

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

Independences, Missouri, December 1971

No. 12

Psalm 15

"Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?

"He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

"He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.

"In whose eyes a vile person is contemned; but he honoureth them that fear the Lord. He that sweareth to his own hurt, and changeth not.

"He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved."

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Zion's Advocate

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EDITORIAL

ALL THINGS COMMON

"And the multitude of them that believed were of
 one heart and of one soul: neither said any of them that
 ought of the things which he possessed was his own;
 but they had all things common . . . Neither was there
 any among them that lacked for as many as were pos-
 sessors of lands or houses sold them, and brought the
 price of the things that were sold, And laid them down
 at the apostles' feet: and distribution was made unto
 every man according as he had need" (Acts 4:32, 34-35).

This scripture has been open to much discussion and
 controversy, some saying one thing and others affirming
 another. Yet in the midst of such conflicting view-
 points, the Holy Scriptures are not silent on the intent
 and usage here intended. Since no doctrine can be
 derived solely or based entirely upon any single scrip-
 ture we obey the injunction of the word of God and go
 on line upon line, that every word may be established.

One stand which has been taken concerning the
 concept of all things common, is that each person turn
 over all his temporal possessions to some central auth-
 ority (or as in the case of latter day revelation, to the
 Bishop). This authority will then, in turn, deed out and
 distribute lands, food and clothing, etc., according to
 the needs of each individual or family. Those possess-
 ing membership in such organization are not free to sell
 their property to any outsider since the land belongs to
 the organization collectively and not to the individual.

It is the above concept which the author wishes to
 discuss. The idea as put forth in the above paragraph
 is not in accordance with the word of God as found in
 the Bible and Book of Mormon. A superficial reading
 of our opening scripture would tend to indicate that
 the members of the early church lacked nothing because
 as many as owned lands or houses sold them and brought
 the money obtained from such sales to the apostles who
 in turned supplied those who lacked.

It is true that the early saints did sell lands and
 houses in order that the poor should be supplied. It
 does not say they were deeded to the church. More-
 over, we are not told that they sold all that they owned.
 Had they done so they would have destroyed their means
 of livelihood. The saints would have become homeless
 and they themselves in need of succor. But this was
 not what was intended, nor according to the will and
 plan of God. The people of God were to labor with
 their own hands for their support, not become charity
 cases.

That the monies and properties of the members of
 the church were in the hands of the saints rather than
 in the hands of the organization is clearly brought out
 in the tragic episode of Ananias and Sapphira. "But a cer-
 tain man named Ananias, with Sapphira his wife, sold a
 possession, and kept back part of the price, his wife also
 being privy to it, and brought a certain part, and laid it
 it at the apostle's feet. But Peter said, Ananias, why hath
 Satan filled thine heart to lie to the Holy Ghost, and

to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto man, but unto God. And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all of them that heard these things" (Acts 5:1-5).

Ananias not only had the right to sell his property since the church had no control over it but it was his prerogative to retain some of the proceeds from the sale for himself. It was to have been a free-will offering. The sin was not in the keeping back of a part of the money but in the fact that he lied about it. The money was his and he could have given it all or a part and been under no condemnation.

But what does it mean to have "all things common?" The Book of Mormon is very plain on this score. In Mosiah the second chapter we read the following: "And ye will not have a mind to injure one another, but to live peaceably, and to render to every man according to that which is his due . . . And also, ye yourselves will succor those that stand in need of your succor; ye will administer of your substance unto him that standeth in need; And ye will not suffer that the beggar putteth up his petition to you in vain, and turn him out to perish . . . For behold, are we not all beggars? Do we not all depend upon the same being, even God, for all the substance which we have; for both food, and raiment, and for gold, and for silver, and for all the riches which we have of every kind? . . . And now if God, who has created you, on whom you are dependent for your lives, and for all that ye have, and are, doth grant unto you whatsoever ye ask that is right, in faith, believing that ye shall receive, O then, how had ye ought to impart of the substance that ye have, one to another? And if we judge the man who putteth up his petition to you for your substance, that he perish not, and condemn him, how much more just will be your condemnation, for withholding your substance, which doth not belong to you, but to God, to whom also, your life belongeth; . . . And again, I say unto the poor, ye who have not and yet have sufficient, that ye remain from day to day; I mean all you who deny the beggar, because ye have not; I would that ye say in your hearts, that I give not because I have not; but if I had, I would give. And now, if ye say this in your hearts, ye remain guiltless, . . . And now, for the sake of these things which I have spoken unto you; that is, for the sake of retaining a remission of your sins from day to day, that ye may walk guiltless before God, I would that ye should impart of your substance to the poor, every man according to that which he hath, such as feeding the hungry, clothing the naked, visiting the sick, and administering to their relief, both spiritually and temporally according to their wants. And see that all these things are done in wisdom and order: for it is not requisite that a man should run faster than he has strength. And again: it is expedient that he should be diligent, that thereby he might win the prize: therefore, all things must be done in order"

(Mosiah 2:24, 28-29, 32, 36-37, 40-41, 42-45).

It is not the deeding of all your material wealth to the church. It is the simple Christian duty of providing help when help is needed, to feed the hungry, or to clothe the naked, etc., inasmuch as we are able. But if we were all wards of the church how would any of us be able to meet the needs of our brother? In Alma 1:40 we read: "And they did impart of their substance every man according to that which he had, to the poor, and the needy, and the sick, and the afflicted." "And now because of the steadiness of the church, they began to be exceedingly rich; having abundance of all things whatsoever they stood in need; And abundance of flocks, and herds, and fatlings of every kind, and also abundance of grain, and of gold, and of silver, and of precious things; and abundance of silk and fine twined linen, and all manner of good homely cloth. And thus in their prosperous circumstances they did not send away any who were naked, or that were hungry, or that were athirst, or that were sick, or that had not been nourished; And they did not set their hearts upon riches; therefore they were liberal to all, both old and young, both bond and free, both male and female, whether out of the church or in the church, having no respect to persons as to those who stood in need" (Alma 1:43-46).

That the church (in the days of Alma) was not responsible for the dispensing of supplies and properties to those in need is clearly brought out in Mosiah 9:60-64. "And again, Alma commanded that the people of the church should impart of their substance, every one according to that which he had; If he have more abundantly, he should impart more abundantly; and he that had but little, but little should be required; and to him that had not should be given. And thus they should impart of their substance, of their own free will and good desires towards God, and to those priests that stood in need, yea, and to every needy, naked soul. And this he said unto them, having been commanded of God; And they did walk uprightly before God, imparting to one another, both temporally and spiritually, according to their needs and their wants."

It was the people not the church who took the responsibility of being their brother's keeper. And yet if, as it is sometimes argued, all had an equal amount of this world goods, how could one have more abundantly in order to be able to give more abundantly? But those who had more, gave more as they were able and those who had little gave little while those who had nothing received of their brethren. It was in this way that no one lacked. When a need arose it was supplied. All were taken care of. And they did so of their own free will.

What is the blessing for so doing? Proverbs 3:9-10 tells us, "Honour the Lord with thy substance, and with the first fruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." This is very similar to the promise made by God to those to pay their tithes and offerings. In fact the giving of food and clothing, etc., to the

needy is an offering to God. Tithing on the other hand (and offerings too) should be paid to the church not only for the support of the church and its ministry but also to help the poor and needy. The offerings which were brought and laid before the apostle's feet were used for that very purpose. Later the apostles arranged for the appointment of seven men who were full of the Holy Spirit to administer to certain temporal affairs of the people and thus freeing them for the work unto which they were called. Nevertheless the properties of the saints still remained in the hands of the saints. They were under no obligation to the church for such nor did they need to ask permission to dispense with such of their properties and monies as they saw fit. Acts 2:44-45 says, "And all that believed were together, and had all things common; And sold their possessions and goods, and parted them to all men, as every man had need."

