

Zion's Advocate

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

Vol. 43

Independence, Missouri, November, 1966

No. 11

Thanksgiving

by

Kenneth J. Smith

We thank thee O Lord with all our might,
For things that are good and we know are right;
For health and happiness, joy and our sight,
To behold the wonders of nature so bright.

The ripened corn in the shock at night,
With the lustre of frost on the pumpkin white;
The shimmer of the leaves in the moonlight bright.
Gives wonderous elegance to the picture so true.

Of the story and the development of you,
Of the creation and growth and hazardous fight;
Of accomplishments in life and disappointment too,
The reward of life's harvest, salvation true.

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Zion's Advocate

Official Publication of the Church of Christ
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BUSINESS MANAGER OF ZION'S ADVOCATE: C. LeRoy 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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Editorial

Thanksgiving

It is referred to in this country as Thanksgiving Day. It is a day set apart to be used for public acknowledgement or celebration of divine goodness and mercies.

Many times we think of the story of the family which had been plagued with trials and disasters of great proportion. When they were all disabled in one way or another, the mother was heard to make the remark, "I am so thankful."

A neighbor sitting by the mother's bedside was extremely surprised at hearing the remark. She made the following expressions, "You are thankful? I should think you would be so bitter you could scarcely talk. You have severe injuries; your husband has broken bones; your sons and daughters are all seriously sick in bed. What have you to be thankful for?"

The mother replied, "I am so thankful that I still have my husband and all my sons and my daughters. We are all on the road to recovery. I am equally thankful that we have such fine neighbors who are taking care of our work until we are able to take care of it ourselves. What more could I ask?"

Thanksgiving is making a survey of our blessings and naming them over in our minds or in our conversations. We should think of them one by one rather than thinking of them in general. If we would think of our blessings rather than our troubles, we would find that our lives would be happier and we would have the thoughts of thanksgiving oftener.

Anyone who has studied the history of the Pilgrim fathers knows that from the time that they landed on this part of the world until they harvested their first crop, they were beset with heartaches and troubles that were hard to bear. But they didn't let these things ruin their future. They decided to look on the brighter things in life rather than to look on the darker things.

The Pilgrim colony originated the thanksgiving festival in December 1621. They did this in gratitude for a successful harvest at the end of a very difficult year.

This thanksgiving festival became a tradition among the New England colonies. It became a popular holiday among them. They gave God credit for their successes.

The Plymouth colony used the products of nature in their festival. They used the native fruits and vegetables. They used the wild turkey for meat and they used the pumpkins to make their pies. These are traditional thanksgiving day foods down through our American history to our day.

President George Washington made the first presidential thanksgiving proclamation in honor of the Constitution. This proclamation was given in 1789. During the 19th Century many of the States adopted a thanksgiving day. These thanksgiving days were annual

celebrations but some States used different days than others did.

President Abraham Lincoln on October 3, 1863, made a presidential proclamation appointing the last Thursday of November as Thanksgiving Day. Each succeeding President made similar proclamations until the proclamation of President Franklin D. Roosevelt in 1939, making the third Thursday of November as Thanksgiving Day. Congress by joint resolution in December 1941 made the fourth Thursday in November the National Thanksgiving Day. This makes it a public holiday.

We can see that the thoughts of thanksgiving are well rooted in the history and traditions of this nation. It is the duty of each person who believes in God to observe their thanksgiving in a such a way that it will be an honor to Him.

A. F. B.

BAPTISMS

The following young people were baptized into the Church of Christ (Temple Lot) on September 24th, 1966: Raymond H. DeWaele, Jr., Route No. 1, Crescent, Iowa.

David R. Jensen, 2230 Clay, Bellevue, Nebraska.

Kathleen R. Jensen, 2230 Clay, Bellevue, Nebraska.

The baptisms were performed in Council Bluffs, Iowa by Brother Robert Jensen. These folks are now members of the Council Bluffs and McClelland, Iowa, Local. These additions were an occasion for humble rejoicing among the other members of the local. Letters from any of the members of the Church to the new members would be very welcome.

I Am Really on the Right Path

by

Dr. Emmet Fox

1. If I always look for the best in each person, situation, and thing.
2. If I resolutely turn my back on the past, good or bad, and live only in the present and future.
3. If I forgive everybody without exception, no matter what he may have done; and if I then forgive myself whole-heartedly.
4. If I regard my job as sacred and do my day's work the very best I can.
5. If I endeavor to make my life of as much service to others as possible.
6. If I refrain from personal criticism, and neither speak nor listen to gossip.
7. If I devote at least a quarter of an hour a day to prayer.
8. If I read the Bible every day.
9. If I train myself to give the first thought on waking to God.
10. If I practice the Golden Rule of Jesus instead of merely admiring it.

Taken from the Guide Post

"Thanks-Living"

By Nellie Walberg

Thanksgiving is thanks-living. It is a life of thanking God for the very gift of life itself, by living it abundantly so that it spills over into the lives of others to help and to bless.

It is thanking God for our talents and abilities by investing them toward the common good.

Basically we give what we are: we give of ourselves when we give gifts of the heart: love, kindness, understanding, sympathy, tolerance, forgiveness, hope and faith.

We give of ourselves when we give of our minds: ideas, dreams, ideals, plans and poetry.

Thanksgiving is thanking God for the beauty of nature by helping to make the world more beautiful to live in. In writing a song, painting a picture or planting a tree, we may bequeath beauty to gladden the heart to untold generations long after we are gone.

Thanksgiving is living in gratitude to God for the gift of each new day as an opportunity to repent and to learn the value of time. We will not then be found wasting our golden minutes in idleness, laziness or procrastination. Each day will end as a thank-offering unto God who gives us our days which eventually make up our lifetime. Remember the saying, "only one life, 'twill soon be past, only what's done for Christ will last."

Thanksgiving is living up to the best that true friends expect of us, and above all, living up to what God expects of us. Our own particular soul is created to be different than any other soul and is precious in God's sight. We are not meant to mimic another or to desire the talents or personality of another. As a post-script to the last letter which the late Brother Arthur Smith wrote to us, is the words of Shakespeare: "To thine own self be true and it shall follow as the night the day, thou canst not be false to any man."

Thanksgiving is giving of our abundant joy in Christ to the extent that we abound unto the riches of liberality to others. It is a day-by-day, heart-by-heart, paycheck-by-paycheck worship of God. Perhaps this year as we sit down to our Thanksgiving Day feast we need not only to "count our blessings," but count our "givings." "Name them, one by one." It might surprise us how little we have done!

God is our example for supreme giving. He gave His only begotten Son that whosoever believeth in Him should not perish but should have everlasting life. (John 3:16). Thanksgiving, then "living for Jesus a life that is true, trying to please Him in all that we do."

It is giving thanks unto God by thanks-living.

Human behavior has a strange way of flowing in circles: If I send out a hateful deed, it sooner or later will come back to me to cause me misery and remorse; if I emanate love and kindness, they will return to bless, enrich and inspire.

