

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, October 1971

No. 10

Psalm 128

"Blessed is every one that feareth the Lord; that walketh in his ways.

"For thou shalt eat the labour of thine hands: happy shalt thou be, and it shall be well with thee.

"Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table.

"Behold, that thus shall the man be blessed that feareth the Lord.

"The Lord shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life.

"Yea, thou shalt see thy children's children, and peace upon Israel."

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Zion's Advocate

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

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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: 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.

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EDITORIAL

GOD'S HAND AMONG THE NATIONS

"And hath made of one blood all nations of man for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation" (Acts 17:26).

"When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel" (Deuteronomy 32:8).

The above two quotations illustrate the truth that the times and boundaries of the nations of men are in God's hands. The point we desire to bring out in this editorial is the fact that God's hand is very clearly evident in the affairs of the nations even when those nations may not even be aware of it. Each nation has its own purpose to fulfill and when so fulfilled passes on to allow for the emergence of new nations. The destiny of such nations, however depends upon the moral fiber of their peoples. When such nations become morally bankrupt they undergo a subtle but spiritual change which inexorably and ultimately brings about their decay and destruction.

On the other hand the rise and fall of nations are also in line with the eternal timetable of God. For example, the Lord inspired many prophecies to be written concerning those nations which were to come forth, become world powers and then to go into oblivion. Some nations He prophesied would fall and never rise again; with others He predicted future revivals. The Hittite empire is one which until recently was not known to have existed outside of the Bible's reference to it. Babylon, according to the prophet was to be destroyed utterly and never again become a habitation of men. Tyre also was prophesied to undergo a similar fate. Yet other nations such as Egypt and Greece were allowed to continue on, not losing their identity. The Jewish nation is the most remarkable of nations in that it has preserved its identity for nearly 4,000 years notwithstanding their scattered condition for half of that time.

An example of God's power among nations is found in Isaiah 37. The King of Assyria had made some very brash threats against Hezekiah, King of Judah. But the Lord said, "For I will defend this city to save it for mine own sake, and for my servant David's sake. Then the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses. So Sennacherib King of Assyria departed . . ." (Isaiah 37:35-37).

According to the Standard History of the World, Vol. 1, page 187-188 in regard to the destruction of the Assyrian host we are informed that "Ere the morrow appeared the immense Assyrian host was destroyed in a night panic."

The Book of Daniel records the prophetic rise of a

series of nations which was to end in the breaking up of the fourth empire into ten smaller kingdoms. It is true that God made these predictions through his foreknowledge of events. Yet it is obvious, as shall become clear, that the Lord took an active part in bringing about these events just as he had beforehand predicted.

It is a curious fact, that of the four great kingdoms of Daniel to arise, that not one of the first three had the power to extend itself over the territory or domain of the succeeding empires. The Medes and Persians in particular are a good example of this, for they made three tremendous attempts to extend their dominions over Greece but failed disastrously at each attempt.

Babylon, the kingdom of gold, ruled for 87 years (B.C. 625 to B.C. 538). Nebuchadnezzar ruled for 44 years of that time and died in B.C. 561. It was during his reign that the kingdom reached the height of its power. In B.C. 555 Nabonadius came to power in Babylon and shortly thereafter received an embassy from Cyrus the Great who had three years previous founded the Medo-Persian Empire. The land area represented by this new power lay far to the northeast of the Babylonian Empire and never did come under the heel of Babylon. Cyrus, however, at once began a career of conquest which eventually brought all of Western Asia under the Medo-Persian dominion. The rise of the Medes and Persians was in direct fulfillment of the plan of God. It was to be the next step in the chain of events which God had decreed should be brought about.

Nabonadius, seeing the coming threat, joined in alliance with Lydia and prepared mighty fortifications around the city of Babylon. Then in 539 B.C. Cyrus began his march against Babylon and when only half way between Ecbatana and Babylon, one of the sacred white horses was drowned in crossing a river. Cyrus immediately became intent on punishing the insolent stream and employed his soldiers during the whole summer and autumn in dispersing the waters of the stream into three hundred and sixty channels. The march against Babylon was renewed the following spring.

It was at this time that Belshazzar's feast took place. Cyrus who had been practically reduced to despair in several previous attempts at taking the city now decided to resort to stratagem. He thereupon marched up the course of the Euphrates for some distance and dug a new channel, or channels, from the river so that a part of its water could be drawn off. He then awaited the arrival of the festival in which the whole Babylon population would be engaged in drinking and revelry. The festival at length arrived and the Babylonians proceeded to abandon themselves for the night to orgies of drunken riot and mad excitement. Outside, the Persians silently watched as the water level gradually lowered. Then, with the revelry at its height, the Persians emerged from the deep river bed and seized the two undefended gateways. A frightful massacre followed. Belshazzar himself was slain and by the dawn of the next morning Cyrus was the undisputed master of mighty Baby-

lon. The golden city now became the winter capitol of the Medo-Persian Kings.

The point in history we are interested in here is the attempted invasions of Greece by the immense land and sea forces of the Medes and Persians. But Greece, a century and a half later, was to become the next world power. It was not intended that the Medes and Persians were to extend their power over that little country. But when Darius Hystaspes came to power he became very anxious to invade and conquer the land of the Hellenes. Consequently, in B.C. 493 Darius sent an expedition under Mardonius to bring about their subjection. But a storm at Mount Athos shattered the Medo-Persian fleet of 300 ships with a resultant loss of 20,000 men, while the Persian land force was crippled by a night attack of the Thracians.

But Darius was more determined than ever upon the invasion and conquest of Greece. Two years later a second great Medo-Persian expedition was led against Greece, consisting of 120,000 men and more than 600 ships. A landing was made at Marathon, in Attica, but the great Medo-Persian host was decisively defeated by the Athenians with an army of only 11,000 men.

Nevertheless, Darius, undaunted by his two failures against Greece, began to prepare for a third attack, but before he could bring his plan to fruition, he died. Xerxes, his eldest son, succeeded him to the throne and continued preparation for four years (B.C. 484 to B.C. 481) after which he set out for the invasion of Greece at the head of an immense host, said to number over two million fighting men. An immense multitude of slaves and women followed the army raising the vast host to more than four million souls. The fleet numbered twelve hundred ships of war and three thousand transports which carried about six hundred thousand fighting men.

When Xerxes arrived at the Hellespont where the narrow strait is less than a mile wide he caused a bridge of boats to be constructed across it. But this bridge was destroyed by a furious storm. This so angered the Persian King that he ordered all the workmen engaged in constructing it put to death, and the river whipped with rods. A second bridge was constructed which afforded easy passage for the troops, which then took seven days and nights to accomplish. The Greeks in the meantime had managed to gather together an army of about 120,000 men with which to defend themselves.

When the gigantic Persian fleet had anchored in the bay of Casthanaea, on the coast of Thessaly, it was attacked by a terrific storm lasting three days causing the loss of about four hundred war vessels and a vast number of transports and store-ships. A second storm later wrecked over two hundred additional ships. Nevertheless in spite of these severe losses the Persian fleet was still a formidable threat. The great sea battle which was fought off the coast of Salamis was waged between a Grecian fleet of 380 ships and the Persian fleet which consisted of one thousand three hundred ships. Nevertheless the Greeks gained a complete victory after a

long and desperate conflict. The whole Persian fleet was dispersed and many taken or destroyed while the Greek lost only 40 ships.

At this, Xerxes, in despair, promptly ordered withdrawal of his army and fled a hasty retreat back toward Asia. But so hasty was this retreat that no arrangements were made to supply the vast host of Xerxes with provisions so that famine and pestilence soon wrought frightful havoc and distress among them. The line of retreat through Thessaly, Macedon and Thrace was everywhere strewn with heaps of dead bodies. Nearly the entire multitude miserably perished before Xerxes reached the shores of the Hellespont.

