

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. 45

Independence, Missouri, September, 1968

No. 9

I'm Not Ashamed

By

Dorothy Burgin

— ☆ —

If Jesus came to my house,
I would welcome him inside.
There are no books or magazines
I feel that I should hide.

And I'd want my friends to meet him.
There is none I would turn away,
Or be glad if they were leaving,
I would want them all to stay.

I wouldn't have to hunt around
To lay my Bible out.
But there is several little things
He'd scold me for no doubt.

So Father help me live each day
That all my friends can see,
If I have done a few things bad
There's still some good in me.

And Father lead my loved ones
Until we meet again.
So I will know the little things
I taught were not in vain.

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Zion's Advocate

Official Publication of the Church of Christ
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 Phone: TEmple 3-3995

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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: One Year, \$1.50. In bundles of twelve or more for missionary purposes, \$1.00. 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.

CHURCH OF CHRIST PUBLICATIONS

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

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EDITORIAL

OUR RELIGIOUS PHILOSOPHY VS. THE WORLD

The simplicity of Jesus Christ's great Gospel plan of salvation eluded the learned men of Jesus' day. Our first notice may be the story of his adventure at the age of twelve when he tarried behind after the days of the passover had been accomplished. His parents, Joseph and Mary, journeyed a full day before missing his presence in the company. They sought him among their kinsfolk and acquaintance. When they found him not, they turned back on their trail to Jerusalem. They searched for three days and finally found him, ". . . in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they say him, they were amazed; and his mother said unto him, Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them." (St. Luke 2:46-50) We are told that interest ran high in the circle he found himself in, and that the amazement of the scientists and the doctors alike was astonishing to behold.

Perhaps another point of interest would be the story of the confused understanding of the government and the population of that day concerning his birth. We are told, "When Herod the king had heard these things, he was troubled, and all Jerusalem with him." (Matthew 2:3) And there is the fact that wise men from the east had come to Jerusalem, "Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." (Matthew 2:2) Herod, fearing for his power amongst men, understood not that the weak things of the world shall come forth and break down the mighty and strong ones. When he knew he had been mocked by wise men, he cruelly ordered all male children, two years and under in Bethlehem, and the coasts round about to be destroyed.

Perhaps another point of interest is the experience of the Master as he asked his disciples, ". . . Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God; And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matthew 16:13-18) The line of demarcation was definitely drawn between the philosophies of the peoples during Jesus' days on earth and the true philosophy of the Gospel he taught. "The Pharisees also with the Sadducees came, and tempting desired him that he

would show them a sign from heaven. He answered and said unto them, When it is evening, ye say, it will be fair weather: for the sky is red. And in the morning. It will be foul weather today: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" (Matthew 16:1-3) He rebuked them and left them and came to his disciples to warn them against the doctrines of those around them. Among them, he found little faith and some confusion. However, **in spite of the frailties of men, there was a difference** between the Pharisees and Sadducees, and the disciples of Jesus Christ. The Master gave recognition to this difference as he spoke to Peter and said, ". . . flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matthew 16:17) Then, he gave the most wonderful promise: "And I say also unto thee, . . . upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matthew 16:18) But alas again the confusion entered in, for some say it was Peter who was the rock upon which he promised that **he would build his church**. But the scriptures refuse to bear this out, as the man, Peter, was not infallible. He denied Christ three times just prior to the crucifixion and on one occasion swore an oath concerning his affiliation with the Master. But the Master said it would be He, Jesus, who would build his church and the gates of hell would not prevail against it. It was, in reality, the knowledge which Peter had received that Jesus spoke of. This knowledge revealed to Peter by direct revelation from the Father was what Jesus referred to as the rock upon which his church was to be built. Was it the church of new testament era? We think not, for the twelfth chapter of Revelation draws a graphic picture of the plight of the church and her final departure into the great apostasy a short period after the death of Jesus upon the cross. The gates of hell had prevailed even as the Master himself foretold, "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." (Matthew 11:12)

If there had been no falling away, there would have been no restoration. The great Apostle Paul amply describes this in his statement, "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;" (II Thessalonians 2:3) Thus describing in detail the necessity of the falling away, providing a basis for the restoration and the return of Christ in the last days, building a strong church which the gates of hell shall not prevail against. We have the beautiful picture of the church symbolized as a "Woman clothed with the sun," (Light from God) (KJS). This beautiful woman, (Church) was to lose her spiritual authority, (the man child) and it was taken up to God. The woman was to flee into the wilderness for a period. This period of darkness is recognized as the "dark ages." It is described by the prophets as the time when, ". . . darkness shall cover the earth, and gross darkness the people!" (Isaiah 60:2) and when there

would be no "prophets, seers or rulers." (Isaiah 29:10) Also there would be a famine in the land, not of bread or thirst for water, but of the hearing of the words of the Lord. (Amos 8:11) Therefore, in spite of the fact that there was a distinct difference between the philosophy of the Gospel of Jesus Christ and the philosophy of those around the disciples of Jesus, the confusion and the onslaughts of the adversary prevailed, and the church of the new testament era fell. But, we note that the flight of the woman into the wilderness was limited to a definite period, and from which, it is fair to infer that at the end of this period the church would come forth in its original form. This is marked, as it were, by the great and marvelous scripture, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell upon the earth, and to every nation, and kindred, and tongue, and people. Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." (Revelation 14:6-7) The Restoration, a period of time in which we live and strive for our way of life, is the most blessed period of time that ever was or ever shall be. It is just before the second coming of our Master and Lord, Jesus Christ, to the earth for the last time to claim his own. This is the Restoration of the Gospel of Jesus Christ in all its glory for the last time upon the earth.

The philosophies of the day which differed one from the other in such a strong manner, are now mellowing and joining hands in consolidation which points to the day just ahead when there shall be save but two churches only, as prophesied by Nephi of old. The difference between the philosophies of the churches of the world and the philosophy of the Church of Christ is distinct and clear. We have in fact, the same knowledge that the man Peter was blessed by the Master for, the knowledge of direct revelation from the Father and not of just "flesh and blood."

K. J. S.

PRAYER SERVICES by Apostle Marvin E. Ely

Prayer service is probably the most valuable of all of our services. Many have voiced this opinion to me in times past. One of the reasons for this is that it is a service in which all can take part, whether it is words of testimony, or prayer, or song. Each one has the opportunity to take part in it in any manner that he or she might feel led. This type of service is very necessary to our spiritual well being. The importance of prayer was felt by them of old for we can read the following from 4 Nephi 1:13 "And they did not walk anymore after the performances and ordinances of the law of Moses, but they did walk after the commandments which they had received from their Lord and their God, continuing in fasting and prayer, and in meeting together oft, both to pray and to hear the word

of the Lord." The people that were spoken about here were a people who had love foremost in their hearts; a people who had no contentions or disputations among them, and also they had all things common among them. If this people felt the need of meeting together oft, both to pray and to hear the word of the Lord, the need for us to meet together today is equally as great or even greater for we have not reached the spirituality and happiness of this people.

Some of the best prayer services I have attended are when a people meet together to pray concerning the needs of others. In Alma 16:222 we can read where we are admonished to let our hearts be drawn out in prayer continually for our welfare, and also for the welfare of those who are around us. It is important that we not only pray for the spiritual needs of one another, but that we also pray for the temporal needs of one another. A little over two years ago I can remember a prayer service at a Colorado reunion during which the people were very concerned over the needs of a sister whose name was presented before the congregation. So intent was our concern for her that day that even though we knelt for perhaps an hour in prayer the time seemed far shorter. During this time many prayers were offered; in fact, one person remarked later that he never heard so many prayers offered. Another said that usually he tires after around 20 minutes of kneeling, but this time even though we knelt much longer he did not get tired. That service that day lasted about 3 hours and 40 minutes and the people were made to rejoice at the goodness of God that was poured out upon them as they met there singing, praying, and testifying.

Whenever one attends one of these good prayer services, during which there is an abundance of the Holy Spirit, there is great joy and happiness within his heart. I have noticed that the attention of our children too is far greater during such services. After the prayer service is over it is rewarding to hear the various comments on how different ones enjoyed the service.

At this point I would like to approach a different angle concerning prayer services. For I have also heard the following remarks after some of our services: Some have said I wonder what happened to our service today, it certainly was not as good as the one yesterday. Perhaps another would say our service surely fell flat today or that it wasn't a very spiritual meeting. These are just a few of the comments I have heard and they all deeply concern me. I would like to enlarge on some of the reasons that could cause our people to feel that some of our prayer services lack in spirituality while others do not. It is true that different ones in a given service will have various feelings concerning the service. Some may get more out of the service than others. In the following paragraphs I would like to give a few reasons that could prevent us from receiving fully what the Lord has in store for us.