LOCAL NEWS

GRAND JUNCTION, COLORADO

At our yearly business meeting in July, I was elected the local reporter. I feel the need to apologize to the local and general church for my tardiness in taking up my task. We are sorry that we failed to share our 1965 and 1966 Reunions with our brothers and sisters throughout the church. I think I speak for all who were permitted to attend that they felt both were blessed by the Spirit of God. It seems the last five years each Reunion has been more so blessed than the one before. It has encouraged us much and helped us determine to make greater effort in our spiritual growth. It was noted by a number of our people that the outpouring of the Spirit came as a result of the unity that prevailed among us as our prayers voiced our concern for other's needs. We believe that if we can remember the lesson to "love our neighbor as ourselves", we will enjoy greater blessings in the future.

We much feel the need of greater blessings even while we are grateful for those we have received. There are afflicted members among us here, as well as elsewhere, that we would rejoice to see made whole. We know greater blessings are in store for those who "believe, nothing doubting."

Each day of the Reunions the hours 9 to 12 a. m. were spent in prayer and testimony and song. The last morning, Sunday, included the Sacrament service. These hours passed by swiftly; the Spirit's influence was manifested in the prayers and testimonies and songs. Many indicated that the time for a great change is fast approaching and our time to make spiritual preparation for greater trials and tribulations is growing shorter.

Our noon and evening meals were enjoyed on the premises of Bro. and Sr. T. R. Ely. Many have enjoyed their hospitality through the years.

We enjoyed a sermon each afternoon and after the evening song service. We also enjoyed specials by visiting and local talent.

Our speakers this year were our brethren Marvin Ely, Leon Yates, John Jones, Tom Jordan, Archie Bell and Don McIndoo in the order named. Each speaker truly gave us spiritual food. They reminded us of the hope of God's promises on one hand and our responsibility to meet the condition He has laid down for us on the other, if we would inherit His promises. We were cited to the changes in our times and the rapid fulfillment of prophecy.

Regretfully the time came for the goodbyes until another year. We all were grateful to those who came and helped to make our Reunion wonderful to look back upon; and we look forward to ever increasing spiritual times together. We especially would like to mention our appreciation of Brother Jordan's effort to meet with us. He had a tiring and trying trip because of a bus strike at the time.

Our group all had a very busy summer. In some households, both mother and father have outside employment. As many know, fruit farming has been an

unprofitable occupation in recent years. Not all are so engaged but all seem to have plenty to do. Most of us enjoyed visits from relatives and friends from time to time.

We have just had our first snow and frost, so preserving of foods will soon be over for another year.

Our prayers are for all our people everywhere, that we may all grow in humility and charity into a unity of the faith.

Alvina Bell, Reporter

TEMPLE LOT LOCAL NEWS

Our beautiful Fall days are here again, and just as colorful as you can imagine. Warm days and chilly nights with some frost. Everyone is hurrying to prepare against the winter days that will be here before long.

In our Sunday School, our children have moved along and are becoming acquainted with new teachers and subjects. All of these, of course, feel that they are much older because of this; and each new child is a new experience to the teacher. We hope we can fulfill this trust in the way the Lord would have it.

The children's singing classes and orchestra practice have started again, and I am sure they will have some enjoyable music to present soon.

We have received the good news that Bro. and Sr. Bob Eddy of Clinton, Missouri, have a new baby boy named Timothy Steven and he weighed 8 pounds, 15 ounces. The Eddy's have three other children. They attend our services quite often.

We have received some good sermons this month with much food for thought, and our mid week prayer meetings are better attended.

This is all for now, and until next time—May God help us all in our endeavor for righteousness.

Sr. Kate Moyer, Reporter

DAILY PRAYER

by Grenville Kleiser

If I can do some good today;
 If I can serve along life's way;
 If I can something helpful say:
 Lord, show me how.

If I can right a human wrong;
 If I can help to make one strong;
 If I can cheer with smile or song:
 Lord, show me how.

If I can aid one in distress;
 If I can make a burden less;
 If I can spread more happiness:
 Lord, show me how.

If I can do a kindly deed;
 If I can help someone in need;
 If I can sow a fruitful seed:
 Lord, show me how.

If I can feed a hungry heart;
 If I can give a better start;
 If I can fill a nobler part;
 Lord, show me how.

Family Worship and Study

By Nellie Walberg

November 27, 1966

Is Doctrine Important

SCRIPTURE GEMS:

"Thus sayeth 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." (Jeremiah 6:16)

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds." (II John 9-11)

"My doctrine is not mine, but his that sent me." (John 7:16)

"For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak." (John 12:49)

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:17)

"And they continued steadfastly in the Apostles' doctrine and fellowship and in breaking of bread, and in prayers." (Acts 2:42)

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." (Romans 16:17)

"Take heed unto thyself, and unto the doctrine . . ." (I Timothy 4:16)

"Wherefore, they shall come to the knowledge of their Redeemer, and the very points of his doctrine, that they may know how to come unto him to be saved." (I Nephi 4:19)

"And the twelve did teach the multitude . . . and when they had ministered those same words which Jesus had spoken—nothing varying from the words which Jesus had spoken,—behold they knelt again, and prayed to the Father in the name of Jesus, and they did pray for that which they most desired; and they desired that the Holy Ghost should be given unto them." (III Nephi 9:7, 10)

QUESTIONS:

1. What is the meaning of the Word "doctrine"?
2. What should come first: trying to know of his doctrine or trying to do His will? See John 7:17 Timothy 4:16.
3. What should accompany the very points of His doctrine, and His words, nothing varying. (John 14:15, 17, 23, 26)
4. Who has the responsibility to determine sound doctrine? The Church? the ministry, or the individual? (Jacob 1:19, 20)

5. What should be the basis for their conclusions? (Isaiah 8:20)

6. The Book of Mormon is to be used with the Bible to confound false doctrine. (II Nephi 2:18-21). Discuss this in the light of II Corinthians 3:6.

LESSON PURPOSE:

1. To establish the fact that it does make a difference what we believe.
2. To appreciate the written word as the basis for our beliefs.
3. To sense the need for the in-dwelling Spirit of Christ to illuminate the written word.
4. To humbly accept the requirement for righteousness in our lives in order to receive more of His Spirit which shall lead into all truth.

Thought for meditation:

Book of Commandments 9:17, 19.

December 4, 1966

Glad Tidings of Great Joy to the Nephites

Nephites know of John the Baptist to prepare the way for Jesus, and that the Messiah would be born 600 years from the time that Lehi left Jerusalem:

"Yea, even six hundred years from the time my father left Jerusalem, a prophet would the Lord God raise up among the Jews, even a Messiah, or, in other words, a Savior of the world . . . And he spake also concerning a prophet, who should come before the Messiah, to prepare the way of the Lord; yea, even he should go forth and cry in the wilderness, Prepare ye the way of the Lord and make his path straight; for there standeth one among you whom ye know not; and He is mightier than I, whose shoe's latchet I am not worthy to unloose. And much spake my father (Lehi) concerning this thing." (I Nephi 3:4, 7-10)

"And I looked and beheld the Redeemer of the world, of whom my father had spoken; and I also beheld the prophet who should prepare the way before him. And the Lamb of God went forth and was baptized of him; and after he was baptized, I beheld the heavens open, and the Holy Ghost come down out of heaven and abode upon him in the form of a dove." (I Nephi 3:71, 74)

"Wherefore, I would that ye should remember that I have spoken unto you, concerning that prophet which the Lord shewed unto me, that should baptize the Lamb of God, which should take away the sin of the world." (II Nephi 13:6)

