

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, March 1972

No. 3

Proverbs 3



"Trust in the Lord with all thine heart; and lean not unto thine own understanding.

"In all thy ways acknowledge him, and he shall direct thy paths.

"Be not wise in thine own eyes, fear the Lord, and depart from evil.

"It shall be health to thy navel, and marrow to thy bones.

"Honour the Lord with thy substance, and with the first fruits of all thine increase:

"So shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

Verses 5 thru 10

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Zion's Advocate

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

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EDITORIAL

THE RAPTURE AND THE COMING ANTICHRIST?

(continued from February Issue)

The little horn of Daniel was given power over the people of God. By what process? Daniel says that the horn made war against the saints and prevailed against them. The kingdom of the saints was to be supplanted by the Kingdom of Satan. Apostasy will reign complete. Is not this what Paul had in reference to when he stated that before the Lord should come again there would come a falling away? John, too, bears testimony by what means this was to be accomplished. The beast was to make war with the saints and to overcome them.

Did this happen? "Pope Innocent III gave orders concerning them as follows: 'Therefore by this present apostolical writing, we give you a strict command that, by whatever means you can, you destroy all these heretics and expel from your diocese all who are polluted with them. You shall exercise the rigor of ecclesiastical power against them and all those who have made themselves suspected by associating with them. They may not appeal from your judgments, and, if necessary, you may cause the princes and people to suppress them with the sword.' " — "Quoted from Migne, 214, col. 71, in Thatcher and McNeal's 'Source Book of Medieval History,' p. 210" (Our Day in the Light of Prophecy, p. 150). " 'That the Church of Rome has shed more innocent blood than any other institution that has ever existed among mankind, will be questioned by no Protestant who has a competent knowledge of history. The memorials indeed, of many of her persecutions are now so scanty that it is impossible to form a complete conception of the multitude of her victims, and it is quite certain that no powers of imagination can adequately realize their sufferings.' " — History of the " 'Rise and Influence of the Spirit of Rationalism in Europe,' " Vol. II, p. 32 (Our Day in the Light of Prophecy, p. 150), " 'Early in the year the most sublime sentence of death was promulgated which has ever been pronounced since the creation of the world. The Roman Tyrant (Nero) wished that his enemies' heads were all upon a single neck, that he might strike them all at a blow; the Inquisition assisted Philip to place the heads of all his Netherlands subjects upon a single neck for the same fell purpose. Upon February 16, 1568, a sentence of Holy Office condemned all the inhabitants of the Netherlands to death as heretics. From this universal doom only a few persons, especially named, were excepted. A proclamation of the king, dated ten days later, confirmed this decree of the Inquisition, and ordered it to be carried into instant execution, without regard to age, sex, or condition. This is probably the most concise death warrant that was ever framed. Three millions of people, men, women, and children, were sentenced to the scaffold in three lines.' " — Rise of the Dutch Republic, part 3, chap. 2, Motely" (Our

Day in the Light of Prophecy). ". . . who can make any computation, or even frame any conception of the numbers of pious Christians, who have fallen a sacrifice to the bigotry and cruelty of Rome? Mede upon the place hath observed from good authorities, that in the war with the Albigenses and Waldenses there perished of these poor creatures in France alone a million. From the first institution of the Jesuits to the year 1480, that is in little more than thirty years, nine hundred thousand orthodox Christians were slain. In the Netherlands alone, the Duke of Alva boasted, that within a few years he had dispatched to the amount of thirty six thousand souls, and those all by the hand of the common executioner. In the space of scarce thirty years, the Inquisition destroyed by various kinds of tortures a hundred and fifty thousand Christians. Sanders himself confesses, that an innumerable multitude of Lollards and Sacramentarians were burnt throughout all Europe . . ." — Dissertation of the Prophecies by Bishop Newton. Barnes in his Notes on The Old Testament says on page 90 of Volume 2 (on Daniel) that "In the year 1208, a crusade was proclaimed by Pope Innocent III. against the Waldenses and Albigenses, in which a million men perished."

In Revelation 13:18 John provides us with a choice bit of information as regards the man of sin. He says, "Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six."

Is it mere coincidence that the Pope's title equals that very number? Simply add together the values of the Roman numerals of the Latin title "Vicarius Filii Dei" remembering that the "U" in Latin is a "V."

The question is asked in Revelation 13:4 saying, "Who is like unto the beast? who is able to make war with him?"

Has this been true of the Pope? In A. D. 1073, Pope Gregory VII. established a Theocracy on Earth. He was the first who claimed, as the representative of Diety, to be above all the kings in the world. This proud and self-exalting man strove, and strove successfully, not only to emancipate the spiritual power from all control by the State, not only to secure for it absolute independence, but, further, to subject the secular power of princes to the spiritual power of priests, and thus to establish at Rome in his own person and in the succession of the Roman pontiffs an absolute and supreme ruler of the world. Nor did he propound this new and startling doctrine as a theory only. With daring audacity he excommunicated the German emperor, Henry IV., released his subjects from allegiance to him, and forbade them to obey him as sovereign. He actually succeeded in exacting humiliating concessions from the emperor, and yet he subsequently bestowed his kingdom on another. This pope turned the bishopric of Rome into a universal and unlimited monarchy, and the sovereigns of Europe were

unable to oppose his unprecedented usurpations" (Romanism and the Reformation by H. Grattan Guinness p. 12-13). The excommunication cited above is recorded as follows: "Wherefore, trusting in the justice and mercy of God, and of His blessed mother, the everblessed Virgin Mary, on your authority (that of St. Peter and St. Paul), the above-named Henry and all his adherents I excommunicate and bind in the fetters of anathema; on the part of God Almighty, and on yours, I interdict him from the government of all Germany and of Italy. I deprive him of all royal power and dignity. I prohibit every Christian from rendering him obedience as King. I absolve all who have sworn or shall swear allegiance to his sovereignty from their oaths." — Milman: "History of Latin Christianity," vol. iv., p. 121 (Romanism and the Reformation, p. 12-13).

"When the maxims of Gregory VII. had been acted out for a century, and the power to trample on the necks of kings had come to be regarded by churchmen as an inherent right of the Papacy, the proud spirit of Papal aggression reached its climax. The period of climax may be dated from the pontificate of Innocent III., A. D. 1198. The leading objects which the Roman pontiffs had steadily pursued for centuries seemed at last attained: independent sovereignty, absolute supremacy over the Christian Church, and full control over the princes of Europe.

"The historian Hallam says of this man: "He was formidable beyond all his predecessors, perhaps beyond all his successors. On every side the thunder of Rome broke over the heads of princes." He excommunicated Sweno, king of Norway; threatened the king of Hungary to alter the succession; put the kingdom of Castile under an interdict; and when Philip Augustus of France refused at his bidding to take back his repudiated wife, Innocent did not hesitate to punish the whole nation by putting France under the same dreaded penalty, until her king humbly submitted to the pope's behest. King John of England and Philip II. of Aragon were both constrained to resign their kingdoms and receive them back as spiritual fiefs from the Roman pontiff, who claimed also the right to decide the election of the emperors of Germany by his confirmation or veto. The noonday of Papal dominion extends from the pontificate of Innocent III. inclusive to that of Boniface VIII., or, in other words, throughout the thirteenth century. Rome inspired during this age all the terror of her ancient name; she was once more the mistress of the world, and kings were her vassals."