One hundred and forty-six years later, in B.C. 334, Alexander the Great began his famous march into the vast domains of the Medo-Persian Empire. Darius Codomanus was not alarmed, however, perhaps because of the youth and inexperience of Alexander who was then but twenty years of age. This daring young man, however, marched at the head of an army of thirty thousand infantry and five thousand cavalry. When he crossed the Hellespont he was met by a formidable Persian Army which he proceeded to defeat causing heavy losses among them but losing only 115 of his own men.

By the following year the Persian king had raised a vast host of seven hundred thousand men on the plains of Babylon to drive the Macedonian invader from his empire. The two armies met each other in Syria and though Alexander suffered severe losses from the Greek mercenaries in the Persian army, the battle ended in a complete victory for Alexander. One hundred ten thousand of the Persian army are said to have been left dead upon the field.

The final battle between the Persian King and the Macedonian Monarch took place two years later in B.C. 331. Darius had by this time assembled an army of more than a million men. Alexander now had an army of just forty-seven thousand men. This last great battle took place in the vicinity of Arbela. When the two armies met Alexander broke through the Persian lines and disorder resulted among the Persians. The scene became more a massacre than a battle and resulted in the utter defeat of the Persians. The Persian loss was 40,000 men while the Macedonian loss was only about 500 men.

The Macedonian conqueror now held sway over all of the Persian dominions and beyond. Yet never did it reach westward into Italy, for the next world power was even then in its infancy in the little town of Rome.

The above recounting of history should be sufficient to show the movement of God's hand in national and world affairs. And this action on the part of God has never ceased. Even today we are witnessing the lining up of the principle participants in the final great drama of world history. The June 1967 Israeli-Arab war is an example of the power of God among nations. It is not the Lord's intent that Jerusalem be completely overrun again. And when the enemy does threaten

to come as a cloud to cover the land, though half of Jerusalem shall fall, yet the other half shall be saved by the sudden appearance of the Savior upon the Mount of Olives.

We are today living in momentous times. The world has never seen a more perilous or dangerous period when nations threaten constant and world-wide destruction. Yet Russia for all her power and threatenings will meet her doom in the Middle East. The little country of Palestine will be her Waterloo but even more spectacularly so than Persia's destruction and humiliation before the onslaughts of Alexander's small but mighty little army.

The hand of God moves in mysterious but marvelous ways. And though a thousand shall fall at our left hand and ten thousand at our right hand, yet it shall not come nigh us if we are found not wanting before the Lord. The promises to God's people today are many and full of hope, and give reason for us to expect salvation in the midst of terrible affliction. And even as the immense hosts of Persia were unable to overwhelm little Greece, so will it be with God's people here in this land of ours. No matter how great the odds the enemy shall not prevail against them.

There is great hope for the future, and though the enemy seem as a cloud over us, yet who can stand against us if God be for us? Let us therefore arise in the strength of our Lord and shake off the shackles which seemingly have us bound. May the Lord help us to do so.

Harvey E. Seibel

NOTICE

The following belated notice is hereby published to the Church membership to allay any doubts or confusion about the matter.

Cleo Heath was disfellowshipped from the Church of Christ as a result of the action of a regularly appointed elder's court, which also revoked all ministerial license.

The decision was rendered October 30, 1969, but permitted him to retain his membership for a period of six months, as a probationary time for repentance. There being no evidence of such repentance, as required by the court, the effective date of disfellowship was April 30, 1970.

William A. Sheldon
Missionary in charge (1969-70)
State of Michigan

"Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (I Corinthians 15:58).

ORDINATION

Harry Hutchison of Wauwatosa, Wisconsin was ordained an Elder by Apostle Don W. Housknecht and Elder Ray Hunholtz September 5, 1971.

BAPTISMS

Zetra Gail Grooms, the daughter of James and Bryna Mae Grooms of Puryear, Tennessee, was baptized August 1, 1971 by Apostle Joseph W. Kidd of Oak Ridge, Tenn. She received the laying on of hands by Apostle Kidd and Elder T. W. Paschall and was received as a member of the Puryear, Tenn. Local.

Zillford Avery McCain, Helen Christine and Joseph Tisler, Jr., all of Lorain, Ohio, were baptized and received the laying on of hands August 15, 1971 at Dexter, Michigan. They were received by the Downriver Local, Southgate, Michigan. Elders Tony Grzincic and Arthur G. Smith officiated in the baptisms and confirmations.

Thomas Harvey Larsen, the son of Lowell and Alice Larsen, was baptized by his grandfather, Elder Harvey J. Bell at Grand Junction, Colorado August 16, 1971. He received the laying on of hands by Elders Harvey Bell and Marvin E. Ely.

BLESSINGS

Richard Bert Wallace, the son of Clarence and Emily Wallace of Scottsdale, Arizona, was blessed by Elders Hubert Ammon Yates and Hubert Edward Yates November 29, 1970 at Phoenix, Arizona.

Amy Jesseamyn Smith, the daughter of Donald Eugene and Margaret Ethel Smith of Columbia Falls, Montana, was blessed by Elder James I. Winegar July 11, 1971.

Aaron Benjamin Seibel, the son of Harvey and Irene Seibel of Independence, Missouri, was blessed by his grandfather, Elder M. Harvey Seibel at Willow Springs, Missouri August 15, 1971.

Bobbi Jo Olson, the daughter of Emil and Elizabeth Olson of Sparta, Wisconsin, was blessed by Apostle Don W. Housknecht and Elder Isaac B. Brockman August 22, 1971.

Laura Sue Hansen, the daughter of Hans and Janice Hansen of Hammond, Indiana, was blessed by Elders Hans Hansen and LaVerne Lussenden at Hopkins, Michigan September 5, 1971.

NOTICE

If anyone knows the present whereabouts of Alvin Murry Barrick formerly of 750 49th Street, Milwaukee, Wisconsin or Samuel A. Wightman also of Wisconsin, please notify the General Church Recorder, Roland L. Sarratt, 4305 South Main, Independence, Missouri 64055.

STATEMENT OF OWNERSHIP

Zion's Advocate, a monthly publication, owned and published by the Church of Christ (Temple Lot), Southwest Corner of River Boulevard and Lexington, Independence, Jackson County, Missouri

Editor: Harvey E. Seibel

9800 East 32nd Street, Independence, Mo.

Business Manager: C. LeRoy Wheaton, Jr.

412 S. Hocker, Independence, Missouri

Total number of copies printed monthly	1,050
Total paid circulation monthly	800
Total free distribution monthly	230
Total distribution	1,010
Office Copies	20

Subscription to membership is paid from the General Funds, bundles of twelve or more \$1.00. Non-member subscriptions \$1.50 per year; \$1.75 in Canada and all foreign countries.

I certify the statements made above are correct and complete.

C. LeRoy Wheaton, Jr.
Business Manager

OBITUARY

Roscoe B. Henderson, 87, Knob Noster, died at the Pleasantview Nursing Home on Friday, August 20. Mr. Henderson was a member of the Church of Christ of the Restoration and was a retired farmer. He had been a resident of the Knob Noster community since 1915.

Born on June 28, 1884 in Creighton, Nebraska, he was the son of Sarah Jane and James Henderson. He was married to Reta Frye on February 19, 1905 in Woodbine, Iowa, and she preceded him in death on February 12, 1962.

Surviving are three daughters, Mrs. Willis (Flossie) Marshall, 141 Grover; Mrs. Leonard (Lola) Miller, Red Oak, Iowa; Miss Eldore Henderson, Nevada. He was preceded in death by four sisters and two brothers, nine grandchildren, 25 great-grandchildren and one great-great-grandchild survive.

Funeral services were held on Sunday, August 22, at 2:00 p. m. at the Holdren Funeral Home with Elder William Sheldon and Reverend Sam Pinnell officiating. Music was by Miss Mary Hogan, organist.