Nephites knew of the virgin birth of Christ as prophesied and of the vicinity where He would be born:

"And I beheld the city of Nazareth: and in the city

7
48
11
11
8

of Nazareth I beheld a virgin, and she was exceedingly fair and white. And it came to pass that I saw the heavens open; and an angel came down and stood before me; and he said unto me, Nephi, what beholdest thou? And I said unto him, A virgin, most beautiful and fair above all other virgins. And he said unto me, Knowest thou the condescension of God? . . . And he said unto me, Behold, the virgin whom thou seest is the mother of the Son of God, after the manner of the flesh. And it came to pass that I beheld that she was carried away in the Spirit; and after she had been carried away in the Spirit for the space of a time, the angel spake unto me, saying, Look! And I looked and beheld the virgin again, bearing a child in her arms. And the angel said unto me, Behold the Lamb of God, yea, even the Son of the Eternal Father." (I Nephi 3:53-62)

"For behold, the kingdom of heaven is at hand, and the Son of God cometh upon the face of the earth. And behold, he shall be born of Mary at Jerusalem, which is the land of our forefathers, she being a virgin, a precious and chosen vessel, who shall be overshadowed, and conceive by the power of the Holy Ghost, and bring forth a son, yea, even the Son of God." (Alma 5:18, 19)

"And he shall be called Jesus Christ, the Son of God, the Father of heaven and earth, the Creator of all things, from the beginning; and his mother shall be called Mary. And lo, he cometh unto his own, that salvation might come unto the children of men, even through faith, on His name." (Mosiah 1:102, 103)

QUESTIONS:

1. Lehi had in his possession the writings of Isaiah. What is the date and the meaning of the prophecy in Isaiah 40:3?
Note its fulfillment in Matthew 3:1, 3.
2. Consider and discuss the need of the modern Christian world for an added witness that Jesus was more than just a good man or a prophet. Consult Isaiah 9:6, 7.
3. The Bible states that Jesus was born in Bethlehem. The Book of Mormon states he was born at Jerusalem. Do you find any contradiction in this? How far is Bethlehem from Jerusalem according to the Bible dictionary?
4. The Nephites had many prophecies of the coming of Christ. As in Jerusalem, the majority rejected him. Why?
5. We have been warned of Christ's coming in the latter days. What can we do to prepare for His coming?

LESSON PURPOSE:

To show that the ancient civilization of the Western world had knowledge of the coming of Christ as well as the Eastern world.

To point up prophecies leading up to the actual appearance of Jesus Christ to the Nephites.

To help prepare our hearts for Christ's coming in the latter days.

December 11, 1966

Samuel, the Lamanite, Foretells of Christ's Coming

Place—Land of Zarahemla

Date—5 B. C.

The Prophet Samuel was a righteous Lamanite who came into the land of Zarahemla to preach repentance to the Nephites who were living in wickedness, while the Lamanites were keeping the laws of God. He escaped from their persecution and rejection and was never heard of again among the Nephites. (Helaman 5:119, 120)

"Yea, heavy destruction awaiteth this people, and it surely cometh unto this people, and nothing can save this people, save it be repentance and faith on the Lord Jesus Christ, who surely shall come into the world, and shall suffer many things, and shall be slain for his people. And behold, an Angel of the Lord hath declared it unto me, and he did bring glad tidings to my soul. And behold, I was sent unto you to declare it unto you also, that ye might have glad tidings; but behold, ye would not receive me." (Helaman 5:7-9)

"Behold, I give unto you a sign: for five years more cometh, and behold, then cometh the Son of God to redeem all those who shall believe on his name. And behold, this will I give unto you for a sign at the time of his coming; for behold, there shall be great lights in heaven, insomuch that in the night before he cometh, there shall be no darkness, insomuch that it shall appear unto man as if it was day; therefore there shall be one day and a night, and a day, as if it were one day, and there were no night; and this shall be unto you for a sign; for ye shall know of the rising of the sun, and also of its setting; therefore they shall know of a surety that there shall be two days and a night; nevertheless the night shall not be darkened; and it shall be the night before he is born. And behold there shall be a new star arise, such an one as ye never have beheld; And this also shall be a sign unto you. And behold this is not all, there shall be many signs and wonders in heaven." (Helaman 5:55, 60)

"And now it came to pass that there were many who heard the words of Samuel, the Lamanite . . . And as many as believed on his words, went forth and sought Nephi; and when they had come forth and found him, they confessed unto him their sins and denied not, desiring that they might be baptized unto the Lord . . . For behold, Nephi was baptizing, and prophesying, and preaching, crying repentance unto the people; shewing signs and wonders; working miracles among the people, that they might know that the Christ must shortly come." (Helaman 5:109, 110, 114)

Fulfillment of Samuel's Prophecies:

Four years later: "Angels did appear unto men, wise men, and did declare unto them glad tidings of great joy; thus in this year the scripture began to be fulfilled." (Helaman 5:126)

"And it came to pass that he (Nephi) cried mightily unto the Lord, all that day; and behold, the voice of the Lord came unto him, saying, Lift up your head and be of good cheer, for behold, the time is at hand, and on this night shall the sign be given, and on the morrow come I into the world to shew unto the world that I will fulfill all that which I have caused to be spoken by the mouth of my holy prophets. Behold, I come unto my own, to fulfill all things which I have made known unto the children of men, from the foundation of the world, and to do the will, both of the Father, and of the Son of the Father, because of me, and of the Son, because of my flesh. And behold, the time is at hand, and on this night shall the sign be given.

"And it came to pass that there was no darkness in all that night, but it was as light as though it were mid-day. And it came to pass that the sun did rise in the morning again, according to its proper order; and they knew that it was the day that the Lord should be born, because of the sign which had been given . . . And it came to pass also, that a new star did appear, according to the word." (III Nephi 1:12-15, 21, 24)

QUESTIONS:

1. What caused such a low standard of morality among the Nephites just prior to Samuel's warnings? (Helaman 2:29, 64, 65, 139, 148-151)
2. What are some "secret combinations" threatening this nation today? Read Ether 3:96, 100 and discuss.
3. What were some of the arguments of the unbelievers concerning the prophecies of Samuel? (Helaman 5:127, 137)
4. Consider the state of the believers as you read III Nephi 1:5, 9
5. Reconcile Matthew 25:13 and I Thessalonians 5:2, 6 concerning Christ's coming in the last days.

LESSON PURPOSE:

To help us to exemplify the faith of the Nephite believers as they awaited the fulfillment of prophesy.

IN WONDER

by Lena McMinn

Have you ever stood in wonder
At the sunset's afterglow?
How the fleecy clouds up yonder
Look like drifted banks of snow.
Have you ever stood in wonder
At the moon's soft rays of light,
As it shines in golden splendor
Like a beacon in the night?
Have you ever stood in wonder
When you see a baby smile?
Makes you feel so close to heaven
And makes living worth the while.
Have you ever stood in wonder
How the Father up above,
Fills the earth with wondrous beauty
With the miracle of love?

Conversation In Ink...

Darleen Smith: "The other morning all was damp, cool with light mist. All green tones deepened—of the trees, bushes, etc. Some yellow-green, some blue-green, all overlaid with mist, down to the black-green in the deep caves under huge branches full of mystery. There is the silver-green ripples as a passing breeze turns leaves 'up-side.' Tree trunks deepen to black with green and gray moss.

