

Zion's Advocate

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

Vol. 43

Independence, Missouri, February, 1966

No. 2

"It Can Be Done"



The man who misses all the fun
Is he who says, "It can't be done."
In solemn pride he stands aloof
And greets each venture with reproof.
Had he the power he'd efface
The history of the human race;
We'd have no radio or motor cars,
No streets lit by electric stars;
No telegraph nor telephone,
We'd linger in the age of stone.
The world would sleep if things were run
By men who say "It can't be done."

—Author Unknown

CONTENTS

	Page		Page
Guest Editorial	18	The Home	22
Let Us Count The Cost	19	"The Will of the Father Who Hath Sent Me"	26
Magic Key	20	Gossip	29
Local News	21	Mutual Support	30
Obituaries	32		

ZION'S ADVOCATE

Official Publication of the Church of Christ
Headquarters on the Temple Lot, Independence, Missouri.
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Wheaton, Box 472, Independence, Missouri, 64051. **Subscriptions and
changes of address.**

PUBLISHED MONTHLY BY THE CHURCH OF CHRIST (Temple
Lot), Box 472, Independence, Missouri. 64051.

Second class postage paid at Independence, Missouri.

SUBSCRIPTION RATES: One Year, \$1.50. In bundles of twelve
or more for missionary purposes, \$1.00. Canadian and all foreign
rates, \$1.75.

Send all donations for the Temple Fund, the Storehouse, Consecrations, Tithes, Offerings, and subscriptions for the Advocate to: Church of Christ (Temple Lot) Box 472, Independence, Missouri 64051.

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Send all orders to:

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People are always blaming their circumstances for what they are. I don't believe in circumstances. The people who get on in this world are the people who get up and look for the circumstances they want, and, if they can't find them, make them.

—George Bernard Shaw

Guest Editorial

A Commandment

There has been much written and discussed, in years past, concerning the subject sometimes referred to as the financial law of the church. Some have supported the principle of tithing; some have supported the view that offerings are the proper method of church financing; some have insisted on the principle of "all things common"; and still others have supported ideas of various combinations of these views.

To be sure, there are scriptural references to each of these various views or principles and to ignore any of them would weaken any scriptural foundation for the proper solution to the question.

Is it possible that too much emphasis has been placed on these principles as ends within themselves rather than means to an end? Is it possible to separate the so-called "temporal law" or "financial law" from the spiritual law?

We find in the fourteenth chapter of Genesis that Abram, shortly after the Lord called him out of Haran, paid tithes. In the twenty-eighth chapter of Genesis we find that Jacob also made a covenant with God that he would give Him the tenth of all that should be given him.

When the law of Moses was given unto Israel, the principle of tithing was incorporated into it as were several other commandments of God such as: Thou shalt not kill; thou shalt not steal; thou shalt not covet; thou shalt not commit adultery.

The Lord sent Malachi among the Jews to reprove them for robbing Him in their failure to send in their tithes and offering into the storehouse that there might be meat in His house.

When Jesus came to earth, He went forth and taught the gospel which included not only faith, repentance, baptism of water and of the Holy Ghost, but all the commandments of God. The Sermon on the Mount contains many of these commandments. He taught the Nephites on this western hemisphere the same commandments and He included, in His teachings, the same instruction which God gave to Malachi relative to tithes and offerings. This last reference to tithes and offerings indicates that they are a part of His commandments to be followed from that time on.

Following Jesus's ascension into heaven, His ministry began to teach His commandments and teachings and for a while each of the peoples referred to above followed those teachings. The following of these teachings, not a part but all, brought about a glorious condition among His people. Following these teachings brought the same glorious condition to each of these two separate peoples. This glorious condition was righteousness; and this righteousness resulted in

them having "all things common among them." Acts 2:42-44; IV Nephi 1:3-4.

A full and faithful obedience by all people who really desire to serve God will bring the same result today as it brought in former years, because our God is the same yesterday, today, and forever and His course is one eternal round.

—Bishop Nicholas F. Denham

Let Us Count the Cost

By Bishop C. LeRoy Wheaton
General Business Manager

It is written that Nephi saw that the Church of the Lamb of God was few in number, that it was upon all the face of the earth but that their dominions upon the earth were small.

The Church of Christ is becoming more like the church described by Nephi. Certainly our dominions are small and as another said, we are a poor and afflicted people. As a church we are becoming scattered upon the face of the earth. Less than a generation ago we were a small band of people mostly in the Central United States, but we enlarged the bounds of our habitation. We spread east, west, north and south in the United States. We spread into Canada, into England, with a few members in Holland and Germany. In the early 1950's we opened up the mission in Yucatan which is now a growing, thriving band of devoted followers of Christ. In 1958 we sent Apostle Clarence L. and Angela Wheaton, on a three-year mission to open the work in Israel. Can you see into the future far enough to see our next opening as we move out into the whole earth with the Gospel of Christ?

A certain man once said that a wise man preparing to go on a far journey would not go until he first sat down and counted the cost, or in other words made the necessary preparations. As a people we have sometimes failed to sit down and count the cost and then prepare to meet this necessary cost. As a result we have had to take hasty action from time to time to meet the responsibilities which we have assumed.

A few years ago we wanted an old folks' home. We set up a minimum budget which was later increased to \$10,000.00, but we stopped there—we have no old folks' home. We have also approved a program to raise funds for a new building—as yet we have no new building.

Recently there have been some emergency expenses which have depleted our funds. We have had extra repairs on our present building. We have aided those who have been sick and hospitalized. We have had elder's expenses for travel.

As we sit down and count the cost of these worthwhile endeavors that we have set our hand to accomplish, we should ask ourselves some very pertinent questions:

"Am I a tithe-payer?"

"Have I made an offering from my surplus (savings)?"

"Have I consecrated my talents, my time and my resources to the work of forwarding the Kingdom of God?"

"Am I allowing the faults and shortcomings of others to stand between me and my duty to support the church?"

One good brother made a statement I will never forget. He said, "If you do not learn to give a tithe you will never learn to consecrate your all."

In your consideration of these things, pray earnestly that God may guide you and may His choicest blessings be yours to enjoy and share.

ZIP CODES

If your zip code is not on this issue of your *ADVOCATE*, check with your Post Office and send it to the Business Manager.

As of the first of the year the Post Office will not handle mail without zip codes until after all other mail has been processed, this may delay your receiving your *ADVOCATE*.

We have checked the Post Office master list for zip codes. We need yours. —Business Manager.

OLD ADVOCATES REQUESTED

The Business Manager has received requests from members who would like to complete their files of the *ADVOCATE*, for back copies of the *ADVOCATE* from the year 1923.

If you would like to donate or sell these back issues, do not send them at this time but please write the Business Manager as to how many you have and their dates.

A Request for Prayer

Kenneth Smith, son of Brother Arthur G. Smith of Lambertsville, Mich., has been in a serious accident and is badly hurt, his condition was reported as critical. His father, Bro. Arthur Smith, has gone to Washington to be with his son. At last reports Kenneth is at home and recuperating satisfactorily. The family has requested prayers for his recovery.—Editors.

WHERE IS GOD?

Where shall I find God? If I search the heavens and the earth, shall I find Him?

No! But if thou wilt search the depths of thine own heart, all that thou findest of love, of beauty, of unselfishness, all that thou knowest of peace and joy will open the path to God, and show thee the hidden places wherein thou wilt find all thou canst know and understand. —Selected

FLEDGLINGS

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

Y. P. C. L.'s 1965—Summed Up

Now that the old year is over and the new year is coming on, we would like to let you know what we have done this past year.