Burial was in the Knob Noster Cemetery. Pallbearers were his grandsons, Bob Miller, Bill Miller, Kenneth Campbell, Harold Campbell, Loran Campbell, and Galen Campbell.

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (2 Corinthians 5:2).

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.

A WARNING

(To the Girls and Women of the Church)

By Harold Gill

The Book of Mormon, in Second Nephi, chapter 8, contains chapters 2 through 5 of Isaiah. And we are advised by the abridger Mormon himself, (Mn. 4:27) to "Search the prophecies of Isaiah. . . ."

It is apparently of benefit to us to take the advice of Mormon because God has seen fit to place His prophecies in **both** our scriptural records. In the 3rd chapter of Isaiah from verse 16 to verse 1 of the following chapter, we read: (Found also in 2 Nephi 8:54-65)

"Moreover the Lord saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet: Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts. In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, their round tires like the moon, The chains, and the bracerlots, and the mufflers, The bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings, The rings, and nose jewels, The changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, The glasses, and the fine linen, and the hoods, and the veils. And it shall come to pass, that instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair baldness: and instead of a stomacher a girding of sackcloth, and burning instead of beauty. Thy men shall fall by the sword, and thy mighty in war. And her gates shall lament and mourn; and she being desolate shall sit upon the ground."

Now let's go back and analyze, starting with verse 18. Here we find a list of items in common use today:

"Tinkling ornaments about their feet:" includes ankle and foot jewelry, such as rings and bracerlots, some with bell charms.

"Cauls:" Scull caps, maybe wigs.

"Round tires like the moon:" Could be pads for bras.

"Chains and bracelets:" Self-explanatory.

"Mufflers:" Scarves.

"Bonnets:" Hats.

"Ornaments of the legs:" Net stockings and hose in a variety of colors and designs, anklet chains.

"Headbands:" In common use among those who do not trim their bangs.

"Tablets:" Large medallion necklaces, generally with symbols or writing.

"Earrings:" From tiny pierced type to large dangling circles.

"Changeable suits of apparel:" A large wardrobe with accessories to match.

"Mantles:" Cloaks and capes.

"Crisping pins:" Bobby pins.

"Glasses, fine linen, hoods, veils:" Self-explanatory.

Now this list of women's apparel and jewelry, used properly without undue vanity is not condemned. Then why did the prophet describe them so accurately, and declare that they would be taken away? Let's look again at verse 18: "In that day the Lord will take away the **bravery**. . ." Remember that word, **bravery**, as we look again at verse 16: "Moreover the Lord saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet."

Notice now that they have become **haughty**, (proud), walk with short, quick steps (mincing) and stretched forth necks and wanton eyes, (or so as to be noticed by men and to give men the impression that their desires are sensual.)

So it is not the items that she is wearing but the **reason** she is wearing them that is condemned here, and for which the Lord will take action. However, what she wears does have a lot to do with what the men are thinking—the men whose attention she is trying to attract. In other words, by her **manner** and **dress**, she can control men's thoughts, and this is where the **bravery** (boldness) is expressed.

Now imagine, if you will, a darkened down-town street. Walking on the sidewalk is a young woman whom we will describe in this way: Highly-styled hairdo, eye shadow, thick lipstick, cheek rouge, large conspicuous earrings, bright colored mini-dress with deep cut neckline, net panty hose, a tinkling charm chain about her ankle, and walking with short, unhurried steps, looking (but not with fear) at each person she meets, evidently hoping to be noticed and admired.

This description may seem natural in our society today, because it has become a common sight. But only 10 years ago, or less (prior to 1965) such an individual so clothed, and so bold, would have been recognized by the men on the street and by the police as a "street-walker" or prostitute. Yet today it is not only common to see young women and girls dressed in this manner, and walking with the same eye-catching gait, but the scene is also prevalent in schools from Junior High to College and even in church. While this is, to those of us who remember the significance, nothing short of appalling, yet it has become high fashion to the youthful

participants, and therefore, (in their minds) not evil or seductive.

However, the thought that if enough people dress and act like this it cannot be wrong is a fallacy. When a girl or young woman acts and/or dresses in the same way as "women of the street" do, (thigh length skirts have been the badge of that profession) then her intentions are assumed by those who see her to be seductive in nature whether she is aware of it or not, just as surely the intentions of a man with a drawn gun in a bank would be interpreted: **Rob and plunder!**

The result of this modern fashion and behavior on the part of young women is that they are looked upon as **sexual objects**, and chastity is on the decline, because we think as we act, and act as we think. Many of our serious minded citizens are deeply concerned about this unwholesome situation. One of them, a well-known radio commentator, has compiled the following facts, credits them to our lawmen whose work brings them into daily contact with the situation. In substance, the commentator said that:

Girl's skirts started creeping upward in 1964, and short skirts became conspicuous because they rode up when she sat down. It was at that time that sex crimes began to be increased. Though forcible rape had been on the decline for five years, in 1964 it began to increase, and has shot upward ever since. In England where the short skirt started, the rape rate increased 90 per cent in the first five years of the mini-skirt. In the United States it rose 68 per cent. At present, forcible rape is increasing faster than any other violent crime.

Is there a relationship in modern dress and modern crimes? Law enforcement officers say there is. They point out that women do not see mini-skirts from the same point of view that men do. A girl used to wearing a swim suit in public doesn't see the difference between that and a possible view of intimate areas which the mini-skirt promises. (The professional wearers of mini-skirts sometimes wear no garment underneath, and this possibility clings in the minds of most male viewers—H. G.).

Professional law enforcement officers in all 50 states were asked if the short mini skirt invited sex crimes. Of the 61 per cent in our major cities who responded, 92 per cent said yes. One Juvenile Division Officer in one large city expressed the evident consensus when he stated that some sex crimes are the result of **sensory perception**, and short dresses **could provoke** such crimes.

Mary Quant, the London designer who initiated the mini-skirt admitted that it was "symbolic of the girl who wanted to seduce a man," and the fact that sex crimes increased after mini-skirts became so common, would seem to confirm her statement. (San Francisco's rate of sex crime increase, as well as Cleveland's, rose more than 200 per cent in one year!)

As a result of FBI findings coupled with the survey from which the above statistics were obtained, 83 per cent of the lawmen surveyed agreed that a normally

sexed young man would be more apt to think in terms of overt-sex activity by the strip-tease effects of the short skirt wearer than by any other feminine fashion worn before in all history.

The commentator concluded by saying that though women have always contrived to get themselves noticed by the opposite sex, which is not to be condemned, yet because they don't quite understand the implications of a man's eye view which the mini-skirt permits, especially while sitting down, or bending over, they may be unwittingly inviting trouble.

(Thus ends the statistical remarks of this astute commentator.)

To realize the truth of the above comments, it should only be necessary to observe the declining morals of today's youth. We see it in the promiscuity of today's high school and college students, the trial marriages, (living together without taking marriage vows), the use of birth control pills by unmarried girls, the rapid spread of venereal disease—all these things are facts, not assumptions.

It would, of course, be incorrect to label the mini-skirt as the sole cause of these social evils. Many other factors are involved, but it is fair to point out that the designer of such abbreviated apparel places "seduction of man" as its primary purpose.

This brings us back to Isaiah's prophecy, verses 16 and 17 of chapter 3: ". . . Because the daughters of Zion are haughty, . . . with . . . wanton eyes . . . Therefore the Lord will . . . discover their secret parts." Tracing the cross references, we find that the "secret parts" refers to nakedness, the bare leg, the uncovered thigh. (See Isaiah 47:1-3; Jeremiah 13:22; Nahum 3:5).

