance for you. And if by purchase, behold ye are blessed; and if by blood, as you are forbidden to shed blood, lo your enemies are upon you, and ye shall be scourged from city to city, and from synagogue to synagogue, and but few shall stand to receive an inheritance."

How true this turned out to be. The early church forgot this warning, and in their blindness gathered an army at Fishing River, in Missouri with the view of driving the people from Jackson County, with the result that they themselves were plagued with cholera, driven out, cast in jail, were massacred and driven from Far West to Nauvoo, from Nauvoo to Winter Quarters, from there to the four winds, their prophet was slain, and by the winter of 1833 there was not a believer in the Restoration left in Missouri.



Therefore, it is plain that the only way we shall receive an inheritance and bring about the redemption of Zion, is by purchasing the land, as thus set forth, Book of Commandments 51:4: "It must needs be necessary that you save all the money that ye can and that ye obtain all that ye can in righteousness, that in time ye may be enabled to purchase, lands for an inheritances, even the city."

There is no commandment given by which we shall go to any place to accomplish this work, but to Jackson County, Missouri first, then when there is no more room, we shall go to the counties round about, but not first. Remember that the Lord said, if ye do what I have commanded you, I am bound, and if we expect the blessings of gathering, we must do it his way or not at all.

In an article appearing in The Evening and Morning Star, for January, 1833, entitled, "Let Every Man Learn His Duty", we find the following:

"Every soul that comes up to Zion for an inheritance, for the present, must prepare temporally and spiritually. He should settle all his concerns with the world, and owe no man. He should overcome the world, and be ready, when he arrives at the gathering place to consecrate all to the Lord, through whom the Lord has appointed for that purpose, that he may be prepared to keep the commandments, and do the will of his heavenly Father; otherwise he may not hold communion with the brethren; nor can he expect an inheritance, according to the regulations and order of the church.

The Lord has ordered, and many that may come to the land of Zion, for an inheritance, without obeying all the requirements of the Lord, will be weighed in the balance and found wanting. **It is not everyone that says, Lord, Lord, that shall abide the day of tithing.**

If any should ask, what is my duty? Let him read: To love the Lord supremely, to love his neighbor as himself, to consecrate all to the Lord: to be faithful to the end, and above all to have charity. A saint must be holy or he cannot have a portion in the holy city.

In relation to consecration, and continuing worthy, and faithful to the end, we make the following extract of a letter: It is the duty of the Lord's clerk, whom he has appointed, to keep a history, and a general church record of things, that transpire in Zion, and **of all those who consecrate property and receive inheritances, legally from the bishop:** and also their manner of life, and their faith and works; and also of all the apostates who apostatize after receiving their inheritance.

It is contrary to the will and commandments of God, that those who receive not their inheritance by consecration, agreeable to his law, which he has given, that he may tithe his people to prepare them against the day of vengeance and burning, should have their names enrolled with the people of God."

From this passage of instructions to the church in

1833 we learn that provision is again made for the temporal and spiritual salvation of mankind by consecration, inheritances, tithing, which is the same pattern that was given to Abraham, Jacob, Moses and the people of Nephi, the New Testament Church, and now to us of the Restoration, i.e., obtaining the lands for inheritance by purchase, consecrations, stewardships, offerings, the use of surplus, and tithes, which is the Lord's portion.

The Church of Christ, in its interpretation of the principles or ordinances given of the Lord for our temporal salvation has spoken as follows, Zion's Advocate, November 15, 1925, page 2 under title, Our Position on the Temporal Law:

"Resolved that it is the sense of this body, that it be recommended, for the acceptance of the Church as a whole, that there be an observance of the principle of consecration of our properties to the church, to be followed by one tenth of one's income. It being further understood that the operating expenses are exempt from tithing."

At a still later date the temporal law was defined further, Supplement to Zion's Advocate, May 1937, Bill No. 17, entitled Committee Report on Temporal Plans, which was approved also by a Referendum of the whole church.

