

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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Our Happiest Day

We can do anything for one day. So just for today let us be unafraid of life, unafraid of death, which is the shadow of life; unafraid to be happy, to enjoy the beautiful, to believe the best. Just for today let us live one day only, forgetting yesterday and tomorrow, and not trying to solve the whole problem of life at once.

Lincoln said that a man is just as happy as he makes up his mind to be. We can adjust ourselves to what is—our family, our business, our opportunities. To try to make the world over to suit us is a larger order. If we cannot have what we like, we can like what we have.

So, just for today, let us be agreeable, responsive, cheerful, charitable; be our best, dress our best, walk softly, praise people for what they do, not criticize them for what they cannot do. And if we find fault, let us forgive it—and forget.

Joseph F. Newton.

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EDITORIAL

Balance In Education

Today's modern civilization has created a need for specialization in all classifications of employment. A person must prepare himself to meet the challenges of the "unknown world" of self-preservation or face the possibility of failure.

This preparation must be well balanced. A doctor studying medicine and overlooking the fine arts would be neglecting the need for those things which add color and appreciation to life. A music teacher overlooking science and the tangible aspects of life in his study of musical theory would be neglecting the practical spheres of human livelihood.

This practical balance of education must be tempered with a study of the unseen spiritual world. A famous teacher said, "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh." (Luke 6:45). A person thinks about the things he sees, reads and studies, therefore this study of God and His requirements is necessary to satisfy the search for happiness which is prevalent in all mankind.

There are two primary conditions which will govern whether or not you will obtain the ultimate goal of an ideal education: environment and personal ambition.

Environment is tangible; it is the aggregate of all external conditions and influences affecting human life and behavior. Environment can be changed. Weather can be destructive or conducive to prosperity which will affect human livelihood. Parental discipline and

self-discipline will determine human behavior. With everything else being equal, environmental conditions will determine the consummation of our education.

However, something more important than environment is our personal ambition. The reason is obvious; we can overcome environment which is not conducive to our ambitions. This ambition is our goal in life. What do we want to achieve for ourselves. What do we want to achieve for others? Is it money, position, popularity or to make the world a better place in which to live?

Whatever our goal is, we must prepare ourselves first. This preparation entails the acquiring of a liberal education in the fields of science, art and religion. The omission of one of these will leave our educational picture incomplete.

J. A. H.

Our Heritage

Because September heralds the starting of the new school year, it brings to my mind the many youth of our church and our nation who are preparing themselves to become responsible adults. They are our nation's greatest heritage. With so much energy, vitality, curiosity and enthusiasm I love to be around them. Because they are our greatest heritage, and do have so much curiosity, energy and enthusiasm, and are preparing themselves to be responsible adults, our young people have special problems.

Perhaps you too have heard the old saying about increasing our membership, "If you can't convert them, raise them." This used to amuse me and I thought it possible, but now I have been made to realize the necessity of converting the ones we are raising!—So many lovely young people, but how many of them stay in the church?

All my life I've heard another old saying—usually as a group of young people were about to leave for an evening of social activity, and that was, "Have fun and be good." Some used to wonder if it was possible to do both. I was blessed by having very wise parents who were able to show us how it was possible to have fun **and** be good. I am fortunate this year to be the mother of four active teen-agers (with the potential of three more), and I would like to be able to help my children and their friends also, discover how this can be possible.

In John 10:10, Christ said, ". . . I am come that they might have life, and that they might have it more abundantly." Christ meant for us to be a happy people and to enjoy the many wonderful, exciting and beautiful things and places which He created for mankind. He did not intend for religion to be unpleasant, sad or boring. To live a good life can be more exciting and challenging than following the crowd into the broad and easy way.

Man is a "sociable" being and needs to have the

association of his own kind. Our youth need to meet each other in friendly association and to learn to know each other better and to spend some of this abundant energy in supervised, wholesome activities, as well as to meet in their study classes and worship services to learn more fully the Gospel of Christ and become truly converted to the truthfulness of His Gospel.

So I'd like to urge our leaders in the Church of Christ to help our youth discover that they can have fun and be good too, to help them spend some of their energy in wholesome activities with one another, to see and accept the challenge of living a good life and at the same time help them in their classes and various services to become truly converted to Christ's Gospel—then perhaps as they become adults they will still be active members of the Church and rear their children in the Gospel also. This should be our goal, and let us pray the Lord will help us in this endeavor, for without His help, we are nothing.

V. J. W.

MISSOURI REUNION REPORT

Our church reunion in Missouri was held in the Preston area on the Rhondal Shaw farm. It lasted for three days, beginning Friday, July 30.

The meeting tent was pleasantly situated in front of the vacant farm home, which was used in the preparation and serving of meals, as well as housing for a few.

Enough trees were there to provide some shade for meetings and for other tents used for sleeping quarters.

Weather conditions were most favorable, especially in consideration of the usually prevalent heat and humidity this time of year. The nights were quite cool, if not actually cold, and the days only moderately warm.

With such a setting and the air of expectancy so evident in the countenances of those who came, the way was favorably prepared that God might meet with us by the sweet influence of the Holy Spirit.

Each day of the reunion was started with a prayer meeting, which put those present in such a frame of mind to receive the services that followed. The prayer meetings afforded an opportunity for the people to bear their testimonies of God's goodness and to lift their hearts and voices in prayer, praising His name. There was a good spirit present in the sacrament service on Sunday, and there were many there to enjoy that spirit.

Elder Oren Caviness was the first speaker. He spoke of the Gospel and how it was the light in the lives of men. Our lives were compared to stones that were illuminated under fluorescent light. The fluorescent light being the Gospel, and the stones being our lives.

Apostle D. W. Housknecht spoke for the Saturday afternoon service. The theme was, "Are you ready

to meet God?" He spoke of how important it is to prepare ourselves to meet God, and he stressed fasting and praying.

Saturday evening Apostle C. L. Wheaton covered some personal experiences and touched on several fundamental principles of the Gospel.

Apostle T. J. Jordan was the speaker at the Sunday afternoon preaching service. He admonished us of the necessity of obedience to the commandments that God has given us. He also spoke of latter day revelations, and how important it is for us to strive to serve and please Him now.

Elder Don McIndoo was the last speaker of the reunion Sunday evening. He told us that there was a strong need for all of us to declare to the whole world that we are on Christ's side. He gave us a general idea of how many in this world don't even know about Christ, so there is a lot of work for all of us to do.

Sunday afternoon baptisms were held for Jane Ann Remmer, Ernest Keeney, Truman Medders, and Johnny Medders. The confirmations were held before the preaching services Sunday evening. It was a great pleasure for all those present at the reunion to see these people baptized, but it made the families of these four people especially glad.

On behalf of the young people, I would like to thank Bro. and Sr. Richard Wheaton for organizing our social activities. All the young people who wished stayed at the Co-op, and had breakfast together each morning. A campfire was planned each evening after services where stories were told and many songs were sung. A swimming outing was also enjoyed by the young people and all others who wished to join at nearby Pomme de Terre Lake. But most of all, we enjoyed each other's companionship, and it was even more enjoyable knowing that we had one strong bond between us all, and that is the Gospel of Jesus Christ.