I feel that our preparation before time has a lot to do with how much we can get out of a service. We

need to prepare our minds that we might more fully be able to partake of the spirit. Our activities of life also must be brought under subjection to God, and we must watch lest the things we pursue are detrimental to us being in a condition to receive of the Holy Spirit. The scripture found in 3 Nephi 8:50 is applicable here, "Behold, verily, verily I say unto you, Ye must watch and pray always, lest ye enter into temptation." In 3 Nephi 8:2-3 we can read the following which will show us how important it is to prepare our minds: "I perceive that ye are weak, that ye can not understand all my words which I am commanded of the Father to speak unto you at this time; Therefore, go ye unto your homes, and ponder upon the things which I have said, and ask of the Father, in my name, that ye may understand; and prepare your minds for the morrow, and I come unto you again."

Another part of preparing for prayer service is that we don't let disturbing things that may have happened beforehand distract from the spirit of the service. Also we must learn to forgive and not to hold ought against our fellow beings. "And when ye stand praying, forgive, if ye have ought against any: that your heavenly Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses." Mark 11:25-26 Wrath, anger, malice are some of the things that too could prevent us receiving fully of the Holy Spirit during a prayer service. In Ephesians 4:31-32 we read the following: "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." If we summed all this up we could see how much it is actually up to each one of us what we individually receive out of a prayer service.

I have made it a practice of watching prayer services (as well as other services) and noting what adds to the services as well as what takes away from them. A number of times I have noticed that lengthy prayers and lengthy testimonies have actually detracted from a service. And even the opening remarks of the ones in charge of the services have at times been quite long. It is hardly the time to deliver a sermon for if those in charge would only realize that if they would make their remarks shorter there would be more time for testimonies and prayers. If we make long prayers, which quite often are repetitious, and long testimonies we must realize that we may have taken time that someone else could have or perhaps would have used. I realize that all testimonies and prayers can not be the same length, but each person should use discretion when he occupies. One reason I have made the foregoing statements is that a number of people have already voiced the sentiment of the above to me. Some have expressed that they would have testified but it seemed there was no use because some had already occupied so long. Perhaps this was a person who seldom occupies because of the difficulty for them to express

themselves. And yet if they had occupied the meeting may have been far more spiritual. I have seen this very thing happen when a brother or sister for whom it was difficult for them to arise and yet when the spirit moved them to arise the whole service seemed better.

It does not have to be a long prayer to be heard of God for in the case of the Pharisee and publican, the publican went away justified rather than the Pharisee. In his prayer he said. "God be merciful to me a sinner." Luke 18:13 Let us too read from 3 Nephi 9:24 "And it came to pass, that when Jesus had thus prayed unto the Father, he came unto his disciples, and behold, they did still continue, without ceasing, to pray unto him; and they did not multiply many words, for it was given unto them what they should pray, and they were filled with desire." Also let us read from Matthew 6:7 "But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking." Perhaps some repetition may be all right, but we must be careful lest it fall under vain repetition.

If we would sum up all the foregoing, perhaps we can actually see how much we get out of a prayer service depends on each one of us. The preparation we make before hand, the attitude we take to the service, and how we utilize the time are all contributing factors to the spirituality of the service.

WEDDING

Jensen—Ostermiller

On June 29, 1968 at 7:30 P.M. at the Christian Church in Bellevue, Nebraska, Sister Marilyn Suzanae Jensen became the bride of Mr. Edward Victor Ostermiller. The double ring ceremony was performed by Apostle William A. Sheldon of Independence, Missouri. Kathleen Jensen, sister of the bride, was Maid of Honor. Bridesmaids were Linda Phillips of Red Oak, Iowa, Priscilla Lewis of Decatur, Nebraska, Pamela Green and Linda Ostermiller, sister of the groom, of Bellevue, Nebraska.

James Head of Bellevue served as Best Man. The Groomsmen were Ron Filley, Edward Fredenberg, Charles Gilreath, all of Bellevue, and John Miller, of Lincoln, Nebraska. Brother David Jensen, younger brother of the bride, served as candle lighter.

Miss Jensen is the daughter of Brother and Sister Robert H. Jensen. Mr. Ostermiller is the son of Edward H. Ostermiller and Mrs. Wm. Wilson of Bellevue, Nebraska. A reception was held in the church fellowship hall following the ceremony. Sister Raymond Dewaele, Aunt of the bride, poured coffee, Mrs. Dan Allen, served the wedding cake, and Charlene Salmon served punch. Sister Jennifer Nast Oldham, of Independence, Missouri was in charge of the guest book.

The many friends and relatives of the couple wish them many years of happiness and God's blessings throughout their future lives.

Michigan State Reunion News

On June 15, 1968 the reunion was opened by singing "Sweet Hour of Prayer," meeting in charge of Brothers Sheldon and Kidd.

We were admonished to put our faith and trust in the Lord. A very good prayer and testimony service lasted until noon, when food for the physical body was prepared.

Space does not allow us to write about all the wonderful messages and fellowship we had, but we were blessed with the privilege of hearing our Brothers from out of state speak.

There were about 70 out for Saturday meetings, and about 127 out for the Sunday services. Brother Joseph Kidd, Sisters Virginia and Jean and Ronny from Tennessee, Brother and Sister Harris, Brother and Sister Gill and children, Sister Minnie Smith and Grandchildren, Brother Seibel and Brother Sheldon from Missouri, were our visitors. Thank you Brothers and Sisters for visiting with us and making our reunion a time of fellowship and joy.

We had two very lovely baptisms, one Saturday afternoon and one at 7:30 Sunday morning. Our dear young sisters requested Brother Brantner to perform this so great blessed privilege. Our hearts rejoice with our new sisters over their desires to follow the road Christ laid down for his followers.

Saturday evening the Hopkins Local sponsored a hay ride and a big bonfire, with plenty of wieners, and marshmallows. There were a number of tents, trailers and station wagons parked in a half circle in the back lot of Brother and Sister Ben. Lusseure.

The first part of the service on Sunday morning was the confirming of our dear sisters, by brothers Sheldon and Kidd, an administration and Sacrament service followed by all to short a time for prayer and testimony and preaching service before dinner was served.

The final message was by Brother Arthur Smith in which he told us to humble ourselves before the Lord for the end is near at hand.

We were bountifully provided with good meals throughout the two days and want to thank the ladies of Hopkins Local for all the work it takes.

This report does not do justice for the wonderful reunion of Michigan in 1968.

As ever your brother in Gospel bonds,

Elder George Brantner

SPECIAL NOTICE

Until further notice please send all material for publication to Harvey E. Seibel, 1914 South Osage, Independence, Missouri 64050. All material should be in our hands by the 15th day of the month preceding the month you wish it to appear. We solicit original articles written in the affirmative manner, with proper evidence to support positions taken.

"The Editor"

LETTER TO THE ADVOCATE

July 14, 1968

Greetings to the Church of Christ
From Hammond, Indiana

Today, July 14, 1968 marked the end of a fourteen week study course I have held for the young people from Hammond. I started out with a group of six who attended quite frequently but summer activities enticed half of them away. The discussions in general were, Christ's church in New Testament days, Proving the Book of Mormon from the Bible, Apostacy or Succession, Does it Make a Difference Which Church I Join, and Priesthood authority, and the Six Fundamental Principles of the Gospel. Teaching these young people was quite a challenge as all of them were either of the Catholic faith or leaned toward it in their beliefs. Last Sunday I asked them to think of being baptized and letting me know during the week and each of the three remaining young people asked for baptism. Today, Sunday, July 14, 1968, I baptized and confirmed into the Church of Christ the following young people: Vickie Lynn Paolucci and Randie Rae Paolucci, sisters, who reside at 33-156th Street, Calumet City, Illinois. and Lawrence William Conroy, who resides at 1362 Buffalo, Calumet City, Illinois, 60409.

I would like to ask that you remember us here in Hammond as we are now a membership of four and ask God that He might help these young people to grow in a knowledge of Christ and His Church.

Sincerely, In the Bonds of Christ,

Elder Hans H. Hansen

BAPTISMS

Linda Paulette Case, daughter of Leslie and Irene Case, was baptized by her father June 9, 1968 at the Temple Lot Local, Independence, Missouri and received the laying on of hands by her grandfathers, Elders James M. Case and Harvey J. Bell.

