

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, April 1972

No. 4

Words of Wisdom

Words are often mis-used.

Luck, for example, is often mis-used; your life was saved, you call it luck. But it was not. It was a blessing from God.

We all know that someday we'll go to our grave, but often-times we are saved from death because He has a need for us.

God knows your needs and He knows your trials. He is always willing to help you, but you must first ask for help. I guess that He always wants you to prove to yourself that you are ever dependent on Him.

No man can survive the trials and the hardships of life without the help of God.

Nanette Sue Wheaton, age 10 years.

CONTENTS

	Page		Page
The Rapture and the Coming Antichrist (Ed.)	50	The Horrible Truth - Lesson VIII	58
Blessings and Baptisms	52	Lesson Guide	59
Remarkable Experiences of a Scotch Lad	54	Letter To The Editor	62
Is Yahshua Yahweh?	56	Testimonies	63

Zion's Advocate

Official Publication of the Church of Christ
Headquarters on the Temple Lot, Independence, Missouri.

Phone: Temple 3-3995

EDITOR

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

ASSOCIATE EDITORS

Arthur G. Smith, Box 395, R. R. D. #5, Swanton, Ohio 43558.

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

BUSINESS MANAGER OF ZION'S ADVOCATE: C. LeRoy Wheaton, Box 472, Independence, Missouri, 64051. Subscriptions and changes of address.

PUBLISHED MONTHLY BY THE CHURCH OF CHRIST (Temple Lot), Box 472, Independence, Missouri. 64051.

Second class postage paid at Independence, Missouri.

SUBSCRIPTION RATES: Subscription rates to members paid from general funds. In bundles of twelve or more for missionary purposes, \$1.00. Non-member rates one year \$1.50. Canadian and all foreign rates, \$1.75.

Send all donations for the Temple Fund, the Storehouse, Consecrations, Tithes, Offerings, and Subscriptions for the Advocate to: Church of Christ (Temple Lot), Box 472, Independence, Missouri 64051.

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

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

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

CHURCH OF CHRIST PUBLICATIONS

Send all orders to:
Church of Christ (Temple Lot)
Box 472, Independence, Missouri 64051.

	Price Each
Book of Mormon—Missionary Edition	Out of Print
Book of Mormon—Cloth Binding	Out of Print
Outline History of the Church of Christ	Out of Print
Book of Commandments (Hard Bound)	\$1.25
Book of Commandments (paper bound)	\$1.00
Book of Commandments Controversy Reviewed.....	\$1.00
The Autobiography of B. C. Flint.....	\$1.50
Zion's Praises	\$2.25
The Marvelous Work and a Wonder.....	\$1.75
What the Restoration Teaches Concerning God.....	\$0.50
Temple Lot Deed	\$0.20
A Brief History of the Church of Christ.....	•
The Principles of the Gospel, Faith and Repentance.....	•
The Principles of the Gospel, The Laying on of Hands.....	•
The Principles of the Gospel, Baptism.....	•
The Latter Day Restoration	•
Apostacy or Succession, Which?	•
The Book of Mormon (Tract)	•
Articles of Faith and Practice of the Church of Christ.....	•
Articles of Faith and Practice (Spanish)	•
Articles of Faith and Practice, No. 1, (English).....	•
Sermonettes on The Teachings of Jesus.....	•
Changing of the Revelations	•
What the Church of Christ Teaches	•
in Respect to Matrimony, (Spanish).....	•
What About Israel?	•
Priesthood, Divine Authority	•

Note: *Donations accepted to cover postage and printing costs. Lot prices of tracts exclusive of postage are:
In packs of 6, 30c; or of 100, \$4.50.

SUNDAY SCHOOL SUPPLIES

INSTRUCTIONS IN ORDERING

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.

In compliance with the action taken at the 1960 General Sunday School Association General Assembly, all publications printed by the Association will be sent free of charge. Send ALL orders to: General Sunday School Association Treasurer, Church of Christ (Temple Lot), Box 472, Independence, Missouri. 64051.

	Price Each
Primary, Vol. 1, No. 1, Childhood of Jesus.....	N/C
Primary, Vol. 1, No. 2, Jesus' Ministry (Out of Print)	
Primary, Vol. 1, No. 3, Jesus Ministry con't.....	N/C
Primary, Vol. 1, No. 4, Life of Jesus.....	N/C
Sunday School Record Book	N/C
History and Religion—Chart	1.50

EDITORIAL

THE RAPTURE AND THE COMING ANTICHRIST?

(continued from March Issue)

If indeed the pope is not the Antichrist isn't it strange that he should have fulfilled every particular and performed exactly as the antichrist is prophesied he would? If we say that the Antichrist is yet to come and that Christianity today is now experiencing the falling away predicted by Paul, then we are saying that the apostacy did not occur during the dark ages. Such a stand would amount to an exoneration of the Church of Rome insofar as the prophecies are concerned. She is not guilty. The pope is not the predicted man of sin. Yet, what purpose then was there for the reformation, or let alone the Restoration? What justification would there be for it?

But the Church of Rome is not to be so easily exonerated. There cannot be two great apostacies. Nor can there be two antichrists with the same identifying number of 666. Furthermore, to contend that the apostacy is still to come is to say that the saints will yet be overcome and prevailed against. That would mean the destruction of the Church of Christ after which there would have to be another restoration. But Daniel says that this kingdom of which we are a part shall never be destroyed nor be left to other people but it shall stand for ever. So what is this so called future apostacy in which the man of sin is supposed to manifest himself?

That the 1260 days are meant to be 1260 years instead of 3½ years that some interpreters have put on it can be shown by reference to the 70 weeks of Daniel. This was a period of 490 years from the going forth of the commandment to restore and build Jerusalem until Christ had completed His earthly mission.

That there appears to be a movement toward a modern ten nation realignment at the present time is the thinking of some Bible interpreters. This may or may not occur. But the point remains that God said He would set up a kingdom in the days of these kings. Although the ten kingdoms came into being prior to 570 A. D. the entire image did not stand complete until 1829-30. That was the very date that the Church of Christ was restored. But if we accept the modern interpretation, we have to concede that Christ had not yet established his kingdom because the ten nation confederacy was not yet complete and the image not yet wholly standing.

Finally it should be pointed out that the falling away (or apostasy from the divine church) is not the great tribulation referred to by Christ in Matthew 24. The tribulation is to occur just before the end of the world and will likely be the result of the ecumenical union of the protestant churches. (See operation '76).

What about the "Rapture?" It is claimed that the rapture will occur just prior to the great tribulation in which millions of people will on a sudden vanish

from the earth much to the puzzlement of those who remain. Scriptural backing given for the idea of a "Rapture" is the reference they cite that Christ will return with his saints at His second coming. The saints must therefore have been previously taken from the earth. The reason for this they say is Paul's statement in 1 Thessalonians 5:9, "For God hath not appointed us to wrath . . ."

But what does the Bible really teach along this line? What if anything are the saints going to escape? Matthew 24:21-24 says, "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other" (Matthew 24:29-31).

Who are the very elect during this time of great tribulation if the saints have already been "Raptured" from off the earth previously? The modern interpreters would have us believe they are new believers who will be converted by the 144,000 evangelistic Jews who will be preaching at that time. But is there any proof for this stand? Revelation 7 tells when the 144,000 were to be sealed unto God but it does not say anything about their preaching to a lost world at the time when the Church was no longer upon the earth. Moreover these 144,000 undefiled Israelites were not all Jews, but there were 12,000 from each of the twelve tribes. Only 12,000 of the 144,000 were Jews. A further reading of this chapter reveals a very interesting piece of information which the modern interpreters have overlooked. After enumerating the 144,000 who were to escape the wrath of God, John goes on to say that in addition to these who were sealed unto God, he beheld, and, lo, a great multitude, which no man could number, OF ALL NATIONS, AND KINDREDS, AND PEOPLE, AND TONGUES, who stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands. "And one of the elders answered saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have

washed their robes, and made them white in the blood of the Lamb" (Revelation 7:13-14).

The point we want to emphasize is that this great multitude and the 144,000 of Israel chosen were to escape not the tribulation of this earth but the wrath that will come during the great day of the Lord which comes after the tribulation. The sixth chapter of Revelation gives the account of the opening of the six seals. The fifth seal displayed the souls which were under the altar which had been slain for the word of God, and for the testimony which they held. And in answer to the question as to how long the judgment was to be held in abeyance they were told that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled. This undoubtedly has reference particular to the great tribulation of Matthew 24 for when the sixth seal was opened the heavenly signs described as occurring immediately after the tribulation now occur. "And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; FOR THE GREAT DAY OF HIS WRATH IS COME; AND WHO SHALL BE ABLE TO STAND?" (Revelation 6:14-17).