Darl Sheldon, Reporter

Education does not mean teaching people what they do not know. It means teaching them to behave as they do not behave. It is not teaching the youth the shapes of letters and the tricks of numbers, and then leaving them to turn their arithmetic to roguery, and their literature to lust. It means, on the contrary, training them into the perfect exercise and kingly continuance of their bodies and souls. It is a painful, continual, and difficult work to be done by kindness, by watching, by warning, by precept, and by praise, but above all—by example.—John Ruskin.

Education today, more than ever before, must see clearly the dual objectives: Educating for living and educating for making a living.—James Mason Wood.

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.

His Proposal for Life

A. L. Voorhies

The text in Luke 10:25-28 reads:

"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."

These familiar words are in answer to an ancient query about the Lord's demands. Through the ages people have asked what they needed to do. That is, what God really requires of men. We find this in the early Bible stories; we find it in history. If we look at other world religions, we will find the same thing—this yearning and longing of people to know what God expects of man. In primitive religion there was this yearning on the part of people to know what God wanted. Would they have responded if they knew? With all this in mind we often feel like asking: Why doesn't God just give us His directions? Why doesn't He give us a program, a blueprint?

It isn't quite as simple as that because men have to struggle up the hill of inquiry to try to find the way—here a little, there a little, line upon line, precept upon precept—if we are to find His will for our lives. Some early attempts included some very crude procedures. People thought that in order to find the will of God they would have to appease his anger; there were many sacrifices, wave offerings and burnt offerings. The book of Leviticus is filled with the details of such procedures. A little later, the sharing of goods and the giving of tithes or a part of one's possessions became the standard course of action. Men brought their first fruits. Sometimes they would bring imperfect offering. Often we read of the rejection of the imperfect—only the perfect was acceptable. Whether it was a pair of turtle doves or a bullock, or a goat, it must be perfect. In ancient sacrifices it was the perfection of the offering that mattered most.

Next came the feeling that keeping the law was most important. A whole section of the Old Testament is devoted to the commandments. Many of us suppose there are just the Ten Commandments as enumerated in the book of Exodus. But there is a repetition of these with many more additions in the book of Deuteronomy.

In the time of Christ the rabbis had multiplied these commandments so there was one "Thou shalt not" for every day in the year, 365 of them, and there were 248 "Thou shalt's". That makes a total of 613 commandments. A good Jew who knew the rabbi's teachings would struggle to know all these commandments. There are people today who think the church is harsh, that it has impossible requirements. They want the church to express itself in more liberal terms, to their liking and let a few worldly things into the church which they like to do. But when we think of the ancient times or the time of Christ and how much effort was made to find out how they could appease God, what the church asks today is definitely minor compared to 613 commandments.

The Pharisees were busy with this attempt to find out what they should or should not do. It became very involved. They could build fires, but not on the Sabbath day. They could not even lift an ox or a calf out of the ditch if it fell in.

Christ had to cut across all that when His disciples gathered corn as they went on the Sabbath day. They were criticized because that was work not permitted on the Sabbath. Jesus said to them, "The son of man is Lord even of the Sabbath day."

There is growth and development from the earliest conception of an angry God, who had to be appeased, until we come to the New Testament where Christ said, "Thou shalt love the Lord thy God". There has been a vast change.

There are people who think that there is no progress in religion. They feel it has remained the same whether a thousand years before Christ, or during the time of Christ, or today. Religion and the interpretations of it develop and grow. It should. We ought to make progress. There should be a better understanding of it. Men have been struggling for ages to find out what the will of God is. Much of this effort has been unnecessary. We do not have to understand all the rules and regulations; we don't have to know all about the Bible. We don't have to have a blueprint of it all. But start somewhere, let us say, by asking, is there a difference between right and wrong? If we can see any difference, get on the right side. That should lead us to believe in something more and to follow that light. Step by step we will be able to know God's will for our life. But do not try to solve all the mysteries first. Babies should have milk before they try to eat meat. If we are forced to memorize 613 "Thou shalt not's" and "Thou shalt's", we are going to get into a lot of difficulty.

Christ seemed to go to the center of this problem when the lawyer stood up to tempt Him and said, "What shall I do?" He 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." "This do," said Jesus, "and thou shalt live." That was His proposal for life.

Out of all the maze and confusion and the angled circumstances of the multitude of "thou shalt nots" and "thou shalt", Christ makes this clear statement, "Love God and your neighbour, do that you shall live." Some have made the faith more difficult than Christ made it by adding a little and taking away a little to suit their needs. Christ made it clear that the demands are not involved or complex. The Scribes and Pharisees had made religion into an elaborate thing, but Jesus said, "Love God and your neighbour." Isn't that a more simple way?

That does not mean that God makes no demands. He does require much. It makes us pause a bit when He said, "you shall love your neighbor as yourself". Should we love ourselves? Is not this a dangerous suggestion? We are supposed to love ourselves, of course we don't need to overdo it. I think what Christ meant was that there is a sense in which concern for ourselves is the same kind of concern we ought to have for our neighbor. We cannot have the same "quality" of affection which we have for our mother, our wife, or our husband. There may be a difference in the quality or degree of affection. We love ourselves not for our qualities or worth that we may have. But we love ourselves for our sake. Each of us is a person, never hate yourself. There are some people that need to say, "What kind of a self am I?" Then let the searchlight shine deep in our souls.

Jesus said to the lawyer, "Love God and your neighbour, do that and you shall live." Wasn't he all ready living? I suppose he was, he was breathing, talking, and asking questions of Christ. He was alive in one sense, Jesus saw he wasn't really living and wanted him to have a new life. A higher level of life than he had. Some always live at a low level and never inquire, "What shall I do?" If we inquire, Jesus' proposal will be the same as He gave the lawyer.

There isn't anything that compares to this love of God for mankind and the love of mankind for God. Sometimes it comes to you in a silent way. Nature reveals it. Haven't you ever felt it? Didn't you ever sense it in the Springtime when nature is just coming into her own? It is almost as if God was singing His love song to the earth. Can't you feel it when you see an act of heroism, or great devotion, or sacrifice of God in His people?

That is the way God does. He loves and then we love. Our love is weak compared to His, but the love of God for mankind and the love of mankind for God sets up the commerce between heaven and earth. If we don't know whether God loves us let us try this:

ask Him for forgiveness. That is the wonder of the Holy Communion.

Love the Lord thy God with all your heart and love your neighbor as yourself. Do this said Jesus and you shall live. That is His proposal for life. It is a wonderful proposal and deserves our glad acceptance.

"Church"

By Ollie Derry DeLong

The derivation of the word Church is uncertain. It is generally said to be derived from the Greek word Kuriakon, "belonging to the Lord." The Greek word for Church, originally meant an assembly called out by the magistrates, or by legitimate authority. This is the classical sense of the word. But, it throws no light on the nature of the institution so designated in the New Testament. For to the writers of the New Testament the word had now lost its primary significance, and was used generally for any meeting (Acts 19:32). Some, therefore cried one thing and some another; for the assembly was confused; and the more part knew not therefore wherefore they were come together.

More particularly, it denoted the religious assemblies of the Jews. The word assembly was adopted and applied by the writers of the New Testament to the Christian congregation. The chief difference between the words "Ecclesia" and "Church", would probably consist in this, that "Ecclesia" primarily signified the Christian body while the first signification of "Church" was the place of assembly, which imparted its name to the body of worshippers.