Debra Ann Hedrick, daughter of Jim and Caroline Hedrick, was baptized and received the laying on of hands by her grandfather, Harvey J. Bell, assisted by Elder Leslie P. Case at the Temple Lot Local, Independence, Missouri, June 9, 1968.

Miss Cherye Spencer, daughter of Max and Vivian Spencer of Ravenna, Michigan, was baptized by Elder George Brantner at Hopkinsburg, Michigan June 16, 1968. She received the laying on of hands by Apostles William A. Sheldon and Joseph W. Kidd June 16, 1968.

Miss Gail Rose Lee, daughter of Max and Elaine Lee of Marion, Michigan, was baptized by Elder George Brantner at Hopkinsburg, Michigan June 16, 1968 and received the laying on of hands by Apostles Joseph W. Kidd and William A. Sheldon.

Aaron L. Heath was baptized and received the laying on of hands by Elder George Brantner at Cedar Springs, Michigan, July 16, 1968.

Benjamin Franklin LaHurreau of Hamilton, Indiana

was baptized and received the laying on of hands by Elder Howard L. LaHurreau at Fort Wayne, Indiana February 15, 1968.

Lawrence William Conroy, Randie Rae Paolucci and Vickie Lynn Paolucci all of Calumet City, Illinois were baptized and received the laying on of hands July 14, 1968 by Elder Hans H. Hansen of Hammond Indiana.

Lawrence DeVere Beem, Sr., was baptized Sunday morning, August 11, 1968 at the East Independence, Missouri Local Church by Apostle F. Bell. He received the laying on of hands by Apostle Bell who was assisted by Elder Roland Sarratt and was welcomed by the congregation.

BLESSINGS

Sylvia Dureen Brocup, daughter of Eldwood Leroy and Roberta Sylvia Brockup, was blessed under the hands of Elders Leslie P. Case and Richard A. Wheaton at the Temple Lot Local, Independence, Missouri, March 24, 1968.

Lawrence DeVere Beem, Jr., son of Lawrence DeVere Beem, Sr., and Jewell Evelyn Beem, was blessed under the hands of Apostles Archie F. Bell and William F. Anderson August 11, 1968 at the East Independence, Missouri Local Church.

Eugene Marshall Copelin, the infant son of Mr. and Mrs. Marshall Copelin of Phoenix, Arizona, was blessed under the hands of Elder John H. Jones July 28, 1968.

AN APPEAL TO THE READERS OF THE ADVOCATE

Some years ago we were called to the hospital to visit a brother whom the doctors told us had leukemia in the last stages. He had collapsed and been taken to the hospital where he was given blood transfusions totaling some nine pints of blood. His body was swollen almost beyond recognition because of the excessive amount of new blood. We administered to him several times and the saints in different parts of the church held special prayer services in his behalf. Father administered to him and finally when he was able to be moved entered him in the State Cancer Hospital in Columbia, Missouri. After his examination at the hospital there he was released by the Cancer Specialists as not having Leukemia. We know the Lord heard the prayers and healed the sick.

We now have a similar request coming to us in the form of an appeal from LaVerne Lussenden of Hopkins, Michigan in behalf of brother Bud Hanes of Cedar Springs, Michigan whom the doctors says has Leukemia and they give him no hope of survival. Brother Lussenden asks the prayers of the saints and where there are groups; special prayer services in his behalf. Lets all pray for brother Hanes.

K. J. S.

ORIGINAL ARTICLES

Original Articles are the opinions of the author and do not necessarily reflect the teachings of the church or the opinions of the editorial staff. Even though some articles may in some cases be interpreted as controversial in nature, we believe that such articles if written in an affirmative manner in which a belief or an opinion is expressed, and evidences presented to support that belief, said articles should be presented to the readers.

(Taken from the Zion's Advocate of April 1, 1931)
Does a Material Temple Have Any Place in the Gospel?

By Apostle B. C. Flint

Strange as it may seem among believers in the great Latter Day Restoration, who for nearly a century have been committed to the idea of a Zion gathering and the building of a temple, on a spot dedicated by Joseph Smith and his associates, near the time of the beginning of this work; the time has now come when an answer to the above question must be given, because the opposition to the idea comes from those among our own ranks. **This condition has seemingly arisen because of the fact that we are passing through a transition period, and the principle of "progressive discard" is being worked overtime, in an effort to eliminate that which we have come to consider as human innovations that have characterized our history from the beginning,** (Emphasis—The Editor). In other words, whereas, in the past we have blindly taken much for granted, we now are going to the other extreme, with the result that in the minds of many former enthusiasts, very little is left of that which we have regarded as the work of the messengers from heaven in establishing this eleventh-hour dispensation of gospel economy. The purpose then of this article is to throw some light on the above question from a scriptural standpoint, and in such a way as to answer, and to set at rest the doubts that have arisen touching this part of our work, not in any sense as a controversial effort, because we mean to speak affirmatively all the way through, but in order to do that intelligently it will be necessary to notice some of the objections that makes a discussion of this matter relevant at this time.

The idea has been advanced that the Temple at Jerusalem was purely symbolical in its work. That it came into being with the so-called "Law of Moses," of which it was a part. That because of this fact, its purpose was for the performance of those rites and ceremonies which were a part of that "firey" law, which included the offering of sacrifices, and burnt offerings, etc. All of this being true, it is contended that the kingdom of Christ being a spiritual kingdom, all of this (the Temple's) purposes were accomplished with the death of Christ on the cross, and with the rest of the work of Moses had an end in Christ, according to Christ's own statement in (3 Nephi 7:5, 6). All of the above we will notice in detail in our affirmative discussion of the matter, but before doing that we must notice the erroneous conclusions the above position drives its advocates to in their interpretation of New Testament reference to the Temple and its meaning, etc.

For instance, we are told that Christ never went to the Temple after his resurrection. We are referred

to such texts as Acts 17:24, 25, where Paul says: "The Lord of heaven and earth dwelleth not in temples made with hands, neither is worshipped by man's hands as though He needeth anything." . . . Stephen's statement, in (Acts 7:48) "Howbeit the Most High dwelleth not in temples made with hands; as sayeth the prophet." (Revelation 21:22:) "And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it." (1 Corinthians 3:16, 17; 6:19) where our bodies are spoken of as the temples of the Holy Spirit. (Ephesians 2:21, 22; 2 Corinthians 6:16, 17; Hebrews 3:6; 1 Peter 2:5) where the church collectively is spoken of as the temple, etc. All of which is insisted, proves that the work of Christ after his resurrection had to do with spiritual salvation solely, and leaves no place for such material things as temples, etc. The answer to all of the above will appear as we proceed.

First, we will notice the origin of the Temple idea, and in this we will also learn something of what its object was, and here let me digress to remark that we repudiate and deny the charge that we are, as a church, materialistic temple worshipers, and put the building of the Temple on the Temple Lot as first and foremost in our church program. We do not place the building of a material temple, as such, as important in any sense. But we DO regard it as God's provision for an outlet for a divine principle that **MUST BE A VERY VITAL PART OF OUR PROGRAM**, and that is that the spirit of brotherhood, of sacrifice, of unity, and a heartfelt consecration of all we have to Christ, **MUST** have an objective toward which all can work and consecrate of their means unitedly.

Our critics actually admit that the building of the Tower of Babel DID unite the people, but that was a bad human project. True, but how about the principle? If it will unite in a human cause, will it not do the same thing in divinity? Is the psychology of it human or divine? Who will contend that religious tenets, even though they be the principles of the gospel of Christ have EVER brought ABSOLUTE unity? No, the material temple, as such, is not important, but the spirit THAT WILL PRODUCE IT is vitally important. It was that spirit that caused the wise men to bring their gifts of gold, frankincense, and myrrh to the babe Christ, knowing as they did that the Babe of Bethlehem had NO NEED of such things, but in their hearts was the spirit of love and consecration and that is the spirit that latter-day Israel, in all of its scattered condition today, needs above all else, and when it is born in each heart, the Temple will come into being as naturally as day follows night.