The people of God had now been brought through the great tribulation and have witnessed the glorious return of their Savior and Redeemer. The great day of the Lord's wrath is now come and great judgments are now to befall the wicked of the earth. But where will the righteous be during the time these terrible judgments are being poured out upon the earth? The prophet Joel gives the answer. He, too, describes the heavenly signs as recorded in Matthew 24 which are to precede the coming of Christ. "The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come" (Joel 2:31). But now he supplies us with the following bit of information "AND IT SHALL COME TO PASS, THAT WHOSOEVER SHALL CALL ON THE NAME OF THE LORD SHALL BE DELIVERED: FOR IN MOUNT ZION AND IN JERUSALEM SHALL BE DELIVERANCE, AS THE LORD HATH SAID, AND IN THE REMNANT WHOM THE LORD SHALL CALL" (Joel 2:32).

The saints aren't raptured after all. Having passed through great tribulation they are now taken to one of the two holy cities, or as stated in Matthew 24 they will be gathered from the four winds and be brought in unto one of these two places where they will be sheltered by God himself while the wrath of His judgments are being poured out upon the wicked. And

what are these judgments? The above occurred during the sixth seal. And before the seventh seal is opened the servants of God are to be sealed in their foreheads. The judgments can not begin until after the Lord's people had been marked and this according to the words of the angel saying, "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads" (Revelation 7:3).

This being done the seventh seal was opened (Revelation 8) and seven angels appeared before John having seven trumpets. As each angel sounded great destruction and wrath was poured out upon the earth, the sea and every living thing. Thus the great day of the wrath of God had come, and the earth was cleansed so that by the time of the sounding of the seventh trumpet the kingdoms of the world had become the kingdoms of the Lord and of His Christ.

Harvey E. Seibel

BLESSINGS

Felicia Ann Augustine, the daughter of David and Karma Augustine of Phoenix, Arizona, was blessed by Elders Hubert E. Yates and Don McIndoo October 31, 1971.

Kimberly Lynn Wallace, the daughter of Clarence and Emily Wallace of Phoenix, Arizona, was blessed by Elders A. L. Voorhies and Hubert E. Yates, February 20, 1972.

BAPTISMS

Elmer Andrew Brown of Payson, Arizona was baptized by Elder Hubert A. Yates at Phoenix, Arizona January 23, 1972 and received the laying on of hands by Elders H. A. Yates and A. L. Voorhies. He was received as a member of the Phoenix, Arizona Local.

Stanley Melvin Biringer of Phoenix, Arizona and his son, Melvin Dean, and his daughter, Debra Faye, were baptized February 6, 1972 by Elder Hubert E. Yates. They received the laying on of hands by Apostle Don W. Housknecht, Elder Don McIndoo and Elder Hubert E. Yates, and they were received as members of the Phoenix, Arizona Local.

NEWS FROM THE COLLINS LOCAL

On Sunday, February 6, the Collins Local Church of Christ members met for their monthly Sacrament service, with Elder Ed McIndoo and Elder O. A. Caviness in charge. We were made aware of the sweet, gentle Spirit that pervaded as we partook of the emblems and, later, during the humble prayers and the strengthening testimonies.

After the service, we enjoyed a delicious pot luck dinner together at the church.

In the afternoon the regular business meeting was called. For 1972, the following officers were elected:

Pastor—Elder Oren A. Caviness

Secretary—Louise McIndoo

Treasurer—Blanche Martin

Pianist—Margie Routh

Advocate Reporter—Ruth Willard

Librarian—Rhonda Shaw, Chas. Shaw, and Shelly Speer

Program Committee—Norma Cook, Jerry Speer, and Louise McIndoo

Trustees—Rhondal Shaw, Ed McIndoo, and Don Martin

Building Committee—Rhondal Shaw, Ed McIndoo, Everett Martin

At this time the group here has embarked on a program to try to build an annex to our little church. This will serve as an extra classroom for Sunday School and also can be converted into a much needed dining area by setting up folding tables. It is our hope also to include a baptistry in the new structure. These things are still in the planning stage but, before any accomplishments, there must first be a dream.

I believe our records show forty-six members here. Several of our group have missed church recently, due to the Flu epidemic. We miss each one and wish them a speedy recovery.

This being a rural community, most of our members travel quite a few miles to get to church. Brother Larry Shaw and his wife, Patty, with their two children, Rhonda and Charles, seldom miss their fifty miles to church and fifty miles back each Sunday.

Jim and Jerry Speer and two small children, have been attending quite faithfully, from Elkshead, Mo., a distance of about eighty miles from Collins.

Due to this distance factor, our services must, of necessity, be daytime ones only.

The second Sunday of each month, Elder Oren Caviness, with his wife, Esther, drives from their home in Preston to Houston, Mo. to assist with the regular Sacrament service there.

May our Heavenly Father mete out to each the blessing that he individually needs.

Ruth Willard

THE GRAND JUNCTION, COLORADO LOCAL REPORT

We started our New Year off with a wedding. Bro. Allen Downs took for his wife Sr. Rebecca Maley of Independence. The wedding took place Jan. 1, 1972. The Bride wore a sculptured double knit, floor length gown, with a chapel length veil accented with orange blossoms and roses. She wore white satin shoes. The bride's attendants wore Spring Green crepe, floor

length gowns fashioned after the bride's gown. They wore matching Spring Green shoes. Their hair was held by matching bows accented with holly and roses. The Maid of Honor was the bride's sister Sr. Bonnie Maley of Independence. The Bride's Maids were the groom's sister Sr. Edith Downs of Grand Junction and the bride's sister Sr. Julie Maley of Independence.

The Groom wore a formal white dinner jacket, with black bow tie and black pants. His attendants wore white dinner jackets with ties and pants to match his. The Best Man was the groom's cousin Bro. Duane Ely of Grand Junction. The Groom's man was the bride's brother Bro. David Maley of Independence.

The double ring ceremony was performed by the groom's uncle Apostle Marvin Ely of Grand Junction.

The piano player was Sr. Vieva Shaw of Denver, who also played for the groom's parents wedding. Sr. Julie Maley of Independence sang. Bro. Robert Ely of Grand Junction was the usher. Bro. Mark Maley of Independence was candle lighter and guest book attendant.

Our out of town guests included the bride's family, Bro. and Sr. Forest Maley and her brothers and sisters, David, Bonnie, Julie, and Mark Maley all of Independence. Bro. and Sr. Marvin Carroll of Craig, Colorado and their baby Daniel and nephew Barry. Bro. and Sr. Jim Shaw of Denver and their daughters and son, Joye, Rita, and Kenny Shaw.

One set of grandparents were present. The groom's grandparents, Bro. and Sr. Ted R. Ely of Grand Junction. Both of the groom's parents were present, Bro. and Sr. Archie Downs of Grand Junction. The wedding was a beautiful and happy occasion with a Reception following.

We had our Sunday School and Church election Jan. 8, 1972. The New Sunday School officers are: Superintendent Bro. Allen Downs, Assistant Superintendent Bro. Robert Ely, Secretary and Treasurer Sr. Beck Downs, Pianist Jane Bell, Chorister Sr. Enid Bell, Program Committee: Sr. Edith Downs, Sr. Enid Bell, and Sr. Goldie Hepler; Primary Teacher: Sr. Enid Bell, Adult Teacher Bro. Robert Ely, Young People's Teacher: Bro. Marvin Ely.

The new Church officers are: Pastor Apostle Marvin Ely, Assistant Pastor Elder Harvey Bell, Secretary Sr. Enid Bell, Treasurer Bro. John Bell, Pianist Sr. Becky Downs, Chorister Sr. Enid Bell, Advocate Reporter Sr. Edith Downs, Entertainment Committee: Sr. Margie Downs, Sr. Alvina Bell and Sr. Goldie Hepler; Dining Hall Committee: Sr. Shirley Ely, Sr. Charlotte Hinkle, and Sr. Berniece Ely; Reunion Committee: Bro. Marvin Ely, Bro. John Bell, and Bro. Robert Ely; Tract Committee: Sr. Alvina Bell, Bro. Ted Ely, and Bro. John Bell, Building Committee: Bro. Ted Ely, Bro. Marvin Ely, and Bro. Robert Ely.

Young People's Service held their election on Sept. 26, 1971. The new officers are: Chairman Bro. Duane Ely, Assistant Chairman Bro. Allen Downs, Secretary

and Treasurer Jane Bell, Entertainment Committee: Sr. Edith Downs, JaNeile Cagle, and Jack Bell; Sponsor Bro. Marvin Ely.