The Church as described in the Gospels—

The word occurs only twice. Each time in St. Matthew: Matt. 16:18, "On this rock I will build my Church;" Matt. 18:17, "Tell it to the Church." Paul speaks of the Church in I Cor. 12:28, "And God has set some in the Church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues." Eph. 4:11-12, "And he gave some, apostles; and some prophets; and some evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Eph. 4:14, "That we henceforth be no more children tossed to and fro, and carried about with every wind and doctrine, by the sleight of men, and cunning craftiness, where by they lie in wait to deceive." The following is taken from *Marvelous Work and Wonder*.

The presence of these men within the Church gave assurance of protection against the ever assailing cure of heresy, this was one of the purposes of their appointment. The crown of twelve stars encircling the head of the sun-clad woman of Revelation was none other than the quorum of twelve apostles, whom Christ first selected and placed at the head of the Church. Thus was the Church constructed in the New Testament times, and as such was a power in the land whose influence was sensed by all nations of the world. To

question the divine purpose in the continuance of this apostolic quorum, is preposterous, unless it can be shown that a mistake was made in their appointment. As an elementary part of the organization itself, their continuance was decreed with the setting up of that Church of which they were a conspicuous and essential part. And so it is written, they were intended to remain "till we all come in the unity of faith, and the knowledge of the Son of God, unto a perfect man unto the measure of the stature of the fullness of Christ." (Eph. 4:13).

We are told that "Apostles and prophets have ceased," but who made them cease? God did not, at least we have no account of it. The fact that numbers were called to the Apostolic office to succeed the original twelve would suggest the purpose of the Lord to continue the quorum. The Bible speaks of at least twenty-two. (After Judas betrayed Christ, Matthias was chosen). In Smith's Bible Dictionary it states, "The centre of the second period of the Apostolic agency is Antioch, where a church soon was built up consisting of Jews and Gentiles; the central figure of this and subsequent period is Apostle Paul—the great Apostle of the Gentiles." (O.D.) If the discontinuance of the ruling officers of the apostles and prophets, has obtained, it must be that other and graver conditions simultaneously arose. Obliterate the office of the First Magistrate of England and away goes Kingship, signaling the passing of England or Britain from the institution of a Kingdom to that of some other government. Continue this work of "ceasing" a little further and abolish the offices held by Commons and the Lord's, and what is the result? Why no government at all! Disorder will ensue, anarchy will reign, and the battlements of Britain will become a prey to the foreign invader. The same situation applies to the true Church of Christ that Christ organized while on earth. So if we allow the discontinuance of apostles and prophets, we must for the selfsame reason proclaim the discontinuance of all other officers entering into the organic structures, that would mean no more evangelists, no more pastors, no more teachers, etc. Thus, the whole ministerial organization would go, and who would be left to shepherd the sheep?

It must not be forgotten that the same Scripture which records the appointment of an evangelist or a pastor records, also, the appointment of apostles and prophets, consequently, if one goes, they all go; for they all came from the same Scripture which came from God. In your search, therefore, for the Kingdom of God, do not fail to look for that Church having within it living apostles and living prophets. (**Marvelous Work and a Wonder**).

After the betrayal of Christ, by Judas, they filled up the number of Twelve by the appointment of Matthias "to be a true witness" with the eleven; thus we see there must remain twelve apostles if it remains Christ's Church. Thus the Spirit, who was then sent by the Son from the Father, and rested on each of the Disciples, combined them once more into a whole, com-

bined them as they had never before been combined, by an internal and spiritual bond of cohesion. They were a united force, they were all animated by God's Spirit. The Word of God was truly made manifest and many began to believe. "Then they that gladly received his word were baptized . . . and they continued steadfastly in the apostle's doctrine and fellowship and in breaking of bread, and in prayers." (Acts 2:41-42.) In communion they had a religious fellowship, also sharing an interchange of ideas.

In our search, for the Kingdom of God, we will not fail to look for that Church having within it living apostles and prophets. It has been, and is, from Genesis to Revelation, necessary that God's people are guided by Divine Revelation. It has been a legacy of the people of God, it remained in the family of the Church for four thousand years. The Lord revealed his will by personal or angel ministrations. He also spoke through prophets and the seers and also gave visions and spiritual dreams to others. They were called a peculiar people.

Marvelous Work and a Wonder expresses the "Holy Spirit as a Revealing Power." The Holy Spirit, as the great intelligent force that proceeds from the Father and the Son, must, if it is to do anything, reveal, for intelligence can only unfold itself in revelation. Its power is portrayed in the Epistle of Paul:

But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of Spirits; to another divers kinds of tongues; to another the interpretation of tongues.

I Corinthians 12:7-10.

We have only to inform ourselves of what the Master, himself, has said concerning the Holy Spirit and we shall be assured of its revealing power. Howbeit when He, the Spirit of Truth is come, He will guide you in all truth; for he shall not speak of Himself, but whatsoever he shall hear, that shall he speak; and he will show you things to come. John 16:13.

It was never intended that the future should be sealed to the children of the Church (Christ's Church). "Ask and ye shall receive," said Christ; and, "If any of you lack wisdom let him ask of God," enjoined James, "and it shall be given him." (Matt. 7:7; James 1:5). (If you ask in all sincerity. O.D.) God has said, "Heaven and earth shall pass away, but my word shall not pass away." And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants (ministry) and on my handmaidens I will pour out in those days, (last days) of My Spirit; and they shall prophesy. (Acts 2:17-18).

These gifts were not bestowed on the ministry alone. Do any of you consider the Church you belong to is the Kingdom of God? In order to have a Kingdom there must be a King, so God sent His only begotten Son into the world to establish such a Kingdom here upon earth. In that Kingdom there must be certain laws; first a King; secondarily, commissioned officers duly qualified to execute his ordinances and laws; thirdly, a code of laws by which the subjects are governed; fourthly, subjects who are governed. Where these exist in their proper order and regular authority, there is a Kingdom, but where either of these ceases to exist, there is a disorganization of the Kingdom until reorganized after the same manner as before. In this respect, the Kingdom of God is like all other Kingdoms; whenever we find officers duly commissioned and qualified by the Lord Jesus, together with His ordinances and laws existing in purity, unmixed with any precepts or commandments of men, there the Kingdom of God exists, and there His power is manifest and His Blessings are enjoyed as in days of old. God said, "I am God, I change not". Do you belong to the Church recognized as the Kingdom of God? Christ's Church is recognized by the one way in which they were distinguished in former days. The last legacy of our Lord to His Church we find in Mark 16:15-18:

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.