1. Consecration: 2. Stewardship: 3. Free will Offerings: 4. Tithing: 5. Surplus: 6. Inheritance. (Read the above resolution in the Advocate for the full text).

Bill No. 17 was submitted to a referendum vote of the whole church, and carried by a vote of 189 to 108, and has been the law of the church ever since. It will take a two-thirds vote of another referendum to annul it.

Under these circumstances it behooves the whole church membership to follow this counsel relative to temporalities by accumulating all we can in righteousness for the purchase of land by consecration in the land of Zion, that we may have a place of refuge and inheritance there in the days to come; and by this means test the Lord's promise by gathering all the tithes into the General Storehouse of the Lord, which the General Bishopric should be ready to receive; that the poor, the widow, the orphan and aged among us may be provided for, and that more and more missionaries may be sent to the nations to gather out the elect from the four corners of the earth (Matt. 24th chap.) for great tribulations are upon the earth, and shall increase, until it shall be that those who do not stand in the holy places shall be destroyed.

#### FAITH

"Faith is the most easily reviled of all virtues. I can read the Bible and you can tell me that it is phony and I cannot prove that you are wrong. Faith implies an absence of proof. You have it or you do not. If you do not, then you have cancer of the soul and you will end up believing in nothing, including yourself."

—Jim Bishop.

**"..... A MORE EXCELLENT WAY"**

**I Cor. 12:31**

**"A Divided Heart"**

There is one thing of which we can be certain and according to Christ there can be no mistake about it. He said, "No man can serve two masters. For either he will hate the one, and love the other: or he will hold to the one: and despise the other—ye cannot serve God and mammon."

It is very plain that God looks down on those who profess to serve Him while their main interest lies in another direction. We cannot truly serve God with a divided heart.

I am sure that many of us remember the days when we drove the Model T Ford. It was not easy, then, to follow a paved highway everywhere we wished to go. Occasionally we would find ourselves confronted with a large mudhole in the road. In some of those holes there would be several sets of tracks, or ruts, where some people would try to find an easy way through. Quite often the front wheels would follow one set of tracks and the rear wheels would take another. If we kept trying to drive in this condition we would find ourselves crosswise in the road, and could become hopelessly stuck.

Our lives are like that. As we walk down the pathway of life we often get in a rut, and find ourselves crosswise with the world, divided against ourself, trying to follow two ways of life. And sometimes it takes some jostling about to get ourselves back on solid ground and going straight with God.

In the 17th chapter of Luke, Jesus gives us an admonition, "Remember Lot's wife." Why should we remember Lot's wife? Lot, his wife and family had established a home in the city of Sodom, a city famous for its wickedness. We might wonder why a righteous family would choose to live in such a place. We can assume that the prestige of having a home in a city with its gayety and social functions, rather than living in a tent, was a logical reason. It would seem so today and people are very much the same now as they were then.

We are told that when the Lord could not find even ten righteous people in the city, He told Lot to take his wife and family and flee. As they left, God admonished them. "... look not behind thee, ..." In the story we find these words, "... but his wife looked back from behind him . . . and she became a pillar of salt."

We should remember Lot's wife not merely because she became a pillar of salt, but because she, like the car in a mudhole, was trying to go two ways at once. Her heart was divided between obedience to God, freedom of life away from a wicked city, decency, and abundant living, on the one hand, against wickedness, social standing, possessions left behind, and of course some of her family who refused to go, on the other. Those latter things held the most appeal to her divided head. She had to look back, and because she chose to disobey the commandments God, she became a pillar of salt.

Why do people allow themselves to love the material things of this world so much that they eventually destroy themselves? It is not an uncommon thing, even for those who profess Christianity. They are following the example of Lot's wife, trying to go two ways at once. A divided heart will finally lead to disobedience of God's will.

In the Bible we have the story of the rich young man who came to Jesus and asked what he might do to inherit eternal life. He said that he had already done most of the things that Jesus told him to do. But when he was told to part from his possessions and take up the cross and follow Christ, he went away grieved. He had followed most of the principles of godly living all his life, but finally because his heart was divided he disobeyed the commandments of Christ, who said, "Where your treasure is, there will your heart be also."