"I've been thinking of what I call the 'Oblique Look.' Illustration—a shrub in the yard. We know it is a bush, but what is that dark lump at its base? Is it a rock? Or a wild animal? Straining harder, still we can't see. So we let our gaze go past the bush a fraction. 'O!, Now! Why it's a rabbit! See its long ears.' Illustration 2—we are commanded to put God first in our lives but we 'see through a glass darkly,' and strain our eyes to see daily life (the bush), choosing unwisely the cheap, the glitter. By using the Oblique Look and centering our daily living on God's commandments, through His help we see more clearly that this innocent pleasure has danger, for by over-indulgence we grow into covetousness, a bottomless well. We see that what appeared to be a harmless rock is really an evil with hidden fangs of viciousness. Or that another dark lump, which is our own weakness, appeared unbearable but has gifts of courage, spiritual strength, character growth. For we can not separate our daily lives from religion; our lives are our religion."

Donna Gamble: "The other day I was quite pleased to meet Bro. and Sr. Yates. They phoned asking directions to the Walkers, and as it was just time for me to pick my daughter up from her piano lessons, I managed to meet them in town and talk a mighty fast fifteen minutes and, boy, did we get a lot said in a short time. They seemed such nice people and I would like to have had them visit in my home, but we just enjoyed the time we had together."

Nellie Walberg: "We've just finished the most wonderful series of meetings. Bro. Yates is tops as a preacher and they both are so easy to talk with. The Yucatan slides were something to release one from the narrow confines of a 'local' religion a bit. We need to be reminded 'there's a world out there.' Bro. Yates emphasized mostly the theme of an unchangeable gospel and pointed out in various ways the fact that man had tampered with the gospel at various times and we need to return to the old paths. You know, it occurs to me that we need to look to our 'roots' now and then because we are reaping the harvest now of that which our forefathers have sown, whether good or bad. We hope to start a class in October and meet each week for Bible and Book of Mormon study with the ones who came to the meetings."

Donna: "I have so many questions and can always think of them when no one is around to answer them. It seems my mind always goes blank when I sit down

to write. I was really just getting started good with learning and wanting to ask things when Bells were last here. I would surely enjoy being where I could get together with them and get it all out of my system about once a week."

Nellie: "Divine discontent is that 'something' that we all need more of, evidently. That spark of dissatisfaction which spurs one on to improve or repent, or urges one to get out from our complacency and 'status quo.' I am certain when we, as a people, can have this 'divine discontent' at seeing so much misery and suffering in the world and weep tears of remorse at having been a part of such for so long and not doing much to relieve it—we shall be on the road to Zion in reality."

Darleen: "Searching—searching—it's not so much questions that can be put in words (I find no words), it's a questing. A life questing. We hear this truth, we catch another fragment, we see a quality in another's life, we read, etc.—pieces that fall into our pattern, and know another answer has come to an unwordable question. We come to written passages, also sentences in conversations, so true that we can hardly face them squarely, it's like looking full-face into the sun. This is one—'We are sometimes made aware of a kindness long passed, and realize that there have been times when our friends' thoughts of us were of so pure and lofty a character that they passed over us like the winds of heaven, unnoticed; when they treated us not as what we were, but as what we aspired to be.' (Thoreau)

"Another thing—do you think 'seeing with vision' is the same as 'insight'? We know there are revelations, visions, prophecy, etc., which are for the 'edifying of the saints.' But in watching people and becoming more acquainted with others, I marvel at the clear 'insight' some have into situations and the utter lack others have of this quality."

Benjamin: "Even so I would that ye should remember, and always retain in remembrance, the greatness of God, and your own nothingness, and his goodness and long suffering towards you unworthy creatures, and humble yourselves even in the depths of humility, calling on the name of the Lord daily, and standing steadfastly in the faith of that which is to come . . . and ye shall grow in the knowledge of the glory of him that created you, or in the knowledge of that which is just and true." (Mosiah 2:20-23)

Ella Engle
listener

WHAT IS TIME?

Time is—
Too slow for those who Wait,
Too swift for those who Fear,
Too long for those who Grieve,
Too short for those who Rejoice
But for those who Love,
Time is Eternity.

Children's Hour...

Families Who Moved for God

5. MOSES

The time that Moses moved is a little bit different. He had to go back to a place where he had lived and move other people out. When he got the families of Israel to move out of Egypt, that was one of the biggest moves of all time. Six hundred thousand grownups moved that day, with all their children, their flocks and herds. Probably no one could count the children. They'd miss that scared little fellow standing so close to his mother he was almost lost in her skirts. And the bigger boy who had been working with the sheep and then went over to help with the cattle—well, he might have gotten counted twice. But the grownups probably were on a list because they were slaves. And there were six hundred thousand of them.

Moses had gone to Pharaoh many times asking if the people couldn't worship the way they wanted to. At first all Pharaoh had done was make them work harder. Then as God showed Pharaoh that He truly was the God who ruled this world, Pharaoh said the people could go for three days and worship him. But then just as soon as God took away the things that were bothering Pharaoh he would change his mind and not let them go. Four times he said they could go and four times he changed his mind and said they couldn't.

At the last God was going to show Pharaoh that these people meant just as much to Him as Pharaoh's oldest son meant to him. He had Moses tell Pharaoh that at a certain time the oldest son of every man in Egypt would die. He told Pharaoh, too, that after this the people of Egypt would even give the families of Israel money and jewelry to get them to leave Egypt. So instead of just giving them a three-day vacation to worship God, like our church reunions, Pharaoh would be losing all of his workers for all time. Because when they left this time they wouldn't be coming back.

After that Moses went to tell the families of Israel how to get ready for moving out of Egypt. It's a strange thing. This time God didn't tell them about getting their flocks and herds ready. The most important thing was for the people to get themselves ready. He wanted to be sure they would obey Him, even in things they didn't understand. He had Moses tell them that this night they were not to go to bed. During the evening they were to take a young lamb and kill it and mark their door posts with a stick dipped in its blood. During the night they were to roast the lamb and eat it. They should keep their clothes on and be ready to leave just as soon as they were told to.

Can you imagine what these people would think of on this last night they were in Egypt? All day long they had worked hard for the Egyptians, Then as the sun went down and they went home they had to decide whether they were going to do what Moses said or not. Before this they had done what Moses said to do and the Pharaoh just made things so hard for them that they couldn't get their work done, and then they had been beaten. But Moses said that God said they were to do this and they had certainly seen how God could do things that would help them. So maybe they were scared a little bit, but they believed Moses spoke God's word and they did what he said. They probably put their animals in corrals that they called folds. Each family chose its best lamb and they marked their door posts as Moses had told them.

What would you have thought to do if you had been a child in one of these Israelite families? Maybe you heard the grownups say you were leaving Egypt. Why, you had lived in Egypt all your life and hardly knew there was any other place on earth. But if the grownups wanted to go, you surely did too, I imagine. So what would you do to get ready? Go get a good strong string and tie your dog up close to the house so he wouldn't be off running around when the time came to leave? Then probably your mother told you to wash and put on the best clothes you had.