Remember the words, "and these signs shall follow them that believe." We will know who are the true believers by the "signs" attending their ministrations. Many say these "signs" are not for our day; if that be true, then salvation **is not** for our day. For remember the words, "He that **believeth** and is baptized shall be saved." Baptism alone isn't sufficient, for in the same legacy it is necessary to believe the rest of what He said to His disciples. In Acts 20:28-30 Christ warns them:

Take heed therefore unto yourselves . . . for I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

Up until Christ started His work there was no organized Church. God had a people who served Him, and to whom He revealed His will from time to time, and also revealed to them the coming of a Saviour, but

they looked forward to the time when God's Kingdom would be organized. As we said before, the word Church originally meant an assembly called out by the magistrates or by legitimate authority (taken from Smith Dictionary). Prophet Daniel was one of God's servants who was truly blessed with revelation from God. He speaks of the Great Image and of the various beasts which reveal the story of Rome and its power. Its dominion spread until it comprised all the countries about the Mediterrean. In this great Empire was gathered up the sum total that remained of the religious laws, customs, etc. Imperial Rome was established by 31 B. C. and came to its end between 476 and 622 A. D. A revival came with the rise of the Papacy. **Marvelous Work and a Wonder** says Rome dominates the world from B. C. 168 until the dismemberment of the Empire. 1808 A. D., Rome annexed to the Kingdom of Italy. In 1814 it restored unto the imperial rule of the Pope, who holds it as **his** "Kingdom" till 1848; in 1870 it become part of the Kingdom of the United Italy. No other city in the world, except Rome, has been given so much attention. Rome's Papal domination of the religious activities of all nations enabled her to use imperial power. Paul says, "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." What day was Paul referring to? "The second coming of Christ?"—

By declination of the true spirit of Christianity it gradually fell away until the spirit of Anti-Christ, through the influence of false teachers, under the Christian name, gained the ascendancy and began his dark and deplorable reign ("Papal powers") which continued for the space of 1,260 years. During this long and gloomy period darkness covered the earth, and darkness fell upon the people so there was not found upon the earth a Church which stood in the true order and power of the primitive Church of Christ. There were many powerful witnesses of the truth during this period of time, yet, because of the tyrannical dominion assumed over the consciences of men, these witnesses were not permitted to teach the true order of the Church of Christ . . . Thus, the power of the holy people (Christ's Church O. D.) was scattered.

The prophets tell us it would be restored, but none of the Churches, while they claimed to be Christ's Church, the light of truth has been obscured and lost. Practically all of the churches during Medieval times and our time, when examined in the light of the Scriptures, are found not only to contradict each other, but are wholly at variance with the very fundamental principles of the Church of Christ. They are unlike it in organization, doctrine, or spiritual token. (M. W. and A Wonder).

Has Christ's Church been restored? Is it your Church? Read the Scriptures and see if you are, by your actions, proving you are living according to Christ's teachings. By their fruits (Christ's Church) ye shall know them. Revelation 16:15 says:

Blessed is he that watches; and keepeth his garments, lest he walk naked, and they see his shame.

Is your Church the Kingdom of God? If so, let us see what Jesus said to the Pharisees: "Every kingdom divided against itself is brought to desolation." After more than one hundred years of work of the churches, the religious, social, and economic welfare of the people are going down. (Literary Digest 1920). The churches have failed, and are failing to bring back the merits of divine truth.

Christ organized His Church, or Kingdom while on earth. He gave a rule to follow to continue on down to our time, which meant a perpetuation of those rare gifts and blessings amongst His people. When these fail, the Church begins to forfeit its right to the name, Church of Christ. If the Churches today are to make any impression on their claims of being Christ's Church, they will have to preach His teachings and follow them. John 12:46, 48 says:

I come a light into the world, that whosoever believeth on me should not abide in darkness. . . . He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall I judge him in the last day.

II Timothy 4:3-4 relates:

For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables.

Who of the many churches is built upon the foundation Christ built? Are the Presbyterians, Christian, Catholic, Methodist, Lutheran, Baptist, etc. (examine them) and your own? Are the qualifications in order? God has said: "Seek and Ye shall find." The organic structure of the Kingdom of God is described in I Cor. 12:28.

And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues.

In Mark 16:17-18, Christ told His servants what they would be able to do, if, they were truly His disciples:

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.

Who among all the churches can truly say they are qualified to answer, "I am the Church; my Church is the true pattern of the Kingdom of GOD?"

In Christ's Church, you will find they agreed, they were in harmony. They believed in ONE baptism, by immersion—implying on the part of the recipient repentance and faith; the laying on of hands; the Lord's supper; etc. Every requisite for church membership is enumerated in Christ's Church; not only for the apostolic days, but for future ages. Paul tells us what it is that constitutes the Unity of the Church: unity of headship, one Lord, unity of belief, one faith, unity of sacraments, one baptism, one hope of your calling, unity of love, unity of the Spirit in the bond of peace, unity of organization, one body. (Eph. 4:3-6).

In Paul's writings we learn that the Church members were united by having the same faith, hope, and animating Spirit of Love, and the same Spiritual invisible Head (Christ) and there are other officers added to the church, Deacons, Evangelists, Bishops, Elders, Priests—because the numbers of converts grew so numerous that the Apostles were unable to carry on the work alone.

Now again I suggest you search for the Church that is patterned after the Church, Christ organized, for He told us He taught only the things that His father told him, and God said "I am God, and I change not", if that is true, God's teachings reach down to our day.

Isa. 40:8, but the WORD of our GOD shall stand forever.

THE POWER OF LOVE

Love is the only bow on life's dark cloud. It is the morning and the evening star. It shines upon the cradle of the babe, and sheds its radiance upon the silent tomb. It is the mother of art; the inspirer of poet, patriot, and philosopher. It is the air and light of every heart, the builder of every home, kindler of every fire on every hearth. It was the first to dream of immortality. It fills the world with music, for music is the voice of love.

THE CROSS

Harry Slocum Tordoff

The cross was never known until
Christ obeyed His Father's will;
And carried it to His destiny
Atop a hill, at Calvary.
Though some may feel, this infamous act
The cross defiled, and thus react,
To me, the cross is a symbol of
Our Saviour's sacred, updying love.
And I will always try to live
That, whatever to this life, I give,
It will do honor, to He who gave
His life on the cross, my life, to save.

A Personal Testimony

Follow Jesus To Heaven On A Golden Stairway!

Sister Marie Jones

I have a beautiful story to tell. One day I found myself in a glorious vision. I was walking down a new road, it was straight ahead for miles and miles, and was blessed with sunshine and a soft breeze on my face. There was golden wheat on my left and golden corn on my right, both as high as my head and as far as one could see—so pretty to see—swaying in a summer breeze. It was so peaceful, on this road from heaven.

Strolling along with a song in my heart, to my right, I saw something in the sky! Over I went to see, and before my eyes I did see. A golden stairway that was one mile long, truly a golden stairway—straight from heaven and down to earth. It was so beautiful to see. As I stood and gazed toward heaven, I thought, how wonderful, now I can walk to heaven on this golden stairway. I started up each golden step, walking in wonder and beauty, high up in the clouds. On the top of the stairway was a person dressed in white. Each step I took up, this person came one step down, till we almost met in the middle. My heart truly sang with each golden step, and tender tear drops fell down my face, for coming to meet me, in heavenly glory, my eyes did see Jesus! so beautiful in a white robe with arms wide open and a love so great!

Jesus' face ever so dear to see, He had radiant light brown hair, mixed with golden blond hair. Then Jesus put His loving arms around me, and my arm just reached out around Jesus. Oh! to touch Jesus' robe! It was so soft, so pure and holy. I'll never forget this heavenly moment with Jesus. Jesus then smiled, so dear to me, and turned me around on this golden stairway, and with His arm around me, Jesus walked with me on this golden stairway to heaven above!

Dear little ones, there's no greater joy till you walk with Jesus! And if you faithfully love, trust and follow Jesus, this beautiful story will come true for you also, to see in your dreams some night, or to see in a vision some day.