We can presume that each of us have our interests divided in various degrees. Because of those imperfections people often state that they are not good enough to attend or join a church. And we oftentimes hear people criticize a church member for his imperfections.

Of course those of us who attend church are not perfect, because we are human. But because we realize our imperfections we go to church, or should go, that we might learn of God. Through the Gospel of Christ we overcome those things which make us imperfect, that we might become more Christ-like in all our ways.

A few years ago we read in the papers where two or three flood control dams had failed and caused considerable property damage and loss of life. It had been a year of extremely heavy rains, and the earth-fill dams were soaked and washed down until they could not hold the great weight of the water stored behind them. Just to look at some of the earth-fill dams does not give us a sense of strength and security.

We were camped along a beautiful stream in Utah one evening. We were in a deep canyon and just below a large earth-fill dam. It was stormy and rainy weather, the lake was brim full with water lapping over the spillway. We decided to move before night for two reasons, mainly because there was a very steep hill to climb, and when the road got wet we would not be able to get out. And as those dams do not give you a feeling of strength and security we decided to move. I have been back there since and the dam is still there, but they have not yet improved the road down.

I would like to tell you of another dam, Roosevelt dam, on the Salt River in Arizona which was completed in 1911. It is about two hundred eighty feet high, and over a thousand feet long. When it is full the lake is twenty-five miles long. For many years it was the largest dam in the world. It is anchored to solid rock on each side of the canyon and built on solid bed-rock foundation. It is constructed entirely of large stone blocks cut and fitted together perfectly. Each stone locks the others securely in place. Many of the

blocks were set in place, then removed and hand chipped several times before they were properly locked together. To drive across the dam, study its structure, and see how it fits between the great rock walls on either side really gives one a feeling of strength and security. It is a masterpiece of engineering.

It makes us wonder, sometimes, if men who build such magnificent structures take the time and have the patience to do their spiritual building as well as they built their dams?

Let us apply the example to our own lives. If we have not started to fit the pieces of our own lives together in a way that will build in us strong characteristics, and bring us closer to perfection, as Christ said we should, we had better start now. The time may soon come when loose dirt and rocks will not hold. If we have not used perfectly fitted pieces anchored securely to bed-rock, our structure might fail.

It does not make any difference whether we speak of a dam, a house, or a man, the application is the same, we must build upon a strong foundation if we are to be secure.

God has given us a perfect plan upon which to build that better life. It is an anchor which will hold in any storm.

We sing the song, "Will you anchor hold in the storms of life?" The answer is "yes" if we listen to that still small voice, and carefully follow the directions we receive.

Jesus said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

And then He said, "If ye love me, you will keep my commandments."

Those are the important parts of the building plan. The foundation upon which we must build is love and obedience.

**Listen . . . Love . . . Obey**, and the glory of God will indeed fill your hearts.

E. J. M.

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### CHARITY

By Richard Wheaton

Scripture reading: I Cor. 13:1-13.

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up.

Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth;

Beareth all things, believeth all things, hopeth all things, endureth all things.

Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away.

When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things,

For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

And now abideth faith, hope, charity, these three; but the greatest of these is charity."

This evening as always when I am called upon to occupy behind this or any other pulpit I feel the need and appreciate the prayers which are offered in my behalf. I know that except those things which I say be tempered by the spirit of God they cannot but bring harm and injury to the body of Christ.

The other evening we were called on to administer to a two months old infant who has a spinal block that will not permit proper circulation of fluids through the spine, which is causing accumulation of water in the head and brain. The little fellow is in agony most of the time. After the administration we had opportunity to visit with the parents, the father is a member of the Utah church and the mother a protestant. We discussed the Bible and the Book of Mormon and the gospel, and we were asked what we thought of the Bible and where we placed the Book of Mormon. As the other brethren explained that we hold them both equally in the Church, the thought came to me that they are like a pair of gloves, gloves that protect our soul and if we loose one and have only one left, it doesn't mean that we are entirely hopeless. We can put one glove on and be partly protected but we are also partly exposed to the cold and wind. But when we have them both we are fully protected. And so it is with the gospel, if we apply but one principle we can derive some benefits but we are considerably exposed to the elements when we don't apply them at all. If we apply but few of the principles of the gospel to our lives, we are subject to the enticings of evil and as we learned in our military training, our flanks are exposed.