"Innocent III. claimed also the right to dispense with both civil and canon law when he pleased, and to decide cases by the plenitude of his own inherent power . . . The military power of the Papacy dates also from this man, as the crusade had left him in possession of an army. Systematic persecution of so-called heretics began also in this pontificate. The corruptions,

cruelties, and assumptions of the Papacy had become so intolerable, that protests were making themselves heard in many quarters. It was felt these must be silenced at any cost, and a wholesale slaughter of heretics was commenced with a view to their extermination." (Romanism and the Reformation, p. 14-15).

One final quotation follows: "The three great sovereigns of western Europe, the kings of Germany, of France, and of England, had seen their realms under Papal interdict, themselves under sentence of excommunication. But the Papal power under Innocent not only aspired to humble the loftiest: hardly one of the smaller kingdoms had not already been taught, or was not soon taught, to feel the awful majesty of the Papacy. From the Northern Ocean to Hungary, from Hungary to the Spanish shore of the Atlantic, Innocent is exercising what takes the language of protective or parental authority, but which in most cases is asserted by the terrible interdict." — Milman: "History of Latin Christianity," vol. V., p. 305. (Romanism and the Reformation).

Paul makes the statement that "For the mystery of iniquity doth already work" (2 Thessalonians 2:7). The process by which the man of sin was to be revealed was even then, Paul says, at work. That being so, is it reasonable to suppose that this process would be carried on for nearly 2000 years before that Wicked, whom the Lord shall destroy, shall be revealed? The fact that the Lord will destroy him by the brightness of His second coming is used as evidence by some to prove a future manifestation of this evil being. But this is not the case. Daniel 7 makes it plain just how this is to occur. In verses 21-22 Daniel says that the little horn made war with the saints, and prevailed against them. How long? "Until the Ancient of days came, and judgment was given to the saints of the most High." But verses 25-26 gives us the real key to this question. In speaking of the saints Daniel says that they will be given into his hand until a time and times and the dividing of time. "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." The dominion was taken away in 1829-30. The consuming is now in process and the destruction of it will be finished at the end, that is, when Christ shall return to complete its destruction. What does Paul say? "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" (Ibid). It does not say that this Wicked one is to be revealed just before the Lord returns, for the point of time for his revealing was given in the previous verse. "... only he who now letteth will let, until he be taken out of the way" (Ibid.). This occurred when the Roman Empire fell to the Barbarian invasions from the north in the sixth century thus removing the restraining or hindering power of the Roman Civil Authority.

We have shown how the pope has fulfilled the statement in 2 Thessalonians concerning the man of

sin setting himself up as God. But what about the temple? Is it to be in Jerusalem as now being put forth? "Observe the place occupied by the man of sin — the 'temple' or house of God. This is not, and cannot be, any Jewish temple. Paul, who uses this expression as his prophetic portrait of Romanism, employs it both in Corinthians and Ephesians with reference to the Christian Church. In the second Epistle to the Corinthians, writing to Gentile Christians, he says 'Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them.' In Ephesians he calls the Church 'a holy temple,' a habitation of God through the Spirit; and he would never have applied it to the Jewish temple, which, with all other Jewish things, he regarded as mere shadows of Christian realities. To Paul emphatically the temple of God was the Church of Christ. This is the temple in which his prophetic eye saw the man of sin seated. It is no question of his bodily location in any structure of wood and stone, but of something far higher. The temple of God is that 'spiritual house' in which He dwells. It is built of 'living stone' of true believers. It is here that the man of sin was to usurp the place of God. This is the 'mystery,' the dread danger, the deadly evil, predicted by the Apostle. It is no person in a temple of stone, but a power in the Christian Church" (Romanism and the Reformation, p. 56-57). "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the HOUSEHOLD OF GOD; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit. (Ephesians 1:19-22).

(continued in April Issue)

Harvey E. Seibel

CONFERENCE NOTICE

The Annual Ministers' Conference of the Church of Christ (Temple Lot) is scheduled to convene on Sunday, April 2, 1972. We solicit the attendance of all who truly have the work of the Lord at heart for the need is greater now than ever before.

Time continues to grow shorter and world conditions continue to worsen. It is becoming more and more apparent that the hastening time is upon us. The need is great but the laborers few. Therefore let us pray that the Lord of the harvest will call and send forth laborers into the field. Let's rededicate and re-consecrate our lives to His service with a fervor not equaled in times past. Rise up O men of God, have done with lesser things! For the promises are great, the work glorious.

Harvey E. Seibel

General Church Secretary

NOTICE

According to a resolution which carried April 5, 1971, 2:00 P. M., the members of the Church of Christ are to meet in Solemn Assembly March 30 and 31 and April 1, 1972. As much as possible, the people, including the children, shall gather in fasting and prayer.

The first day of the Solemn Assembly, March 30, there shall be a Sacrament Service for the purpose of sanctifying the congregation. On the following days, the people shall assemble in fasting and prayer.

The Solemn Assembly shall begin at 10:00 o'clock A. M. March 30.

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

To Sisters of the
 United Workers
 Greetings:

During the coming Conference sessions there will be a meeting of the United Workers, at such time as the Conference will determine. We urge every sister who will be at the conference to make prayerful preparation to attend this meeting. May the Lord give us a clear understanding of the course of action He would have us take that we might be of greater service in bringing to pass His purposes.

Sr. Amy Schrader,
 Secretary

**NOTICE OF A RESOLUTION
 TO BE
 CONSIDERED BY THE 1972
 GENERAL CONFERENCE**

Greetings to the Membership of the Church of Christ:

I hereby present the following resolution for the consideration of the Conference of the Church of Christ on the Temple Lot, which convenes April 2, 1972.

Inasmuch as the Scriptures have given a specific command to his ministry, and especially the Apostles to "Go ye into all the world and preach the gospel to every creature;" (Mark 16:15).

And whereas the present system of missionary activities is governed by the appointments of specific fields of appointment to the apostles which has hindered the progress of the work,

Therefore, be it resolved that we rescind our present system of fields, and apportion the apostles as a whole to have joint charge of missionary work in all the world, that they may go as the Spirit directs, and as the people desire, and

Be it further resolved that the Council of Seventy Evangelists shall be filled to the extent, at least, of a working majority, to labor in fields as appointed of

the Council of Apostles, (Luke 10:1-2), for the hastening time is upon us and we must be more diligent in going about our Father's business as he shall direct and open the way.

This resolution will rescind all previous actions conflicting herewith.

Most respectfully submitted,

Elder George Brantner
 Harold E. Adams

"IN THE MOUTHS OF BABES"

A Phoenix-Reunion testimony by a toddler!
 (reported by one who over-heard)

During service the small child entered the restroom. Soon a small voice called;

"Daddy!"

(Daddy was occupied in a Meeting and could not come.)

"Mommy! Mommy!"

(Mommy was busy with baby-brother and could not come.)

Then, after a pause;

O! Jesus help me!"

A little later the small tot re-entered the meeting service, everything in order and all was well.

A Testimony not only to the fine example set in this child's home, thus enabling a child to turn unhesitatingly to God for help; but a reminder to us older ones, that when human help fails us, we also, have the mighty power of God to sustain us and aid us when our own strength fails, helping us surmount obstacles we cannot overcome by human strength alone.

BAPTISM

Peter Paulo Gould, son of Winfield and Elizabeth Gould, was baptized by Elder Arlo B. Gould and received the laying on of hands by Elders Tom Maley, Arlo B. Gould and Max Lee July 11, 1971 at Bemidji, Minnesota. He was received by the Bemidji, Minn. Local Church.

Gary Dean Kelley, the son of Lawrence and Sharon Kelley of Phoenix, Arizona, was baptized by his grandfather, Elder Oren A. Caviness and received the laying on of hands by Elders Oren Caviness and Hubert E. Yates at Phoenix, Arizona January 2, 1972. He was received as a member by the Phoenix Local Church.