Now this vision I had while at work early in the morning. It was so beautiful to see all this; the golden stairway to heaven, and to see and meet dear Jesus, so loving and kind. One can never forget. So I sat at work and thought and prayed, "Dear God, O please let me see your dear face again, let me walk with you forever on this golden stairway to heaven, let me please see this vision again. I never want to forget it." And God granted me my wish and prayer. My vision came back true and clear, everything the same. I walked down the straight new road and saw the golden stairway to heaven. Now this was the second time that I stood before this golden stairway looking up toward heaven. But most of all, I was looking for dear Jesus. I knew Jesus was there, I had seen Him before,

and I walked with Jesus and touched His robe! But this time Jesus didn't meet me, and as I went up each golden step, my heart was broken and tear drops fell. I felt so very tired, so tired, it was so hard to walk alone without the Lord's help. I only got as high as eight or ten steps, praying each golden step, "Dear Jesus, please come and meet me, please help me up these golden steps to heaven." But I had to walk alone, my heart breaking more each step and tear drops falling down my face. I could not give up, I had to keep going, because this was the way, the Lord came and showed me the way, it was for me to follow Jesus to heaven, to love and trust God. I knew at the end, one day I would see my dear Lord again.

Dear little ones, be of good courage, even if you can't see the things I have seen. Always love and trust God, because God will help you, each golden step to heaven.

I believed with all my heart that I would see Jesus again, and nineteen years later I did. I saw Jesus walking in my back yard, and I saw Jesus in our little church, walking in all His glory down the aisle, stopping to touch a little child.

May God bless you also to see these wonders.

Best Things

- The Best Law—The Golden Rule.
- The Best Education—self knowledge.
- The Best Philosophy—a contented mind.
- The Best War—to war against one's weaknesses.
- The Best Theology—a pure and beneficent life.
- The Best Medicine—cheerfulness and temperance.
- The Best Music—the laughter of an innocent child.
- The Best Science—extracting sunshine from a cloudy day.
- The Best Artist—painting a smile upon the brow of childhood.
- The Best Journalism—printing the true and beautiful on memory's tablet.
- The Best Biography—that life which writes charity in large letters.
- The Best Mathematics—that which doubles the most joys and divides the most sorrows.
- The Best Navigation—steering clear of the lacerating rocks of personal contention.
- The Best Diplomacy—effecting a treaty of peace with one's own conscience.
- The Engineering—Building a bridge of faith over the river of death.

International Religious News Service

Fasting and Prayer

Apostle D. W. Housknecht

There is a very serious thought that we would like to present. It is not one that you are not somewhat familiar with, and if you receive it by the inspiration that God gives to determine that which is His will, we all may benefit by it and those who are still seeking the right way may find it in this added light and understanding of the Gospel of Jesus Christ. It is our hope that this message when it is brought in its fullness will help to broaden your understanding as to your duty before God and enable you to always find Him when you need Him.

We cite certain Scriptures to you to begin this message and we shall endeavor to put them together and comment on the importance of a closer pursuance of using them to guide you in the remainder of your days on earth. In Luke 5:27-34, we are told of the Lord curing the leper (a miraculous healing), and a draught of fishes has been witnessed by His disciples, and this quotation tells of another astounding thing, the Master humbled Himself as a lesson before His people.

We cite further; Moroni, 6th chapter thus, "Now I speak concerning baptism. (This is one of the most sacred ordinances of the church. It is one of the beginning ordinances after an expression of faith. It is an important principle, and we stress the importance and note further that there are two more points or principles of equal importance and are connected together by Moroni because each are to be remembered and used through our time of Christian endeavor. D.W.H.). Behold, elders, priests, and teachers were baptised; and they were not baptized, save they brought forth fruit meet that they were worthy of it; neither did they receive any unto baptism, save they came forth with a broken heart and contrite spirit, and witnessed unto the church that they truly repented of all their sins. And none were received unto baptism, save they took upon them the name of Christ, having a determination to serve him to the end . . . And the church did meet together oft, to fast and to pray, and to speak one with another concerning the welfare of their souls: and they did meet together oft to partake of the bread and wine, in remembrance of the Lord Jesus."

Here are three very great ordinances important to us all the days of our life, recognizing that through faith we are able to abide in Him, and remembering our baptism and the covenant we made before God at that event and the partaking again and again of the body and blood of Christ and again and again approaching God in **fasting and prayer**, that we might remember Him **continually**. Remember that Jesus said, "If ye continue in my word, then are ye my disciples indeed." When was the last time you fasted, either of your own volition or at the request of your pastors and ministers?

Now we ask you to turn to Exodus 34:27-28. This

is the time that the Lord spoke to Moses that he might go to the sacred mountain and there receive of God, commandments. "And the Lord said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel. (Remember, we have been adopted into Israel D.W.H.) And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water." We draw your attention to this point of this story, that Moses through the command of the Holy Spirit, in order to stand in the presence of God and to receive that power that he would find necessary to use to stand before his people and guide them, and endure hardship, receive inspiration from God from time to time and His admonitions and directives that he might give them to his people, it was necessary that he humble himself in fasting from all things that would hinder his ability to be in contact with God and to righteously lead his people.

We refer now to Elijah and the story about him in I Kings 19:1-8. Elijah had challenged the priests of Baal, had defeated them, had driven them down to the ground and it made Jezebel very angry at him and she declared she would have his life in like manner as he had dealt with the priests of Baal. Elijah fled into Beersheba of Judah where he left his servant and then fled into the wilderness where he prayed for God to take his life because he had acted as he did in running away. But an angel appeared before him and prepared him food and told him to eat for he had a great journey to make into Mount Horeb where he would meet God and likewise be given great tasks to perform. Then Elijah fasted forty days and nights to prepare himself spiritually for the ordeal.

Now we turn to a story about the greatest of all, the Christ, the Son of God, and we refer you to Matthew, 4th chapter. Remember Christ has just come from being baptized by John and has fulfilled the will of God and is about to enter into a period of fasting and prayer for forty days and nights, there to be tested and tempted by Satan. Christ withstood all that Satan offered and He came down from the mount and met each ordeal victoriously ending with the final ordeal of death on the cross. Here one might ask: Could not Jesus have accomplished this without having to fast and pray? We must remember that each act of His life was an **example** of what we may very well have to meet to some degree before we ourselves are successful in Christian endeavor. Jesus knew of the things that He would have to meet, how He would be rejected and despised, reviled against, how He would stand against those who would make God's house a den of thieves, how He would have to isolate Himself in the garden and groan in agony while making the decision that God's will be done and not His own, and how His example would affect the lives of millions of people yet unborn. This strength came to Him and to those great men before Him, otherwise this story of hope of eternal life with God and Christ could never have been told.

Do we not realize that a day is shortly to come when we will be put to a test of faith? Are we able to say that our understanding is complete regarding our strength to endure similar experience before us? We have not yet proven our faith before God that we can say, "I shall not fail, I shall not deny Him."

Therefore, spiritual direction moves us to write of this particular shortcoming among God's people today (including the ministry) wherein we have **left off** our fastings, not reasoning spiritually or discerning the Lords' coming soon, so very soon. Fasting and prayer is not a means of seeking God just two or three times in a lifetime under extreme pressure or extraordinary circumstances, and because it has been considered as such (if considered at all) we have many sickly among us and the "many spirits that are abroad in the world" have driven many into strange doctrines and we have become unfamiliar with the workings of God's Spirit. We hope therefore that all who receive this message will ponder it deeply, for it holds out a great lively hope of salvation for those who believe and practice it. For such as continue to take it lightly, we fear they will become lost in the maelstrom and chaos of world strife.

If our forefathers found it necessary to fast from the worldly-seasoned things and be thus humbled by soul affliction; who are we that we have no such need? Are we better than Christ, Elijah, Moses, Paul and others whose strength came through fasting and humble submission of spirit before God?