Many of you who have played football or know something of the game—have a good demonstration of what can happen. You might have one of the big-gets roughest centers in the world on your team, but if you have lightweights or those who are not in condition on the flanks you are exposed as if the center man wasn't even present. And so it is with the gospel—except we put on the whole armor of Christ, our vitals are exposed.

Yes we need faith—faith in whom? Faith to what degree? Faith only sufficient to bring us to the waters of baptism? No, that is but the beginning. From then on our pathway becomes more hazardous, requiring more skill to stay within it. Why? Because Satan will use every influence, power and trick in the book to prevent us from continuing on in that pathway. And we should not take the time to explore diverous by-passes and by-roads to see where they might lead, because Christ has placed before us the only straight path which will lead to eternal life. And sometimes we hope to find a short cut, down this enticing lane, or our curiosity prompts us to see how others live—it is forbidden that we should even sample those things. When we think, I'll just take a little taste and spit it right out, we have yielded to temptation and have defiled ourselves. Sometimes we delude ourselves by thinking because we have a great faith and a great knowledge of the gospel, we can taste of evil and tell others its not good for them. Christ himself never set such an example he never participated nor partook of those things which were forbidden. From the days of his youth till he hung upon the cross, he never defiled the temple which was given him. And he said he was the way—and we cannot afford to follow another.

I can remember that when I was over-seas, never for a moment was I ashamed of the things which I had been taught and believed, but I was not immune to temptation. One evening as I sat on my bunk, one of the fellows, as they often did, handed out his pack of cigarettes to me. His comment was—Wheaton, I know you're a minister and have been taught you shouldn't smoke, but why not? You can quit when you get back and then you can tell them that it can be done. To me at the moment, that sounded logical, for the strain was heavy. You know what it took to quit? It took six months of my life in a tuberculosis sanitarium, almost ten years later. It cost me my job, it cost me my ability to make a living for my family. It cost me everything I owned in the world, practically, but the shirt that I had on my back, and it was mortgaged to the hilt. We cannot say nor allow ourselves to think we can quit when we want to. Christ says: "Come ye out of the world and be not partakers of her sins, lest ye likewise also be partakers of her plagues." I am not saying this for sympathy nor for pity. For neither one of them ever done anyone any good. There is only one thing that ever helped anyone get over those things and that was to face up to the facts as God intended them to be faced up to. I tell them to you just for one reason, especially those of you of tender years, that through my experience you might learn better than I learned. And without the necessity of the things that brought me to my senses and to my thinking.

I read a good definition the other day of hypocrisy: it is letting your light so shine before men that they cannot see what is going on behind it. Can we live the gospel that way? Men may be blinded as to what

goes on in our life but God is never deceived. I am thankful for the experiences which I went through. I am not thankful for yielding to the temptations that brought about those experiences. I am thankful that in heaven there is a God who thought sufficiently of this poor weak mortal to chasten him, to rebuke him, to grind him under foot. These experiences cause me to rejoice that there is a God who cares sufficiently for us that as he says those whom He loves He chasteneth. The Lord must have loved me. For what good reason I know not. For certainly I did not show a like love to him. And so when I speak of faith, I had faith, that, I never lost in my journeyings, in my wanderings in life. I sometimes lost hope for myself, but I never lost faith in God and in the gospel of Jesus Christ. I sometimes even forgot charity, I sometimes now wonder how God saw sufficient to warrant the trouble, and I know it must have been trouble that he took with me, ten long years of striving, watching over, protecting just enough, and sometimes I wonder if chastening sufficiently.

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

Now we sometimes think of charity as being an extreme degree of tolerance towards the failings of others.