During the year we have monthly Women's Meetings. There we study, then have refreshments and visit. All ages of ladies get together in various homes and have the meetings. Everyone enjoys themselves. We have yearly reunions. During warm weather we have church picnics and outings. If you are coming through here, we hope you will stop and visit with us.

Your Reporter
Sister Edith Downs

INDEPENDENCE DIARY

"To make time pass just like a streak, buy something, with so much down, and so much per week." The responsibility of writing a report of church activities each month gives the same effect! December and January went like a flash; packed with preparation for Christmas; the miracle of a new baby girl; the calling home for others with resulting bereavement for some; the entrance into a new life as "One" in Holy Matrimony for two couples; and continually the hearing of the word of God, to which one obeyed by entering the waters of baptism for the remission of sin. "Repentance" is that word.

We did celebrate the birth of our Saviour with a good Christmas program with each Sunday School class represented. Thank you each one, for keeping us aware of the true and wonderful meaning of Christmas.

Jim and Bonnie Case and daughter, two-year-old Nancy are the proud parents and "big" sister of Carmine Jennette, born December 1. Sr. Ruth Gill of Minnesota and Bro. and Sr. Leslie Case are the adoring grandparents. Bro. Jim was in Thailand for the first year of Nancy's life. So Carmine and Nancy are enjoying much fatherly attention.

Sr. Alice Larsen and children, whose husband and father, Lowell, died on December 29, have closed their home in Nebraska for the winter and are with the Leslie Case family. They are making the adjustment to their loss which we come to expect of those who have that Hope, which Jesus Christ gave.

Ruth Denham Moncada and Lowell Timothy Larsen were united in marriage by Tim's grandfather, Bro. Harvey Bell, at 3:30 o'clock on January 29. The beautifully decorated church was filled with relatives and friends.

Bro. Ray Bryant, visiting minister from Cowgill, Missouri spoke to us on December 12. The December meeting of the United Workers was held at the home of Sr. Marcia Christian. The January meeting was held at Sr. Margaret Wheaton's home.

(continued on page 61)

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.

REMARKABLE EXPERIENCES OF A SCOTCH LAD SEARCHING OUT THE KINGDOM OF GOD

As Related by William A. Sheldon

To those who attended the 1971 conference of the Church of Christ, some of the incidents included herein are familiar, and they are the basis upon which it was considered sufficiently worthwhile to send a missionary team to the British Isles during the conference year.

It all began with a long-distance phone call from Glasgow, Scotland to my home in November of 1970. A male voice with an unmistakable Scottish accent endeavored to express the desire for baptism and acceptance into the Church of Christ. Having difficulty in understanding, I suggested a letter be written, giving a brief history, and from which I hoped to gain further impressions of his sincerity, etc. Suggesting that he write to Apostle Bell, as I expected to be absent for a time, the following letter is the result (it was turned over to me upon my return). It details, in simplicity, an outstanding series of events, revealing the Holy Spirit's guidance in one's quest for the truth of the gospel of Christ.

Dear Friend:

"Apostle Sheldon told me that I could write to you, as he was going to Yucatan, Mexico, for work among the Maya Indians. He asked me if I would give a brief history of myself and family, and of my connection with the (a Restoration church, w. a. s.) My name, you probably know, is Derek Farrell, and I am at present 15 years of age (I will be 16 on April of this year). It may seem a rather young age, but when it comes to the subject of religion, I am most sincere and serious."

(Then follows a brief rehearsal of his younger years).

"When I had reached the age of 14, I went down to the public library to see what the field of books had to offer me. I was not very interested in religion at the time, and I often wondered what was on the religious shelves of the library.

"One day I decided to have a look, and found myself taking out a Bible called the 'Jerusalem Bible.' That night and the following few days, I slowly and carefully read the book of Genesis. This humbled me a great deal, and I went upon my knees and asked the Lord for forgiveness of my sins. This then was my conversion to a good life, and my repentance of all my follies.

"I was one day reading a religious book, which stated that man, in order to be saved, must be born again, or in other words, be baptized. I pondered over this and concluded that this must mean that I should join a church. It was not long when I realized that

there was not one christian church, but a great multitude of them, all professing to be true. I had to find out what one was true, so that I could join it, and be saved.

"Again I went down to the library and sought some religious books about all the different denominations.

"I one day attended the () church. I had ideas of sitting among the congregation. But my thoughts were soon shattered when the so-called minister had me put into a small room adjacent to the congregation, and to my great displeasure, among boys whom I knew were very wicked, and whom I did not want to associate with, in case they would corrupt me. This incident finished me forever with protestant churches.

"Again I went down to my library, and this time I came across a book called the Book of Mormon (it was the edition of the Utah church). As I turned its pages, I was surprised to see how it was divided into chapters and verses like our Bibles. I then sat down and started reading the four pages in the beginning, telling of its origin. After reading this, I pondered over it for a few minutes, and decided to borrow the book.

"That night, before I retired to bed, I read the first book of Nephi, and the first few pages of the second book of Nephi. I decided that I would then go to sleep. Before I did, however, I read the small passage at the back of the book, which said: 'This is an American volume of scripture, and an added witness unto Christ. It is read by more people than any other book, save the Bible alone.'

"I then said to myself, that if this is an American volume, what has it got to do with me, a British born person. This question was soon answered. As I flashed through all the pages, I caught a glimpse of the words, Jesus Christ. I read this page and soon learned that it had everything to do with me. Here was Christ visiting the people of the American continent, about a hundred years before Columbus (here, our brother erred in time, of course. w. a. s.)

"Back in my library, I found a book about Mormonism. It explained the early history of this religion, and its many doctrines, from the point of view of the () church.

"I called on their elders, and was soon baptized on January 25, 1970. I progressed quite rapidly, for on February, I was ordained a Deacon, and on April, a Teacher. It was in November that I started to have my doubts.

"I was reading the New Testament, and couldn't stop thinking that the New Testament did not mention the office of First Presidency, nor did it mention the

office of assistants to the council of twelve apostles.

"I have, among my own books, the writings of Eusebius, 'The History Of the Church.' Neither did it mention in there any of the above offices, and I soon became convinced that they were not in the original Church of Christ as established in Jerusalem. The name (a Restoration church name - w. a. s.) was neither to my liking.

"I was reading one of the books published by the Utah church, called the 'Restored Church,' by a certain William E. Berrett, and on page 209 of said book, I found a passage about a group, called the Hedrickites. I read this and became so interested that I longed for more information concerning it.

"I visited another public library, and found another book that had four pages about the Church of Christ (Temple Lot). I read this and found out that you did not accept the office of First Presidency. This book also gave me the address for apostle Sheldon (note: this address was my former address more than 20 years ago, w. a. s.).

"I then made an attempt to get in touch with you. I decided to make a long-distance phone call to the Temple Lot headquarters, but could not get through. This was on Thursday afternoon. The following day, I made another attempt, but again I could not get through. But I wasn't giving in. I then gave the operator apostle Sheldon's address, and (told him) that I wanted to join the Church of Christ. He told me to write a letter to him.

"The following day, I sat down and wrote him a letter, and I enclosed a dollar inside it for the Temple fund. I put the address as (), but I think it has been lost (the letter arrived some time later, w. a. s.).

"I hope you have enjoyed reading my story. I certainly enjoyed relating it to you.

"I am going to send you my tithing every month. I wonder if you could send me a Book of Commandments (state price and I will pay for it), and could you send me each month your monthly paper, called Zion's Advocate, which I shall also pay for.

"Apostle Sheldon mentioned in his letter to me that he would present the matter at the next general conference in April, and determine the ability to send a mission to my area. I do hope you will send one, and I can go down into the waters of baptism by the proper and real authority.

"I have found apostle Sheldon's pamphlets very interesting and faith promoting. I have at present a few members of the () church reading them, and I hope to gain some more converts, as I have lost one, due to him joining up with the army, and therefore, I cannot get in further contact with him.

"I pray that the Lord will bless you in your fine work in building up the kingdom of God in these latter days, and I wish you a happy New Year, and hope you had a merry Christmas.

"Your friend, Derek Farrell."

For the purpose of this report, it is unnecessary to give the details of the mission to Scotland and elsewhere, except to state that Bro. Farrell was duly baptized in beautiful Loch Lomond, the lake made famous in song. Considerable time, prayer and united study of the scriptures and history of the Church preceded the baptism, in which we were firmly convinced that he was ready, and a fit candidate for the kingdom of God.