Let us cite to you a prophesy foretelling of a time and condition that shall shortly be in evidence, yes, sooner than one might think it to be, and we refer to Revelations 13:11-18.

Herein is described the former and latter power of Rome and we are concerned with the latter power (present day—or soon) which will have such power that it will control rights to buy or sell food and clothing and in order for us to purchase or sell for our sustenance and well-being that we be neither hungry or unclothed, we will be required to confess and bow down to this power and receive a mark in our forehead or our hands—or go without and possibly die for the want of food. This is the mark of the beast, evidenced even now in the Catholic day of observance (Ash Wednesday). Sufficient to say, it will be a trying ordeal for the faithful believers in deliverance through Christ.

Preparation is the watchword and fasting and prayer **today** (not waiting till the last moment) should be the uppermost thought in our hearts and minds. We fear for those who scoff at such an admonition.

When Saul (Paul) was struck down and made blind by the power of God and sensing the source of this power said, "Who art thou Lord?" The answer given made Saul humble before God and he went without food and drink for three days that he might understand God when and if He should reveal His will.

These instances of great men using the medium of fasting and prayer to reach unto God should be evidenced to us that it was a **sure** means of receiving the revelation of God and we shall now bring evidence that it was taught as a principle of Christian worship by Jesus during His ministry and likewise Paul, and others.

By Christ—Matthew 6:16-18, Luke 5:35, III Nephi 5:108-109.

By Paul—I Cor. 7:3-5, II Cor. 6:1-10.

By Amaleki (Book of Mormon)—Omni 1:46-47.

By Alma—(Book of Mormon)—Alma 4:6, Alma 12:4-5.

It is wisdom that we point out further, the **purpose of fasting**; and we give example by pointing to the reasons that others have had in the past and compare them with ourselves by asking, "Is it any different now, have we any less reason to fast?" For example **Ezra**, a priest of God's house and scribe was a man chosen of the king Artaxerxes to lead a people through the ranks of the enemy who opposed the rebuilding of the Temple, and Ezra called a fast, "that we might afflict ourselves before God, **to seek of him a right way for us—**"

Jehoshaphat: II Chron. 20:2-18. "Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on the side of Syria; . . . And Jehoshaphat feared, and set himself to seek the Lord, and proclaimed a fast throughout all Judah . . . If when evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence . . . and cry unto thee in our affliction, then wilt thou hear and help", . . . **for protection.**

Joel: Joel 1:14-20; 2:15-17. "Is not the meat cut off before our eyes, yea, joy and gladness from the house of God? . . . The beasts of the field cry also unto thee: for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness." "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly." . . . **to stand at the last day.**

Matt. 15:32. **A great multitude hungering for the word of God** fasted three days that they might hear Jesus speak words for the soul.

The Nephites: Alma 21:1-2. ". . . Were exceedingly rejoiced, because the Lord had again delivered them out of the hands of their enemies; therefore they gave thanks unto the Lord their God: yes, they did fast and pray much . . ."—this was **for past blessings.**

During the reign of the Judges in Zarahemla and in the regions of the Nephites about 40 years before the appearance of Christ on this continent, the church had been living in peace until about the 51st year of the reign of the judges when pride began to enter into some who professed to belong to the church and they began to persecute "many of their brethren." This evil caused

the "more humble of part of the people to suffer great persecutions, and to wade through much affliction; nevertheless, they did fast and pray oft, and did wax stronger and stronger in their humility, and firmer and firmer in the faith of Christ, until the filling their souls with joy and consolation, yea, even to the purifying and the sanctification of their hearts, which sanctification cometh because of their yielding their hearts unto God."—this time **to survive persecutions.** (Hel. 2:29-31).

Now that it is quite clear as to the need of fasting, a proper question might be: How to fast? Is it simply doing without food and drink?

After the authority of God was restored in 1829-30 and the Church of Christ was re-established by authority of God, commandments were given and instructions on how to abide by them. We find such a commandment given in August of 1831 to the new church, particularly regarding the sacraments or sacred ordinances. We have references to the Book of Commandments, page 111, chapter 60 and we quote: "And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer . . . and on this day thou shalt do none other thing only, **let thy food be prepared** with singleness of heart, that thy fasting may be perfect, . . . Verily this is fasting and prayer; or in other words, rejoicing and prayer." Here is evidence that food is partaken of, but with reservations. Paul likewise gave instructions to the people of the church at Corinth (I Cor. 11) when they came to the church to eat the Lord's Supper and as was the custom they came fasting but as you read the whole store he ends the subject by saying, "And if any man hunger, let him eat at home" . . . An experience is told of one who came to church meeting in fasting and prayer, thinking that doing without food was a necessary part of fasting (and it can be, depending on the physical condition of the individual) and his stomach being quite empty, rumbled and disturbed both himself and one sitting beside him, thus his **mind was distracted from the more spiritual aspect** of the meeting and was more upon the fact that his physical body needed food and thus the **purpose of fasting** was lost, which was, to **commune with God.** Thus a little food taken sparingly and with singleness of heart would have prevented a break between himself and God.

When we approach God **in the proper attitude of fasting**, the power of God is assured and He reveals Himself in such a way that one is not left in doubt and we lose thought of earthly needs; physical or material. We lose knowledge of all things that would prevent a clear channel through to God. We do not, on a day of fast, turn on the radio, or television, read the newspapers or laugh and make jokes for certainly that which is presented to us through these things are not of the divine nature of God and Christ. Certainly we cannot have our minds on world conditions such as that which the medium of television, radio or newspapers, impregnate our minds and hearts, and still have our hearts and minds open to the will of God.

The prophet Isaiah (Isa. 58) speaks of two kinds of fasting. One is a hypocritical fast (for show); the other, quite accepted and we quote in part, "Wherefore have we fasted, say they, and thou seest not? Wherefore have we **afflicted our souls**, and thou takest no knowledge?" The answer is given quite plainly, thus, "Behold, in the day of your fast **ye find pleasure**, and exact all your labors. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? A day for a man to afflict his soul. . . . Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that **ye break every yoke?**"

What is the result of such a fast? What promises does this affliction of the soul bring? The answer follows as we quote more of Isaiah 58. "Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee, the glory of the Lord shall be thy rereward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day; and the Lord shall guide thee continually, and satisfy thy soul in drought, and made fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall be of the shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in."

It would be well to read the last two verses as well which is the end of Isaiah 58.

The apostle Paul came to a crisis in his life and he met that crisis and defeated the old way of life (when he was known as Saul) through the medium of fasting and prayer and became the masterful leader that he was. These men whom we have cited as examples, who stood before God and knew of the ordeals that they must meet, knew the medium by which they could find God and they did not hesitate to use that medium of fasting and prayer.

All down through the ages of time, down to our very hour of need, we find that this was the pattern of great men. When we stand in the similitude of those men and use and exercise the right and privileges that God has given to us as a people, there will be no division; there will be no separation of the Scriptures by private interpretation. There will be no vows, "I will have nothing to do with this people, I will keep to myself and enjoy myself according to my interpretation of the Scriptures." No, there will be none of that. But we will gladly join together as God's children and seek each other's comfort. The pattern of our life will be such as will be an example to those who are out in

the world and to the peoples of the factions of this Church of Christ. Can you help but believe that as a result of that life and the sacrifices that we made of those things that are of the world and leave them from us, but what they will be attracted by that power that will be resident within us? Do we remember the promise that we made to God as we entered into His Kingdom, that we would follow Christ all the days of our life? **We better wake up!** We better realize the need of ourselves, so much so that we will get down on our knees before God and Christ and submit that we are in error, and that we need Him, that we need His council.