John Christopher Morris, the son of Wilbur Leon and Martha Jane Morris of Independence, Missouri, was baptized and received the laying on of hands by Elder Vance H. Harris and Elder James Maynard Case February 13, 1972. He was received by the Temple Lot Local in Independence, Mo.

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.

22-B The Arizona Republic
Phoenix, Sunday, Feb. 14, 1971
PSYCHIATRIST DEAD 10 MINUTES TELLS WHAT
IT WAS LIKE
The Unexplained
by
Allen Spragett

Dr. George C. Ritchie, Jr. died on Dec. 20, 1943 — and came back to tell about it.

The psychiatrist from Charlottesville, Va., who is now a hale and hearty 47, declares that during the nearly 10 minutes he was clinically dead, he experienced the most shattering event of his life. Or death.

He says that he glimpsed the next world in a series of blinding, panoramic images which included a vision of Christ.

And this experience, he reports, rekindled a waning religious faith and permanently erased any fear of death.

Dr. Ritchie, who holds a degree in medicine from the Medical College of Virginia and took his psychiatric specialization at the University of Virginia, talked to me recently about his temporary death.

He showed me a notarized statement signed by Donald G. Francy, M. D., of Lyndhurst, N. J., in which that physician described the "supramundane" experience of Pvt. George Ritchie of the United States Army.

"I was a medical officer stationed at Camp Barkley, Tex. in December 1943," Dr. Francy states.

He goes on to describe how Pvt. Ritchie was admitted to the base hospital on Dec. 11, 1943, suffering from "acute naso-pharyngitis" (nose and throat infection).

The patient's condition worsened and was diagnosed as "severe lobar pneumonia."

In the early hours of Dec. 20 "the medical officer on duty examined the patient and could find no evidence of respiration or cardiac impulse and stated that the patient had expired. He gave orders to the ward attendant to prepare the body for transmission to the morgue."

However, some nine minutes later the "dead" patient stirred faintly. Adrenalin was injected into his heart and he revived.

Dr. Francy's affidavit concludes: "I feel sure that George Ritchie's virtual call from death and return to vigorous health has to be explained in terms of other than natural means."

What did George Ritchie experience while he was clinically dead?

"I know that what I'm about to describe will sound incredible," the psychiatrist confided to me in his soft Southern accent. "I don't understand it any more than I ask you to. All I can do is describe the events as they happened."

Ritchie said that during the height of his medical crisis he suddenly became aware that he no longer felt sick. Instead, he had a sense of exhilaration.

Then he realized that he was standing beside the hospital bed looking down at a gray-faced, strangely familiar form.

"On his left hand was the Phi Gamma Delta fraternity ring I had worn for two years," the psychiatrist recalled. "That was me lying on that bed!"

Incredulous, Ritchie pondered this curious state of affairs. There were two of him — one, obviously dead, lying on the bed; the other observing.

He thought: "This must be death. This is what we human beings call death, this splitting up of one's self."

Then he sensed a presence beside him.

"The hospital room began to fill with light until it was flooded, pierced, illuminated by the most total compassion I have ever felt. It was a presence so comforting, so joyous and all-satisfying, that I wanted to lose myself forever in the wonder of it.

"That light was Christ."

"The walls of the hospital room seemed to drop away and George Ritchie had a sense of being transported into other worlds.

"I saw a city — but a city, if such a thing is conceivable, constructed out of light. At that time I had not read the Book of Revelation in the Bible, nor, incidentally, anything on the subject of life after death.

"But here was a city in which the walls, houses, streets, seemed to give off light, while moving among them were beings of pure light."

There were other elements in George Ritchie's experience at the threshold of death. But after what seemed to him an immensely long time, the dazzling light faded, the walls of the hospital room once more enclosed him, and the next fully conscious awareness he had was of awakening and being told he had been dead.

"To this day, Dr. Ritchie confessed to me, "I can't fully fathom why I was chosen to return to life. All I know is that when I woke up in that hospital bed it was not a homecoming."

The simplistic sceptic can say that George Ritchie's visionary experience was purely hallucinatory, the delirium of a toxified mind. As a psychiatrist, Ritchie is sure it wasn't.

There are medical conundrums involved: For one thing, after the period of time he was comatose — medically speaking, dead — Ritchie would be expected to have suffered irreversible brain damage. He didn't.

Moreover, this sort of "pseudo-death," with its characteristic impression of being out-of-the body, is commonly reported in the annals of psychical research.

Perhaps what George Ritchie and others have experienced is what we all some day will experience. But without coming back.

THE UNEXPLAINED

THAT IS TO THOSE WHO KNOW NOT CHRIST

Dear Sister Evalena Sills:

Your letter of recent date with the clipping from the Arizona Republic, of Phoenix, was received in due time. I have delayed thanking you for this information until I could make a copy of it for my own use before returning it to you.

The experience of Dr. George C. Ritchie, Jr., as related in The Arizona Republic, February 14, 1971 telling of his ten minute death experience, brings back to my mind, very vividly, the experience which I had as a young man.

I am now (July 6, 1971) 78 years of age, and this experience took place over 60 years ago. It was in the Fall of the year. My brother Alva and I had carried water for the elephants to pay our way into a circus which came to Independence in late September. Not having the price of tickets, this was the way we got in, and, incidently, the last time I recall seeing a circus.

In about ten days we both came down with the loathsome disease of smallpox. There was an epidemic of this dread disease, brought to town by some person in this circus. I remember well the armed guard who was stationed in our yard, with snow drifting around his tent. He was there to keep us in, and all others out. We were under quarantine for nearly two months.

Alva had a light touch of variloid and my sister Ruth had one or two pox sores on the back of her hands. The rest of the family escaped it. The old Jersey cow had a few pox sores on her udder. It effected me worse than any of the others, for I was a solid mass of corruption from the crown of my head to the soles of my feet. There was not a single spot on my whole body that a dime could have been laid on that did not have a pox on it. I became so weak that my mother had to turn me by rolling the sheet, and when she changed sheets, they were so saturated with the pus that when they dried you could almost stand them up on edge like a sheet of tin. For forty-five days I wasted away almost to a shadow, and my mother gave up any hope of my surviving. Being a practical nurse, with much experience, she decided to put me in a bed by myself, as Alva, being much younger was very restless, and I could not stand it.

Soon after this change was made, along toward evening, I became so weak that I lapsed into a state of comatose, though I was fully aware of all that was taking place in the room. My mother sat by my bedside, checking my pulse, and respiration. She also used the old method of holding a mirror near my mouth to see if moisture from my breath would form, and finding no moisture accumulating, and that my pulse had stopped altogether, she folded her arms across my chest, and cried and sobbed as though her heart would break, then said, "He is dead! He is dead!"

At that moment a person appeared in the room and beckoned me to go with him.

With that I arose, as naturally as if in life, turned and placed my feet on the floor and got up and walked a short distance across the room turning, viewed my physical body lying there upon the cot; the most repulsive sight imaginable, with my poor mother bowed over it weeping.

Then I turned toward the door and followed my guide outside and across a beautiful lawnlike landscape to a wide river of swift deep water which had the appearance of being almost black, it was so deep, yet clear, and I could see on the other shore the most beautiful city any human has ever beheld. Here my guide instructed me to wait, as there would be a conveyance to take me across that Stygian water.*

While I thus stood there in expectation, I was suddenly made aware of a beam of brilliant white light piercing down from the heavens. As it touched the earth I found myself suddenly in the center of a wide circle of light. Then at a great distance up in the heavens in this path of light, first a tiny speck appeared, which as it came closer materialized into the form of a man.