A few weeks later, Apostle Yates and I took leave of the British Isles, feeling we had accomplished all possible for the time. However, it was not without serious misgivings upon our part because of incidents in Bro. Derek's family life, transpiring just before our departure, the details of which are not important to be revealed here. We truly feared for his spiritual well-being, yet felt powerless to help him, except to present his case in humble prayer to our heavenly Father.

Subsequent events proved our fears were not unfounded. Weeks and months went by with no word from him. We agonized in fervent prayer, and besought a similar interest by some of the saints, notably in Independence and also of those at the Wisconsin state reunion.

I wrote several letters to him, with no response, but finally, there was an answer, confirming presentments of the Holy Ghost: Derek had drifted from his knowledge and convictions toward the Church. Thus we see how quickly Satan seeks to enter in; to confuse and lead astray, and if possible, to destroy. The "seed" (gospel) is good, and may be received with joy into good ground; yet, except with proper and sustained nurturing, the devil is likely and able to "catch it away," or cause it to be choked out (see Matt. 13:18-20). How easy this could be with one of only 16 years, and isolated from the common bond and fellowship in the gospel of Christ!

Nevertheless, the prayers of the saints have prevailed, and the Lord knows "his sheep." We could not believe that one, so marvelously led by the Spirit of God, could have so far departed, and so soon, as to irreversibly turn his back upon the Church and kingdom of God. Again, we quote from Bro. Farrell's recent letter:

" . . . I am overjoyed that we are again one in the gospel of Christ. Yes, since my loss of faith in the Church of Christ, I had tread upon dark and lonely paths. Even contacting () of (another branch of the Restoration, w. a. s.), which, through my study of historical data has proven to be a deception. . . . I had even desired to join the (another Restoration Church, w. a. s.) and had sent a letter to () telling him of my desire; but thankfully, some . . . friends had loaned me a copy of (a book on presidency in the Restoration, w. a. s.). I studied this book with an open mind, along with prayer, and the result was the enlightenment of my spirit to the deception of the () church. Yes, the Church of Christ is verily true."

Mentioning a dream I had told him, he continued:

"I too have had dreams, which I now believe to be from the Lord. I would like to relate to you my experiences since you left Glasgow to go back to Zion.

"If my memory is good, you went back to Zion on the 19th of July of last year. Several days afterward, I went on holidays with my parents up to a town named Arroath, on the east coastline of northern Scotland. We lived in a caravan. On July 21st, . . . I had the following dream.

"I stood alone in a field. An angel of God came down from heaven. In one hand he had a Book of Commandments, and in the other, the Doctrine and Covenants. He affirmed to me that the former was true, and that they were sacred writings, while the latter was absolutely false. He also rebuked me for not remaining faithful in the Church of Christ, and told me that I must remain faithful and always adhere to the Church. I told him that I would.

"And again in the night of Saturday, September 25th, I had the following dream. I saw myself leaving Glasgow, and arriving at the foot of a great mountain. I decided to climb this mountain, for, said I, if I reach the top I will be free and happy. I noticed that a path rose up the side of the mountain, and it was grassy and covered with beautiful flowers on either side. I climbed without effort, but after a short while it started to get cold, the flowers and grass disappeared, and in their place appeared thick mounts of snow. I looked upwards towards the top of the mountain, but a thick white cloud of mist prevented me from seeing the top. I began to become sad and sorrowful, and turned back to go down the mountain. I then returned to Glasgow, and to peace and happiness. I had this dream while staying a short time in the city of Dundee.

"The interpretation of this dream is very plain to me; it was a warning from the Lord that I was going on a strange course, seeking other 'churches,' and not remaining faithful in the Church of Christ (Temple Lot).

". . . Please publish my sincere thanks to the saints in Wisconsin for praying for me. Had it not been for their prayers, I would not have again embraced the truth. I thank you, dear brother, for praying for me, too, for your patience with me, thank you very much.

". . . Yes, dear brother, I am convinced that this is the true Church of Christ; not by belief, because belief counts as nothing, but by testimony of the truth of these things from the Lord Jesus Christ. And in closing my letter, hoping to hear from you soon, I would like to bear witness to the whole world, and to the entire creation of God, that this Church of Christ is verily true. Brother Derek."

I will close this by urging the saints to steadfastly pray for this young brother, and also another whom we baptized in London: Stephen Gutmann. This shows that, regardless of spiritual direction to one, he may go astray, without God's help.

IS YAHSHUA YAHWEH?

by William E. Frishkorn

If the above question might seem a little obscure I'll rephrase the same question. Is Jesus Jehovah? One might ask, "Why such a question?" The answer, I believe, lies in understanding the Godhead more fully.

Some might be surprised to know that the name "Jehovah" actually occurs more than 7,000 times in the Bible, that is, in the original writings. It is properly translated only four times however. This was done that the Lord's divine name might not become too common. You can recognize its occurrence in the old testament in the name LORD being rendered in capital letters. For instance in Psalms 110:1 you will notice that the first "LORD" is in small capital letters while the second "Lord" only has capital "L."

The name Jehovah is derived from Hebrew characters, of which the English equivalent is: YHWH. It has been shown recently that the rendering of Yahweh is more compatible with the original pronunciation. For the remainder of this article I choose to use this rendering in substitute for LORD.

Previous Interpretations

The interpretations voiced by the Church of Christ in times past have been that Jesus was not Jehovah. I have several editions of Zion's Advocate bringing forth this idea. Instead of referring to these however I'll quote a publication put out by the church. "The name 'Jehovah' is rendered God 298 times, and Lord over 5,000 times, but NEVER applied to the Messiah as Jehovah" (What The Restoration Movement Teaches Concerning God, Willard J. Smith, 1935, p. 5).

Although I don't agree with the statement itself I certainly agree with his understanding that the Father and Son are totally separate bodily.

Are The Scriptures Broken?

In quoting the Psalms to the Jews, Jesus showed how the scriptures say that even men are called gods and even alluded to the fact that the scriptures cannot be broken. "If he called them gods, unto whom the word of God came, and the scripture CANNOT be broken;" (John 10:35).

Considering the fact that the scriptures cannot be broken let us review a few scriptures concerning Yahweh. "Hear, O Israel: Yahweh our God is one Yahweh" (Deuteronomy 6:4). "I am Yahweh: that is my name: and my glory I will not give to another" (Isaiah 42:8). "I am Yahweh, and there is none else, there is no God beside me" (Isaiah 45:5). "I, even I, am Yahweh; and beside me there is no saviour" (Isaiah 43:11).

From the foregoing we can glean the following: (1) There is one God (one true God though many be called gods) (1 Cor. 8:4-6). (2) His name: Yahweh. (3) There is no God beside Yahweh. (4) There is no saviour beside Yahweh.

If it is true that Jesus is not Yahweh, then what

does that make Jesus? God? No. Yahweh? No. Since the scriptures cannot be broken we can only deduce that Jesus must indeed share the title Yahweh. The reason being that the Book of Mormon and the Bible both emphatically declare that Jesus is indeed God and part of that great eternal Godhead, and needless to say, is our beloved saviour. Speaking of Jesus, Peter declaree, "Neither is there SALVATION in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

"His Name . . . His Son's Name?"

We cannot deem it unimportant to know God's name. The Bible asks this very question. ". . . who hath established all the ends of the earth? What is HIS name, and what is HIS SON'S name, if thou canst tell?" (Proverbs 30:4).

Concerning the name of the Son the angel Gabriel proclaimed to Mary; "thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS" (Luke 1:31).

Concerning the Father's name Gabriel goes on to say, "He shall be great and shall be called the Son of the Highest:" (verse 32). What then is the name of the Highest? "That men may know that thou, whose name alone is JEHOVAH art the most high over all the earth" (Psalms 83:18).

Other translations continue on in verse 32 stating: ". . . and Jehovah God shall give unto him the throne of his father David:"

Thus from the King James Version our answer to Proverbs might be Jesus for the Son and Jehovah for the Father.

Greek Translations

Unfortunately there are many names in the new testament which have been literally translated from Greek into English. These should have been translated into Hebrew, then into English, to convey the full meaning. Esaias should have been rendered Isaiah; Elias as Elijah; Eliseus as Elisha; Osee as Hosea, and many more. All of these can be confusing to one beginning a study of the Bible. Now it happens that the old testament spelling of Jesus is Joshua. If you didn't know this fact you might have a hard time finding the Joshua of the old testament mentioned in the new, but he is, twice, and it's rendered Jesus. "Which also our fathers that came after brought in with Jesus into the possession of the Gentiles" (Acts 7:45). "For if Jesus had given them rest . . ." (Hebrews 4:8). Some marginal references will give these as Joshua, also other translations.

