

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."—1 Nephi 3:187.

Vol. 49

Independence, Missouri, January 1972

No. 1

Formula For a New Year

Donna Moser

My days are much like grains of sand.
Each slips on through my holding hand.
This slipping must each day repeat
Till forms a path beneath my feet.

I walk in sand and I am slow.
Dissatisfied, I yearn to go!
I add the water of real regret.
I move a step, not swiftly yet.

There is a choice that I may make.
Add more regret, and more, a lake
of quicksand where I sink from sight?
That way lies darkness, dearth of light!

Or add cement, the power of God,
To water, sand? This path I've trod
Would turn into rock-hard concrete
and I could run on steady feet.

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EDITOR

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

ASSOCIATE EDITORS

Arthur G. Smith, Box 395, R. R. D. #5, Swanton, Ohio 43568.

Lovita M. Seibel, 1200 West Maple, Independence, Missouri 64050

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

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

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

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In compliance with the action taken at the 1950 General Sunday School Association General Assembly, all publications printed by the Association will be sent free of charge. Send ALL orders to: General Sunday School Association Treasurer, Church of Christ (Temple Lot), Box 472, Independence, Missouri, 64051.

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EDITORIAL

BROTHER KEEPING

"And now, I, Alma, do command you in the language of him who hath commanded me, that ye observe to do the words which I have spoken unto you. I speak by way of command unto you that belong to the church; and unto those who do not belong to the church, I speak by way of invitation, saying, Come, and be baptized unto repentance, that ye also may be partakers of the fruit of the tree of life" (Alma 3:107-108).

It is the responsibility of each member of the body of Christ to see to their own duty of living worthy of the grace bestowed upon them and to keep themselves unspotted from the world. We should admonish and strengthen one another, helping those who are weak while being careful lest we ourselves should slip. Especially is this true of the Lord's ministry who are called to nourish the flock and admonish, exhort, expound and rebuke as the case may be. The ministry of Christ are therefore under a very heavy responsibility to God. It is their duty to warn of sin when such is found within the body of Christ.

In Jacob 1:18-20 we read the following words, "For I, Jacob, and my brother Joseph, had been consecrated priests, and teachers of this people by the hand of Nephi. And we did magnify our office unto the Lord, taking upon us the responsibility, answering the sins of the people upon our own heads, if we did not teach them the word of God with all diligence; Wherefore, by laboring with our mights, their blood might not come upon our garments; otherwise, their blood would come upon our garments, and we would not be found spotless at the last day."

The priesthood of God must be concerned not only with their own sins but also with those of the flock over which they are overseers. But if they fail to execute their responsibility to God, they will not only be guilty of their own sins but those of the flock as well. They are therefore under double responsibility — to themselves and to the flock.

Peter was especially made aware of this added responsibility when the Lord spoke thrice to him, "Feed my sheep." Paul himself, many times, exercised his responsibility in warning the people of their backslidings and rebuking them.

Turning again to Jacob we read, "Now, my beloved brethren, I, Jacob, according to the responsibility which I am under to God, do magnify mine office with soberness, and that I might rid my garments of your sins, I come up into the temple this day, that I might declare unto you the word of God; And ye yourselves know, that I have hitherto been diligent in the office of my calling; but I this day am weighed down with much more desire and anxiety for the welfare of your souls, than I have hitherto been. For behold, as yet, ye have been obedient unto the word of the Lord which I have given unto you. But behold, hearken ye unto me, and know that by the help of the all-powerful Creator of heaven

and earth, I can tell you concerning your thoughts, how that ye are beginning to labor in sin, which sin appeareth very abominable unto me, yea, and abominable unto God. Yea, it grieveth my soul and causeth me to shrink with shame before the presence of my Maker, that I must testify unto you concerning the wickedness of your hearts; And also, it grieveth me that I must use so much boldness of speech, concerning you, before your wives and your children, many of whose feelings are exceeding tender, and chaste, and delicate before God, which thing is pleasing unto God; And it supposeth me that they have come up hither to hear the pleasing word of God, yea, the word which healeth the wounded soul. Wherefore, it burdeneth my soul, that I should be constrained because of the strict commandment which I have received from God, to admonish you, according to your crimes, to enlarge the wounds of those which are already wounded, instead of consoling and healing their wounds; And those which have not been wounded, instead of feasting upon the pleasing word of God, have daggers placed to pierce their souls, and wound their delicate minds. But, notwithstanding the greatness of the task, I must do according to the strict commands of God, and tell you concerning your wickedness and abominations, in the presence of the pure in heart, and the broken heart, and under the glance of the piercing eye of the Almighty God. Wherefore, I must tell you the truth, according to the plainness of the word of God" (Jacob 2:2-12).

Jacob had two urgent concerns. The first was to rid his garments of their sins; the second, to warn his people of their sins. And though Jacob wished that he didn't have to testify of such things to them yet it was his obligation to do so as the servant of the Lord. He did so plainly and with boldness.

We sometimes hear the statement that we shouldn't dwell on such things or that we shouldn't criticize people. It is true that we should be careful of how we judge. We should not have a beam in our own eye while trying to remove the speck from a brother's eye. On the other hand, if we hope to maintain a high spiritual plain within the body of Christ it becomes necessary that such things be warned against, nevertheless in the spirit of love and meekness. Yet if we have become altogether too worldly in our manner of life it falls upon someone whether priest or prophet to admonish us however strongly or boldly to turn away from those things.

But, we don't like to be told to change our ways, we may say. That's human nature! And the natural man is an enemy to God. The question really boils down to how much we really love God. Or whether we love the things of the world more. There is a song in our hymn books which goes like this, "There's a line that is drawn by rejecting our Lord, Where the call of His Spirit is lost. . ." How close to that line do we really want to tread? Or to put it another way how much of the world do we want to imbibe of while still trying to keep a foot in the door? This is our privilege of course. Some

people's works will be as gold while others will be as stubble, or as it is given in another place, some will bring forth an hundred fold while others will bring forth thirty fold. Where do we really want to stand in the final analysis?

Recently my wife and I were engaged in a conversation with a friend who was a member of one of the smaller branches of the restoration. We noticed that they did not wear the current clothing fads so we questioned them as to why? She replied, "It is because we love the Lord." What a wonderful answer that was. Another stinging indictment was brought home in a statement made by a non-Mormon in speaking of the Latter Day Saints, although his statement was meant to be a complementary one. It was, "You know, when walking the streets of Independence, you can't tell the difference between a protestant and a Latter Day Saint. Such spiritual mediocracy this is. Our outward appearance is but a reflection of our inward selves.

There have been numerous statements made during the past several years to the effect that we are living beneath our privileges. The spiritual gifts are not as bountiful as they used to be. What can this mean? The ultimate reason is unbelief but contributing reasons are our lack of scrupulous and strict righteous living. Perhaps we have grown rather careless in our service to God. If we are vaguely aware that we are not living quite up to par spiritually this will cut into our faith. For when we know that God is not fully pleased with us we know that He will be slow to hear us except we repent and ask forgiveness for our backslidings. Sin then has the effect of decreasing one's faith and if carried to its ultimate end results in unbelief. If we know we are displeasing God we cannot expect Him to hear our prayers, for the prayers of a wicked man are an abomination to the Lord.

Perhaps there are times when we resent being warned of our laxity or slothfulness before God. Such words then may seem unpleasant to us and we may even become angry at them. Nephi's brothers suffered from just such a malady. "And ye have murmured because he hath been plain unto you. Ye say that he hath used sharpness; ye say that he hath been angry with you. But behold his sharpness was the sharpness of the power of the word of God, which was in him; And that which ye call anger, was the truth, according to that which is in God, which he could not restrain, manifesting boldly concerning your iniquities" (2 Nephi 1:46-49)

Yet in spite of this discomfort to their consciences they continued in their own willful ways. Later during the time of Enos we read of the Nephites who at that time apparently were not so easily entreated by the word of God. Consequently rather harsh language had to be employed to keep them in the straight and narrow way. "And it came to pass that the people of Nephi did till the land, and raise all manner of grain, and of fruit, and flocks of herds, and flocks of all manner of cattle, of every kind, and goats, and wild goats, and also

many horses. And there were exceeding many prophets among us. And the people were a stiff-necked people, hard to understand. And there was nothing save it was exceeding harshness, preaching and prophesying of wars, and contentions, and destructions, and continually reminding them of death, and the duration of eternity, and the judgments and the power of God; And all these things stirring them up continually, to keep them in the fear of the Lord. I say there is nothing short of these things, and exceeding great plainness of speech, would keep them from going down speedily to destruction" (Enos 1:34-39).