When was the last time you heard God speak? When was the last time you heard, "Verily, thus sayeth the Spirit?" Can we be forever satisfied with past glories of Spiritual manifestations? Many of our children have never witnessed the workings of the Spirit, to our shame. God has counceled and admonished us in the keeping of His former commandments and has said that **He will not speak further until we have remembered our former covenants and His commandments to obey.**

God has called for His people to return to the old ways and we quote Jeremiah 6:16. "Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." But the people He was speaking to said, "We shall not walk therein."

We, as a people, have expressed the same, perhaps not in so many words but by actions and we say the old adage is true, that, "action speaks louder than words."

So we hunger not and thirst not after righteousness and yet our soul is not satisfied.

"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." "Now therefore thus saith the Lord of hosts; consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink, ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes." These last quotations are from the prophets Isaiah and Haggai. These prophets were not speaking of material things but of the Spiritual.

When we awake to the realization that is not unlike the conditions we are living under; can we not see then the need to return to the old ways? a part of which is a more frequent approach to God through fasting and prayer.

Do we need to "find a right way?"

Do we need a "strong defense against evil men?"

Do we want "to stand at the last day?"

Do we "hunger for the word of God?"

Do we need "humility to remember past blessings?"

Do we desire "strength to survive persecutions?"

Please believe us when we say that these are ever-

present needs, and they should not be taken lightly for we cannot delay or put off the obtaining of a **spiritual strength that will endure** the conditions that lie ahead of us, some of which we now point out to you.

On August 31, 1957, a manifestation was directed to the church and a large part was directed to all people, meaning that the church is to deliver the warning, and we quote:

"Verily thus saith the Lord unto all people, especially to those of the household of faith: Behold, the gates that hold back the floods are lifting, therefore beware the tide at the breaking forth of the destroying waters, for verily they shall devastate all nations and bring down their pride and there shall be no barrier nor hand to stay the tide for lo, I move in judgment and my word shall not fail.

"As fires are kindled, beware of their flame, for surely they proclaim ruin and havoc and the walls and your structures are built to defy, shall crumble and the great and wise of the earth shall be appalled at the sight.

"Beware of the blasts of the tempests which brew, for their strength shall increase and the world will be astonished at the roaring and rushing wind and lo, there shall be woe in the wake thereof.

"Beware of the nesting plague as it springs forth to spread its wings to bring the fresh and nourishing food to mildew and none shall escape, neither shall high or low estate stand on land or sea. Great shall be the commotion, and panic will remain in its path, yea even the treasures shall be as dust in the hands of they who hold them and poverty displace the strongholds of wealth.

"Instead of the fertile fields there shall be famine and the labor of man's hand shall not yield in its season. Earthquakes shall increase and shall cause the towers and strongholds to reel to and fro ere they tumble to earth, and disaster upon and within the bounds of earth shall only give inheritance of disorder and fear as nations war and contend yea, even man against his neighbor shall wage war.

"As the fury and wrath is poured forth the hearts of the ungodly shall fill with woe and despair, but there shall be no restraining because of bonds or covenants they shall make to be spared from the vengeful slaughter which comes by reason of their pillage and get gain to a selfish end. Vengeance is mine, saith the Lord!

"Surely as I speak, so shall it come to pass and that shortly. But whoso will may abide the hour, vain the scoff and scorn of the millions who are heedless.

"But know this, oh my people, that judgment shall begin at your very door and a cleansing shall begin at your borders. Therefore that ye may not fear the scourge, rid yourselves of selfishness, and love your God and your neighbor, and as sure as I have proven my word unto you and the faithful before you, so do I promise to send forth mine angels to camp about those who give sign of being worthy saints and they shall

guard you for in this example of life are ye mine. Thus have I spoken and my Spirit beareth witness.

"Repeat then this warning to the nations, that the day is fast approaching and is near to the end when the day of preparation has ended and the Lord your Redeemer shall present Himself gloriously to the faithful. Wait therefore upon thy Lord but wait not in idleness as you have hitherto done.

"Verily thou hast sought me, but hast my former commandments been obeyed? Nay, but thou hast been idle from faithful labor and hast rather been contentious with thy brother and some have bequeathed my people with strange doctrines and burdened their hearts beyond the endurance of many and thus are they scattered.

"Broken covenants lay strewn in the path wherein ye have walked, so thus have mine lips been stayed from speaking unto you until ye remember your former convenants to keep them and my former commandments to obey.

"Thus has my mercy been extended unto you my people in giving this last warning. Remember then this admonition, that ye may escape my wrath and the bringing of vengeance upon the heedless, greedy and blind. Only by your **sincere fasts and prayers** joined by righteous obedience shall ye inherit the security found in my Zion. Amen."

We also point out a part of another admonition given in January of 1953.

". . . Yea, thus saith the Lord, the day of my searching out is here and I shall find my sheep and I shall stand among the scattered that they be no longer alone. And they shall know of whom deliverance has come for they shall hear my voice and be made to rejoice at its sound. Yea, the voice they hear shall come from the lips of my chosen shepherds whom have listed to obey and have remembered their early convenants with me, saith the Lord.

"Prove therein your desire to serve as my chosen shepherds by **supplicating yourselves before me in mighty fasting and prayer** and I will cleanse you that you might be fit vessels in my hands to the bringing forth to my sheep the gifts and blessings that they have only in small measure known. . . ."

We quote from the first chapter and the 14th and 15th verses of Joel: Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord, alas for the day! for the day of the Lord is at hand and as a destruction from the Almighty shall it come."

Also, Chapter 2, verses 1-2, 12-13, and 15-17.

"Blow ye the trumpets in Zion and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand; a day of darkness and gloominess, day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations." . . .

"Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness. . . ." "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?"

To bring this to a close we feel that the prophet Jeremiah spoke wisely and we quote: "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein." May all who receive this message say rather, "**We will walk therein,**" and may God bless you in your endeavor.

OBITUARY

Leonard M. Sarratt

Leonard M. Sarratt passed from this life July 28, 1965, at Collins, Mo., at the age of 77 years, 3 months and 15 days. Funeral services were held in the Collins, Mo., Church of Christ (Temple Lot) Friday, July 30, at 2:00 p. m. Elder Joseph Yates officiated at the service and burial was made in the Robinson cemetery under the direction of the Goodrich Funeral Home.

Brother Sarratt, son of Amos B. and Anna Sarratt, was born February 15, 1888, at Hebron, Nebr. He was married to Jessie Ellen Self December 11, 1910. Ten children were born to this couple. Two children preceded him in death, a daughter, Dorothy Ellen, May 9, 1922, and a son Aaron Leonard, June 12, 1932.

Brother Sarratt was baptized at the age of 18 into the Reorganized Church of Jesus Christ of Latter Day Saints and transferred his membership into the Church of Christ (Temple Lot) in 1936, in which he has been a faithful member.