It is an individual matter, not an organizational or institutional matter. "... and they had all things common among them, every man dealing justly one with another" (3 Nephi 12:11).

"But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (John 3:17).

Harvey E. Seibel

NOTICE TO PUT IN FRONT OF BOOK AND NOTICE TO PUT IN ADVOCATE

Due to a recent ruling by the Internal Revenue Service, the Church must sell all publications at cost in order to retain our tax-exempt status as a Church. The actual cost of "A Marvelous Work and A Wonder" by Daniel MacGregor is \$1.75.

Any donation beyond the actual cost of this book will be used for future publications and will be gratefully appreciated.

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Church of Christ
Headquarters on the Temple Lot

A NOTE OF APPRECIATION

The Church of Christ
Headquarters (Temple Lot)
To The General Church:

We deeply appreciate your sympathy for us. The flowers were beautiful and we surely thank you so much for everything.

Metta L. Anderson and Family

OBITUARY

Clara Edda Thatcher, 3077 Pennsylvania Ave., San Bernardino, California, born December 2, 1898, in Oklahoma left this life November 9, 1971, at the Kaiser Foundation Hospital, Fontana, California. She was known by her friends as (Mickey). She was married to Mr. E. A. Thatcher in 1947. They had 22 years together, of which they spent 20 years in San Bernardino. Mr. Thatcher preceded her in death in 1969. Mickey was a telephone operator for 10 years. She was a member of the Church of Christ (Temple Lot), and was the daughter of Apostle Maloney.

She leaves to mourn her passing two daughters, Mrs. Vera Buckner of Norwalk, California and Mrs. Clara Evans of North Carolina; three brothers, Richard of Oklahoma City, Stephen and Morris Maloney, both of Maryland, two sisters, Mrs. H. J. Hansdill and Mrs. Y. E. McDeivit, both of Oklahoma City, five grandchildren, two great grandchildren, besides a host of friends.

Services were held at the Lords Funeral Chapel in San Bernardino on November 12, 1971 at 10:00 a. m. Officiating ministers from the Church of Christ, were Elder Hubert E. Yates and Elder A. L. Voorhies. She was laid to rest in the Pioneer Cemetery of San Bernardino.

MAY PEARL COLE NAMUR

May Pearl Cole Namur of 11706 Independence, Ave., Independence, Missouri was born at Bonner Springs, Kansas, February 29, 1888 and passed from this life November 6, 1971 at the age of 83. She was married to Bruno Namur of the Empire of Panama by Elder Richard Hill of the Church of Christ (Temple Lot) on October 13, 1908 at Independence, Missouri. Of this union were born three sons: Norman Jose Namur of Rancho Cordova, California; Bruno Earl Namur of Rancho Cordova, California; Kenneth Cole Namur of Long Beach, California. Besides her sons, she leaves to mourn her passing one grandson, a number of nieces and nephews and a host of friends.

May went as a bride to Panama with her husband who was an engineer on the Panama Canal project where they lived several years. When the government sent her husband to Alaska to help in the development of new projects there, she and her little family lived with him there for several years. Except for about two years when she lived with Bruno Earl and his family in California, the remainder of her life was spent in and around Independence, Missouri.

She was the third daughter of Elder George D. Cole and Jane Hunter Brown Cole. Her mother was born in Adrain, Scotland, the daughter of Elder L. P. Brown of the early restoration Church of Christ, before the divisions came about. Elder Brown was one of those who, with his wife, was sent on a mission to the Holy

Land, about the same time as Orson Hyde was there and offered his wonderful prayer on the Mount of Olives for that land. Elder Brown and his wife remained in the Holy Land the rest of their lives and were buried there.

May's father, Elder George D. Cole born in Wellington, Missouri, was in his earlier years, a soldier in the Spanish-American War. He spent many, many years as a missionary for the Church of Christ. Among other areas in which he labored, was the area then known as the Indian Territory, where he stirred up keen interest among the Indians. Ohio and Pennsylvania also bore much fruit of his labors. He is well known for the "Vision of the Green Twigs" the stump of which tree had its roots on the Temple Lot. This vision was instrumental to quite an extent in bringing about the transfer of members from other divisions of the Restoration to the Church of Christ on the Temple Lot.

Two of May's sons, Bruno Earl and Kenneth served their country on the battle ship Missouri, "The Mighty Mo" during World War II, Bruno serving as Chief Petty Officer.

May Cole Hunter was baptized into the Church of Christ May 8, 1898 at Independence, Missouri by Elder Richard Hill, who also assisted Elder John R. Halde-man in the service of confirmation and laying on of hands. She remained a faithful and devoted member throughout her life.

As she had requested, on November 11, 1971, Apostle Clarence L. Wheaton conducted the funeral service with his oldest son, Bishop C. Leroy Wheaton assisting at the George C. Carson and Sons Funeral Parlor, Independence, Missouri.

Internment was in Mound Grove Cemetery, Independence, Missouri.

INDEPENDENCE DIARY

Our church doors continue to swing open several times each week for services. We'll tell you about some of the people we see and what they have to say:

"If there are things in your life which prevent you from partaking of the sacrament, do not continue in your unworthiness; but rather, go and correct that cause; then come back and take the sacrament. If we do not do this we lose contact with God."

"Do you hold a grudge so that you can't work with a brother or sister? Sit in judgment upon yourself. Then correct what you find there—for these things will keep bubbling up in your life, like a 'hot geyser' in Yellowstone Park."

"A philosopher said, 'If I seem to be wiser than others who have gone before me, it is probably because I am able to stand on their shoulder.' The wise man can learn from listening to others and will not need to experience life in all of its aspects."

"If everyone of those who were willing to follow Christ were chosen of God and could labor under the spirit and direction of Christ with all their energy, they could not drive back all the tide of iniquity; but that is no reason to think we are not called upon to try."— This statement was made in answer to the remark that it is getting to the place where everybody in the Church of Christ belongs to the ministry if he is male.

Some of our news is sad: LeRoy and Mildred Wheaton attended the funeral of Mildred's father, Vernon Gunter in Idaho, the week of October 18. Mildred's sweetness of character stands as a tribute to her father whom many of us did not know.

Apostle Leon Gould passed away October 23. Funeral services were here in Independence. Dinner was provided and served to the family after the funeral at the Temple Lot Church by sisters of both Independence locals. This occasion had the aspect of a family reunion, with Bro. Gould's children and grandchildren from several locations.

Sr. May Cole Namur, age 83, passed away November 5th. Sr. Namur was known as "Aunt May" to many of us here. She was the daughter of George Cole, an early missionary of the Church.

Some of our news is happy: We have been pleased to see Sr. Jerry (Hedrick) Adams with husband, Gary, and their three fine young sons in attendance, also Sr. Marlene Moser. Bro. Joe Yates was guest speaker October 17. Bro. Vance Harris spoke to us on November 14. Bro. and Sr. George Brantner were visitors on October 31. We were glad to have a good report of their grandson, Edward Cunningham, who is recovering from a gunshot wound in the back of an eye. He has 50 percent sight in the eye; and his doctor encourages that he may regain full sight. Pray that this will be so.

Sunday, October 24, Mary Katherine Morris was baptized by Bro. J. M. Case, confirmed by Bro. Marvin Case and Bro. J. M. Case. A memorable part of this service was a testimony by Bro. Bill Morris, Kathy's father. The attendance of the Holy Spirit was felt by all, including a sister who had no acquaintance with Kathy or her family, but said, "I had the feeling that this was a very special service." Would that all our services were 'special.' Two visitors from Graceland College were present also. We hope that this was a "special" service to them, too.

Have you ever heard "The Old Old Path" played at twice the intended speed, or twice as slow as intended? The subject of rhythm was discussed and illustrated by having our pianist play The Old Old Path at both twice as slow and twice as fast as intended. This was during a report from the Hymn Book Committee. We look forward to that committee's work progressing. We will start practicing now so that we can sing at the proper tempo when those new hymnals are printed! Did you see their report in last month's Advocate?