Soon he touched the earth near me and I was in the presence of a being clothed in a long white flowing robe. His countenance was brighter than the noonday sun. He was bearded and his hair reached his shoulders. For a moment he stood before me, and his gaze pierced to my very soul. He then smiled, reached out and touched my shoulder reassuredly, and said:

"Clarence, you are not to die now. You are to go back. My Father has a work for you to do."

With that he turned and left me the way he had come, and the beam of light lifted again into the heavens. I then turned reluctantly, and took a last look across that Stygian stream of water, which was death, for on the other shore that city I beheld was the most magnificent place my eyes have ever seen. The buildings were architectural gems, which seemed to have been built of translucent marble or alabaster, very white, from which light radiated in a soft comforting glow. The landscaping, with its brilliant green lawns, bright-colored flowers and stately trees were marvelously arranged. My very being cried out to reach that place, for it was the Paradise of God.

However, with reluctance and resignation I turned

and followed my guide back along the path we had come only a short time before. Soon we were at my home again. My guide then left me at the door and I entered the house. There before me lay the prone lifeless body I had vacated, emaciated and still. I crossed the room, sat down on the side of the bed, and turned to lie down. It just seemed that my spiritual body just melted into that fleshly body as in a mold. Then I gave a sigh, took in a deep breath, which caused my mother to raise her head and draw back from me startled. With that I spoke to her:

"Don't cry, mamma, I am not dead."

"You are dead," she cried in anguish.

"No, mother, I am not dead, I have seen the Savior, and he told me I had to come back, that His Father had a work for me to do." I told her.

She then felt my pulse which was strong and regular. She felt my forehead and found it warm. Then her tears of sorrow turned to gladness, as she arose with joy to go tell the rest of the family of what had occurred.

Immediately I began to heal, AND RETURN TO LIFE AND HEALTH. The pox dried up and the scabs became as thick as corn flakes in the bed, and my mother brushed up great quantities of them and burned them. In a short time the health officers pronounced me well and the house and our clothes were fumigated and cleaned.

It would seem that my body would be greatly scarred from this disease, yet there never was a single scar to show that I had ever had that dread disease. Before it was determined that we had the small pox, the elders had been there and administered to us. They left a large bottle of consecrated olive oil, as my mother had been instructed by the doctor to anoint the pox sores with olive oil and lemon juice to keep the scabs soft. This was used profusely and as a result I have no scars.

I have often wondered why I had this experience. Why I had to come back to this mortal existence, with its trials, and sorrows, when I was so close to the paradise of rest, after seeing my Savior. My only answer is in His words, "My Father has a work for you to do." So I have been content to do that work as an elder, a pastor and a witness for Christ to the nations, for I know that my Savior lives, that he died for me and was resurrected from the dead, that God, the eternal Father lives, and is the same today and forever. And I live in hope that some day, when my life's work on earth is finished that I shall hear those wonderful words, from that same gentle person who appeared to me that evening so long ago, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord." (Matt. 25:21).

Perhaps then I shall have the answer to the "Whys" — but this much I know, there is nothing to fear of death, for there is life beyond the grave, a glorious and marvelous life that transcends description, for

those who live and die in Christ.

Most sincerely in gospel bonds,

Clarence L. Wheaton

FAITH

by Charles E. Cottrill

(continued from February Issue)

FAITH AND IT'S PURPOSES

Number 1. That we may believe in God, and Christ. Mark 11:22. "And Jesus answering them said, have faith in God." John 14:1. "Let not your hearts be troubled, ye believe in God, believe also in me" John 20:31. And these things are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name" Hebrew 11:6. "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

Number 2. That we might have salvation

John 3:16. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:36. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Eph. 2:8. "For by grace ye are saved through faith; and that not of yourselves: it is the gift of God." 2 Tim. 3:15. "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." Acts 16:30 thru 33. "And brought them out, and said Sirs, what must I do to be saved? And they said believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway." Romans 10:9. "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Hebrews 10:39. "But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul."

Number 3. That we might have pardon, freedom from feeling of guilt, and punishment, through justification by faith. Acts 15:9. "And put no difference between them, purifying their hearts by faith." Acts 26:18. "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." Romans 3:28. "Therefore we conclude that a man is justified by faith without the deeds of the law," Romans 5:1-2. "Therefore being justified by faith, we

have peace with God through our Lord Jesus Christ: by whom also we have access by faith into his grace wherein we stand, and rejoice in the hope of the glory of God." Galatians 2:16. "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law, for by the works of the law shall no flesh be justified." This of course does not mean the works of righteousness coupled with faith for we are told in James 2:21 thru 24 that a man is justified by works and not by faith only. Quote "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how by works a man is justified, and not by faith only." See also Hebrews 11:31. Romans 3:24, with Galatians 3:23-24. "Being justified freely by his grace, through the redemption that is in Christ Jesus, but before faith came, we were kept under the law, shut up unto faith, which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith."

Number 4. That we might have peace and joy. Romans 5:1. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Romans 15:13. "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost." 1 Peter 1:8. "Whom having not seen ye love, in whom though now ye see him not, (Christ) yet believing ye rejoice with joy unspeakable." Phillipians 4:7. "And the peace of God, **which passeth all understanding**, shall keep your hearts and minds through Jesus Christ." John 14:27. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

Number 5. That we might have the blessing of faith, according to the promise. Romans 4:11-12-13, 16. Also Gal. 4:28. "And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also; and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the **righteousness of faith**. For if they which are of the law be heirs, faith is made void, and the promise made of none effect: Because the law worketh wrath: for where no law is there is no transgression. Therefore it is of faith, that it might be by grace to the end

the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the Father of us all" Gal. 4:28. Now we, brethren, as Isaac was, are the children of promise" Gal. 3:7 thru 9. "Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham saying, In thee shall all nations be blessed."

Number 6. That we might have Eternal Life. John 3:15-16. "That whosoever believeth in him should not perish, but have eternal life." John 5:24. "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath **everlasting life**, and shall not come into condemnation; but is **passed** from death unto life." John 11:26. "And whosoever liveth **and believeth in me shall never die**. Believest thou this?" 1 John 5:11 thru 13. And this is the record, that God hath given to us **eternal life**, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that **ye have eternal life**, and that ye may believe on the name of the Son of God."

Number 7. That our faith may be counted as righteousness.

Gen. 15:6. "And he believed in the Lord; and he counted it to him for righteousness." Romans 4:3. "For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness." Romans 4:22. "And therefore it was imputed to him for righteousness." Gal. 3:6. "Even as Abraham believed God, and it was accounted to him for righteousness." James 2:23. "And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the friend of God."

Number 8. Faith and prayer to raise the sick. James 5:14. "If there be any sick among you, let him call for the Elders of the church; and let them pray over him, anointing him with oil in the name of the Lord." James 5:15. "And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

OTHER STATEMENTS FOUND IN THE SCRIPTURE

RE: FAITH

Number 1. Faith a gift.

Ephesians 2:8-9. "For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God: "Not of works, lest any man should boast." 1 Cor. 12:8-9 in part. "For to one is given by the Spirit the word of wisdom; to another the word of knowledge, to another faith by the same Spirit."

Number 2. Faith needed for miracles, and power.