The above quotation makes one wonder how really converted these people were. Nevertheless it is necessary that we all be reminded continually of the word of God even though we may not be or at least think we are not as hard hearted as those Nephites were at the time of Enos.

But to get back to our duty towards God, as we have seen, failure to fulfill such responsibility can result in some serious consequences. Ezekiel especially was made aware of this when he received the following from the Lord.

"So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul" (Ezekiel 33:7-9).

King Benjamin also was so desirous to leave nothing undone that he called all his people together in his old age in order to make certain that he would not be found guilty of any man's blood. "Therefore, as I said unto you that I had served you, walking with a clear conscience before God, even so I at this time have caused that ye should assemble yourselves together, that I might be found blameless, and that your blood should not come upon me, when I shall stand to be judged of God of the things whereof he hath commanded me concerning you. I say unto you, that I have caused that ye should assemble yourselves together, that I might rid my garments of your blood, at this period of time when I am about to go down to my grave, That I might go down in peace, and my immortal spirit may join the choirs above in singing the praises of a just God" (Mosiah 1:64-66).

I wonder how many of us have really fully realized what a tremendous and frightening responsibility this is. The servants of God must not, dare not fail in their duty to their flock. They are especially their brother's keeper as regards spiritual matters.

One further example should suffice to illustrate this point. "O, my beloved brethren, remember my words: Behold, I take off my garments and I shake them before you: I pray the God of my salvation that he view me

with his all-searching eye; Wherefore, ye shall know at the last day, when all men shall be judged of their works, that the God of Israel did witness that I shook your iniquities from my soul, and that I stand with brightness before him, and am rid of your blood" (2 Nephi 6:86-88).

It is clear from this that the man of the world has only to be concerned with his own sins. But one who is called out to minister for the Lord unto the children of men has the added burden of his brothers' sins as well. He cannot be concerned for himself only. This is part of the responsibility which goes along with holding the priesthood.

In conclusion, a word to the ministry: "And now, as ye have begun to teach the word, even so I would that ye should continue to teach; and I would that ye would be diligent and temperate in all things. See that ye are not lifted up unto pride: yea, see that ye do not boast in your own wisdom, nor of your much strength; use boldness, but not overbearance; And also see that ye bridle all your passions, that ye may be filled with love . . ." (Alma 18:13-15).

Harvey E. Seibel

NOTICE

Sp/4 Dewayne J. Owen is currently stationed in Hawaii. Those desiring to correspond with him may do so by writing to the following address:

Sp/4 Dewayne J. Owen
527-80-6103
Co. D. 425th SPT. BN.
APO 96557

NOTICE ON 1971 REFERENDUM VOTE

The Referendum Committee met in Independence, Missouri, October 9, 1971 to count the ballots of the 1971 Conference Referendum Bills.

Those present were:

Brother Harvey E. Seibel, Chairman
Brother Leslie P. Case, Member
Brother Roland L. Sarratt, General Church Recorder
Brother Edward J. McIndoo, Secretary

The results of the Referendum Bills are as follows:
Referendum Bill No. 1.

This Bill is found on page No. 6 of the 1971 Conference Minutes. This Bill is an amendment to resolutions adopted by the Church on April 7, 1919, October 6, 1925, April 14, 1930, and April 9, 1935, on the subject of handling revelations purported to be divine. It requires a two thirds majority to carry.

Referendum Bill No. 1, received a vote of 216 Yes, 119 No. Lost.

Referendum Bill No. 2.

This Bill is found on pages 6, 11, 12, and 13 of the 1971 Conference Minutes. This Bill is a resolution concerning the General Church Historian and the Associate Historians. It requires a simple majority to carry.

Referendum Bill No. 2 received a vote of 287 Yes, 43 No. Carried.

Referendum Bill No. 3.

This Bill is found on page 14 of the 1971 Conference Minutes. This Bill is a resolution concerning the name of the annual Conference. This resolution was referred to the Secretary of the General Conference and the Secretary of the Council of Apostles for their investigation and is to be reported by them, back to the Conference of 1972, for its action.

Referendum Bill No. 4.

This Bill is found on page 15 of the 1971 Conference Minutes. This Bill is a resolution concerning \$2,000 being set aside as an amendment to the third paragraph of the original Bill No. 14 of the 1939 Referendum. It requires a two thirds majority to carry.

Referendum Bill No. 4 received a vote of 294 Yes, 43 No. Carried.

Respectfully submitted,
Archie F. Bell, Secretary
Council of Apostles

OBITUARY

Charles Eddy, 82, life long resident of Black River Falls, Wisconsin, passed from this life on Wednesday, November 17th., at a local hospital.

He was born November 5, 1889, in Woonsocket, South Dakota to Edgar and Clara Eddy. He was united in Marriage to Edith Scafe on April 4, 1908. A Golden Wedding Anniversary was celebrated in 1958.

Charles obeyed the Gospel of Christ and was baptized into the Church of Christ of Latter Day Saints and later transferred into the Church of Christ (Temple Lot) on April 18, 1942, where he remained faithful to his covenant until the end.

He was preceded in death by his wife Edith, also three sons, Arnold, Lee, and Lyle, and one daughter Maybelle, also one baby at birth.

He leaves to mourn his passing four daughters, Mrs. Jack Cain of Black River Falls, Wisconsin, Mrs. Jesse Wilson and Mrs. John Jones of Glendale, Arizona, and Mrs. Fred Hesse of Shawano, Wisconsin; Three sons, Cecil and Donald of Black River Falls, Wisconsin and Merlin of Chippewa Falls, Wisconsin; Two sisters, Mrs. Russell Davison of Beloit, Wisconsin and Mrs. Fred Mathews of Black River Falls, Wisconsin; also Two Brothers, John and Hugh of Black River Falls, Wisconsin; (and we shouldn't forget his daughter-in-law and

sons-in-law who were as close to him as his own children); plus 18 grandchildren and 19 great grandchildren.

The service was held at 1 P. M. Monday, November 22, 1971, at the Langlois-Galston Funeral Home, with Elder Isaac Brockman officiating. Burial was at the Burns Cemetery, near Bangor, Wisconsin.

INDEPENDENCE EAST LOCAL NEWS

Several months have passed since our last report to the Advocate from our Local. It has been a busy time for some of us, but a happy time for some of our young people.

On August 21, Brother Robert Smith, son of Brother and Sister Kenneth Smith, and Miss Kathy Terry of Raytown, Missouri were united in marriage by Rev. Roger L. Abington at the Susquehanna Baptist Church. They spent a few days in Colorado on their wedding trip. Robert and Kathy are both attending college at Columbia, Missouri. Robert will graduate in the spring.

Cynthia Kay Randall, daughter of Sister Ruth Randall, and Robert Keith Caudell exchanged their marriage vows at the Gudgel Park R.L.D.S. Church on October 9. The double ring ceremony was performed by Elder Arlon Chapman. They left October 10 by air on their wedding trip to Oregon. Ron will be training at Forest Grove for a position with Kit Mobile Home Co. They will live in Dallas, Texas where he will be Production Manager of the company there.

The East Local Church was the scene of a pretty wedding on October 16, when Melissa Nast and Steven McGhee were united in marriage by Apostle William Sheldon at a double ring ceremony. Melissa is the daughter of Brother and Sister William Nast. The bride and groom took a wedding trip to Six Flags over Texas and New Orleans, Louisiana. They are making their home in Independence.

Best wishes to these happy couples.

These were all happy occasions, but our hearts were made sad by the passing of our elder brethren, Brother William F. Anderson and Brother Leon A. Gould. Only a few Sundays before Brother Anderson occupied the pulpit at the East Local and gave us some very good counsel. We are going to miss him. We will miss Brother Gould's visits to our East Local also. Our prayers are that God will comfort their loved ones in their time of sorrow. We know He does comfort in times like this.