We might reinterpret verse 17, chapter 3, in Isaiah, as follows: Therefore the Lord will smite the pride of the daughters of Zion (humble them), and the Lord will their secret parts to be discovered." It is worthy of note that at a time when morals are declining, a **woman** designs the type of dress that in part at least, fulfills Isaiah's prophecies, and that women themselves have been unwilling to give up seductive wearing apparel, and have **protested** any attempt to return them to a more chaste and/or more feminine mode of dress.

Is it possible that God is saying: If you **act** the part (v. 16) I'll cause you to look the part (v. 17) and furthermore I will cause normal items of apparel to lose their appeal (vs. 18-23) and cause you to be unloved, barren, and destitute. (Vs. 24-26 and Ch. 4:1). And would He say further?: Those who have not participated in this evil, or have repented of it, shall "escape." They shall be called beautiful and glorious and when I have judged and cast out those proud and wanton ones, there shall be a tabernacle wherein the righteous shall be protected. (V. 2-6, Ch. 4)

Women of today are in the ideal position of being just as "**in fashion**" wearing maximum length dress as they are in more daring **mini** and "**see through**" clothes. In the light of God's admonition and promise, and the

documented statistics given above wouldn't it be wise to be found in more modest, less enticing clothing? Should it take the disaster of a sexual attack to cause our young women to change their mode of dress?

"For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works"—Titus 2:11-14.

(Underlining mine—H.G.)

LET'S BE "NEHEMIAHS"

By Emil Heeb

It was some 2,500 years ago when the Lord called a people of about 42,000 souls out from a wicked world of sin where they had been in bondage. These people were known as Israel. The Lord gave them what is known as the Mosaic Law and hoped to make of them a righteous nation to be an example to the rest of the world. It was God's purpose and desire that all other nations would emulate His ways, as exemplified by Israel, and thereby come unto His favor of blessings, as promised to Abraham. ". . . and in thee and in thy seed shall all the families of the earth be blessed" (Genesis 28:14).

Israel built cities and prospered. Yet in many ways they neglected to study the laws and commandments of God. This was probably due to the fact that some of the records had disappeared. For we read in the Bible, "These sought their register among those that were reckoned by genealogy, but it was not found. . ." (Nehemiah 7:64). Neither could the Urim and Thummim be located. For we read again in verse 65, "And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with the Urim and Thummim."

The absence of these things were discovered in 445 B.C. about 155 years after Lehi had taken them to America. Nehemiah was not in Jerusalem at this time. It was not until about 90 years later that he left Babylon, for we read as follows: "But in all this time was not I at Jerusalem: for in the two and thirtieth year of Artaxerxes King of Babylon came I unto the king, and after certain days obtained I leave of the king" (Nehemiah 13:6).

Soon after Nehemiah entered Jerusalem he became aware that Israel had already gone astray from the laws of God. Being zealous for righteousness, and a man to stand up and be counted, he immediately set to work and corrected what he saw to be against the law. For instance, he saw Tobiah the Moabite in the temple, and he promptly removed him as we read, "And it

grieved me sore: therefore I cast forth all the household stuff of Tobiah out of the chamber" (Nehemiah 13:8). Nehemiah knew that it was not lawful for a Moabite to be there.

Again Nehemiah saw that commerce was being carried out on the sabbath day. We observe the same thing done in the church today. Some go fishing; others visit the race track; still others go to the ball game or watch it along with other worldly pleasures on the T.V. screen. All these things profane the sabbath day. Surely there is a need for a Nehemiah in Latter Day Israel today; a man of God that will take a firm stand for God's commandments and speak forcefully against that which is contrary to the law of God, as Nehemiah did. He was zealous for Israel to live strictly according to the Books of Moses in which we read this statement, ". . . That the Ammonites and the Moabites shall not come to the congregation of God for ever" (Nehemiah 13:1).

Once again those that are desirous to live in a way pleasing to God according to the gospel, are yet in bondage, being entangled in a world of wickedness. Once again the Lord has provided a way to liberty and freedom—a Latter Day Israel—a gathering of all the righteous out of "Babylon the great" or the world.

To Israel of old the Lord gave the Books of Moses as a standard to be governed by but to the Latter Day Israel he gave the everlasting gospel of Jesus Christ as he had promised. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people" (Revelation 14:6).

As an additional witness of His (Christ's) divinity He had preserved another record of the gospel, which He had delivered to another tribe of Israel on this continent.

Dear reader, are you a Nehemiah, zealous to live according to the way of God—the gospel—the word that had been so carefully written by His servants the prophets, both in the western and the eastern hemispheres, and preserved and revealed by God himself for our benefit?

Again dear reader, do you read Deuteronomy 22:5 and take it as God's word to you? or do you spurn it as something of naught? Observations show that the latter is all too often the case among people everywhere. Brethren, consider this word from the mouth of Joshua, ". . . choose this day whom ye will serve . . . but as for me and my house we will serve the Lord" (Joshua 24:15).

We recognize from this passage that Joshua, too, was a Nehemiah. The strong men and favored of the Lord are always those that are willing to stand firm on the solid rock of truth, the word of God, the rod of iron.

Another Nehemiah, firm in the faith, and willing to be counted was Nephi, a prophet of ancient America. He suffered hardship and grief because of his brothers that they might also come to the knowledge of the truth and of the Lord Jesus Christ. He stood like a

rock and did not flinch at any threat or persecution. So severe was his language that his rebellious brothers complained, ". . . Thou declarest unto us hard things more than we can bear" (Book of Mormon, page 47, verse 2).

Are there any strong men, any Nehemiahs in the church today? Yes, there are, but as long as there are many like the brothers of Nephi, rebellious and unheeding, their efforts to make of us a righteous and a peculiar people are in vain.

So, brethren, let us take inventory with a soul-searching will, and with determination obey both the written and spoken word of the Lord. Let us all be "Nehemiahs" and follow Christ and those that have walked in His paths. Let us not merely believe in God, **but believe God**; that is, let us not be content to say that there is a God, but believe His words and obey them. For he tells us, ". . . But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness" (I Timothy 6:11). Then we may say with Apostle Paul at the end of our journey, "I have fought a good fight, I have finished my course, I have kept the faith" (2 Timothy 4:7).

FROM THE DESK OF THE GENERAL SUNDAY SCHOOL ASSOCIATION EDITOR

"But this much I can tell you, that if ye do not watch yourselves, and your thoughts, and your words, and your deeds, and observe to keep the commandments of God, and continue in faith of what ye have heard concerning the coming of our Lord, even unto the end of your lives, ye must perish" (Mosiah 2:49).

How exquisitely watchful we must be in our self-discipline. Except we subject our spirit in all matters to the governing of the Holy Spirit we can but fail in some matter. It has been said that no life can be righteous that fails in its little things. What a little thing a word is, but how much hurt it can do when carelessly spoken. James says that a perfect man must needs rule his tongue. The tongue speaks from what is in the heart and mind, so control of it is best served by a careful selection of that fed into them. If in a scrutiny of our "whereabouts" we find ways which need changing we must then look for the bitter root in our heart from which this way grows. The following observations are taken from "The Art of Living" by Wilferd A. Peterson.

"Man alone, of all the creatures of earth, can change his own pattern. Man alone is architect of his destiny."

"Change requires the substituting of new habits for old. You mold your character and future by your thoughts and acts."

"History and literature are full of examples of the

miracle of inner change. Do you know the Persian story of the hunch-back prince who became straight and tall by standing each day before a statue of himself made straight?"

William James declared that the greatest revolution in his generation was the discovery that human beings, by changing the inner attitudes of their minds, can change the outer aspects of their lives."

"Change can be accomplished most of all through the power of prayer, because with God all things are possible."

The "Prayer for Peace" of the Pallotine Missionaries is a masterpiece in seeking the substitution of the good mental and spiritual qualities for the poor ones.

Lord make me an instrument of Your peace.