Therefore the Hebrew-English spelling of the Father and Son would be Jehovah and Joshua.

Yah-Is-Salvation

The names Jehovah and Joshua are derived from vowels that were added when the King James Version was translated. Vowels were not a part of the written Hebrew language, therefore when a person read He-

brew the vowels had to be added in. In time the Hebrew language ceased to be spoken and the true pronunciation was eventually lost. Studies of Aramaic and other text indicate that Jehovah and Joshua might more properly be rendered "Yahweh" and Yahshua."

This brings us back to our first inquiry as to whether Jesus was Jehovah or not. For we have seen that Jesus in Hebrew would be, "Yahshua." The term "Yah" or, as it appears in our King James Version as "Jah," is actually a short form of Yahweh. It appears in Psalms 68:4 as follows: ". . . extol him that rideth upon the heavens by his name JAH, and rejoice before him." Some might be interested to know that "hallelujah" is actually a hail to "Yah" God's name.

Jesus means "savior" in the Greek language while in Hebrew Yahshua means, "Yah-is-salvation." Truly it is said that Christ is indeed salvation. And from this also we can see that Jesus does bear title to the name Yahweh.

"His Name One"

In some cases the name Yahweh has reference to the Father only as we can plainly see in Psalms 110:1, "Yahweh (the Father) said unto my Lord, (the Son) Sit thou at my right hand, until I make thine enemies thy footstool." Paul mentions time and again that Jesus sat the right hand of God.

There are also cases where it applies to the Son only;

"Thus saith Yahweh the King of Israel (the Son)

AND HIS REDEEMER

Yahweh of hosts; (the Father) I am the first, and I am the last; and beside me there is no God" (Isaiah 44:6).

It seems obvious that the name Yahweh is a name most generally applied to the Godhead itself. It would seem unreasonable that of the thousands of times the name is used, in no way would the Son of God be connected. Also the beauty of the understanding is also obvious; as a wife takes a husband's name; as the church takes Christ's name; as Christ takes the Father's name. "But I would have you know that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God" (I Corinthians 11:3).

During the Millennial reign we are told by the prophet that the Lord's name will be one. "And Yahweh shall be king over all the earth: in that day shall there be one Yahweh, and his name one" (Zechariah 14:9).

The Church of Christ indeed has the most beautiful understanding of the Godhead in my estimation, but we need to be ever striving for a more complete knowledge of the truth, being led by that Spirit of Truth (John 16:13). The wonderful words of Jesus are certainly something to ponder over, "Sanctify them through thy TRUTH: thy word is truth" (John 17:17).

LESSON VIII THE HORRIBLE TRUTH ABOUT DRUGS

(continued)

By M. Harvey Seibel

DANGEROUS DRUGS (STIMULANT - DEPRESSANT - HALLUCINOGENS)

STIMULANT. Stimulants are prescribed for fatigue, overweight, mental disorder, to keep awake, and, formerly, to shrink nasal membranes in colds. "The most widely used and abused of the stimulants are the amphetamines . . . Tolerance develops with the use of amphetamines. This permits gradual and progressive increases in dosage. Too large a dose or too sudden an increase in dose, however, may produce bizarre mental effects such as delusions or hallucinations . . . Physical dependence does not develop." —The President's Commission.

"The drugs can drive a person to do things beyond his physical endurance that leaves him exhausted. Heavy doses may cause a temporary toxic psychosis (mental derangement) which requires hospitalization. This is usually accompanied by auditory and visual hallucinations (hearing and seeing imaginary things). Abrupt withdrawal of the drug from the heavy abuser can result in a deep and suicidal depression. Long term heavy abusers of the amphetamines are usually irritable, unstable, and like other heavy drug users, show social, intellectual, and emotional breakdown . . . Injections of 'speed' (methamphetamine) cause abnormal heart rates, and may result in psychotic states (mental derangement) and long term personality disorders. Unaccustomed high doses may cause death." —Public Health Service Publication No. 1830.

In referring to speed one authority says, "after a person first uses "speed," his or her life expectancy is a short FIVE YEARS!

DEPRESSANT: sleeping pills. "A person can develop tolerance to barbiturates, enabling him to ingest increasing quantities of the drug up to a limit that varies with the individual. Chronic administration of amounts in excess of the ordinary daily dose will lead to physical dependence, resulting, upon withdrawal of the drug, in a sickness marked at peak intensity by convulsions and a delirium, resembling alcoholic dilirium tremens or a major psychotic episode. Excessive doses may also result in impairment of judgment, loss of emotional control, staggering, slurred speech, tremor and occasionally coma and death. Barbiturates are a major suicidal agent. They are also reported, like the amphetamines, to be implicated in assaultive acts and automobile accidents." —The President's Commission.

"According to some medical opinion, barbiturates, or 'sleeping pills' are the most dangerous of all habit-forming drugs, even more dangerous than morphine, cocaine, heroin, and marijuana combined. A case history taken from a medical resume on 'Barbiturates: Their Use and Abuse,' presented before the Congressional hearings, is as shocking as any other story of teen-age addiction. The case history follows:

"This girl is seventeen years of age, serving time for shoplifting. She has been a user of barbiturates for three to four years, having started on benzedrine and dexedrine while a high school student. A group of teen-agers usually met in a tavern or drugstore, and some of them offered her one or the other of the drugs. From this she graduated to barbiturates and became a constant user . . . Later in her career she frequented only taverns where addicts were known to congregate. She admitted that she was completely 'out' for periods as long as two or three weeks, and had no recollection during that period . . . There is one further high light in this girl's story, and that is that every member of her group of barbiturates addicts is now either in a prison or in a reformatory for various crimes." —Now You're Living, pp. 158-159.

HALLUCINOGENS: LSD, PEYOTE, Mescaline, PSILOCYBIN. Due to shortness of space these lessons will be limited to LSD, the most potent of the hallucinogens. "LSD is 100 times more powerful than psilocybin, a hallucinogenic derivative of the Mexican mushroom. It is 200 times more powerful than the narcotic cocaine, and 7,000 times as powerful as the peyote derivative, mescaline . . . LSD trippers, in describing their 'trip,' often speak of God, hell, nirvana, terror, revelation, ecstasy, horror, fear or anguish, joy, madness, beauty, ugliness. Very little is really known about LSD's effect after it enters the body. What is known gives experts a real fright. LSD is so potent that less than two pounds of the stuff would be enough to send the entire population of New York City on a psychedelic trip to never-never land! A little more than forty pounds would be enough to send everybody in the United States on a psychedelic voyage into 'inner space.'" —The Plain Truth, Article, LSD, The Whole Story.

The mind distortions produced by LSD are frightening. Tampering with the brain, making chaos of its normal function, can not but leave a permanent, detrimental effect on the cells of the brain, such damage that can never be repaired. Note this quotation from New York Medicine, May 5, 1966, p. 5; "After the cubes, containing 100-600 mcg. (a microgram is one-millionth of a gram) each, are ingested a startling series of events occur with marked individual variation. All senses appear sharpened and brightened; vivid panoramic visual hallucinations of fantastic brightness and depth are experienced as well as hyperacusis (abnormal acuteness of hearing). Senses blend and become diffused so that sounds are felt, colors tasted; and fixed objects pulsate and breathe. Depersonalization also occurs frequently so that the individual loses ego identity; he feels he is living with his environment in a feeling of unity with other beings, animals, inanimate objects and the universe in general. The body image is often distorted so that faces, including the user's, assume bizarre proportions and the limbs may appear extraordinarily short or elongated. The user is enveloped by a sense of isolation and often is

dominated by feelings of paranoia and fear. If large doses are ingested (over 700 mcg.) confusion and delirium frequently ensue. During LSD use, repressed material may be unmasked which is difficult for the individual to handle. Duration of the experience is usually 4 to 12 hours but it may last for days."

The same publication cited as dangers of LSD: (1) Prolonged psychosis; (2) acting out of character disorders and homosexual impulses; (3) suicidal inclinations; (4) activation of previously latent psychosis; and (5) reappearance of the drug's effect weeks or even months after use. It was reported that between March and December of 1965 a total of 65 persons suffering from acute psychosis induced by LSD were admitted to Bellevue Hospital in New York."