Has anything which I have said this evening led you to believe that God had any extreme degree of tolerance for my shortcomings? I am thankful that in God's way charity does not possess such a factor. He took all my accumulations for which I have not the least degree of bitterness. I have only a tremendous degree of thankfulness. Yet he showed me an infinite degree of charity, and love. How? Because, he knew as did I, that continuation in the path which I was following meant inevitable destruction of my soul.

Can we who are ministers of Christ suppose that at the judgment bar of God, that if we have done less than what is required of us that our lot will be tolerable? Let us not take away from here this evening a false concept of love or charity. We must not be tolerant with sin and say, yes, but so and so means well. He probably does mean well, but if he understood he would mean a lot better. Are we not truly teachers of the gospel of Christ? Are we not truly responsible for the conduct of the members of this church? Even as we who are parents are responsible for the training and the teaching of our children. If one of our children began to beat upon another one with a stick or his fist and the injured one complained to you, should you say: Oh well just forget it, he didn't mean to hurt you, he meant well, now just go over in a corner and forget about it. You must have charity for him and forgive him. And then I go over to the one that had done the hitting and pat him on the back and say, now you are a good boy, go about your play. Am I being charitable to that child? A few years ago it was look-

upon as the thing to do? Never turn them over your checkered apron and give them what they had coming, because you were suppressing a genius. A genius for what? A genius for getting into the most devilish devilment ever conceived. And we are reaping the result of it today. Because those charitable little creatures are now adult, to whom law and order mean not a thing.. They have but disrespect for the law and think it is something to be broken and defied. In the papers we read accounts where the second generation of these little creatures under the legal age stand up to the law and say, you can't touch me no matter what I do because I am not 18 yet, lay a hand on me and I'll see that you go up the river. But some day that child is going to be responsible both legally and morally and the only hope for him is that the law catches him in time.

If we who are responsible for the conduct of those within the church, take similar tolerant action—the results will be the same. We have misinterpreted the Scripture in the matter of charity and love and hope and those things which go along in that particular portion of the gospel. Because we are permitting children in the gospel to be raised up a law unto themselves, just as the world has been raised. And we of the priesthood are responsible, considerably so. We are permitting these things, these little ones, and I don't mean little in age alone, I am referring to those new in the gospel, to do as they please. And we ourselves do not discipline ourselves sufficiently. God called us apart, set us aside and commissioned us, and we go forth unchecked, unreigned, responsible to no one, and responsible for nothing which we do not choose to take responsibility for.

Yes, strong words, but true. And until the day comes when we first put the check reins on ourselves as the ministers of this church set aside to administer the gospel, can we expect no different course than that which is being followed at this day. The responsibility is yours and mine. We have been told throughout the Scriptures that the church is the body, and all who serve are subject and subservient to that body. We are told we must be subject to the will of the body, for it is seldom that the majority goes wrong but woe unto them when they shall. This was spoken to me, Dick Wheaton, as well as to those in that day—and so it shall be as long as there is a need for the body known as the church, upon this earth. If we choose to go otherwise we have taken taken off the check rein, we have taken upon ourselves a burden which we shall never be able to carry, it will weigh us down, we will be unable to move, as ministers of the gospel and members of the body of Christ.

These things have not been easy for me to stand and say, neither was it easy for me to lay upon my bed far removed from loved ones for six long months and review myself. But I made a pledge and a promise then and I have endeavored and shall endeavor throughout my life to remain faithful to that promise, that if the Lord would see me through that affliction that

I would stand wherever he required, in defense of the gospel, and that I would say the things which His spirit would inspire me to say, against all odds, against all adversaries, and at whatever cost.

(Editor's note: At this point the words of Paul were read, Acts 20:17 to 38—but for brevity I quote the following verses only).

"But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

And, now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

Wherefore I take you to record this day, that I am pure from the blood of all men.

For I have not shunned to declare unto you all the counsel of God.

Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

I do not suppose that this shall be the last that you shall see my face, but I do declare this, that so long as God give me breath I shall declare the message of the gospel of Jesus Christ as the spirit gives me strength and utterance, baring and regardless of, consequences and circumstances or conditions. For that is the only way in which this gospel of Christ can and shall be preached unto every kindred, tongue and nation.

