

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. 48

Independence, Missouri, November 1971

No. 11

Psalm 149

"Praise ye the Lord. Sing unto the Lord a new song, and his praise in the congregation of the saints.

"Let Israel rejoice in him that made him: let the children of Zion be joyful in their King.

"Let them praise his name in the dance: let them sing praises unto him with the timbrel and harp.

"For the Lord taketh pleasure in his people: he will beautify the meek with salvation.

"Let the saints be joyful in glory: let them sing aloud upon their beds.

"Let the high praise of God be in their mouth, and a two-edged sword in their hand;

"To execute vengeance upon the heathen, and punishments upon the people;

"To bind their kings with chains, and their nobles with fetters of iron;

"To execute upon them the judgment written: this honour have all his saints. Praise ye the Lord."

CONTENTS

| | Page | | Page |
|------------------------------------|------|--|------|
| Modesty (Guest Ed.) | 162 | Prayer | 167 |
| Blessings and Baptisms | 164 | General Sunday School Department | 171 |
| Ordination | 164 | The Horrible Truth—Part III | 172 |
| Directory of Local Churches | 165 | Study of God's Commandments | 174 |
| What Americanism Means To Me | 166 | A New Hymn Book | 175 |

Zion's Advocate

Official Publication of the Church of Christ
 Headquarters on the Temple Lot, Independence, Missouri.
 Phone: TEMple 3-3995

EDITOR

Harvey E. Seibel, 9800 E. 32nd. St., Independence, Missouri 64052

ASSOCIATE EDITORS

Arthur G. Smith, Box 395, R. R. D. #5, Swanton, Ohio 43559.
 Lovita M. Seibel, 1200 West Maple, Independence, Missouri 64050
 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: Subscription rates to members paid from general funds. In bundles of twelve or more for missionary purposes, \$1.00. Non-member rates one year \$1.50. 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.

Secretary, Council of Apostles, Archie F. Bell, 802 South McCoy, Independence, Missouri 64050.

Secretary, Council of Bishops, Nicholas F. Denham, 4116 South Cottage, Independence, Missouri 64055.

General Church Secretary, James A. Hedrick, 3507 South Crane, Independence, Missouri 64055.

CHURCH OF CHRIST PUBLICATIONS

Send all orders to:
 Church of Christ (Temple Lot)
 Box 472, Independence, Missouri 64051.

| | Price Each |
|---|------------|
| Book of Mormon—Missionary Edition..... | \$1.00 |
| Book of Mormon—Cloth Binding | \$2.50 |
| Outline History of the Church of Christ..... | \$2.00 |
| Book of Commandments (Hard Bound) | \$1.25 |
| Book of Commandments (paper bound) | \$1.00 |
| Book of Commandments Controversy Reviewed..... | \$1.00 |
| The Autobiography of B. C. Flint..... | \$1.50 |
| Zion's Praises | \$2.25 |
| What the Restoration Teaches Concerning God..... | \$0.50 |
| Temple Lot Deed | \$0.20 |
| A Brief History of the Church of Christ..... | • |
| The Principles of the Gospel, Faith and Repentance..... | • |
| The Principles of the Gospel, The Laying on of Hands..... | • |
| The Principles of the Gospel, Baptism..... | • |
| The Latter Day Restoration | • |
| Apostacy or Succession, Which? | • |
| The Book of Mormon (Tract) | • |
| Articles of Faith and Practice of the Church of Christ..... | • |
| Articles of Faith and Practice (Spanish) | • |
| Articles of Faith and Practice, No. 1, (English)..... | • |
| Sermonettes on The Teachings of Jesus..... | • |
| Changing of the Revelations | • |
| What the Church of Christ Teaches | |
| in Respect to Matrimony, (Spanish)..... | • |
| What About Israel? | • |
| Priesthood, Divine Authority | • |

Note: *Donations accepted to cover postage and printing costs. Lot prices of tracts exclusive of postage are: In packs of 6, 30c; or of 100, \$4.50.

SUNDAY SCHOOL SUPPLIES

INSTRUCTIONS IN ORDERING

Our quarterlies are not dated, but numbered, because they contain a regular course of study, and if the schools desire to make this study, they should order the quarterlies according to number so as to avail themselves of the entire course, so far as the study has been extended up to the present time. None of the courses are as yet, complete.

In compliance with the action taken at the 1960 General Sunday School Association General Assembly, all publications printed by the Association will be sent free of charge. Send ALL orders to: General Sunday School Association Treasurer, Church of Christ (Temple Lot), Box 472, Independence, Missouri, 64051.

| | Price Each |
|---|------------|
| Primary, Vol. 1, No. 1, Childhood of Jesus..... | N/C |
| Primary, Vol. 1, No. 2, Jesus' Ministry (Out of Print)..... | N/C |
| Primary, Vol. 1, No. 3, Jesus Ministry con't..... | N/C |
| Primary, Vol. 1, No. 4, Life of Jesus..... | N/C |
| Sun/day School Record Book | N/C |
| History and Religion—Chart..... | 1.50 |

GUEST EDITORIAL

MODESTY

A WOMAN'S THOUGHTS ON ABBREVIATED ATTIRE

The points brought out in **A Warning**, by Harold Gill*, an ordained priest, may seem bold, and a little harsh, but some subjects can be handled in no other way. In my humble opinion there is a need for more of such warnings from members of the priesthood.

However, I did hear one very fine sermon not too long ago by a young elder in which abbreviated feminine apparel was outspokenly condemned. Also there was an editorial on the subject in the October, 1969 issue of **Zion's Advocate** which I appreciated, and I admire Brother Gill's courage in writing his article, knowing, as he surely did, that it would bring down upon his head severe criticism from some quarters. No doubt there have been other warnings from the elders throughout the church which have not come to my attention, but I feel that more should be forthcoming.

At the risk of personal condemnation I am offering these thoughts on the sensitive subject of women's modern attire. In discussing it critically it may seem to some like brewing a storm in a teacup, but it well might be as a voice crying in the wilderness, a voice of wisdom not likely to be heard.

First of all, let me say that though, as pointed out in **A Warning**, mini skirts and other body-exposing apparel were designed and first worn expressly for the purpose of bequiling and seducing the opposite sex, yet I am sure that many of our young girls and young women **do not** wear them for any such purpose. They wear them only because they are the fashion and because their friends and classmates wear them, and perhaps for comfort, entirely innocent of any evil intent. As far as aping women of the street, it is the farthest thing from their minds, I'm sure, and perhaps they do not even know that such women were the first to wear them, and if they **did know**, they would no doubt feel as free to wear such apparel as most of us today feel free to wear bobbed hair, knowing that the first women in our country to wear their hair short were women of questionable reputation.

What, then, is the problem? Is it really wrong, in a moral sense to wear extremely scanty clothing? Some of us believe that it is wrong. Some very fine and wholesome people disagree. I respect their opinions and hope they respect mine.

The main points of condemnation brought out in **A Warning** were drawn from two basic sources: (1) Biblical prophecy and its apparent application, and (2) Statistics on the relationship between sex crimes and the advent of scantiness in feminine attire. Both pieces of evidence seem revelant and applicable, though, as the writer pointed out, there are other causes as well. No doubt drugs and pornography are high on the list or other causes.

The human figure, and in the eyes of the male, especially the feminine figure, is the most beautiful

of all God's handiwork. It is natural that the male should derive pleasure from beholding that beautiful figure. But there is a place and a time for all things, and the place to display feminine nudity or near-nudity to an extreme degree is surely not in public, particularly since it is a well-known fact that sexual desire in the male is aroused by feminine nudity. However, it might be apropos at this point to mention that (according to an over-heard male comment) not all feminine figures exposed by scanty clothing are attractive or seductive to the opposite sex. Far from it. Some of us may be ill-shaped and/or obese, entirely without the qualifications of a Miss America or a Miss Universe. If the real intent of such scantily clad women is to attract and be admired, a word to the wise should be sufficient.

As for the national and international beauty contests, as well as local ones, I'm sure we all admire beautiful specimens of womanhood, and it is commendable that intellect and talent are also considered by the judges, but I believe that the bathing suit exhibitions with so much emphasis on body dimensions and statistics are sensuous in nature, and degrading to the contestants, though I'm sure that many of these young women, perhaps most of them, are innocent of any lustful intent. An exception, however, is noted in the case of a recently elected Miss Universe, Georgina Rizk of Lebanon, who was pictured recently in syndicated newspapers around the world, clad in bathing suit, and smiling invitingly. The story which accompanied the picture quoted her as saying she was in favor of premarital sex. "We must have a lot of experience," she explained. "Marriage is not a simple thing."