We were glad to see all of the Young People from different states show up at the conference held here. We had fun getting acquainted and re-acquainted with our friends. Hope to see more of you this year!

On the graduating list last May were Jennifer Nast, Randy Sheldon, Dennis Yates and Jim Smith. So, look out world, here they come!

August was a busy month for us—the Missouri Reunion was held in Preston at Rhondal Shaw's place. We had a blast keeping our chaperons busy transporting us to Lake Pomme De Terre, where we swam. We camped "out" in the old Co-op house and had campfires and singing galore. We had several baptisms during the Reunion, one of whom was Kathy Hening of Albuquerque, New Mexico.

Later in August, the Young People had their annual outing at Pomme De Terre, where the boys pitched tents and the girls took turns burning the biscuits. The boys kept busy dunking our chaperons: Nolan and Kay Matthews and Jim Hedrick. Maybe if we promise them a "dry" season this year, they'll chaperon us again!

Happy Days returned again when September rolled around. Effects set in immediately: eye strain, writer's cramps and tired, aching feet. You've guessed it—it was school. Teachers don't seem to know when to leave well enough alone!

We have acquired some new members: Mike Matthews, Tom Caviness, and Johnny Case—to set good examples for us.

In October, we spent all our spare time (and then some) working on our float for the Halloween parade. We chose as our theme, "Hansel and Gretel." We were assigned the task of disguising a carry-all truck into a gingerbread house. The starring roles were Belinda Nast as Gretel, Johnny Case as Hansel and Konie Wheaton, casting her magical spell as the witch over the poor and defenseless Hansel and Gretel. We didn't win any prize, although we were parked next to the second prize winner!

On Thanksgiving, we adopted a family. We had wonderful response from the locals in donating food and money. We were thankful that we could help a family enjoy Thanksgiving a little bit more.

In December, we sang carols for the Children's Mercy Hospital. As we were leaving the hospital, we could hear the little boys and girls echoing the songs we had sung.

We adopted the same family we had for Thanksgiving, for Christmas, and had even a bigger response

from everyone with food, clothing, money and toys.

Our resolutions for 1966?—Get more people to join our Young People's Christian League, stamp out more germs and wish for a Charlie Brown's Christmas.

Hope to see all of you within the next year! (That gives you less than 365 days).

Konie & Karma Wheaton

The Magic Key

By Evalena Sills

Once there was a land called HERE inhabited by innumerable creatures known as humans. They lived in the age of THEN, and every potential need for survival, learning, and happiness was available to them.

As a result of their own efforts, plus the heavenly gifts of rain and sunshine, a golden crop called grain grew in abundance in their fertile fields and hunger was unknown. Their keen intelligence searched out the mysteries of earth, sea, sky, and the space above the sky. But with all their combined knowledge they could not learn the secrets hidden beyond the sunset.

Along the lovely streams and in the heart of the splendid hills, they found coarse sand which contained glistening metals called silver and gold which they used to make objects of beauty, and as legal tender to barter with one another.

As time went on, some were able to obtain more of the golden grain and the glistening sand than others and to use it as a means of power over those who had less, and to obtain more knowledge. Hatred and strife blackened their otherwise beautiful horizons. Equality disappeared and classes began to form: the Highs, the Meds, and the Lows, according to the amount of grain and sand each class could obtain and hold tightly in its closed hands, and sometimes according to the amount of knowledge each class could obtain.

The age of THEN passed unalterably into the age of NOW, with many joys and sorrows, many triumphs and losses, many successes and failures, marking its transition.

Many good and noble humans applied their excellent intelligence to work out a plan which would assure **all** a fair share of grain and sand, knowledge and happiness, and abiding peace. However, full success evaded their efforts, and war clouds never ceased.

But a Noble Prince had visited them, long ago, and had given some clues for solving their problems which they had somehow forgotten. "Love thy neighbor as thyself," He had said, and even more, "Love your enemies and do good to them that despitefully use you . . ."

Could it be that here was the key, the magic key to unlock the door of human equality and peace, the humans thought? The Prince had also said "He that is greatest of all is servant of all." How strange! We

have thought that he who had the fullest hand of grain and bartering sand was the greatest! Can it be —can it be that the Noble Prince is right, and that LOVE is the magic key?

The strange clues were spread throughout the entire land of HERE and the consecrated ones of each class, the Highs, the Meds, and the Lows, began intensive study how to apply them. Slowly, as the burgeoning of a delicate flower, the solution began to unfold and somewhere between the puzzling NOW and the promising TOMORROW lies humanity's glad Utopia of Peace, and its hope of unlocking even the secrets beyond the sunset, using LOVE, that magic key given by the Noble Prince, long ago.

LOCAL NEWS

CHURCH OF CHRIST (Temple Lot)

Columbus, Ohio Branch

Business Meeting—December 12, 1965

"Ye Must Be Born Again" (360) was used as the opening song. Elder William E. Welsh offered the opening prayer. "We Come With Joy The Truth To Teach You" (393) was the second song.

Before the meeting officially began, Sister Beryl Beaver was administered to by Elder William E. Welsh.

The first order of business was the reports of various officers. Pastor William E. Welsh gave his report of duties done during the past year. His report was accepted. Treasurer, Muriel Welsh presented her report on the financial standing of the church and this also was accepted. The report of the Secretary was omitted because of my absence, due to a death in the family.

The next order of business was the election of officers. Muriel Welsh made a motion to sustain the present pastor. This motion was presented to the body after being seconded by Beryl Beaver. The motion was carried unanimously.

A motion was made by Mary Wilson to place Alice Pinkerton in the vacancy on the Board of Trustees. This motion was seconded by Beryl Beaver and carried.

Alice Pinkerton made a motion to sustain all other officers in their jobs. This motion was seconded by Beryl Beaver and carried.

These officers are; Pastor: Elder William E. Welsh; Secretary: Sue Smith; Treasurer: Muriel Welsh; Pianist: Mary Wilson; Sunday School Superintendent: Frederick Welsh.

A few closing remarks were made by Elder William E. Welsh during which he read a poem that was written by his father, the late Fred C. Welsh, and told how this branch was first organized in his home at 4770 Shuster Road.

The business meeting of 1965 was officially closed by singing "The Lord Dismiss Us With Thy Blessing" and William Welsh offered the closing prayer.

"A Sermon Of Man" was composed by Elder Fred C. Welsh on February 8, 1932. We, of the Columbus Branch, would like to share it with you, in memory of him and the faithful life he led.

A Sermon Of Man

By Elder Fred C. Welsh

The Church bells were ringing, in a small country town,
the Preacher came there, with his sermon written down,
He read them the message, he had written himself,
from an old musty book he had found on a shelf.

The crowd soon became drowsy and some fell asleep,
the words he uttered seemed to fall at their feet.
He read to them, he preached to them, and then wondered why,
the sermon he had written, sounded so dry.

He told them of art and science too,
and a lot of things these things would do.
But never a word was said about God,
nor the path in which the Saviour had trod.

The last song was sung, the service was closed,
the Preacher shook hands with them and specially them that he knows.
His hat he put on, his over-coat too,
and through the crowd he passed quickly through.

And when this Minister reached home that night,
some how or other he did not feel just right.
And that very night when he knelt to pray,
he seemed to hear the voice of the Master say;

Your sermon was fine, for one of its kind,
but remember my Servant, and keep ye in mind,
My people are hungry and thirsty too,
but as yet they have received no food from you.