(continued on page 191)

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 OF THE BIBLE AND BOOK OF MORMON?

In attempting to answer this question it is necessary to ask two more: 1. Whence they came? 2. Why did they come?

It seems fitting that the search for answers should start in Genesis with Jacob as he blesses his children, beginning with Judah (Genesis 49:8-12). "Judah thou art he whom thy brethren shall praise: thy hand shall be in the neck of thy enemies, Thy father's children shall bow down before thee. Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come: (The lawgiver is, of course, Jesus Christ) and unto him shall the gathering of the people be. Binding his foal unto the vine, and his asses colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of the grapes. His eyes shall be red with wine and his teeth white with milk."

Then to verses 22-27: "Joseph is a fruitful bough, even a fruitful bough by the well; whose branches (plural) run over the wall. The archers have sorely grieved him, and shot at him, and hated him. But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob: (From thence is the Shepherd, the stone of Israel:—(Is not this also a reference to Jesus Christ? If so, is he not of Judah and of Joseph?))—even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of the heaven above, blessings of the deep that lieth under, blessings of the breast, and of the womb: **The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bounds of the everlasting hills:** They shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." Ephraim, given the choice blessing, is the crown, the heir, since the birthright of Reuben, the first-born, was given to Ephraim and Manasseh. But included is the blessings on both Ephraim and Manasseh. This point is very important.

Jacob says, in Genesis 48:15-22, "The angel which redeemed me from all evil, bless the lads; and let my name (Israel) be named on them." Since the birthright was taken from Reuben and was given to them, they were to be Israel. This is why Judah is not called Israel. It is important to note that the greater blessing was to Joseph, and in turn was passed on to his two sons.

Concerning Ephraim, the crown, we turn to the

prophet in Ezekiel 37:16. "... take another stick, and write upon it, for Joseph, the stick of Ephraim, and for all the house of Israel his companions:" To write for Joseph it must be for **both** sons, and a record "for **all the house** of Israel." The first stick was "for Judah and for the **children** of Israel his companions." The first was to **include** children of Israel; the second was for **all** the house of Israel. The first was mainly "Judah;" the second for Joseph **entirely**, and all the house of Israel.

Of great importance is the statement, "whose branches (plural) run over the wall." There is no doubt Lehi was of Manasseh, and therefore of Joseph, (see Alma 8:3), and he came to this, "the land of promise" which was to be Joseph's land; (see Ether 6:6-8 and III Nephi 9:50); therefore the land of both Ephraim and Manasseh, for the blessing of Joseph was put upon both his sons. It is indicated in Genesis 49:26 that his blessing would be at the "utmost bound of the everlasting hills." Deuteronomy 33:13-17 describes Joseph's land further, mentioning "the ends of the earth." These blessings were pronounced in Egypt and the land of Canaan, which is geographically situated so that the land farthest in any direction is the American continent. The same description of his land found in Deuteronomy 33 is repeated over and over in the Book of Mormon as the writers describe the precious things found in their promised land.

Let us consider the fact that there were other blood lines besides Lehi's who came to Joseph's land, also. Among them were Zoram, the servant of Laban, (I Nephi 135-144); Ishmael and his family (I Nephi 2:7-11); and Lehi's wife, Sariah, of whose genealogy there is no record or reference. Then there was Mulek who also came out of Jerusalem to the promised land (Helaman 3:55-57), and (Omni 1:26). He was a son of Zedekiah, king of Judah. By reading II Kings 24:1-18 we learn that Zedekiah's original name before he was made king of Judah, was Mattaniah, and that he was an uncle of Nebuchadnezzar, the king of Babylon; and his mother was Hamutal, the daughter of Jeremiah of Libnah. Who is to say that, among all these, there were not some who were descended of Ephraim?

It seems reasonable to assume that with these, or among these, there might have been some descendants of Ephraim, even as some of the house of Israel were among Judah, for Chronicles describes how Ephraim mingled among all the tribes, and even among the Gentiles.

There was jealousy and enmity between Judah and Ephraim because of Ephraim's prevalence. Eventually Ephraim was conquered in 721 B.C. by Shalmaneser

through the internal divisions of the Kingdom of Samaria. From here on Ephraim began to lose his identity, to be lost among the multitude of Gentile nations. Being divided and lost, he kept no record.

Lehi's people kept a record and also recorded the records of others who came here of the house of Israel. This record is only an abridgement of the whole. Lehi (of Manasseh) did become a nation, and great. Those who search the ruins of that great nation only partially reveal how truly great he was. Yet to be unfolded is the whole story, filled with wonder and awe.

We note that Ezekiel 37 mentions two sticks on which a great deal of writing would be placed. History indicates that records were kept on scroll which was rolled on a stick making it possible to write extensively with much room to keep the record intact, yet without bulk. This item was customarily referred to as a stick. (See History of the Holy Bible, John Kitto, D.D., F.S.A., pp. 403).

Ephraim is still hid among the multitude of nations and is not yet identified as part of Israel. But at a future time he is to be gathered in from the four quarters of the earth and be one nation, Israel again, as the Lord said, "I will take the children of Israel from among the heathen, whither they be gone, and will gather them from every side, and bring them into their own land. I will make them one nation." (Ezekiel 37:21-22; also III Nephi 9:46-50).

Judah's record is in the Bible; also records of the children of Israel his companions, but not including all the house of Israel."

After Joseph was blessed by Jacob, there is very little more written of him personally; and shortly the record announces Joseph's death. Then follows the record of Ephraim for awhile until he is conquered and scattered and loses his identity; after which it is promised he will become a multitude of nations among the heathen and Gentiles. Hosea 8 tells us that Ephraim was to be swallowed up and shall be among the Gentiles. Therefore Ephraim, when gathered from among them, will need to be marked or identified for separation or designation. Ezekiel says the stick of Joseph is in the hand of Ephraim, not that it was written by him since he was scattered. Thus it fell to Manasseh to keep the record of Joseph that it might be found in, or given into, the hand of Ephraim, this being a mark, or designation of his identity. The Gentiles now have the Book of Mormon, which is Joseph's record kept by, or written by, Manasseh. This nation was set up for the specific purpose that this record might come forth unto a Gentile nation. We are a Gentile (that is, not Jewish) nation. Ephraim was lost among the Gentile nations. Will any dispute these facts?

It is good to note that the Apostles had Ezekiel 37 in mind when asking Jesus the question in Acts 1:6: "When they therefore were come together they asked him, saying, Lord, wilt thou at this time restore again the kingdom of Israel?" Then Jesus explains that after they

receive the Holy Ghost, they must go forth as witnesses; that he has set the stage for this "restoring again," by his teachings, death and resurrection. This witnessing will be even to the uttermost part of the earth, which, as we have pointed out, is the American continent.

There are some closely related statements in Ezekiel 37, I Nephi 3 and II Nephi 2 and 12:42-63. Please turn, now, and read them as space will preclude my quoting them in entirety. Verse 42 of II Nephi 12 refers to the same thought as Ezekiel 37:21. "And say unto them, thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land" . . . "I shall proceed to do a marvelous work among them, that I may remember my covenants which I made unto the children of men, that I may set my hand again the second time to recover my people, which are of the house of Israel." The harmony becomes even more apparent as we read all of this reference. "Moreover, thou son of man, take thee one stick for Judah, . . . and another for Joseph, the stick of Ephraim . . . join them together . . . and they shall be one in thy hand." (Ezekiel 37:16-17). Then verse 19, "I will take the stick of Joseph, which is in the hand of Ephraim (among the Gentiles) . . . and will put them . . . with the stick of Judah, . . . and they shall be one in mine hand."