We had some very inspiring sermons brought to us in recent weeks by Apostle Archie Bell, Elder Frank Fann, Apostle William Sheldon and our Pastor Elder Roland Sarratt and others. They have given us much food for thought. If we could live as they taught us, this truly would be a better world to live in.

We were happy to have Brother and Sister Davies of Madison, Wisconsin with us, though their visit was

(continued on page 13)

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 FANTASY

By Nellie Walberg

... And it came to pass that the Lord looked out upon the world He had created. The time of probation given to man was drawing to a close. The appointed time was near for a division to be made among His people. Angels hovered closely about the Lord awaiting the word of authority to go forth according to His bidding. Some to works of destruction, and some to works of blessing.

The Lord breathed a sigh and said, "Lo, these many years I have sent my servants to labor in my vineyard, to heal the broken hearted, to release the captives of sin, and to set at liberty those who are bruised. But, alas, many of them have returned unto me empty handed. So many precious souls I have loved and died for, they have failed to bring unto my Kingdom. Only a few here and there have been saved, my vineyard is corrupt, and my trees of righteousness are becoming fewer every day."

It grieved the Lord that He should lose the trees of His vineyard; His heart was pained at the negligence of His servants who had failed to nourish His tender plants. Instead, they had left them alone and had busied themselves out among the pleasures of the world and sought not the welfare of Zion. Comfort and convenience and entertainment were their gods. They gathered into small circles and measured themselves by one another, ministering to their own. They heard not the faint cries of others' children, but took pride in the status and pleasures of their own kin. This people sat in ease, and wasted their years and their money, busy gaining things of the world where moth and rust doth corrupt, and where thieves have broken in and stolen. Their homes broken by divorce, their children are left to run the streets, unloved and unloving, nor are they taught to mind, stealing and using drugs. Witchcraft and science, falsely so called, are stealing their loved ones, one by one, while they look on half asleep and say, "All is well in Zion—Yea, Zion prospereth, all is well. Pollution, corruption and sin was everywhere.

This, and much more, did the Lord see as He looked at His earth, and the people thereon in the time of the end and He laid His plans and began to take action.

Special servants began to be prepared by the Lord; those who were willing to respond to His voice, who deeply cared for the Lord's Kingdom, who put first things first, and made no excuses for delay.

Then He began to prepare for them to truly be His and to grow in knowledge, love and wisdom. Instead of ease of life, He sent them tribulation, sorrow and

disappointment. He tried them by persecution, misunderstanding and slander. He allowed Satan to tempt them with priestcraft and promises of success in high places. He left them alone in sickness and affliction, with only faith as a reminder that He still stood by in the shadows. He allowed Satan to come before them with many doctrines of devils and philosophies of men so they would learn wisdom and discernment. He never refused their offers of service nor spurned their gifts and talents, offered in love to Him for his Kingdom. All this the Lord did, knowing that only by these denials, these crosses to bear, could any of His people be truly trusted and prepared to do His most exacting work to be done in the last day.

They must needs learn the lessons of resignation, denial of self, and humility. They must be of one heart and one mind, and truly be able to endure for love of Him who had purchased them with His own blood on Calvary's cross.

And it came to pass that the Lord looked upon His special servants and was pleased. He had heard their prayers and seen their tears. So it was that deep in the heart of each, he placed the gift of faith.

And the Lord said: "These are those who have come up out of much tribulation, and have washed their robes in the blood of the Lamb."

And the Lord said, "Now, I will commence my work of the end. I have servants who are prepared according to my will. These shall not be double-minded in their devotion, nor shirk the path of loving duty. These shall truly 'feed my sheep.' No longer shall my earthly vineyard languish nor my sheep and their lambs go astray. I have now, shepherds to guide them. Now there will be ministers counselors and pastors who understand with their hearts and who truly love. My people, the trees of my planting, my sheep of the pasture, shall be led to living waters which I, the Lord, shall supply."

Then the Lord spoke to the seven angels who hovered close to Him awaiting His bidding. "Go your way and pour out the vials of the wrath of God upon the earth. The wicked must be destroyed, that my servants may go forth."

And it was done; the wicked were destroyed and only the more righteous upon the earth were spared. The Lord's special servants were hid from the earthquakes, the wars and the tribulations and they, like the angels in heaven, awaited the breathless moment when the Lord would say, "Go forth, the judgments are past and the gospel shall now go forth to the four quarters of the earth!"

And the Lord said, "Now shall I choose not only the

able speakers, but the youth, and those who have not wasted their opportunities. My chosen must be first partakers of the fruits of the Spirit, seasoned with experience and wisdom. I, the Lord, shall look upon their hearts and reward righteousness, sincerity, humility and love. Did not I the Lord choose the stammering tongue of Moses and use him to my glory?" (Exodus 4:10-12).

And so the Lord began to choose His servants from among His people whom He had prepared. He came to one, a very special one whom He had been preparing for many years—for this special moment, known but to Him.

And the Lord said, "Come, and follow me." And the ancient one arose from among his tribal companions and spoke these words, "The Great Spirit calls. The time has come for us to speak and for the white man to listen. I can no longer stay myself among these mountains; the white man is in need. I follow the light to go beyond, and take our records to show the way to peace."

And the Lord was pleased with His aged servant and poured out upon him the gifts of wisdom and knowledge to add to the gift of faith already in his heart. Angels came and ministered unto him and soon he was ready to call others from among his people. They, too, were ready and willing to take up their cross and labor with their might.

And the servants were few, but the Lord said, "I will multiply their strength and give them power, because this is the last time I shall send forth servants into my vineyard. The end is nigh, and the consummation of all things spoken by the mouth of my servants, the prophets, must be fulfilled."

And it came to pass that the servants did go and labor with their might, and the Lord of the vineyard labored also with them. These servants tarried not in their callings, and their ministry was a joy to them. They did keep the commandments of the Lord in all things.

The voice of the Lord through His chosen seer sent other servants into all parts of the world where the diseased, the distressed, and the fallen ones were, and they were lifted, empowered and healed by the strength of their divine ministry. The blind were made to see, the deaf to hear, the crippled to walk, cold hearts were warmed, love was kindled in homes, little children were blessed by their presence. Hope and faith began to be felt in the hearts of God's people. The nations began to say, "Surely these are truly sent of God." Leaders arose who served with divine vision and knowledge.

Mankind began to lift tear-drenched faces upward to God with thanks for His mercies. They met together in holiness to praise His name.

And so it was that the servants whom God had sent labored so diligently according to the commandments

of the Lord and none did hinder. Men, women and even little children, went forth in the spirit of testimony with complete freedom of expression under the impulse of God's Holy Spirit. Talents were developed—hands and hearts were loosed in service. Fetters of custom and tradition began to fall, and truth prevailed, pure divine truth, unsullied and unhampered.

And so it was that all God's precious people were gathered together into one fold and one gospel and there was no longer Buddhism, Communism, Mormonism, Protestantism, or any other "ism" but all were of one heart and one mind. And there were no more wars.

The Lord was pleased that He had preserved His "natural trees," the trees of His planting and that His vineyard was no more corrupt. The earth became like Eden again, and the hush of peace pervaded the heavens above and the earth beneath.

And then the Lord called up His servants and said, "Because you have been diligent in laboring with me in my vineyard, and have kept my commandments, you shall have joy with me during the millenium when I shall make my abode upon the earth. You have proved yourselves as my minsters. Indeed, in the past, many have been called by man, but only a few have been truly chosen of me. You, my dear ones, are among them. Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world. For my people were hungry and you gave them meat; they were thirsty, and you gave them drink; they were strangers to you and you took them in; naked in their worldliness and you clothed them with righteousness. They were sick and you healed them; they were in the prison house of sin and you helped to redeem them. In as much as ye did it unto the least of these, you have done it unto me."

And so it was that Zion came upon the earth and millenium's dawning brought the Master to make his abode with mankind. His kingdom had come.

And God saw that it was good.

