

Zion's Advocate

"And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and power of the Holy Ghost."—1 Nephi 3:187.

Vol. 50

Independence, Missouri, July, 1973

No. 7

He Walks Along With Me

When time has come that I must go,
Please do not weep for me.
For I know God will hold my hand
When I put out to sea.

'Tho' tides may come and tides may go,
He'll take me safely through.
If I have pleased my Savior dear,
I'll be waiting there for you.

So do not grieve, don't shed a tear,
Altho' you cannot see.
Our God is holding to my hand.
He walks along with me.

Dorothy Burgin

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Zion's Advocate

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EDITORIAL

The Testimony of the American Indian
 and the Stick of Joseph

They knew of the flood

Ixtlilxochitl tells us that the world was destroyed
 by the deluge and how that men began to multiply
 from a few that escaped this destruction with a
 Toplilpetlacalle, which almost means closed ark. (See
 Works of Ixtlilxochitl as cited in Milton R. Hunter and
 Thomas Stuart Ferguson, Ancient America and the
 Book of Mormon, pp. 18, 22).

They practiced christian virtues

"These said Toltecs were good men and friends of
 virtue. They did not tell lies, and their way of speak-
 ing and greeting each other was 'Sir' and 'Sir, brother
 . . . ' and 'Sir, older brother' and 'Sir, younger brother.'
 Their speech, instead of swearing was 'It is true,' 'thus
 it is,' 'it is ascertained,' and 'yes' for yea, and 'no'
 for no . . ." (Works of Ixtlilxochitl, ibid., p. 323, cited
 in Hunter, Christ in Ancient America, p. 64).

They knew of the creation of the world, etc.

"The tultecas understood and knew of the creation
 of the world and how God created it, and the other
 things that are in it, such as planets, mountains,
 animals, etc., and in the same manner they knew how
 God created a man and a woman from whom men des-
 cended and multiplied.

"And they say that the world was created in the year
 of the ce Tecpatl, and this epoch up to the deluge
 they called Atonatiuh, which means, age of the sun
 of water, because the world was destroyed by the de-
 luge; and it is found in the Tulteca histories that this
 age and first world, as they called it, lasted 1716
 years; (the King James Bible says it was 1656 years
 which is a remarkably close accounting, Hes) that men
 were destroyed by very great storms and lightnings
 from Heaven, and the whole world without a thing re-
 maining, and the highest mountains, which are fifteen
 cubits, were covered with water; and how men began
 to multiply from a few that escaped this destruction
 with a Toplilpetlacalli, which almost means closed ark.

"And how afterwards men, multiplying, made a very
 tall and strong Zacualli, which means the very high
 tower, in order to shelter themselves in it when the
 second world should be destroyed.

"When things were at their best, their languages
 were changed and, not understanding each other, they
 went to different parts of the world" (Works of
 Ixtlilxochitl, cited in Thomas Stuart Ferguson, One
 Fold and One Shepherd, p. 41).

According to Lewis Spence in "The Gods of Mexico"
 (pp. 103ff., 190), Tezcallipoca deceived the first woman
 who committed sin. Ixnnextli sinned by plucking for-

bidden roses and was cast out of a paradise with her husband. (See Roy Weldon, *Other Sheep*, p. 27.)

"It is impossible when reading what Mexican mythology records of the war in heaven and the fall of Zontcomonque and other rebellious spirits; of the creation of light by the word of Tonacatecotl; and of the division of the waters, of the sin of Xztiacoliuhqui, and his blindness and nakedness; of the temptation of Suchiquecal and her disobedience in gathering roses from a tree and the consequent misery and disgrace of herself and all her posterity not to recognize scriptural analogies. But the Mexican tradition of the deluge is that which bears the most unequivocal marks of having been derived from a Hebrew source" (Lord Kingsborough, *Mexican Antiquities*, vol. 4, p. 401, cited in Roy Weldon, *Other Sheep*, p. 28).

Christ said, "In my Father's house are many mansions: if it were not so, I would have told you, I go to prepare a place for you" (John 14:2).

Ixtlilxochitl tells us that the Lord after having created all things, created the first parents from whence all the rest of mankind and that the MANSION AND HABITATION THAT HE GAVE THEM WAS THE WORLD.