In fine, when these individual hearts become the temples of the Holy Spirit, and the church collectively

becomes the living spiritual temple of God, then will that temple clothe herself with a material house, because the final abode of the human race will be here on a redeemed MATERIAL earth. Just as Christ the divine Son of God took upon himself a tabernacle of clay, and today in His RESURRECTED state inhabits that tabernacle. That others are thinking along this line, let me just here give a quotation on "Building a Temple," by Charles Holman Smith, in The Sample Case for March 1927. (This is a traveling man's magazine). He says:

"In all ages of the world, since mankind emerged from caves and began to live in communities, instead of individual animal selfishness, men have been builders. Unearthing the centuries old cities of a long buried antiquity reveals magnificent temples and stupendous works of architectural designing. Technically, what is a temple? The word comes from the Latin 'templum,' a place marked out, a sanctuary—in plain English, it is a place dedicated to the worship of an ideal. Why did all ages of mankind wish to worship an ideal? Analyzed to the last degree, dependance on a higher power and a desire for fellowship among men are at the base of every religion the world ever had. Ever since man came forth from dark caves into the light of day mankind has had a heartfelt desire for fellowship with his fellow men. Brotherhood has been the long-sought ultima thule of struggling man. Every form of worship was based on a well-recognized principle of good and evil. To eliminate evil has ever been the purpose of every tribe, clan, and community of men . . . Therefore, the erection of temples was for the sole purpose of fostering the good among men and evolving them step by step, into a brotherhood for their own good. Right living, the world over and in all ages, has ever developed nearer and nearer a brotherhood among men, and brotherhood has gone hand in hand with right living. Its progress has been slow. Evil has ever fought it—and what is evil? It is nothing more than human SELFISHNESS. There you are—if we are ever to find a paradise anywhere—and such a condition as has been the dream of every age from the dawn of civilization—we shall HAVE TO ELIMINATE HUMAN SELFISHNESS."

How beautifully Mr. Smith analyzes our position for us, and when we take his challenge into the realm of scriptural investigation we have the objective, the object, and the ultima thule of the great all inclusive program of the Christ. (Exodus 25:8) "And let them make ME a sanctuary; that I MAY DWELL AMONG THEM." (Emphasis mine, and I'll establish its propriety.)

This text is the scriptural origin of the temple idea, and further reading will disclose the fact that this command was given BEFORE Moses went up into the mount to receive the plates of the "law," before Aaron made the "calf" and the people sinned, and the second tables, which according to the Inspired Translation, contained the "firey" law, were given to the children of Israel. However our argument here is not dependent upon an acceptance of that translation, because we learn from the 33rd chapter of Exodus that AFTER the people had sinned that the Tabernacle was removed

"FROM AMONG THEM" and was pitched without the camp, and Moses only was permitted to go in. (See Exodus 33:7) However before leaving the story of the origin and purpose of the Tabernacle, or temple, note what the Lord says in prefacing His command to build (Exodus 25:1, 2) "And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering." I don't think this needs any emphasis.

It is clear as the noonday sun as to what should be the motive in building. All will concede that the Tabernacle was the embryo temple and that its appointments and designs that there were NO SACRIFICES NOR BURNT OFFERINGS conducted IN the temple, but all that was done OUTSIDE in the court, because that was where the altar was placed, and in case of the "Sin Offering" the animal was even killed outside the camp, in type of Christ being crucified "without the city." The only part that was taken within the building of the Temple was the blood that the high priest took in once each year and sprinkled on the Ark of the Covenant in type of the act of the last high priest, Christ, in giving His blood for all mankind, which when he did he entered into the Holy of Holies on high. (Hebrews 8:1, 2) This, then shows the Holy of Holies, and the annual work of the high priests therein, as the ONLY part of the Temple building that was symbolical or in type of Christ, and when Christ was crucified was not destroyed, but the veil of the temple was rent in twain, indicating that the LAST high priest had done his work, and Paul says he "made bold" to go into that holy place, "by the blood of Christ." (Hebrew 10:19).

The rest of the temple was for spiritual worship, and Christ so understood it because in driving the money changers out he said, "My house shall be known among all nations as a house of prayer (Not Mosaic Rites), but ye have made it a den of thieves." (Mark 11:17). Read all of Matthew 21, Mark 11, and Luke 19, and you will get the Master's attitude toward the Temple and His understanding of its purpose. This attitude refutes the idea that "all" of the "law of Moses" was typical and was fulfilled in Christ. In addition to the "law" which was to act as a "schoolmaster," that Moses gave to the people to "bring them to Christ" as described in Galatians 3:24, those people under Moses had the gospel that had been given to them through Abraham four hundred and thirty years before Moses brought them out of Egypt, and to this gospel was the law added because of transgression. This we learn from the 9th and 19th verses of this same 3rd chapter of Galatians. Now we will show that a part of the Tabernacle, and later the temple, was set apart for this spiritual worship, and WAS IN REALITY THE PURPOSE IN ITS BUILDING.

Go now to Hebrews 8:5, and we find Paul stating that the pattern for these things including the Tabernacle was in heaven, for, "See, saith he, that thou make all things according to the pattern showed to thee in the mount." Now go to Revelation 11:19, and we will

see the pattern, "And the temple of God was opened in heaven, and there was seen in the temple the ark of the Testament." (Or covenant) Surely, the purpose of his heavenly temple was not burnt offerings, and sacrifices, and typical.

Now going back to Hebrews 9 again, we follow Paul's reasoning and explanation, and learn that Christ was the mediator of a better covenant, verse 6, and that the first covenant (the covenant on Sinai) was faulty, verses 7 and 8, and that he would yet make a NEW covenant "with the house of Israel and the house of Judah" (the extent of the old or first covenant), and in the 9th verse we learn that the reason he gave them that FIRST covenant at Sinai was because they continued not in "My covenant," or the gospel covenant given to Abraham.

The going back of the gospel covenant to Israel has not yet been fulfilled, and will not be until the time of the Gentiles is fulfilled, when according to Christ's teaching to the Nephites, the gospel will go to all Israelites, as nations. But to return to our examination (Hebrew 9:1): "Then verily the first covenant had ALSO ORDINANCES OF DIVINE SERVICE, and a wordly (material) sanctuary." (Emphasis mine) Here we notice that there were even in the covenant, or Sinaitic covenant, ordinances of spiritual character. No doubt they were a part of the gospel blended with God's law to that people. Again, in verses 6, and 7 this thought is repeated, and the purposes of the different appointments of the temple explained. The first part of the temple was for the accomplishing the service of God" (A house of prayer.—Jesus), and the second or Holy of Holies, the symbolical part that was fulfilled in Christ.

All of this is in perfect accord with Paul's statement in 1 Corinthians 10:2-4; "And were all baptized unto Moses in the cloud and in the sea; and did all eat that same spiritual meat and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ." Also Hebrews 11:25, 26; "Choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt." Much more of the like importance could be produced, but we must hurry.

There WERE feasts and observances that were had in the temple, and are yet to be had in the temple, AFTER Christ was resurrected, and are distinctly a part of the gospel economy. For instance Paul, who more than any other apostle, is found making analysis of the Gospel and Mosaic covenants, is found leaving his missionary work in Europe and Asia Minor, and returning to Jerusalem to attend the Feast of Pentecost. (Acts 18:21; 20:16). Did he do that because he still was a Jew? In the light of his clear cut analysis of those matters prior to that time, who wants to assert that he did?

Again, Zechariah 14:16-19, following the time when Christ is to come and plant his feet on the Mount of Olives, as disclosed in the 4th verse we learn that every

nation "shall go up from year to year to worship the King, the Lord of hosts (not sacrifice or burnt offerings), and to keep the Feast of Tabernacles." Now what was the Feast of Tabernacles that is to be restored after Christ makes his appearing to the Jews in Jerusalem, after they become a nation again? It was a feast of thanksgiving. Oh, yes: there are lots of things connected with the spiritual work of Christ that are material, and there may be many feasts and ordinances to become a part of the worship of God and His Christ when the holy city, the New Jerusalem, is again set upon earth.

Why, we now practice many and insist that they are a part of the gospel of Christ. Baptism is a material ordinance. The laying on of hands is a material ordinance. The Sacrament of the Lord's Supper is a material feast. Why try to spiritualize the work of Christ after the fashion of our sectarian friends? This brings our study down to that part which, we believe, makes a spiritual provision for a material temple now, for Christ to come to, and which we believe fulfills Malachi 3:1-4. The Restoration of these latter days includes much more than just the establishment of a religious faith. It has to do with the gathering back of the Jews. It has to do with the gathering of the tribes from the north country. It has to do with the reclamation of Israel here in America. It has to do with the setting up of Christ's spiritual kingdom over all the earth. Why, if it was purely spiritual and had to do only with our individual salvation, there would be no need of a church body, or the Body of Christ. If I could meet a man with authority to baptize me and lay on hands for the gift of the Holy Ghost, my personal salvation would be assured, why then a church?