It is necessary to read all of I Nephi 3 to get a clear picture; but I quote verses 195-196, "And the words of the Lamb shall be made known in the records of of thy seed, as well as in the records of the twelve apostles the Lamb; wherefore they both shall be established in one." (Joined one to another into one stick). II Nephi 2:19-21: "Wherefore the fruit of thy loins shall write and the fruit of the loins of Judah shall write; (the sticks of Joseph and of Judah) and that which shall be written by the fruit of thy loins (Joseph) and also that which shall be written by the fruit of the loins of Judah shall grow together." (Established in one—joined one to another into one stick). The purpose also is set forth: "unto the confounding of false doctrines, and laying down of contentions, and establishing peace among the fruit of thy loins" (II Nephi 2:21).

When they are joined, then will be the time of the fulfilling of Ezekiel 37:26-28: "Moreover I will make a covenant of peace with with; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore."

Remember that Jacob, in blessing his sons, said Joseph's blessing was greater, and that upon Ephraim and Manasseh Jacob bestowed his name, Israel. In fact, examination will show that the blessing upon Joseph and his offspring required about 777 words in English, while

the blessing upon all the other eleven sons together was made with 403 words only. Then, too, Joseph's land was to be a choice land above all other lands. (Ethel 6:6-8). Can there be any doubt then that this is Ephraim's and Manasseh's land? If not, then the final conclusion remains; that is, to reunite Israel, to prove, "Then shall ye know that I the Lord have spoken it, and performed it, saith the Lord." (Ezekiel 37:14).

It is urgently necessary that all possible efforts be made to the purpose of joining these two books — (records or sticks) that came from God through Joseph (Ephraim and Manasseh) and Judah; to guide all the house of Israel back to God from out of the heathen nations where they have gone; to be "one nation in peace;" to restore the kingdom to Israel again; that they shall be one in mine hand."

An important step, perhaps the first to be taken, is to **lay aside** or **put away** all so-called "revelations" that attempt to put other attachments or interpretations on these **two** records. It is to be hoped that my efforts to clarify the identity of the "stick of Judah" and the "stick of Joseph" will in some measure dilute the doubts that may have been recently implanted in the hearts of some.

Our questions answered, we conclude by stating that Ezekiel 37, I Nephi 3 and II Nephi 2:12, 42, 63 summarize the matter, as does Deuteronomy 33:13-18. I quote verse 17: "His glory is like the firstling of his bullock, and his **horns** (plural) are like the horns of unicorns: (Bible and the Book of Mormon) with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh." This is what shall be accomplished by the joining of the two sticks in God's hand and God's purpose is to "restore again the kingdom of Israel."

I urge that we address ourselves to this end.

In Gospel bonds,

A Servant of the Lord

Should We Confront Satan and His Evil Ways Wherever We Meet Them?

By Charles E. Cottrell

Part of the meaning of the word confront means to come face to face with, and to make a show of hostility.

We confronted the Russians in the Cuban missile crisis; the Russians backed down and removed their missiles. If they had not done so the threat of force would no doubt have been implemented, and destruction and loss of life would have been the result.

The aroused racial elements, mainly the young radical militants have confronted what they call the establishment with violence, terror, arson, looting and even murder. More harm than good has come from such confrontations and much misery, loss, and suffering of individuals has resulted from these actions. It has polarized

the two camps and will make it much harder to ever reconcile any differences between them.

The idea of forcing people to be good has always been distasteful to me since it involves man's free agency which is a God-given right.

This was not Christ's way. He condemned sin and hypocrisy and pointed out the rewards and benefits of a better way, but he never made a confrontation in order to turn the sinners and hypocrites of his time to a better way of life. He did teach them to do good by precept and example. He took the part of the woman who had been taken in adultery against the Jews, who were confronting her with the threat of death for her sin. He did not go about smashing casks of wine or strong drink to try to force men to leave such things alone. Slavery existed in his time but he never became a John Brown in order to free slaves. His only act of violence was in the temple just before his crucifixion. This has caused much speculation and discussion and few have understood it.

Christ set his face steadfastly toward Jerusalem in spite of the advice of his disciples. I will not relate the whole story for all can read the events just before and leading up to his crucifixion in the Bible. Christ knowing all things by the spirit of prophecy knew that the time to be crucified had come. He deliberately set about to bring it to pass. He could have bypassed Jerusalem and avoided crucifixion, but this was not his purpose. Part of the temple revenue came from permits given to the money changers and the sellers of sacrificial animals and doves. The priests were zealous of this revenue and Christ knew that many of them were already hostile toward him because of his teaching which was a threat of their power. He also knew that this hostility would be greatly increased if he also became a threat to their revenue. This would help bring about the crucifixion which was his main purpose in setting his face steadfastly toward Jerusalem at this time. Christ had no doubt been in the temple many times but this was his first and only time to use violence.

Christ would have destroyed the effectiveness of his ministry if he had been a confronter from the start going about upsetting wine casks and making a threat of force to free the slaves. Instead he chose to show men by right living and pointing out the way to them.

Now we cannot confront Satan since, with few exceptions, it is impossible to come face to face with a being from the world beyond our sphere.

As to his evil ways, it is not so much his evil ways that are to be confronted, since we have no personal influence with or power over the Devil, and since his work of evil is not done in person, but through people he is able to influence. It would be more proper to say that we should confront his agents in this world, that is people who do evil and induce and sometimes force others to do evil, with the truth and warn them of the judgment that will be their lot unless they repent.

There are certain types of sin such as over-eating and other excesses that effect only the sinner, that is directly, and others indirectly wherein the sinner does not induce others to do likewise. In such cases confrontation is hardly the means of correction since we may offend the offender and cause him to become defiant. Our example of moderate living, plus some loving and discreet advice would be the best means of turning such a sinner from his excesses.

Aesop illustrates this in his fable of the sun and the wind stripping a man of his cloak, ending with the assertion that gentle means will often succeed where violent means will fail.

Satan's evil ways consisting of his putting temptation in man's way would not be effective if it were not for the evil in man himself, plus his cupidity, such as possessed Eve in the garden where she let her desire of the knowledge of good and evil cause her to yield to Satan's suggestions which led to the downfall of man, making necessary the redemption of man by God through Jesus Christ.

We most certainly must not be appeasers of sin and sinners, and we must stand opposed to all types of sin. Teaching men to do good by both precept and example is the best means of combating sin in the world.

God can and does confront Satan at times, however Satan holds his power only because this is part of God's plan to bring about the salvation of man, and God does limit Satan's power. God let Satan have Job to sift him as wheat, but he told him he must spare Job's life. His power is greater than some think for he was able to restrain God's messenger to Daniel for three weeks, or until Michael the Archangel came to the rescue.

The powers that be are ordained of God and this includes the power of Devil. Because of this a certain amount of respect is due Satan, as for instance we find in Jude this statement, verses 8:9, "Likewise, also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. Yet Michael the archangel, when contending with the Devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." Here we see the archangel referred to above showing respect for Satan as they disputed over the body of Moses.

Now I think that the evidence we have presented shows that we not only do not personally confront the Devil, but it is impossible to do so, for only God and his angels can do this.

Man tried to confront the evils ensuing from the abuse of alcohol by the prohibition law. This was, in the opinion of some, a dismal failure, in that it made many new converts to drinking including women and children, put distillers and bootleggers in nearly every hollow and give rise to gangs who became rum runners with resulting gang wars in which many were killed. We are still confronted with the gangs who grew up under

prohibition; they have simply turned to gambling, horse racing and other things. God gave man his free agency to choose between good and evil; man cannot take this choice away by law, or in other words legislate righteousness.

It was the Devil himself, in the beginning before he fell from glory, who advocated forcing men to do good. The rejecting of his plan may have been a factor in his rebellion which resulted in his being cast from heaven along with some who rebelled with him.

We are told in James 4:7 and I Peter 5:9 to resist the Devil. This might be construed by some to mean that we are to confront the Devil, but we have shown this to be physically impossible, so we look for another answer which is that we resist the Devil by refusing to yield to the temptations that he places before us even as Christ did. (See footnote.)