Matt. 9:22. "But Jesus turned him about, and when he saw her, he said, daughter be of good comfort, **thy**

faith hath made thee whole." Luke 17:19. "And he said unto him, (the leper) arise go thy way, **thy faith hath made thee whole.**" Luke 18:42. "And Jesus said unto him, receive thy sight: **thy faith hath saved thee** Matt. 17:20. "I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain move hence to yonder place; and it shall remove; and **nothing shall be impossible unto you.**" Mark 9:23. "Jesus said unto him, if thou canst believe, **all things are possible** to him that believeth." Mark 11:24. "Therefore I say unto you, what things soever you desire, when ye pray, **believe that ye receive them, and ye shall have them.**" I John 5:4. "And this is the victory that **overcometh the world, even our faith.**" John 14:12. "He that believeth on me, the works I do shall he do also; and **greater works than these shall he do, because I go unto my father.**"

Number 3. Our faith will be tried.

2 Thess. 1:4. "So that we ourselves glory in you in the churches of God, for your patience and faith in all your **persecutions and tribulations** that ye endure." Heb. 11:17. "By **faith, Abraham, when he was tried,** offered up Isaac: and he that received the promises offered up his only begotten son." James 1:3. "Knowing this that **the trial of your faith** worketh patience." I Peter 1:7. "That the **trial of your faith,** being much more precious than gold that perisheth, though it be tried by fire, might be found unto praise, honor and glory at the appearing of Jesus Christ." I Peter 4:12-13. Think it not strange concerning the fiery trial **which is to try you,** as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his **glory shall be revealed,** ye may be glad with exceeding joy."

Number 4. Faith must have works for reward.

1 Cor. 3:8. "Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour." Galations 6:4 and 5. "Let every man prove his own work, and then shall he **have rejoicing in himself** alone, and not in another, for every man shall bear his own burden." Titus 3:8. "This is a faithful saying, and **these things** I will that thou affirm constantly, that they which have believed in God might be **careful to maintain good works.** These things are good and profitable unto man." Rev. 22:14. "Blessed are they **that do his commandments,** that they may have right to the **tree of life;** and may enter in through the gates into the city."

Number 5. Works the fruit and evidence of faith.

Matt. 7:16 thru 20. "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree can not bring forth evil fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them." Hebrews 11:31. "By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace." James 2:21 thru 24.

"Was not Abraham our father justified by works, when he offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works **was faith made perfect?** And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only."

Number 6. Faith without works is dead.

James 2:14. "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?" James 2:17-18, 20, 25-26. "Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. But wilt thou know, O vain man, that faith without works is dead? Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? For as the body without the spirit is dead, so faith without works is dead also."

Number 7. Salvation comes by faith and our reward by works.

There is no salvation except by faith coupled with works and conversely there is no reward for works except works coupled with faith. Faith without works is dead and the works of the Pharisees was as naught because the works of the law were not coupled with faith. John 3:16. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." See also John 3:36, Eph. 2:8 and Heb. 10:39. Psalms 62:12. "Also unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work." See Rev. 22:14, Titus 3:8 and 1 Cor. 3:8. Except for the quote from Psalms the above scriptures have already been used in this article under different headings.

Now we have quoted verses and parts of verses from various texts. It will be necessary to read the context with these verses in order to find out who is speaking, who is spoken to, and the full meaning of some of the verses used. Some of these verses are overlapping, and can be used under more than one heading.

I have given here an illustration of how they can be used, but one can use their own imagination as to their use, being careful of course not to misconstrue them, or use them in the wrong setting. All of them will be found useful in discussing the various phases of faith. There are of course many more passages that can be found, that may be useful also in discussing the subject of faith.

We can find many verses in the scripture, especially in the Old Testament, where faith is not mentioned directly, yet faith is implied. Many of these verses and passages will be found useful from time to time. Two examples are Job 5:8. I would seek unto God,

and unto God would I commit my cause. Job 13:15. Though he slay me yet will I trust him. An example from the New Testament is found in Hebrews 4:16. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Now let us pose the question, What can faith do for us?

1. It is through faith that we obtain a witness of Christ.
2. It is through faith that we obtain the Spirit as an abiding comforter.
3. It is through faith that we have spiritual life, and can have life more abundantly.
4. It is through faith that we will come to know and choose the lasting values.
5. It is through faith that we acquire a true love of God, which branches out, or reaches out to our fellow man.
6. It is through faith that we come to have that feeling of an intimate relationship with Christ.
7. It is through faith that we have a pillar, a prop or support.
8. It is through faith that we are able to please God.
9. It is through faith that we are able to give ministry, and at the same time receive ministry ourselves.
10. It is through faith that we come to have eternal life.
11. It is through faith that we are neither barren nor unfruitful in the knowledge of our Lord.
12. It is through faith that Christian virtues are born.
13. It is through faith that all spiritual gifts are given: they are the children of faith.
14. It is through faith that we obtain knowledge, and the wisdom to know how to use that knowledge.
15. It is through works that this faith is kept alive and made perfect. See James 2:22.
16. It is through faith coupled with works that we receive a reward.

Edgar Allan Poe, poet and writer once said the miseries of the world are manifold and multiform. This is true but he failed to mention that the blessings that can accrue to us through faith are manifested, as well as manifold and multiform.

Before closing this article I would like to again impress upon the reader that while salvation does come through faith, faith alone being dead will not save us, and that while our reward comes through works, that works alone will not bring a reward, as for instance the works of the law are insufficient. See Romans 9:31 and 32, Galatians 2:21 and Hebrews 7:19.

I can add my own testimony to this fact, for it was due to my faith in God and that I had cast my bread upon the waters that I was able to keep my family from starving during the depression years from April 1928 to April 1933 during which five years I had only a few days work and never a steady job. My word to

all is to have faith in God for he will be your sword, your shield and buckler.

If our time comes to be offered and there is no alternative, but death, violent or otherwise, then we can go gladly for then we will enter upon a more glorious phase of our life, the phase which is eternal.

By Charles E. Cottrill

LESSON VII

THE HORRIBLE TRUTH ABOUT DRUGS

by Elder M. Harvey Seibel

(continued)

END EFFECTS OF MARIJUANA. "Statements being reported by students that the use of marijuana is 'medically safe,' are not supported by scientific evidence." — Public Health Service Publication No. 1829.

"Marijuana is more intoxicating than alcohol, and the abusive use of it is more likely to lead to insanity than the abusive use of alcohol." — Merchants of Misery.

"Some law enforcement officials and Federal Bureau of Narcotics personnel have held that marijuana leads to (a) criminal acts associated with impulsivity, recklessness, and violence, (b) distasteful behavior associated with disregard for cleanliness, unrestrained sexuality, rebelliousness, unpredictable relations with others, (c) risk of later heroin dependency because marijuana use creates interest in having drug experiences which marijuana cannot produce and because it is obtained through illicit channels which also provide opportunities for access to heroin (and cocaine)." — The President's Commission.

"One of the worst features of marijuana is that influences surrounding it may easily lead to experimentation with other drugs even more dangerous, such as LSD. The most dangerous aspect of its use is that it often leads to experimentation with HEROIN. In many surveys, it has been shown that a very large percentage of heroin addicts — in some cases approaching 100 percent — began on marijuana." — From The Plain Truth, April 1969, Article, "But Mom, a Little Pot Never Hurt Anybody!"

"I am thinking of Pedro, a boy from Puerto Rico, who began smoking the weed when he was fourteen; I met him four years later. I talked to him many times, trying to help him understand what he was doing to himself.

"This stuff can't hurt me, Danny," he said. "I'm having a 'ball' "

"At nineteen Pedro was deteriorating rapidly, and at twenty he was declared legally insane. I visited him at the hospital, and he stared at me out of dead eyes without a flicker of recognition. It was pathetic to see such a young person completely broken in mind and spirit. His doctor said Pedro would remain in that condition for the rest of his life." — Really Living, p. 135.