In the light of this fact, then, why did Christ command his disciples to tarry in Jerusalem until they were endowed with power from on high? He had called his representatives out from among men. He had ordained them. As individuals, they had received the gift of the Holy Ghost. The answer is, they were to tarry in Jerusalem as a body, as a church, to receive the endowment promised. They did tarry because repentance and remission of sins was to be preached among all nations "BEGINNING AT JERUSALEM," (Luke 24:47), and in the 44th verse, he says it was because all things spoken concerning him IN THE LAW OF MOSES, and the prophets was to be fulfilled. And they tarried in the temple; see verse 53. And it was in the temple that this promise was fulfilled, on the Day of Pentecost, and the endowment was poured out upon them as a church, IN A BODY, and not as individuals. (Proof: Acts 2:1-4). Here they were, 'all with one accord in one place' (the place they had tarried), a sound from heaven as a rushing mighty wind filled all THE HOUSE where they were sitting, 'cloven tongues, like as of fire sat upon each of them, and they were all filled with the Holy Ghost and began to speak with tongues,' etc.

This then, was a collective endowment giving them power, as a body, because it came in a spontaneous,

miraculous manner. Nothing is said about there being any laying on of hands on individuals, and that is the ordinance through which individuals receive that gift. And the 46th verse says they continued daily in the temple, where they had tarried. More of this later, but we will now prove that there were those among them who had received the Holy Ghost as individuals prior to this time and in the regular manner.

"And Simon Peter answered and said; Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona; FOR FLESH AND BLOOD HATH NOT revealed it unto thee," etc. (Matthew 16:16) (Emphasis mine) Now go to 1 Corinthians 12:3, and Paul says that "No man CAN SAY THAT JESUS IS THE LORD, BUT BY THE HOLY GHOST." Peter then did have the Holy Ghost prior to the Day of Pentecost. Another thing to notice is that the Temple was the headquarters of the church after Christ drove the money changers out, and it remained so as long as the church remained faithful to that endowment received therein, which included the having of all things common, and the Temple was not destroyed till seventy years after Christ. And then it was because the church was wavering in its work and the seeds of apostasy were already being made manifest.

In support of the above position, note the statement in the first verse of the 3rd chapter of Acts, where Peter and John went up to the Temple and during the day they were there teaching the people the gospel. Throughout the 4th chapter they continue their work there in the Temple but note the significance of the statement in the 1st verse, relative to the captain of the temple. This man was an officer IN THE TEMPLE, but came UNTO the disciples who WERE IN the Temple teaching the people.

This is supported in the 5th chapter, where from the 17th verse, the high priests and Sadduces have the apostles cast into prison, and where the angel of the Lord visits them in the prison, and in the 20th verse commands them to return to the Temple and continue their preaching to the people and when word is BROUGHT to the council (not in the Temple; Josephus says the meeting place of the council was in the Citadel, a separate building), verse 21 and verses 22 to 25 shows that this council consisting of the high priests and captain of the Temple (verse 24), had no knowledge that the apostles had been released and were continuing their work in the Temple until IT WAS BROUGHT TO them. This would be strange if they were officers in the Temple and in possession there. The facts are, they were NOT there, but the apostles were there. It was the headquarters of the church.

Furthermore Paul, before he went on his missionary work to the Gentiles receives an endowment making him a WITNESS for Christ, in a trance in the Temple. (Acts 22:17-19), and on his return from his mission in Europe already mentioned, he went immediately to the Temple and found the other apostles there. (Acts 21:17-19).

Now we come to the purpose of the Temple now in consideration of construction at Independence, Mis-

souri, under what we regard as a command of God, and a part of the Restoration program. We believe the angel has flown. (Revelation 14:6) We believe the gospel has been restored. We believe the nations and their history indicate the fulfillment of prophecy relating to the near approach of Christ. In fine, we believe the full restoration program is under way. Very well, then the prophetic statement of the Christ covering this day, that "This gospel of the kingdom shall be preached in all the world as a witness" is being carried into effect, but Christ said the first call WAS TO BE AN INVITATION. That invitation has been going out for a hundred years, but there was to be a time when the servants were to go out and COMPEL them to come in to the marriage of the Lamb. (Luke 14:23). Hence there MUST be an endowment now else this can never be fulfilled. They tarried in the Temple at Jerusalem for that endowment, and today that compelling force will come to the ministry of the Church of Christ, only when that spirit of sacrifice, that spirit of consecration, that spirit that puts all things on the altar for Christ. Finally, that spirit that will produce the Temple, to which Christ can come, because it came into being by that spirit. Then only, I say, can that compelling force be poured out upon the church as the body of Christ. And that compelling force is the endowment that Christ can then give to his church now, when we heed the call.

The material Temple is the outlet that will furnish us an objective that we can work toward unitedly, and have a common interest. Another thing, it will be a Sanctuary. It will contain the Holy of Holies, in which Christ the Great High Priest will have his seat. It will again house the Ark of the Covenant, because it must follow the heavenly pattern. The presence of the Ark of the Covenant indicated God's presence with His people. It was lost at the time that the Jews were carried captive to Babylon, and the Temple was destroyed. It was never returned, and according to Hurlbut, in his studies of the Bible, when the Temple was rebuilt under Zerubbabel, and later under Herod, they placed a marble block in the Holy of Holies where the Ark had rested, but notwithstanding that fact, God's watchcare was over it, and in 2 Maccabees 2:1-10 we learn that God gave into the keeping of the prophet Jeremy both the Tabernacle and the Ark, and that the prophet hid them in a cave in the mount, where Moses climbed up and saw the heritage of God, and the record says: "As for that place, it shall be unknown until the time that God gathers his people again together, and receive them into mercy. (Certainly the time of the Restoration.—B.C.F.) Then shall the Lord show them these things, and the glory of the Lord shall appear, and the cloud also, as it was showed under Moses, and as when Solomon desired that the place might be honorably sanctified. Who wants to spiritualize this text, or its associate connections?

This brings us to the last part of our analysis: "Howbeit; the Most High dwelleth not in temples, made with hands," etc. Stephen was just quoting from Solomon's prayer of dedication, that is all, and so was Paul

in the 17th chapter of Acts where he makes the same statement. It is merely a statement of awe, to show contrast. Let us read it and see (1 Kings 8:26-31):

"And now, O God of Israel, let thy word, I pray thee, be verified, which thou speaketh unto thy servant David my father. But will God indeed dwell on the earth? behold, the heaven and the heaven of heavens can not contain thee; how much less this house which I have builded? Yet have thou respect unto the prayer of thy servant and to his supplication. O Lord my God to hearken unto the cry and to the prayer, which thy servant prayeth before thee today; That thine eyes may be opened toward this house day and night EVEN toward the place of which thou has said, My name shall be there; that thou mayest hearken unto the prayer which thy servant shall make toward this place, and hearken thou to the supplication of thy servant and of thy people Israel, when they shall pray toward this place and hear thou in heaven thy dwelling place: and when thou hearest forgive."

In this quotation we notice a number of interesting statements. First God is asked to VERIFY his (God's) word to David relative to building of the temple. Next, and the key statement in the whole quotation, is that God said: "MY NAME SHALL BE THERE," and the third is that heaven is God's dwelling place, which proves my contention that it was a statement of awe to show contrast, when quoted by Stephen and Paul, and finally, the entire quotation is quite in harmony with our position, and is quite sufficient for our argument.

This article has seemingly become unavoidably long, and we will refrain from presenting further argument along the lines treated, besides the Temple from the various other angles of our Temple program, have been handled so much better by other writers, that we will not touch on any of them. We may say, however, that we have just skimmed the surface on the points we have brought up, but pray that God will bless our humble offering to the good of all interested in this great Restoration movement.

FLLEE THEE BABYLON O MY PEOPLE

by Harvey E. Seibel

"And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Revelations 18:4)

"Flee out of the midst of Babylon, and deliver every man his soul; be not cut off in her iniquity; for this is the time of the Lord's vengeance; he will render unto her a recompense." (Jeremiah 51:6)

A good many years ago, just after the time of the flood, mankind had a new beginning. Yet it is evident that Ham in beholding his father as he did had committed a serious breach of righteous conduct and thus brought down upon himself a terrible curse.