Now therefore as servants of God our role is not one of confrontation or to forcibly take away man's God given choice (free agency) but rather by gentler means, teaching men to do good and eschew evil by precept and example.

Again, as servants of God, we of course stand opposed to sin and we should not compromise with evil in any respect, but we must if we are on God's side allow man his free choice between good and evil.

Prohibiting stops nothing entirely since only by law abiding will respect it, and the fear of punishment, which is man's prerogative, will act as a deterrent to the lawless ones.

Let us repeat that while we condone no sin, and make no compromise with it, our opposition to sin takes the form of teaching men to distinguish between, and to choose good rather than evil and to reinforce this teaching by our own example.

FOOTNOTE

The language used in the two passages shows this advice to be couched in figurative language. As for instance the Devil is referred to as a roaring lion, seeking whom he may devour. He is of course not a lion neither does he literally devour anyone. He has no need to flee from us since we are unable to harm him. He may cease to tempt us if we refuse his temptations long enough, but more likely he will give it a new face or dress it up in some other way and keep presenting it to you as long as you live. This will be especially true if he can see that your capability for good is a danger to him. If he lets you alone it is a good sign that you pose little or no threat to his work.

"If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: For thou shalt heap coals of fire upon his head, and the Lord shall reward thee" (Proverbs 25:21-22).

CHRISTMAS TRADITION

By Winfield W. Gould

(A Condensed Guide to the Understanding of
Christmas)

Since the very day that the Pope announced that Christmas was to be a Christian holiday, people have disregarded the true spirit of Christmas, and the true tradition of this celebrated season.

It is time we realized what Christmas is and just how it should be celebrated and why it must be celebrated in this way.

Many people think that Christmas is just a season to have a great time and to give gifts to one another. But this is just a very small part of it. Others believe that it is a season to worship the Jewish Christ child's birthday. But everyone should know that Jesus Christ wasn't born on December 25th.

Christmas is a season to worship "God incarnate," the "Grand Deliverer," the "Lord of the Covenant," "the man of the Branch," the "Messiah," or just about any other name you may wish to call this Divine King. To illustrate the point I'm trying to bring out, I will use an ancient story or fable from the islanders of the South Sea.

According to this story, "the heavens were originally so close to the earth that men were compelled to crawl under them. This was found to be a very serious evil. But at length an individual conceived the sublime idea of elevating the heavens to a more convenient height. For this purpose he put forth his utmost energy, and by the first effort raised them to the top of a tender plant called teve, about four feet high. There he deposited them until he was refreshed, when by a second effort, he lifted them to the height of a tree called Kauariki, which is as large as a sycamore. By this third attempt he carried them to the summits of the mountains, and after a long interval of repose, and by a prodigious effort, he elevated them to their present situation." This man was then deified as a god.

Now compare this Babylonian story with the one you have just read:

"Shortly after the great flood, in which every living body upon the face of the earth was killed, except for Noah and his family, the people began once more to multiply and increase upon the earth. Therefore God gave them commandment to spread out and inhabit the whole earth.

But, most of these people disregarded God's commandment and instead of spreading out they began to build a city and also a great tower that, when finished, was to reach the heavens.

This displeased God, so God mixed all their languages so they couldn't communicate with each other and therefore forced them to stop building the tower. And now these people began to disperse upon the face of the earth. They knew of God's power over the Great Flood and had seen His power in the mixing of their speeches and so they had a dreadful fear for Him.

In fact the more evil or wicked men felt as though they were being forced to crawl in His Almighty Presence, this **they** found to be a serious evil.

Now among the people dwelt a mighty hunter. The name of this valiant man was Nimrod. This hunter was very much respected by most of the people. With this respect he surrounded himself with most of the strong young men in his area. He made mighty soldiers out of these young men by taking them through many trials and hardships. With this hand-picked army he went forth conquering all the neighboring cities, and teaching that God was far far away and that He did not look on those who broke His commandments with displeasure.

Now this idea pleased the carnal and wicked minds of men, for now they could chase after all the devilish imaginations of their own hearts and did not have to crawl in God's presence any more because this mighty man had elevated the heavens far above the earth.

These people were so delighted that they deified him as the "King of the Gods," the "Grand Deliverer" and many other mighty names.

At the same time they crowned his wife (Semiramis) the Queen of heaven. Together Nimrod and his beautiful wife, built the most powerful pagan religion that the world has record of.

Now Nimrod was killed in the midst of all his glory and fame. There is no real record of how he was killed but through legends we find that he died a very violent death.

After her husband's death, Semiramis refused to throw away all the power and glory she had gained from Nimrod's reign. Instead she claimed that Nimrod had offered himself as a sacrifice to glorify men. This because there was no other offering acceptable for this purpose. After this she had her followers proclaim throughout the land that Nimrod had reappeared unto them from heaven as god the son, or the messiah. This reappearance of Nimrod was on the 25th of December. This has been a day worshipped ever since by the Pagan believers.

And now all who wish to worship the birthday of this divine Babylonian messiah, they might as well worship in the traditional way. I have outlined the correct way for this celebration below:

I—The Yule Log and the Christmas Tree:

- a. The Christmas celebration is to last for five full days.
- b. On the eve of the 24th day of December you are to place a yule log in the fireplace and light it.
- c. The next morning, and only then, you are to set up the Christmas tree.
- d. This tree should be a palm but you may use a fir tree as did Rome because palm trees were scarce.

You might wonder why these activities must be done in this order. The following might help to clear this up:

The yule log represents the dead stock of Nimrod, deified as a god, but cut down by his enemies.

The Christmas tree that majestically appears the next morning on Christmas day is symbolic to the appearance of the divine child, for it is said that his mother turned into a palm tree and, in this condition, brought forth her son.

II—The Mistletoe

a. This is another essential in the pagan worship of this child, for they believe that the mistletoe was a divine plant and it came down from heaven and grew upon a tree that sprang out of the earth. So by the engrafting of the celestial branch into the earthly tree, heaven and earth were joined together. (This is another representation of Nimrod, as the son, coming back to earth.) Thus the mistletoe became the token of divine reconciliation to man, the kiss being a well known token of pardon and reconciliation.

III—The Christmas Boar

a. The boar is said to have killed Adonis (Nimrod) with its tusks. The boar was reconciled to the goddess Venus, the mother of the gods, by pleading that it had not killed her husband of malice prepense, but only through accident. But in memory of this deed, many a boar has lost his head in sacrifice unto the offended goddess.

IV—The Christmas Goose

a. Here was another very essential article of sacrifice in the pagan worship of the Babylonian messiah. For Osirus (the messiah), it is said, could only be pacified if attended by a large goose and a thin cake (yule cake).

V—Christmas Candles

a. On this sacred occasion, sacrifices were offered to this holy child. Many candles were used to illuminate the altars.

b. It is suggested if you don't have a sacrificial altar that you might use the barbecue grill or possibly the kitchen stove.

c. In order to make these sacrifices official and acceptable you may have a priest to preside over the altar.

A Note: For those who don't care for the theme of this article. I ASK YOU: Why do you still tarry in Babylon? when the Lord your God has pleaded with you, time after time, "Babylon, Come out of her, My people!"

Reference material for this article was taken from The Two Babylons, written by Rev. Alexander Hislop.

"Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard" (Proverbs 21:13).

"He that giveth unto the poor shall not lack; but he that hideth his eyes shall have many a curse" (Proverbs 28:27).

LESSON IV THE HORRIBLE TRUTH ABOUT TOBACCO

It has long been known that the air in major cities is fast becoming untenable, that diseases of the respiratory system, such as bronchitis, emphysema, and lung cancer take a deadlier toll among city dwellers than among those of rural areas. How great is this toll in the larger cities is scarcely realized. Pollution and smog have, in the last few years, become a part of common speech. And the shock of Lake Erie possibly becoming a dead sea leaves a vague unease prophetic of greater calamities to come. Already, the police in Tokyo, Japan must take daily treatments of pure oxygen in order to survive in their smog-filled atmosphere. Experts warn that the oceans of the world may, in due time pass the point of no return, and that even the ocean of air, in which we live is nearing the critical point in oxygen supply; with the warning that because of the never-ending streams of pollution which man pours into rivers and which find their way into the oceans that the delicate oxygen-producing bacteria may succumb, which in turn would end life for man, himself.