"GOD'S ABUNDANCE"

Author Not Given

"I am come, that you might have life, and that you might have it more abundantly. A man's life consisteth not in the abundance of the things which he possesseth"—said Jesus. This teaching counsels us to beware of covetousness in material things; Could it be that in the acquiring of Spiritual truth also our abundance is not measured by that which we already have or know, but that our abundance might consist of that which we were willing to reach for?

Take the Bible, for instance. We are abundantly blessed in already possessing it, but would have a more abundant understanding of God's ways if we had more "outreach and upreach" towards God's truths contained therein. If God's people would **diligently** search the

scriptures, intent upon finding a deeper apprehension of truth, would not the spiritual life of the church surge upward into greater abundance of God's blessings?

The despair of the ages has been that mankind has always clung to the past revelations of God, and rejected present truths revealed by Him. The Jews in Christ's day felt that the law of Moses was sufficient and the Master reminded them that they had not even understood the law they professed to believe, else they would not have rejected Him. Possibly, they searched the scriptures only to verify what they already believed, not in an earnest intent desire to completely know the truth. The Saviour was crucified on the altar of past beliefs. The lives of those who rejected Him consisted of the abundance of the knowledge they already possessed and that knowledge was not sufficient.

The marvelous powers of the Spirit are ever at work trying to lead mankind to a higher plain of understanding. The Spirit will lead us into all truths if we do not limit its power by being satisfied with what we already possess.

There is a song familiar to many, which expresses this thought: "We limit not the truth of God, to our poor reach of mind; By notions of our day and sect, crude, partial and confined; No, let a new and better hope, within our hearts be stirred; The Lord hath yet more light and truth, to break forth from His Word."

God is the same, yesterday, today and forever; the Master stands at the door and asks us to bid Him enter with whatever truths He feels we are in need of and capable of using.

Our very life, our Spiritual future, may consist of that which we do not yet possess. The abundant life of the Kingdom of God still awaits a people who put into practice present truth and lovingly await the blessing and opportunity which results from future revelation.

On the day of Pentecost, a Spiritual drought was broken that had gone on for hundreds of years. The Spirit of God descended upon the Disciples and that same Spirit bore witness to others gathered there of different lands. All wondered and marveled at the experience. Thousands were baptized and continued daily with gladness and singleness of heart. A new day and new hope had dawned.

About the same time in an entirely different part of the world, others had a similar experience. The ancient American Nation underwent three days and nights of terror, during which entire cities vanished, lightning and thunder tore the earth, and a voice pierced their souls. When those that survived met at the temple and were discussing what had transpired, a voice out of heaven spoke to them, saying: "Behold, my beloved Son, in whom I am well pleased, in whom I have glorified my name, hear ye Him." Thus began the ministry of the Savior to His "other sheep" to which He referred when talking to the Jews, as recorded in St. John 10:16.

From such Spiritual experiences, where a first hand

knowledge of the wondrous love of God over-powered earth bound understanding, came the testimonies of a people whose lives consisted not of the abundance of that which they possessed. Their lives consisted of that which they eagerly anticipated and are willing to obey and die for.

Dear people of God, wherever you are, do not be content with earthly material possessions. Neither be content with the testimony and knowledge you already possess.

Do not limit the truths of God to what you may now comprehend.

"Only that day dawns to which we are awake" is a quotation full of wisdom. Let us picture in our minds our Savior looking out over God's people saying, as He did in Jerusalem, "How oft I would have gathered you as a hen gathereth her chickens under her wings and ye would not" (Matthew 23:37).

Our entrance into God's abundance may depend on that which we do not yet possess. Let us not limit God's revelation. He does not change, but we can.

"We see only a little of God's ocean;
We catch a glimpse along the rocky shore,
But out there—out there beyond the dim horizon
There is more, there is more."

WHAT ABOUT PEOPLE WHO SAY I DON'T WANT TO BECOME INVOLVED

By Charles E. Cottrill

There is an ever increasing tendency among our people today to shun becoming involved in anything that does not directly affect them, or affect their own selfish desires. As for instance neighbors shut their doors and windows and refused to call police, ignoring the cries for help of a girl who was being stabbed to death in the street in front of their homes. None went to her assistance even when the attacker fled the scene, and though the girl was still alive. Later her assailant returned and finished the extinguishing of her life, but still no help.

Recently a merchant had a place of business which was broken into three times, twice within a week. The same parties were involved in all three entries. There were people in the community who knew who were involved from the first break in, yet they said nothing to the merchant and made no report to local law officers.

After the culprits were caught and upon being questioned by the state police, these parties acknowledged that they knew about it all the time. The policemen asked why they did not make it known and they said they did not want to become involved.

In a fairly recent riot it was reported that even police as well as private citizens turned their heads or

ignored rioters who were burning and looting, carrying merchandise away from stores in plain sight of all in the vicinity.

This is a sad commentary on conditions as we find them today, but this is not as bad as to find out how many there are today who also refuse or neglect to become involved in the saving of men's souls. Living a fairly decent life and going to church on Sunday, is hardly being involved to the extent of warning our neighbor of the wrath to come.

This is not to discount the good that exemplary living can do, but this should be in company with the words of life, coupled with warnings of what the end of the wicked shall be.

Christ taught by both precept and example, but he no doubt would have been forgotten long ago if he had simply lived a good life, and said nothing. He did not only teach men to do good, but he did not hesitate to point out fallacies and tabus that sprang up under the law, and that simple obedience to the law was not enough (the letter of the law killeth) but he also told some who were strict observers of the law that they were hypocrites. He further told some of them that the harlots go into the kingdom ahead of you. Christ had a great passion for the souls of men and all those who are willing to become involved to the extent of becoming a follower of Christ will somewhere along life's pathway have an experience wherein they will also experience a burning passion for the souls of their fellowmen. This may come early or late in life, but better early in life. I would say it is most apt to happen when a man is 25 to 30 years of age, during which time a man, metaphorically speaking, will cut out a groove for himself to follow the rest of his life. He may or may not continue to follow in the groove that he has cut out for himself in future years.

Even when we are willing to and do become involved in the saving of souls, we want to rest on our oars at times, and even though we may not personally sin or backslide, we may also abandon the active part we once took for ourselves. Such disengagement is an indication that our first love has grown cold, that our passion lacking the fuel of love has burned itself out and the warning that Christ gave to the church at Ephesus in which he commanded John to write, Revelation 2, 4 and 5 quote, "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come to you quickly, and remove thy candlestick out of his place, except thou repent" may apply to us also.

In conclusion let me say if we are to become a whole man in Christ we must become involved and stay involved to the extent that if we see a fellow man in physical danger we will go to his rescue even though it may be at the risk of their own lives, that is, so long as there is a chance to save him. It would be foolish of course for a man who could not swim to jump in the river to rescue a drowning man. This would be as

foolish as an unbeliever trying to save another man who is also an unbeliever.

This also applies in the fields of God's harvest, whose fields are white and ready for the sickle. We must become involved and stay involved until the end of the harvest which will not be until Christ returns. Even if we lose our own life in His service He promises that we shall find it, and how nice it will be to hear His words, "Well done thou good and faithful servant, enter into the joys prepared for thee."

LESSON V

THE HORRIBLE TRUTH ABOUT DRUGS

By Elder M. Harvey Seibel

"So God created man in his own image, in the image of God created he him; male and female created he them" (Gen. 1:27).

"If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are" (I Cor. 3:17).

Man is the handiwork of God, a perfect balance between body and brain, and, as long as the brain is kept free of mind-twisting drugs, it is capable of the highest appreciation of heavenly and spiritual things, and the purest worship of God, especially attuned to the Holy Spirit and the still, small voice. But let man turn to drugs for spiritual uplift, and walk the psychedelic path of chaotic senses of a brain gone mad, of flashing colors, strange, and often deafening sounds, ecstasy and panic, hallucinations and insanity, often leading to early death, and he has not the Holy Spirit, but lying spirits of devils. Bad "trips" are far more common than good, and such is not characteristic of heavenly things. In spite of this, peyote, (one of the dangerous drugs) a product of a wild cactus of Mexico, is authorized by the Government in connection with religious ceremonies of the Native American Church. Other hallucinogens have been used in the East in a similar manner. "At various times in history substances as diverse as alcohol, ether, opium, and nitrous oxide (so-called 'laughing gas') have also been claimed capable of providing an easy and instant path to wisdom, or to religious or philosophical insights. Today these 'consciousness expanders' of an earlier day are regarded as merely commonplace substances without any mystical properties whatever." From Public Health Service Publication No. 1828, U. S. Government Printing Office.