Those mourning his loss are his wife, Jessie Ellen, at Collins, Mo., five daughters, Mrs. Leora Martin and Mrs. Norma Cook of Collins, Mo., Mrs. Elaine Smith, of Sugar Creek, Mo., Mrs. Carol McQuarter of Raytown, Mo., Mrs. Mary Palermo, San Jose, Calif., three sons Warren D. Sarratt of Bates City, Mo., Derald D. Sarratt of Kansas City, Mo., and Roland L. Sarratt of Independence, Mo. He had 15 grandchildren and 8 great grandchildren, and a sister, Mrs. Mayme Black of Independence, Mo., and many relatives and friends.

His loss will be greatly felt not only in Collins, Mo., where he has been such a staunch member of the Church and friend to all, but also throughout all the Church among all those who came to know and love him.

Fedglings

We solicit contributions for this column from the youth of our church.

Basic Morality

By William L. Hopkins

Two of the most perplexing bits of advice that disrupt our thinking, as young people, are for our parents to either tell us that "later on we will understand," or when I was a kid we didn't do things like that." At least once in our youthful days one or both of these statements have been thrown at us. "Mom, can't you see that times have changed? If I did those old fashioned things, all the kids would laugh at me." Yes, I have had the same problem of making my parents understand. We all are caught between what our moms and dads want us to do and what Bill or Mary would like us to do. If we do what Dad said was right, then we will be the laughing stock of the gang. If we follow Bill's suggestion then we end up at home for the next three week ends! Why don't they understand? Well, maybe they do! Maybe it is our fault as young people. What are we explaining to our parents? Too many times we are on the wrong track, wasting their time and ours. It is not really what Mary or Bill want us to do or Mom and Dad either. It is the wish of someone else, and that is God. He is the One who really counts. If we take His advice we will follow our parents as we should and we will set the example for others.

God's wish is that we all be like Him. Not just a few nice things come from Him, but everything that is right has been given by God. Among these things which He gave us as guide lines is the attribute of BASIC MORALITY, that is, the right kind of doing towards everyone you meet. Morality is the proper actions of one man to another with respect to God's law. God has given these rules, if you please, to us, in order that we might not only get long with our relatives and friends but that they can be used as tools to help us here on earth.

Basic morality is the biggest problem in our human society. No, it is not the "scare" of nuclear bombs or the high price of food, it is the trouble I have in getting along with you, you with me, and both of us with God. But why do we need morals? What is the real reason for having basic morality in our lives? It is very difficult to understand why we must "abhor that which is evil and hold fast to that which is good" unless we know **why** we must hate bad and love good. The answer is given to us in very simple and easy to understand terms. "If God so loved us, we ought to love one another." It is because God is kind, gentle, and graceful to us that we should follow His wishes. "We love because He first loved us" (I John 4:19). Now if we love God we will keep His commandments (John 14:15) We will think day and night about His laws and we will keep them if we really love Him (Psalms 1:1-2).

So when we practice morality, we take on a part of God. Even so, the Bible does not speak of "morals", "morality," or "immorality" in so many words. But do not be fooled; the Bible speaks of morality as **righteousness** and immorality as **sin**. A Gospel preacher recently lamented the fact that sins are sugar-coated. He even grieved at the lazy hazy attitude some psychologists have about sin. Instead of sin, they would rather call it merely **psychological maladjustment**. How many times have you heard of a young woman caught in the act of adultery tagged simply a social misfit? For a young man getting drunk, we would rather call him a sick inebriate. How unfair it is to make our friends think that we turn our heads, and pretend not to see immoral acts, and then turn right around and wallow in black sin ourselves!

Basic Morality for morality's sake is not enough. If we carry this attitude around with us, we begin to use morality as a personal tool for self gain. Likewise, this life that can really have meaning will be a farce and a sham. Spiritual meaning in God's morality for man will reap eternal benefits for both you and your society. Morality for morality's sake will disappear suddenly when, some day, we will wake up in another world and find that our self centered "goody-goodiness" will not help us. Rather, it will judge against us.

With one reason (love) for observing God's morality, we now move to a few others. Let us see just what can happen when people become immoral, and treat their friends wrong. In 1962, arrests of young people under 18 years of age went up 4% over 1961. This 18 and under age group committed 43% of all the major crimes in the United States. This definitely says one thing: if a young person commits a crime and knows he is doing wrong, he is surely responsible for knowing to do right. These staggering figures not only embarrass the moral young people, but they CHALLENGE every young adult. Not very many times is it said that morality is a challenge. At times it is difficult, almost impossible to keep from doing wrong. That is why it is a challenge! Dare yourself to set the example. Dare yourself to gain respect of your elders. What a job, but what a challenge! Those who say it cannot be done are the ones who would not do it even if it were easy. They are the ones who degrade you and me in society as "troublesome teen-agers." Would it not be wonderful if they too would take up the challenge of basic morality?

More than a challenge, basic morality is responsibility. A whole society of 180 million people (not including the rest of the world) depends on whether we shoulder our part of the load. Do not let any "know it all" tell you differently; people are watching us as the young growing part of the world. We have a load to shoulder just as big as anyone else. It is about time we did our own work. The only way to do this is to practice good old honest basic morality!

It is so sad when one of your classmates cheats on a test. He is being immoral to you, your friends, the

teacher, and himself. But the graver part is when your classmate does not care if he cheats or not. He has not shouldered his load. He has not dared to take up the challenge. For the young man or lady who decides not to take the basic morality as their social ethics, they would find that being honest and fair to their friends is just a drag. For them it is a dead weight that they only carry around in order to get what they want. Again, it is sad to see a friend that has been deceived into thinking that his own set of morals is fine. He has found that he can stay out late at night against mom's wishes and yet be considered a nice man, truthful to his home. Tragic still, is when he begins to think himself right, that his morals are not wrong, but just a different type. "The morals of the world do not save." By the term "save," I mean both from the jail house and from the Devil. Some of our "new society morals" may not commit you to the penitentiary but will certainly send you to Hell. God is unchanging and His laws of good and right conduct likewise do not change. No matter what the "society rules" say, if you do your friend wrong, you will suffer by God's laws.

Lastly, basic morality is an investment, not as a tool for self-gain, but, as a tool for successful living. Time and time again some young successful business man with a fine home and a wonderful wife, raising his own teen-agers will tell the world that he could not have succeeded without God's basic morality. He first learned to treat all his classmates as important people and always respected each one. He never judged them out of order but always humbled himself. Later, his good clean attitude toward living and doing business brought the respect of his working companions. But the greatest success story of his youthful career

has been the peace of mind, that he has friends who will also treat him as a creature of God. Yes, basic morality among us as young people can do great things for our community, personally and collectively.

It is easy to read off a big list of do's and don'ts for young people. But do you really think that it needs to be done here? We all know a general code of good conduct one with another and it hardly seems appropriate to cage us in with some "thou shalt not's." Morality is not negative. But remember: God has revealed to us in the Bible (the Book of Mormon—Ed.) all that we can do in order that we may be perfect in His sight (II Tim. 3:16-17). It is the most positive guide that has ever been given to man. The Bible is the very best place to read our instructions for right living with man. It, and not this article, is sufficient to light the true path to pure morality. All these integral parts of basic morality that we have discussed in the last few minutes are seen in the never-to-be-forgotten words of Jesus, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength and with all your mind; AND YOUR NEIGHBOR AS YOURSELF" (Luke 10:27).

Teenagers Talk

(Published by Christian Publishing Co.)

It is inevitable that those who undertake despotic actions shall bring upon themselves the disasters which overtake despotism, and suffer the same fate as they have inflicted on others.—Isocrates.

Education is not "received." It is achieved.

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