They knew and practiced the rite of communion

"Their surprise was heightened, when they witnessed a religious rite which reminded them of the Christian communion. On these occasions an image of the tutelary diety of the Aztecs was made of the flour of maize, mixed with blood, and, after consecration by the priests, was distributed among the people, who, as they ate it, showed signs of humiliation and sorrow, declaring it was the flesh of the diety!" (Prescott, *The Conquest of Mexico and the Conquest of Peru*, p. 696).

Alvin Colton tells us in his "Origin of the American Indians" (London, 1833) that some of the tribes used to build an altar of twelve stones in memeoery of a great ancestor of theirs who had twelve sons. They believed that all Indian tribes descended from this ancestor and that someday they (the Indians) will yet recover the same dominion and influence as this ancestor once had.

The ancient American had some interesting traditions of the soul and the life to come which are worthy of comment.

"These people have always believed in the immortality of the soul, in greater degree than many other nations, even though they were not so civilized; they believed that after death, there was another life better than this, which the soul enjoyed after leaving the body. This future life they said, was divided into good and evil . . . The torments of the evil life which they said awaited the wicked, lay in going to an evil place below the other, and which they called Metnal meaning hell . . . Also they said that those good and evil after-lives had no end, because the soul itself had none" (Diego de Landa, *Yucatan Before and After the*

Conquest, pp. 57, 58, cited in Harold Velt, *America's Lost Civilization*, p. 127).

"In Nayarit we come upon the Mexican idea of different heavens, determined by the mode of death" (Hubert H. Bancroft, *Native Races*, vol. 3, p. 529).

"The future abode of the Mexicans had three divisions to which the dead were admitted according to their rank in life and manner of death. Glorious as was the fate of the warrior who died in the cause of his country, on the battle-field, or in the hands of the enemy's priests, still more glorious was the destiny that awaited the soul. The fallen Viking was carried . . . to the bright plains of the Sun House, in the eastern part of the heavens, where shady groves, trees loaded with lucious fruit, and flowers steeped in honey, vied with the attractions of vast hunting-parks to make his time pass happily . . .

"The second place of bliss was Tlaclocan, the abode of Tlalaoc, a terrestrial paradise, the source of the rivers and all the nourishment of the earth, where joy reigns and sorrow is unknown, where every imaginable product of the field and garden grows in profusion beneath a perpetual summer sky. This paradise appears to have been erected on the ideal reminiscences of the happy Tollan, the crade of the race, where their fathers revelled in riches and splendor . . .

"The third destination of the dead, provided for those who died of ordinary disease or old age, and accordingly for the great majority, was Mictlan, 'the place of the dead,' which is described as a vast, pathless place, a land of darkness and desolation, where the dead after their time of probation are sunk in a sleep that knows no waking. In addressing the corpse, they spoke of this place of Mictlan as a 'most obscure land, where light cometh not, and whence none can ever return' . . . there were nine divisions in Mictlan, . . ." (Hubert Howe Bancroft, *Native Races*, vol. 3, pp. 532-535).

Laurette Sejourne, in her book "Burning Water" (p. 67), says that according to the Aztec wise men when the time of life came to an end they did not die but woke from a dream they had lived. Then, some of these departed spirits were transformed into the sun, others into the moon, and others into various planets . . ." (This is reminiscent of the glory of the sun, moon and the stars).

Prescott tells us, concerning the Mexican tradition, that "They imagined three separate states of existence in the future life. The wicked, comprehending the greater part of mankind, were to expiate their sins in a place of everlasting darkness. Another class, with no other merit than that of having died of certain diseases, capriciously selected, were to enjoy a negative existence of indolent contentment. The highest place was reserved, as in most warlike nations, for the heroes who fell in battle, or in sacrifice. They passed, at once, into the presence of the Sun, whom they accompanied with songs and choral dances, in his bright

progress through the heavens; and, after some years, their spirits went to animate the clouds and singing birds of beautiful plumage, and to revel amidst the rich blossoms and odors of the gardens of paradise" (William Hickling Prescott, *The Conquest of Mexico and the Conquest of Peru*, p. 40).