#### "DON'T BE TOO SURE"

"An old man said, 'See that thou despise not the brother that stands by thee: for thou knowest not whether the spirit of God be in thee or in him.'"

These are the words of Martin Abbot, a hermit of 1400 years ago. Concerning this quotation and these words, William Brandon says:

"Incredibly reasonable though I know I am at all times, I am occasionally accused of being just a shade too positive I'm right. And then my wife says sweetly, "Thou knowest not . . ." And it gives me pause. It's a great line and a great thought. It's particularly applicable to the sanctimonious, the holier-than-thou's (naturally not me, of even you: I mean those other types). It's particularly applicable to our cocksure scientific age, our cocksure nation, lolling on the top of the heap and admiring itself in a mirror. How many of the world's ills stem from the absolute conviction of someone's part that he's right? This is humanity's most dangerous disease—it produces the Torquemadas and Hitlers and the indignant gentlemen who deliberately runs into you because he was sure he has the right of way."

#### KINDNESS

The distinguished psychiatrist said: "Ninety per cent of all mental illness that comes before me, could have been prevented or cured by ordinary kindness."

—Dr. William B. McGrath.

### THE VALUE OF CHEERFULNESS

Perfection in human beings is seldom, if ever, found. But the earnest, sincere, idealistic individual spends a lifetime trying to weed out of his life's garden all the faults and vices he can, and to replace them with all the virtues he has found to be good—particularly the basic virtues such as love, kindness, honesty, integrity, morality, industry, thrift, temperance, and many others. Growing modestly among these well known virtues in the garden of life is a simple little virtue which sometimes seem neglected, and is not given the high place among its fellow virtues which it deserves. It is the little flower of cheerfulness, and I would like to elevate it to its rightful position among its associates in these words: **CHEERFULNESS IS A PRICELESS VIRTUE.**

If that sounds like an over statement, let's consider several areas in which cheerfulness makes itself felt.

First, cheerfulness is an aid to health. It is a well-known medical fact that a cheerful spirit and attitude is so valuable an aid in overcoming illness that it sometimes makes the difference between life or death. Doctors and nurses are trained to carry a cheerful attitude themselves in caring for their patients, and to discourage a grumpy person from visiting the sick room, because of the adverse effect upon the patient.

Not only modern doctors know the therapeutic value of cheerfulness, but an Old Testament writer as early as 1000 years B. C. knew it also.

"A merry heart doeth good like a medicine; but a broken spirit drieth the bones."—Proverbs 17:22.

It is a well-known fact that sufferers from high blood pressure are advised to avoid anger, tension, or unpleasantness of any kind which might upset the patient's emotions. Why? Because tension, anger, or upset nerves and emotions may cause a stroke which may result in death, or perhaps worse, a crippling for life.

Even as simple a thing as the digestion and assimilation of our food is affected by cheerfulness or the lack of it. It has been the experience of many, including myself, that certain foods are hard to digest, especially when eaten in a solemn, overly-serious non-cheerful state of mind and emotions. But, when eaten in cheerful company, with gay, pleasant conversation, and spontaneous laughter—presto, there has been no difficulty in handling any good food! No doubt many of you have experienced or observed similar apparent miracles of digestive improvement.

There is further evidence in Biblical writing that the ancients had a knowledge of the health value of cheerfulness:

"A merry heart maketh a cheerful countenance; but by sorrow of the heart the spirit is broken. . . . All the days of the afflicted are evil; but he that is of a merry heart hath a continual feast."—Proverbs 15:13, 15.

A second area where cheerfulness makes its mark is in the business world. Two saleswomen worked side by side in a large department store, selling children's clothing. The major part of their pay was in commissions on their sales, so it was important that they be

cheerful and friendly with prospective customers so that they could **sell** the merchandise.

One of the women seemed ambitious enough, and willing to serve her customers, **but** she wore an habitual "long face."