"In time the marijuana smoker develops a tolerance for the drug. It no longer gives him the custom-

ary 'kick.' The peddler, who has been eagerly awaiting the opportunity, loses no time in introducing him to heroin. Time after time an addict complains: "He gave me free shots until I was hooked. Then, when I really needed the stuff, I had to pay for it." — Ibid.

MARIJUANA LINK WITH TRAFFIC CASUALTIES. "Those nations with a larger incidence of use have found the marijuana user a great danger on the highway. In a statement before the United Nations Commission of Narcotic Drugs in 1963, the French delegation expressed its concern over the high rate of road accidents attributable to drug abuse, especially the abuse of marijuana or cannabis (United Nations Document E/cn. 7/L. 268, "Plain Truth," April 1969, Article "But Mom, a Little Pot Never Hurt Anybody!")

MARIJUANA LINK WITH CRIME. "One Brazillian study . . . observed 120 marijuana-using criminals and concluded their criminal actions were not a result of their drug use . . . In Nigerian hospitals with patients with histories of cannabis psychosis or use, there was no relationship of use to crime . . . Among populations of students, artists, and other more 'privileged' pot smokers in the United States there is no recent evidence of associated criminality; similarly in the famous 'La Guardia Report' (1940) in New York City marijuana was not found to be either criminogenic nor associated with criminal subgroups." — The President's Commission.

Contrary reports arise from other investigators and people who have contact with marijuana users. Whether they have separated the marijuana smoker from their ethnic background, those predisposed to crime from those whose crime is brought on by their addiction, is difficult to assess. At least we have these honest opinions: "Many of the incidents of unbelievable viciousness by teen-age gangs are brought about because the participants are 'high' on marijuana." — Really Living, p. 157.

"The initial effect of marijuana is to create in the user's mind a feeling that the senses have been heightened to a marked degree. Whether or not this is actually true has little bearing upon what goes on in the mind of the individual. The inhibitory mechanism is depressed, and no longer acts as the cell door behind which repressed thoughts and desires are kept safely locked. The result: The potential killer can and does become a murderer; the potential brute can and does unleash his brutality." — Now You're Living, p. 179.

LEGAL PENALTIES FOR POSSESSION AND USE. "The Federal penalty for possessing the drug is 2 to 10 years imprisonment for the first offense, 5 to 20 years for the second offense, and 10 to 40 years for further offenses. Fines of up to \$20,000 for the first or subsequent offenses may be imposed. State laws also control the illicit use of these drugs. For transfer or sale of the drug, the first offense may bring a 5 to 20-year sentence and a fine of up to \$20,000; two or more offenses, 10 to 40 years in prison. If a person over 18 sells to a minor under 18 years of age, he is

subject to a fine of up to \$20,000 and/or 10 to 40 years in prison for the first offense, with no suspension of sentence, probation, or parole." — Public Health Service Publication No. 1829.

EFFECT ON THE CIVIL RIGHTS OF THE INDIVIDUAL. "They may find it impossible to obtain a driver's license, enter a profession such as medicine, law or teaching, obtain a passport or get a responsible job in business or industry." — Ibid.

"They may find their education interrupted and their future shadowed or altered by having a police record. An arrest or conviction for a felony can complicate their life and plans at many turns. For example, in many States, a person with a police record must meet special conditions to obtain or renew a driver's license. Conviction can prevent a person from being able to enter a profession such as medicine, law, or teaching. It can make it difficult for him to get a responsible position in business or industry. Special hearings are necessary before he can hold a government job. Before a student tries marijuana, he should be aware of the social and legal facts about getting involved with the drug." — Public Health Service Publication No. 1829.

REVIEW QUESTIONS

1. Has marijuana proven medically safe?
2. Can marijuana lead to insanity?
3. How does marijuana lead to more potent drugs?
4. Tell the story of Pedro.
5. Can marijuana cause traffic accidents?
6. Does the use of the drug lead to crime?
7. What are some penalties for possession and use of the drug?
8. What civil rights complications does marijuana give rise to?

Answers on page 48

LESSON GUIDE

Study of God's Commandments
by Amy Schrader

Section 1

Lesson Text Matthew 6:33, 3 Nephi 6:11 cont.

In consideration of the injunction of the lesson text, "Seek ye first . . ." it seems important to me that a rather deep study should be made of what that Kingdom of Heaven is like and of what 'His righteousness,' the righteousness by which one can inherit the Kingdom of Heaven is. What are the qualifications that fill the requirements? Surely everything which has been presented in these lesson guides has been aimed to that understanding, but repetition is needful for a lesson to be retained, and a review of scriptures from varied subject points is often advantageous. One theory holds that it takes thirty-two repetitions before a concept is firmly founded in the human mind. I have to wonder how many more it may take before the human spirit is reshaped and conformed to the teachings of God.

The previous lesson on this text used only quotes from the Bible pertaining to the characteristics of the Kingdom of Heaven, and the righteousness for which we are to seek. This lesson will give those from the Book of Mormon, but as they are several and some are long it may take more than one discussion period to do justice to the wonderful instruction to be found within. And please do discuss the texts with others, applying each principle to the everyday experiences of our personal lives, each measuring themselves by that line given and by that pattern by which we should build.

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|-------------------------------|---------------------|
| 1 Nephi 4:51-64 | Alma 3:3-63, 85-108 |
| 2 Nephi 6:42-43, 48-74, 80-85 | 5:24-42 |
| 2 Nephi 7:18-25, 40-42 | Alma 7:13 |
| 13:11-32 | 8:90-92 |
| 14:4-8, 11-12 | 19:13-20, 59-117 |
| Jacob 2:13-67 | Helaman 2:25-26 |
| Mosiah 2:13-50 | 3 Nephi 6:33 |
| 11:185-188 | 4 Nephi 1:17-20 |
| | Moroni 8:5-29 |
| | 10:15-21 |

I do not presume that I have included all the scriptures which bear on the subject of the required personal righteousness. Each class or teacher may pursue the search to whatever lengths are desired.

Every Kingdom is governed by law. God's commandments are the laws which govern the Kingdom of Heaven. Law breakers cannot inherit that Kingdom, so it therefore stands that whoever cannot or will not obey those commandments are not prepared to be citizens of that Kingdom.

Section 2

Lesson Text Matthew 6:33, 3 Nephi 6:11-37.

It may be that those who have not received spiritual witness or testimony from the Lord regarding the prophetic authenticity of the Book of Commandments and its place as inspired utterance, may want to skip this section. I feel that I cannot honestly fail to include it, having received my personal witness to its inspiration many years passed.

Whatever one's personal opinion may be at any given moment, and opinions do change, the Book of Commandments is inspired! That which Joseph Smith claimed God gave through him as instruction and commandments for the people He was calling forth to build His Kingdom on earth, and make ready for His return, is recorded there. Each must decide for himself if the Lord really spoke these things and gave this charge, or if Joseph was deceived and deceiving. It is an important decision. No decision for or against should ever be made without thorough study and knowledge of the content of the recorded revelations. However it seems obvious to me that without much that is contained therein we would have no organized Church, nor be a people committed to the Latter Day work of the Gospel of Christ.

Our present study is to reach a knowledge and understanding of His Kingdom and the righteousness to which we should aspire. A flyleaf of the book carries

this caption: A Book of Commandments for the Government of the Church of Christ. Now if the Lord did give these commandments for this purpose, and we claim to be His Church, and we equate His Church with His Kingdom, it only seems wisdom to acquaint ourselves with the directions and commandments by which we are to govern ourselves.