One of Ham's sons was Cush who in turn was the father of Nimrod who began to be a mighty hunter before the Lord. According to Josephus and other sources

Nimrod was an exceedingly wicked man and was the founder of Babylon as well as other cities round about. He departed from the patriarchal faith at the very time the flood was still fresh in the memory of man. He persuaded many people to follow him and was responsible for the building of the great tower. As we are all aware God came down and confounded the language putting a stop to this building and scattered the people.

The Bible account of Nimrod is very brief. According to Josephus he was a mighty hunter and went out and slew many wild beasts that were dangerous to man.

According to the work entitled "The Two Babylonians" Nimrod was black (a negro). His wife was a white woman named Semiramis. He was very zealous in getting the people to turn away from the worship of God. Josephus says, "Now it was Nimrod who excited them to such an affront and contempt of God. He also gradually turned the government into tyranny, seeing no other way of turning men from the fear of God, but to bring them into a constant dependence upon his power. He also said he would be revenged on God, if he should have a mind to drown the world again; for he would build a tower too high for the water to be able to reach! and that he would avenge himself on God for destroying their forefathers." For his effort to free man from the fear of God he gained the title of "Deliverer."

After the confusion of tongues Nimrod apparently after a time recovered from his setback and continued his rule over the land encompassing Babylonia and Assyria. There is also some indication he may have extended his power over Egypt and India. However his was not the only power to reckon with for the righteous line was still prevalent and in a position of authority. This righteous line was headed by Shem who continued to live for 500 years after the flood. There is some reason for believing that he was at this time ruling at Salem and he may have been the Melchisedec, King of Salem of the scriptures. At any rate according to the account Shem himself arose in indignation against the great wickedness of Nimrod and finally caused him to be put to death, cutting him up into several pieces and sending them to the several cities of the empire with a warning that the same punishment would be meted out to anyone else practicing the same wickedness.

Nimrod's wife was an exceedingly wicked woman and after his death and out of fear of the righteous wrath of Shem she and her followers went underground and practiced in secret what had been practiced openly before. Greater wickedness was introduced through her instrumentation resulting in the gradual deification of Nimrod. With the increasing secrecy of this false order they became known as Mystery Babylon. Still later Semiramis, Queen of Babylon, was herself deified becoming in the process of time, the mother of the gods and the QUEEN OF HEAVEN IN THE VARIOUS MYTHOLOGIES.

It was at this time that Satan through his earthly emissaries concocted the story that after Nimrod's

death Semiramis conceived by him and had a son named Ninus or Horus who in reality was a new incarnation of Nimrod. Thus he became a father to himself. Also in in this new incarnation he cast off his former features and took on a fairer complexion. Semiramis with her baby became the mother and child of Babylonia, she herself become the Babylonian, Madonna. Thus Nimrod became the false Messiah in the form his son. He was worshipped in Babylon under the name El-Bar or God the Son. A mere mortal was therefore set up by the forces of Satan in opposition to the Son of God.

At the death of the goddess mother Semiramis she was called D'Lune or the Dove. This symbol later represented the third member of the idolatrous Assyrian trinity. It was the through this means that she was worshipped as the incarnation of the Holy Spirit. This perversion gradually spread across both Europe and Asia and was also a part of the worship of the Druids.

This evil hierarchy continued in a line of successors down to Belshazzar the last king of Babylon. With his overthrow by the Medes and Persians the Chaldean priesthood was expelled and the defeated Chaldeans fled to Asia Minor. At Pergamos they re-established their center of worship which now became Satan's seat. "I know thy works and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate." (Revelations 2:13-15)

In 133 B.C. Attalus III the last king of Pergamos left by will all his dominions to the Roman people. Later was the election of Julius Caesar as Pontifex Maximus and his ascendancy to the Emperorship of the Roman Empire he became the supreme ruler and head of both the Roman State and Roman Religion. On certain occasions he appeared wearing robes of scarlet, with the crosier of Nimrod in his hand and the mitre of Dagon on his head.

In 378 A.D. when Pope Damasus was Bishop of Rome the Emperor, who had previously abolished the Pagan title Pontifex now bestowed that title upon the Roman Bishop. Thus the Bishop of Rome became the legal successor of that idolatrous line which was originally instigated in Babylon under the rule of Nimrod and his wife. The Christian Church now became the embodiment of that Mystery, Babylon the Great.

It was during the 4th century that the Church was given official sanction by the state. This paved the way for the admission of hordes of paganism into the ranks of Christianity. This was attended by the adoption of many of the Papal rituals and festivals into the Church and calling them by Christian names. This enabled the

Christians to celebrate certain religious occasions unaware of their pagan significance while the pagans themselves celebrated the same occasions in commemoration of the gods they worshipped before.

This dual form of worship by the Christians and pagans within the same body now include many rituals and practices of Catholic worship. The following innovations had their origin in Babylon long before the Christian era: the celebration of Mass, the confessional, the wafer of communion, the sacred heart, the madonna, the rite of extreme unction, the doctrine of purgatory, the Gregorian chant, the cup of Rome which is the golden cup of Babylon in Jeremiah 51 and Revelations 18, the idea of Holy water, the disk or halo of light surrounding the head of Christ and the saints which is a symbol of the sun divinity, the Feast of the Assumption, the Nativity of St. John, Lady Day, Easter, Christmas, Yule Day, the mistletoe bough, the Yule log, the Christmas tree, the candles of Christmas, relic worship, the Christmas goose, yule cakes, lent, hot cross buns, Easter eggs, celibacy, nuns, monks, the rosary, the sign of the cross, the Catholic initials, I. H. S., the college of Cardinals which had their origin in the Babylonian college of Pontiffs, etc.

Naturally we cannot go into all of the examples cited above but for the sake of brevity we will review only a few of the more pertinent examples particularly those which concern us more directly. We shall do this presently.

When Christianity entered the pagan world, too often, instead of the Babylonian goddess, being cast out, her name was only changed. She was called the Virgin Mary but worshipped with the same idolatry. The Roman madonna was really the Babylonian Madonna. The Queen of Heaven is styled as being the habitation of God, that in her dwelt all the fulness of the godhead. In Egypt she was the infinite and almighty one, the VIRGIN MOTHER. The Virgin Mary of Rome was called the awful dwelling place, the mansion of God, the temple of the trinity.

In the Mysteries Adad only is recognized as the One God. But Adad being trine took three different forms of divinity, the father, mother, and son, the latter two included all the multiform divinities with which the Pagan world abounded. They were resolved into so many manifestations of one or the other.

For example depending upon the mythological personality concerned and the nation from which it was derived Nimrod became known in the various mythologies as Orion, the mighty hunter (Greek), Ninus, the son of himself, Kronos (Greek), Saturn (Roman), Zernebogus (English), Cupid (Romans), Khons (Egypt), Consus (Latin), Centaur or Centaurus (Babylon), Horus (Egypt), Mars (Roman), Apis (Egyptian), Dionysus or Bacchus (Greek), Belus (Assyrian), Phoroneus, Atlas (Greek), Tam-muz (Syrian and Phoenician), Adonis (Greek and Assyrian), the First Zoroaster (Persia), Narcissus, Dagon, the fish god (Philistine and Babylonian), Moloch, the fire god

(Ammonite), Baal (Phoenician and Canaanite), Oannes, Orpheus, Jupiter (Roman), Apollo (Roman), Pluto (Roman), Vulcan (Roman), Alorus (Babylon), Osiris (Egypt), Iswara (India), Zeus (Greek), etc.

Semiramis became known variously as Rhea (Greek), Venus (Roman), Juno (Roman), Hera (Greek) Beltis or Baalti, the female Bel or Baal, Cybele (Roman), Domina (Roman), Diana (Ephesian), Artemis, Isis (Egypt), Bellona (Roman), Ceres (Greek and Roman), Aphrodite (Greek), Astarte (Phoenician), Virgo (Assyrian), Hestia (Greek), Vesta (Roman), Athor (Egypt), Ariadne (Greek), Semele, Fortuna (Roman), Mylitta (Attic), Kuayin (Chinese), Isi (India), Shing Moo (Chinese), Athena or Minerva (Greek), etc.

Thus we see Satan brought into being the great counterfeit religion at the dawn of post flood history. And Satan knowing the scriptures and the prophetic word concerning Christ substituted a false messiah and corrupted the worship or the true religion claiming to be a fulfillment of certain prophecies regarding the true Messiah. It was Semiramis who was responsible for having Nimrod worshipped as the woman's promised seed. This seed of the woman was destined to bruise the serpent's head and in the process of time have his own heel bruised.