Probably in all the families the children played quietly and watched the grownups. By the time the lamb was roasted and everything was ready to eat you could tell who believed God. Let's pretend you were in Joshua's family because they believed God. They were happy, and even while they talked to each other they probably seemed to be listening, though they wouldn't have known what for. During this night an angel was to fly over the land of Egypt and the land of Goshen and he was bringing death to every house that wasn't marked by the blood of a lamb.

They ate their meal fast, as Moses had told them to do, because by the time the lamb was roasted it was close to midnight. Probably some of them were still eating when a dog began to howl in the dark part of town where the Egyptians lived. Fires still made the little Israelite houses light and inside them all was quiet because now they began to know that what Moses had said would happen, already had happened. Among the Egyptians someone screamed. Dogs began to bark. Someone ran down a street to check on a son that lived away from home and his footsteps sounded hollow in the empty street. Then there began to be a general uproar as neighbor called to neighbor and in every house the oldest son was found dead. Even in Pharaoh's rich house the angel had entered past the guards, and now in the night Pharaoh found his own son was dead. A herdsman came running in to tell them that even among the cattle many were dead.

Pharaoh sent for Moses and his brother while it was still dark. He told them to get up (I guess he didn't know they hadn't gone to bed) and take all their people

and all their flocks and herds as they had asked to do and go worship God.

Other Egyptians remembered what Moses had said, too. They came to the Israelites and told them they would give them anything they needed if they would just move out of Egypt. They gave them clothing and jewelry and gold and silver.

The mothers in the Israelite families threw the last of their supper on the fire and began to gather up the things they would take with them when they moved. The men took their staffs, or walking sticks, and went to help with the flocks and herds or to meet with the elders of Israel to see where their place would be, because with that many people moving in one day they couldn't do things just hodge podge. I just imagine some little boy went out and untied his pup and said, "Come on. Let's go help with the sheep." But his mother said, "You stay right here with me. It's a good time to teach your dog to look after the baby." And some little girl tied her apron real tight behind her. Then she picked up the two bottom ends of it and tied them behind her too. Then she tucked in the gaps on both sides and had a big fat pocket. Into this pocket she poked one roly poly little puppy, too fat and short legged to walk by himself yet. Then that little girl was all ready to move, too.

All the time the Egyptians hurried them because they were afraid they'd all die if the Israelites didn't go this time.

They started moving out while it was still night and they went five at a time down the road away from Egypt. All their animals went right along with them. But they didn't take food because they hadn't had time to prepare any. The only food they had was their hard bread dough which the mothers had put in their kneading troughs (probably something like a big wooden bowl) and wrapped in the clothes which they carried on their backs. The Lord would prepare food for them because he knew this was the way it was going to be.

With this people too, the Lord went in a cloud during the day and in a pillar of fire during the night. And when they had crossed the Red Sea and were safely away from the Egyptians they all sang a song of praise to God.

A PRAYER

by John Harden

Oh my Father, humble me;
 Guide me in the way You'd have me go;
 Help me to know Thy tender voice;
 Lead me where the living waters flow.
 Oh my Father, comfort me,
 When life's storms around me roll;
 Help me in faith to hold Thy hand;
 Be Thou an anchor to my soul.
 Oh my Father, strengthen me;
 I would others' burdens bear;
 Give me Thy joy that I may give;
 Teach me Thy glorious love to share.

Personal Righteousness

By E. L. Yates

At Grand Junction, June 10, 1966

If I could do nothing else tonight but speak in such a way and with such desire and to express thoughts that would invite the Spirit that was present this morning and I believe present at this time, to but remain with us, I believe that our time will have been well spent. And that we will have been able to glean wisdom, understanding, courage, confidence in one another and in the Gospel of Christ.

Recently, while speaking at the Conference which is my usual characteristics, I spoke quite loudly. Those of you who are acquainted with me know that there are times that in the enthusiasm of the delivering of what I consider to be the Gospel of Jesus Christ, quite often I become very emphatic. There was a little girl of I believe, four or five years old in the audience.

And as I raised my voice and no doubt with a stern look on my face, she turned to her father and said, "Have we made him mad?"

It wasn't but a few moments, the spirit of the occasion touched me so deeply that it was impossible for me, to keep from showing emotion that brought tears to my eyes, which is a common thing when we speak of the Spiritual. I did not register tears because of sorrow or sadness, but because of the extreme feeling of joy and gladness that comes to the hearts of men and women at times when they discuss things divine. And during such discussion, they come in contact with the realization of the compassion of the Master upon the children of men.

And as that feeling of emotion came over me the little girl was sensitive and she noticed that. She turned to her father and she said, "Have we hurt his feelings?"

Tonight, regardless of the inflection of voice or the emotion that may be shown, you can't make me mad. I hope I don't make you angry. You can't offend me. If when we are under the influence of the Spirit of God Almighty and come to a comprehension and an understanding in the way we should conduct ourselves before our fellowmen, fully comprehended. And lend our spirits to the development of the good things that have been given to us by it, the Gospel of Jesus Christ, we can become men and women so strong under the influence of the Spirit, that we can not be offended. Neither will we knowingly give offense.

I am convinced that no man under the sound of any

ORIGINAL ARTICLES

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minister's voice ever came to a comprehension of the truthfulness of the Gospel at any point unless the same Spirit of revelation reveals it to him or to her and touches their hearts with a conviction of the truth.

And so it is my desire tonight to speak about righteousness. It has been more or less the subject of the day. In this morning's service of prayer and testimony, there were statements made of personal righteousness; the importance of it. In the sermon of this afternoon, it was mentioned. And my wife keeps telling me, and she spoke of it in her testimony this morning, that she has a pet theory, and I am awfully glad it is a pet theory, and I hope we all can have it and I believe most of us do. Her pet theory is this, that righteousness is the only thing that can overcome evil. Therefore, if there are those things in your life that are considered evil, the only way to get it out is to crowd it out with personal righteousness.

And the only way to attain and to acquire righteousness in an individual is to do those things that are required of us by the Master of men. In the Book of Doctrine and Covenants we are told that we are given many promises but the Lord says that we do not come under His promises if we fail to do those things that He asks us to do. That is the trend of the Gospel all the way through.

All of the promises that are given to the children of men, they are all predicated upon that little word, 'If.' And if you do those things, you are in line for those rewards that have been promised. If you refuse to do them you are in line for the punishment that has been promised.

So in speaking to you tonight, I would like to read from Romans the sixth chapter the 16th verse and read through the 21st verse:

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you."

He was speaking here to those individuals who had accepted the Gospel of Jesus Christ. They had been baptized into one body through one Spirit. And they had become as one unit.

"Being then made free from sin, ye became the servants of righteousness."

Notice, when you become free of sin, you then become a servant of righteousness. But notice further:

"I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness."

I don't believe that ever in my life have I heard the cry of freedom so loud as the American people are crying today. But how are they crying? Men are professing that they have a right, under the freedom that the constitution of the United States has given

them, to do almost anything, even to the violating of the rights of others.

One individual, and perhaps you all are familiar with this, in a college in California, said he had a perfect right under the freedom this government gave him to parade up and down through the streets of a Christian town with an obscene sign. And he had a right to do it, says he, under the freedom that he had. But he was free from righteousness. And he was under the bondage of sin. And he was not free to violate the law of God nor was he free to violate the rights of individuals. There are those today who are clamoring that they have the freedom for the indwelling of both the boys and the girls in the same dormitory in colleges. They have a right. They are free. They do as they please. I think this describes the type of freedom:

"Being then made free from sin, ye became the servants of righteousness . . . For when ye were the servants of sin, ye were free from righteousness."