CLASSIFICATION OF DRUGS. Drugs are divided into two broad categories: narcotics and dangerous drugs. The dictionary defines a "narcotic" as a substance that induces sleep, dulls the senses, or relieves pain. Under Federal laws a synthetic meaning is given, being grouped together for purposes of legal control. The Federal law includes under narcotics both opiates

and cocaine, while most State laws add marijuana. Opiates are subdivided by some Government classifiers into opium, morphine, their derivatives and compounds and their synthetic equivalents.—From Task Force Report: Narcotics and Drug Abuse. "The term narcotic refers, generally, to opium and pain-killing drugs made from opium such as heroin, morphine, paregoric, and codeine. These and other opiates are obtained from the juice of the poppy fruit. Several synthetic drugs, such as demerol, and dolophine, are also classified as narcotics. Opiates are widely used in medicine as pain killers. Cocaine, made from coca leaves, and marijuana are classified legally but not chemically as narcotic drugs".—U. S. Department of Health, Education, and Welfare.

The dangerous drugs are subdivided into stimulant, depressant, and hallucinogenic. The most common of the stimulate drugs are amphetamines, generally known as "pep pills," "bennies" or "dexies," dozens of which are on the market. The most widely used and abused of the depressant drugs are the barbiturates. These are known as "goofballs," "nimbies" and "seccy." They have chemical names such as pentobarbital sodium and secobarbital sodium. There are more than 25 barbiturates marketed for clinical use. The hallucinogens, or psychedelic drugs include peyote, mescaline, and LSD which is the most powerful of all.

NARCOTICS

HEROIN: A DERIVATIVE OF MORPHINE. Heroin is the most potent of all addictive drugs, being thirty times stronger than opium, and three times more so than morphine. It is conservatively estimated that there are 23,000 addicted persons in this country, but many cases escape detection.

WHO BECOMES ADDICTED TO HEROIN? Dr. Victor H. Voger, in *Merchants of Misery*, states, "No individual is immune to the addicting effects of narcotic drugs." "Make no mistake about it—no one can withstand the habit-forming properties of heroin, regardless of his character, will power, or any other quality. Heroin reduces its user to a will-less person who cannot exist without it. Those who have successfully overcome dependence on heroin after being addicted to it are so few as to be considered 'miraculous' cases."—*Ibid.*

IMMEDIATE EFFECT ON BODY AND MIND. "Heroin or morphine is either 'snorted' or 'mainlined,' with most addicts starting as 'snorters' and quickly graduating to the intravenous injection. Particularly among 'needle addicts' the effect is described as immediately exhilarating, with the sensation described by many addicts . . . quickly followed by a calm, peaceful, dreamy lethargy. This pleasantly lethargic state finds the addict completely dissociated from the workaday worries of his world, and perfectly content to remain so. This condition generally lasts from three to five hours, the time shortening as the body begins to develop a tolerance for the drug.

"Once the individual is 'hooked,' the need for the

drug truly becomes the dominating and motivating factor in his existence. There is the mounting psychological compulsion to escape to that 'dream world' and the constant consciousness, when away from it, of those agonizing pains of withdrawal if the body is denied the drug upon which it has come to depend."—*Now You're Living.*

PERMANENT EFFECTS OF HEROIN ADDICTION. "When the addict says he needs the drug to feel normal, he is not referring to the 'normal' of his preaddiction days. Addiction to heroin results in drastic changes in the person not yet understood by medical science. The addict suffers loss of appetite, weight, and strength. There is a 'drying up' of saliva and mucus, an impairment of kidney and intestinal functioning. Respiration and digestion are seriously affected. Perhaps most radical of all is the impact on the central nervous system. The addicted person is at best only half live, and functions inadequately even with the drug.

"Uninformed persons believe the heroin addict is a 'sex fiend,' but addicts themselves, and doctors familiar with the problem, know that this is not true. Heroin, in time, completely kills the vital sex urge, rendering the addict not only disinterested in sex but physiologically incapable of sexual acts."—*Really Living.*

"It relieves anxiety and tension and diminishes the sex, hunger, and other primary drives. It may also produce drowsiness and cause inability to concentrate, apathy, and lessened physical activity. It can impair mental and physical performance. Repeated and prolonged administration will certainly lead to tolerance and physical dependence. This process is set in motion by the first dose. An overdose may lead to respiratory failure, coma and death."—Task Force Report.

LINK WITH CRIME. "Many addicts admit that, once on drugs, getting a continued supply becomes the main object of their lives. His concentration on getting drugs frequently prevents the addict from continuing either his education or his job. His health is often bad. He may be sick one day from the effects of withdrawal and sick the next from an overdose. Statistics indicate his life span may be shortened by 15 to 20 years. He is usually in trouble with his family and almost always in trouble with the law."—U. S. Department of Health, Education, and Welfare, Public Health Service Publication No. 1827.

A man addicted to alcohol can lapse, and abstain for months. Drug addiction binds a person by physical and psychopathological bonds: He cannot refrain from his addiction for more than eight to fourteen hours without experiencing withdrawal symptoms so severe that few can "kick" the habit. As tolerance increases demands for the drug raises the daily requirements up to as much as \$75 per day. Under the driving push of withdrawal pains the addict, though once stable and law-abiding, turns to crime to satisfy his demanding needs: becoming a thief, a burglar, or even a murderer to obtain the drug. From a case history: "It drove me to crime, so I

could get the money I needed. . . . It is terrible what you have to go through to stay on the stuff. There was a steady merry-go-round in and out of stores all day long. I ran a confidence game, too. I had to have money, or be deathly sick."—Merchants of Misery.

"The vice of addiction fastens itself upon the victim usually within the first thirty to sixty days of his use of dope. Once addicted, the person cannot quit without bringing on physical discomfort or illness."—"The Narcotic Addict Before the Court," Federal Probation.

"About eight to fourteen hours, after the last dose of morphine has been received, the morphine addict falls into a restless, tossing sleep which may last several hours. About the sixteenth or eighteenth hour of withdrawal, after the patient has awakened, slight lacrimation, rhinorrhea, perspiration, and yawning appear. Restlessness and nervousness ensue and become progressively worse as the hours go by. Twenty-four hours after the last dose of the drug, most patients are acutely miserable, and complain of chilly sensations and of cramps in the muscles of the back and extremities. Lacrimation, rhinorrhea, perspiration, and yawning become marked, and recurring waves of goose flesh and mydriasis appear. Mild hypertension, hyperpnea, fever, leucocytosis, and hyperglycemia are present. Patients become so restless that they move continuously from one part of the bed to the other. They twitch their arms, legs, and feet almost constantly. This twitching of the legs has given rise to the term 'kicking the habit.' Patients may become so uncomfortable that they may leave their beds and lie on a hard concrete floor in an attempt to obtain some ease from the muscular cramping and aching. They are nauseated, gag, retch, vomit, have diarrhea, and may lose from five to fifteen pounds in twenty-four hours. All these symptoms increase in intensity until the thirty-sixth to forty-eighth hour, after the last dose of morphine was given. Peak intensity of the syndrome is maintained until the seventy-second hour, after which it begins to decline. Five to seven days after the last dose was given, practically all acute symptoms have disappeared, and the only complaints remaining are nervousness, insomnia, and weakness. These gradually decline over the course of three to four months."—Isbell, Manifestations and Treatment, pages 427-428—Ibid.