The Peruvian tradition is as follows: "Their ideas in respect to a future state of being deserve more attention. They admitted the existence of a soul hereafter, and connected with this a belief in the resurrection of the body. They assigned two distinct places for the residence of the good and of the wicked, the latter of which they fixed in the centre of the earth. The good they supposed were to pass a luxurious life of tranquillity and ease, which comprehended their highest notions of happiness. The wicked were to expiate their crimes by ages of wearisome labor. They associated with these ideas a belief in an evil principle or spirit, bearing the name of Cupay, whom they did not attempt to propitiate by sacrifices, and who seems to have been a shadowy personification of sin, that exercised little influence over their conduct" (William Prescott, *ibid.*, p. 776-777).

The Book of Mormon describes the ancient inhabitants of this land as possessing a very advanced civilization, a high culture.

The Mayas plotted the courses of the planets including dim and elusive Mercury. They were so accurate that they differed only slightly in degrees and minutes from those of present day astronomers. The 365¼ day calendar was computed and put into practice long before the Julian calendar was adopted in Rome. In addition to their observations of the movements of the sun, moon and the five known planets they compiled tables of basic eclipses and predicted the same with tremendous accuracy, all this at a time when most of our ancestors were untutored barbarians. The Maya Priest astronomers had developed their science to a mathematical precision.

One of the great Mayan observatories, excavated at Uaxactum, Northern Guatemala was occupied for 561 years, from A. D. 68 to A. D. 629. Between 12 and 18 observatories have so far been discovered. The question which puzzles modern scholars is how these people could reach such accurate results without a telescope or even the astrolabe. Yet the Mayan calendar correction formulas were slightly more accurate than our own Gregorian leapyear correction, which was introduced nearly a 1000 years after the Mayan. Pope Gregory's correction is 3/10,000 of a day too long. The ancient Maya correction was only 2/10,000 of a day too short.

Harvey E. Seibel

"God shall bless us; and all the ends of the earth shall fear him" (Psalm 67:7).

TENNESSEE REUNION NOTICE

There will be a Tennessee Reunion at Foundry Hill, Church of Christ (Temple Lot), Puryear, Tennessee the 1st and 2nd of September, Monday being Labor day will make it fine. Please do not wait for an invitation other than this report. All who wish to come will be welcome.

For more information write to:

T. W. Paschall

Route 2

Puryear, Tennessee 38251

MISSOURI REUNION

The Missouri Reunion will be held on the 27th, 28th and 29th of July, 1973 at the Georgeville Local located at Cowgill, Missouri.

Those who will be attending the Reunion may call or write to:

Brother John A. Sweem

310 N. Burress

Hamilton, Missouri 64644

or

Brother D. Ray Bryant

Route 2

Cowgill, Missouri 64637

WISCONSIN REUNION

August 11 & 12

To be held in the American Legion Hall at Rio, Wisconsin, East of Portage, Wisconsin on U. S. Highway 16.

If we are notified ahead of time we can make arrangements for camping facilities or Motel rooms.

We wish to invite as many of you as can to come and fellowship with us for these two days. We would appreciate a card from those who are coming so we can make arrangements.

Please contact either:

Mrs. Mary Addie

Route 1

Rio, Wisconsin

or

Isaac Brockman
Box 466
Sparta, Wisconsin

A BELATED FATHER'S DAY TRIBUTE

by Donna Moser

" . . . who shall declare his generation? for he was cut off out of the land of the living . . . when thou shalt make his soul an offering for sin, he shall see his seed" (Isaiah 53:8, 10).

I was blessed in childhood's home.
So much there was of good!
The safety of my early days,
The wisdom - these have stood
Through all the years, my father.

Another One there was Who lived
and died, begat no seed.
Forever living, still He feels -
for sons and daughters - need.
And you have helped, my father.

You see, you've done your share on earth
To raise up some who pray
To make His soul an offering
and (as we're yours today)
His children be, my father.

MEMORIES

By Darlene Smith

"Memories that bless and burn . . .
so sang we in our youthful-years;
"Not the "burn," — only the "bless"
my young-soul avowed.

How little my soul then knew of Life;
without the "pain," the "bliss" dims;
only against the dark shadows
of pain and heartache,
and troubles overcome;
does the "bliss" shine and
scintillate the more exquisitely!

O my soul, would you have your bliss diminished?
your ecstasy lessened?
Know then, the dark of pain,
of the "burn" experiences;
with God sustaining, serve to heighten
the joy of the "bless!"