Paganism is a wicked and deliberate corruption of the primeval gospel first preached in Eden. It was in Babylon that the secret mysteries of the evil one were brought back into practice after the flood. Babylon became the focal point of most of the world's false systems of worship including the worship of Baal, of Dagan, of Moloch, the worship of the Druids, of freemasonry, the black arts, Astrology, and reincarnation. In England the Druids were the priests of the Queen of Heaven and worshipped both Baal and Moloch. Those of Ireland caused their children to pass through the fire to Moloch thinking it purified them from the original sin.

Shem was the most ancient Hercules of Egyptian mythology who fought against Nimrod. Another name for the primitive Hercules was Sem. Hermes is the Egyptian synonym for the son of Ham (Gush) the burnt one. Cush in pagan mythology was Bel. Another name by which he was known was Merodach. A third name for him was Nebo. In Greek mythology Cush was represented as Mercury. In the Phoenician trinity the second person was Chusorus meaning seed of Cush. The apostates referred to Shem also as Python or Typho the evil one for his part in the death of Nimrod. The pagan Anglo-saxon divinity Zernebogus (the grand adversary) means seed of Cush (Nimrod). **Madonna is Italian for My Lady. In Babylonia it is Beltis or Baalti.** The foregoing is given to demonstrate further that the gods and goddesses of ancient mythology were actual living people of singular importance in the very early age of mankind. Also there is some confusion among the gods and goddesses of paganism. Dagon, the fish god is a good example of this, for he also is a representation of Noah coming through the flood. Astarte was Eve first, then Semiramis after the flood.

In order to come out of Babylon we need to know what those things are that we should come out from. Can we in all truth say that we are not partakers of Babylon if we go along with and participate in her appointed celebrations even though they be called by Christian names?

The World Book Encyclopedia states that the "giving of presents and the use of holly, mistletoe, Yule logs and the Wassail bowl all came to us from the days before Christianity." "When pagans of Northern Europe became Christians, they made their sacred evergreen trees part of the Christian festival and decorated the trees with gilded nuts, candles (a carry over from the sun worship) and apples to stand for the stars, moon, and sun." "Thus saith the Lord, Learn not the way of the heathen . . . For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the axe. They deck it with silver and gold; they fasten it with nails and with hammers, that it move not." (Jeremiah 10:2-4) "The Druids blessed it (the Yule log) with great ceremony at the winter feast. The Druids worshipped the same gods as the Greeks and Romans only under a different names. They were wiped out by the Romans when the Britons submitted to the Romans in 78 A.D." (The World Book Encyclopedia)

Christmas was not celebrated till the third century A.D. Long before the Christian era the heathen festival was held at that precise date in honor of the birth of the son of the Babylonian Queen of Heaven. In order to conciliate the heathen the church of Rome adopted the festival giving it only the name of Christ. Pagan Anglo-saxons called December 25 Yule-day long before the Christian dispensation. Yule is a Chaldean word for infant or little child. The candles of Christmas came from the pagan candles lighted on the eve of the festival of the Babylonian god. The Christmas tree represented Nimrod, the slain god brought back to life again while the Yule log was the dead stock of Nimrod cut down by his enemies. The mistletoe bough in Druidic superstition was taken from Babylon and represented the Messiah.

Easter is not a Christian term but is of Chaldean origin. The name of Easter is found on Assyrian monuments as Ishtar. In Phoenicia it is the goddess Astarte which was one of the titles of Beltis, the Queen of Heaven. The worship of Astarte and Bel was introduced into Briton very early along with the Druids. The Druids were the priests of the groves. The easter egg was one of the symbols of Astarte and had reference to the Ark of Noah.

The above are heathen holidays celebrated by Christians. Is not this a very subtle way of causing us to be partakers of Babylon? There is no need to make too much comment on Halloween which is Satan's holiday. Why should we celebrate the birth of the true Messiah on the heathen god's birthdate? In fact why should we celebrate any Catholic holiday or festival since they are ALL non-Christian being Christian in name only? But papal worship is not all there is to Babylon. Do we

seek unto our daily Horoscopes? If we do we are indulging in a bit of Babylon for the Zodiac came from Chaldea. Are we interested in free masonry. If so we are treading on dangerous ground, for it too originated in Babylon. What about the black arts or black magic? There are definitely not for God's people to be indulging in. The power therein is Satan's. All of these were initiated in the mysteries.

The initials I. H. S. are upon the wafer which to the Christian signified Jesus the Savior of men. But to the pagan worshipper of Isis it meant Isis, Horus, Seb, or the mother, the child, the Father of gods (The Egyptian Trinity). Truly this is a mystery of iniquity.

Another peculiarity of the Roman Church is their sign of the cross. This was the mystic Tau of the Chaldeans and Egyptians which was the original form of the letter "t". This mystic "t" was the initial of Tammuz marked in baptism on the foreheads of those initiated in the Mysteries. "Then he brought me to the door of the gate of the Lord's house which was toward the north; and, behold, there sat women weeping for Tammuz." (Ezekiel 8:14) The Pagan Virgins wore it suspended from necklaces as do nuns today.

We are all familiar with the beast of Revelation and the number of his name which is the number of a man whose number is 666. We also know that this number is encompassed in the Pope's name, "Vicarius Felii Dei", the Roman numerals of which adds up to 666. But here enters a most remarkable proof that the People of latter day Babylon is a direct descendant of that idolatrous line started by Nimrod. Saturn which was one of the names of Nimrod was STUR in the Chaldean language. The number of this name also totals 666; S-60, T-400, U-60, R-200.

To go one step further Sheitan in Chaldee was the invisible head. In Greek it was Teitan or Titan and Teitan was a synonym of Typhon which was the Devil. The Chaldean Sheitan and Greek Teitan or Titan is no other than the English Satan. In Rome he was known as Saturn the hidden one.

The St. Swithin (Tammuz) of the Catholic Church was St. Satan. Likewise St. Vermine was Satan. The mystic Tau mentioned above or the sign of the cross which as we have seen was an emblem of Tammuz now became the emblem of Teitan or Satan himself.

It is very evident from the above that Catholicism is totally unchristian. In fact it is heathenism in all its particulars, masked only by its christian names. All its holidays are pagan. It is Babylon in the fullest extent. Any participation in any of its celebrations means giving recognition and allegiance to the false worship. Does naming a heathen holiday with a christian name make it christian? Assuredly it does not. What is it worth to us to get out Babylon? To remain in Babylon to any degree whatsoever means taking the consequences when the Lord pours his plagues upon her. Do we want to escape these plagues? Is this escape worth giving up Christmas and Easter? Astrology? Free Masonry? etc? Can we honestly say we have left Babylon if we

still celebrate its holidays? The decision is yours. Choose thee this day whom thou shalt serve. Come out of her that ye be not partakers of her sins that ye receive not of her plagues. Cling not to any vestige of her false worship, for salvation is of the Lord.

Source Material: Work entitled, The Two Babylons or The Papal Worship Proved To Be The Worship of Nimrod and His Wife by Reverend Alexander Hislop, Josephus, and The World Book Encyclopedia.

RADIO MISSION

After many months of preparation it is our privilege to announce the beginning of a new missionary effort by the Temple Lot Local in Independence, Missouri.

This new effort will be spear-headed by a fifteen minute radio broadcast each week, with religious programs of Restoration sermons, discussions of developments in the light of prophesy etc., religious skits and musical programs.

The radio programs will be broadcast each Saturday morning at 8:45 A.M. over station KCCV, 1510 kc, Independence, Missouri. The call letters of the station stand for "Kansas City's Christian Voice". It is a Christian religion oriented station, that is, it broadcasts only religious programs, news and advertisements NOT associated with the liquor, tobacco and other vice products. It covers over 100,000 square miles and has an estimated listening audience of over one million persons throughout western Missouri and eastern Kansas.

It is our express desire to cooperate and coordinate our work with the missionaries in charge of those areas into which this effort may extend. It is our hope that it will receive the support of the prayers of all the Church. We also solicit the aid of each one who desires to prepare material for us to use, who will be guided by our "charter" approved by the Temple Lot Local on March 5, 1968. For the benefit of those who are interested in assisting us, we are including the following synopsis for guidance along this line:

Our aims—"to promote the Church of Christ and its mission: by affirmatively presenting sermons and programs that reflect and emphasize the Gospel of Christ rather than personalities." . . . "No debates or exchange with other groups, organizations or persons will be permitted" . . . "To extend Christ's message and the influence of the Church into as many homes as can be reached;" . . . "increasing contacts and leads through the use of radio and the press; and answering each response by letter or in person; cooperating with and coordinating through the Missionary-in-charge in opening missions, holding services and soliciting materials." . . . "To keep a library of tapes; for transcribing into tracts and circulars; for a talking library for the blind; for exchange with other groups and locals."