It is difficult to make selections because the whole book of the revelations bear upon the establishment of His Kingdom. Getting this done is one of the purposes of the restoration of the Gospel. Much however is specific instruction to individuals concerning their personal affairs which does not transfer to others. It is important to understand, never the less, that any or all who inherit a place in His Kingdom may become subject to just such specific commandment.

Of necessity the much disputed chapter 44 must be included. Like the whole of the book, it is there, and however many have wished so, through the one hundred and forty-odd years since it was given, it does not just go away nor can it be erased. How desperately important it is for us to discern the truth. Did God speak it or not? If we can find proof that He didn't we have nothing to worry about. If He did and we refuse it, we might become as that good young man, who having kept all the commandments, came to Christ asking what he yet needed to do to inherit eternal life. The love of our possessions might cause the forfeiting of our inheritance of eternal life.

Following are a goodly number of the quotations from the book which can be of general application.

Book of Commandments

- | | |
|------------------|-----------------------|
| chapter 5:5 | 43:4-8 |
| 10:2-3 | 44:17-53 |
| 14:3 | 59:2-15, 25-28, 35-39 |
| 15:11-26, 45-50 | 60: |
| 26:10, 15, 17-19 | 62:37-39 |
| 40:13-22 | 64:14-24, 51-53 |

I would plead with each of you, do not be afraid to consider with prayer and an open mind these requirements for the personal righteousness which is necessary to inherit the Kingdom of Heaven.

Section 3

Lesson Text Matthew 7:1-2, 3 Nephi 6:13-14.

These verses can be a little puzzling, the wording appears to be somewhat contradictory. We all will stand before the tribunal of the Lord, and withholding judgment of any here will not alter that fact, but the judgment we receive there will be influenced ever so much by the mercy or hardness we have dealt our fellowmen. John 7:24 qualifies the statement slightly, "Judge not according to the appearance, but judge righteous judgment." The term judge carries varying meanings. Sometimes a synonym is discern. We all have the responsibility to choose, to pick between the good and the evil. We need Spiritual discernment for this. We need Spiritual discernment to judge a righteous judgment. Only discernment can perceive

behind the appearances and ascertain unobvious truth and non-evident facts. God does not judge by what appears to be, not by the seeing of the eye or the hearing of the ear, but by His knowledge of the intents of the heart (Isaiah 11:2-4, Jeremiah 17:10). To judge also implies to render a verdict, to conclude the guilt and blame, or innocence of another. This we must not do without the Spirit's help, for only God really knows. Is it not here where we must learn to show mercy, to give the benefit of a doubt, that in all our stumbling God can also have mercy on us? If we remain hard and cold in our unrighteous appraisal of others do we not cut ourselves off from the love and warmth and compassion the Lord yearns to give us?

Consider the following scriptures.

Luke 6:27-38	James 2:13
Romans 2:1-13	4:11-12
12:14-19	Book of Mormon
14:10-13	Mosiah 2:37
	Mormon 4:24-25
	Moroni 7:17-18

There is a judgment required of us and that is the examination of ourselves, that we cast aside all that is sin, that we be humble, and that we apply the righteous measure to ourselves. Christ and His righteousness is the line given for our measuring. His life the pattern by which we should build our lives. If we measure others to ourselves, there are always some more fortunate, more talented, etc., and always some less so. This lays the stumbling block of temptation either to envy, and jealousy, or to pride and vanity as the case may be. Simply seeing others in the world or a brother of the Church as less righteous than ourselves can give one the false assumption of being more righteous than one really is. Knowing of another's failure doesn't make me good, thus the charge is to ascertain one's own whereabouts with the Lord. (Matthew 5:32-34 I. T. Matthew 23:11-12, Romans 12:3, 1 Corinthians 11:23-32, 2 Corinthians 10:12, 18).

Section 4

Lesson Text: Matthew 7:3-5, 3 Nephi 6:15-17

There is an exception in this matter of judgment, and that is the charge given to those appointed to the leadership of the church, the ministry. These have the responsibility of governing the Lord's people, of keeping iniquity out of the Church and Kingdom of God here on earth. The Lord not only has given the respective duties of each office but has given ample instruction concerning the procedure, even as He did to Alma (Mosiah 11:114-146, Book of Commandments, chapters 24:31-41, 47:, 49:20-26, 53:22-31, 65:1-16).

It should be observed that although the apostles and elders are given the leadership and oversight of the whole Church, to the priests, teachers and deacons is given the responsibility of the personal contact with the people in exhorting and admonition regarding their conduct. Here is where the text of the lesson comes in, except they have cast the beam, (their sin)

from their own eye they cannot be successful in counseling others concerning the mote which troubles them. Refer again to Romans 2:1-13, the one who seeks to labor must not be guilty of the same sins as the one he labors with. As one young man put it when considering the duties given the priests, teachers and deacons, "In order to do this, our lives must become exemplary."

The Lord having determined such a ministry as part of the procedure of keeping iniquity from the church, it follows that the people must be willing to be subject and receptive when they are thus approached. It is, after all, the offender who determines the verdict. If the accusations of his sin are proven accurate, except he repent the elders have no choice but to take his name from the membership.

Perhaps it goes without saying, but we need to retain in our consciouness at all times that we will err in these matters as in all else lest we are subject to the Spirit, whether we are laboring or are being labored with. Only by the Spirit in him who serves and in him who is served will there be edification (Book of Commandments 53:13-31).

BLESSINGS

Heather De Von McCutchen, daughter of Jim and De Lonna McCutchen, was blessed by Elders Joseph E. Yates and E. Leon Yates April 11, 1971 at Collins, Missouri.

Steven Ray Dunning, son of Harvey and Betty Dunning, was blessed by Elders E. Leon Yates and Joseph E. Yates April 11, 1971 at Collins, Missouri.

OBITUARY

Thomas Leo Clifton: Born October 22, 1950 died February 11, 1972 at the age of twenty one years.

His interment was at Sparta, Wisconsin, Tuesday, February 15, 1972 at Woodlawn Cemetery.

Friends, relatives and family gathered at the Page Funeral Home in Sparta for the memorial service.

He is survived by his parents, Mr. and Mrs. Leo Clifton, of Minneapolis, Minnesota. Also by his brothers, Justice, Michael, James, Daniel, and Randy. One sister is alive and resident at the family home in Minneapolis, which also is the domicile of his maternal grandmother, Mrs. Gladys Barton. His paternal grandmother, Mrs. Hazel Wheeler, lives at Carthage, Missouri, and a step-grandmother, Mrs. Ethel Clifton at Branson, Missouri.

Two aunts, Mrs. Wanda Stavlo, Sparta, Wisconsin, and Ruby Holcomb, Carthage, Missouri, with two uncles, John Clifton, Minneapolis, Minn., and Harold Stavlo, Sparta, Wis., add to the roster of the family, together with myriad cousins added relatives and friends.

TAKEN BY DEATH

Eddie Leonard Mallory, 58, of Maple City, died Sunday the 16th of January at Leelanau Hospital following a long illness.

Bro. Ed was born July 28, 1913 in Leuering, Michigan, the son of Leonard and Grace Mallory. On March 18, 1935 he married Sylvia Price in Maple City. Bro. Mallory was an equipment operator for the Leelanau County Road Commission and a member of the Maple City Local where he was a Deacon.

He is survived by his widow; two sons, Eddie A. Jr., of Traverse City, Michigan and Dwane D. of Maple City; two daughters, Caroline Rittenhouse of Traverse City and Betty Ann Willey of Maple City; seven brothers, two sisters and eight grandchildren.

Funeral services were held Tuesday, January 18, 1972 at 2 p. m. at the Martinson Funeral Home in Traverse City with Elder Max Lee of Big Rapids officiating. Burial was made in Rose Hill Cemetery, Leelanau County.