"Beloved, think it not strange concerning the fiery trial which is to try you . . ."
(I Peter 4:12).

" . . . for ye receive no witness until after the trial of your faith . . ."
(Ether 5:7).

" . . . are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? . . ."
(Matthew 20:22).

"And there were many whose faith was so exceeding strong even before Christ came, who could not be kept from within the veil, but truly saw with their eyes the things which they beheld with an eye of faith, and they were glad"
(Ether 5:19).

OBITUARY

Hubert H. Schrader

Hubert H. Schrader was born in Eden Prairie, July 19, 1911, the son of Henry and Alfreda Schrader. He passed from this life on May 12, 1973 at Northwestern Hospital in Minneapolis, Minnesota. He leaves to mourn his absence his wife, the former Amy Gould whom he married on May 29, 1948; two brothers, Harold of South Milwaukee, and Philip of Minneapolis; four sisters, Mrs. Bill Dahlgren (Alice) and Mrs. Clifford Griep (Irma of Minneapolis), Mrs. James Spargo (Annie) and Mrs. Donovan Gould (Blanche) of Bemidji.

Funeral services were held at the Olson-Schwartz Funeral Home in Bemidji and interment was in the Evergreen Cemetery in the township of Northern. Apostle William Sheldon officiated at the service.

Sister Amy and Hubert's family wish to express their sincere appreciation to all: friends, neighbors and relatives for their kindness in flowers, gifts and especially for their prayers which helped and comforted us. May God bless you all.

A REMEMBRANCE

Stella (Gould) Winegar

In memory of Hubert Schrader, (husband of our Sr. Amy (Gould) Schrader), who passed from this life May 29, 1973, entering peacefully into that life eternal; the life that we who love the Lord look forward to with hope and assurance that we too will gain this rest at the close of our pilgrimage here and meet again with those loved ones who have gone before us beyond the veil.

Hubert was a humble man who loved the simple things of life, the beauty of God's handiwork. There was no greater joy for him than to drive through the country and look at the grandeur of God's creations.

He was a man highly respected by his neighbors and those he worked with, and was dearly loved by his brothers and sisters and by his nieces and nephews.

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.

THE CALLING OUT A PEOPLE

By Emil Heeb

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). Ever since the beginning and at various times God called a remnant of righteous people out of the rest of humanity, "For thou art a holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, upon all the nations that are upon the earth." They were peculiar because they were living by the standard that was given to them by the Lord, not by that developed by men. Whenever God's patience with a disobedient world had ended, he separated the righteous from the wicked to start a better world.

So, in the time of Noah, a place for the righteous was prepared under the direction of God, to start a new society unmolested and or influenced by others who did not believe in the ways of God.

Again, by way of an exodus, God called out his people from a wicked Egypt into a place he had designated where they were to live separately according to his commandments and statutes, and be an example of righteous and peaceful living to the rest of the world both socially and individually.

Scriptures tell us that in these latter days, the Lord again will call out a people from all other groups, churches included. For, as at the time of Noah, the Lord is determined to make a new beginning with those He finds worthy to enter into the place which He again will designate, to accomplish His purposes, and to teach those who are willing to follow His example thus placed before them. This place is the prophetically named "Zion" and its people, "the righteous" (See Isaiah 1:27.) "Zion shall be redeemed with judgment, and her converts with righteousness."

To be called out of something or someplace implies the thought of being called "into" something, such as being called out of a wicked world into a righteous society. The gospel, church, Zion, Kingdom, are synonymous or related terms; for the church, without the gospel, can not exist, and the gospel, without the church, can not be implemented. Zion is a preparatory state for the millennial reign of Christ and will be composed of the called out ones. All the elements mentioned in the Bible are required for the church to do the work for which the Lord has called it into being.

After three and a half years of Christ's ministry, the church was still small. At the first general conference there were only about 120 members present. (See Acts 1:15). "And in those days Peter stood up

in the midst of the disciples, and said, (the number of names altogether were about one hundred and twenty). The church was as yet incomplete. It lacked some of the elements; for example, it was not yet endowed with power from on high. But when it was thus empowered the church grew rapidly. For we read in Acts 2:41, "Then they that gladly received the word were baptized; the same day there were added unto them about three thousand souls."