It's control "shall rest in the Temple Lot Local Priesthood, through a committee of three elders chosen by the priesthood, one of whom is the pastor as chair-

man" . . . "funds shall be maintained separately from regular (local church) funds, in a special fund; the committee shall not enter into debt for any part of its activities, but must operate on a cash basis only" . . . "The committee is required to thoroughly edit and tape each broadcast program."

"All material submitted shall be subject to such editing as the committee deems necessary to make it conform with the following regulatory guide lines: Material shall be affirmative in content and presentation." . . . "Direct reference to other organizations or persons shall be permitted only in affirming their positions or statements. The contents of the program shall not be in conflict with fundamental doctrine and beliefs of the Church of Christ.

"Use of the funds solicited through this committee . . ." "In addition to direct expense of the radio program itself, funds may also be used for advertising and promoting regular and special church meetings, including General Church activities, Conferences, Reunions, Relief work, etc., on radio and other communications media."

"Normal broadcasting shall be by transcription" . . . The committee is urged to "use various speakers and encourage all contributors to personally present their own material", so as to avoid "creating a voice or personality image", in the broadcast. They "should solicit and use a wide cross section of material and speakers from throughout the church."

Material should be prepared so as to permit it to be used in sections not to exceed 11 minutes. This is normally about 1760 words maximum or 5½ to 6 double spaced typed pages if submitted in manuscript form.

Apostle Archie F. Bell will initiate this program with the first few sermons on "The Gospel", on September 7, 1968. We encourage all within it's reach to tune in station KCCV, Independence, Missouri and urge all of your friends and neighbors to do like-wise.

If you would like to assist in this effort we invite you to do so. Broadcast materials should be on standard (SCOTCH No. 120 or equal) recording tape and should be sent to "The Angel's Message" in care of, Church of Christ, Temple Lot Local, Post Office Box 19, Independence, Missouri, 64051. Financial assistance should be sent to the same address to the attention of Warren Johnson, Finance Chairman for the Committee. The cost of each 15 minute broadcast is \$20.00.

Radio Mission Committee
Nicholas F. Denham
Glenn W. Gill
Richard A. Wheaton, Chairman

NOTICE

RESULTS OF 1967 REFERENDUM BILLS

Inasmuch as there has been no official announcement given concerning the status of the five Referendum Bills sent out from the Ministers' Conference of April

1967, the Council of Apostles takes this means of reporting to the Church, the results of the vote on those Bills.

Bill No. 1, page 5, Minutes of the Ministers' Conference of 1967. This Bill gives instructions to the General Church Recorder concerning names not on the Church Record which are found on the Referendum Ballot. This Bill required a simple majority to carry. This Bill carried by a vote of 251 For; 23 Opposed.

Bill No. 2, page 7, Minutes of the Ministers' Conference of 1967. This Bill is a proposed revision of the Jurisprudence for the Church of Christ (Temple Lot). This Bill required a two-thirds majority to carry. This Bill carried by a vote of 218 For; 45 Opposed.

Bill No. 3, page 13, Minutes of the Ministers' Conference of 1967. This Bill is an amendment to the duties and prerogatives of the Twelve adopted by the Church in April 1932. This Bill required a two-thirds majority to carry. (Roberts Rules of Order, page 134: "An amendment of a constitution, or by-law, or rules of order, or of business, previously adopted, requires a two-thirds vote.") This Bill carried by a vote of 225 For; 52 Opposed.

Bill No. 4, page 14, Minutes of the Ministers' Conference of 1967. This Bill is an amendment to Article eleven (11) of the Peoples' Conference, adopted by the Church in 1939. This Bill required a two-thirds majority to carry. This Bill carried by a vote of 236 For; 44 Opposed.

Bill No. 5, pages 15 and 16, Minutes of the Ministers' Conference of 1967. This Bill is asking for authority to construct a parking lot. This Bill required a two-thirds majority to carry. (See Article Thirteen (13) of an Opinion Adopted by the Quorum of Twelve, and adopted by the Church in April 1927). This Bill carried by a vote of 234 For; 39 Opposed.

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

OPINION OF THE TWELVE ON TITHING

(Following is the majority report of the Twelve in 1931 as found in the compilation of conference minutes by Apostle L. A. Gould)

An Epistle to the Church of Christ concerning tithing from the Quorum of Twelve—Whereas, it has come to our attention that there is a widespread misunderstanding among the membership of the Church of Christ with regard to the question of paying tithes.

Therefore, we submit for your guidance this epistle praying that by this means your minds might be illuminated and your desires quickened to assist in the great work of the Church in these last days. For that purpose we, the Twelve, call attention to the following provisions of the gospel:

1. The principle of tithing was instituted of God as an equitable means of financing the work of the Lord's

vineyard, in promoting missionary work and caring for the poor.

2. This principle provides that a tithe of one tenth part should be paid unto those that have been appointed by the Church to receive tithes and offerings, by all members of the Church on all properties free of indebtedness; to be followed by a tithe of one tenth of their net earnings; it is further provided that man's living expenses should not be deducted until he has honored the Lord with the first fruit of his labors.

3. That inasmuch as missionary is primarily the work of the General Church, and that tithes is for the purpose of promoting this phase of its work that the same should not be used to financing local activities. Local churches should meet their expenses with funds raised by other means than tithing.

Conclusion: LEST WE FORGET

by Apostle T. J. Jordan

We have observed, largely, the conditions that existed when the Apostle John was sent to deliver to each of the Seven Churches of Asia, that which would prove to be of little avail in the correcting the many evils that had crept in and as the people seemed wont to carry on as heretofore.

However by the year 570 conditions seemed to worsen and then followed God's decision to withdraw the Kingdom of Heaven from the Earth, leaving the inhabitants in darkness and in doubt for a period of 1,260 years. Thus beginning in the year 570 the Kingdom of Heaven was withdrawn entirely from those who lived upon the Earth. However the Apostle John tells us in Revelations 14th chapter verses 6-7 that he saw "another angel fly in the midst of Heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give Glory to him: for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters. However notwithstanding their sins of lust and folly, an angel was to bring back that which God had taken away after the expiration of 1,260 years.

That which took place and the fulfillment of the Prophecy of John is another program of development which calls for another article which will be forth coming in due course of time.

But permit us to suggest, how far are we from conditions that existed then. Perhaps we will let God answer the question through a future article.

AMERICA, GOD'S CHOSEN LAND

by

Lucinda Scott

(Tune of Nearer, My God to Thee)

This land of America, God's chosen land;
Nation of nations touched, with His holy hand.
"Chief of the nations" named; "One out of many" called;
To Joseph's seed was giv'n, by God's hand installed.

Foretold by prophecy, explored and proved
By men who were inspired, on whose minds God moved
To witness for the truth, bro't forth by His own hand,
Our land America, God's chosen land.

This land America, land of the free;
Preserved for those who came across the sea.
God's Spirit moved on those who came upon this land;
Bro't out of bondage drear, by His holy hand.

America is blest, for those who choose
To follow faithfully, God's holy news.
The righteous shall be blest, the wicked shall be cursed;
Blest land of liberty, with Him is first.

All nations one shall be, God willed it so;
There are no gates or bars, forward we go.
This is America, home of the nations free;
He willed it to be so, land of liberty.

Through Joseph's seed 'tis blest, God's chosen land;
No king shall prosper here, there's no contraband;
For Christ Himself is King, He is our only King;
America is His, praises to Him bring.

To keep these promises, He came to earth;
Born in a bed of straw, a lowly birth.
He grew to manhood years, He suffered for us all;
He is our King of Kings, if on Him we call.

THESE ARE THE ONES

by

Nellie Walberg

The loveliest of flowers are oft-times hidden
And trampled to the dust by those passing by—
The kindest of thoughts are oft-times left unspoken
And a weary heart is broken and a life left to cry.

The greatest of love is oft made to suffer
While yearning to help, to lift or to bless;
But "love never faileth" is the promise of scripture—
Love that is needed for true happiness.

The dearest of friends are sometimes kept from our
reaching,
By the clutch of circumstance or unyielding pride;
But these are the ones for whom we are praying,
These are the ones for whom Christ died.