Sr. Marian Addington
Church Secretary
Maple City Local

RELATIONS COMMITTEE REPORT

You may recall that a committee report was published in the April 1971 issue of the Advocate, advising of the response to a request by the President of the Reorganized Church of Jesus Christ of Latter Day Saints (RLDS) in August of 1970 for his representative to contact the Church of Christ (Temple Lot) to discuss . . . the possibility of a renewal of former conversations having to do with an effort toward closer understanding and associations between our two branches of the Restored Church."

Three meetings were subsequently held in Independence between the Relations Committee of each Church from October 1970 until the 1971 Ministers' Conference of the Church of Christ. In consideration of the invitation to enter into discussions, the two committees agreed to divide their efforts into two elements:

- a. Ways and means of furthering friendly interchange in general relationships between the two churches and their memberships.
- b. Identify items of agreement on doctrinal beliefs between the two churches.

The two committees have since convened in Independence four additional times for further meetings in April, June, September and November 1971.

The committees have thus far spent their limited time together endeavoring to identify present-day doctrinal similarities of belief. This has, of course, also given identity to organizational and doctrinal dissimilarities. It has been considered that to gain a reasonable understanding of each other's beliefs and the reasons therefore is necessary in order to establish

any intelligent communication between the memberships. If such an understanding can be gained, it should be possible to arrive at such with a mutual respect and consideration for the positions of each Church.

Selected publications from each Church have been used in a comparative exercise in an effort to begin to arrive at the definitions mentioned above. The Articles of Faith and Practice of the Church of Christ has been used, and the statements of belief contained in the RLDS book entitled "Exploring The Faith." The old "Epitome of Faith" prepared by Joseph Smith, Jr., has also provided an interesting comparison. It is anticipated that additional references will perhaps be used.

Many are aware that the "former conversations" referred to above were those that were engaged in during the time frame of approximately 1885 until around 1921 (Reference pages 116-122, "An Outline History of the Church of Christ (Temple Lot). They were concerned with trying to identify common items of belief and to better understand the individual status of each Church and the earnest desires of the memberships. The former committees of the referenced time frame were allocated the task of developing articles of agreement for a "Working Harmony." Generally this appears to have been for the intended purpose of a free exchange between the Churches of ministering the Gospel of Christ and its ordinances. While that specific goal was never reached because of the recognized variations of the respective tenets of the Churches, it appears, again from the record, that the degree of a lack of success caused the people - ministry and laity - to allow a general wide-spread estrangement of love and mutual respect for each other as neighbors and professional followers of Christ to ensue.

The two present committees have agreed that their effort would be to promote an understanding of the beliefs and organizational autonomy of each Church, and to respect the rights and privileges of each other as organized bodies under the laws of this nation, and as believers in the latter-day Restored Gospel according to the understanding of each. To the extent that such meetings may be continued, it is planned to give periodic synopsis of considerations entertained by the committees.

"My son, let not them depart from thine eyes: keep sound wisdom and discretion:

"So shall they be life unto thy soul, and grace to thy neck.

"Then shalt thou walk in thy way safely, and thy foot shall not stumble.

"When thou liest down, thou shalt not be afraid: yea, thou shalt lie down and thy sleep shall be sweet."

(Proverbs 3:21-24).

LESSON VII
(answers)

1. No.
2. Yes.
3. Same source produces both drugs. Desire is stimulated for more potent drugs.
4. Pedro began marijuana at age of 14, and became hopelessly insane at 21.
5. Yes.
6. Yes.
7. For possession: Imprisonment for first offense from 2 to 10 years; for second offense, 5 to 20 years; subsequent offenses, 20 to 40 years; and a fine up to \$20,000 for first and subsequent offenses. For transfer or sale: first offense, 5 to 20 years with fine up to \$20,000. Two or more offenses; 10 to 40 years. Selling to a minor under 18: 10 to 40 years; fine up to \$20,000.
8. May be impossible to obtain a driver's license, enter a profession such as medicine, law, and teaching, obtain a passport, or get a responsible job in business or industry.

LOVE IS

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself" Luke 10:27.

To doubt not, but be believing - Mormon 4:93.

Obedience to the gospel law - John 3:3-5; 1 John 2:3-6.

Keeping the Lord's sabbath - Isa. 58:13, 14.

Quietness and reverence for God in His house - Luke 19:46; D. & C. 85:36.

The willing gift of tithes and offerings - Mal. 3:8-12; Bk. of Com. 65:44, 45.

Private and public worship of God - Matt. 6:6; Heb. 10:25.

Resistance of temptation - Matt. 26:41; James 4:7.

Shunning worldly ways - Rom. 12:2; James 4:4.

Standing for right, to the scorner's face - 1 Nephi 2:68-83.

A laboring concern for family, the saints, and one's neighbor - 1 Tim. 5:8; 1 Cor. 13; Luke 10:30-37; Rom. 12:13.

To visit the sick, the aged, the widow and orphan - Matt. 25:36; James 1:27.

Controlling the tongue - James 3:1-14.

Consideration of another's opinion

To reason, but not in anger

To oppose without the spirit of ridicule

Abhorrence of vain usage of the Lord's name, and of foul language; and that our communication be yea and nay - Matt. 5:33-37.

Sobriety - Titus 2:1-8; 1 Peter 4:7.

Giving way where no harm is done - Matt. 5:9.

Patience; slowness of anger - Rom. 12:12; 1 Thess. 5:14; James 1:19.

Reluctance to believe evil - 1 Cor. 13:4-6.

Acknowledgment of another, when goodness is noted - 1 Cor. 16:18; 2 Cor. 1:14.

Being not knowingly offensive - Matt. 18:6; James 3:2.

Being not easily offended - 1 Cor. 13:5.

Desiring to do good - Matt. 5:13-16.

Meekness; humility - Matt. 5:5; 1 Cor. 13:4, 5.

Thinking of the true and the beautiful - Phil. 4:8.

Compiled by William A. Sheldon

From the
BOOK OF ETHER
Submitted by Emil Heeb

Wherefore, O ye Gentiles, it is wisdom in God that these things should be shewn unto you, that thereby ye may repent of your sins, and suffer not that these murderous combinations shall get above you, which are built up to get power and gain, and the work, yea even the work of destruction come upon you;

Yea, even the sword of the justice of the eternal God, shall fall upon you, to your overthrow and destruction, if ye shall suffer these things to be;

Wherefore the Lord commandeth you, when ye shall see these things come among you, that ye shall awake to a sense of your awful situation, because of this secret combination which shall be among you, or wo be unto it, because of the blood of them who have been slain; for they cry from the dust for vengeance upon it, and also upon those who build it up.

For it cometh to pass that whoso buildeth it up, seeketh to overthrow the freedom of all lands, nations and countries:

And it bringeth to pass the destruction of all people, for it is built up by the devil, who is the father of all lies; even that same liar who beguiled our first parents:

Yea, even that same liar who hath caused man to commit murder from the beginning; who hath hardened the hearts of men, that they have murdered the prophets, and stoned them, and cast them out from the beginning.

Wherefore I, Moroni, am commanded to write these things, that evil may be done away, and that the time may come that Satan may have no power upon the hearts of men, but that they may be persuaded to do good continually, that they may come unto the fountain of all righteousness and be saved.

(Book of Mormon, Ether 3:96-102)

"My son, despise not the chastening of the Lord; neither be weary of his correction:

"For whom the Lord Loveth he correcteth; even as a father the son in whom he delighteth" (Proverbs 3:11-12).