As indicated above the church was still in process of spiritual development. Information concerning elements of the church are mentioned in I Corinthians 12:28, "And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." Thus the church was soon equipped to implement the gospel and administer to every need of its members.

After the 19 or so apostles that were mentioned in the Bible, had passed away, the Lord to our knowledge had not called any more to take their places. Because of an apostasy that existed, the Spirit of God had been withdrawn and the church had lost the gifts and power of the gospel. Some say they are not needed any more because of the advancement of science and of theology. In other words, they think they do not need revelation from God any more, they know it all.

The church of the apostasy went into darkness and obscurity (wilderness) as it was seen by John, for so we read in Revelation 12:6, "The woman, (church) fled into the wilderness, where she hath a place prepared of God, that they should feed her there, a thousand two hundred and threescore days" (years). People were left to wander spiritually without the good shepherd (Christ) or apostles to guide them by the spirit of revelation.

The reformers did a heroic work, calling out a people from the then dominant apostate christianity of men, building churches in their limited knowledge. It was like the case of Paul viewing the Greeks, saying, "And the times of this ignorance, 'God winked at.'" (tolerated) but now commandeth all men every where to repent." (Acts 17:30) God did not expect the reformers to call a people out of the world into the fulness of the gospel (His church); that remained for **God Himself to do**. However, they were aware that the Lord in His own due time would call out of the world the true believers in the angel message, to His own restored church.

From John Wesley we have the following words: "The times which we have reason to believe are at hand (if not already begun) are what many pious men have termed the time of the Latter Day Glory," meaning the

time when God would gloriously display His power of love in the fulfilling of His precious promise that the knowledge of the Lord would cover the earth as the waters covers the sea." He said further, "What could God have done which He hath not done to convince you that the day is coming, that the time is at hand, when he will fulfill his precious promises, when he will rise to maintain his own cause, and set up his kingdom over the whole earth?" (Wesley Sermons Vol. 2, Sermon 71).

One of these promises is recorded in Revelation 14:6, concerning an Angel Message and was fulfilled in 1823. What John Wesley had anticipated has since become a reality; the Lord has set up His Kingdom; with all the elements as listed in the scriptures. Knowledge has increased much since the Wesley sermon was written, and there is yet more truth to break forth from his word. Thus God no longer does "wink at" men's ignorance, but calls out of Babylon (confusion) into the true light, the fullness of the everlasting gospel, the kingdom of God.

Thus the Lord calls the followers of the reformers out of their respective faiths into the same hope and faith that their founding fathers, the reformers, looked for. It is hoped that all faithful Christians will hear the voice of God, and avail themselves of the blessings of Zion and the kingdom of God on earth as it unfolds its majesty and power. Many claim to believe on their founding fathers, much as the Jews claimed to believe in Moses. But Jesus said, "if you had believed in Moses you would also believe in me."

There are those who do not believe in a religious organization. But Jesus said, "This gospel of the **kingdom** shall be preached . . ." A **kingdom** without organization is unthinkable. Nor can we think of any government without organization. In the elements of the gospel before indicated, the Lord included "governments." Where there is no government there will be chaos. Out of such a condition the Lord seeks to call all the faithful and true unto Himself, to be a peculiar people, a city set on a hill, a light to a dark world.

All over the world, people are seeking to establish a better form of government. Only one government will fulfill the fondest human hopes in true equity and justice; that government is described in the scriptures and is called the "**kingdom of God.**" We are to seek to establish it under the leadership of Christ.

Isaiah 9:6 says: "And the government shall be upon his shoulders; and his name shall be called Wonderful, Counselor, the mighty God, the Everlasting Father, the Prince of Peace; Of the increase of his government and peace there shall be no end . . ."

God is calling out a people to help establish His government on earth, Zion, the Kingdom of God.

PILATE'S REPORT TO CAESAR OF THE ARREST TRIAL AND CRUCIFIXION OF YAHSHUA (JESUS)

These are writings of the Sanhedrin
(Intra Secus)

The official documents made in these courts
in the days of the Messiah

From manuscripts in Constantinople: in the Mosque of St. Sofia, Constantinople, Turkey. All is unabridged. These manuscripts are written in fifty volumes. Each volume is two by four feet and is made available for reading only upon special permission and a small fee. Submitted by: Donald N. Liedmann, M. D., Ph. D.