CIGARETTES ARE KILLERS. Now comes the warning from the Surgeon-General, spotlighting the dangers of the private, smoke-filled environment which each smoker creates in his own respiratory tract and lungs, washing these sensitive surfaces with carcinogens; so that doctors state that the only reason a 2-pack-a-day smoker does not die of lung cancer is because of an earlier death from some other cause.

Cigarette traffic would cease and health improve except for the evil and selfish men who continue to put tobacco products on the market, and, in so doing murder, "more Americans than were killed in World War I, the Korean War, and Vietnam combined," for that many die from cigarettes yearly. Taken from a speech by former Senator Robert F. Kennedy, (L. A. Times, Sept. 12, 1966)—*Tomorrow's World*, June 1969. Everyone connected with the growing, harvesting, processing, and marketing of tobacco takes active part in these mass murders. The girl in the smallest country grocery who sells a single pack of cigarettes is guilty of contributing to the misery and death she brings upon the customer. For we are our brother's keeper.

These long-haired, sloppily-dressed hippie-peace demonstrators should take the cigarettes out of their mouths and turn their energies away from thwarting the efforts of peace-loving men who are fighting to stop the spread of atheistic communism, and dedicate their lives to more vital issues such as the poisons in alcohol, tobacco, and drugs, whose death-dealing capacities far exceed that of any war.

"Each year cigarettes kill five times (today six times) more Americans than do traffic accidents, lung cancer alone kills as many as die on the road."—*Ibid*.

Dr. Hollis S. Ingraham, New York's State Commis-

sioner on Health, declared that cigarettes are more lethal for Americans than all the bullets, germs and viruses combined. In the like vein, Dr. R. T. Ravenhold, director of the State Department's Population Service reported to a conference that the extra deaths caused by cigarettes and tobacco essentially equal the number of deaths caused by all infections, auto and other accidents, diabetes, suicides and murder."—Ibid. Lastly, "Dr. William H. Steward, U. S. Surgeon General, estimates that someone dies from cigarette smoking in the United States every 105 seconds. The total, he said, is 300,000 per year—SIX TIMES the number killed in auto wrecks and one-sixtieth of the nation's total deaths."—(JPI Feb. 24, 1969)—Ibid, June 1969.

We pride ourselves on our ability to reach intelligently to our environment. Living in a highly technical society, masters of our destinies, conquering the stars, but breathing into our lungs the seeds of unpleasant and painful death: "cancer can be excruciatingly painful, horrible; chronic bronchitis can be sheer torture; Buerger's disease (where the small arteries of the fingers and toes are obstructed) occurs almost exclusively in men who smoke."—The Puff of Death, Tomorrow's World. Other cancer-induced diseases are heart attacks, 300,000 per year; chronic bronchitis or emphysema, over one million; sinus trouble, nearly two million; stomach ulcers, over one million. In peptic ulcer, smokers showed a 116 per cent higher death rate from ulcers of the duodenum. There were 51 deaths from stomach ulcers among smokers, but none among non-smokers." —Tomorrow's World. "The death rate of smokers was 93 percent higher than non-smokers for cirrhosis of the liver; 50 percent higher for cancer of the pancreas; 58 percent higher for cancer of the kidneys; 61 percent higher for cancer of the stomach; 75 percent higher for cancer of the prostate; 117 higher for cancer of the bladder; 352 percent higher for cancer of the liver and gall bladder." —Ibid. Overall deaths from lung cancer were 1,000 percent higher among smokers than non-smokers. But two-pack-a-day smokers ran 64 times the risk of lung cancer than non-smokers. Even men who smoked less than ten cigarettes a day increased their chances for lung cancer by 15 times!

SMOKING SHORTENS LIFE. Said the Public Health Service, "... evidence herein presented shows that life expectancy among young men is reduced by an average of eight years in 'heavy' cigarette smokers, those who smoke over two packs a day, and an average of four years in 'light' cigarette smokers, those who smoke less than one-half pack per day."—Tomorrow's World, June 1969.

Dr. Harold S. Diehl, Dean of Medical Sciences and Professor of Public Health at the University of Minnesota, in his new book, Tobacco and Your Health: The Smoking Controversy, declared: "Another computation shows that the average heavy smoker—two or more packs a day—smokes during his lifetime about three quarters of a million cigarettes. As a result of this he loses 8.3 years—about 4.4 million minutes—of life. This amounts

to a loss of almost 6 minutes per cigarette smoked: a minute of life for a minute of smoking."—Ibid.

Who would willingly expose himself to these risks of horrible death? One-half the men, one-third the women, half the children at the 12th grade level, and more than one-fifth of grade-school youngsters, many of which began smoking at the age of eight!

EFFORTS TO BY-PASS TOBACCO RISKS. Various expedients are proposed to permit a person to keep his tobacco while avoiding these risks. Some seek safety in cigar, or pipe, or filter. Others find solace in the disgusting habit of chewing and spitting. While "health-minded" individuals buy cigarettes made from herbs from, of all places, health food stores; though any kind of smoke is a poison to the lungs and tends to lower the supply of oxygen through dilution. These practices are a deception, giving a feeling of security without lessening the danger. "Dr. Alton Ochsner said, 'Smoking can also cause cancer of the lip, mouth and tongue. In these cases, it is the smoking of pipes and cigars which is especially to blame.' Dr. Clarence W. Lieb adds, 'Pipe smoke, because of a greater fire area, is hotter and more irritating to the mouth and pharynx than smoke from a cigarette or a medium-sized cigar; it also contains more nicotine and other irritants.' He also said, 'Pipe smokers get cancer of the lips, where they usually hold the pipe; and tobacco-chewers, when they get cancer, get it where they usually keep the chew.'"—Tomorrow's World, July 1969, The Puff of Death.

Filters have been advertised on television, and even the Reader's Digest carried an article showing the supposed amount of tar and nicotine found in different brands; both of which is, apparently, as much lying propaganda as that of the doctor, who, under the pay of the cigarette interests, made the often quoted statement, that there is no statistically proven relationship between lung cancer and cigarette smoking. The devil must have danced with glee to watch the gullible public believe this death-dealing lie.

Studies reveal that very little of the tars and nicotine is removed from cigarettes by filters. The overall difference from one brand to another is negligible.

The Surgeon-General's Report states emphatically, "NO METHOD of treating or filtering the smoke has been demonstrated to be effective in materially reducing or eliminating the hazard of lung cancer. . . ."

"Present knowledge indicates that IT IS NOT POSSIBLE to filter selectively, specific components such as carcinogens."—Tomorrow's World, July 1969, The Puff of Death.

SMOKING AND PHYSICAL FITNESS. In physical fitness training for instructors of the British Army, it was found that in the 3-mile race an average of 3 times as many non-smokers were among the first ten to finish the race, and 3 times as many smokers among the last ten.—Ibid.

SMOKING AND THE MIND. But, little known to many people is the effect of smoking on the mind.

Although 75 percent of the students at Harvard smoke, no smoker has ever stood at the head of his class for the last 50 years. At Antioch College, 65 percent of the smokers fail, but only 30 percent of the non-smokers.

Two thousand experiments were held testing the effect of smoking on mental responses. It was found that in all cases smoking lowered MENTAL EFFICIENCY from 10 to 23 percent!—Ibid.

Dr. William Brady observes: "After a single smoke, particularly a cigarette, mental efficiency is lowered an average of 10 per cent and this most manifest in imagery, perception, and association—the chief essentials of thinking."—Readers Digest, Jan. 1968, What the Cigarette Commercials Don't Show.