The voice of the Master, to his servant said look,
the next time you preach, use this sacred book the Bible,
These are the words from the Heaven above,
that God will give to us both peace and love.

May blend into the hearts and lives of men,
and give to them the blessed hope, that they shall live again.

The next time my servant to my people you preach,
tell them the same thing I sent Jesus to teach.

So this lesson was learned, from the Saviour of men,
and the Preacher exclaimed, never, no never again,
Shall my sermon ever be written down,
I shall preach hence-forth, as I receive it on higher ground.

ORIGINAL ARTICLES

Original Articles are the opinions of the author and do not necessarily reflect the teachings of the church or the opinions of the editorial staff. We solicit articles written in an affirmative manner in which a belief or an opinion is expressed, and evidences presented to support that belief.

The Home

By Apostle E. L. Yates

The people of the restoration recognize the fact that we of America are living in the choice land of all the earth. We believe that it has been decreed by the hand of God that it should be so. We are given to understand by the word of God that has come down through the ages, "That whoso should possess this land of promises, . . . should serve him, the true and only God, or they should be swept off when the fullness of his wrath shall come upon them." This information was given of the Lord to the brother of Jared some twenty-two hundred years before Christ. The above information was not only for the people of that day who should possess this land, but it is for the people of all ages who shall possess this land because it is, "the everlasting decree of God," as we shall see as we continue to quote from the Book of Mormon chapter one of the Book of Ether beginning with verse 32.

"And the fullness of his wrath cometh upon them when they are ripened in iniquity; for behold, this is a land which is choice above all other lands; wherefore he that doth possess it shall serve God, or shall be swept off; for it is the everlasting decree of God. And it is not until the fullness of iniquity among the children of the land, that they are swept off. And this cometh unto you, O ye Gentiles, that they may know the decrees of God, that ye may repent, and not continue in your iniquities until the fullness come, that ye may not bring down the fullness of the wrath of God upon you, as the inhabitants of the land have hitherto done. Behold, this is a choice land, and whatsoever nation shall possess it, shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ who hath been manifested by the things which we have written."

In this land of promise there are many great institutions which are important to the well-being of the nation. There are churches, schools, political organizations, great industrial institutions and many others, but there are none more important to the welfare of the nation and its people than the institution of the home, but many of the homes today seem to be only a way-station where the busy members of the family rush in after a busy day at school or at the office,

eat a quick meal, change their clothes and then off to some entertainment, after which they return home for a few hours of sleep.

In reality, the home should be a bit of heaven on earth, a place of worship, a haven of rest, a well-spring of life, a place to learn and practice fellowship, co-operation, unselfishness, charity, love and contentment. It should be a miniature world; wherein we practice the fellowship and brotherhood of man and enjoy the pure love of God. These great attributes can be enjoyed in the home only if its members put them there.

Some people think that if they own a house, they have a home, but a house is something we can buy. It is only wood and stone, but a home is made of companionship, patience, humility, kindness, sacrifice, consideration and love. These great attributes cannot be bought, they can only be developed. Some houses are mansions and some are shacks, yet some shacks are homes.

If we would have a happy home, we must first be convinced that a responsibility rests upon each member of the household. Father cannot make it a home, mother cannot make it a home, the children cannot make it a home, but in unison they can make it a home. The family must be a solid unit and have a united front; above all they must let love prevail.

As each member of the family go about their daily tasks in the outside world, they meet with many things by way of thought and temptations that would not be conducive to the well-being of the home, if these thoughts and temptations were allowed to enter there. So we must learn to clean our minds each day before we return from the world, and bring only a clean heart and a clean mind into that sacred place we call home.

In the words of the poet, Edgar A. Guest, we find this thought beautifully expressed:

AT THE DOOR

He wiped his shoes before the door,
But ere he entered he did more:
'Twas not enough to cleanse his feet
Of dirt they'd gathered in the street;
He stood and dusted off his mind
And left all trace of care behind.
"In here I will not take," said he,
"The stains the day has brought to me.

"Beyond this door shall never go
The burdens that are mine to know;
The day is done, and here I leave
The petty things that vex and grieve;
What clings to me of hate and sin
To them I will not carry in;
Only the good shall go with me
For their devoted eyes to see.

"I will not burden them with cares,
Nor track the home with grim affairs;
I will not at my table sit
With soul unclean, and mind unfit;
Beyond this door I will not take
The outward signs of inward ache;
I will not take a dreary mind
Into the house for them to find."

He wiped his shoes before the door,
But paused to do a little more.
He dusted off the stains of strife,
The mud that's incident to life,
The blemishes of careless thought,
The traces of the fight he'd fought,
The selfish humors and the mean,
And when he entered he was clean.

In most homes, the husband is considered the head of the family. Regardless of who is head, mother or father, they should not try to maintain their position by loudness of voice, strength of arm or a fiery temper. I have seen some homes like this and the young have left them soon, and were happy to get away. By such a rule, the republic of home will become a despotism, where neither God nor man can comfortably abide.

The proper relationship between husband and wife in the home is a great contributing factor to domestic tranquility. In some homes the giving of affection is entirely one-sided. Some women seem to think that all the words of endearment, all the little acts of courtesy, and words of comfort and cheer should come from the husband only. Then, of course, there are the men who think they have to give nothing, but the wife must give all. In either case they are in great danger of killing the flower of affection. Remember, it is easier to kill the affection of love than it is to make it live again.

God in His wisdom saw that it was not good for man to live alone, so He made woman to be his companion. We find in the Book of Commandments page 72, V. 22 "Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the spirit, and if he repent not, he shall be cast out."

Of course there is no double standard with God, so this would also mean, thou shalt love thy husband with all thy heart, and shall cleave unto him and none else. If husband or wife feel any responsibility at all for the future spiritual welfare and happiness for their children and their home, they better pay close attention to the above passage of scripture.

If your affection for your companion has cooled in the least degree since your marriage, you may be sure there is something wrong, for the true course of holy wedlock follows a pattern of increased love and understanding as the years go by.

I shall never cease to be grateful for that spark

of divine love that is in the heart of that woman God has given me for a wife. I shall never forget how her tenderness, patience, faith, courage and love have lifted me at times from the depths of despair. Upon one occasion in my ministry I became very discouraged, so much so that it seemed my very soul was in despair. It seemed my problems were so great that they could not be solved. Alone, it seemed, I would be unable to rise above my discouragement, but soon my wife was by my side. I felt the light touch of her hand upon my lips. I heard her soft voice whisper, "Be still and know that God is." The beauty of those words matched the beauty of her spirit, and even now in the quietness of this moment I give thanks to God that in His great wisdom and love He saw that it was not good for man to live alone.

When affection for any reason cools and dies between husband and wife, their behavior becomes a matter of calculation and the caress is merely the result of a deliberate study of the position they occupy. Then happiness lies stark dead on the hearthstone. The home then is no longer a place of learning for the young. Should you at any time find your home in such a condition, it will be time for you to do some serious thinking and praying if you would keep your home and family from complete shipwreck.

While you are praying for your companion to change his or her ways, it might be well to ask God for a little gift of wisdom as to how you should act toward your companion and family. It might be that just a little act of kindness, a pleasant word, or a little more understanding on your part might save the ship. Always remember, you are a passenger and an officer of the ship. You are responsible not only for the ship of home, but also for every person on board. You can rest assured, God will hold you responsible for their welfare.