Result? The customers would decline her offer to serve them, and would wait for the other saleswoman. Why? Because the other woman was always cheerful and pleasant. These same customers came back again and again to be served by the cheerful saleswoman, whose ever-rising sales earned her bigger and bigger pay checks when payday rolled around.

It was said of a certain steel magnate in the East that his inherent cheerfulness was equivalent to guilt edged bonds! In one of the courses offered at Phoenix College, "Business Communications," the virtue of cheerfulness was stressed, not only as an **aid** to business, but as a **prerequisite** to success in any and all business transactions.

All of us like to deal with the cheerful merchant, salesman, barber, beautician, service station attendant, dentist, doctor or handyman. Yes, the little flower of cheerfulness is indeed a valuable virtue in the business world.

The third area where cheerfulness is of inestimable value is closely associated with all the other areas. Cheerfulness is an aid to happiness itself. It contributes to the happiness of the one practicing cheerfulness, and to all others with whom he or she associates.

Sometimes we are inclined to say to ourselves, "Of course **he** can be cheerful. **He** has nothing to worry him. **He** has no problems!" How wrong we are! Everyone has problems of one kind or another. And sometimes the person with the greatest problem is the one who is most cheerful. Such a person was a young woman fellow student at school last year.

Carol Stream, 19, had been severely injured in an automobile accident when she was 12. She had been unconscious for many months, and now, after seven years, was still wearing a cast on one leg, walked with difficulty, and was able to talk only with effort. If anyone might be expected to be irritable and pessimistic, Carol might be that one. But, Oh, I wish all of you could have known her! She was cheerfulness and radiance personified! With great difficulty and very slowly she hobbled into the class room each morning, simply glowing with cheerfulness. When asked how she was, she always answered in her slow, labored speech, but with a luminous smile, "Oh,—I'm—just—fine!"

It was a pleasure to be in the room with Carol, except that, for me, I was made to feel ashamed that I had so often failed to be half as cheerful when my own personal trials and problems had weighed so heavily upon me. But here was a lesson I could learn.

It was inevitable that such a cheerful girl as Carol would be a favorite with both the men and women students. Though part of the time **she** was in a wheel chair, she volunteered to participate in class discussion, and the students gathered around her at the end of

class to chat and to exchange banter with her, and to absorb, eagerly, some of her gaiety and spontaneous cheerfulness. It was infectious, and agreeably so. The husky young men vied with one another for the privilege of carrying her upstairs to her next class.

It was our pleasure to call on Carol and her family during the Christmas holidays, in her lovely home snuggling against the mountains north of Phoenix. And what did we find there? We found her all dressed up in holiday attire waiting for her date of the evening. He came while we were there—a fine big football star who found qualities in Carol which transcended her physical handicap. Such cheerfulness as hers will always assure her of pleasant company and a rewarding life.

How important is cheerfulness in the family circle? Here, as much or more than anywhere else, a pleasant attitude contributes immeasurably to family happiness. Is Mom cheerful when she serves the hotcakes at breakfast? If so, her family gets a good start for happiness in the day's activities. Does Dad lay aside his morning paper and chat pleasantly with the family at breakfast? If so, he contributes to the happiness, and success of his family and himself that day. Are the children gay and good natured, or peevish and quarrelsome in the morning? Their conscientious efforts to be gay and good natured will set the pace for happiness for the entire family for the rest of the day.

One of the basic methods of expressing cheerfulness is by the use of that universal spirit-lifter, the smile. On unknown poet tells of its value in these words:

"The thing that goes the farthest  
Toward making life worth while—  
That costs the least, and does the most—  
Is just a pleasant smile.  
It's full of worth and goodness, too,  
With many a kindness blent.  
It's worth a million dollars,  
And doesn't cost a cent!"

Let's all resolve to invest often in that million dollar virtue, the cheerful smile, at no cost to ourselves, and thus contribute to the health, prosperity and happiness of all those around us, at the same time contributing to our own. For it so **true that cheerfulness is a priceless virtue.**

—Evalena Sills.