Individuals who will claim, because of the freedom that has been given to them, they have a right to violate the law of God and of man, are definitely free from righteousness. And the only way they can become free from sin is to become the servants of righteousness. And because of this type of an attitude that is prevalent in the world today, and particularly in our beloved United States, the United States has lost its moral fiber.

The Scriptures speak of the fact that in the last days the spirit of adultery will be poured out upon the nation. And certainly, parading up and down in the street with an obscene sign, suggesting such a thing, is lending strength and power to the prince of evil; the king of darkness, becoming under bondage to sin and free from righteousness.

"For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death."

History throughout all the ages has proven this to be a fact. Men and women of all nations throughout the ages who have adhered to the Gospel and practiced righteousness, have received great blessings. But when those things began to break down and they began to indulge in wickedness and sin they become the servants of sin, sooner or later they fell and went down to destruction, until today the history shows that the shores of time are strewn with the wreckage of nations that forgot God.

We as a people believe in a book called the Book of Mormon; a record of the people that dwell on this continent. And in that book we are told by the Master of men that any nation that long possesses, or any people that possesses this land, will either serve the God of the land in righteousness, and the God of the land it states, is Jesus Christ; they will either serve Him in righteousness or they will be utterly wiped off the face of the land.

And there were those individuals at that period of time who became righteous to the extent that they

had a period of several hundred years of happiness and joy because of personal righteousness. But that people forgot God even after all that. The history is plain. They were destroyed. That promise of destruction will be from everlasting to everlasting for any people, from this day on into eternity, who will occupy this land. They will either practice personal righteousness before God and worship the God of the land or be utterly destroyed and wiped off.

Personal righteousness always pays dividends for good. But personal righteousness by a mass of people in particularly a church will bring blessings untold to the church. But where any individual of the body of Christ refuses in any way to fulfill their duties and their responsibilities, or lack the desires to abide by the law, they injure the church; they injure the other members of the body.

How far reaching these things are, it is difficult to tell. I would like to read from Ephesians, a passage of scripture that was given through Paul. It is the fourth chapter of Ephesians. We could start reading above where I intended to, in telling what was first put into the church, apostles, etc., naming why these offices were put in the church: For the edifying of the Saints; for the benefit of the ministry; and that we learn doctrine in such a way by practicing personal righteousness; while it doesn't mention personal righteousness, yet it indicates that this is the only way that we can become free from every wind of doctrine. It states this, beginning with 15th verse:

"But speaking the truth in love, may grow up into him in all things, which is the head, even Christ."

Speaking the truth in love. That is personal righteousness. And that is your responsibility and my responsibility. My wife said to me, you know, my wife says a lot of things to me. And I have learned to appreciate them. She said, "You know truth isn't enough." But now, if you don't analyze that, you wonder, what else can you have besides truth? She says, "You've got to have love, and when you speak the truth, you've got to speak it in love or it loses its power, its worth."

Now analyze that for a little bit. Or—let us let the Scriptures analyze it. I believe it would be better. I would like to turn you back to I Corinthians, and I would like to take us to the 13th chapter. This to me is a masterpiece, not only in the English language, but a masterpiece of wisdom and understanding that could come from the lips and the pen of only an inspired individual who knew that you must speak the truth in love or it is worthless. Listen to how he expresses himself:

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

Angels, surely would be in possession of personal righteousness. But even if they would speak or if man could speak with their tongue, without charity, it would be as—how is it expressed—sounding brass or a tinkling cymbal.

"And though I have the gift of prophecy, and

understand all mysteries, and all knowledge; and though I have all faith,"

Why this seems to me it is painting a picture of a man of righteousness; having knowledge; having faith.

"so that I could remove mountains, and have not charity, I am nothing."

I think that is far enough. I think it puts across the point that without love, the speaking of truth becomes as sounding brass and a tinkling cymbal.

Now I would like to go on from this point, reading Ephesians 4:15-24:

"But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together . . ."

Here it is drawing a picture of a body that is rightly formed; fitly joined together, and notice when I continue here that the only way it can be fitly joined together is by every member supplying—how is it worded—Let's read it. It is better than I can put it: "From whom the whole body fitly joined together and compacted by that which every joint supplieth." Or in other words: By that which every member supplieth, and that doesn't exclude the priesthood. The body of Christ, even the more comely parts according to the Scripture, are just as important as the head.

"The whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part,"

Notice the effectual working of every part in the measure that is given to you by which your talent can supply some good to the body, doing your part. For instance, we have some people living in this neighborhood who grow peaches. There was one of those individuals who stood before us tonight with some of the other folks here, just common people but they supplied by the talent that God had given them, something for us to hear; a beautiful song. They don't profess to be perfect singers but they acknowledge the fact that they are part of this body, and they were asked to provide for this body something that would progress us in our spiritual gathering. And so they willingly did it. They were supplying in part the effectual working, of that which had been given into their hands to supply. Now they could have refused and we would have been the loser as well as they.

"This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts: who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness."

When we come in contact with the Gospel of Jesus Christ and accept it, we were renewed in righteousness. But there is no guarantee you will stay there. A great many people believe, once in grace, always in grace. But of course the Scripture doesn't teach that. The devil you know once was an angel of light. Apparently he must have been in grace. Right now he is the prince of darkness because of his own action; because he chose to violate the law; he chose unrighteousness rather than righteousness. And because of that, he has sealed his own doom and seeks your misery and your destruction. He does it in such an enticing way that the Scripture calls it, flaxen cords bound around the neck; temptation.

A man or a woman might yield to the temptation of the flesh; indulge in those things that are unrighteous; becoming free from righteousness and becoming definitely in the bondage of sin.

Let me read something here from the Advocate, the church paper; 1965, from the minutes of the Conference. Not reading it all for it doesn't pertain to the point I wish to make but reading part of it:

"Also that from this conference shall go forth a recommendation to the people of this church that they engage in numerous seasons of fasting and mighty prayer throughout the remainder of the coming conference year. The reason for having these seasons of fasting and mighty prayer are as follows:"

Then is listed a number of things which we felt would be desirable to receive from God. I might read some of them:

"In order that we might be able to increase in faith and humility, and thereby draw closer to God."

Now that is a good desire, isn't it? Now if we would comply with that, we would be on the road individually, of engaging in personal righteousness. And if we would comply with that, there have been promises made for people whose desires are right, and there would be certain answers given.

"Number 2. In order that we might be able to have greater brotherly love for one another and have charity as commanded in the Scriptures."

Good desire, isn't it?

"Number 3. In order that we might prepare ourselves for the events that will take place during these latter days."

If you are trying to prepare for the events that are going to take place in your life time in any other way except by the inaugurating in your life personal righteousness, you are on the wrong track. Personal righteousness and obedience to the commandments of the law are definitely the only weapon or the only protection that you can have in the times of trouble that are coming upon this earth.