When a man and a woman unite in marriage and become parents of little ones, their responsibility is to their children and to the home. If they should neglect the cores of the home, that is, teaching the young the proper value of love for God and man, the value of kindness, unselfishness, tolerance, humility and affection, they are failing to build a foundation upon which their children can build their future. When parents neglect the welfare of the children they may cloth them in silks and satins, yet, they are but orphans. We should try to make the influence of the our homes so far reaching that down to the last moment of our children's lives, it will hold them with a heavenly charm.

It has been said; the body is only that which is taken unto it, and that the spiritual life develops in accord with the spiritual food with which it is fed. This is of course true, and it is true also, "That no nation is any stronger than its home life." This being true, we can begin to understand the importance of the home. The victory or defeat of some of the great battles this nation will fight in the future will depend

upon the type of home life we are developing now. This is also true of the moral battles our children will fight in the future.

A few months ago while sitting in a doctor's office, I was looking through the Saturday Evening Post for April 10, 1965, I noticed the following ads. Ad No. 1: Everything is old fashioned about Old Taylor 86 except the people who drink it, of course they know "Old Fashioned" doesn't mean, out of fashion.

Add No. 2: In this season it is well to remember faith is a family matter, and with it goes the responsibility of helping our children prepare for tomorrow's world.

I thought to myself, how in the world can we teach our children faith and prepare them for tomorrow's world and at the same time teach that to drink whisky is the fashionable thing to do. Turning another page I found an article entitled, "Teenage Drinking." The article gave the following information.

Today one-third of a million young Americans are in trouble with alcohol. One young man killed a family of three and himself in a car accident. Blood tests showed that he had seven ounces of 86 proof in his blood. (NOTE: In accord with the ad about "Old Taylor", he was not out of fashion.)

Another young man of eighteen years drank twelve Scotches and then in a car accident killed his sweetheart. The article went on to say this young man drank those Scotches at a parent-supervised party.

Parents who will supervise and condone the drinking of liquor will indeed be held accountable before God for those crimes committed by those children who have been given into their keeping.

We read in the Book of Mormon, "Wherefore, ye shall remember your children, how that ye have grieved their hearts because of the example that ye have set before them; and also, remember that ye may, because of your filthiness, bring your children unto destruction, and their sins be heaped upon your heads at the last day." (Jacob 2:62-63).

The Post article also said, that in some areas of the United States, fifty per cent of the youth were drinkers and in some other areas as high as eighty-six per cent of the youth were drinkers. It was discovered that the percentage was smaller in communities where Baptist and Methodist influence was predominate. I say, God bless the Baptist and the Methodists and any other religion which will guide its young into paths of righteousness.

Righteousness is the opposite of sin. When we find houses wherein are taught the principles of righteousness both by word and by example, we find those houses to be not just houses, but homes for those who dwell therein.

If in the homes of America we could find a love for God and man, a spirit of fellowship, kindness, tolerance, and charity, not only for the immediate family, but for others as well, we could look to the future with

confidence because then we would be on God's side, and God never lost a battle.

In the Book of Mormon we have an account of a time of war between the Lamanites who were a wicked people, and the Nephites, who were a righteous people. On page 461 verses 49-52 we find the following account:

"Yea, they did fight like dragons; and many of the Nephites were slain by their hands; yea, for they did smite in two many of their head-plates; and they did pierce many of their breastplates; and they did smite off many of their arms; and thus the Lamanites did smite in their fierce anger. Nevertheless, the Nephites were inspired by a better cause; for they were not fighting for monarchy nor power; but **they were fighting for their homes;** and their liberties, their wives, and their children, and their all; yea, for their rites of worship, and their church; and they were doing that which they felt was their duty which they owed to their God; for the Lord had said unto them, and also unto their fathers, That inasmuch as ye are not guilty of the first offense, neither the second (this means they were not guilty of fighting for monarchy nor power as is referred to in verse 50 above, E.L.Y.), ye shall not suffer yourselves to be slain by the hands of your enemies. And again, the Lord said that ye shall defend your families, even unto bloodshed; therefore for this cause were the Nephites contending with the Lamanites, to defend themselves, and their families, and their lands, their country, and their rights, and their religion."

Remember the Nephites were a righteous people. This would mean that their families dwelt in homes wherein the principles of righteousness were taught. In other words they worshipped and obeyed the commandments of God.

As we follow their story a little further we find that they gained over the Lamanites and that they also recognized the power by which their victory was given.

As Moroni, the captain of the Nephites, saw that the tide of battle was in their favor, he desired to end the shedding of blood if it were possible. He caused that his armies should stop fighting for the moment and they withdrew a pace from the enemy. Then Moroni talked to Zerahemnah, the captain of the Lamanites. Let us hear those words as they were recorded in the Book of Mormon, page 462, verses 62-70: "And Moroni said to Zerahemnah, Behold, Zerahemnah, that we do not desire to be men of blood. Ye know that ye are in our hands, yet we do not desire to slay you. Behold, We have not come out to battle against you, that we might shed your blood, for power; neither do we desire to bring any one to the yoke of bondage . . . And now Zerahemnah, I command you, in the name of that all-powerful God, who has strengthened our armies, that we have gained power over you by our faith, by our religion, and by our rites of worship, and by our church, and by the sacred support which we owe to our wives and our children, by that liberty which binds us to our lands and our

country; yea, and also by the maintenance of the sacred word of God, to which we owe all our happiness; . . ."

Today, if America should realize that our hope of the future does not lie in the strength of our armies or the weapons of this atomic age, but only in a faith and obedience to the commandments of the Master of men. If the pure gospel of Christ was taught and lived in the homes of America, then the occupants of those homes would develop the fruits of the spirit which are recorded in the 5th chapter of Galatians.

"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: **against such there is no law.**"

When these things are a part of the home, then the home is worth fighting for. When men are called upon to go to war to protect such homes they become the best soldiers on earth, because they are fighting for the cause of righteousness, and they fight not alone, but in the strength of God to whom they owe all their happiness.

Edgar A. Guest, has expressed the thought in poetry.

THE THINGS THAT MAKE A SOLDIER GREAT

The things that make a soldier great and send him
out to die,
To face the flaming cannon's mouth nor ever question
why,

Are lilacs by a little porch, the row of tulips red,
The peonies and pansies, too, the old petunia bed,
The grass plot where his children play, the roses on
the wall:

'Tis these that make a soldier great. He's fighting for
them all.

'Tis not pomp and pride of kings that make a soldier
brave;

'Tis not allegiance to the flag that over him may wave;
For soldiers never fight so well on land or on the foam
As when behind the cause they see the little place
called home.

Endanger but that humble street whereon his children
run,
You make a soldier of the man who never bore a gun.

What it is through the battle smoke the valiant soldier
sees?

The little garden far away, the budding apple trees,
The little patch of ground back there, the children at
their play,

Perhaps a tiny mound behind the simple church of
gray.

The golden thread of courage isn't linked to castle
dome

But to the spot, where'er it be—the humble spot called
home.

And now the lilacs bud again and all is lovely there
And homesick soldiers far away know that spring is
in the air;

The tulips come to bloom again, the grass once more
is green,

And every man can see the spot where all his joys
have been.

He sees his children smile at him, he hears the bugle
call,

And only death can stop him now—he's fighting for
them all.

"The virtues cultured in the family circle are an
absolute for the State." "If there is not enough moral
principle to make the family adhere, there will not
be enough political principle to make the State adhere.
The same storms that upset the ship in which the
family sails, will also upset the frigate of the constitu-
tion."