CURE OF HEROIN ADDICTION. Some authorities believe that the addicted person never recovers from his addiction. It is estimated that of those taking the cure at Lexington and Fort Worth about 15% permanently remain off the drugs. Hospitalization takes about 6 months. The "control" period should be prolonged from a year to life, depending on the patients ability to abstain. "Many a slave of habit has found release in a surrender to the Master of life who alone can bring to struggling men and women the mastery of life. God is the Great Deliverer. In Him Freda Roberts and Danny Carlsen of Narcotics Anonymous and many others have found deliverance from narcotic slavery. He is the one sure cure. He can lift the lowest and the most enslaved."

—Merchants of Misery.

REVIEW QUESTIONS

1. What substances in the past have, as LSD, been used as "consciousness expanders?"
2. Is paragoric a narcotic?
3. Name the three categories of dangerous drugs.
4. How do heroin, opium, and morphine compare in strength?
5. Describe a heroin addict."
6. Is heroin habit-forming?
7. How much is a heroin addict's life shortened?
8. Why is an addict's life centered around obtaining the drug?
9. How much may the daily need of heroin cost?
10. How can an addict be cured?

LESSON GUIDE STUDY OF GOD'S COMMANDMENTS

by Amy Schrader

Section 1

Lesson Text. Matthew 5: 38-41; 3 Nephi 5: 84-87.

It seems that in many of Christ's teachings He wove the principle of the commandment into the circumstances and experiences of the people of the day. We scarce can conceive of anyone taking away our coat, or compelling us to go a mile, but this was not an uncommon occurrence for the Jews under the rule of the Roman soldiers. They were subjects who had little in rights except as the whim of the Roman overseers wished to grant, and so it was that a soldier could deprive a Jew of his possessions or press him into service as a servant. Therefore the principle of the teaching appears to be that the disciple of Christ must be willing to accept imposition, injustice, or persecution without retaliation in kind but rather to return good for that evil done them. There is no place in a heart possessed of the pure love of God for a vengeful reaction. Christ never promised His followers a life free from persecution, in fact He warned that the opposite would be true. Yet we're so prone to feel injured and forsaken of the Lord when we meet it, as though God should have protected us from others' ill will.

The following scriptures, both by precept and by example, depict this requirement laid upon the true Christian; and of course we will in no case be the first offender. While God makes no promise that we be free from persecution, He does promise to bear us up in that which we suffer for His sake; and to be with us though some should suffer even unto death.

Bible: Proverbs 17: 13, 24: 28-29

Matthew 5: 44.
 1 Corinthians 4: 11-13.
 2 Corinthians 4:8-10, 12:9-10.
 Mark 10: 29-30.
 Luke 6: 22-23, 26-29, 31, 33.
 John 15: 17-21.
 Romans 8: 35-39, 12: 9-21.
 2 Thessalonians 1: 3-7.
 2 Timothy 3: 10-12.
 Hebrews 11: 32-40.
 1 Peter 2: 19-24, 3: 8-17.

Book of Mormon 2 Nephi 11: 72.

Mosiah 9: 39-40, 154-156, 11: 146-150.
 Alma 1: 28-36, 2: 8-22, 3: 54-55, 16: 24-55, 110-128,
 16: 237-239.
 Helaman 2: 29-31.
 3 Nephi 3: 10-17

Book of Commandments Chapter 6: 14, 16: 30-31, 25:
 12-13, 29: 2-3, 41: 5-8, 42: 1-3, 59: 2-5.

It should be observed that the reason that the Lord asks us not to take our revenge is not because those who abuse us are not deserving of it, but that in harboring these feelings we cut ourselves off from Himself. Besides He is the only one that can judge perfectly and so deal justly with each according to the intents of their hearts.

It is said that we shall be known by our fruits, and by examination of these same fruits we can learn to know our own hearts. Do they flow with kindness and loving pardon to those who misuse us or do they burn with bitter vengefulness and self-defensiveness? The first is the fruit of a heart surrendered to the Love of Christ, the second the fruit of the heart still in its carnal and natural state.

Section 2

Lesson Text. Matthew 5: 42; 3 Nephi 5: 88.

These brief statements along with the Lord's claim to the world and the fulness therein, Psalms 50: 10-12, strike at the very core of our attitudes and handling of that which we call our possessions. Mankind has departed far from the awareness that of themselves they are and have nothing. Man creates nothing, all that we have comes from the elements made and owned by God. Because we combine these elements into the forms in which we make them desirable or useful, we then think they have become our creation. Even the know-how, the talent and skill to do this combining is given us of God. He has made all these things for our use and pleasure subject to His rules. He has made an abundance for us all to enjoy. We do not offend Him in the enjoyment of this abundance only when we do so contrary to His rules, or in a way that infringes on the rights of our fellowman.

God is no respecter of persons (Acts 10:34. Book of Commandments Chapter 40: 14), and so it follows that it is not His will that one should have more of the abun-

dance of the goods He created than another (ch. 52: 18-20). The greediness of man has resulted in the false supposition that what we can acquire of that which the Lord has made must belong to us alone. It is man's way, not God's providence, that results in rich and poor. God has a way by which these affairs of material wealth should be considered and handled. Though there may be some variation in the exact method employed the end result in each era of time when His instructions were followed was an era of equality. Those of greater ability are held responsible to share with the less fortunate that there be none who lack.

Bible Deuteronomy 15: 1-15.

Proverbs 14:31, 29: 7.
 Isaiah 3: 10-15, 10: 1-2.
 Amos 5: 11-12.
 Micah 2: 1-2.
 Zechariah 7: 8-13.
 Malachi 3: 5.
 Luke 6: 30-36.
 Romans 15: 25-28.
 2 Corinthians 8: 1-15.
 James 1: 27, 5: 1-4.

Book of Mormon 2 Nephi 11: 105-109.

Jacob 2: 12-29.
 Mosiah 2: 28-41, 9: 60-64.
 Alma 1: 39-47, 2: 18-21.
 Alma 3: 92-97.
 Helaman 2: 43-46.
 4 Nephi 1: 3-4, 27-28.
 Alma 1: 39-47, 2: 18-21.

Book of Commandments Chapter 40: 20, 30, 32-33, 46:
 7, 58: 15-20, 22-24, 60: 25-32.

There is also the Lord's instruction and council to those who are poor regarding their state and attitudes (Proverbs 22: 7, Mosiah 2: 46, Book of Commandments Chapter 58: 21).

Whatever our personal opinion, no study of what the scripture presents regarding our handling of our material affairs can be complete without including a consideration of the much disputed law of consecration (Book of Commandments Chapter 43: 4-7, 44: 4, 26-32, 40-42, 54-57).

Section 3

Lesson Text. Matthew 5: 43-47; 3 Nephi 5: 89-91.

The lesson guide for November of 1970 dealt on the subject of the requirement of love, but since love is the fulfillment of the law, and because there is so much given about it in the scriptures we will add to that of the previous lesson on it. Referral to that lesson guide might be beneficial too.

In the first place the existence and quality of the love in our hearts for our fellowman is the measure of our discipleship (John 13: 35; 1 John 4: 7-8). The measure

of our love for God is in the completeness of our obedience to His commandments (Galatians 5: 22, 1 John 3: 17, 5: 1-3; 2 John 1: 6).

As mentioned before, the love required of Christ's disciple is not the affection of the natural emotions, but it is to be that pure love, the fruit of the spirit dwelling in us, that is in God and Christ (John 17: 26; Ephesians 5: 2). We cannot will this love into our hearts but the Lord has outlined the process whereby we may qualify to receive it from Him (Mosiah 1: 119-120; Alma 10: 27-30, 18: 14-15; Moroni 8: 29; Galatians 5: 13-14).

The Book of Commandments makes it clear that without this love, which is charity in our hearts, we are not qualified to nor can we assist in the work of the Lord here upon the earth (Chapter 3: 1, 11: 4). St. John 15: 13, says that no greater love hath any man than to give his life for another. Usually this is considered the giving of our life in death, and this is truly a great gift, but no less is the giving the life for another or others in the living for them and their well being.

Do we feel this love surge through our beings? If not we must take the steps as outlined by Moroni that we might receive it. Perhaps we have felt that mighty change in our hearts at some former time, and have been able to sing the song of redeeming love from the very depths of our souls but do not feel so now. There is only one answer to our condition, we have not walked keeping ourselves blameless before God (Alma 3: 29, 46-47). It is iniquity that makes love wax cold (Matthew 24: 12; Book of Commandments chapter 48-27).