Printed in Mount Zion Reporter, Jerusalem, Israel
Submitted by Elder Hans Hansen

Valleus Paterculus, a Roman historian, was nineteen years old when Jesus was born. His works have been thought to be extinct. I know of but two historians that make reference to his writings, Priscian and Tacitus, who speak of him as a descendant of an Equestrian family of Campania. From what we gather from these writers, Valleus must have been a close friend of Caesar, who raised him by degrees until he became one of the great men of Rome, and for sixteen years commanded the army. He returned to Rome in the year 31 and finished his work, which was called "Historia Domania." He held the office of prater when Augustus died, and while Vinceus was consul.

Valleus says that in Judea he met a man called Jesus of Nazareth, who was one of the most remarkable characters he had ever seen; that he was more afraid of Jesus than of a whole army, for he cured all manner of disease and raised the dead, and when he cursed the orchards or fruit trees for their barrenness, they instantly withered to their roots. After referring to the wonderful works of Jesus, he says that, although Jesus had such power, he did not use it to injure any one, but seemed always inclined to help the poor. Valleus says the Jews were divided in their opinion of him, the poorer class claiming him as their king and their deliverer from Roman authority, and that if Jesus should raise an army and give it the power he could sweep the world in a single day; but the rich Jews hated and cursed him behind his back, and called him an Egyptian necromancer, though they were as afraid of him as of death ("Valleus Paterculus," B. 72, found in the Vatican, at Rome).

PILATE'S REPORT

"To Tiberius Caesar, Emperor of Rome:

"Noble Sovereign, Greeting: The events of the last few days in my province have been of such a character that I will give the details in full as they occurred, as I should not be surprised if, in the course of time, they may change the destiny of our nation, for it

seems of late that all the gods have ceased to be propitious. I am almost ready to say, Cursed be the day that I succeeded Vallerius Flaceus in the government of Judea! for since then my life has been one of continual uneasiness and distress.

"On my arrival at Jerusalem I took possession of the praetorium, and ordered a splendid feast to be prepared, to which I invited the tetrarch of Galilee, with high priest and his officers. At the appointed hour no guests appeared. This I considered an insult offered to my dignity, and to the whole government which I represent.

"A few days after the high priest deigned to pay me a visit. His deportment was grave and deceitful. He pretended that his religion forbade him and his attendants to sit at the table of the Romans, and eat and offer libations with them, but this was only a sanctimonious seeming, for his very countenance betrayed his hypocrisy.

"Although I thought it expedient to accept his excuse, from that moment I was convinced that the conqueror had declared themselves the enemy of the conquerors; and I would warn the Romans to beware of the high priests of this country. They would betray their own mother to gain office and a luxurious living. It seems to me that, of conquered cities, Jerusalem is the most difficult to govern. So turbulent are the people that I live in momentary dread of an insurrection. I have not soldiers sufficient to suppress it. I had only one centurion and a hundred men at my command. I requested a reinforcement from the prefect of Syria, who informed me that he had scarcely troops sufficient to defend his own province. An insatiate thirst for conquest to extend our empire beyond the means of defending it, I fear, will be the cause of the final overthrow of our whole government.

"I lived secluded from the masses, for I did not know what those priests might influence the rabble to do; yet I endeavoured to ascertain, as far as I could, the mind and standing of the people.

"Among the various rumours that came to my ears there was one in particular that attracted my attention. One young man, it was said, had appeared in Galilee preaching with a noble unction a new law in the name of the God that had sent him. At first I was apprehensive that his design was to stir up the people against the Romans, but my fears were soon dispelled.

"Jesus of Nazareth spoke rather as friend of the Romans than of the Jews. One day in passing by the place of Siloe, where there was a great concourse of people, I observed in the midst of the group a young man who was leaning against a tree, calmly addressing the multitude. I was told it was Jesus.

"This I could easily have suspected, so great was the difference between him and those listening to him. His golden-coloured hair and beard gave to his appearance a celestial aspect. He appeared to be about thirty years of age. Never have I seen a sweeter or more serene countenance. What a contrast between

him and his hearers, with their black beards and tawny complexions!

"Unwilling to interrupt him by my presence, I continued my walk, but signified to my secretary to join the group and listen.