SMOKING AND BEAUTY. As to the effect of cigarette smoking on the complexion of women, Joseph Byrne, managing director of the National Beauty Shop Owners Convention, said; "The features of women who smoke grow sharper as the nicotine habit fastens on them. Their skin becomes taut and sallow. The lips lose their rosy color. The corners of the mouth show wrinkles. The lower lip shows a tendency to project beyond the upper lip. The eyes acquire a stare, and the lids rise and fall slowly."

"Professor Arnold Lorand, of Carlsbad, whose expert advice on things medical is sought from all over the world, speaking of the effect of tobacco on women, has declared that he is amazed to find in the great number of women coming to him, once famous all over Europe for their beauty, that they have in a few short years, because of cigarette smoking, become prematurely old."—Reader's Digest, Jan. 1968, What the Cigarette Commercials Don't Show.

SMOKING AND MARRIAGE. Young women should think seriously, if tempted to take up the smoking habit. Some may think it will increase their popularity with young men, but in this they are due for a rude awakening. A questionnaire was submitted to three hundred men students in the University of California, Southern Branch, as to the kind of woman desired for a life companion. A composite picture taken from the three hundred replies included the very specific condition that she should not smoke.—Ibid.

He who smokes after facing the above facts is flaunting God's most precious gift in His face: life. The life granted in the beginning should be returned to the Creator as full and abundantly as possible, for did He not come that we might have life and have it more abundantly?

REVIEW QUESTIONS

In questions 1 through 4, which one of the statements is false.

1. a. About half the men smoke.
- b. As many children in the 12th grade smoke as do adults.
- c. Many start smoking when 8 years old.

- d. Women smoke more than men.
2. a. Pipe and cigar smokers have more buccal cancer than cigarette smokers.
- b. Tobacco chewing is harmless, there being no evidence of its causing cancer.
- c. More nicotine is found in pipe smoke than in cigarette smoke.
3. a. Very little tars or nicotine are removed by filters.
- b. Cigarette brands differ widely in tars and nicotine content.
- c. Selective filtering of carcinogens is impossible.
- d. No method of filtering reduces the hazard of cancer.
4. a. At Antioch College 75 percent of the smokers fail as compared with 25 percent of the non-smokers.
- b. A single cigarette has little effect on mental ability.
- c. At Harvard, in 50 years, not one smoker has stood at the head of his class.

Questions 5 through 10 are either true or false.

5. Smokers run as well as non-smokers.
6. Women smokers acquire a stare, protruding lower lip, sallow complexion.
7. Smoking women become prematurely old.
8. Smoking women are thought by men as more desirable as marriage partners.
9. Heavy cigarette smoking reduces life expectancy by eight years.
10. Each cigarette smoked shortens life by 6 minutes.

(Answers on page 191)

LESSON GUIDE

STUDY OF GOD'S COMMANDMENTS

Lesson Texts: Matthew 5:33-37; III Nephi 5:81-87.

What manner of conversation should a Christian have? As James says in 3:5, what a little member the tongue is but oh how much its use reveals. It is the condition of our heart that determines the quality of our being, righteous or otherwise (See Proverbs 23:7, Jeremiah 17:10, Romans 10:8-10 and Hebrews 4:12) and our behavior and our conversation reveals what the condition of heart is. In this study we are primarily concerned with the use of our speech.

Out of that which we are in the deepest inner part of ourselves we both act, react and speak. We may, if we so determine, cover up with hypocritical sham something of which we are ashamed, which very act proclaims us a hypocrite to God if not to our fellowman. Our souls are naked before him, (Hebrews 4:13), and if we would be of a discerning mind our actions and words would reveal much about ourselves to ourselves. Just

what manner of person are we? If we really want to know, all we have to do is watch our attitudes and listen to our speech.

The Scriptures are plain that by our fruits we will be known. An evil heart cannot bring forth that which is good nor will a good heart produce that which is evil (Matthew 12:31-37, 15:19-20, Luke 6:45-49, James 3, III Nephi 6:28-37).

The Book of Commandments tells us that those who seek baptism must show or witness that they have repented of their sins and manifest by their works that they have received a remission of the same (chapter 24:30), and that members shall manifest by a Godly walk and conversation that they are worthy of partaking of the sacrament (See verse 48).

For those then who would be known as disciples of Christ there is to be an observable change in action and in conversation from that which was indulged in before their rebirth. A lack of such change is a dangerous indication that the formalities have been performed but the heart has not received its regeneration or transformation. Paul as well as others have somewhat to say on this subject of change. (See Ephesians 4:17-32, 5:1-20, Colossians 3:1-3, 6:16, Hebrews 13:5, I Peter 1:13-16). We are further admonished as to the type of conversations that become a child of God, one which will be an example to others (Philippians 1:27, I Timothy 4:12, James 1:19-26, 4:5-16, I Peter 2:11-12, 3:1-2, 8-16, II Peter 3:9-14).

Ecclesiastes 5:2 and 6 warns us about the sin of rashness with our mouth, and Alma 9:23-24 tells us that it will be our own words and thoughts that will condemn us when we stand before God. By our words we will reveal our true heart condition for out of the heart the mouth speaks and betrays us.

With these Scriptures in mind let us consider what the Lord is saying in the lesson text. Usually it seems that in conversation, where foreswearing of any type takes place there is strong emotion, coupled with an agitation or intent to make another accept one's point of view. Nothing is gained by such an exchange. A calm sure yea or nay, as the case might be, is far more influential. If we know the truth we can know God will vindicate it, but if we happen to be mistaken all the others will change nothing and will never make true the error we have believed.

Proverbs says, "Keep your heart with all diligence; for out of it are the issues of life. Put away from thee a froward mouth, and perverse lips put far from thee" (4:23-24). Modern day psychologists would have us believe that we are the accumulated total of all that has happened to us in life. Wiser I think it is to realize that we are the total of all the choices we have made, the way we have chosen to react or respond to the outer circumstances of our lives. "Keep your heart with all diligence . . ." we decide what we feed into our minds and hearts, what we allow to remain there. As our bodies sicken and die if they receive no nourishment,

likewise, our souls, and our spiritual health will be exactly according to the food we choose in spiritual things.

Here the law of cause and effect will win out. If our inner life is one of purity and of a close relationship with God the evidence will be in our attitudes and actions and conversations. If we are harboring secret sins, these are evidenced to others in our outward relationships and we are probably the only one that thinks the thing is a secret.

Where our treasure is there our heart will be also, and where our hearts are there will be the center of our interest and that will be what we talk about. Moroni 6:6, speaking of the peoples of God in the Book of Mormon days says that they met together oft to speak with one another about the welfare of their souls. In 2 Nephi 11:48, Nephi says that they talked of Christ, rejoicing in Christ, preached of Christ, and prophesied of Christ, and wrote their prophecies that their children might know to whom they should seek. Space would not permit the inclusion of all the texts in the Psalms where the author states his intention of praising the Lord both by talk and by song that His righteousness be made known.

When we gather together, what is the topic of our conversations? our daily affairs, the state of the weather or our health? Where is the center of our interest? In Him who paid our ransom or in the superficial trivia of that which confronts us in the world? We often sing of making a throne for Him in our hearts. If He is really there we will want to tell everyone of the wonderful beauty of His nature. If He is really enthroned there we will watch carefully as King Benjamin admonishes, every thought, every act, every word that we do nothing that will offend Him (Mosiah 2:48-49). Can it be that we have really invited Him to occupy a little part of our life, say about an hour or two Sunday morning?

By their fruits, the actions, the reactions, the manner and topics of conversation, the treasures of each heart will be made known. If we should stand condemned of our own tongues will have surely been the witness against us.

"A good tree cannot bring forth evil fruit, neither a corrupt tree to bring forth good fruit. Every tree that bringeth not forth good fruit, is hewn down, and cast into the fire" (3 Nephi 6:30-31). And now also the axe is laid unto the roots of the trees: . . ." (Luke 3:9).