Where there is hatred, let me sow love.

Where there is injury, pardon.

Where there is doubt, faith.

Where there is despair, hope.

Where there is darkness, light.

Where there is sadness, joy.

O Divine Master, grant that I may not so much seek to be consoled as to console.

To be understood, as to understand.

To be loved, as to love.

For it is in giving that we receive,

It is in pardoning that we are pardoned.

It is in dying that we are born to eternal life.

Finally, brethren, whatsoever things are true,

Whatsoever things are honest,

Whatsoever things are just,

Whatsoever things are pure,

Whatsoever things are lovely,

Whatsoever things are of good report;

If there be any virtue,

And if there be any praise, **THINK ON THESE THINGS!** (Philippians 4:8)

LESSON II THE HORRIBLE TRUTH ABOUT ALCOHOL

(continued)

EFFECT ON HEALTH. Christ says, "I am come that they might have life, and that they might have it more abundantly"—John 10:10. But of Demon Rum we can paraphrase, "I am come that they might have death, and that they might have it more sorrowfully." The life of the heavy drinker is one of lowered health and less resistance to disease. Lowered body tone with numerous aches and pains, loss of appetite and symptoms of malnutrition, susceptibility to a whole host of diseases, often eeking out their existence on welfare; friendless, homeless, denizens of skid row, in poverty; all alike in personality; a brain that dies in areas before the body, especially the higher centers; scarcely aware of the

beauties of their environment; finally going to an early grave, lives shortened by one/fifth in years, (52 years, rather than the average 65,) and with less of living for those years: all these are the inheritance of those who turn to the bottle rather than to God. "Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower . . ." (Isa. 28:1).

When you, as a young person, enter the employment market you must compete with an army of others, many already making their way in factories, industry, business, skilled areas, and professionals. What qualifications do you possess in character, health, dependability, ambition, skills, experience? If you are a connoisseur of beers, wines, and whiskey, here is what the employer sees in you: "The employer looks for the following signs: (1) absenteeism (including excessive lateness, leaving early, longer lunch breaks, etc.); (2) red bleary eyes, flushed face, and shakiness; (3) irregular performance (good work mixed with poor and slow work); (4) claims that co-workers are mistreating him and 'picking on' him; (5) obvious alcoholic breath; (6) pre-lunch depression followed by after-lunch talkative and boisterous behavior; (7) hangover (which involves nausea and the jitters and usually causes him to avoid co-workers). Hangovers cause frequent one-day absence that workers may attribute to a 'virus' or other illness."

There are accompanying ills that are typical of the different drinks. You choose which manner of complaint you wish to live with by the alcoholic beverage you indulge in. If you would have low back pains, headaches, a gait as if walking on 'cotton', with legs lifted high and nervousness marked by fear; drink gin. If you prefer upset stomach, unsteady walk, disease of the pancreas, shortness of breath and severe hangovers; try whiskey. But if your forte is blurred vision, blood shot eyes, dryness of mouth, carelessness of dress and a bent toward larceny; by all means turn to wine. But if weight gains, lack of interest in food and restlessness is your desire; beer is the answer. Finally, if your ideal is the reddened lower lip, squinting eyes, talkativeness, rapid heart beat and stomach troubles; rum is the elixir. This data is rearranged from Dr. E. Y. Williams of the department of Neure-psychiatry at Howard University.

Many diseases are the lot of the heavy drinker. To list a few: pellagra, cirrhosis of the liver, pneumonia, pancreatitis, polyneuritis (pain in the legs, partial paralysis, weakness, and numbness), delirium tremens, Korsakoff's psychosis (amnesia, mental derangement, and queer insane behavior), Alcoholic Paranoid Trend (in constant fear, sometimes will appeal for help, or arm himself and sometimes may commit suicide), and Wernicke's Syndrome (paralysis of the eye muscles, memory loss, listless condition, stumbling, and coma).

Many drugs which one would not take regularly because of their harmful side effects are still excellent as medicines. In spite of old wives tales and die-hard doctors, alcohol is not good as a tonic, or a heart stimulant, nor does it have any earthly medicinal value what-

soever. The highest medical authority, the American Medical Association, has spoken out strongly and in no uncertain terms on this subject in the following words: "Whereas, it is the unanimous opinion of the Council on Health and Public Instruction of the A.M.A. that alcohol has no drug value, either as a stimulant, as a tonic, or as a therapeutic agent, and that it has no food value; and whereas its use as a beverage or as a therapeutic agent is detrimental rather than beneficial to the individual, therefore, Be it resolved that the House of Delegates of the A.M.A. declares it is opposed to the use of alcohol by individuals either as a medicine or as a beverage; and be it further Resolved, that its use in medicine is permissible only in preparation and preservation of pharmaceutical products."—Now You're Living.

There are doctors, even today, who exist in the knowledge gap between the past and present, who still prescribe alcohol in certain heart cases. "It has been found that 'alcohol does not prevent or correct coronary arteries or the blood vessels of the heart.' 'Alcohol should be recognized as a rapidly acting sedative, and should no longer be regarded as a coronary dilator.' When alcohol terminates an attack of heart pain, it does so by acting solely as a sedative and an analgetic (pain-decreasing) drug."—Ibid. It has been shown that a single glass of sherry increases the work of heart 20 per cent.

EFFECT ON THE BRAIN. Alcohol is a mind destroying drug. It destroys the awareness of all that is beautiful: music, beauties of nature, of the works of man: all that makes life a glorious unfolding of the new and wonderful. In its place is the drab, the misery, the desperation, the discouragement. As one alcoholic writes, "I learned that only the victim can understand the suffering of an alcoholic. It is the most comprehensive and total suffering a human being can endure. It racks the body, the mind, the emotions, the very soul of a man. It is like being in a torture chamber with the walls closing in and no door to escape through."

No wonder we find 15 to 30 per cent of the inmates of mental institutions are there because of alcohol.

These are the outward, visible effects of alcohol. But what happens to the brain itself to bring about these conditions? The book, "Now You're Living," points out the terrible thing we do to the brain when we wash the cells in alcohol. "Alcohol narcotizes the brain cells. It liquifies the protoplasm of the cells in the acute process, but in higher concentration or by repetition it coagulates the protoplasm of brain cells to give an irreversible permanent reaction leading to death of the brain cell and production of 'ghost cells' in a ghost individual."

"Neurons, the tiny 'thinking' cells of the brain, require a high oxygen supply continuously, and thus are particularly susceptible to anoxia. Deprived of oxygen, they stop their normal functioning. If complete oxygen deprivation lasts for three minutes or more, they are seriously damaged. If it persists for fifteen to twenty

minutes, the damage is permanent—the nerve cells, or 'neuron,' dies"—Now You're Living. All cells in the human body are replaceable. Cut a finger, and the flesh returns and the wound is healed. The body is capable of replacing lost cells throughout, including the bones; but brain cells, once lost, can never grow back. Areas of the brain destroyed by alcohol are lost forever, and that particular response to our environment is vanished; and the person walks through life, not fully alive, nor quite dead: alcoholic zombies stumbling out their unhappy half-existence on the borderlines of life.

The mechanism for this oxygen starvation of the brain cell takes place in the small capillaries, those tiny tubes by which the blood reaches out to the smallest part of the body, and to every minute section of the brain. The red blood cells carry oxygen to nourish the cells and carry away the refuse. In the presence of alcohol in the blood the red cells become agglutinated, become sticky and adhere together in lumps too large to flow through these minute capillaries, causing stoppage of blood to these areas. With no blood the cells of the brain die.

"Every time a person takes a few drinks he hastens this process, damaging his brain by cutting off oxygen supplies to enormous numbers of small areas of brain tissue, thereby killing large numbers of brain cells prematurely." —From article, "Drinking Damages the Brain Permanently," by Glenn D. Everett, Really Living.