"My secretary's name is Manlius. He is the grandson of the chief of the conspirators who encamped in Eturia waiting for Cataline. Manlius had been for a long time an inhabitant of Judea, and is well acquainted with the Hebrew language. He was devoted to me, and worthy of my confidence.

"On entering the praetorium I found Manlius, who related to me the words that Jesus had pronounced at Siloe. Never have I read in the works of the philosophers anything that can compare to the maxims of Jesus. One of the rebellious Jews, so numerous in Jerusalem, having asked Jesus if it was lawful to give tribute to Caesar, he replied: 'Render unto Caesar the things that belong to Caesar, and unto God the things that are God's.'

"It was on account of the wisdom of his sayings that I granted so much liberty to the Nazarene; for it was in my power to have had him arrested, and exiled to Pontius; but that would have been contrary to the justice which has always characterized the Roman government in all its dealing with men; this man was neither seditious nor rebellious; I extended to him my protection, unknown perhaps to himself. He was at liberty to act, to speak, to assemble and address the people, and to choose disciples, unrestrained by any praetorian mandate. Should it ever happen (may the gods avert the omen), should it ever happen, I say, that the religion of our forefathers will be supplanted by the religion of Jesus, it will be to this noble toleration that Rome shall owe her premature death, while I, miserable wretch, will have been the instrument of what the Jews call Providence, and we call destiny.

"This unlimited freedom granted to Jesus provoked the Jews — not the poor, but the rich and powerful. It is true, Jesus was severe on the latter, and this was a political reason in my opinion, for not restraining the liberty of the Nazarene. 'Scribes and pharisees', he would say to them, 'you are a race of vipers; you resemble painted sepulchres; you appear well unto men, but you have death within you'. At other times he would sneer at the alms of the rich and proud, telling them that the mite of the poor was more precious in the sight of God. Complaints were daily made at the praetorium against the insolence of Jesus.

"I was even informed that some misfortune would befall him; that it would not be the first time that Jerusalem had stoned those who called themselves prophets; an appeal would be made to Caesar. However, my conduct was approved by the Senate, and I was promised a reinforcement after the termination of the Parthian war.

"Being too weak to suppress an insurrection, I resolved upon adopting a measure that promised to re-

store the tranquility of the city without subjecting the praetorium to humiliating concession. I wrote to Jesus requesting an interview with him at the praetorium. He came. You know that in my veins flows the Spanish mixed with Roman blood — as incapable of fear as it is of weak emotion. When the Nazarene made his appearance, I was walking in my basilic, and my feet seemed fastened with an iron hand to the marble pavement, and I trembled in every limb as does a guilty culprit, though the Nazarene was as calm as innocence itself.

"When he came up to me he stopped, and by a signal sign he seemed to say to me, 'I am here, though he spoke not a word. For some time I contemplated with admiration and awe this extraordinary type of man — a type of man unknown to our numerous painters, who have given form and figure to all the gods and the heroes. There was nothing about him that was repelling in its character, yet I felt too awed and tremulous to approach him.

"Jesus", said I unto him at last — and my tongue faltered 'Jesus of Nazareth, for the last three years I have granted you ample freedom of speech; nor do I regret it. Your words are those of a sage. I know not whether you have read Socrates or Plato, but this I know there is in your discourses a majestic simplicity that elevates you far above those philosophers. The Emperor is informed of it, and I, his humble representative in this country, am glad of having allowed you that liberty of which you are so worthy. However, I must not conceal from you that your discourses have raised up against you powerful and inveterate enemies. Nor is this surprising. Socrates had his enemies, and he fell a victim to their hatred. Yours are doubly incensed — against you on account of your discourse being so severe upon their conduct; against me on account of the liberty I have afforded you. They even accuse me of being indirectly leagued with you for the purpose of depriving the Hebrews of the little civil power which Rome has left them. My request — I do not say my order — is, that you be more circumspect and moderate in your discourses in the future, and more considerate of them, lest you arouse the pride of your enemies, and they raise against you the stupid populace, and compel me to employ the instrument of law'.

"The Nazarene calmly replied: 'Prince of the earth, your words proceed not from true wisdom. Say to the torrent to stop in the midst of the mountain-gorge: it will uproot the trees of the valley. The torrent will answer you that it obeys the laws of nature and the Creator. God alone knows whither flow the waters of the torrent. Verily I say unto you, before the rose of Sharon blossoms the blood of the just shall be spilt.'