In order to avoid the storms that upset the home,
we must take Christ into our homes, first, last and
always. "Let that mind be in you which was in
Christ Jesus."

"On one occasion, Caesar calmed the fears of an
affrighted boatman by saying, 'So long as Caesar
is with you in the same boat no harm can happen.'"
Christ said the same thing in other words. "Take my
yoke upon you and learn of me." We know that
Caesar had no power to calm the storm, but we have
faith that as long as Christ is in the home, no storm
can sink the ship. Christ has said, "Pray in your
families unto the Father, always in my name, that
your wives and your children may be blessed." (III
Nephi 8:52).

Once again we turn to the words of the poet. He
has painted a word picture of the far-reaching results
for good to those who have had the good fortune of
having been raised in a home where praying was
constant.

GRACE AT THE TABLE

By Edgar A. Guest

When I was but a little lad, not more than eight or
nine,

The mother had a table prayer she taught us line by
line.

With all the family gathered round, heads bowed and
hands in place

We'd sit in solemn silence until one of us said grace.

"Be present at our table, Lord," her favorite grace
began.

"Be here and everywhere adored," the little couplet ran.
"These creatures bless and grant that we"—I hear it

now as then—

"May feast in Paradise with thee!" and all would say,
"Amen."

Day in and day out through weal and woe, high gain
or common-place,
At every meal our heads we bowed throughout this
simple grace.
"Be present at our table, Lord." From all that has
occurred
And all the joy that we have known—I'm sure He
must have heard.

The door of home is our nation's best fortress—for
no home, no republic. If our home life is built of the
proper material, it will become the vestibule of our
home beyond.

When Christ was here among the people of this
continent and just prior to His leaving them, He told
them to go into their homes and ponder on the things
He had told them and prepare their minds. He knew
that a properly ordered home was indeed the place
for men, women and children to strengthen them-
selves for the morrow.

"Behold, now it came to pass that when Jesus had
spoken these words, he looked round about again on
the multitude, and he said unto them, Behold, my
time is at hand. I perceive that ye are weak, that ye
can not understand all my words which I am com-
manded of the Father to speak unto you at this time;
therefore, go ye unto your homes, and ponder upon
the things which I have said, and ask of the Father,
in my name, that ye may understand; and prepare
your minds for the morrow, and I come unto you
again." (III Nephi 8:1-3).

Let us make of our homes, a bit of heaven on
earth, a place of worship, a haven of rest, a well-
spring of life. As we ponder on things divine, let us
ask the Father in the name of Christ to prepare our
minds with understanding for the future, for we surely
know, He shall come again.

For those who love their homes and this great
land of promise let us call to mind, ". . . for behold;
this is a land which is choice above all other lands;
wherefore he that doth possess it shall serve God,
or shall be swept off; for it is the everlasting decree
of God. And it is not until the fullness of iniquity
among the children of the land, that they are swept
off. And this cometh unto you, O ye Gentiles, that
ye may know the decrees of God, that ye may repent,
and not continue in your iniquities until the fullness
come, that ye may not bring down the fullness of the
wrath of God upon you, as the inhabitants of the land
have hitherto done. Behold, this is a choice land, and
whatsoever nation shall possess it, shall be free from
bondage, and from captivity, and from all other na-
tions under heaven, if they will but serve the God
of the land, who is Jesus Christ who hath been mani-
fested by the things which we have written." (Ether
1:32-35).

May God bless our homes is my prayer.

"The Will of the Father Who Hath Sent Me..."

By Elder Roland L. Sarratt

As we become acquainted with the relationship
between God, the Father and the Son, Jesus Christ,
the Only Begotten of the Father, we find in the Son
a perfect example of obedience to the will of the
Father. In this example a standard was made which
has not been surpassed. The Father, being the source
of good and the originator of truth, sent His Only
Begotten Son into the world to demonstrate His own
will that all mankind might submit themselves to His
will and be saved. God's condensation unto the
children of men was Jesus Christ who was chosen
because of His complete submission to the will of God,
giving up all individuality because of His love for
the Father. To fully understand and appreciate the
mission of Christ one must seek to know Him, and to
know Him is to know God.

The purpose of Christ's mission here on earth was
necessitated by the fall of man, which was caused
by the sin of Adam. As sin was initiated into the
world by one man, so has one man, Jesus Christ,
provided the only means by which sin can be over-
come.

Our first parents, Adam and Eve, were created
and placed in the Garden of Eden. In the midst of
the garden were planted two trees in opposition to
each other which were the tree of life and the tree
of the knowledge of good and evil. They were told
that the fruit of every tree of the garden they might
eat freely, except of the tree of the knowledge of good
and evil. They were told, "Thou shalt not eat of it"
and "in the day thou eatest thereof thou shalt surely
die." This was the first commandment given to man-
kind and they were given their agency to obey or
not to obey at this time. Temptation came and they
partook of the forbidden fruit. This was a sin and a
consequence to this sin was immediately imposed
upon them. This sin brought about a lasting effect
upon all the family of Adam, which is the "fallen
state."

When Adam and Eve partook of the forbidden
fruit, they became acquainted with the knowledge of
good and evil. Immediately, they were sent forth
from the Garden of Eden and not given an opportunity
to partake of the tree of life at that time for they
would have "lived forever."

Until the coming of Christ, man was in a hopeless
condition; but God saw fit to build up the desire in
man to do good by giving him a foreknowledge of the
coming of Christ. Therefore, those who recognize their
Messiah did rejoice and praised Him as their Savior.

The birth of Christ into the world was through a
virgin who was conceived by the Holy Spirit of God.
Not being fathered by the natural man, He did not

come under the condemnation of the fall of man. Nevertheless, I am persuaded to believe through the language of the Scriptures that He suffered the ultimate of trials and temptation while in the flesh because of His perfect knowledge. Because of His perfect knowledge, He was given a perfect agency which required a great will power. His will power, however, was built upon the strength of His love for the Father and for all mankind. Through this demonstration of love the commandments have been given, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "Thou shalt love thy neighbour as thy self."

Because of Christ's own perfection in doing the will of God, His suffering was unjust as far as the law was concerned, but He fulfilled the law and went beyond the law in doing the will of God. Therefore, His call unto mankind was not just to obey the law, but He called all mankind unto Himself by first requiring a belief and a trust in Him. This is the establishing of faith, which is necessary in obtaining knowledge. The need of faith is not to be exhausted until a complete perfection and a complete submission to the will of God is attained.

The suffering and shame that Christ bore while here on earth was for the benefit of mankind, and His life so displayed the special interest that He had for their welfare. This special interest existed before His life here on earth because He was an instrument in God's hands in creating man and all his surroundings. Therefore, the ultimate of love was in the heart of Christ while He labored with the rebellious minds of men here on earth.

The provisions that Christ made for the salvation of the souls of mankind were done according to the absolute will of God. In this was the demonstration of the love of God, in that He provided every means by which man could change his will, which is the will of the flesh, to the will of God. Because God so fully understands the nature of man, He saw that it was necessary that the man would have some means by which he could convince himself of his own willingness to obey the will of God.

At the beginning of His ministerial work, Jesus was baptized of John the Baptist, who was sent before Him to prepare the way. As Jesus came forth out of the water, the heavens opened and the Spirit of God descended like a dove upon Him. Although Christ had long since agreed to do the will of God, His baptism was a witness unto the Father of His desire to do the will of the Father by making a covenant with Him. This example was given that all mankind might do likewise in coming before God and outwardly showing forth their determination to do the will of God by the physical action of being emmersed in water and making a covenant with Him to obey His will.

True baptism brings about a remission of sins, but

before this is possible the individual must repent of all his known sins. This has necessitated a means for the sins of man to be taken from him before his baptism can be valid and the condemnation, that he has brought upon himself through doing the will of the flesh, be lifted. The Redeemer, Jesus Christ, doing the will of the Father, laid down His life for the sins of the world and took it up again by the power of the Spirit. Therefore, the privilege of repentance was made possible through the blood of Christ. When we have repented of our sins and are baptized by being emmersed in water, our sins have been washed away and we have been made clean before God. This is more well known as being born again. This being a literal act convinces us of the necessity of a literal obedience to God.

The gift of the "abiding comforter" or the Holy Ghost is promised to all those who witness for Christ by repenting of their sins and being baptized. This special gift, which becomes a part of us, comes only through the authority of Christ in the ordinance that He provided in His church in the "laying on of hands."

The primary purpose of man's existence is to learn good from evil, and to "lay hold" upon that which is good in overcoming the fallen state. All that has been given in the knowledge of good, whether it be commandments, history, or prophecy, is for the benefit of mankind in learning to appreciate good. All that is good is very closely connected as it has come through the same source, which is Christ. The Spirit of Christ is given to all men that they may know good from evil. Therefore, the means by which we are to "lay hold" upon that which is good, comes through our faith in Christ.

The devil's one great advantage is man's fallen state which has caused in man a gravity toward things that are sensual and devilish and which makes the devil appear to be the victor. However, the knowledge of Christ and the spirit that accompanies man in his understanding of Him, gives every indication that Christ will be the final victor.

The three attributes to our development in Christ are faith, hope and charity. These three are so closely connected that it is impossible to be developed in one and not in the others. Christ is the nucleus of all three, for it is required of us to have faith in Christ, hope in His resurrection, and charity, which is the pure love of Christ. These are to be developed in a unit in our rising above the fallen state and becoming the sons and daughters of God.

We should be cautious, for we who have entered into the waters of baptism have covenanted with God to obey His will in striving to be a witness for Christ. In this we have the need of the constant development of our faith, our hope, and our charity. This requires a steadfast effort on our part. The fruit of our efforts is a literal work, which is an action of obedience. Therefore, we have works of faith, faith being first, and the works being a result of faith. Works with-

out faith are dead. Conversely, faith without works is also dead.

Once we have covenanted with God through baptism, any disobedience to the will of God is a mockery of Christ. For once we have demonstrated our determination to do the will of God, we have been a witness to others for Christ. Then to reverse ourselves is to confuse those to whom we have been a witness, and we are setting up a stumbling block before them.

An out and out rebellion against the will of God after making a covenant with Him, is a crucifying of the Christ anew. His blood atoned for our sins once, but does not cover the second crucifixion. Therefore, our potential righteousness is lessened to a very short degree. A continual rebellion leads to a final spiritual death in the denying of the Holy Ghost, which is a denying the existence of that spirit which has been a part of us. This is the unpardonable sin.

Foolishly, we are inclined to think that this is not possible with us, as we think that perfection in Christ is a long way off. The distance is very short between the choice of spiritual life and spiritual death for those who have once known the Holy Ghost. Life is in the direction of perfection in Christ, as death is in the direction of the unpardonable sin. Death is to be taken captive by the devil and to be dictated to by his spirit. Life is the freedom of choice, the height of agency which is that same agency that Christ had, for I am persuaded to believe that He had a perfect agency. I am also persuaded to believe that He attained to a perfect knowledge through the trial of His faith which required an agency, and the determination of His faith become knowledge as our faith is to become knowledge. Therefore, our perfect obedience starts with faith, faith becoming knowledge and knowledge becoming love, this being stimulated by our hope in Christ and the provisions that He has made.

The goal that is set before us is eternal life, which is to know God and Jesus Christ whom He has sent. God is the source of all righteousness. As Christ has put on the mantle of righteousness in doing the absolute will of God, so will He be the victor over all unrighteousness in the final culmination of the dispensations of time. Righteousness will be carried over into the more fruitful life eternal, and all unrighteousness will be dealt with according to the divine justice of God. The nucleus of this justice is in Christ, as He is the only true standard that has even been exposed to mankind.

The divine purity that is in God was made known to the world through Christ. That which has come through Christ is as a "two-edged sword" that has pierced the sinfulness of men with the contrasting message of truth. The truth is an exposing of all deviations from God. Once man has come into contact with the truthfulness of the gospel of Christ, he must choose between spiritual life and spiritual death. There is no middle road.

The great battle that Christ has waged has been through the energy of the labors of His mission here on earth. To climax His labors, He gave His physical life as an atonement for the sins of the world. This great gift that He has given obligates all mankind in a service to the same cause for which He has served. The recipients of this gift are required to conform to the example that has been laid out by Christ. It is not required of any person a greater task or trial than that which has already been borne by the great Mediator who stands between God and mankind.

Our salvation can only come through Christ. He laid down His life and took it up again to show us that there is a life after death and that there is a need to prepare for that life. It is through this act that our salvation is even possible, for He has bought our salvation with His blood. We cannot earn our soul's salvation, for the price has already been paid. However, we must qualify by obeying the laws of God given through Christ in word and in example, and overcome the fallen condition through repentance, baptism, and enduring to the end. Since Christ has bought our salvation, we can conclude, that we can do no bargaining nor demanding, but that we must conform to the absolute will of God.

As Christ gave to the world a standard by doing the perfect will of God, so has He made amends with God for the sins of all mankind by the spilling of His blood. In this, the ultimate of love is demonstrated. This love breaks down all human justification for it is, firstly, the love of God, and, secondly, the love of Christ, actually, being one and the same, as Christ is the condensation of God to the children of men. As God has loved us, so are we, who are candidates to becoming sons of God, to love Him to the extent of putting off all characteristic in our personalities that oppose His personality, having an appreciation of the mission of Christ as our guide.

I am convinced that at the final judgement as we stand before God, the Father, and Christ, the Only Begotten of the Father, we will behold in the Son the same divine perfection that is in the Father. Then, if at no other time, we will fully understand the commandment, "Be ye perfect, even as your Father which is in heaven is perfect."

The things taught in colleges and schools are not an education, but the means of education.—Ralph Waldo Emerson

The man with a new idea is a crank until the idea succeeds.—Mark Twain

If a man empties his purse into his head, no one can take it from him.—Benjamin Franklin

Ruthless Killer

Gossip

There is no such thing as an idle rumor. Gossip is an active, vicious, destructive force that divides people into bitter little cliques that foment petty jealousy, envy, hatred and intolerance.

Too often gossip is a "Ruthless killer of honest reputations"! How often does the reputation of a helpless individual crumple and collapse because of some envious person's malicious tongue?

If you want the respect of your friends . . . more prosperity . . . happiness . . . peace of mind . . . success in your laudable undertakings . . . then completely refrain from idle gossip. Never tell evil of a man, even if you know it for a certainty, and if you don't know it for a certainty, first ask yourself, "Why should I tell this to anyone?"

It is your success pattern that is always at stake, no matter what the actions of others may be. So, always look for the best in each person. Make a daily habit of emphasizing the good instead of the bad in others, not only to their faces, but to others with whom you engage in conversation.

You'll soon discover that strict adherence to such a plan will win more friendships and develop greater peace of mind in one week than the gossip monger could possibly know in a lifetime.

In gossip, as in robbery, the receiver is as guilty as the thief!

Suppose that the scandalous story about one of your acquaintances is actually true. Does that change the fact that gossip from you is never justified and only hurts you eventually?

If you want to harvest the most of the best in life, try a little test on this gossip picture. Before you attempt to pass on damaging information about another . . . no matter how true it may be . . . challenge yourself with this question: "Now just what good would come from my airing this situation further? Would I gain or lose? Actually who will benefit or be helped by my passing it along?"

When temptation to gossip envelopes you . . . be it ever so sugar-coated or carefully disguised as pertinent information . . . pause for just a moment and convince yourself that gossip is a "ruthless killer of reputations" . . . the reputation might be yours!

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CHEERFULNESS

Cheerfulness removes rust from the mind, lubricates our inward machinery, and enables us to do our work with fewer creaks and groans. If people were universally cheerful, probably there wouldn't be half the quarreling or a tenth part of the wickedness there is. Cheerfulness, too, promotes health and immortality. Cheerful people live longest here on earth, afterwards in our hearts.—Sunshine Magazine.

SONNET

IF, LIKE BLIND BARTIMEUS

If, like blind Bartimeus, my full sight—
A true and inner sight, were given me,
And light shone in and I at least could see
With heightened comprehension what the night
Had hidden from me; . . . In the dazzling light
Of new conceptions, then, oh then, set free
By such divine, revealing ministry
From willful blindness; in what swift flight
My soul on new, inspired wings would soar
And mount to regions hitherto denied;
And find vast freedoms, bound to earth no more
By faults of mine, the willfulness and pride
That makes me see myself as all-in-all—
Then see myself as HE sees, weak and small!

—Gordon Hawkins

FAITH THROUGH PRAYER

A. H. Edwards

Prayer can release and heal repressions, but it has to be a positive spiritual emotion instead of a negative physical emotion. When it is positive—

"Guilt is replaced by peace of mind,
Hate is replaced by understanding love,
Fear is replaced by faith."

On a little inn above the shores of Dover is a sign commemorating the retreat of the British forces across the Channel in the Second World War.

Fear Knocked At The Door
Faith Answered
No One Was There

When faith through prayer replaces fear, the assurance which is manifest is contagious to others and inspires great effort on the part of all.

When one has gained possession of a truth through prayer, he will carry a greater sense of assurance and more spiritual power than one who only believes what he is preaching or teaching.

Then with this new assurance and confidence, those who hear him will absorb some of this and have greater security in following him.

Christ had great spiritual power, and He won the confidence of those who followed Him because His possession of truth came through prayer.

Christ did not have feelings of guilt, or hate, or fear—He had peace of mind and understanding love because of His faith in the Father.

This same faith can be ours through positive prayer.

Mutual Support

By Elder Don McIndoo

"... I know in whom I have trusted. My God hath been my support: he hath led me through mine afflictions in the wilderness; and he hath preserved me upon the waters of the great deep. He hath filled me with his love . . . He had confounded mine enemies . . . Behold, He hath heard my cry by day, and he hath given me knowledge by visions in the night time. And by day have I waxed bold in mighty prayer before him; yea my voice have I sent up on high; and angels came down and ministered unto me."—II Nephi 3:24-39.

I have no doubt but that each of us could likewise give such a testimony of how our needs have been supplied by our Heavenly Father; for He goes before us on the highways, He restores us in times of illness, He feeds us spiritual food, and He supports us in times of doubt, discouragement and sorrow. Like Nephi, we know that God has been our support, but at this time let us consider another aspect of this relationship; i.e. What is required of us to maintain a proper relationship with God?

In the year 1620 the Pilgrim fathers signed a covenant, or a mutual agreement. It is known today as the Mayflower Compact, and it is important because it represents the first effort toward constitutional government in this new land. From these people and their covenant we receive our heritage in democracy, morality and freedom.

There is a far more important covenant which makes up our heritage, and it is an agreement which encompasses all mankind.

"See, I have set before thee this day life and good, and death and evil; in that I command thee this day to love the Lord thy God, to walk in His ways, and to keep His commandments and His statutes and His judgments, that thou mayest live and multiply: and the Lord thy God shall bless thee in the land whether thou goest to possess it. But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; I denounce unto you this day, that ye shall surely perish and that ye shall not prolong your days upon the land, whether thou passest over Jordan to go to possess it. I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live."

It is obvious that the Lord desires to be our support, but certain choices and responsibilities are placed on us as well. It would seem that the proper relationship becomes one of mutual support. Let us turn to Nature for a demonstration of such a relationship. The small colonies of plants that cover rocks and cliffs are called lichens. Actually, lichens consist of two kinds of plants that grow together and help each other. One is a fungus that removes water vapor from the air and decomposes the rock on which it grows so the minerals are usable. But we know that fungi have no chlorophyll, so they can't make their own food. The algae, the other half of this cooperative endeavor, can make food for the community, but it depends upon the fungus to provide the water and soluble minerals. Here we see two different types of organisms that provide us a marvelous example of cooperation and harmony in which both partners receive mutual benefit.

We are here to consider, however, our relationship with God. The point we make from our illustration is this; people can be like this example from Nature. They can be partners in a beautiful relationship with God. On the other hand, unless they are careful they can become like the parasite, content only to receive and take, giving nothing in return.

William Carey, a founder of the modern missionary program, planned to take Christianity to India. When he presented his plans, he was counseled not to make the attempt at that time. It was explained that the effort would be too dangerous, India was not yet ready to receive Christianity. Carey declared, "Expect great things from God . . ."

This is what we want, is it not? We want to expect great things from our Heavenly Father. We want to feel free to call upon His name, and we hope to receive His blessings. This summer, Betty and I had an experience that illustrates this desire of ours. We were cutting trees on our lot in Missouri and we had quite a few down from the previous day. As we went over to the lot early in the morning, my wife had a sudden premonition of danger. She felt this so strongly that she just couldn't go on, so she stopped, unknown to me, and offered a special prayer to God that we would enjoy His care and protection. Immediately she felt better about our work and continued on to the area where I was waiting.

The trees we had down were on a rather steep hillside and while I was trimming them, Betty was dragging the logs to the top of the hill where we were stacking them. As she was dragging a particularly heavy log up the steep hillside, its butt come up against a stump and immediately the tractor's front wheels began to climb. Before Betty could turn off the power to the wheels the front of the tractor had risen to the point where it was ready to flip over. Just at that moment the engine died and the wheels slowly dropped to the ground again.

In just a fraction of a second, a satisfying day could have been turned into tragedy for us. But God was there! I want to always be able to call upon Him, and as I do so I expect great things from Him. I expect other cases of blessings and interventions in my life and for my family. But I must realize that there is another side to this picture. William Carey's quote was incomplete when I used it before. Listen to the complete thought; "Expect great things from God; undertake great things for God." We call upon the Lord for our help and our support, and daily we receive His blessings. But while we are calling upon Him, let us listen to Him also. When John Wesley came to colonial America as a missionary, he engaged in a conversation with the colonial leader, Gen. Oglethorpe. In the course of the conversation Gen. Oglethorpe declared, "I never forgive." Wesley's astute reply was, "Then I hope, sir, that you never sin."

Why did he reply in such a manner? Because Christ implied that there is a definite relationship between the manner in which we forgive one another and the degree to which God will forgive us. Does this same relationship and personal responsibility extend into other aspects of our lives? Christ said, "For unto whomsoever much is given, of him shall be much required . . ." Concepts like this convince me there is a responsibility upon the shoulders of those who expect great things from God.