"Declared one tragic victim: 'Yes, officer, I'm under the influence of LSD, but I haven't taken any for eight weeks. I see worms crawling out of my fingers. They are little black worms and I pick them out of my fingers and throw them on the floor. I see the same worms crawling right back in the same holes. I have worms crawling out of my ears, eyes and head and neck. My teeth are on fire. My eyeballs feel like buckets of blood.'" —The Plain Truth, May, 1969, Article, LSD, The Whole Story.

REVIEW QUESTIONS

1. What were Stimulants prescribed for?
2. What are the dangers of sudden withdrawal?
3. What is the life expectancy of one who uses "speed?"
4. What are the Depressants?
5. Are barbiturates considered dangerous?
6. Are barbiturates habit forming?
7. Describe the immediate effects of LSD.
8. What are the dangers of LSD?
9. Can LSD effects return later?

LESSON GUIDE

STUDY OF GOD'S COMMANDMENTS

by Amy Schrader

Section 1

Lesson Text Matthew 7:6, 3 Nephi 6:18

There is a time and way to speak of the hope that we have in Christ and a time to be silent. There is a time and manner of speaking that is not to God's glory. Only the discernment of the Holy Spirit can indicate to us when and how and to whom to offer the precious knowledge that we have been given. Only the Spirit can tell us how much to offer at any one time. Some have need of milk, others are ready for the greater meat of the teachings of Christ (I Corinthians 3:1-2, Hebrews 5:12-14).

Many people gathered around Jesus and He taught them much, but it was to His disciples that He spoke the most, and He revealed the deeper mysteries to. Not everyone is given to know the mysteries, and there

are qualifications (Matthew 13:9-17; 1 Corinthians 2:7-14, 4:1-2; Ephesians 3:1-12, 6:19-20; 1 Nephi 3:26-33; Mosiah 1:7-8; Alma 17:32-34; Book of Commandments chapter 5:3-5, 10:3-7, 45:11-17, 64:24). The teachings of these things must be done with care and constraint of the Spirit (Jacob 3:29; Alma 9:15-20; Book of Commandments chapter 44:43-51, 64:70-76). Of course, not all of God's mysteries are known to man (Jacob 3:9-11; Alma 17:39-42, 19:31). Paul reminds us that it is possible to have the gifts of the Spirit, receive knowledge and understand mysteries, and yet fail in abiding in that love of Christ which is charity, and if so all is vain (Romans 13:1-2).

Even in the matter of our testimonies regarding the blessings which we receive of the Lord there is care needed. I ponder what the difference in circumstances was between the times that Jesus asked those whom He healed to tell no one, and the times that He told them to go and tell. Other times there is no statement as to Him giving any instruction about their testimonies. Consider the following accounts of His healings (Matthew 8:2-4, 5-17; 9:1-7, 27-35; 11:10-16; Mark 3:1-5, 9-12; 5:1-19, 22-43; 7:31-37; 8:22-26; 10:46-52; Luke 4:33-41).

How hard it is for the human to tell of the goodness of God to them without giving the impression of assumed worthiness on their part to receive. Thus how difficult it is to give properly the honor and glory to God for His great mercies to us when we testify to others. Only in subjection to the Spirit in the depths of humility can one speak to God's praise. Any testimony that in anyway exalts our self becomes hollow and only makes enemies to the truth of God's greatness; just as the Israelites profaned His name when they still claimed to be the chosen people but were disobeying His commands.

Section 2.

Lesson Text Matthew 7:7-11, 3 Nephi 6:19-23, 13:6.

Taken alone the promises in the first verse of the text sound so simple. Just ask, seek and knock, and there it is. And in a way it is simple once we have fulfilled the requirements laid out in other portions of the scripture. Perhaps this verse illustrates as clearly as any why we cannot take an isolated verse and claim the whole of a truth is explained in it.

God has left instructions. There is a way to ask, to seek, and to knock, for not every one who cries unto Him, "Lord, Lord," receives what they ask for, but they who do the will of the Father in heaven (Matthew 7:21).

The first requirement of course is faith (Matthew 21:21-22; John 14:12-13; James 1:5-7; Enos 1:24; 3 Nephi 8:51; Mormon 4:84, 92; Moroni 7:25-26). There is the need of real intent of heart, that we seek with all our hearts. We cannot be divided in our desire for that which we ask, and we must be seeking to obey His will as well (Deuteronomy 4:29-31; 1 Chronicles

28:9; Psalms 119:1-3; Jeremiah 29:12-13; Mosiah 2:16; Moroni 10:4-5).

There is a need of obedience and righteousness, by which we must abide in God's Spirit (Proverbs 1:28-31; Ephesians 3:16-20; John 15:6-7; 1 John 3:22-24, 5:12-15; 1 Nephi 4:7-13; 2 Nephi 6:79-84; Alma 5:38-44). We must seek to serve Him with all our heart (Book of Commandments chapter 3:1-2, 5:2, 10:2, 11:2-4, 49:24-28; 53:22-26, 54:15).

There is a real possibility of asking for the wrong thing, or for the wrong reason, if the first requirements are not met. An evil heart has no claim on God's promises (James 4:2-3; 2 Nephi 3:64-65; Helaman 3:115-117; Mormon 4:94; Book of Commandments chapter 7:4, 49:10-11).

An especial promise seems to be given when more than one person is gathered together and all are agreed on a matter and praying for the same thing (Matthew 18:19-20; Book of Commandments chapter 5:15, 29:7, 43:4).

The challenge to our faith is that it can bring us to really know the Lord. When this occurs we can see assuredly that the best attribute we can find in the human parent cannot compare with that loving goodness the Lord feels and does for those who seek Him according to His pattern. The 58th chapter of Isaiah is a perfect portrayal of His request of us and His promise to fulfill His word when we obey. Section 3.

Lesson Text Matthew 7:12, 3 Nephi 6:24.

The Golden Rule: do unto others as you would have them to do unto you. What an easy way to assure good relationships between people. Treat another with the courtesy and consideration that we enjoy having shown to us. Be aware of their sensitivities, be gentle and careful of their feelings, be a champion of their rights. One should not only do unto others as one would have them do to them, but also as one would have God do, for He can only give unto us according to the measure we are willing to give to our fellow man (Proverbs 11:17-21, 22:8-9; Luke 6:27-38; Galatians 6:1-10; 2 Corinthians 9:6-9; Mosiah 11:153-154; Alma 19:77-80; 3 Nephi 5:54; 6:14; Book of Commandments chapter 5:15).

God is no respecter of persons. He loves all, so how unseemly it must be for humanity, especially the followers of Christ to measure themselves among themselves, and esteem themselves better than their brother (Acts 10:34-35; Jacob 2:14-27; Book of Commandments chapter 40:19-21).

The duty of the teacher is to labor with the membership to see that there is no hardness, no backbiting, no evil speaking, no lying about or to one another (Book of Commandments 24:38). It is hard not to offend with the tongue (James 3:2). Only out of the heart the mouth speaketh (Matthew 12:34), so if our hearts are filled with tenderness for our brother, our

mouths will not speak to their hurt. On the other hand, we must not be quick to take offence either, nor spitefully make a man an offender for a thoughtless word (Isaiah 29:19-21).

The real recognition of the many faults that one has, and how they may appear to others, should cause us to feel deeply grateful to them for the gracious overlooking of what could be a cause of disfellowship and loss of the Spirit. Thus it requires of us a kindly readiness to overlook their weaknesses too. This is what Christian fellowship is all about. Section 4.

Lesson Text Matthew 7:13-14, 3 Nephi 6:25-26, 13:11.

Strait is the gate and narrow the way, that leads to eternal life. This is our goal. Suppose you were desirous to get to a distant city. You wouldn't get in your automobile and start out without checking the highway maps to ascertain which roads led to the desired destination; nor would you go climb on the first bus, train, or plane without inquiry as to the direction the vehicle was going. There are many roads which eventually lead into most cities but which can be so circuitous that one may well never reach the goal in the time allotted them. Thus it is with that heavenly city. Unless we seek out the direct route we may well waste our allotted time in wandering around on what may seem like very good roads but which take us in the opposite direction much of the time.

According to the text there is a narrow way with a strait gate at its entrance. We must ascertain what that gate is, that we might enter the narrow way through it. Strait means close, confining, restricting, etc., and the scripture indicates it is not easily found. Some may find the straitness too confining as some of the children of Israel did in their allotted space (2 Kings 6:1; Isaiah 49:20).

A gate is an entrance and Christ claims not only to be the door, but the way also (John 10:9, 14:6). No one can come to the Father except through Him. The account of Lehi's vision gives a good lesson on how it is that we enter by Christ. Also 2 Nephi 13:11, 2 Nephi 15:10, and Jacob 4:8-16 make it clear that once we are in the narrow way we must continue in the same. It would seem that it is possible to stray out of it even after entering. How carefully we must keep checking our whereabouts to see if we are still on the King's highway that leads to the Celestial city.