CONCERNING PRAYER!

"Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows" (Job 22:27).

"Seek ye the Lord while he may be found, call upon him while he is near" (Isaiah 55:6).

"And it shall come to pass, that before they call, I will answer: and while they are yet speaking, I will hear" (Isaiah 65:24).

"But thou, when thou prayest, enter into thy closet,

and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do: for they think they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what thing ye have need of, before ye ask him" (Matthew 6:7).

"If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven" (Matthew 18:19).

"All things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matthew 21:22).

"Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son" (John 14:13).

"Ask and it shall be given unto you; seek, and ye shall find; knock, and and it shall be opened unto you; for everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Matthew 7:7).

"The Lord is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfill the desire of them that fear him: he also will hear their cry, and will save them" (Psalm 145:18).

"Pray without ceasing" (I Thess. 5:17).

"In everything give thanks: for this is the will of God in Christ Jesus concerning you" (I Thess. 5:18).

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty" (I Timothy 2:1).

"I will therefore, that all men pray everywhere, lifting up holy hands, without wrath and doubting" (I Timothy 2:8).

"Let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Hebrews 4:16).

"The eyes of the Lord are over the righteous, and his ears are open unto their prayers . . ." (I Peter 3:12).

"Be ye therefore sober, and watch unto prayer" (I Peter 4:7).

"Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him" (James 5:13).

"The effectual fervent prayer of a righteous man availeth much" (James 5:16).

"This is the confidence that we have in him, that, if we ask anything according to his will, he heareth us, whatsoever we ask, we know that we have the petitions that we desired of him." (I John 5:14).

Therefore:—

Dear Lord, I pray for strength to live this day in honor before thee. Let me not fear it's difficulties or prove unfaithful to it's tasks. Help me keep faith in my co-workers of the Brotherhood of Christ. Help me to be charitable and sound of heart, should I meet ingratitude, treachery, or meanness. Let me not mind the little stings or return the like. Help me, that my heart retain no unclean thing, to deal honestly with thy trust in me. Let no outward failure dishearten me or take away the joy of a clear conscience. Open my eyes to vision of all good things thou hast created, and also some new vision of thy truths. May the inspiration of thy Holy Spirit bring me joy and gladness, that I may be as a cup of strength to a burdened soul, and if I become weary, let it be so as a result of my well-doing. In the name of Christ my Redeemer. Amen.

Apostle Don W. Housknecht.

INDEPENDENCE DIARY

(continued from page 181)

Sr. Velma Wheaton and Sr. Caroline Hedrick gave a bridal shower in honor of Sr. Becky Maley, who will become the bride of Bro. Allen Downs, Grand Junction, Colorado, January 1. We found out from games played that the ladies are better at identifying "brand names" of products than they are at identifying spice fragrances. Becky received many nice gifts and we enjoyed a pleasant time together.

Since Thanksgiving Day will have passed before this news reaches you—We will hope that each one has found in his heart much to be thankful for; and has had family and friends to help them share their blessings. Often when our church doors swing open we think of those who do not have the blessing of kneeling with those of like, precious faith—and at this Thanksgiving time as we prepare for a dinner at church and a time of thankfulness together we will be saddened by the thought of those who have not this privilege.

Julie Ann Maley, Reporter

LESSON IV

ANSWERS: 1. D; 2. B; 3. B; 4. B; 5. F; 6. T; 7. T; 8. F; 9. T; 10. T.

"When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay. Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error: wherefore should God be angry at thy voice, and destroy the work of thy hands?" (Ecclesiastes 5:4-6).

WHERE DO YOU STAND?

By Elder Hans H. Hansen

It is said that there are some within the restoration teaching that Zion is no longer in Jackson County, Independence, Missouri (as shown from early church revelations), but rather that Zion is wherever a stake of Zion may be. They have moved Zion out of her place, and because of such wickedness, they shall be rejected of God. Zion is mentioned approximately 39 times in the Book of Mormon, showing to us that it is an important subject. It is imperative not only that we know of Zion, but it is also our duty of bringing Zion to a reality. Yet, there are some within the Restoration who will say to you, with a sincere heart, that it would not be a just God who would make you leave your home and other worldly possessions and take residence in a place called Zion. They say that God would not expect you to leave something you have worked a lifetime for. They are fighting against Zion and are trusting in the arm of flesh. (See 2nd Nephi 3:63 and Romans 8:5).

They are no longer able to see with spiritual eyes, but rather see with carnal eyes which the scriptures tell us will lead to destruction (Romans 8:6). We can see this type of thinking all around us not only in the Restoration, but in the whole religious world. They are turning not to God, but to man. (See Romans 8:7-8).

They say, let us join into one big church. Let us forget what the scriptures teach us on organization, offices, and doctrine, for they are of no use in the world today. They are truly seeing with carnal eyes. The scriptures were given to man for his enlightenment that he need not go astray. But if they choose the way of Christ, they must give up some of the luxuries and pleasures of life as they see it, and all they receive for this is the hope of eternal life. But if they follow the way of man, they can have what they want, so why not join into one church that we may live as we wish, that we no longer will have to think for ourselves or search the scriptures for a way of life.

But, brothers and sisters of the gospel of Jesus Christ, wake up and look around you. Is some of this cursed thinking rubbing off on you? Let us not fight against Zion and let us not unite ourselves with that abominable church in the hope that we shall be saved in the last days. (See 2nd Nephi 5:31). Then ask yourself, Where do I stand?

"Let not thine heart envy sinners: but be thou in the fear of the Lord all the day long. For surely there is an end; and thine expectation shall not be cut off" (Proverbs 23:17-18).

"Rejoice not when thy enemy falleth, and let not thine heart be glad when he stumbleth: Lest the Lord see it, and it displeaseth him, and he turn away his wrath from him" (Proverbs 24:17-18).

MY EXPERIENCE AND FAITH

By Pearl M. Crosby

I was married September 1928 to Howard Crosby on Labor day. His father was president of the Big Horn stake settlement at Cowley, Wyoming for 35 years. He had four wives, practiced polygamy and married two at one time, one being my husband's mother.

One week his sister brought me several books, a Book of Mormon, a Doctrine and Covenants, a History of Church and Saints, saying to me, "These are Howard's books. Pack them with the rest of his things."

My husband and I took a job out of Missoula for the winter, from September to March. I was, of course, the cook, he the chore boy. Most of the time we were alone, except when the boss came out to bring groceries or other things we wanted, and perhaps stay a day or two. I read the Book of Mormon. His Bible was new. I doubt if he ever read a chapter in it, the Book of Mormon likewise.

We left in March and we took a job as a man and wife near White Sulfur Springs, Montana at the A. B. Cook cattle ranch. Here I prayed and worked with 18-20 men to cook for; every two days baked bread; every day, pies, cakes, stewed dry fruits (no canned), churned butter, took care of a separator, washed and mended for three of the men each week.

And as any woman will know, I had to make every minute count. I fasted for three days, did not even drink water, and the third day I felt well and did not seem to be hungry.

Each day I managed to squeeze fifteen minutes to read my Bible. It was the King James and had been given to me by a woman, Mrs. Adams. Any verse that appealed to me I would write down on paper and tack it just above my sink where I worked so much of the time. There I could see it and also remember.

After supper work was done, I sat in the dining room with my books on the table. I confess reading mostly the Bible. One of the men came into the room, but for what reason he must have forgotten for he did not ask for anything but he gasped, and with great surprise said, "Do you read the Bible?" "Yes," said I. "Well!" said he, "I am a minister's son, and no one reads the Bible any more!"

So as it happens, he was just about right, and this is the cause of people drifting from one church to another, or to no church at all.

As it is written, love has grown cold and indifference to the gospel of Jesus Christ has increased.

"Who hath woe? who hath sorrow? who hath contentions? who hath babblings? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine" (Proverbs 23:29-30).