### FOLLOW ME

And Jesus, walking by the sea of Galilee, saw two men, Simon called Peter, and Andrew his brother—casting a net into the sea, for they were fishermen. And Jesus said unto them, "Follow me, and I will make you fishers of men." Matt. 4:19.

We are floating on a river of life—yet dying by the millions of sickness. Why? Because we don't know enough to repent and have true faith. The greatest teacher the world has ever known came to a people steeped in poverty and ignorance and disease. And what did he teach them? He told them of a loving Father, possessing all life, all health and riches, who

would gladly give these to them in the exact proportion in which they believed in Him. They were not to doubt, they were not to fear. They were to ask, believing and as they believed so it would be unto them.

He brought this message of hope and good cheer to mankind—that every man and every woman is surrounded each moment with all life, health, and riches. That no matter how low he may have fallen, no matter how near to his or her last gasp he may be, he has only to repent and have true faith.

God is to each of us exactly what we believe Him to be—a stern Judge, a blind fate, and impersonal principle, or a loving Father.

It's up to each of us to choose which we shall have. But whichever we choose, that is what He will be to us.

Of course, God Himself doesn't change. It is that He has given us free will to avail ourselves of as much or as little of Him as we wish. When we experience sickness of other evil, it is not He that gives it to us. We have turned our back on Him.

He has all of life, He has all of health, all of the riches, and in proportion as we believe in Him and His willingness to share these good gifts with us, in that exact proportion shall we receive. "As your faith is, so shall it be unto you."

Jesus of Galilee also saw two more men, James and John, in a ship with their father, mending their nets, and Jesus **called** to them, and they **immediately followed Him.**

And another of His disciples said unto Him, "Lord, suffer me first to go and bury my father." But Jesus said unto him, "Follow me, and let the dead bury the dead." Matt. 8:21, 22.

And as Jesus passed by, he saw a man named Matthew, sitting at the receipt of custom—and He said unto him, "Follow me."

And Jesus said, "Lo I am with you always, even unto the end of the world." If we follow His word; His truth, then we will be free.

In those days came John the Baptist, preaching in the wilderness of Judea, and saying, "Repent ye, for the kingdom of heaven is at hand." Esaias the prophet said of John, "He is like the voice of one crying in the wilderness."

The statement of John the Baptist was very true when he cried out to non-believers, "Oh, ye generation of vipers."

The statement is still true today as then, we go to church one day a week and pray, some only to show that they go, not giving much heed to the **real** truth.

One day a week is not enough to worship, it must be in your heart at all times, lest He come and find you wanting.

Jesus said, "Ye are the light of the world," and we are if we give of ourselves with all faith and truth. With all the evil things going on in the world today, we are our brother's keeper. We are the people who are

more or less to some extent responsible for the conditions that exist.

If we ask it will be given, seek and ye shall find, open your heart and believe, repent and be baptized. Let us not be the generation of vipers, but let our light shine so all the world may see it, then we shall be the light of the world. "Follow me." Jesus said. "Follow me."

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"There is no such thing as a "self-made" man. We are made up of thousands of others. Every one who has ever done a kind deed for us, or spoken one word of encouragement to us, has entered into the make-up of our character and of our thoughts, as well as our success."

—George Matthew Adams.

"The more you learn what to do with yourself, and the more you do for others, the more you will learn to enjoy the abundant life."

—Wm. J. H. Boetcker.

"He who governed the world before I was born shall take care of it likewise when I am dead. My part is to improve the present moment."

—John Wesley.

"Keep your face to the sunshine and you cannot see the shadow."

—Helen Keller.

**YOUR BIT**

From a tale that dates back thousands of years we find the following: "A triumphant feast was scheduled in a village, and to insure adequate liquid refreshments, each villager agreed to pour one bottle of his best wine into a great cask. "If I fill my bottle with water," reasoned one, "the dilution will be so slight, who will notice?" But when the feast commenced, and the cask was tapped, nothing but water poured forth. Everybody in the village had figured alike: "My bit will not be missed!"

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