OH! WHY SHOULD THE SPIRIT OF MORTAL BE PROUD

Oh! why should the spirit of mortal be proud?
Like a swift-fleeting meteor, a fast-flying cloud,
A flash of the lightning, a break of the wave,
He passes from life to his rest in the grave.

The leaves of the oak and the willow shall fade,
Be scattered around, and together be laid;
And the young, and the old, and the low, and the high
Shall moulder to dust, and together shall lie.

The infant a mother attended and loved,
The mother that infant's affection who proved,
The husband that infant and mother who blessed,
Each, all are away to their dwelling of rest.

The maid on whose cheek, on whose brow, in whose eye
Shone beauty and pleasure, her triumphs are by;
And the memory of those that beloved her and praised
Are alike from the minds of the living erased.

The hand of the king that the scepter hath borne,
The brow of the priest that the miter hath worn,
The eye of the sage, and the heart of the brave
Are hidden and lost in the depth of the grave.

The peasant, whose lot was to sow and to reap,
The herdsman, who climbed with his goats to the steep,
The beggar, who wandered in search of his bread,
Have faded away like the grass that we tread.

The saint, who enjoyed the communion of heaven,
The sinner, who dared to remain unforgiven,
The wise and the foolish, the guilty and just,
Have quietly mingled their bones in the dust.

So, the multitude goes, like the flower and the weed
That wither away, to let others succeed;
So the multitude comes, even those we behold,
To repeat every tale that hath often been told.

For we are the same that our fathers have been,
We see the same sights that our fathers have seen;
We drink the same stream, and we feel the same sun
And run the same course that our fathers have run.

The thoughts we are thinking our fathers would think,
From the death we are shrinking our fathers would shrink,
To the life we are clinging our fathers would cling,
But it speeds from the earth like a bird on the wing.

They loved, but the story we cannot unfold,
They scorned, but the heart of the haughty is cold;
They grieved, but no voice from their slumbers may come;
They joyed, but the voice of their gladness is dumb.

They died; aye, they died; and we, things that are now,
Who walk on the turf that lies over their brow,
Who make in their dwelling a transient abode,
Meet the changes they met on their pilgrimage road.

Yea! hope and despondence, pleasure and pain,
Are mingled together like sunshine and rain;

And the smile and the tear, and the song and the dirge
Still follow each other, like surge upon surge.

'Tis the twink of an eye, 'tis the draught of a breath,
From the blossom of health to the paleness of death,
From the gilded saloon to the bier and the shroud,
Oh, why should the spirit of mortal be proud?

—William Knox

(A favorite poem of Abraham Lincoln)

(continued from page 53)

Sr. Velma Wheaton and Sr. Fern Sarratt were hospitalized at separate times recently for tests. They are in attendance at services regularly but are not well, likewise Sr. Alice Larsen and Sr. Irene Case. Sr. Myrtle Sheppard is in a rest home near where her son, Francis Darrah, lives in southern Missouri. Sr. Arra Gentry has been ill. Sr. Mabel Bergey of Clare, Michigan asks our prayers for an eye ailment. The daughter and granddaughter of Bro. Al Voorhees need your prayers also. The infant, Joseph Moncada has been sick and hospitalized, but we are happy to see him at church again with his mother, Rosalie (Denham) Moncada.

Bro. and Sr. Harvey Seibel and children made a very eventful, quick trip to Las Cruces, New Mexico, where Irene's father, Gus Vlachakis, was hospitalized after being struck by a car. They were very much aware of God's watchcare over them. They lost a wheel from their car. Harvey woke Irene with the words, "Wake up, we're in trouble." Irene opened her eyes to see the tire roll past them and into a ditch. The sleeping children and baby were out of the car within seconds. The car was in flames underneath, but a truck driver who had seen their trouble in the darkness of the night was already running from his hastily parked truck and extinguished the flame. They were very close to a motel where they were able to get their children housed and warm very quickly. Across the street was a garage. There was one Rambler in town from which they were able to get repair parts. This happened close to Elk City, Oklahoma on the way out. The trip home was probably not nearly so exciting, fortunately. Irene's Papa suffered injury to the small bones in his legs, and bruises. Apostle Don Housknecht and Elder Hubert Yates of Phoenix came to Las Cruces to administer to him. He is recovering nicely. We hope to meet this fine gentleman whose main concern expressed from his hospital bed was that Irene and Harvey purchase a piano and get his grandchildren started with piano lessons. Their children are "Little Harvey," Irene, Ruth, Tamar and Benjamin, a babe in arms. Wouldn't you say they have something in common with those fellows God protected in the fiery furnace; and they will possibly remember the event, except Benjamin?

On January 19 the YPCL sponsored a surprise going away party for Brad (Chip) Wheaton. A decorated sheet cake and punch were served after the showing of slides of a trip to Mexico taken by Ruth Moncada and her mother, accompanied by Tim Larsen. Chip is in Louisiana in training with the National Guard. He has been in and out of the hospital with pneumonia there. The family, his wife, Rachel and Bro. and Sr. Richard Wheaton visited him February 6. He was not at all well and has had another return to the hospital.

John Christopher Morris, son of Bro. Bill and Martha Morris was baptized on February 13th. The bright sun and a warm circle of loving family and brothers and sisters, the prayer that was offered and the song that was sung, warmed the water for "Chris" and Bro. Vance Harris. We think this is so; because Bro. Harris said that he felt an icy shock with only the very first step into the water. Chris was confirmed by Bro. Vance Harris and Bro. Maynard Case.

To backtrack some — Rebecca Susan Maley and Allen Delbert Downs, son of Sr. Marjie and Archie Downs were united in marriage by Apostle Marvin Ely at the Temple Lot Church of Christ in Grand Junction, Colorado in the afternoon of January 1. The Forest Maley family made the trip out. We were sad because many of our church family there were away attending the funeral of Lowell Larsen in Sidney, Nebraska. Bro. and Sr. Jim Shaw and family from Denver were wedding guests. Sr. Shaw (Viva) played the wedding music at the piano. Viva's parents, Bro. and Sr. Deniston live in Grand Junction and were also guests. All of the folks at Grand Junction made our time there very pleasant.

We ask your prayers for our Grandfather, Bro. Levi Maley who is in the Northeast Osteopathic Hospital, 620 Bennington, Kansas City, Missouri. He has attained the age of ninety-three.

Sr. Janice (Sprague) Welch and her husband Sgt. Gary Welch are in Germany; and as is true of all who are far from home and loved ones, have many pangs of loneliness. We do urge you to write — (letter writing a "special" ministry, you know) — their address:

Sgt. and Mrs. Gary R. Welch
6916th Security Sqd. Box 3246
A. P. O. New York 09057

We of the Young People's Christian League were interviewed recently by our Pastor, one Sunday evening. We were represented by our officers, Bro. Jim Case, Leader, Sr. Manon Chapman, Sr. Jody Wheaton, Bro. Johnny Case and Bro. Chris Morris. As we had the spotlight turned onto our group, figuratively speaking, we heard that those who would like to form a choir were not doing so because that would seem to leave out those who did not want to sing. We were reminded of a past inventory of talents and abilities when our Pastor questioned us about "What can you do?" and then, "Do you remember the list we made? Have you done anything with it?" The ability is there — but

much of it is lying dormant. We lifted our chin off our chest occasionally when we were reminded of some good accomplishments. We have much growing to do and need your help throughout the Church.

Though our news seems quite lengthy, we have tried to be brief. We hope that more descriptive accounts than we give here, will appear in the Zion's Advocate, of the two weddings mentioned, the Obituary of Bro. Lowell Larsen, and reports from the YPCL and United Workers Organizations. We seek to report without duplicating someone else's report.

Julie Ann Maley

Dec. 16, 1971
Sagle, Idaho

Letter To The Editor

There was a statement made some time back in another paper, which stated that I was opposed to the teaching of the science of evolution in our schools.

I have had several requests asking me to make a statement on this subject, therefore, I will try to make some comparisons between the development of man by evolution and the Divine creation of man.

I want to start by asking a question. Do we think it is possible to find and enjoy the quality of life we are entitled to enjoy without a belief in the Divine, and in the Divine creation of man?

Man's evolution is merely an unproven theory and is not a proven fact. However, the modern scientific theory postulates particles of matter forming from energy that interlaces space, condenses them to galaxies in which suns and planets spiral and organizes them into molecules that becomes the elements of life. Life evolves from single cells to the awareness and biological complexity of man.