I might bring this to your attention. In the Book of Mormon, it speaks of the days that we are now living in as being the last days. And it speaks of a great and abominable church that will gain power over the whole earth. It says, there will only be two churches. You will either belong to one or the other. One will be the great and abominable, and the other will be the

church of the Lamb. And it says the great and abominable will come up to war against the saints, but it says the saints will be armed with righteousness. And this is their only protection. Now if you want to be a member of that church of the Lamb, if you are a member of what we consider to be that church, then you better start practicing personal righteousness even to a greater degree than you have hitherto done, if you intend to, be armed with righteousness.

Now in speaking of these desires, I would like to turn to Psalms; the 145th Psalm: 17-19:

"The Lord is righteous in all his ways, and holy in all his works. The Lord is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfill the desire of them that fear him: he also will hear their cry, and will save them."

Now I maintain that the things that I have read from that little paper were good desires. And I maintain that the promise that has been given right there has been accomplished to a certain degree. And those of us who have attended the last conference saw righteousness in action.

Do you know that a man in charge of a business meeting regardless of how well he is versed in the law, cannot keep decorum if the assembly is unruly? Do you realize that regardless of how well the assembly may rule themselves that an unruly chairman can upset decorum? And do you realize that in times past, just such a thing has taken place from time to time? When men in their earnestness and in their zeal and in their desires to promote righteousness, spoke the truth in anything except the spirit of love.

But yet, due to the fact there were good desires, and due to the fact that there was fasting and praying for a period of twelve months that this thing might not be, I saw individuals restrain themselves from a breach of decorum in an assembly and kept the peace. I saw the best conference that I have ever attended. I will not say that everything that transpired was agreeable to me or to some others, but nevertheless due to the fact of some personal righteousness that was exercised in some of the members of the body through a year's time, the Lord answered some prayers. Decorum and peace were kept. And we found the desire of our hearts was good and we found that He heard our cry.

Now you better pay some attention to what took place because if you desire the continuation of the Lord hearing the cries of the saints, you had better continue in fasting and prayer and in the development of personal righteousness in your life, and quit looking at the neighbor, and trying to find out what is wrong with him. You've got nobody's life to clean but your own. And if enough of us would do it, we would find the power of God among us in greater abundance.

Personal righteousness; personal discipline; it is the same thing. Not to violate the law, and particular; not to violate the rights of others. I made a statement a while ago that collective righteousness pays the church in great blessings; that is if it is of the church members. I would like to read to you from the Book of

Mormon a passage of scripture as found in the Book of IV Nephi, first chapter, 14th to the 19th verses. Here it is describing a people who were practicing personal righteousness to a great degree.

"And it came to pass that there was no contention among all the people,"

Well that is quite an experience, wouldn't it be? No contentions among the people.

"In all the land, but there were mighty miracles wrought among the disciples of Jesus. And it came to pass that the seventy and first year passed away, and also the seventy and second year; yea, and in fine, until the seventy and nine year had passed away; yea, even an hundred years had passed away, and the disciples of Jesus, whom he had chosen, had all gone to the paradise of God, save it were the three who should tarry; and there were other disciples ordained in their stead; and also many of that generation which had passed away. And it came to pass that there was no contention in the land, because of the love of God which did dwell in the hearts of the people. And there were no envyings, nor strifes, . . ."

That's an unusual circumstance in or out of the church; no envyings, no strife.

"Nor tumults, nor whoredoms, nor lyings, nor murders, nor any manner of lasciviousness;"

Why? Because the people had become free from sin and had become the servants of righteousness and were being obedient to the law. Well now! What is the results?

"And surely there could not be a happier people among all the people who had been created by the hand of God;"

Think of that! That is the result of personal righteousness when practiced by the masses of the people.

We have been commanded to seek first the kingdom of heaven and then we have the promise that all else will be added unto us. But once we have found the kingdom, we are required then to obey the law; to accept the kingdom and obey the law if we desire to receive the blessings of the king.

We have become concerned about the Spiritual welfare of the church, have we not? When you think of the church, what is your conception? What do you think of? Do you think of the twelve apostles? Do you think of a branch here and there as the church, or do you think of people that come down to conference, as the church? What do you think of? Well let me give you a few thoughts to think about. Let us turn to I Corinthians 12 chapter, 1 would like to read the 12th verse; just one verse now to start with. I am going to skip around here and read three verses but not in the same place.

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ."

Well now is he speaking, "so also is Christ," the man or Christ the church?

"Now ye are the body of Christ and members in particular." (I Corinthians 12:27)

Then down here:

"And whether one member suffer, all the members suffer with it;" (I Corinthians 12:26)

In other words, if one member does not practice personal righteousness, it affects the entire church; not only a local but every member who has named the name of Christ; every individual. So wherein have you sinned? You don't need to tell me. You confess your sins to the Lord and beg forgiveness with a broken heart and a contrite spirit. For unto such is the Gospel of Christ effective; a broken heart and a contrite spirit.

We have asked the question, if one member sinned or doesn't indulge in personal righteousness, how far reaching are the results to the body? I would like to read from the Book of Doctrine and Covenants that will give us a measuring stick to judge the distance in time as to how far reaching the mistakes of individuals are as to a detrimental effect upon the body. Reading from the 83rd Section, paragraph 8, given mind you, in 1832; two years after the church was organized under the power and Spirit of God Almighty. But men, because of not indulging in personal righteousness, allowed innovations to creep into the church. That is the reason that we have so many factions. Innovations of men; teaching the fear of the Lord by the precepts of men. That took place almost immediately after the church was organized. Rather than to teach the fear of God by the inspiration of God Almighty as did Paul. Let me read:

"And your minds in times past have been darkened."

Notice! This was just two years after the beginning of the Church of Christ.

"And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received,"

They had treated lightly the revelations from Christ. That is what it is speaking of: The things they had received was direct revelation and they had treated lightly these things. One of the things they had treated lightly was the choosing of twelve apostles. They treated it so lightly that they finally got around to choosing 15; pretty lightly, wasn't it? And because of that innovation, and because of that mistake the whole church has suffered from that day to this. And all the body of Christ suffer, and they suffer right now, because of it.

"You have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation."

"And this condemnation resteth upon the children of Zion, even all;"

The children of Zion, even all; I feel that includes the Church of Christ. We are part of the all. And we definitely have been injured as a people of the restoration because of the unrighteousness of men who have gone before; and the unrighteousness of those of us now living. If we continue, it will bring condemnation upon those yet unborn.

"And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new

covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written, that they may bring forth fruit meet for their Father's kingdom, otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion; for, shall the children of the kingdom pollute my holy land? Verily, I say unto you, Nay."

Until such time as we can be able to correct as a people, the things that were brought in to us because of unrighteousness and begin to practice righteousness as a group of people collectively, we shall remain under condemnation.

Many religious people lull themselves to sleep under a false security that is brought on by feeling a sense of righteousness. Notice I said, by feeling a sense of righteousness. Many assume an air of self righteousness. Many people pray; many preach; many go through a form of righteousness, yet fail to receive the blessings that have been promised those that will abide in righteousness. Well, there must be a reason; the only reason there could be for our lack of receiving the blessing that are promised, is that we are fooling ourselves if we are not receiving the promises, in believing that we are really a righteous people.

Righteousness that God requires, demands action. Action is the watchword of righteousness. It requires a willingness on the part of him who prays to comply with the answer to his prayer. I would like to read to you from Daniel the 9th chapter and the 23rd verse. We might read more than that. We will begin at the 19th verse:

"O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name."