What a wonderful opportunity was hers to influence young women everywhere in the right direction, toward chastity and respect for marriage, but she has chosen to use that influence in exactly the opposite direction. No doubt extreme exposure of body in the accepted dress of the time, and perhaps all her life too, has contributed to her lax morals, as I believe it is doing all over the world today.

It is our sincere feeling that for the sake of that most admirable virtue, modesty, and for the sake of preserving the highest and best moral values, if not for fear of being criminally molested, the feminine figure should be modestly clothed in public. This raises the question: If the wearer is innocent of any intent to be immodest, then is the wearing of scanty clothing really immodest? The answer may be debatable, but many thoughtful people believe as I do, that notwithstanding innocent intent, the basic components of true modesty are violated in exposing as much of the bare body as modern dress allows.

Some of the abbreviated skirts and blouses might pass modest inspection as long as the wearer stands erect, but when stooping, bending or sitting, as we have all observed, a number of near-intimate sights come into plain view, to the admitted sensuous-pleasure of some, and the avowed embarrassment and disgust of others.

Upon one occasion the Apostle Paul had just admonished the men to pray and "lift up holy hands without wrath and doubting." Then to the women he wrote: "In like manner also, that women adorn themselves in modest apparel, with shamefacedness, and sobriety: . . ." As we note the admonition "modest apparel" in the citation above, then think of the various degrees of nudity allowed by modern fashion and flagrantly displayed everywhere, even in the churches, one may seriously wonder if modesty isn't fast becoming a lost virtue. That may sound like sarcasm, but it is not meant to be.

Do you think Jesus would approve such exposures of near-nudity? Do you really think He would put the stamp of His approval upon the Bikini bathing suit, the low-cut or peekaboo blouse, the tight mini skirt, or the new "hot pants" whose mere name is erotically suggestive? I doubt it.

We are told that we, His professed followers, should be a "peculiar people." Being peculiar no doubt involves abstaining from many worldly habits, such as using profanity, vulgarity, drinking alcoholic beverages, using tobacco, gambling, ballroom dancing, Sabbath breaking, and, consistently, the wearing of body-exposing attire. Some of these practices we hedge on just a little bit, telling ourselves there is no real harm in them. But is there? A good way to evaluate any or all of the above habits would be to ask ourselves: Do they contribute to the spirituality of a follower of Christ, or do they detract from it? If they do not aid us in achieving spirituality, then they most likely have the opposite effect and should have no place in our lives.

Parents may hesitate to require their daughters to dress differently from their peers because they fear that to do so might cause psychological trauma in their offspring; that non-conformity in dress might cause severe and permanent damage. If we are to be a peculiar people we must also be a strong people, strong enough to hold fast to our beliefs and ideals and morals and codes of dress in spite of the unpopularity it may entail. We need to be strong enough to withstand being called a "Square" if, in striving to become that peculiar people, we can feel assured of His approval.

Some of the sincere and wonderful and lovable people who see no harm in abbreviated dress might point out that in some primitive cultures almost full nudity is and always has been the common mode of dress and that no one pays any attention to it. True, but as Margaret Mead, noted anthropologist and writer points out in her book, **Coming of Age in Samoa**, promiscuous sex activity is also common in such cultures, notably immediately following puberty, with the resultant high percentage of children born to unwed mothers, which is of little concern to them.

Do we as the most blessed and highly sophisticated nation on the face of the face of the earth, and the people to whom the restored gospel was entrusted in these latter days want to lower our standards to the level of such unenlightened people? Hardly! But we

are seeing it take place before our very eyes, and, as might be expected, such lowered standards of morality as we see increasing in our nation today are bearing the same kind of fruit: illegitimacy, venereal disease, and other related ills, and all of it coexistent with the growing fads of near-nudity in dress, among those of high moral standing, to say nothing of those who openly advocate promiscuity, both in and out of nudist colonies.

Would it not be better for the young women of the church, innocent as they are, to shun the very appearance of evil?

Let us open our eyes and see that though we are "in the world" we not be "of the world."

Evalena Sills

The "Harris" Sisters, Mary Lois Bryant, Margret Gill, and Martha Bruner, by request have recorded a 33 1/3 long play stereo record of religious and patriotic music. If interested in receiving one, send a donation of \$4.00 to cover the cost of recording and postage to:

Mrs. Margret Gill
Roxanne Tr. Ct.
Route 6, Box 107
Carbondale, Illinois 62901

If this amount does exceed the total amount of expenses, the remainder of the funds will be turned in to the Church. Our desire was not to make money, but to blend our voices for the praise, honor and glory of God.

BLESSINGS

Allan Christopher Butts, son of Jack Carl and Sally Ann Butts, was blessed by Elder Conley Addington September 12, 1971 at Maple City, Michigan.

Jeffery Allen Butts II, the son of Jeffery Butts I and Beverly Butts, was blessed by Elder Conley Addington September 29, 1971 at Maple City, Michigan.

BAPTISMS

Mary Nell Paschall of Puryear, Tennessee was baptized by her husband, Elder T. W. Paschall and received the laying on of hands by Apostle W. A. Sheldon and T. W. Paschall September 5, 1971 at Puryear, Tennessee. Sister Paschall was received as a member of the Puryear, Tennessee Local.

Cindy Faith Addington, the daughter of Conley and Marian Addington, and Randall Lee Payne, the son of George and Geraldine Payne all of Maple City, Michigan, were baptized by Elder Conley Addington, and received the laying on of hands by Elders Harold Polack and Conley Addington July 4, 1971. They were received by the Maple City, Michigan Local.

ORDINATION

Charles Eldin Cottrill of Smithburg, West Virginia was ordained an elder in the Church of Christ October 5, 1971 by Apostle William A. Sheldon and Elder Joseph E. Yates.

BLESSING

Vela Dona Marie Huff, the daughter of Melvin Charles and Cheryl Ann Huff of Morgantown, West Virginia, was blessed by Apostle William A. Sheldon and Elder Joseph E. Yates October 4, 1971.

BAPTISMS

Jimmy Gene Partain, the son of Joe Merrill and Eugenia Partain of Lubbock, Texas, was baptized and received the laying on of hands by Apostle E. Leon Yates September 25, 1971.

Robert William and Vera Alverta Manges of Johnstown, Pennsylvania were baptized by Apostle William A. Sheldon and received the laying on of hands by Elder Joseph E. Yates and Apostle W. A. Sheldon October 2, 1971.

NOTICE TO WISCONSIN AND MICHIGAN MEMBERSHIP

Elders Kenneth J. Smith and Harry Hutchison have been assigned to labor in Wisconsin and Michigan under the supervision of Missionary-in-charge Apostle Don W. Housknecht.

We ask our people in these two states to support these two brothers with hand and heart in their efforts to build up and advance the cause of the Church in its gospel challenge in these areas.

They come to you with my blessing and whole-hearted support.

Signed: Apostle Don W. Housknecht

A TOUR OF DUTY

Bro. Donald E. Winegar is now serving a tour of duty across the sea. Those desiring to write to him may do so by sending to the following address:

SP4 Donald E. Winegar
USAGHL Box 26
APO. N. Y. 09180

"Behold, how good and how pleasant it is for brethren to dwell together in unity!"

"It is like the precious ointment upon the head, that ran down into the beard: that went down to the skirts of his garments;"

"As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore" (Psalm 133)

DIRECTORY OF LOCAL CHURCHES OF THE CHURCH OF CHRIST

The following includes the names of the Pastors and Secretaries of the Local Churches.