Section 4

Lesson Text. Matthew 5: 48; 3 Nephi 5: 92.

When the Lord commands He is giving us a choice, to obey or not. The commandment of the lesson text is perhaps the one which men modify the most. We say, "try." Truly of ourselves we can never reach perfection, thus the choice that He is giving us is whether or not we will permit Him to work that perfection He desires in us.

Perfection is a total excellence, that which cannot be exceeded. Surely this is the perfection of Jesus and of God, that which cannot be exceeded. The perfect man, the measure of the stature and of the fullness of Christ is the goal. We must never be content to strive for anything less (Ephesians 4: 11-13; James 1: 1-4; Mormon 4: 65; Moroni 7: 53).

The perfecting of the saints was the object of those who labored too, encouched in their admonitions and their prayers (Genesis 17:1; Deuteronomy 18:13; 2 Corinthians 13: 11; Colossians 1: 28-29, 4: 12; Hebrews 6: 1, 13: 20-21).

We cannot perfect ourselves, we must let Christ perfect us. This means giving up all that is in us by nature that is contrary to the excellence of perfection, not by our righteousness but by the process of His cleansing (Ephesians 5: 25-27; Philippians 3: 12-21; 2 Timothy 3: 14-17; 1 Peter 5: 6-10; 3 Nephi 9: 28-31, Moroni 10: 29-30).

We may be purified from the guilt of sin in an instant through repentance and pardon. The excellence of perfection seems gained a step at a time, each step being one in which we can exercise a choice. The rich young man couldn't take the final step (Matthew 19: 16-21). Paul says to put on charity which is the bond of perfectness (Colossians 3: 1-17). To do so we must be willing to give up the satisfaction of the nature of the "old man" in holding to and feeling the various emotions he refers to here which are contrary to that spirit of charity. One who would be made perfect must be willing and able to govern the use of his tongue that it give offence to no one (James 3: 2).

To live so surrendered to the will of God, that His love can abide in us (1 John 4: 12-18); that charity, the pure love of Christ has possession of us (Moroni 7: 50-52), is to be perfected. There can be no greater excellence than that of the Holy Ghost; and that human temple in which the Holy Ghost abides must be of the same quality, or the Holy Ghost cannot continue to dwell there.

INDEPENDENCE EAST LOCAL NEWS

(continued from page 5)

shortened when they received a telephone call reporting a car accident causing the death of their nephew.

Apostle William Sheldon and Elder James M. Case have gone on a mission to the Eastern States. We pray their mission will be successful.

The Holiday Season is here. We pray our people will not forget what Christmas really means, and that our resolutions for the New Year will be to serve the Christ of Christmas with all our heart, might, mind and strength. Let's resolve to love and serve God, and to love our brother as ourselves.

Here are some of the things that "Love Is" taken from a sermon by Apostle Archie Bell on November 14.

"LOVE IS"

- Obedience to the Gospel.
- Endurance to the end.
- Giving in when no harm is done.
- Not being angry with others.
- Slow to believe evil.
- Easily to be intreated to do good.
- Humility, not exalting oneself.
- Controlling one's thoughts at all times. "As a man thinketh, so is he."
- Speaking kindly.
- Keeping the Sabbath day Holy.
- Worshipping God by Prayer and Praise.
- Overcoming timidity, bearing our testimony.
- Resistance to temptation.
- Standing for right and truth.
- Concern for our family's welfare.
- Concern for all people.
- Paying our tithing and offerings.

I'll be with you in another Advocate. For now,
Best Wishes for a Holiday Season,
East Local Reporter, Sister Randall

DEVIL'S INTENTION

And it came to pass, after the Lord had organized his Kingdom among men for the last time, that Satan and his emissaries did look thereon; and behold they were filled with wonder and envy, for they beheld it was good and could not be improved upon.

Yes, they beheld that it's laws were perfect and officers were many; also that it's mission was to produce peace and good will among men.

And behold, they did council together and witnessed one to another that God has ordained the means whereby all men might become righteous before Him. And it came to pass that Satan arose among them and said, "I am Beelzebub, the Prince of Devils, and I have set my hand to destroy righteousness from off the face of the earth, and to God I am an enemy. Wherefore, I send you forth to send wolves among the sheep, and to destroy the Kingdom of God; but verily I say unto you that ye shall not cause them to attack the Church from without, for my purpose in this hath already failed. But, behold I give unto you a command that you shall go forth and cause even the Church who shall say "Baptism is good, yea, and the laying on of hands is very good," Yea, they shall make loud proclamation of these things and shall become as sheep wearing the fleece to deceive.

And verily, I say unto you, that inasmuch as you shall be diligent in this work behold I will be with them, and of my spirit I will give them in great measure; and behold I will sow tares in the Church, and behold they shall grow therein, and become a damage and hindrance to those who love God and have become his disciples.

And again I command you, that whatsoever ye shall see the disciples of Christ do that shall ye cause others to do in like manner. Yea, ye shall cause them to prophesy and to speak in tongues, and many wonderful works shall ye do that the unwary may stumble, for behold this is your mission. And I command you, that when it shall be revealed unto you that I have sown tares in the Church, ye shall attack the wheat therein, and ye shall try to make it like unto the tares that I have sown.

And verily I say unto you that ye shall not weary in this work until the church shall be filled with tattlers and with busy-bodies; and with tale-bearers, and by my spirit shall slander be multiplied, and they that shall watch for iniquity shall increase mightily; And ye shall teach them to be suspicious of one another, each impugned by his brother. Yes, they shall be envious and they shall discourage the pure in heart among them by their continuance in evil; yea, the love of many shall become cold, and unto many of the weak of the sheep,

ye shall go, by persuasion ye shall cause them to continue in the use of tobacco and strong drink, and they shall be unclean in their clothing and in their flesh and they shall be filthy in their conversation. Yea, they shall delight themselves in getting together in groups and relating to one another stories that are obscene and behold, thus shall their piety decrease unknown to themselves; Yea, their discernment shall be blunted, and they shall then be in my hand, and abide in it; Yea, their understanding shall be a darkened and behold I say unto you, that thus shall ye labor until those whom God hath chosen in His Kingdom both Apostles and Elders and Teachers, yea, the Prophet also shall be employed in seeking to restore quiet and peace among themselves, and thus shall be taken from the work unto which God hath called them, even the preaching of the Gospel, and thus the preaching shall be hindered and fail for Apostles shall be arrayed against Elders and Elders against Teachers and confusion shall come to the Church.

Yea, instead of unity of the faith, they shall be divided and mine shall be the victory.

And now behold I have sent you forth to deceive and destroy the Church; be ye crafty and watch that ye may present evil when weak ones are near and, behold, I say unto you that many things are in your favor for one tale-bearer can do more evil in one hour than many Elders and Teacher can remove in many days.

Yea, in this ye shall have the advantage until I shall have the victory and my purpose to destroy the Church shall be complete.

Given to Joseph Luff

QUALITIES OF THE "NEW MAN"

By Darleen Smith

"Yea, then cometh the baptism of fire and of the Holy Ghost; and then can ye speak with the tongue of angels, and shout praises unto the Holy One of Israel. But behold, my beloved brethren, thus came the voice of the Son unto me saying, After ye have repented of your sins, and witnessed unto the Father that ye are willing to keep my commandments, by baptism of water, and have received the baptism of fire and of the Holy Ghost, and can speak with a new tongue, yea, even with the tongue of angels, and after this, should deny me, it would have been better for you, that ye had not known me" (2 Nephi 13:17-18).

What is it that the "tongue of angels" speak? "... they speak the words of Christ..." (2 Nephi 14:3).

And what are the words of Christ? "For I have given unto them the words which thou gavest me..." (John 17:8).

They are the words which the Father gave unto Christ to teach unto humanity. "And my tongue shall speak of thy righteousness and of thy praise all the day long" (Psalm 35:28). "And the Spirit of the Lord spake by me, and his word was in my tongue" (2 Samuel 23:2).

"And have put on the new man, which is renewed in knowledge after the image of him that created him: Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all" (Colossians 3:10-11). "Create in me a clean heart, O God: and renew a right spirit within me" (Psalm 51:10).

When we act or speak from this "renewing," we thus speak with or in the manner of "the tongues of angels." ". . . though our outward man perish; yet the inward man is renewed day by day" (2 Corinthians 4:16).

Christ's high-principles must permeate every facet of our lives—all our daily thinking, our daily emotions, our daily words as we go about our work; this must all be based on honesty.

"And now behold, my beloved brethren, I suppose that ye ponder somewhat in your hearts, concerning that which ye should do, after ye have entered in the way. But behold, why do ye ponder these things in your hearts? Do ye not remember that I said unto you, that after ye had received the Holy Ghost, ye could speak with the tongue of angels? And now, how could ye speak with the tongue of angels, save it were by the Holy Ghost; wherefore they speak the words of Christ. Wherefore, I said unto you, Feast upon the words of Christ; for behold the words of Christ will tell you all things what ye should do. Wherefore, now after I have spoken these words, if ye can not understand them, it will be because ye ask not, neither do ye knock; wherefore ye are not brought into the light, but must perish in the dark. For behold, again I say unto you, that if ye will enter in by the way and receive the Holy Ghost, it will shew you all things that ye should do. Behold, this is the doctrine of Christ . . ." (2 Nephi 14:1-7).

". . . for when a man speaketh by the power of the Holy Ghost, the power of the Holy Ghost carrieth it unto the hearts of the children of men" (2 Nephi 15:1).

Truth will be carried into our hearts as we grow in longing for truth. It can not be carried into our hearts when we have closed our hearts to Christ's way and to His teachings. Our daily doings, our daily language and thoughts must be upright in honesty, even the conversations about ordinary work should speak with true honesty. We must not allow ourselves the delight (?) in idle gossip, nor backbiting and "catty" remarks, nor talebearing, which is spreading all sorts of rumors, false reports, etc., nor take pleasure in enlarging the faults of others with uncharitable lies.

"Keep thy tongue from evil, and thy lips from speaking guile" (Psalm 34:13). "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile" 1 Peter 3:10).

Do we desire to conform our lives to the living life which is found in Christ's high ideals? or do we drift into the dead-life of those before mentioned habits, talebearing, false-witnessing, filthy gossip, etc. Remember it is up to us. We have our "free will agency" whether

to choose Christ's living-life or the dead-life. Though troubles and evil ways are constantly about us on every side; our minds and hearts need not dwell on them.

"There is that speaketh like the piercing of a sword: but the tongue of the wise is health" (Proverbs 12:18).

"A wholesome tongue is a tree of life . . ." (Proverbs 15:4).

"Whoso keepeth his mouth and his tongue keepeth his soul from troubles" (Proverbs 21:2).

"The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary . . ." (Isaiah 50:4).

Let our conversations be about earnest dedicated work. Let us project kindness and mercy. Let our humor be clean and joyful. Let us find joy in God's beautiful creation. Let us bear witness to the many experiences of His watchcare over us.

"Put on therefore, as the elect of God, holy and beloved (have we reached this beautiful state??) bowels of mercy, kindness, humbleness of mind, meekness, longsuffering; Forebearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of of perfectness, (Colossians 3:12-14). "Wherefore, the Lord God hath given a commandment, that all men should have charity, which charity is love" (2 Nephi 11:107). "Wherefore, cleave unto charity which is the greatest of all, for things must fail; but charity is the pure love of Christ, and it endureth for ever; and who is found possessed of it at the last day, it shall be well with them. Wherefore, my beloved brethren, pray unto the Father with all energy of heart, that we may be filled with this love" (Moroni 7:52-53).

This "bond" of "love" is that which should influence our lips, our tongues, our minds and emotions, our actions to all cleanness of living. This is the "bond" that should bring about "perfectness" within us, within our character. "By this shall all men know that ye are my disciples, if ye have love one for another" (John 13:35).

"And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom: teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word and deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Colossians 3:15-17).

Are we constant in "giving thanks" to God? Does our soul rise in gratitude to God frequently through our busy days? Much there is to be thankful about, even though it so be we are hedged about by troubles, weary with burdens, even persecutions. Yet our hearts can be drawn out in thankfulness for former gifts of God's great blessings.

"Let your speech be always with grace, seasoned

with salt, that ye may know how ye ought to answer every man" (Colossians 4:6).

"And be renewed in the spirit of your minds" (Ephesians 4:23).

Should this newness of personality and Christ's renewing of our minds show in ordinary life and work, in conversation? Undoubtedly! Would not this also include, as we grow spiritually in this becoming "new," that our voice-tones would moderate and become kindly even during strong emotion? even that it would lose all over-tones of harshness, peevishness, whining, vindictiveness, etc.? Do we realize that harsh-condemning tones are never as effective in explaining truth as quiet, firm tones are? This very quietness allows the Spirit, the Holy Ghost, to bring the evidence, the inner-conviction, to the heart of the listener. Harshness of voice, whether in anger, expressing dogmatism, or in a habitually irritated tone one is not aware of, only increases the antagonism and rebelliousness in others thus closing their ears to vital truths.

Let us progress in this "renewing" "Till we all come in the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Ephesians 4:13).

The Manner Of Baptism

"And now I speak concerning baptism.

"Behold, elders, priests, and teachers were baptized; and they were not baptized, save they brought forth fruit meet that they were worthy of it; neither did they receive any unto baptism, save they came forth with a broken heart and a contrite spirit, and witnessed unto the church that they truly repented of all their sins.

"And none were received unto baptism, save they took upon them the name of Christ, having a determination to serve him to the end.

"And after they had been received unto baptism, and were wrought upon and cleansed by the power of the Holy Ghost, they were numbered among the people of the church of Christ,

"And their names were taken, that they might be remembered and nourished by the good word of God, to keep them in the right way, to keep them continually watchful unto prayer, relying along upon the merits of Christ, who was the author and finisher of their faith." (Moroni 6:1-5).

"When a man's ways please the Lord, he maketh even his enemies to be at peace with him" (Proverbs 16:7).

"The fear of the Lord tendeth to life: and he that hath it shall abide satisfied; he shall not be visited with evil" (Proverbs 19:23).

"Whoso keepeth his mouth and his tongue keepeth his soul from troubles" (Proverbs 21:23).

"He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor" (Proverbs 22:9).

The Manner Of Bestowing The Holy Ghost

"The words of Christ, which he spake unto his disciples, the twelve whom he had chosen, as he laid his hands upon them.

"And he called them by name, saying, Ye shall call on the Father in my name, in mighty prayer; AND AFTER YE HAVE DONE THIS, YE SHALL HAVE POWER THAT ON HIM WHOM YE SHALL LAY YOUR HANDS, YE SHALL GIVE THE HOLY GHOST; and in my name shall ye give it, for thus do mine apostles.

"Now Christ spake these words unto them at the time of his first appearing; and the multitude heard it not, but the disciples heard it, and on as many as they laid their hands, fell the Holy Ghost" (Moroni 2:1-3).

PRAYER

by Charles E. Cottrill

Oh Lord, we come to thee on bended knee
That by the light you shed to better see,
And with that light that we might stronger be
To break the cords of sin to set us free,
So we will then be fit to dwell with Thee.

Now to this end we walk within the light.
Oh Lord, may we be ever in the right,
And keep the end to which we strive in sight,
So that our view can keep our spirits bright
As on we go still trusting in thy might.

LESSON V

(answers)

1. Alcohol, ether, opium, nitrous oxide.
2. Yes.
3. Stimulant, depressant, hallucinogen.
4. Heroin is 30 times stronger than opium, and 3 times morphine.
5. Subnormal; loses appetite, weight, and strength; drying up of saliva and mucus; impairment of kidney and intestinal functioning; respiration and digestion are seriously affected; brain dulled.
6. Yes.
7. 15 to 20 years.
8. To avoid withdrawal pains.
9. \$75.
10. God is the only permanent cure.

"If thou faint in the day of adversity, thy strength is small" (Proverbs 24:10).

"A word fitly spoken is like apples of gold in pictures of silver" (Proverbs 25:11).