Does this theory of man's evolution furnish us with any moral or spiritual guidelines to live by, or to make life better and more fulfilling? Or, does it sever us from all connections with the Divine and place us on the level with the beasts of the field with no moral obligations? And what is the object of teaching this theory to our children unless we want them to believe in it?

Let us consider the recorded statements of the Divine creation of man. First we find that all of the necessary means for man to live were created before man was created. Then man was created out of the dust of the earth; and since man was to live from the products of the earth, it was necessary for him to be created from the elements of the earth.

The bible records state that man was created in the image of the Divine. Can we think of anything we could add to our bodies to make them more complete? Take for instance our five senses — seeing, hearing, tasting, feeling and smelling. How wonderful and necessary they all are. We can't see the air we breathe,

yet we cannot live without it . . . and the wonder of the constant production of oxygen by the plant life of the field and forest; the food we eat . . . after a meal, involuntary action takes place. The good is separated and sent to various parts of our body where needed without any conscious action on our part. Could all these marvelous things just happen? I think not.

Take the plant life: plant two radish seeds side by side, one from a white radish from which we get a pure white radish, and from the other seed we get a bright red radish. This follows the Divine statement that each herb shall produce of it's own kind.

I would like to include some statements from some of our great philosophers and their appraisal of the benefits derived from belief in the Divine. Will Durant wrote, "Closer still was the figure of Christ, appealing ken to us in growth and suffering, and yet the ideal embodiment of gentleness and tolerance - preaching with simplicity and courage the doctrine of human brotherhood, and drawing out of us by the magnetism of sincerity, the finest possibilities of our nature." Ghandi, "the holy" man of India declared, "The lives of all, to some degree, great or small, were changed and benefited by His presence. Jesus gave mankind, in these lessons and in His life, the great goal toward which to aspire. It is because there is such a goal and because there was such a figure as Jesus that I cannot be pessimistic, but instead am hopeful and confident for the future." H. L. Menchen writes, "The history of Jesus is no longer questioned seriously by anyone whether Christian or unbeliever. The main facts about Him seem to be beyond dispute. It is not easy to account for His singular and stupendous success. How did it come about that one who in His life, had only the bitter cup of contumely to drink, should lift it Himself, in death, to such vast esteem and circumstance, such incomparable and world shaking power and renown?"

Many persons saw Jesus after His death on the cross, including not a few who were violently disinclined to believe in His resurrection. Upon faith, the most civilized section of the human race has erected a structure of ideas and practices so vast in scope and so powerful in effect that the whole range of history shows nothing to parallel it.

The story of Jesus is touching beyond comparison. It is indeed the most lovely story ever told.

Could it be that the teaching of evolution and atheism is the cause of much of the "world's troubles" today! Lincoln said, "No education is complete without a knowledge of the Bible."

Sincerely yours,

V. A. Verhei
School Board Member - District 82
Bonner County
Sagle, Idaho

"As for God, his way is perfect:" (Psalms 18:30).

TESTIMONIES

Alzada Keeney Massey

Sharing spiritual experiences is one of the most difficult things to achieve. There are those who will say that one should speak what is in one's heart. This may be partly true—it is according to what is in the heart. Sometimes the natural thing to say is not very spiritual. Responsible sharing can be spiritually nourishing and very uplifting.

Sometimes we think of our life as being our responsibility, which it truly is. In the next breath, we all know that no man is an island, so we are also responsible for each other. "And the Lord God said, It is not good that the man should be alone, . . ." we are interdependent. (The pronouns in the preceding sentences are used in the broadest sense.) We bear our own burden, and yet we bear one another's burdens. We reap the harvest of our own sins, as also we reap or suffer the harvest of our fellowman's sins . . . at least to a great degree when we are hurt by them. We also enjoy the good things of life, and enjoy (or should) the blessings of life of those around us. We have shared with our fellowman all our lives. All through history it is recorded that people have shared with one another. Sharing reaches its highest peak when responsible spiritual sharing is achieved.

What is responsible spiritual sharing, or a responsible testimony? No doubt there are as many answers to this question as there are Christian people. Even the early church among the Nephites ". . . did meet together oft, to fast and to pray, and to speak one with another concerning the welfare of their souls; . . ." 2 All of us have some good points to contribute. When this writer remembers the testimonies that have been the most rewarding, they have been uplifting and joyful. This kind of testimony warms the heart and strengthens our love and faith for the gospel; they give us courage to be strong; the testifiers share with us their love for their brothers and sisters and the rest of mankind; you can tell, by the way they speak, and what they say, how much of the joy of the gospel of Christ has brought to their hearts. You, too, are caught up in this spirit and want to be a part of it. They are witnessing to us, what to them is evidence of one or more of the gifts of the spirit. There are times, when to some, joy brings tears. Many times, too, we tearfully solicit the prayers of others. This seems to be responsible testifying.

Even though there are various types of testimonies and many needs are met, we should always be considerate of our audience. Since testimony services are open to the public, many times we have visitors in the audience. For our guests, it is most offensive to hear their faith or the faith of their friends degraded. It is also offensive to many church members. To degrade our fellowman, in any way, in any type of service is not wisdom; it is very inconsiderate, and impolite. This tactic gains nothing, but rather, it repels. We build only when we are constructive and positive. Another

way to be considerate of our audience is not be too lengthy with our prayers or testimonies. When the audience is large, this is especially so. Lengthy prayers and testimonies sometimes prohibit several others from speaking because of lack of time. Perhaps there may be an appropriate time for lengthy prayers and testimonies, but probably not often. Consider the conciseness and brevity of the Lord's prayer, along with the great depth of its meaning. 3 Try to form the habit of consideration for others at all times, and it will be easy to remember when giving our testimony.

A testimony is the witnessing in public of a religious experience. It is easy to, unintentionally, sound boastful because God has granted you an "experience." Sermons seem to be inappropriate at such a time. When stating a belief in form of a testimony, this can be a subtle way of starting an argument, or unwittingly quenching the Holy Spirit. Should any, or all, of these be present at a testimony service, the good spirit of the worship service can be destroyed.

There is a great need for responsive sharing. In these days of diminishing faith in the world, we gain added strength from valid testimonies. Not only do members of our own church have their faith strengthened, but many other good Christians may gain strength and love by our witnessing. Take care—try hard to share the very best you can. Keep an open mind and a humble spirit. The Lord's Spirit will flood your soul.

Footnotes:

1. Genesis 2:18
2. Moroni 6:6
3. Matthew 6:9-13

LESSON VIII
(answers)

1. Fatigue, overweight, mental disorders, keep awake, colds.
2. Deep and suicidal depression.
3. 5 years.
4. Barbiturates, sleeping pills.
5. Yes: the most dangerous of all habit forming drugs.
6. Yes.
7. a. All senses sharpened.
b. Senses blend.
c. Loss of ego identity: merges with universe in general.
d. Vision distorted.
e. Often dominated by paranoia and fear.
f. Confusion and delirium frequently ensue.
8. a. Prolonged psychosis.
b. Suicidal inclinations.
c. Acting out of character.
d. Latent psychosis activated.
e. Reappearance of effects later.
9. Yes.

GEMS OF THOUGHT

by Darleen Smith

"And she brought forth her firstborn son, and wrapped him in swaddling cloths, and laid him in a manger; because there was no room for them in the inn" (Luke 2:7).

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

"Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake" (Luke 6:22).

"If the world hate you, ye know that it hated me before it hated you" (John 15:18).

"Who, when he found one pearl of great price, went and sold all that he had, and bought it" (Matt. 13:46).

"So that thou incline thine ear unto wisdom, and apply thine heart to understanding;

"She is a tree of life to them that lay hold upon her; and happy is every one that retaineth her.

"For wisdom is better than rubies; and all the things that may be desired are not to be compared to it" (Prov. 2:2 & 18; Prov. 8:4-11).

For the best part of us,
the Gifts of the Soul;
there is no room,

NO ROOM! - - -

even yet, in Life's Inn.

Ever, it has been thus; - - -

the best, counted as dross,

a thing of naught.

Ever, humanity tramples

beneath their feet,

the

"Pearls of Great Price."

We pray, Dear God, grant to us the insight born of the indwelling of thy Spirit, that we may value the special "gifts" within Thy people; that we "hate" not the uprightness of character of those following Thee; that with the needed learning and growing, we may gain Thy "understanding" and "wisdom" which is "better than rubies" and riches; that we ever make "room" for the simplicity and lowliness of walking in Thy Steps.

Amen.

"Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Hebrews 10:23-25).