Dr. Courville points out, "The brain of the alcoholic is often edematous (saturated with water fluid like an over-filled sponge), frequently it contains many congested small vessels, areas of atrophy in the cerebral convolutions (nervous tissue wasted away, and multiple hemorrhages from small vessels into the substance of the brain itself)." —From Listen, Journal of Better Living, Dec. 1969, Vol. 22, No.12.

EFFECT ON SPIRITUAL LIFE—Alcohol attacks first the highest brain centers and remains in the brain the longest. Self control and inhibitions disappear with less control of emotions. With the release of inhibitions moral codes are forgotten, and teenagers find themselves committing acts that ruin their lives and bring shame on themselves and their parents. From "Now You're Living" comes this condemnation: "We do know that alcohol is a depressant, a drug, which reduces the ability of individuals to make judgments and exercise control over their behavior. It begins to operate on the highest elements of behavior first, destroying caution, modesty, reserve, restraint, self-criticism."

Dr. Ruth Ros, an authority on alcoholism, says that in the advanced stages, as the result of long years of addiction, alcoholics becomes substantially alike in personality and behavior. They are easily frustrated, have poor self-esteem (don't think highly of themselves), tend to act impulsively (without thinking), and have abnormal health fears. They also tend to have feelings of depression, guilt, remorse, hostility, and rage. Most of them have sexual problems and confusion regarding the sexual

role. Many of them have a tendency toward self-punishment behavior.

"Chronic excessive drinkers often change their personalities and become cruel, suspicious of others, and unreliable. Many act brutally even to those they formerly loved. Many will spend money on liquor when it is desperately needed by their families for food or clothing. Many crimes have been committed by 'drunks' who were law-abiding citizens when sober."

REVIEW QUESTIONS

1. Which of the following words do not characterize excessive drinks? (a) easily frustrated, (b) poor self-esteem, (c) stable, (d) feelings of guilt, (e) feelings of rage, (f) cruel.

2. The average life span of the alcoholic is (a) 48 years, (b) 52 years, (c) 56 years, (d) 65 years.

Questions 3 through 10 are either true or false.

3. Alcohol is a stimulant.

4. Alcohol has no food value.

5. Alcohol has proven useful in diseases of the coronary arteries.

6. A single glass of sherry increases the work of the heart 20 per cent.

7. The beer drinker is looked on with favor by the boss.

8. You can predetermine your complaints by the alcoholic beverage you choose to drink.

9. Brain cells are not destroyed by alcohol.

10. No brain cells when destroyed are ever replaced.

Answers on page 160

LESSON GUIDE

STUDY OF GOD'S COMMANDMENTS

Lesson texts; Matthew 5:17-24, 3 Nephi 5:64-72. In the tenth chapter of John verses 4 and 27, Christ, after having stated himself as being the shepherd, declares that His sheep know His voice and follow him. The Jews could not understand that Christ was the end of the law as given to Moses because they did not recognize Him as the giver of that law. The righteousness of the Scribes and Pharisee in no way prepared them or the people to recognize the Christ when He came. Unless the lives of the people who proclaim Christianity today exceed the righteousness which those of old had, we will not more ably prepare our converts to recognize Him and know His voice when He returns, (which may be very shortly). Let us take a short look at that which the Scribes and Pharisees claimed for righteousness. The 23rd chapter of Matthew and the 11th chapter of Luke are very descriptive of that which was wrong in their religious observance. Is it at all possible that we are endangered with a formality of worship that does not grow from the pure intent of

heart, from loving God with all our heart, might, mind and strength? Do we ever pray a rather shallow surface prayer in our public meetings, because to say the things that are really on our hearts would destroy our emotional composure? Would Christ possibly have any of those accusations to make in regard to us; that we have put on a front; that we make an outward claim of being His Church, while not looking at the condition within that refutes that claim? His sheep know His voice and follow Him, (obey his commandments). Do we blind ourselves to our real spiritual condition because it is too painful, too frightening to acknowledge and face up to?

Does it follow, that, while we claim to be His sheep, His Church, but do not yet as a Church keep those commandments He has given, we are guilty of teaching that it is not necessary to obey in order to qualify as His? These are sobering questions that we need to examine. The statement of the 68th verse of the Book of Mormon text seems explicit in regard to the need to obey.

To continue, God certainly had given commands about not killing, (See Deuteronomy 5:17 and 2 Nephi 6:69), which he also has repeated to the people of this age (Book of Commandments 44:18-19, 60:14). And yet God did tell His people to fight for the defense of the lives of their families and for their lands and their liberty (Alma 20:50-52). Also, that they must, by conflict with the people then inhabiting it take possession of the promised land of Canaan, as recorded in the book of Joshua. I have read that the Hebrew words for kill and murder are different, and it is the one for murder that is used in the Hebrew version of our text, which case would allow for the seeming exceptions made in the scripture.

However in our text Jesus is not solely concerned with the act of violence but more with the state of the feelings, the anger and hate from which the act would stem. On the one hand is the hurt that can be done the object of one's anger; on the other hand is the hurt that cherishing that anger does to the self. Two opposing emotions cannot occupy the heart and mind at one time, and so if one is torn with angry conflict, one cannot enjoy the peace and the Spirit and love of God. To be without this is to be in the gall of bitterness (Alma 19:75).

Anger against a brother is a passing of judgment upon him, and we have been forbidden by our Lord to judge another. We cannot possibly know enough of the circumstances or the state of responsibility to rightly judge and impute blame or guilt to another's actions. Unless the motives and intents can be determined, the establishing of guilt is impossible and the reactions of anger pointless. There is no reason, for instance, to hold a grudge against someone for an insult that was never meant.

The feeling of anger, whether it is exhibited in the calling of names, or the showing of contempt which

calling someone a fool does, or whether it is held in and works its poison throughout the system, not only creates a breach of fellowship between brothers or friends, but also between the one holding on to it and God. One cannot be reconciled with God if he is not free from the spite of anger against a brother. How dare we hold in contempt one that God loves? To retain anger is to fail to forgive; if we do not forgive, God cannot forgive us.

Thus we see why Jesus says if there is ought between us and a brother, reconcile that and then seek out Him. If we are the offending one we must seek the route of repentance, (See the lesson guide of the January issue of Advocate). If some one has injured us we take the route of forgiveness (See February Advocate), and if the other will not be reconciled whether we are repenting or forgiving, we can, with Stephen, withhold judgment and pray, "Forgive them, they know what they do."

Obviously, when God gives a commandment concerning that which a person feels, the result to that person is what he is dealing with. Anger, unless it is expressed by injurious word or act does no harm to its object, but does hurt the one in whose heart it reigns. Matthew 15:18-20, explains that what defiles a man are the evil things that come from the heart. To permit the emotion, from which any of these deeds can grow, to have place in our hearts is to subject ourselves to a weakening process whereby we are apt to yield to the temptation to act.

That the thought is parent of the deed is expressed in various ways. If we can keep our thoughts pure we cannot be tempted to do the hurtful deeds. What we allow to be the thoughts and the attitudes, the actions and reactions of our hearts and minds, will eventually be what we will become. We must not think that we can harbor ill will, critical attitudes, greediness, vanity, lust, etc., down in the depths of our souls, without it becoming apparent to others both in our behavior and in our faces.

Probably most of what we know as anger grows out of a sense of insecurity and thus a defensive sensitivity; we feel threatened by the facts and words or opinions of others. One of the deep needs of the human is for recognition, and our continual seeking for place is often hidden from our own selves. Baruch was warned not to seek great things for himself; two of the first apostles had to be chided for asking that one sit on His left and one on His right in His kingdom. How often we hear the dangerous reference made to someone (or his work) as being special.