- PHOENIX, ARIZONA**
Elder Hubert Edward Yates Mrs. Bonnie L. Sanders
13419 N. 35th Street 4511 W. Indianola
Phoenix, Arizona 85032 Phoenix, Arizona 85031
- DENVER, COLORADO**
Elder A. James Shaw Mrs. Meredyth Malone
1100 E. 90th Ave. 5784 South Prescott
Thornton, Colorado 80229 Littleton, Colorado 80120
- ORCHARD MESA LOCAL, GRAND JUNCTION, COLORADO**
Apostle Marvin E. Ely Mrs. Enid Bell
Route 4, 236-32 Road Route 1, Box 341
Grand Junction, Colo. 81501 Palisade, Colorado 81526
- COUNCIL BLUFFS — McCLELLAND, IOWA**
Apostle Robert H. Jensen Mrs. Doris E. Jensen
2230 Clay 2230 Clay
Bellevue, Nebraska 68005 Bellevue, Nebraska 68005
- CEDAR SPRINGS, MICHIGAN**
Elder George Brantner Mrs. Sarah E. Brantner
Route 3 Route 3
Warrensburg, Mo. 64093 Warrensburg, Mo. 64093
- FLINT, MICHIGAN**
Elder Edward J. Toulouse Mrs. Audrey A. Ex
3909 Winona 4024 Hawk Drive
Flint, Michigan 48504 Davison, Michigan 48523
- HOPKINS, MICHIGAN**
Elder LaVerne Lussenden Mrs. Marian Walthorn
General Delivery 4543 Madison Ave. S. E.
Hopkins, Michigan 49328 Grand Rapids, Mich. 49508
- MAPLE CITY, MICHIGAN**
Elder Conley Addington Mrs. Marian Gail Addington
Route 2, Box 45 Route 2, Box 45
Maple City, Michigan 49664 Maple City, Michigan 49664
- DOWNRIVER LOCAL, TRENTON, MICHIGAN**
Elder Tony Grzincic, Jr. Mrs. Donelda Fields
15200 Poplar 25517 Madden
Southgate, Michigan 48192 Taylor, Michigan 48180
- RIVERVIEW, MICHIGAN**
Elder Edward H. Podhola
3021 Chandler Street
Lincoln Park, Michigan 48146
- BEMIDJI, MINNESOTA**
Elder Arlo Gould Mrs. Lovita P. Reed
Route 5, Box 300 Route 1, Box 292
Bemidji, Minnesota 56601 Bemidji, Minnesota 56601
- MINNEAPOLIS, MINNESOTA**
Elder Thomas S. Maley Mrs. Annie E. Jones
615 Sheridan Ave. North 3645 23rd Ave. So.
Minneapolis, Minn. 55411 Minneapolis, Minn. 55407
- AVA, MISSOURI**
Miss Cathy Burgin
Route 1
Taneyville, Missouri 65759
- COLLINS, MISSOURI**
Elder Oren A. Caviness Mrs. Louise M. McIndoo
Route 1, Box 67 Route 1, Box 67
Preston, Missouri 65732 Preston, Missouri 65732
- GEORGEVILLE, MISSOURI**
Elder John A. Sweem Mrs. Mary Lois Bryant
310 North Burress Route 2
Hamilton, Missouri 64644 Cowgill, Missouri 64637
- HOUSTON, MISSOURI**
Elder Paul G. Mercer
Box 144
Houston, Missouri 65483
- EAST INDEPENDENCE, MISSOURI**
Elder Roland L. Sarratt Mrs. Adair McCubbin
4305 South Main 2420 Lee's Summit Road
Independence, Mo. 64055 Independence, Mo. 64050
- TEMPLE LOT LOCAL, INDEPENDENCE, MISSOURI**
Elder Forest E. Maley Miss Vanna Jo Wheaton
1844 Norton 704 South Elizabeth
Independence, Mo. 64052 Independence, Mo. 64050
- NOEL, MISSOURI**
Elder James M. Case Mrs. Maxine Wittenburg
1106 East Gudgell Box 342
Independence, Mo. 64050 Gravette, Arkansas 72736
- ST. LOUIS, MISSOURI**
Elder August L. Schwegler
339 Wedge Drive
St. Louis, Missouri 63136
- COLUMBIA FALLS, MONTANA**
Elder James Leon Winegar Mrs. William E. Frishkorn
Route 2, Box 274 Route 1-A, Box 135
Columbia Falls, Mont. 59912 Columbia Falls, Mont. 59912
- COLUMBUS, OHIO**
Elder William E. Welch
144 Highland Ave.
Worthington, Ohio
- CRANSTON, RHODE ISLAND**
Mrs. Rose I. Burlingame
1171 Pontiac Ave.
Cranston, Rhode Island 02920
- KNOXVILLE, TENNESSEE**
Apostle Joseph W. Kidd Mrs. June Messer
118 Marshall Circle 2820 Dodd Street
Oak Ridge, Tennessee 37830 Knoxville, Tenn. 37920
- PURYEAR, TENNESSEE**
Elder T. W. Paschall Mrs. Elizabeth Paschall
Route 2 Route 2
Puryear, Tennessee 38251 Puryear, Tennessee 38251
- MILWAUKEE, WISCONSIN**
Elder Ray W. Hunholz
2534 North 63rd Street
Wauwatosa, Wisconsin 53213
- SPARTA, WISCONSIN**
Elder Frank L. Knapp Mrs. Betty Olson
Route 3 204 Milwaukee St., Box 61
Black River Falls, Wisc. 54615 Sparta, Wisconsin 54656
- VICEROY, SASKATCHEWAN, CANADA**
Bishop Norman R. Jordan Mrs. Cora E. Jordan
Box 154 Box 154
Viceroy, Sask., Canada Viceroy, Sask., Canada

ORIGINAL ARTICLES

NOTE: We solicit articles for this department written in an affirmative manner. An affirmative article is one in which a belief, or an opinion, is expressed, and evidences presented to support that belief.

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

WHAT AMERICANISM MEANS TO ME

By Vincent Yates

When I think of what Americanism means to me, two thoughts flash into my mind. First, it holds out so many wonderful opportunities for me to love, live and be happy. Second, I think of our fathers, grandfathers and their fathers back to the birth of our nation, back to the time when Americanism was conceived in the minds of our ancestors—how these mothers and fathers sacrificed, suffered and gave their lives for the freedom and liberty we enjoy to this very minute. I shrink from attempting to express in mere words what my soul feels that AMERICANISM means to me.

Americanism is a passionate loyalty for American ideals, democracy, and the striving to secure a better way of life. A great number of loyal Americans have not fully realized nor appreciated the advantages we have inherited by having been born under the stars and stripes and of being the descendants of those giant souls who forged the steel that went into our ship of state.

Being born and reared in America, knowing no other mode of life, causes some of us to discount and under-rate the value of, or fail to fully appreciate the happiness, joy, liberty, and opportunity that is the heritage of an American. It is human nature to underestimate the blessings until we are deprived of them. "We don't miss the water till the well runs dry." We never fear that the American well of blessings will ever go dry.

When a man trains to be a pugilist he sometimes learns to strike with an extra weight of some kind on his fist. Then when the weights are removed and he goes into a real battle he can strike with more speed, and force. The operation of that same principle is observed when men and women come from other nations to our America. They have come from where they have been, in measure, shackled under many handicaps. Watch these individuals when they feel the shackles loosen and fall—in this our America. Watch them as they get a glimpse of the hope and opportunity they never knew before. Watch how eagerly they gobble up the chance to learn, to prosper, to succeed, to grow into a fuller life than they had ever hoped.

How long is it until this foreigner is writing for his brother, sister, or kinsman to come to America? A half-fed steer will crowd and eagerly hold his head in the feed trough when he is turned in a lot with fattening cattle where corn continually lays before them. In spite of the recent so-called years of depression that we are and have been in, the fattening lot of the world and the troughs have been full of corn as compared with other

nations of the world.

Although we are sure that America is the best nation on earth, and millions of us are willing to fight if necessary to preserve and perpetuate the measure of liberty and justice that Americanism holds out to humankind, yet we know that perfection is not reached. We know the demands for mass production, the coming of modern inventions, the adjusting of rights of labor and capital, the attempts to discover and deal out justice for all, in fact, trying to keep pace with the growth of civilization, has furnished problems which we have not solved.

In our effort to better conditions we sometimes make them worse, but the target we are shooting at, is JUSTICE FOR ALL. Although we miss our exact mark many times, we are not out of ammunition. It is Americanism to keep on shooting the mark. Mistakes cannot be corrected until they are discovered, so criticism of the government sometimes is a good thing and helps discover and correct many mistakes. It is not Americanism to criticize just as a knocker, or just as a method of investigation, but error must be recognized before criticism is justified.

If strong reason and logic in opposing wrong, or defending justice causes any part of our government to collapse, it is good.

One of our trail blazers of the past was a backwoods rail splitter before he became a statesman, and as a rail splitter he learned to strike powerful blows as he drove his wedge through the knotty timber. When he became chief executive of America he had learned how to strike powerful blows with courage, logic, wisdom and inspiration in the defense of honor and right, amid the knotty problems then threatening the life of the Union. One of his hard hitting blows defending right and defining democracy did mark the way or blaze the trail for us; in that famous statement marked with wisdom and seasoned with inspiration: "Government of the people, by the people, and for the people."

The democracy that makes Americanism is the rule of the majority, but in no case should we silence the minority nor prevent them from preaching their doctrine, expressing their views, making their criticism or trying to convince the majority of a better way.

I believe that in the past when we as a nation have tried to establish right and fairness that we have had the protection and blessing of God. As long as we continue to do this we can expect His continued grace and protection.

Our courageous ancestors who docked the Mayflower at Plymouth Rock had experienced suffering before they came here for religious freedom to worship God. Thanks to the God they worshipped, for the government

and nation that grew into being, because of their suffering and their motives pure and clean, we enjoy this way of life today. We cannot be too grateful for the lasting freedom that grew out of such purity, which has blessed the lives of millions from then till now. But many of the sons and daughters of this courageous people, today are suffering from a "don't care" attitude of feeling of self-security and they may lose the freedoms so nobly fought for.

The equality of opportunity in the pursuit of happiness through liberty and freedom is the heritage of Americans. Americanism to me means the accepting of the responsibilities; of holding on to and protecting that heritage; never believing it will be secure without faith, work, effort and loyalty; yet forever believing it shall and will be ours.

If we, who sometimes lose much of the appreciation of our advantages, can keep our minds full of the clean motives that were in the hearts and minds of our yesteryear parents and nation builders; if we can allow our souls to be saturated with that passionate loyalty for the kind of ideals that made our nation great, then greatness and liberty shall continue to bless those who follow us, and the water from the American well of blessings will ever flow.

What does Americanism mean to me? It is a something in my soul that makes breath, life and liberty inseparable!

PRAYER

Sermon by Harold Gill

Phoenix, Ariz., May 29, 1971

I am thankful for the very good service we had this morning, and the manner in which we were brought up to the point where I would like to start this evening. Donnie (Elder Don McIndoo) finished almost on a note which leads into prayer, when he talked about the man who made the sculpture of Christ and found that after the heat had gotten to the clay and caused it to sag, that then the only way the people could look at the sculpture was to get down on their knees and look up.

With that final thought in our minds I want to speak this evening on the subject of prayer.

Perhaps some of these things will be basic to some of us, but I think it is a subject that we need to consider more in depth, especially since in the near future we will be called upon to pray for the coming Solemn Assembly, and the General Conference which will follow, as well as for many throughout the church who are in need of our prayers—our friends, relatives, and others whom we love. Our prayers and supplications to God are needed for all of these things.

We ask, "What is prayer?" Prayer, as defined by the scriptures, is communication with God. If we wanted to communicate with someone else, we could very easily, if we knew their language, just talk to them,

and they could talk back to us. Or they could answer by action, either way. Communication can be by actions or it can be verbal—by use of the voice.

In II Nephi 14:11, 12, we are told: "For if ye would hearken unto the spirit which teacheth a man to pray, ye would know that ye must pray: for the evil spirit teacheth not a man to pray, but teacheth him that he **must not pray**. But behold I say unto you, that **ye must pray always, and not faint: . . .**"

If we were to faint we would stop all mental and physical activities and just sort of fold up, as we've all seen a fainting person do, at one time or another. What they were saying stopped. What they were doing stopped. Nephi is telling us here **not to stop**, but to continue in prayer. It says in another place that at least we should continue in the **thought** of prayer.

We all have our occupations of one type or another and we can't continually pray aloud or continually stay on our knees in prayer. This we will get into a little later. But we are to continue in prayer, at least in our hearts to keep our minds actively concentrated on these needs and upon God. Nephi continues, ". . . that ye must not perform anything unto the Lord, save in the first place ye shall pray unto the Father in the name of Christ, that he will consecrate thy performance unto thee, that thy performance may be for the welfare of thy soul"—v. 12.

We notice here that we are to pray in the name of Christ. Why? Why do we pray in the name of Christ? That's a valid question. I think we can find an answer to it. In III Nephi we find the story of Christ's arrival on this continent. He had been among them twice before, and in this reading He makes His third appearance, because the people were having a disputation about the name of the church. They wondered what the church should be called, and they were praying about it, when He appeared unto them and said:

"Have they not read the scriptures, which say, ye must take upon you the name of Christ, which is my name? for by this name shall ye be called at the last day; and whoso taketh upon him my name, and endureth to the end, the same shall be saved at the last day; Therefore, **whatsoever ye shall do, ye shall do in my name; therefore ye shall call the church in my name; and ye shall call upon the Father in my name, that he will bless the church for my sake; and how be it my church, save it be called in my name?**—vs. 18, 19 (Emphasis above, and following ones are mine.—H.G.)

We are of the Church of Christ, therefore we should call ourselves of Christ, and when we call upon God, when we supplicate for the things we need, for the things we know others need, then He says we must do it in His name.

Now how do we pray? This was something of a stumbling block for all of us when we were young and we were a little bit hesitant to pray in church in our prayer meetings. We were more prone, perhaps, to say a recited prayer at the meals and at bedtime, because

we were a little bit unsure of ourselves. We weren't sure we knew the right way to do it. And the adults seemed to come up with so many nice things to say that we couldn't think of because we were so befuddled in our minds. So it's good, I think, to have examples of how to pray.

The sermon on the mount (Matt. 6:9-13) tells us who to address our prayers to, and what they are to contain. Christ said:

"Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive our debts, as we forgive our debtors. And lead us not into temptaton, but deliver us from evil: For thine is the kingdom, and the power, and the glory, forever. Amen."

Here we are told to pray for: The coming of His kingdom; His will to be done on earth; our daily bread; forgiveness of sins; escape from temptation; and deliverance from evil.

Notice that our debts, (or our sins or trespasses, as they are called in another version) are to be forgiven on **condition** that we forgive others. We cannot expect to be forgiven if we do not forgive others.

Notice, too, the finish of Christ's example prayer: "For thine is the kingdom, and the power, and the glory, for ever. Amen." Christ ascribes to His Father the ownership of "the kingdom", and acknowledges His Father's power and His glory, or greatness. Christ finished with the word "Amen" because He is Christ. But we are to pray, in His, Christ's name, according to His commandment.

This example prayer, of course, does not contain all the things we will find to pray about during our lives. They will be many.

In Matthew 6:5 and 6, Jesus tells us two things: How to pray, and how **not** to pray. "And when thou prayest, thou shalt **not** be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret, and thy Father which sees in secret shall reward thee openly."

So we see we are not to make a show of praying, but to pray to Him in private where only He can hear. This does not mean that public prayers do not have a purpose also, as public prayers in church. These, spoken in sincerity, are prayers in which many can unite at one time. Christ also prayed in public as well as private. "And as I have prayed among you, **even so shall ye pray in my church**, among my people who do repent and are baptized in my name."—III Nephi 8:48

One of the most important things to pray for is named in the following verse, and it's one of the things named above in the Lord's prayer: "Verily, verily, I say unto you, Ye must watch and pray always, lest ye

tempted by the devil, and ye are led away captive by him."—III Nephi 8:47.

So we see we must pray **always** that we are not tempted by the devil, for he is **always there** to tempt us. Verse 50 of the above chapter admonishes: ". . . Ye must **watch and pray always**, lest ye enter into temptation." This included the multitude, not just the ministers, not just the disciples, but everyone. "For Satan desireth to have you, that he may sift you as wheat; therefore ye must always pray unto the Father in my name; and whatsoever ye shall ask the Father in my name, which is right, **believing that ye shall receive**, behold it shall be given unto you."—v. 51. A wonderful promise to follow obedience!

Alma too, years before, had admonished these things. Read Alma 10:28, and note the following commands:

Humble yourselves before the Lord.

Call on his holy name.

Watch and **pray continually**, that ye may not be tempted above that which ye can bear.

Be led by the Holy Spirit.

Be meek, submissive, patient.

Be full of love and all long suffering.

Have faith on the Lord.

Alma also related, in chapter 16, how the Zoramites, dissenters from the Nephites, had fallen into great errors and refused to keep the commandments of God. "Neither would they observe the performances of the church, to **continue in prayer and supplication to God daily**, that they might not enter into temptation: . . . for this cause Alma and his brethren went into the land to preach the word unto them."—v. 87 (are not we often guilty of this error?)

Notice how often we find the words "**continue in prayer**." Alma emphasizes it again in verses 119, 220, along with other admonitions: Humble yourselves;

Continue in prayer unto him.

Cry unto him in your fields, over your flocks, your crops, that they may increase.

Cry unto him in your houses, over all your household.

Cry unto him both morning, mid-day and evening.

Cry unto him against the power of your enemies.

Cry unto him against the devil, an enemy to all righteousness.

Cry unto him in your closets, your secret places.

Cry unto him **continually** for your welfare.

Cry unto him for the welfare of those around you.

When not crying unto him, **let your hearts be full**.

Notice the admonition to cry unto him (pray unto him) over the crops and flocks, that they may increase. Many of us don't have crops growing in fields, but we do have occupations that we should pray over, not only that they prosper but that they would increase. I'm

sure God realizes that as we work at our jobs, whatever our occupations are, that we cannot pray on our knees, like we could do in our homes or our congregations, but we can **think** about these things—keep them in our hearts. Our minds are so designed that we can be thinking about God and also about our occupations simultaneously.

Alma warned that to pray is not enough, in itself. He said: “. . . Do not suppose that this is all; for after ye have done all these things, if ye turn away the needy, and the naked, and visit not the sick and afflicted, and impart of your substance if ye have, to those who stand in need;”—v. 223.

A very integral part of praying for others is offering to help them in their needs.

We read a little while ago that we “must pray always and not faint.” That answers the question as to how often to pray. Just as often as we have to make a decision, that is how often we must pray unto God—just that often—and that’s pretty often. We run into decisions momentarily, all our lives. But can we just offer one big, long prayer and expect it to cover a lifetime of needs, or a week’s? We might put it this way: our dentist tells us that we must brush our teeth to prevent tooth decay. Indeed it helps. We eventually learn that. Many of us have to get holes all over our teeth first, but we eventually learn. All right, would it be just as good to put a great big gob of toothpaste on our toothbrush, and brush our teeth once a week, or would it be better to put a little bit on our toothbrush and brush after every meal? Which one would prevent tooth decay? I think it’s rather obvious. The big gob of toothpaste used once a week will not protect us from the bacteria that begins to work in our mouths every time we eat. And so it is with prayer. If we pray only once a week—only think of God once a week, the devil has a whole week to get to us and tempt us about a million things.

We have defined prayer as communication with God. Is our communication with God always with the same degree of fervor? The same intensity of feeling? No. I believe some situations and needs are naturally of greater significance than others. There are some words and phrases in scripture which describe the kind of prayer to be used in situations of greater importance—situations which have a greater significance in our hearts and mind. These words are “mighty power,” and “fasting and prayer.”

In the first part of the Book of Enos there is an example of a situation calling for that kind of prayer. Enos felt the need of a remission of his sins. He had gotten off by himself, and, walking along with only his own thoughts to consider, he began to think back upon his memories, things which he had been taught by his father, and he said; “And my soul hungered; and I kneeled down before my Maker, and I cried unto him in **mighty prayer** and supplication, for mine own soul; And all the day long did I cry unto him; yea, and when the night came, I did still raise my voice high, that it reached

the heavens. And there came a voice unto me saying, Enos, thy sins are forgiven thee, and thou shalt be blessed. And I, Enos, knew that God could not lie; wherefore, my guilt was swept away.”—vs. 5-8. The result of **mighty prayer**.

In the Book of Alma, chapter 8, find the story of a holy man, (Alma) who **fasted many days** for the sins of the people, and how an angel of God spoke to a certain man who needed Alma’s ministry, with the result that he and his household were blessed. Another case of mighty prayer and fasting for a special purpose. It seems that “mighty prayer” and “fasting and prayer” are almost the same thing. (This story is too long to quote here, however you should read it).

In the Book of Mormon (p. 760) in the second chapter, are the words of Christ as he laid his hands on the twelve disciples whom he had chosen: “And he called them by name saying, Ye shall call on the Father **in my name**, in **mighty prayer**; and after ye have done this, ye shall have power that on him whom ye shall lay hands, ye shall give the Holy Ghost; and in my name shall ye give it, for thus do mine apostles.”

In that very important situation, they were to engage in “mighty prayer” before they were to lay hands on anyone for the reception of the Holy Ghost. Christ’s own commandment!

In Alma 12:1-5, is the story of Alma’s joy in meeting his brethren, the sons of Mosiah who, Alma said, “. . . had waxed strong in the knowledge of the truth; for they were men of sound understanding, and they had searched the scripture diligently, that they might know the word of God. But this is not all: they had given themselves to **much prayer, and fasting**, therefore they had the spirit of prophecy, and the spirit of revelation, and when they taught, they taught with power and authority, even as with the power and authority of God.” What wonderful blessings they received as a result of **much prayer and fasting!**

In the New Testament, Mark 9:17-29, is the touching story of Jesus healing a young man who had been afflicted since childhood with a “dumb spirit” and seizures something like epilepsy. When Jesus’ disciples were only with Him, they asked Him why **they** could not have cast out the dumb and deaf spirit from the young man. He answered: “. . . This kind can come forth by nothing, but by **prayer and fasting.**”

Whereas Christ could and did rebuke that afflicting spirit just by his powerful command, fasting and prayer were required on the part of his servants to obtain the same results.

Fasting and prayer has also been required for the healing of sickness in our own experience, such as the time we fasted and prayed, as a local church, for Brother Sheldon, and another time for Sharon Kelly. We (and others elsewhere in the church) put a great amount of faith in that effort, and God heard, and they were both healed.

And so it seems that fasting and prayer are reserved

for matters of immediate importance. Though we pray from day to day so as to keep our souls, our spirits in direct contact with God, some occasions need our **immediate** and **united** attention. There are some things, perhaps in which God is testing us, to see just how steadfast we will be. In all scriptural instances when fasting and prayer were entered into, they **continued (and remember this)** they continued until the desired results were obtained. I can't think of any place in the scriptures where that is not so. They were prepared to stay at this occupation of fasting and prayer until that humility of spirit was sufficient for God to grant their desires. You see, fasting is not for God's benefit. But for ours. God can grant these things in a moment. We are the ones who benefit by them. God already knows our needs. It is our hearts that need to be conditioned. Fasting and prayer does this for us.

However, Isaiah, in chapter 58, indicates that all fasting and prayer are not acceptable to Him, the kind that was done by the house of Jacob for the sake of "ordinances" or just to be heard. Isaiah accuses them in these words: "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, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward."—Isaiah 58:4-8

We need to remember that, though we fast and pray, if we neglect to care for the needs of others, then our prayers are in vain. So then, is it valid for us to skip breakfast, which many of us don't eat anyhow, and come to church in so-called fasting and prayer, knowing that we will have a feast directly afterwards? Is that fasting and prayer? Isaiah says it's not. He further points out what must accompany true fasting and prayer:

"And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day." v. 10 (Are we not obscure now?) People in the same block don't know who we are. Can we honestly say as a church that we qualify according to the above words, to reap the rewards of those promises? Are we fasting and praying in an acceptable manner?

Let us think about this, and consider it well, because the promises made are for us as well as the rest of the house of Israel.

INDEPENDENCE DIARY

September has been a busy month here in Independence. Our election of officers resulted in Bro. Forest Maley succeeding himself as pastor. Sr. Margret Gill who has served us well as Secretary and Recorder, took her departure with her husband, Bro. Glenn and sons to Carbondale, Illinois, where Glenn will work toward his doctorate at Southern Illinois University. Our prayer for God's blessings go with them. Sr. Vanna Jo Wheaton and Sr. Connie Caviness were elected as Secretary and Recorder respectively. Brother James Hedrick continues in the office of Treasurer. Rebecca Maley who was elected Organist has made some **early** New Year's resolutions. She has resolved to be married on January 1, 1972 to Bro. Allen Downs, and to live in Grand Junction, Colorado. Congratulations, and best wishes to both. We will miss Becky and her contribution of music. She first made her appearance at the church piano when the Children's Music Club was organized in the year 1956.

We are richly blessed with many musicians. Our Church Chorister, Sr. Manon Chapman is a student at the University of Missouri at Kansas City. She is a fine musician and teaches piano and cello. We have Sr. Margaret Mann, Grace Rudd and Martha Bruner, who play the organ. Music is a moving, spiritual part of our meetings.

We will not attempt to name all our budding young pianists and orchestral members for fearing of missing some little "bud." We are grateful to each one who raises a song from voice or instrument in worship to Him who placed this gift within our hearts to brighten and lighten our footsteps here.

David Lee Maley was baptized September 12, a crisp Sunday morning. Bro. J. M. Case took him down into the waters of baptism. He received the laying-on-of hands through Bro. Case and his father, Bro. Forest Maley. David has attended church regularly all of his life. He is now a Senior at Central Missouri State College.

On October 3rd we had another joyful occasion. Denise and David Rudd were baptized by their grandfather, Bro. Ray Bryant. They were confirmed by Bro. Bryant and Apostle C. L. Wheaton.

Many of our young people are planning weddings. The wedding bells will begin their ringing early in the Spring and will continue for some time. Rachael Moncada and Brad Wheaton were married this summer and started that trend of turning our young into newlyweds. Vanna Jo Wheaton (Jody) is to wed Randy Sheldon. Bonnie Maley will be wed to Donald Case. Ruth Moncada will be Mrs. Tim Larson. These are all members of our local Young People's Christian League.

Our prayer list continues to bear many names. And we continually rejoice when we have testimonies of God's goodness. Our Sr. Melvina Ritchison who has been a blessing to all of us as a not-so-retired nurse was recently hospitalized. Because of her faith and united prayer she has met with us again, and was able to witness the baptism of the Rudd children. Their Grand-

mother, Sr. Sylva Rudd has been able to put away the cane she needed for walking. Sr. Angela Wheaton needs our prayers. Her feet give her much discomfort which she bears with much patience. The whole Church and many, many friends of our beloved brother, Apostle Wm. F. Anderson, are saddened by his passing from this life on October 13. Not many are allotted one hundred years and 10 months for a lifetime; nor do many have the experiences of working for the Master, and the forming of lasting friendships as he did. He will live on in our memory. Our deepest sympathy goes out to Sr. Metta and all of his family.

We received news of Bro. Anderson's death just an hour or so before prayer service where there were expressions of love in tribute to the life so shortly ended. We remember his often spoken, "I still love you." And "Keep your chin up!"

We have had many visitors of recent months. Donna and son, Jay Mosier are residents locally and meet with us. We had the pleasure of meeting Donna's husband, Joe who is stationed at Richards Gebaur Air Base. We were glad to have Bro. Don Houshnecht speak to us the morning of October 10. Our prayers are for his health.

On February 24th, 1956 the Mothers' Club was organized for the purpose of sponsoring the Children's Music Club, and this has continued to be their main purpose. However, at a recent meeting the name was changed to "United Workers." The officers are Irene Case, Chairman; Caroline Hedrick, Asst. Chairman; Grace Rudd, Secretary-Treasurer-Reporter; Bonnie Case, Devotional Chairman. Bonnie Maley will direct Vocal Music and Jim Hedrick will conduct the Orchestra. Good-bye Mothers' Club! You gave us many good memories. Welcome United Workers! We're glad you are still in there pitching. The Children's choir and young Orchestra have enhanced our services, and have helped produce some fine musicians.

Sunday evenings are spent with a variety of services, at which attendance is good. Church History, Song Service, and Sermonette. We have had interviews of those who serve us and have gained a new understanding of duties and responsibilities which are necessary to carrying on the Lord's work. Bro. Harvey and Sr. Irene Seibel gave us insight into the job of Editors of the Advocate. The Board of Publications was represented by Bro. LeRoy Wheaton and Bro. Nicholas Denham. The Bishops were interviewed. Bro. James M. Case told us of the duties and joys of a Seventy.

A "Friendship Hour" ends each Sunday evening, when each family in turn has an opportunity to host an informal time of visiting over some tasty refreshment.

Do you know the mentioned interviews have helped us to realize how much time and effort the various jobs require, and give us an appreciation of our "servants?"—And an understanding that there is a special place for each one whatever their talents.

For a girl in our congregation who was absent at the last business meeting, there is the responsibility of reporting to the Advocate. She will be typing a report

each month until October 1972! Remember us here at the "Center Place" that our reports may be golden.

Julie Ann Maley, Reporter

FROM THE DESK OF THE GENERAL SUNDAY SCHOOL ASSOCIATION EDITOR

The teachings of Jacob in the Book of Mormon leave no room for doubt as to how the Lord views adulterous alliances, whether in a perversion of the marriage principles in allowing more than one wife or outside of any consideration of marriage. Here is the thought expressed, that unless we are diligent in following the command of the Lord regarding His will in these matters, we will be endangered in gradually making a compromise with the more lenient practices of whatever culture we live in.

When Christ prayed, in the 17th chapter of John, He asked, that because we were to be in the world but not of it, that we be protected from it's evil. Surely this means that we must not conform to it's evil ways. Familiarity wears down resistance. In the account I read of a poll taken of college students as to their opinion of the acceptability or laxity of present moral standards. The reply of one senior student was on this wise, that on entering college as a freshman he had been shocked at what he found going on, but that it no longer seemed objectionable. How easy to compromise our basic values, but we are to be a light to the world, and lead others away from the path of destruction the human family is headed in. Nowhere perhaps is our responsibility to be examples more clearly expressed than in one of the poetic revelations of Joseph Luff.

Who are these who seek my council?
Who are these that loudly cry
Unto me, and would be answered
With a message from on high?
What to me the prayer ascending
From the lips of those who see
In my word no obligation
To observe in love to me?

I have warned you and entreated;
I have waited long in vain.
Once again, ere woe is meted
Out in long extended train,
Speak I unto you and warn you
Arm yourself 'gainst pleasures lure,
Fix your heart on heavenly service
And the treasures that endure.

Chosen from the world, I made you
Stewards of my Gospel store;

Stewards of my priesthood holy,
 Fraught with life forevermore,
 That through you, my witness bearers—
 The examplars of my plan—
 Heaven might shine and earth's redemption
 Thus be certified to man.

But alas! alas! my people
 To the world again have turned
 For their pleasure and adornments,
 And my pleadings have been spurned.
 To the world they cry repentance
 While conforming to its ways—
 Self-deceived they boast my favor
 While they mock me with their praise.

If in heaven you would have pleasures
 If from heaven you'd favor gain,
 Purge your hearts of lusts terrestrial
 And content with me remain.
 Straight the gate, but whoso entereth
 Finds companionship Divine;
 Narrow is the path celestial
 But who walks therein is mine.

Mine to learn the cross has meaning;
 Mine to read my hidden scroll;
 Mine to sound to depths of wisdom;
 Mine to find salvation's goal.
 These who for my sake have counted
 Pleasure, place, or mammon vain
 Shall possess in endless heirship
 All I have and with me reign.

Who hath ears—list ere upon you
 Falls the ill your ways invite;
 Feast your souls on bread from heaven;
 Walk where Christ has shed the light;
 Be content with joys awakened
 By the services that bless
 And by self denial offer
 Proofs and fruits of righteousness.

He whom you call Lord and Master
 Clear hath marked the living way;
 For your feet, "His steps" are waiting
 Be not found as those who stray.
 Let not mirth nor fame deceive you
 List of love's inviting plea;
 Life and peace and bliss eternal
 Dwell within that 'learn of me'!

THE HORRIBLE TRUTH ABOUT ALCOHOL

(continued)

DID PROHIBITION WORK? There is a common belief, often voiced and promulgated by the liquor

interests, that prohibition was a failure, causing people to drink the impure brews made in bathtubs and hidden stills, as compared to the quality product of the great breweries. Even books put out supposedly to educate the youth against drinking include such misleading statements as the following: (such statements completely contradicted by latest government investigations). "In the United States, the Volstead Act of 1919 and the Eighteenth Amendment to the Constitution also instituted prohibition of the liquor traffic. Such absolute prohibition did not work and illegal trafficking of alcohol became an everyday affair." This lying statement is to be found in "Alcohol and You."

An honest appraisal comes from "Now You're Living:" "However, after the repeal of prohibition in the United States, the rate of consumption of alcoholic beverages, the number of arrests for drunkenness, and alcohol related crimes, the number of traffic accidents due to drinking, and the number of alcoholics started to increase slowly and then at an alarming rate."

Before 1918 when prohibition had not yet been put into effect 2 or 3 persons out of 10 persons would eventually become alcoholic or a heavy drinker.

During the years of prohibition alcohol consumption per capita was held around .7 gallons. After repeal, by 1934 it had risen to 8 gallons; 1959, 19 gallons; 1965, 50 gallons. The increase of crime kept pace with the per capita consumption of alcohol. In 1945 there was a 12 per cent rise in the crime rate; in 1946, another 26 per cent; 1950-59, it jumped 124 per cent; 1960-65, 170 percent; and by 1967, a whopping 190 per cent.

SOCIAL DRINKING. Social drinking, a mark of prestige, the rampart of the elite, the cocktail lounge where Generals congregate, or leaders in business and finance come together to mingle the affairs of the world with the bottle in moderation, the glamorized glass of respectability! Surely a beverage found in such company will strengthen a nation!

What does the effable God of the heavens say?

"Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder."—Prov. 23:31-32.

"Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise."—Prov. 1.

These statements cut clear to the root of social drinking. It is a thing of evil. The latest researches back up the fact: that wine ought not to be looked on or considered.

THE SOCIAL DRINKER AND TRAFFIC ACCIDENTS. The National Safety Council states, "Have no drinks if you must drive. It is the social drinkers who are the greatest threat on streets and highways, because there are more of them than of conspicuously intoxicated drivers. They often show no signs of having been drinking, even though their ability is impaired.

A single drink depending on body weight, showing

a trace of .06 per cent alcohol in the blood raises the hazard of accident to 212 times; with from .07 to .10 per cent, 515 times; although the legal limit in this country is .15 per cent. But one-third of all drivers in accidents with alcohol in their blood had less than this legal limit. But surely a small drink at meal time, along with a good meal, can add enjoyment and health, with a spirit of satisfaction to a well-rounded life. But, No! two dry martinis from a four-ounce glass can raise the blood level to .14 per cent or the level of drunken driving involving one-third of all accidents. A single beer will slow reaction time the fraction of a second which determines safe driving from the possible fatal crash.

THE SOCIAL DRINKER AND BRAIN DAMAGE.

Among the latest researches is that of Dr. Knisley, which showed conclusively the mechanism by which alcohol destroyed brain cells; through oxygen starvation. He states, "Every time a person takes a few drinks of an alcoholic beverage, even a few beers or cocktails at a social function—he permanently damages his brain, and probably his heart and liver also.

"Dr. Knisley has now demonstrated that this brain damage is not merely an end effect, but occurs progressively from the first cells destroyed by the very first drink a person takes, and that the damage accumulates relentlessly with every drink he takes thereafter at any time or place."—From "Really Living."

Shocking! That very first drink, that single glass of beer leaves an irreparable damage on the brain of weakened and destroyed cells. No marvel, God says, "Look not on wine when it is red."

What of those who limit themselves to beer, and avoid the hard liquors? Truly this is wisdom, the lesser of two evils. But wait, reconsider. Dr. Courville having discussed the severe brain damage evident in autopsies of alcoholics added the amazing observation, "Surprisingly, people who had been mainly beer drinkers showed as much damage as people who had been drinkers of whiskey, and often more." In spite of the lesser alcoholic content beer is not the near harmless beverage it has long been believed, but carries the seeds of death just as surely as 100 proof whiskey; and it has been shown over and over again that beer alone can make an alcoholic.

WINE AND THE BIBLE. "Be not among winebibbers among riotous eaters of flesh: for the drunkard and the glutton shall come to poverty."—Prov. 23:20-21. "Who hath woe, who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine."—Prov. 23:29-30. "Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflameth them!"—Isa. 5:11. "Neither fornicators, nor idolaters, . . . nor thieves, nor covetous, nor drunkards . . . shall inherit the kingdom of God."—I Cor. 6:9, 10. All this strong condemnation of wines of the Bible, the debauchery, the downfall of nations, the loss of salvation is against the light wines

of no greater alcoholic content than 14 per cent, for fermentation ceases at that point. Not until the process of distillation was discovered was it possible to make the hard liquors. Now it is possible to produce whiskey of 80% alcohol by volume. But the flavor and color are not pleasant, so it is diluted with water and "aged" from 2 to 8 years in oak barrels charred on their inside. The term 80-proof actually means 40%: the proof being double the alcohol content. In this country 100-proof is available. If we suddenly learn that wine is against the law of God, and we have a supply on hand, is it rather permissible to give it to our neighbor, rather than throw it away and waste it? "Woe unto him that giveth his neighbor drink, that putteth the bottle to him, and maketh him drunk also."—Isa. 5:22.

THE REFORMED ALCOHOLIC. "The World Health Organization's figures indicate that alcoholism is more severe in the United States than in any other country."—Alcohol and You.

There is no permanent cure for alcoholism. The rehabilitated alcoholic walks a tight rope between non-drinking and a return to his old habits. Never again can he take even the smallest drink. "For such an individual, even a small amount of alcohol intake can be very dangerous because it triggers further craving for more and more."—p. 2, Alcohol and You.

"Because a complete recovery involves total abstinence (staying away from all and any amount of alcohol) many alcoholics are unable to maintain absolute abstinence for more than three to five years. The ones who lapse try to drink socially or normally and find that they cannot do it."—Ibid.

"The recovered alcoholic must realize that he can never again take even one drink."—Ibid.

The reformed alcoholic must strictly obey the Bible injunction to "look not upon wine," for in looking on it he smells it and that is sufficient to drive him back into the old drunken rut. Note the devastating effect that smelling alcohol had on 450,000 out of 600,000 reformed alcoholics. "The liquor interests saw their occupation going. Knowing that the craving for alcohol is hard to cure, the saloon keepers sprinkled whiskey and beer on the paths in the early morning. This sent up a strong odor to greet the population going to work, and many former drinkers were unable to stand against the lure of the fumes. Of 600,000 members of the Washingtonian Society (composed of reformed drunkards), at least 450,000 returned to their former habits."—A Syllabus in Alcohol Education, Revised, Palmer, Hearn, p. 64.

REVIEW QUESTIONS

Questions 1 through 15 are either true or false.

1. One beer can impair judgment.
3. A few drinks do not damage the brain.
3. Beer alone can make a man an alcoholic.
4. Prior to prohibition 2 or 3 out of 10 became an alcoholic.

5. Prohibition radically reduced the per capita consumption of liquor.
6. There is but little correlation between the incidence of crime and the consumption of alcohol.
7. The consumption of a bottle of beer does not impair driving ability.
8. Social drinkers are the greatest threat on streets and highways.
9. The first drink destroys some brain cells.
10. Complete abstinence is the only cure for an alcoholic.
11. A small taste or smell of alcohol triggers an insatiable desire that the reformed alcoholic cannot resist.
12. 450,000 out of 600,000 reformed drunkards in Washington were driven back to drink through the sense of smell alone.
13. Strong drinks of the Bible were similar in alcohol content to strong drinks of today.
14. 100-proof liquor is a modern invention.
15. Millions of people drink alcohol in small quantities without ill effects.
16. Was prohibition effective in curtailing the liquor traffic?
17. To what proof liquor does the Bible ascribe the fall of civilization?
18. Should beer or wine be looked upon?
19. If we have some beer, should we give it to our neighbor rather than waste it?
20. Which of the following is not true of light wines: (a) mocker, (b) causeth poverty, (c) keeps a man from the Kingdom of God, (d) beverage wine in moderation is permitted?

Answers on Page 176

Lesson Guide

STUDY OF GOD'S COMMANDMENTS

Lesson Texts: Matthew 5:27-32, 3 Nephi 5:76-80. I was long puzzled by the statements of the first verses of the lesson text until one time I read an explanation, which I do not have now, but which is the only one that makes any sense to me. The question to solve is, who is the adversary spoken of here? Surely Christ is not telling us to agree quickly with any other than Himself. An adversary is one with whom we are contrary to or at enmity with. By Adam's choice all men through nature of birth became at enmity with God. our natures are carnal and contrary to the righteousness that is His (Mosiah 1:119-123 and Alma 19:75). It is He also that holds the keys to the prison He is imploring us to avoid (Revelation 1:17-18). The verse says, agree with him quickly while thou art in the way with him, for in another place we are told that the Lord's Spirit will not always strive with man (Genesis 6:3). Whatever and in wherever place, in any circumstance, when

the invitation of the Savior's voice, "Follow me," falls on our consciousness, then is when we are in the way with Him, then is when we must surrender quickly while the influence of His Spirit accompanying His voice rests upon us, lest we procrastinate our opportunity, our hearts become inured to the impulses of His Spirit and we finally reject Him. There is no guarantee that life will give us another chance. The days of probation are numbered to each one and we do not know the count of them.

The following verses deal with a very delicate subject, upon which there have been put varying interpretations, to suit whatever degree of strictness or lenience seems desirable. Moses, because of the hardness of the hearts of the children of Israel, gave a writing of divorce, but in the beginning God had not intended it so. This too, is an age of permissiveness to the point of no regulations whatever. However it should be not so within the boundaries of the church. Alma was cautioned that they should labor to keep all iniquity out of the church, and he made regulations, and those who refused to be governed by these were not permitted to retain their membership (Mosiah 11:97-158). The Church in this day has been given instruction in these matters too (Book of Commandments 44:22-25, 47:5-8 and 21-24).

Marriage is ordained of God and is good, but that which belongs within the confines of marriage if participated in outside of those bonds become sin. All good things can be used wrongly and thus become sin: There is nothing wrong in the function of procreation, only in that misuse to which humankind has put it. The scriptures counsel temperance (I Corinthians 9:24-25, Titus 1:7-8, 2 Peter 1:1-9), and surely it applies to these matters as well as to all others. Gluttony in anything can be harmful and destructive, whether in food, drink, play, sleep, work or in that of which we are speaking, wherein its passes out of the acceptable use into that of lustfulness which Christ is here condemning.

Because of the casting away of moral standards in our present society it is needful that the parent generation of the Christian following, the Church, set strong standards for their young people. Not just restrictive but protective ones, that we be not among those who willingly or blindly cast our youth into a conflict with a temptation that they are not emotionally equipped to handle. The slogan of this year's Wake-Up Camp was something about being a step above the world. Not bad as a slogan, only in my opinion we need to be much more than one step above. A slogan unless adhered to is not worth the breath it takes to say it nor the ink it takes to write it. It is perhaps in these matters more than in any other that the Christian community is failing to guide its youth; witness the unwed mothers, the young teen marriage of necessity, etc. We are very unrealistic if, as parents, we accept or sanction the present trends of our society which lead to these results, and yet think in some miraculous way our youth will escape the frui-

tion of those trends. There has long been a myth that there could be sweet romantic involvement which in no way was connected to the temptation in the physical culmination of the human part of loving. Romance belongs to courtship, and courtship belongs to the conscious selection of a lifetime mate, which includes a responsibility of provision, homemaking and parenthood. Therefore the present pattern of the "dating game" beginning in the early teens and sometimes subteens is pure folly. If parents see their fifteen-sixteen year old sons and their twelve-thirteen year old daughters as sufficiently mature to be able to provide the stability and responsibility needed in marriage then it follows that they are ready for romance; if not, they are putting a time bomb in their hands by following the course of the world in these customs. Being different than their peers in the world is the first requisite of Christianity.

Loving, protective regulations are what Christian parents must give their offspring. It was a sad day in the history of Christianity when the parents who should have been wiser in these things bowed to the ways of modern culture and forsook the custom of chaperonage. As late as the second World War it was still required in the better families of Europe and is to this day in places like India that we may consider pagan. What does the scripture say, ". . . for the children of this world are in their generation wiser than the children of light" (Luke 16:8).

Parents must make and enforce the regulations for their own children, but teachers can teach and expound the principles involved. As pointed out in last month's lesson guide, it is what is allowed to occupy the mind that determines our conduct. Someone has said that to overcome temptation one must first overcome the habit of thinking about it. The man who is addicted to alcohol has no hope of resisting if he sits with an open bottle in his hand. All humanity has in their nature the weakness that tends to lust. Only by removing far from us and from our thinking the acceptance of that mode of behavior out of which the temptation grows can we hope to avoid a root of lust getting an entrance to our heart. We must not suppose that in these matters more than in any other we can handle and poke at the glowing embers at the base of the fire without grave danger of serious burn.

Consider again the language of the text, it is the eye and the hand that is involved in the sin, by sight and by touch lust breaks down the resistance to temptation. It would be better to pluck out the eye and sever the hand than to permit them to weaken the heart to acceptance of that which the righteousness of Christ cannot countenance. According to the scriptures quoted given to the early Church there is but limited space of repentance for those indulging themselves in adulterous conduct.

The Bible says, "Abstain from all appearance of evil" (I Thessalonians 5:22). But rather I would say that in a matter upon which the Lord has placed such strong emphasis, we should teach our youth to avoid all partic-

ipation in the type of conduct which by its very nature will create the temptation, and we must not proceed and be a part of the capitulation to it. The present course is an abnegation of our responsibility as spiritual teachers and leaders of our youth.

A NEW HYMN BOOK

Three sat in the generously proportioned and well appointed room. Two were middle-aged and gray. A man of great age dreamed in his comfortable chair, making out the trio. The conversation had turned to the hymns used in the meetings of the Church of Christ, and to the committee appointed by the recent conference to collect hymns and produce a hymn book peculiarly our own.

The woman rocked back in her chair commenting on the listlessness and indirection of many church hymns.

"Why can't someone come up with songs the kids like to sing—about real things of the Spirit—like the rod of iron that leads to the tree of life? Like this"

And the words came flooding out as she extemporaneously sang a lively chorus ending" —Hold on to the rod of iron which leads up to the tree of life." Then the woman began to rapidly compose verses to accompany the already formed chorus. Without hesitation the verses marched; about the dirty water, the mists of darkness, the jeering crowds in the huge building, every verse pointing to the rod of iron and the tree of life in the chorus. The great dark grand piano leaped to life under her touch as she filled in the other harmony parts.

The hymn was finished almost at a stroke, perfect. The new, never-before-heard hymn hung shimmering in the air between the three. It was September. This year.

Only rarely does one have the privilege of witnessing the bursting into full flower of a delightful spiritual hymn packed with so much meaning in so few words, graced with such a simple, fresh, distinctive melody.

In another place someone had a set of words to a hymn about baptism. These were mailed to a woman living in a farming community while summer was still building to its worst heat. The accompanying request was for her to wait until the cool, bright days of Fall brought her refreshing vigor—then begin to think about suitable music for the hymn. Four or five days later, the mail brought a complete musical score, written for four voices. It was 1971.

Nearly ten years before this man was at his post in a noisy factory where the ferocious clash of sound drowned out all speaking. His mind had been occupied with the need for suitable music for the sacrament service. Suddenly there came into his mind the sound of a congregation singing all the four harmony parts of a new hymn . . .

"I remember, I remember,
Thou didst die to set me free."

Again, a hymn was born complete and whole with

little need for editing or polishing. The tune is simple and distinctive, and easy to sing.

The man could not write music, so he recorded the music on tape and sent it to another who could move the notes from the recording to black and white on paper. Other people helped with the arrangement of the harmony. Much later, the "author" visited the town where copies of the hymn had been made, and heard it sung by a congregation much as he'd heard it in his mind so long ago. Now it is in use in at least two congregations. This was October 1970.

In the small-numbered hours of the morning, another man in another place was roused from sleep, his mind filled with words and music of a hitherto unknown hymn. Clearing the sleep from his eyes he wrote the words and music—an admonition,

"Church of Christ, in latter days,
Rise, fulfill thy destiny"

He returned to bed. The hymn is now printed in a hymnal of a prominent church. The man does not claim to be its author.

Years before, a woman had words to a simple hymn come into her mind. They concerned an old path. She gave the words to another woman, seeking a suitable tune. Before they met again, the first woman had a melody come into her mind. In the meantime a melody came to the second woman. On meeting, they found that the two melodies were the same. For years now, people have enjoyed singing about this old, old path made strangely sweet by the touch divine of the Savior's feet.

Four members of the Hymn Book Committee met the evening of October 12 to lay out their work. Most important of all, there was a general agreement that the hymnal should represent the feelings and preferences of the whole church so far as this could reasonably be done.

The committee wants each of the church members so disposed to mail in a list of hymn nominations of up to 100 hymns plus another list of five special hymns suggested for choir, solo, or small vocal groups. The books from which to take these is the old Zion's Praises, the Saints Hymnal (RLDS) which was bound either in blue or purple, and the Saints Hymnal (Bickertonite) bound in green originally. This was because these hymnals are most commonly known among our congregations. Other valuable hymns are not to be excluded from your lists. There are many others of great value found in the hymnals of other churches, some of rather recent date. For brevity, you may use only the hymn numbers, but name the hymnal from which they come.

By all means include original hymns which have never been published. Some of these were mentioned above. One sister has produced about 30. We want to

see them. These need not be complete. Someone may have only a set of words. It may be possible to compose suitable music. Another may have music to which words may be fitted. If you cannot write musical scores, tape recorders are available in most localities on which you could arrange for a recording to be made at a very nominal fee. The committee can play it back for examination. Unless you can supply all the harmony parts, only the melody or lead tune needs to be furnished the committee. If you have no words or music to send and still wish to help, the General Bishops will accept money donations earmarked for this cause, and hold it strictly for this use.

Mail all lists and correspondence to our secretary:

June Sarratt
4305 South Main St.
Independence, Missouri 64055

We're waiting.

The Hymn Book Committee.

LESSON III

(answers)

1. T; 2. F; 3. T; 4. T; 5. T; 6. F; 7. F; 8. T; 9. T; 10. T; 11. T; 12. T; 13. F; 14. T; 15. F; 16. Yes; 17 and less; 18. No; 19. No; 20. d.

"The manner in which the disciples, who were called the elders of the church, ordained priests and teachers.

"After they had prayed unto the Father in the name of Christ, they laid their hands upon them and said, In the name of Jesus Christ I ordain you to be a priest; (or if he be a teacher;) I ordain you to be a teacher, to preach repentance and remission of sins through Jesus Christ, by the endurance of faith on his name to the end. Amen.

"And after this manner did they ordain priests and teachers, according to the gifts and callings of God unto men; and they ordained them by the power of the Holy Ghost which was in them" (Moroni 3:1-3).

"And this is the manner after which they were ordained: being called and prepared from the foundation of the world, according to the foreknowledge of God, on account of their exceeding faith and good works; in the first place being left to choose good or evil;

"Therefore they having chosen good, and exercising great faith, are called with a holy calling, yea, with that holy calling which was prepared with, and according to, a preparatory redemption for such;

"And thus they have been called to this holy calling on account of their faith, while others would reject the Spirit of God on account of the hardness of their hearts and blindness of their minds, while, if it had not been for this, they might have had as great privilege as their brethren" (Alma 9:65-67).