Do not misconstrue my words to mean that we earn or deserve the blessings of God by the things we do, for we do not. If we gave our all to God, yet would we be undeserving of the gifts of abundant life in this world and eternal life in the next. These gifts God gladly bestows upon us. But I do mean this: by our good thoughts, words and actions and by love for God and our fellowman we make ourselves attuned to His Spirit. In this manner we avail ourselves of the Covenant He makes with those who would be His children.

This summer we spent an evening with Bro. and Sr. Harvey Bell. While we were sitting inside, because of dark and stormy weather, the sun broke through the clouds and made one of the most spectacular sunsets I have ever seen, complete with rainbow, rain and rays of golden light penetrating the black sky. We all went outside to view the entire panorama.

We did not earn this beautiful sight, nor did we even deserve it because of any action on our part. It was ours, freely given to enjoy. But we did have to avail ourselves of this beauty. We had to be receptive to it, and we had to go outside to view it. If we had been too busy or too lazy to do so; if, thru ignorance or indifference, we had remained indoors, that beauty would not have been ours to enjoy. Even so, we must avail ourselves of all God's promised blessings.

The Master indicates that if we would receive from God our support, we must give to Him our support, our love and our obedience. By our attendance

and active participation in church, by our financial support, by the testimony of righteous lives we can meet the responsibilities the Master placed upon His disciples when He told Peter, "Feed my sheep." If this is the pattern of our lives we are living in a partnership with God and He shall continuously supply our support according to His promises.

HYPOCRITICAL SINGING

By Margaret Thompson

The singing of a hymn should be a great experience for us: it can be a prayer, a testimony, a praise, an invitation to others. Some interesting comments have been written on the hymns we sing.

We sing, Sweet Hour of Prayer, but content ourselves with ten or fifteen minutes a day, if that much.

We sing, Onward, Christian Soldiers, and wait to be drafted into His service.

We sing, Oh, for a Thousand Tongues, and do not use the one we have, to sing our Redeemer's praise.

We sing, Blest Be the Tie that Binds, and let the least little offense sever it.

We sing, Serve the Lord with Gladness, and gripe about all we have to do.

We sing, We're Marching to Zion, but fail to march to Sunday school, to prayer meeting, or to church service.

We sing, I Love to Tell the Story, and never mention it all year.

We sing, Cast Thy Burden on the Lord, and worry ourselves into nervous prostration.

We sing, The Whole Wide World for Jesus, and never invite our neighbor next door to church.

We sing, Throw Out the Life-line, and content ourselves with throwing out a fishing line.

—The Watchman

MORNING PRAYER

When little things would
irk me, and I grow
Impatient with my dear ones,
make me know
How in a moment joy can
take its flight
And happiness be quenched
in endless night.
Keep this thought with me
all the livelong day
That I may guard the harsh
words I might say
When I would fret and grumble,
fiery hot,
At trifles that tomorrow
are forgot—
Let me remember, Lord,
how it would be
If these, my loved ones
were not here with me.

—Author Unknown

Obituaries

MARY LEE RICHARDSON

Mary Lee Richardson was born in Jackson County, Leach, Ohio, February 10, 1894, and departed this life, January 16, 1966, at the age of 71 years and 11 months.

She was united in marriage to William O. Richardson, July 2, 1916. To this union was born one child.

Sister Mary Lee embraced the Restored Gospel at an early age and was baptized into The Church of Christ on June 4, 1951 by Apostle C. L. Wheaton.

She leaves to mourn her departure, her husband, William O. Richardson of Kansas City, Missouri; a son, C. William Richardson of Ft. Wayne, Indiana; four grandchildren; and a host of other relatives and friends.

Funeral service at the Carson Funeral Home in Independence, Missouri was conducted by Apostle Archie F. Bell and Elder Leslie Case. Mrs. Howard L. Bright, a neighbor of the Richardson's played the organ and supplied an abundance of soft music. This had been a request of Sr. Richardson. Sr. Marion Sprague and Sr. Katherine Matthews sang, "The Beautiful Isle of Some Where" and "The Lord Knows Why." Sr. Richardson was laid to rest at the Lindenwood Cemetery, Fort Wayne, Indiana, on Wednesday at 4:00 P. M., January 20, 1966.

Sr. Richardson's health had declined in the last three years and she had suffered much from her afflictions.

We shall miss our Sister, however, we know she has returned to God, who gave her life. Our prayers to God and sympathy are extended to Bro. Richardson, his son and family. May God help each of us to live worthy of His mercies at the day when we are permitted to pass through the door our Sister has passed.

EMERY C. PINDER

Brother Emery C. Pinder departed this life November 20, 1965 at the age of 83 years in Flint, Mich.

The funeral service was held November 24, 1965 at the Mt. Vernon Chapel, Brown Funeral Home, Elder E. J. Toulouse officiated. Burial was in Crestwood Memorial Gardens Cemetery.

Brother Pinder was born Feb. 3, 1882 at Carthouse, Pennsylvania and resided in Flint for the last 41 years. Brother Pinder was baptized into the Reorganized Church in 1917 by Elder Chas. Burch and transferred to the Church of Christ in 1927.

Brother Pinder leaves to mourn his passing his wife, Almeda; niece and nephews and a host of friends.

They that can give essential liberty to obtain a little temporary safety deserve neither liberty nor safety.

Benjamin Franklin

Better to remain silent and be thought a fool than to speak and remove all doubt.—Abraham Lincoln.

ANN COOPER

Mrs. Ann Cooper departed this life Tuesday evening December 14, 1965.

The funeral service was held Friday, December 17, 1965, in the Brenner Funeral Home in Regina, Saskatchewan in charge of Elder Richard M. Jordan of Viceroy and sermon by Elder T. J. Jordan of Regina, Sask. Burial was in the cemetery in Lumsden, Sask.

This dear Sr. Cooper was born in Stafford County, England in 1878 and baptized into Christ on July 26, 1903.

Ann Cooper, formerly Ann Allen married John Cooper December 26, 1900 and lived in England until coming to Lumsden in 1907.

She leaves to mourn her passing, her husband, John Cooper, her eldest son John Cooper of Regina, Sidney of Lumsden, Sask., Joseph of Trossacks, Sask., Meriam (Mrs. Leaker) of Lumsden, Sask., one daughter Ethel, preceeded her in death in 1914, also 12 grandchildren and three great grandchildren.

Sister Cooper was a noble, tried and true follower of her Master, Jesus Christ, a faithful, true wife, a noble mother and a wonderful friend to all who knew her, whether in the Church or out of the Church.

LET THERE BE PEACE ON EARTH

Let there be peace on earth
and let it begin with me,
Let there be peace on earth
the peace that was meant to be.
With God as our Father
brothers all are we.
Let me walk with my brother,
in perfect harmony.
Let peace begin with me,
let this be the moment now,
With every step I take,
let this be my solemn vow,
To take each moment,
and live each moment in peace, eternally
Let there be peace on earth,
and let it begin with me.

—Sy Miller & Jill Jackson

THE HUMAN TOUCH

'Tis the human touch in the world that counts,
The touch of your hand and mine,
Which means far more to the fainting heart
Than shelter and bread and wine;
For shelter is gone when the night is o'er,
And bread lasts only a day,
But the touch of the hand and the sound of the voice
Sing on in the soul alway.

—Spencer Michael Free

No man has a good enough memory to be a successful liar—Abraham Lincoln.