How then do we rid ourselves of that root of bitterness, (self-concern and importance), which leaves us wide open for the temptation of anger against any who seem to challenge our priority, whether consciously or unconsciously, in stumbling across our selected path in search of their own identity? I can only presume we must persistently displace our self-seeking with acts as well as thoughts promoting the other, "... in honor preferring

one another" (Romans 12:10). How much happier one who can give way to accommodate the needs and desires of another than one who reacts with self-defense, angrily demanding their own rights. The great thing is to serve, (Matthew 20:27), and in what way more than to let another's need be filled by that which we may have hoped to enjoy ourselves. This is the lesson of humility in which there is no place or need for anger. Without the gift of a brother we could never learn it.

A LETTER

September 5, 1971

To the Church of Christ
Greetings from Hammond, Indiana:

It has been a long time since I wrote to the Advocate about things in this part of the vineyard.

We have not been able to build up a local in Hammond. We do have one family close by who are members of the Church. Occasionally I have the chance to go to Michigan to preach.

Today my family and I went to Hopkins, Michigan. I spoke on the evils of abortion and the times in which we live generally. I read from the Book of Mormon (Mormon 4:34-54), and would suggest that our members take their Book of Mormon and read it. It deals directly with our day. It speaks of the pride of mankind, the wearing of fine apparel, the building of great church structures, the adorning of same while people go hungry and naked and have great needs. It talks of a time of great pollution. Today we have air pollution, water pollution, noise pollution, and worse of all, spiritual pollution. It speaks of a day when people shall say, do this and do that, and it will not matter. Today, the big thing is, do your own thing. If it pleases you, who can it hurt? But countless numbers of people are in institutions today who have literally "blown" their minds because it was their "own thing" to use drugs and who knows how many have died on drugs. And drugs aren't the only vice. What about drinking, the cause of most deaths on the highways, the cause of most broken homes? And what about smoking? How many have gotten lung cancer as a result of smoking? So many things we do, do hurt us, and they hurt those who love us. But more important, they cause God to suffer; God who loved us so much He gave His only begotten Son that through Him, we might have life eternal. And do we really care? Care enough to do "God's thing?"

Our new daughter, Laura Sue, was blessed by myself and Elder LaVerne Lussenden. We had Sacrament Service and a period of prayer and testimony, followed by a good meal which was enjoyed by all.

Our young son, Michael, managed to get his first black eye by running into a table. It's a beaut!

All in all, it was a good morning, and we enjoyed, as always, the fellowship of the saints.

I would like to stress to the members the need for each of us to tell this gospel story when opportunity

arises, and to send referral forms to the missionaries when you know of an interested person.

The time is short, and we need all the help we can get in reaching souls for Christ.

May God bless each and everyone of you and would you remember us in your prayers that we might be more effective in doing God's work.

Your brother,

Elder Hans H. Hansen

NOTICE TO SCATTERED MEMBERS EVERYWHERE

At the April, 1971 General Conference of the Church of Christ, a Correspondence Committee Program was initiated, designed to keep in better touch with our scattered members.

The United States was divided into three geographical areas with an elected supervisor for each area. We are including foreign areas as well, where members are known or thought to live.

If you, as an isolated member living where you do not have the association of other church members, would like to correspond with another member anywhere, please look over the three lists following this notice, choose one of those areas, and send your name and address to the supervisor of that particular division. He or she will supply you with the name and address of someone in that area who will be glad to exchange letters with you. It might be another isolated member, or it might be a member of a church local in that particular geographical area.

Please include with your name and address your approximate age (if not exact age); whether worker or student or retired; whether married or single; special interests, and anything you care to add to your personal biographical sketch. This will provide the prospective correspondent with a basis for his first letter to you, in addition to the one big thing you will have in common: fellow members of the Gospel of Christ.

Suppose for example that you preferred to write to someone in the Eastern States, either because you live there yourself, or for some other reason, your letter might read something like this:

Dear Brother Grzincic:

I see you are the supervisor of the Correspondence Committee Program for the Eastern states. I am an isolated Church of Christ member and I would like to write to someone in your area, preferably from the state of Maine (Or any other state).

I am 17 years old and a student in the third year of high school. I live with my parents and four brothers and sisters (two of each). I like home economics, history, tennis and picnics. Would like to correspond with any Church of Christ member, especially a young person like myself. Please send me the name and address of

a member or ask one or more of them to write to me and I will gladly answer. Or I will write first if they want me to. Thank you.

Signed: Jane Doe

That's just a make-believe sample of what your letter to one of the three supervisors might contain. But your own thoughts and the way you put them on paper are up to you. Perhaps you are a bread winner, or an elderly one, retired, or whatever. Let us hear from you and get the ball rolling. Some scattered members are already writing to other members, to their mutual enjoyment and benefit. It can be a lot of fun and a great comfort to some of you isolated ones. Try it!

Sincerely, your Area Supervisors,
Elder Tony Grzincic
Louise McIndoo (Mrs.)
Evalena Sills (Mrs.)

DIVISION OF STATES

Church of Christ Correspondence Committee

Eastern States:

Supervisor, Elder Tony Grzincic
15200 Poplar
Southgate, Michigan 58195

Alabama, Connecticut, Delaware, Florida, Georgia, Indiana, Kentucky, Maine, Maryland, Massachusetts, Michigan, New Hampshire, New Jersey, New York, North Carolina, Ohio, Pennsylvania, Rhode Island, South Carolina, Tennessee, Vermont, Virginia, Washington D. C.

Eastern Neighbors: Iceland, New Brunswick, Nova Scotia, Quebec, Scotland, and Wales.

Central States:

Supervisor, Mrs. Louise McIndoo
Route 1, Box 67
Preston, Mo. 65732

Arkansas, Illinois, Iowa, Kansas, Louisiana, Minnesota, Mississippi, Missouri, Nebraska, North Dakota, Oklahoma, South Dakota, Wisconsin.

Central Neighbors: Manitoba, Ontario.

Western States:

Supervisor, Evalena Sills (Mrs.)
1708 W. Devonshire Ave.
Phoenix, Arizona 85015

Alaska, Arizona, California, Colorado, Hawaii, Idaho, Montana, Nevada, New Mexico, Oregon, Texas, Utah, Washington, Wyoming.

Western Neighbors: Alberta, Australia, Mexico, British Columbia, and Saskatchewan.

"For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death" (2 Corinthians 7:10).

WISCONSIN REUNION

On the beautiful morning of August 7th we assembled at Rio for our annual reunion. We met at the Legion Hall which had served so well last year, and were filled with joy to see the faces of so many loved ones from afar. Our guests were from Michigan, Missouri and Arizona, and included two members of the Council of Twelve, Apostles Clarence L. Wheaton and William A. Sheldon; also Elder John A. Sweem of the General Bishopric. Apostle Don W. Housknecht had expected to meet with us too, but on arriving at the reunion site he received word from home that he should return to take charge of a funeral service, so had to leave at once. We were all saddened by this circumstance.

A prayer meeting was the first order of the day, with Elder John Jones and his son David in charge. In his early remarks Brother Jones asked for names of those whom we wished to be remembered in prayer. Quite a number were mentioned, and as we knelt before the throne of grace, mingling our voices in supplication and praise to our Maker, the peace and solemnity of the occasion seemed to flow from heart to heart. As our time was rather limited, we did not go into a season of testimonies at this service; instead, gave over to the preaching of the word.

Our speaker at the eleven o'clock hour was Elder John Sweem. His sermon was vibrant with the story of Jesus, and how He was the principal in God's great plan, from the beginning of time. He traced the workings of God down through the ages, with Abraham, Isaac, and Jacob and their seed, even unto the fulfilling of prophecy, in the birth of Christ, the Savior of mankind into the world. God's plan continues on down to our time, and we should search the scriptures that we might better understand His will for us. We must have unity of mind and heart, believing in Jesus Christ, and render obedience to His commandments.