We might offer such a prayer for the church that is called by His name.

"And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me,"

Here an angel informed him and talked with him during his prayer.

"And said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to shew thee;"

At the beginning of Daniel's prayer, a commandment came from God to an angel to go down and give him wisdom. I come to shew thee.

"For thou art greatly beloved;"

Now how could he become a man who was greatly beloved in any other way except obedience to the law? A man had practiced personal righteousness became worthy of visitation of angels. And I am old fashioned enough to believe that God is the same yesterday, today

and forever and never changes. If individuals control themselves to such an extent that they engage in personal righteousness that is demanded of God, they too can be in the category of men and women who are qualified to receive the ministration of angels. Why yes! I believe that. If I didn't believe it, I would have to disbelieve the Bible and Book of Mormon, and have to throw them away.

The only time that the visitation of angels and the performing of miracles ever cease among the children of men is when they disbelieve. That is what the Scripture says. When we disbelieve, we certainly do not engage in personal righteousness.

So here Daniel received wisdom. I would like to turn to the Book of Commandments, page 111. A revelation to the church given in Zion, August, 1831. I will read verses 16 to 20 to start with:

"Thou shalt offer a sacrifice unto the Lord thy God in righteousness. Even that of a broken heart and a contrite spirit."

Broken heart and a contrite spirit means truly repentant of those things that you have become aware of that are displeasing to God, with a true desire not to do them again. Now when you refuse to do it again, you are beginning in personal righteousness. But if you continue therein, you are still free from righteousness. But I would like also, in connection with that thought, to turn you to page 83 in the Book of Mormon which is found in II Nephi and read from the first chapter of the second Book of Nephi, the 72nd and 73rd verses.

"Behold, he offereth himself a sacrifice for sin, to answer the ends of the law."

Christ offered himself a sacrifice for sins to answer the ends of the law.

"unto all those who have a broken heart and a contrite spirit; and unto none else can the ends of the law be answered. Wherefore, how great the importance to make these things known unto the inhabitants of the earth,"

How great the importance to make it known that it is necessary to become aware of the things in your life which are displeasing to God. And in that awareness, become broken hearted for having sinned against the Master of men; with a desire of true repentance. Then we go to Book of Commandments, verses 33 through 35:

"This is according to the law and the prophets: Wherefore trouble me no more concerning this matter, but learn that he who doeth the works of righteousness, shall receive his reward, even peace in this world,"

That is something, isn't it? That is what our brother spoke of today; joy and peace that can be had by the saints if they will be obedient to the law which requires personal righteousness.

"shall receive his reward, and eternal life in the world to come."

There is only one way by which we can come into possession of these things. We are told by the Scripture, we are our brother's keeper. In the sense of the words, "our brother's keeper," certainly I am not

responsible for your actions except in view of the fact that I am responsible to set before you a righteous example of life. And it is your decision and my decision whether or not we will accept of righteousness, or an example which is set before us. We make the decision, therefore we are responsible for our own destiny. But we are our brother's keeper inasmuch as our responsibility is to set an example. In II Corinthians, I would like to read something that I consider important. Again we read a few verses in different places; starting with the sixth chapter, reading the 16th to the 18th verses. Then to the seventh chapter, one verse; then to the sixth chapter again and some more verses. But to start with, beginning with the 16th:

"And what agreement hath the temple of God with idols?"

What is the temple of God?

"And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them,"

God will dwell in you and God will dwell in me only if we will come to Him with a broken heart and a contrite spirit, truly repentant of the things that have displeased, with a desire to do those things that are righteous before Him.

"And walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

"We then as workers together with him, beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.) Giving no offense in anything, that the ministry be not blamed:"

Now he is speaking here to the ministry but there are two ways to take that: One way of taking that (give no offense in anything that the ministry be not blamed) is a lot like a story that I heard a Spanish boy tell me recently.

He said in his Spanish accent, speaking English he says to me, "Senor, I never in my life put my hands on to children." He never in his life put his hands to his child. And was telling me why. "But" he said, "When my children do something wrong, I go out and I say, 'You come with me,' And if more than one of them has violated the law, 'You all come with me.'" And he said, "We go in and we kneel down and there I teach them to pray." But he said, "I am kneeling with them. And finally I watch, and soon they are tired of kneeling on their knees. They begin to hurt being on their knees. And they say, 'papa, why don't you let us get up?' And also papa, 'why are you kneeling with us?'" And he says, "I tell them 'children, your sin is on my

head. Some where along the line I have missed tutoring you after the law of correction and righteousness. I have been mistaken somewhere and therefore I must pray also."

The Indians take a similar attitude. The Chief of the Tribe, when any of his tribe do those things that are wrong, he, himself goes and asks for repentance, as a leader, because he feels somewhere along the line he has failed to feed his sheep.

And many times the church is under condemnation because the leaders have failed to feed the sheep. And when the sheep go astray, the leaders better bow in humility and beg for wisdom that exceedeth knowledge and understanding, to come from the Spirit of God Almighty. Yet, it does not exonerate anyone who has violated the law.

But as I said before, about decorum, leaders of a church cannot make the people keep the law; an unruly people. Neither can unruly leaders be properly guided and directed by a righteous people. There has got to be a combination of righteousness.

Well, in Matthew we find that we have been told that it is necessary that our righteousness exceed the righteousness of the Scribes and Pharisees. Who were the Scribes and Pharisees? Many of them were the religious leaders of the day. They were men who wrote things; Scribes. They were educated men. They were men the population looked up to as leaders; but Christ said you've got to exceed their righteousness.

Today, many are coming in the name of Christ saying, that Jesus Christ is the Son of the living God, but because of not being called as was Aaron and not being sent of God, they are deceiving many and are not giving the whole picture of the Gospel of Jesus Christ. I think many of these people can be also described as Scribes and Pharisees. And it is necessary that our righteousness exceed that. And so we have a job cut out for us to do.

Again in the Book of Commandments page 108:

"Who am I that made man, saith the Lord, that will hold him guiltless, that obey not my commandments? Who am I, saith the Lord, that have promised and have not fulfilled? I command and a man obeys not, I revoke and they receive not the blessing: Then they say in their hearts, this is not the work of the Lord, for his promises are not fulfilled."

In Isaiah we find those who would smite with the fist and desire to argue; and they wanted contention; and they asked the justice of the Lord day by day; and they thought they were a righteous people. But here the Lord says that is not the way to do it. Then He goes and says, Is this the fast that I have chosen? Let us read that part of it, I think it to be important. Isaiah the 58th chapter four to eleven:

"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 it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou

call this a fast, and an acceptable day to the Lord? 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?"

"Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning,"

When shall thy light break forth? When you do according to the law which is righteousness; personal righteousness.

"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 reward. Then shalt thou call, (and as Daniel) 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 feed him the Gospel of Jesus Christ, is what this has reference to.

"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 noonday: And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose water fail not."

We have a scripture here that I believe would be very proper for bringing this discourse to a close. Romans 6:10-13.

"For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin."

I would say in the light of the interpretation of the words, 'Ye are members in particular of the body of Christ,' then yield not yourselves as a member of the body of Christ, to do those things that would injure the body.

"Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God."

And now I read from Ephesians 6:14, 15

"Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace;"

And then we find in Isaiah 32:17.

"And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever."