

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. 49

Independence, Missouri, February 1972

No. 2

Psalm 8



*"When I consider thy heavens, the works of thy fingers,
the moon and the stars, which thou hast ordained;*

*"What is man, that thou art mindful of him? and the
son of man, that thou visitest him?"*

*"For thou hast made him a little lower than the angels,
and hast crowned him with glory and honor.*

*"Thou madest him to have dominion over the works of
thy hands; thou hast put all things under his feet:*

"All sheep and oxen, yea, and the beasts of the field;

*"The fowl of the air, and the fish of the sea, and whatso-
ever passeth through the paths of the seas.*

*"O Lord our Lord, how excellent is thy name in all the
earth!"*

Verses 3 thru 9

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Zion's Advocate

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EDITORIAL

THE RAPTURE AND THE COMING ANTICHRIST?

Prophetic interpretation among Bible students has,
 over the past fifty years, undergone a gradual but
 subtle change. It used to be almost universally ac-
 cepted among Protestant teachers that the little horn
 of Daniel, the man of sin of Paul's writings, and the
 beast of Revelation were all representative of the
 Papacy, the Pope being the great antichrist. Today,
 however, leading Protestant theologians are espousing
 a new understanding of these things. They no longer
 apply these prophecies to the Pope of Rome. Now we
 are being told that the predicted Antichrist is still
 to come and is to be some great evil being who will
 make his appearance upon the world scene in the near
 future.

There are perhaps two major reasons for this slip
 in understanding. The first is, the Roman Church
 is no longer looked upon with any great degree of
 abhorrance. The atrocities of former times are now
 forgotten and dimmed with the passage of time. The
 second is that many of the prophecies which they are
 attempting to understand have already been fulfilled
 by the coming forth of the little stone kingdom of
 1829-30.

The following sketch is a brief outline of supposed
 events which modern interpreters say will soon trans-
 pire.

A. The next item for fulfillment is the creation of
 the ten nation European Common Market, or what
 they call, the revived Roman Empire. The Prophetic
 base they use to justify this notion is found in Rev-
 elation 13 and Daniel 2

B. After the formation of this ten nation con-
 federacy the Antichrist or world dictator will make his
 appearance in Rome and assume leadership over the
 ten common market nations. Leadership of the west
 will at this time pass from the U. S. to the Roman
 dictator. At this time the Rapture will occur and
 the righteous will be taken to heaven to escape the
 tribulation to come. There shall be two in the field
 and one shall be taken, etc. Thus the restraining
 power of the Holy Spirit within believing christians
 will be removed, giving the antichrist full power to
 manifest himself as revealed in 2 Thessalonians 2
 concerning the man of sin.

C. One of the first acts of the Antichrist will be
 to bring about a miraculous solution to the middle
 east problem at which time he will sign a pact with
 Israel.

D. The above events will mark the beginning of
 the great tribulation, a period which is to continue
 seven years and is to mark the last seven years of
 the earth's history before the return of Christ. This
 time period they say will be divided into two 3½ year
 periods, the first period of which the Antichrist will
 reign in peace around the world. The second period

will be a time of terrible war and will climax in the battle of Armageddon.

E. With his ascendancy to power he will gain control over all nations and cause peace to reign for 3½ years. And the nations shall say, who is like unto the beast, who is able to make war against him? During this time the temple shall be built in Jerusalem. At the end of this 3½ year period the Roman dictator will remove himself from Rome and establish himself in the temple at Jerusalem at which place he will be proclaimed God incarnate. This is the abomination of desolation spoken of in Matthew 24:15. He will be identified by the number of 666. The removal of the Antichrist to Jerusalem will be the sign that Armageddon is about to begin. The false prophet (a Jew) will be the means by which the Antichrist shall enforce his will upon the nations. This is the two horned beast of Revelation 13. He will create the image to the beast and through economic sanctions force the worship of the first beast or the Roman dictator at Jerusalem. Those who refuse to give such adoration will be denied the right to buy or sell. These will be the believers who will have been converted by the 144,000 evangelistic Jews who will at this time be busy preaching the gospel throughout the world.

F. When the Antichrist sets up his headquarters at Jerusalem, the believing Jews will recall the prophecy of the abomination of desolation and realize that the time has come for them to flee to the mountains.

G. Now the war of wars begins with the attack of the King of the South (Egypt and Africa) against Israel. The King of the North (Russia) will then attack Egypt and the Middle East. The Antichrist, in order to put down this rebellion against his authority, will stir the 200 million man Chinese army to attack Russia. This they will do but presently the orientals will double-cross the Roman dictator and go against him also. With the neutralizing of the Arab and Egyptian armies and the complete annihilation of the Russian forces, there will be only two great spheres of power left to fight the battle of Armagedden. These are the combined forces of western civilization under the Antichrist and the vast hordes of the orient under the Red Chinese war machine. These two great forces will meet in the plain of Jezreel (Megiddo) and undergo an unbelievable slaughter at which time evidently the seven year period ends and Christ returns with all his saints to begin the millennial reign upon the earth. The Antichrist is now destroyed by the brightness of this coming.

So say the learned scholars of today. We now wish to offer the following treatise as a refutation to the above statement. There are two main questions involved as put forth in this interpretation. 1. The true identity of the Antichrist. 2. The Rapture.

Of paramount importance is the question of whether the Antichrist is some evil being who is yet to come. Let's consider these prophecies again but under the

searchlight of history. What, first of all, does the Bible say concerning the Antichrist? In Daniel 7 we find the following: "After this I saw in the night visions and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things" (verses 7 & 8). "Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass, which devoured, brake in pieces, and stamped the residue with his feet; And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom" (verses 19-22). "And the ten horns out of this kingdom are ten kings that shall arise: and another shall arise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hands until a time and times and the dividing of time" (verses 24-25).

Now turning over to 2 Thessalonians 2:3-10 we read of Paul's admonition to the saints. "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved."

Lastly in Revelation 13 we read these words: "And I stood upon the sands of the sea, and saw a beast rise

up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? Who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations." (Revelation 13:1-7).

There can be little doubt but that these prophecies are referring to the same wicked power. The little horn of Daniel had a mouth speaking great things. What sort of words were they? Daniel says they were evil, high minded words, words directed against the most High. Paul says that the man of sin will sit in the temple of God showing that he is God. These are words of blasphemy even as John said they would be. "And there was given unto him a mouth speaking great things and blasphemies . . . And he opened his mouth in blasphemy against God . . ." (Ibid.).

Has the Pope done these things? Consider the following: "All the kings of the west reverence the pope as a God on earth; said Gregory II., and he spoke truly. Sismondi describes how Pepin and the Franks received him as a divinity. His dogmas were regarded as oracles; his bulls and sentences as the voice of God. 'The people think of the pope as the one God that has power over all things in earth and in heaven.' Marcellus, addressing the pope at the Lateran Council, said, 'Thou art another God on earth;' and 'our Lord God the pope' was an oft accepted title. These are facts, substantial facts of history, which can be proved by countless documents, and which indeed no Romanist will deny. The people rendered and the pope received worship — the worship due to God alone. At the coronation of Pope Innocent X., Cardinal Colonna, in his own name and that of the clergy of St. Peter's, addressed the following words to the pope, 'kneeling on his knees:' 'Most holy and blessed father! head of the Church, ruler of the world, to whom the keys of the kingdom of heaven are committed, whom the angels in heaven revere, and the gates of hell fear, and all the world adores, we specially venerate, worship, and adore thee!' What blasphemous exaltation is here! Have not Paul's words been fulfilled? Has not this man of sin, sitting in the temple of God shown himself

that he is God, or allowed himself to be treated as Divine, nay, even claimed to be so treated? He allowed himself to be styled 'the Lamb of God, which taketh away the sin of the world,' because he gave and sold indulgences for sin. He was even more merciful than Christ; for He left souls in purgatory, and the pope took them out! He could command even the angels of heaven, and add saints to the celestial choir, raising dead men to form part of heaven's hierarchy as 'saints,' and causing them henceforth to be worshipped by the Church on earth!" (Romanism and the Reformation by H. Grattan Guinness, DD., F.R.A.S. page 63).

One further quotation should suffice. "I do make holy and unholy; I do justify the wicked; I do forgive sins; I open and no man shutteth. All the world is my diocese, and I am the ordinary of all men, having authority of the King of kings upon subjects. I am in all and above all . . . If these things that I do be said to be done not of man, but of God, what do you make me but God? . . . I, being above all prelates, seem by this reason to be above all gods; whereupon no marvel if it be in my power to change times and abrogate laws, to dispense with all things, yea, the precepts of Christ. 'Bolton's, The Great Antichrist. p. 48 (Marvelous Work and a Wonder by Daniel MacGregor, p. 58)."

Harvey E. Seibel

(Continued in March Issue)

NOTICE

Carol Jean Johnson of Gladbrook, Iowa has withdrawn her membership from the Church of Christ (Temple Lot).

BAPTISMS

Derek Joseph Farrell of Glasgow, Scotland was baptized by Apostle William A. Sheldon July 9, 1971 at Loch Lomond, Scotland and received the laying on of hands by Apostles E. Leon Yates and W. A. Sheldon.

Stephen Francis Gutmann of London, England was baptized by Apostle William A. Sheldon July 17, 1971 at Bradwell On The Sea, Essex, England and received the laying on of hands July 18, 1971 by Apostles E. Leon Yates and W. A. Sheldon.

Theresa Medders, the wife of John Charles Medders of Houston, Missouri, was baptized and received the laying on of hands by Apostle Archie F. Bell October 24, 1971 at Houston, Missouri.

Harold and Frances Hawley of Mountain View, California, were baptized by Apostle Archie F. Bell November 28, 1971 at the East Independence, Missouri Local Church. Apostle Archie Bell officiated in the laying on of hands assisted by Elders Frank Fann, Jr. and Roland L. Sarratt.

BLESSINGS

Linda Crystal Burgin, the daughter of Jerry and Linda Burgin of Toppenish, Washington, was blessed by Apostle Archie F. Bell August 8, 1971.

Lawrence William, Lisa Jean and Brenda Lee Argentine, the son and daughters of Lawrence Lee and Elizabeth Jane Argentine, were blessed by Elder Tony Grzincic at Southgate, Michigan December 12, 1971.

Eric Edwin Burmeister, the son of Arthur and Patricia Burmeister of Chesaning, Michigan, was blessed by Elders Edward J. Toulouse and Harold H. Polack at Flint, Michigan.

Timothy, Thomas, and David: two daughters, Jeanie and Joanie, and one sister, Mrs. LaVerne (Elda) Draper of Sidney and one Brother, Jean Larsen of Machaniscville, Pa. Tim and Tom are making their home in Independence, Missouri. The family will carry on the work he loved on the farm.

He was preceded in death by one daughter, June, who died in a farm accident ten years ago.

The lives of his friends and loved ones, though grieved by his passing, are blessed by the life of love, patience, and happiness dressed with a smile he left with us.

We extend our deepest sympathy to Lowell's family.

Obituary of
Lowell F. Larsen

Lowell F. Larsen, the son of Grover and Frieda Bichel Larsen, was born October 11, 1920 at Gurley, Nebraska and passed away December 29, 1971 at the Veterans Hospital in Denver, Colorado at the age of 51 years, two months, and eighteen days.

Lowell suffered from cancer about two months. During this time he was administered to several times and received relief from some of the suffering but it was God's will that he be taken home to rest.

Lowell graduated from Gurley High School in 1938 and served in the Army from August 1942 until December 1945.

Lowell was united in marriage to Alice Mae Bell, daughter of Harvey and Alvina Bell, on June 12, 1947 at the Bell home in Ava, Missouri. They farmed on his home farm east of Gurley since that time where they raised a family of three boys and three girls. They made friends near and far. His life brought him in contact with all of his neighbors. He loved the land and appreciated the bounty that God brought from it. At many opportunities he and his family spent time camping in the splendor of the northwestern part of the United States.

He was a 25 year member of the Gurley American Legion, Chairman of the Cheyenne County Veterans Board, a member of the ASCS Precinct committee.

Memorial services were held at the Holechek Funeral home in Sidney, Nebraska Monday, January 3, 1972 by Apostle Archie F. Bell. Interment was at the Greenwood Cemetery in Sidney, Nebraska. January 3rd. was a cold snowy day, but friends and relatives came from many miles to fill the Chapel to overflowing.

Neighbors in the Gurley area brought food in to the home to make the gathering of relatives easier and many of them opened their homes to provide sleeping quarters. Lunch was served following the Memorial service by Sidney friends at the LaVerne and Elda Draper home, Brother-in-law and Sister of Lowell's.

Lowell is survived by his wife, Alice; three sons,

OBITUARY

Apostle Leon A. Gould of Willow Springs, Missouri passed from this life on October 23, 1971 at the home of his daughter Lovita G. Seibel, Willow Springs, Missouri, following a seven month period of being bed-fast.

Brother Gould was 95 years old on his last birthday, having been born May 7th in 1876.

He and Alice E. Anderson were united in marriage June 10th, 1900. To this union were born seven daughters and four sons. His wife and two eldest daughters Leona Nerren, and Phyllis Black preceded him in death.

Later he married Ethel Winegar who also preceded him in death.

Four of his sisters were still living at the time of Brother Gould's death. They were Thel and Nina Tucker, Gladys Gould, and Maude Sherman all of Independence, Missouri. Since then, on December 31, 1971 his sister Maude Sherman has also been called to join the throng of our loved ones on the other side.

He left a host of friends behind him. Also nine children, including his sons Winfield L. of Willow Springs, Missouri; Arlo B. and Donovan D. of Bemidji, Minnesota; and Eugene of Long Lane, Missouri; also daughters Lovita Seibel of Willow Springs, Missouri; Darlene Smith of Ava, Missouri; Stella Winegar of Columbia Falls, Missouri; Helen Taubert of Milwaukee, Wisconsin; and Amy Schrader of Bemidji, Minnesota. Also many grandchildren and great grandchildren.

Funeral Services were held at 1:30 P. M. October 26, 1971 at the Speaks Funeral Home in Independence, Missouri. Apostle Leon Yates officiated. Interment was in the Woodlawn Cemetery in Independence, Missouri.

(Obituaries continued on page 30)

"If it be possible, as much as lieth in you, live peaceably with all men" (Romans 12:18).

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.

FAITH

by Charles E. Cottrill

In discussing faith I always feel directed to discuss it as to it's beginning, it's development, and it's climax, since it is progressive, starting with trust, progressing to belief, then faith and reaching the climax, when we arrive at the place where we have a personal knowledge of God the Father, Christ the son and the Holy Spirit. Unfortunately many do not believe at all and many others stop before they run the full course. Faith begins as belief which is many times mixed with doubt, and as one writer put it, faith is well sifted doubts.

Some of us are more naturally credible than others. Some people will believe most anything they are told. This can work to their downfall. They can believe a lie and be damned. It is far better to be cautious enough to have some doubts.

Some of us, speaking of people generally, are what might be called doubting Thomases, which is okay unless it is carried to extremes. In other words if we stand by and see a miracle performed, we should not doubt that it happened. I always advise people to keep an open mind. Not to become indoctrinated with something, just because of the eminence or position of the person who propounds it. This still applies to all persons, no difference how high they may stand in religious circles, or as professors in the field of education, or as government officials.

Put everything under the microscope of light and reason. Compare it with proven truths, such as can be found in the scriptures. If it stands up accept it, if it does not, reject it.

Joseph Smith, Jr. was lucky to have understood this principle, especially at so early an age. The average person would have accepted the counsel of persons so much older than themselves, and would have taken it for granted that they knew more than a boy. You and I are benefitting today from the justifiable doubts that arose in the mind of the boy, Joseph Smith. I want to start with belief, and progress to knowledge as we continue with our discourse.

I take the position that a new born babe can not exercise faith due to what is involved in faith as taught by Christ, and the Holy Scriptures, for the following reasons.

Faith is a prime requisite of salvation. It involves an acknowledgement of God the Father, Christ the Son, and the Holy Ghost. In other words the principal of the God-Head, three in one. We could name many other things concerning faith in this connection, but

since they are so many, I would rather make this suffice for the present, and consider the rest later. On the basis of the above assertions, I believe we can say that an infant has no knowledge of faith which involves these things, and even more much of which is beyond the intellectual powers of many grown people.

An infant starts out with what I would prefer to call trust. This trust is instinctive, and will be freely given to all who merit that trust. It will immediately recognize and resent the wrong treatment. Many people and some mothers resent the care it is necessary to give infants. An infant will quickly discern it is welcome in the arms that hold it, and when it is not. It's first reactions are to move and then cry, but will stop immediately when it is transferred to loving and welcoming arms. This may be the mother's arms, or the arms of someone else that the baby has come to know and learned to trust.

There are many other interesting facets that we could discuss concerning parent child relationships, but time will not permit; however I feel that we have enough for a start, or at least enough to establish a base from which by enlarging upon it, we can arrive at some profound conclusions about faith, which as ministers and teachers, it is very necessary that we should know. For the sake of illustration we are going to use as an example, a child raised in a Christian home. For the time being we will forget the rejected child, and children raised in non-Christian homes. Faith has to do with all kinds of people, and all kind of homes, but in the interest of brevity, we will use a child from a Christian home.

Now as the new born child grows, it acquires knowledge. It begins to understand words spoken to it, and soon will start to talk. The parents, and especially the mother will begin to talk to it about the things it needs to know, including the fact of God, worship by prayer and the many things attendant upon these. The instinctive trust of the child has now grown to where the child accepts as true what it's parents tell it. In other words it believes them because of this trust which has developed along with a growing knowledge of things.

As the child grows he will have experiences, such as going to church with his parents, hearing other people testify, sitting under the influence of the Holy Spirit, and if he is a very earnest child he may even have spiritual experiences on his own.

Over a period of time these experiences will cause his belief to develop into faith, and this faith will grow as he reads and studies the scriptures, has more

experiences, and sees and learns of the christian experiences of others. In other words the base upon which our faith rests is our experiences, plus the experiences of others which are known to us.

Now we are going to admit here and now that faith in some isolated instances, may be acquired in a much shorter time than our illustration would indicate. As for instance the Phillipian Jailer, and his house were brought into the church in short order. Paul had caused an uproar in this pagan town, which the jailer of course knew about. He of course knew that they were being jailed for teaching about a strange God, and for casting the spirit out of the divining maiden. He also knew that they had what to him were strange powers, for he was told to lock them in the inner chamber, and put their feet in the stocks. This was extraordinary precautions, which were not taken with ordinary prisoners. He no doubt heard the prayers, and when the miracle of delivery happened, it is little wonder that he was greatly impressed. When Paul explained the gospel to him it was relatively easy for him to accept, for very few people have the chance to see such a miracle, or such a marvelous manifestation of the power of God. Even Paul himself was converted suddenly by a miracle.

This brings us to the parable of the seed in various kind of soil. The seed fell in good soil here, or the miracle would have had no effect. We might well remember the raising of Lazarus, which was a comparable miracle, and there was a large number of Jews who saw it, but it did not have that effect on them. Now for arguments sake, having dealt with what might be called an exception to our illustration, we will go on, but remember that the Phillipian jailer's faith was still based on his experience however brief it may have been. This bears out our statement in this regard.

Now the kind of faith we have spoken of as being acquired by the child in our illustration, will of course lead him to connect himself with God's work. Some children will be exceptions, and though they have had the same advantages, they will not develop the same faith. As one minister of my acquaintance said, some are of the wrong seed.

Even the child who arrives may have many doubts. I myself have had them, but my many spiritual experiences heavily outweigh them. As we grow in faith and knowledge, doubts are easily shoved aside. As to things we hear and are taught, we should always be doubtful enough to sift them well, to see whether they are in accord with the truth. All things that are acceptable must be able to stand the light of truth and reason. That is why we must reject some passages of the scripture. They have been so poorly translated in places that the true meaning is either vague, or entirely distorted. Even some ministers at times distort things, so it is up to all to be on guard. The devil is like the Communists, he will work from within as well as without, when the opportunity presents itself.

Some make mistakes because they do not study enough, or check their scriptures closely enough. We should always beware of this. I would like to pause in our progression to repeat that many people never progress beyond a state of belief, and there are some who will not admit that they believe in either Christ or God.

We have many who though they progress from belief to faith, stop there, but a faith that does not lead to a knowledge of the Son of God, and of the Father, is not enough.

Some people do not seem to realize that just to exercise a certain amount of faith is insufficient. They will quote you scriptures that they interpret to mean that a man can be saved by faith alone. They feel that to just have faith is all that is necessary. That is why they never progress beyond the point of faith to knowledge.

We must teach men to seek to come to a more perfect knowledge of the Son of God, which at the same time will bring them to a knowledge of the Father. It is only natural at this point to ask, how can we come to a more perfect knowledge of the Son of God? It would be helpful if more people came to a greater knowledge of God, and his Son, even if they never come to a perfect knowledge of God and Christ. In answer to the question that we have posed let me quote some scripture. Matt. 16:16-17. "And Simon Peter answered and said, thou art the Christ, the son of the living God, and Jesus said unto him, BLESSED ART THOU, SIMON BAR-JONA: FOR FLESH AND BLOOD HATH NOT REVEALED IT UNTO THEE BUT MY FATHER WHICH IS IN HEAVEN."

It could be said that because Peter had personal contact with Christ, that it was easy for him to come to a knowledge of Christ, but we could also say that many who did come in contact with him did not come to this knowledge. It was not this contact alone, but the fact that the Father revealed it to Peter, just as Christ said.

Now this poses another question. Just how did the Father reveal this to Peter? For this answer let us quote some more scripture. 1 Cor. 12:3. "Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed, and no man can say that Jesus is the Lord, but by the Holy Ghost."

God does not come down and visit every man personally, but he does contact man through his Spirit. This spirit is variously called the Spirit of God, and the Holy Ghost as it is here, and in other places it is referred to as the Holy Spirit, all meaning one and the same, or the third person in the trinity, or the God-head. (See 1 Cor. 2 and 12) Man has other avenues open to him to broaden this knowledge of Christ, and consequently the Father. These are Open Visions, Night Visions, and Spiritual dreams.

All of us are entitled to spiritual experiences, but for one reason or another all do not experience them.

We read about many of them in the scriptures, and we have all heard some of our brothers and sisters testify of these experiences in our time. It is not for me to point the finger at anyone and say that it is your fault if you are not having spiritual experiences, but I would say that if you are not, it is a matter for concern, and that we should seek them. There is not only knowledge but strength to be gained through spiritual experiences. Now we can pose another question, Why is it necessary to travel on from faith to knowledge? The answer to this is that there are many reasons. We will try to list at least some of them.

Contrary to the popular belief of many, faith alone can not save us. Faith without works, being alone is dead. There are other things besides works to be added to our faith. Let us go to 2 Peter 1:5 thru 8. "And beside this, giving all diligence, add to your faith virtue; and to virtue, knowledge. And to knowledge temperance, and to temperance patience, and to patience Godliness, and to Godliness brotherly kindness, and to brotherly kindness love. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful, **in the knowledge of our Lord Jesus Christ.**" Here we have this knowledge spoken of twice, and let me say that without an intimate knowledge of Jesus Christ, it is impossible for us to feel that closeness, that oneness, which is so necessary for us to have, if we are to be his real representative here upon this earth.

Truly faith is necessary for salvation, but it must be faith coupled with knowledge and many other things. Faith that ascends to knowledge will bring to us stability. We will not be blown about with every wind and doctrine. It is through such faith that we can have life and have it more abundantly, it is through such faith that we can have that peace that passeth understanding. It is through such faith that we are able to render true ministry to others, and at the same time receive ministry for ourselves. It is through such faith that we gain a proper sense of true and lasting values. It is through such faith that we can come to the place where we can feel real love for God and Christ, and consequently our fellow man. It is through such faith that we finally come to know and feel true repentance.

We know and feel true repentance when we have a Godly sorrow for our sins, not because we have been taken or found in sin, nor because there is a penalty or punishment for sin, but because our faith has led us up to the place where we love God and his Son so much that it hurts us to know that we have displeased him.

In discussing faith we usually narrow our view to the point, that it obscures the many other avenues of faith, which can be, but are not always of a necessity connected with salvation. I would like to speak of these briefly, for I feel that our discussion of faith would be incomplete without it. The major portion of all business and trade in the world is supported by

faith. The faith of traders and business firms in other traders and firms, that they will stand by their agreements, that they will deliver one kind for another, or cash or credits for kind, and that they will stand behind their products as to quality. Without this faith all major and some minor business transactions in the world would grind to a halt.

It is our faith expressed in one another that causes us to give cash or goods for a check. We have faith that when we present the check to the bank that we will receive the face value of that check. Our faith in God is never betrayed, but unfortunately our faith in our fellow man is sometimes betrayed. We have faith in the seasons, in seed time and harvest. Without this faith man would be reluctant to spend his money and time on a harvest that he might never reap.

So we see that in whatever direction we turn, whether it be to nature, man, or to God we need faith in order to fulfill the measure of our creation, which is to be born into this world, to grow in faith and a knowledge of the truth, to not only love God and our fellow man, but also to deal fairly and justly with each, realizing that in full service to God, we must also serve our fellow man, and recognize and discharge the full responsibilities of the stewardship which has been entrusted to us by our God.

Now it is acknowledged that other illustrations, and other circumstances could be used to show the progress of faith. We could cite instances and persons where the progress of faith had been arrested, and in others where it had been accelerated, but these do not disprove what we have established by our line of reasoning.

It has been our purpose here to show how faith has its beginning in trust, which as knowledge increases, develops into belief, and how this belief through experiences further develops into faith and through the exercise of that faith we come to have a real knowledge of God and his Christ.

In this discourse we take the position, that while some will go all the way, or come to this knowledge, it will be few, rather than many. Strait is the gate, and narrow is the way, and few there be that find it, but wide is the gate, and broad is the way that leadeth unto destruction, and many there be that find it.

In other words there will be varying stages of development shown by various people. Some will even refuse to grow to the point of belief. Some will believe but this will never develop in them to the point of becoming an active faith, and yet others who will come to have a certain amount of faith, will fail to develop the accompanying attributes necessary to attain a real knowledge of God, and His Son, Jesus Christ. It is this knowledge that we should seek, for this is the path that leads to Celestial Glory, or the privilege of dwelling with God and Christ.

Some of the scriptures used were paraphrased, so we have not mentioned book, chapter or verse, since

we did not make a direct quote of the original scriptures.

If we take the position that only those who attain to celestial glory are saved, then very few will be saved. I myself take the position that many will be saved in the sense that they will occupy in one of the glories, but few in celestial glory. Thus people will be divided and occupy in the various glories, according to the various stages of development, which we have already described. See 1 Cor. 15:40 thru 41.

Now it is always desirable to have some scriptures to fall back on for proof in discussing the principles of the gospel, therefore we will continue by exploring the scriptures to see what they tell us about faith. We will be quoting from the Authorized King James Version of the Bible. Those using the Inspired Version may find that some of the verses used will be numbered differently.

It is always well to define a subject for discussion, so as most people do, we will use Hebrews 11:1 for this purpose. I like to use 2 Cor. 4:18 with this verse also. Now faith is the substance (And Assurance) of things hoped for, the evidence of things not seen. While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but things which are not seen are eternal.

I want to spend a few minutes discussing this, for it is important in defining anything, that we really understand it. You will note that I included in brackets 'and assurance' after the word substance, as found in the King James Version and which found in the Inspired Version to the exclusion of substance. My reason for doing so is that it helps explain, or define what the writer had in mind about faith. Now let us paraphrase what the writer said by using the following. Now faith is our **certainty**, our **guarantee**, and our **promise** of things hoped for, the evidence of things not seen.

In this I have substituted the words certainty, guarantee and promise for assurance; however they mean the same thing, and simply enlarge upon the meaning of the word.

Now let us consider substance. I do not agree with the Inspired Version in dropping this word because of its multiform meanings, several of which are a distinct help in defining faith. For this reason I feel it is profitable to explore this word to some extent also. Substance is from the word sub-stare, sub for under and stare for standing, from which we can derive the word understanding, so by paraphrasing again we can make our scripture read as follows. Now faith is our understanding of things hoped for, the evidence of things not seen.

Now let us proceed a little further in exploring the meaning of this word. It can also mean that which comes before. Faith does come before the things we hope for. Our hope for the future arises from our faith. The word can also mean 'that which underlies

all spiritual manifestations and or experiences that are real, as opposed to those which only appear to be real.' Incidentally it could be applied to other manifestations in the same way. Now we stated before that faith was built on our experiences, so you can see how substance fits in so nicely in the above sense with faith.

If we claim that the creation of man and the universe was no accident, then the arguments and reasons that we use or present to prove our claim, would be the substance, the prop or support for our claim. Here again we find a close connection with faith.

By doing some more paraphrasing, we could say, now faith is the material from which our hope springs, the proof and our witness, of things not seen. By using the meanings of the word in this way we can express the thoughts contained in Hebrew 11:1 without using either substance or evidence. Substance can mean evidence as well as the other meanings we have mentioned.

Paraphrasing again, we can say within the meaning of the word substance, Now faith is the important or essential part which we now possess of things hoped for, the evidence of things not seen. This is slightly more remote than the meanings used before, but I can get the message with this wording. Still paraphrasing again, and using a theological meaning of the word, or hypostasis, we can say, Now faith is that which forms a basis, prop or support for the things which we hope for, the evidence of things not seen. I might comment in connection with the words, theology and hypostasis which we have used, are both Greek words, and were in use before the Christian era. An argument or reason presented in favor of and in support of a theory you or I might have, would be the substance and support of said theory.

Now we have gone quite a ways in exploring the word substance, but we have hardly scratched the surface. Among other things it can mean substantiation, and even the word assurance, which we have edited into our verse and in the last analysis is to be included as being within the full meaning of the word substance. In other words in reality we do not need the word assurance with substance, except for the fact that few people know the full meaning of the word substance. For this reason I think it helps at least for some, to use the word assurance with substance.

If we were to go on in our exploration of the word substance, it would lead us into metaphysics, with its derivatives, ontological and ontology. Even these have a connection with faith, since ontology means 'the science of being or reality, or the things which exist, and ontological means in one sense, an ontological argument, or an argument in favor of the existence of God, primarily from the nature of being, as found in ontological already defined. Metaphysics was said by Aristotle, 384 b. c. to mean the first philosophy or theology, which deals with the nature of being, the

cause of genesis, and the existence. It is easy to see that in its farthest outreach, that substance is still connected with faith.

Now you may feel that we have dealt rather exhaustively with the definition of faith, but the fact is we have only scratched over the surface. We could write a book on faith and its meaning without exhausting the subject.

(Continued in March Issue)

LESSON VI

THE HORRIBLE TRUTH ABOUT DRUGS

(continued)

by Elder M. Harvey Seibel

COCAINE

WHAT IS COCAINE? "Cocaine, a white, crystal-like powder obtained from the leaves of the South American coca tree, is frequently called 'snow' because of its snow-white appearanceAs an excitatory drug, cocaine tends to prevent sleep and to produce excitement."—Merchants of Misery.

IMMEDIATE EFFECTS OF COCAINE. "Addicts either sniff it through the nostrils (this type of addict is generally referred to as a 'snorter') or inject it into the veins with a hypodermic needle (this type being generally called a 'mainliner'). Almost immediately, it produces a marked exhilaration described frequently as a feeling of pleasure so intense as to be ecstatic. Under its influence, the addict initially feels strong and superior, completely devoid of fear; there is a complete absence or unawareness of pain, fatigue, or any other physical or mental discomfort. This phase lasts only for a relatively short period of time, and is followed by a longer period of morbid depression, and finally by an almost narcotic stupor."—Now You're Living.

LONG TERM EFFECTS OF COCAINE. "Excessive use of cocaine frequently brings on a condition of insanity with delusions and extreme morbidity."—Ibid.

"In contrast to the opium type of drugs, which cause the addict to be indifferent, inactive, and inclined to laziness, cocaine may make the addict more vicious and obstreperous. It produces digestive disorders, hallucinations, and even delirium, but does not cause physical dependency or withdrawal illness. Among its odd combinations of agreeable and disagreeable effects are a definite feeling of stimulation to both mind and body, a decrease in appetite, and rapid emaciation from continued use.

"Cocaine has a marked effect upon the central nervous system, which progressively degenerates if the drug is used regularly. It does not cause the confusion that whisky does nor the stupor resulting from the use of morphine or heroin, but rather arouses its addicts until they are literally 'jumping' when they are 'hopped up' with C."—Merchants of Misery.

MARIJUANA

MARIJUANA DEFINED. "Marijuana is a drug found in the flowering tops and leaves of the Indian hemp plant, *cannabis sativa*. The plant grows in mild climates in countries around the world, especially in Mexico, Africa, India, and the Middle East. It also grows in the United States, where the drug is known as pot, tea, grass, weed, Mary Jane, and by other names The cigarettes are commonly known as reefers, joints, and sticks." - Public Information Branch National Institute of Mental Health, bulletin No. 1829.

PREVALENCE OF MARIJUANA. "The exact extent of marijuana use in the United States is not known. Some health authorities believe that 4 to 5 million Americans may have used the drug at least once in their lives. Other estimates are as high as 20 million. Research studies are under way to determine more precisely just how widely the drug is used." - - Ibid.

"How bad is the problem among our YOUTH? The National Institute of Mental Health's 1967 study reported about 10 percent of the nation's high school students had smoked marijuana. Local officials in many communities put the true figure much higher.

"A Los Angeles Times survey of Palos Verde's schools said the high school there now has a proportion of drug-experienced students which police estimate at 50% and counselors put at 75%. An estimated third of the total are habitual users." - - From The Plain Truth, Mar. 1969, article "I Wanta Blow My Mind."

"Fantastic as it may sound, police estimate that between 15 and 50 percent of the teen-age kids in many communities may be trying marijuana." - - Ibid.

MARIJUANA ADDICTION. "Tolerance is very slight if it develops at all. Physical dependence does not develop." - - The President's Commission on Law Enforcement and Administration of Justice. Such statements as the above should be understood in the light of the definition of addiction. "There is no settled definition of addiction. Doctors speak of 'physical dependence,' and alteration in the central nervous system that results in painful sickness when use of the drug is abruptly discontinued; of 'psychological or psychic dependence,' an emotional desire, craving or compulsion to obtain and experience the drug; and of 'tolerance,' a physical adjustment to the drug that results in successive doses producing smaller effects and, therefore, in a tendency to increase doses. Statutes speak of habitual use; of loss of the power of self-control respecting the drug; and of effects detrimental to the individual or potentially harmful to the public morals, safety, health and welfare." - - The President's Commission.

"Some few smoke marijuana the way others use alcohol. After a time they may quit and never smoke it again. For others, it's not that simple.

". . . Dr. Edward Bloomquist of the University of Southern California School of Medicine . . . described the chronic marijuana user as 'NO LONGER IN CON-

TROL OF HIS USE OF THE DRUG because the psychological factors which drew him to the drug precipitate a pattern of chronic compulsive abuse. At this point the user is JUST AS HOOKED AS ARE THOSE WE USED TO CALL ADDICTS. The absence of physical dependence is immaterial.' " - - (Shearer, *The Mystique of Marijuana*, p. 8). - - From *The Plain Truth*, April 1969, Article, "But Mom, a Little Pot Never Hurt Anybody!"

COST OF MARIJUANA. "Marijuana is much cheaper than heroin. The director of the Vice Control Division, Chicago Police Department, testified in 1966 that the price of marijuana in Chicago was roughly 50 to 75 cents for a single cigarette, roughly \$25 for a can the size of a tobacco tin, and from \$85 to \$125 a pound. Prices tend to be lower near the Mexican source." - The President's Commission.

WHAT IT MEANS TO BE UNDER THE INFLUENCE OF MARIJUANA. "A person under the influence of marijuana may believe himself so small that he is afraid to step off the curbstone into the street, or he may feel of enormous size and of superhuman strength. While so intoxicated, because of his susceptibility to suggestion, he may commit criminal acts and have exaggerated feelings of persecution, unfriendliness, and animosity.

"Persons under its influence are often unable to evaluate time, height, distance, color, and sound. To the user, hours may seem like minutes or minutes may seem like hours. If a person in this state talks or laughs, his ear may be affected as if by the thunder of a cannon. The hearing becomes so acute that the ticking of a watch becomes irritating.

"While he is under these hallucinations his whole state may be interrupted by the appearance of disagreeable sensations. Mortal fear makes him shiver, and at the same time he is attacked by violent electric shocks. A delicious joy and a feeling of well-being reappear. Then he may take a long step over a very small crack, or he may fail to lift his foot high enough at a curb; may drive a car ninety miles per hour, and feel he is going only ten miles per hour; may see a red light which is still green; and may think the car bearing down upon him or coming toward him is a long distance away. Persons under the influence have been known to step out of upper-story windows they thought were on the ground floor." - - From *Now You're Living*, pp. 181-183.

"Confused perceptions of space and time and hallucinations in sharp color may occur; the person's complex intellectual and motor functions may be impaired. These effects may follow within minutes of the time the drug is taken. The influence usually wears off within a few hours but may last much longer in the case of a toxic dose. The immediate physiological effects may include nausea and vomiting, but there are no lasting physical effects, and fatalities have not been noted." - - The President's Commission.

REVIEW QUESTIONS

1. Describe the state of an addict under the influence of cocaine.
2. What is the effect of cocaine?
3. What is marijuana?
4. Is marijuana used extensively?
5. What is the incidence of marijuana in the Palos Verde's schools?
6. In what sense can it be said a marijuana user becomes addicted?
7. How expensive is marijuana?
8. Why does a marijuana user sometimes fear stepping off a curb?
9. Why is a marijuana user a traffic hazard?
10. How long is a dose effective?

(Answers on Page 31)

LESSON GUIDE

Study of God's Commandments

by Amy Schrader

Section 1

Lesson Text: Matthew 6:1-18; 3 Nephi 5:93-109.

There are two important lessons to be drawn from the text and the corresponding scripture; one that there must be no pretense of any kind in the observance of the commands of God, the second that we cannot do the works of righteousness with one eye to serving God and the other eye looking for position among men and the admiration of men. We cannot serve both God and the selfish interests of our egos.

The human nature has been equated to a certain disposition of the sheep; where a leader goes the rest follow even though it be over a precipice to their death. In this so called Christian nation it has become culturally acceptable, even wise to be affiliated with a church, and for this reason many enroll; some to find acquaintances and friends among respectable peoples, and there are other motives. There is only one acceptable purpose for involvement in religious activities and that is love of the Lord and a desire to serve Him. If we enter into a form of worship without real intent of heart it is of no profit whatever (Moroni 7:3-12).

The scriptures are hard against those who use a sham of religion to be known of men for their great piety. Mark 12:38-40; John 5:44, 12:42-43; Galations 1:10; 2 Nephi 11:106; Mormon 4:46-54.

God knows the thoughts and intents of the heart, (Alma 12:110) even those that we have carefully hidden from ourselves, and it is by these that we will be judged (Alma 19:66-71).

Real believing is not only giving mental acceptance to the teachings of Christ, but it involves the emotion and the will. If we do not feel and act in accord with our claims we are not accepted of the Lord, Book of Commandments chapter 43:6-7. That there will be

those who think that they qualify as disciples but who are not accepted by God is born out in the parable of the ten virgins; Matthew 25:1-12; and in verses 31-46 where the division is made between those on the right hand and those on the left. Also many will make claims to belief and works in His name which He will not honor, Matthew 7:21-23.

The human desire for prestige and admiration of one's peers is a great stumbling block. This craving is contrary to the spirit of humility and of charity. Those so troubled need become aware of it and seek the Lord diligently to be relieved of it, for we as Baruch, must not 'seek great things for ourselves,' Jeremiah 45:5. All that we do must be done with but one desire and purpose, to the glory of God. 1 Corinthians 10:31; Philippians 1:9-11; Book of Commandments, chapter 3.

Section 2

Lesson Text: Matthew 6:19-24; 3 Nephi 5:110-115.

The thing we set the desires of our hearts upon becomes our treasure. Jacob, the brother of Nephi, carries the thought a step further, "... and their hearts are upon their treasures: wherefore their treasure is their God." 2 Nephi 6:63.

To be a true disciple of Christ, He and His will must matter the most to us; nothing can be more important in our scale of values. Whatever pushes in ahead of Him in our heart's desire or concern then displaces Him as our God, and that thing becomes an idol. Oh, we do not set up a graven image, but a seeking for praise, fame, prestige or honorable place among men crowds the Lord from occupying first place in our hearts. The most common idol that the scriptures mention is the greed for riches. To my mind all these are secondary causes of the real idol which is the importance of self. It is the craving of self to be 'somebody' that challenges Christ's supremacy for the first place in our hearts. Out of the lust for self we want riches, fame, place, etc. Two of the first disciples wanted to sit one on either side of Him in His kingdom. The recording of the fallacy of that wish has kept most of us from voicing a similar one even to ourselves, but how subtle the temptation to yearn to be known as a devout person; a very spiritual christian; and to possess one of the gifts of the Spirit. The list could be long and all of which if desired only for the glory of God would not be wrong; but desired for the elevation of the self becomes self-destructive. Luke 9:23-25; Matthew 23:1-13.

The Lord searches and knows the state of our hearts, (Jeremiah 17:10; Hebrews 4:12-13; Book of Commandments 5:7) and He requires that our hearts be set upon Him that He might dwell in them, Alma 16:235, 17:66-70; Book of Commandments 60:29, 65:44.

The following are scriptures with admonitions about and a comparing of the results of placing our hearts on God and the treasures of heaven, or of placing them on the things of this world.

Bible

Proverbs 10:2, 11:28	Luke 12:32-33
Matthew 16:24-27	John 12:25-26
Luke 12:15-21	Colossians 3:1-3
1 John 2:15-16	1 John 2:17
Book of Mormon	
Alma 3:90-99, 19:18-20	Helaman 2:69-70
Helaman 3:13-30	Jacob 2:23-24
Jacob 2:14-22	Alma 1:43-47

That which is highly esteemed among men is an abomination to God, Luke 16:15. Greatness in the Lord's measure is in service, Mark 10:42-45. It is thus summed up in the last verse of the manifestation through Joseph Luff entitled 'Arraignment'

Distinction on obedience waits
In heaven's economy
And righteous service brings apace
Celestial dignity.

Section 3

Lesson Text: Matthew 6:25-34; 3 Nephi 6:1-12.

It is brought out in the Book of Mormon account of this particular instruction of Jesus, that He turned and spoke specifically to those He had chosen as ministers. He was asking them to trust Him for the provision of their personal needs while they dedicated themselves to the establishment of His Kingdom. It is my thinking that all who commit themselves to discipleship; who govern their lives by His will and direction, can trust the fulfillment of their needs completely in His hands. No need is too great that His power cannot meet it, nor too small that His love and mercy cannot honor it.

The lesson texts along with the following scriptures provide a marvelous study in the admonition to trust God, and in the promise of His sufficiency to keep the promises He has made to those who so trust Him.

Psalms 4:4-5	Proverbs (cont.)
22:10	29:25
34:7-22	30:5
37:3-9	125:1
40:1-4	Isaiah 26:3-4
62:7-10	Jeremiah 17:7
Proverbs 3:1-6, 21-26	
Nahum 1:7	1 John 2:28-29
2 Corinthians 3:4-5	5:11-15
Hebrews 3:14	
10:35-38	
Book of Mormon	
Mosiah 2:9-10	Alma 17:3
5:28, 52	18:5
11:23-25	28:18
13:27	Helaman 4:48

Trust in God is the antidote of fear. There are many things which the human heart fears, foremost perhaps death, for themselves or the loss of those

who are beloved; the threat of violence perpetrated by evil forces; the want of the basics of life. Only that person who has completely surrendered their will for themselves and their loved ones into the hands of God, can through trust in God be totally relieved of the temptation to fear. Truly the day is fast falling upon us wherein the just must needs live by faith. The 91st Psalm is a most exquisite description of the life available to those who can thus learn to trust their God.

Section 4

Lesson text: Matthew 6:33; 3 Nephi 6:11.

There is so much to be understood in this one verse of the text of the previous lesson that it cannot be covered even in one session of study upon it. To seek the Kingdom of God and His righteousness must mean to seek to become part of it; to enter into it. We must then seek to know what the requirement is, what is that righteousness which will prepare one to be a member of that Kingdom. We must also note that this quest is the most important thing for each of us; it is to be put first, ahead of even the physical needs for food, clothes or shelter. In keeping with the thoughts on trust in the previous lesson we will note in the study of the scripture, that God gives ample promise to provide the necessities of daily life to those who place Him, His Kingdom, and it's righteousness first in their hearts. However He does not promise there will be no difficulties, no sorrows, no persecutions, even unto death, but to that person who suffers death in their service to God, it will be life everlasting.

It seems almost impossible to separate the scriptures so as to list the verses according to the command, the promise, and the qualifications, so I will simply list them according to the names of the books. Following are scriptures from the Bible.

Matthew 5:19-20

7:13-14, 21-29 Luke 9:57-62
13:44-46 17:20-21

18:1-3 John 3:3-21

21:33-43 Acts 14:22

25:31-46 Romans 14:17

Mark 9:38-48 1 Corinthians 6:1-11

10:13-30 Galatians 5:13-26

Ephesians 5:1-10

WHY DO PEOPLE TRY POT?

Jay Moser

I don't believe I am qualified to say why young people are trying drugs; I don't think any mere human is qualified to say. All I can do with a clear conscience is to say why I might be tempted to use them. Perhaps if I judge others by myself I can understand why a student, or anyone else, would try them.

By the time you reach college, or even sooner, people, including teachers and other students, can have

a good start on destroying your mind. They force ideas and beliefs on you that contradict many of the things you were taught as a child. Everyone pressures you for one reason or another.

Today so much is expected of you. Movies, magazines, television and newspapers all distort life. Love, marriage, sex, money, position, status, politics, cars, school, riots, fear, hate, violence, religion and morals - these are just a few of the things that bother children, young adults, and even older people. Is it any wonder that people are looking, looking for a way out?

By the time you are fifteen years old your mind is so cluttered with facts, details and worries that you begin to feel fed up and ready for anything. After all, can it really make things worse than they are?

When you're in high school, teachers, counselors and parents are continually on your back, riding, riding, and there is no escape. Make good grades, be active in school, run for president of your class, take part in things, get somewhere, go to college, go, go, go! Or, do you want to be a gas station attendant, or a ditch digger, or something low down like that? Meanwhile, you're thinking, "I've seen quite a few gas station attendants who seemed happy; I wonder if they know they're in such bad shape."

After high school it changes, "You know, you're an adult now, so act like one." When I talk to many adults, all I hear is dirty jokes. Many others tell me to live while I can because soon, very soon, I will **get old!** They say, "you have the world by the tail, go, go, go!" Many men tell me to get a good education, get a good job, get lots of money, gets lots of women, get, get, get.

When do I start giving?

They say we mustn't forget to be responsible citizens and to keep our noses and hands clean of all illicit things. Take part in America, but don't get caught in what it amounts to, they tell us. America the Beautiful is the greatest place on earth, we are told. If this is true why do so many run from it? People move and move and move again, looking for the Beautiful; very few find it.

No matter what you do, the world seems to stay the same. Everyone knows the questions. Almost anyone can come up with a good summary of the situation, but very few find solutions. Where does it end? No wonder the drug use! Is there anything else?

Yes.

Peace of mind and heart will never come until we put our faith in Christ. No one is forced to believe this; God didn't plan life that way. You are always free to choose. There comes a time in everyone's life when he has a moment of truth. You don't have to believe it of course. But, just try to find peace of mind without making peace with God.

TESTIMONY OF A NEW MEMBER

On November 28, 1971, my wife and I were baptized and received the laying on of hands by Apostle Archie F. Bell. It was a cold and rainy day, but the warmth of the Spirit of God that was manifest among the Saints of the East Independence Local filled us with a glow that made the day a bright and joyful one for us.

Our decision to take this step was not an easy one. My wife has been a member of the RLDS Church since childhood and she has three brothers who hold the priesthood in that Church. The oldest is under full-time appointment and has been for the past thirty years. I was an Elder in the RLDS Church and for the past two years have been pastor of a congregation. My heritage in the RLDS Church goes back five generations on my father's side and three generations on my mother's side of the family.

Looking back over the past year or so, we can identify many events that led us step by step to the point where we were faced with the decision we had to make. We see God's hand at work in all of this, and we believe He was able to bring these things about as a result of prayer, fasting, and study. We have been fasting every Sunday for several months, and we have been studying the Scriptures more diligently than ever before. This has played a big part in bringing us to the realization that the CHURCH OF CHRIST is the only Restoration church solidly anchored to the Rock, or Gospel of Jesus Christ.

We recognize that neither the Church nor the Saints are in a perfect state, but we see in the Church the desire to attain a perfect knowledge of, and submission to, the will of God. This trait in the CHURCH OF CHRIST sets it apart as a shining jewel in the midst of a population of Protestant and Restoration churches which either do not have the fullness of the Gospel or which believe they can improve upon Christ's Gospel by adding their own innovations and ignoring those commandments or teachings of Christ which are "irrelevant in today's society."

It is a privilege for us to be members of the true Body of Christ, but we also recognize the responsibility it places upon us. Because of the knowledge I have and the commitment I have made, I have a responsibility to obey the commandments and observe the teachings of Christ to the fullest extent of my understanding of what this involves. I have a responsibility to continue to search—through study, prayer, and fasting—for an ever-increasing understanding of the nature and will of God. It is only as I fulfill these responsibilities of living and searching that I can expect God to reveal Himself to me. It is only as all of us, as members of the Body of Christ, respond to these responsibilities that this Church will function as Christ's Church should, and become an instrument in His hands to accomplish His work. I see a two-fold purpose in this work: first, to share the Gospel of Christ with others at every opportunity; and second, to de-

velop a spiritual maturity in our individual lives to the point where, collectively, we are a society worthy to be called the Kingdom of God. Both of these objectives are equally important.

I feel that we do not have much time. The warning bell is sounding in my ears and I feel urged to raise the alarm. The Lord's work is serious business—it's a matter of life or death. It's a matter of my life or my death and your life or your death. Salvation is an individual matter and there are some who are members of this Church who will not gain this eternal prize, just as there are those who are not members of this Church who WILL gain this prize. The time is fast approaching when it will become apparent that wealth and position, as measured by worldly standards, do not warrant the trust that is placed in them by most people. Christ said:

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you (Matthew 6:19-21, 23).

May each of us let these words ring in our ears and motivate us to use the opportunities of each day as we progress even upward toward our goal of perfection.

Harold Hawley.

WILLIAM FORREST ANDERSON, SR.

William Forrest Anderson, Sr. passed from this life, Wednesday, October 13, 1971 at the age of 100 years, ten months and thirteen days.

He was born in St. Marys, Ontario Canada, December 2, 1870.

At the age of 15 years he was baptized into Christ and united with the Reorganized Church of Jesus Christ of Latter Day Saints.

He went into missionary work for the Reorganized Church in 1905, and was actively engaged in priesthood activity. In 1928 he transferred his membership to the Church of Christ on the Temple Lot and was ordained an Apostle. He occupied this office until his death.

His recent years were spent in the church office of the Church of Christ on the Temple Lot, meeting and visiting with visitors each day. He enjoyed this very much and looked forward to each day with great anticipation.

In 1910 he married Metta Lenora Robley. To this union were born one son and two daughters.

He is survived by his wife Metta of the home, his son William Forrest Anderson, Jr., 12820 E. 35th.

Terrace, Independence, Missouri, two daughters, Mrs. Sam Dickens (Dollee), Arlington, Texas, and Mrs. James Rupe (Jerry), 500 Linwood, Independence, Missouri, seven grandchildren and ten great grandchildren.

His wonderful wit and personality and good sense of humor was a constant reminder of his beautiful outlook on life. His favorite expression, "Keep Smiling" was his attitude and this kept him young in years, and his tremendous faith in God kept him happy and ready to cope with any situation. He was an inspiration to all who knew him.

We found a poem in his billfold and we are sure this meant very much to him because it is frayed and worn and hard to read but it expresses his philosophy of his life. It is entitled, "My Dream."

I dreamed death came the other night
 And Heaven's gates swung wide.
 With Kindly grace an Angel came
 And ushered me inside.
 And there to my astonishment
 Stook folks I'd known on earth;
 Some I'd judged and called unfit
 And some of little worth.
 Indignant words rose to my lips
 But never were set free
 For every face showed stunned surprise,
 Not one expected me.

Obituary of

Miriam C. (Haldeman) Mason

Mrs. Miriam C. Haldeman Mason, was born July 23, 1881, in Kansas City, Missouri, and passed from this life January 3, 1972. Her recent address was 610 W. Truman Rd., at the home of Mr. and Mrs. Earl Player. At an early age she was baptized a member of the Church of Christ, with headquarters on the Temple Lot, Independence, Missouri, and became a life long member of the local congregation there.

Miriam was the daughter of James F. and Mattie Humphrey Haldeman. She was the granddaughter of Adna C. Haldeman and Melissa Frisby Haldeman who came to Independence, from Bloomington, Illinois with the migration of the early members of the Church of Christ from that area, the first Latter Day Saints to return in 1867 to Jackson County, Missouri, after the expulsion of 1833, at which time they purchased the Temple Lot property, and settled among the people of this area. Her grandfather and his brother-in-law George P. Frisbey established a marble business in the area. Both her grandfather and father were Elders in the Church of Christ.

Preceding her in death was her husband, Frank C. Mason. She had no children. She is survived by her niece, Mrs. Bernice Wimmer of La Monte, Missouri, and several other nieces, who live in California.

Services were held 10:00 A.M. Thursday, January 6, 1972 at the Speaks Funeral Chapel in Independence. Elders Clarence L. Wheaton and C. LeRoy Wheaton officiated. Internment was at Woodlawn Cemetery.

LESSON VI

(answers)

1. First, short phase: ecstatic pleasure and feeling of strength, no pain. Second longer phase: morbid depression. Third phase: stupor.
2. Brain and body degenerate.
3. A derivative of hemp.
4. Estimates run from 4 million to 20 million.
5. 50 to 75%.
6. Psychological dependance cause chronic, compulsive abuse.
7. 50 to 75¢ per cigarette up to \$125 per pound.
8. Thinks he is too small.
9. Confused conceptions of space and time, velocity, and colors.
10. A few hours to much longer.

WHAT IS CHARITY?

by

Sylvia D. Seibel

When you hear the word Charity, what does it mean to you: The American Red Cross, March of Dimes, Salvation Army, aid for the handicapped and crippled?

Perhaps charity does encompass the above; but, is that all charity is, the sacrificing of a few cents or dollars for some worthy or noble cause? Perhaps by checking with some authorities on the subject, a better understanding can be obtained.

What does Webster's New Collegiate Dictionary have to say? "1. Christian love. a. Divine love for man . . . 3. Good will to the poor and the suffering; almsgiving; also, alms; hence, public provision for the relief of the poor. . . ."

As can be seen, the dictionary's definition contends that there is more to charity than just giving of alms. It brings out the idea that Charity is Divine Love.

On further search scripture shows that there is more to charity than the giving of alms, though that is important, for we are to help provide for those who have less than we do. When we give alms, we should do so from our hearts with the true desire to help mankind (a love similar to the love God has shown us by sending his Son to be crucified for our soul salvation) than with the thought of what's in it for us, what prestige and honour and public esteem we can claim for ourselves.

A good definition of charity is found in the Book of Mormon. "And charity suffereth long, and is kind, and envieth not, and is not puffed up, seeketh not her own, is not easily provoked, thinketh no evil, and rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; wherefore, my beloved brethren, if ye have not charity, ye are nothing, for charity never faileth."

To acquire charity as an attribute of one's life

person must be constantly on the watch for it is so easy to forget or permit one's thoughts and actions to wander. The world would indeed be a heavenly place to live if all possessed charity towards other people and also towards animals.

The Holy Bible further explains: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

"And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

"And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

From this quotation it would seem that just giving of alms, no matter how much of a sacrifice it is to the person, it is not enough. All should strive for a more charitable life in the true sense of the word. Living such a life would be hard work indeed.

¹Merriam-Webster, *Webster's New Collegiate Dictionary* (Springfield, 1958), p. 140.

²Joseph Smith Jr. (Translated By), *The Book of Mormon* (Independence, 1953), Moroni 7:51, p. 768

³King James Version, *The Holy Bible* (Philadelphia), New Testament, I Corinthians 13:1-3, p. 200

TAKE COURAGE

By Darleen Smith

"Blessed are ye, when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my name's sake.

"Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before me" (Matthew 5:11-12).

Who are the following people, can you name them?

No. 1—"Is not this the carpenter's son, whence then hath this man all these things?" (Matthew 13:55-56).

"... can there be any good thing come out of Nazareth?" (John 1:46).

Yet! His teachings, His glorious gospel has spread around the world. He brought redemption to mankind; He, our "Rock" and our "Salvation."

No. 2—"... and they did smite us with a rod," (Book of Mormon, pages 9 and 61).

"... they did bind me with cords, for they sought to take away my life..." (Book of Mormon, page 18).

Yet! He lived to help lead a people to the promised land, and preached God's Word to many people.

No. 3—"... banning him as a heretic and rebel..."

"Had to carry on his work in disguise, ... was imprisoned, etc."

(Milestones of History, Vol. 3, pages 111 to 118).

Yet! He lived to publish and bring the Bible to the common people ... became one of the Reformation leaders.

No. 4—"... and believed not that he was a disciple..." (Acts 9:21-26).

"... Away with such a fellow from the earth, for it is not fit that he should live" (Acts 22:22).

"... a pestilent fellow, and a mover of sedition..." (Acts 24:5).

Yet! He lived to become one more great expounder of Christ's gospel, taking the gospel widely to the Gentiles.

No. 5—"Look at him, he will never amount to much." "... backwoods orator..."

"Spied upon, lied about, his greatest efforts continually balked at every turn; ... his chosen captains undermining and purposely delaying his commands; ... his co-office workers betraying his purposes again and again" (Great Captain by H. Morrow).

Yet! He lived to become President; ... to hold the Union together; ... during time of great destructive forces.

No. 6—Evil whisperings?

"... not willing to make her a public example..." (Matthew 1:19).

Yet! She lived, to become the mother of God's Son, whose name shall be known to all generations "for behold, from henceforth all generations shall call me blessed" (Luke 1:48).

No. 7—"... all of the devil..." a liar, mad, he was derided, assaulted, imprisoned, etc. (Outline History of Church of Christ).

Yet! He lived, so that through him God's gospel was restored in full authority in 1830.

No. 8—"... he is a fool, take him out of school..."

Why? because his searching mind made him ask questions that made his teacher feel uncertain (perhaps shook her self-complacency?).

Yet! He lived to become a great inventor, bringing hearing to his deaf wife, and lived to bring light to the homes of the world.

No. 9—"... she is an odd daughter, doctoring sick animals ... ever running away from girl-chores. Her name smirched as she brought healing and succor to battle wounded.

Yet! She lived to become the Mother-of-Nursing.

These and many more, are strengthening examples to hearten us on in uprightness and in enduring.

"And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved" (Matthew 10:22).