Apostle Clarence Wheaton occupied the pulpit at 2:30. In his discourse he enlarged somewhat on the beautiful gospel story as related by the previous speaker, stating emphatically that Jesus Christ is not a myth. God so loved the world He gave His only begotten Son; that whosoever would believe on Him, might not perish, but have everlasting life. Mankind in all ages of time have had the gospel as even in Abraham's day they baptized and partook of the sacrament, looking forward to Christ's coming. Brother Wheaton mentioned the dead sea scrolls which confirm certain Biblical events, also related various Indian traditions which tell of Christ. In closing he told of a personal experience he had many years ago as a young man, in which he saw Christ, and knows that He lives.

As seven o'clock rolled around we gathered for a short song service. Following this Elder John Jones brought us a very timely message. He spoke of this great country of ours, and of that which is taking place around us, cautioning of the tendency to look upon things lightly, and slacken our endeavor. During the

course of his sermon he called our attention to the many modern conveniences that have been invented since 1830, fulfilling prophecy that knowledge would be increased in the latter days; but also sounded a note of warning, that though this country has traveled far since that momentous year, we should take heed in which direction. Certainly not toward God. Brother Jones also brought out many other things which have transpired, indicating that perilous times just prior to the great day of the Lord are upon us. Throughout the evening he used large beautifully hand painted cards depicting the high points of his sermon, which I am sure were enjoyed by all.

Sunday morning we came together for our sacrament service. Brothers Ray Hunholz and Harry Hutchison were in charge, assisted by Brother Frank Knapp and Brother John Jones in serving the emblems. In his quiet and impressive manner, Brother Hunholz brought us a lesson on humility in the story of the Last Supper. It seems even at this crucial time, there was strife among the disciples as to who should be greatest in the kingdom of heaven. Then Jesus, the Son of God, expressed to them not only in words, but by example as he washed the disciples' feet, that whoso would be greatest among them should be servant of all. After partaking of the emblems, the morning was well spent in prayer, testimony and song, with many taking part; and I'm sure there were many unuttered testimonies which would have been given, had time permitted. Brother Sheldon's testimony of his recent trip to the British Isles, and the two young men who were baptized there, was especially moving. We would join him in asking the saints to remember these young men in their prayers, that the Lord's will may be accomplished in them.

Apostle William A. Sheldon was called upon to deliver the Sunday afternoon sermon. He admonished us to examine ourselves closely and honestly, that we might see ourselves as God sees us. A grave and besetting sin is the spirit of self-justification. He read from an article recently published in the Advocate, of degrading conditions within our country which will eventually bring about its downfall. Our only hope is to flee these things and turn to the Lord. Brother Sheldon also brought out very pointedly, that we are to be the salt of the earth, and as such we should be a seasoning factor, drawing others to Christ; that thereby they too will become mellowed, bringing out the goodness in them. Salt also causes thirst, which should in each of us cause that thirst for righteousness, and in imparting to others would give them a like thirst. Another attribute of salt is the preservative quality, to sustain and bring us to the last day. We must ever watch that we do not depart from the way of the Lord, and seek to live that a personal testimony might be ours, as without it, we will not be able to stand.

A short business meeting followed this service. It was decided that we would again engage this hall for our reunion next year. The date set was the second week-end of August, and all committees were reinstated. A

standing vote of thanks was taken for the tireless efforts of Sister Viola Petri and Sister Mary Addie in the kitchen in seeing that the meals were ready at the appointed hour.

The evening sermon was brought to us by Elder Kenneth Smith, He used as his theme the beautiful hymn, "I'll go where you want me to go, dear Lord, and be what you want me to be." He asked if we really mean what we say when we sing this song? Do we listen for that still small voice, that He may call us into paths of duty and service? Do we trust our all to His care, and with a sincere heart move out to seek those who are lost in the ways of sin? Let us truly take the Savior as our guide, that our deeds as well as our words will echo the message sweet; and by so doing we may bring others to a knowledge of the truth, the plan of salvation for all mankind.

So another Wisconsin reunion came to a close with the hour at hand for parting. This always brings a certain sadness. And we are mindful of the time when the great gathering of the saints will take place with no further good-byes to be said. Let us look forward in obedience with faith unwavering to that joyous day.

Helen Taubert, Reporter

LETTER OF TESTIMONY

Dear Brothers and Sisters:

To me, religion is more than going to church. One must live his religion both day and night, for religion is life in itself. It serves man, and it can save man, if man will but let it. I am proud of my religion and my church, because I know that within my church lies the restored gospel of Christ, with the fulness of all the gifts and blessings and offices which Christ himself put into the church.

I'm privileged to be among the few to accept the restored Church of Christ, for Christ has not only restored His church to the earth, but He has also restored the fulness of the gospel through the Bible and the Book of Mormon. He restored direct communication with man. He talks to men, today, as He did in the days of Moses, but we must be His servants. For Christ said, If ye be my servants, you will follow Me, and this we do in the Church of Christ, and this is what religion is all about—following Jesus Christ, to the letter. We must not add to nor subtract from His words.

My belief in the living God and His Son, Jesus Christ, my Lord and Savior, is a very important part of life to me, and shows to me that I do have a purpose in this life and in the life to come where Jesus Christ will be King.

Submitted by,

Elder Hans H. Hansen

"For our light affliction, which is but for a moment, worketh us a far more exceeding and eternal weight of glory" (2 Corinthians 4:17)

WHAT IS YOUR ANSWER?

By

Harry Slocum Tordoff

If God were to ask your opinion, today
Of the life that you have led,
Could you, with no hesitation, say,
"Of the Future, I have no dread"?

If He were to enumerate
Your acts and words while here,
Would all the good ones compensate,
Or would you be sick with fear?

If you were to meet Him face to face,
Could you look Him in the eye;
Be proud to acknowledge Him any place
And never question "Why"?

If He were to come to visit you
And ask to meet your friends,
What would you be inclined to do
To best further your own ends?

If you were talking with someone
Whose views were purely earth
And to you then our Lord should come
Would you appreciate His worth?

The general concensus of opinion today
Is to worship earthly things;
But God's way is the only way
To which the future clings.

ADVICE FROM A HOPI INDIAN PROPHET

An Extract from the Gallup Independent Newspaper
Dated October 27, 1970

"Do not drink strong drink. Stop all light mindedness. Live sober so that the Great Spirit may guide you through what is coming. Do not listen to rock and roll music, it will cast a spell upon you. Young women, dress so that your appeal is not to the body. Let our Indian people be an example to all people."

LESSON II

(answers)

1. c; 2. b; 3. F; 4. T; 5. F; 6. T; 7. F; 8. T; 9. F; 10. T.

"Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men" (I Corinthians 14:20).

HEAVENWARD

By Margaret Mann

Taken from the January 1948 Advocate

A ladder to heaven,
Is a wonderful thing,
Each round that we take,
Another will bring.

Each thing that we do,
And each thing that we say,
If it be the right thing,
Will help on our way.

One round is for faith—
What joy it will bring.
A faith to uphold
At the top—our King.

The laying on of hands
Is faith at a test.
Afflictions are healed:
In this we are blessed.

One round is for hope
Is the gospel so true.
That we may not falter
In all our life through.

One round is charity
To begin in our home;
Then spreading to others,
Where'er we may roam.

Each round that we follow
Is harder to make
But trusting in Jesus
The incline we'll take.

The ladder we climb,
If we are but true,
Will lead us to heaven,
God's kingdom to view.

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. AND THOUGH I BESTOW ALL MY GOODS TO FEED THE POOR, AND THOUGH I GIVE MY BODY TO BE BURNED, AND HAVE NOT CHARITY, IT PROFITETH ME NOTHING" (I Corinthians 13:1-3).

"Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering" (I Corinthians 11:14-15).