"Your blood shall not be spilt", said I, with deep emotion; 'you are more precious in my estimation on account of your wisdom than all the turbulent and proud Pharisees who abuse the freedom granted them by the Romans. They conspire against Caesar, and

convert his bounty into fear, impressing the unlearned that Caesar is a tyrant and seeks their ruin. Insolent wretches! they are not aware that the wolf of the Tiber sometimes clothes himself with the skin of sheep to accomplish his wicked designs. I will protect you against them. My praetorium shall be an asylum, sacred both day and night'.

"Jesus carelessly shook his head, and said with a grave and divine smile: 'When the day shall have come there will be no asylums for the son of man neither in the earth nor under the earth. The asylum of the just is there', pointing to the heavens. That which is written in the books of the prophets must be accomplished'.

"Young man", I answered, mildly, 'you will oblige me to convert my request into an order. The safety of the province which has been confined to my care requires it. You must observe more moderation in your discourses. Do not infringe my order. You know the consequences. My happiness attend you; farewell'.

'Prince of the earth', replied Jesus, 'I come not to bring war into the world, but peace, love, and charity. I was born the same day on which Augustus Caesar gave peace to the Roman world. Persecutions proceed not from me. I expect it from others, and will meet it in obedience to the will of my Father, who has shown me the way. Restrain, therefore, your worldly prudence. It is not in your power to arrest the victim at the foot of the tabernacle of expiration.'

"So saying, he disappeared like a bright shadow behind the curtains of the basilic — to my great relief, for I felt a heavy burden on me, of which I could not relieve myself while in his presence.

"To Herod, whom then reigned in Galilee, the enemies of Jesus addressed themselves, to wreak their vengeance on the Nazarene. Had Herod consulted his own inclinations, he would have ordered Jesus immediately to be put to death; but, though proud of his royal dignity, yet he hesitated to commit an act that might lessen his influence with the Senate, or, like me, was afraid of Jesus. But it would never do for a Roman officer to be scared by a Jew. Previously to this, Herod called on me at the praetorium, and, on rising to take leave, after some trifling conversation, asked me what was my opinion concerning the Nazarene.

"I replied that Jesus appeared to me to be one of those great philosophers that great nations sometimes produced; that his doctrines were by no means sacrilegious, and that the intentions of Rome were to leave him to that freedom of speech which was justified by his actions. Herod smiled maliciously, and, saluting me with ironical respect, departed.

"The great feast of the Jews was approaching, and the intention was to avail themselves of the popular exultation which always manifests itself at the solemnities of a passover. The city was overflowing with a

tumultuous populace, clamoring for the death of the Nazarene. My emissaries informed me that the treasure of the temple had been employed in bringing the people.

"The danger was pressing. A Roman centurion had been insulted. I wrote to the Prefect of Syria for a hundred foot-soldiers and as many cavalry. He declined. I saw myself alone with a handful of veterans in the midst of a rebellious city, too weak to suppress an uprising, and having no choice left but to tolerate it.

"They had seized upon Jesus, and the seditious rabble, although they had nothing to fear from the praetorium, believing, as their leaders had told them, that I winked at their sedition — continued vociferating: 'Crucify him! Crucify him!'

"Three powerful parties had combined together at that time against Jesus: First, the Herodians and the Sadducees, whose seditious conduct seemed to have proceeded from double motives: they hated the Nazarene and were impatient of the Roman yoke. They never forgave me for having entered the holy city with banners that bore the image of the Roman emperor; and although in this instance I had committed a fatal error, yet the sacrilege did not appear less heinous in their eyes.

"Another grievance also rankled in their bosoms. I had proposed to employ a part of the treasure of the temple in erecting edifices for public use. My proposal was scorned. The Pharisees were the avowed enemies of Jesus. They cared not for the government. They bore with bitterness the severe reprimands which the Nazarene for three years had been continually giving them wherever he went.

"Timid and too weak to act by themselves, they had embraced the quarrels of the Herodians and the Sadducees. Besides these three parties, I had to contend against the reckless and profligate populace, always ready to join a sedition, and to profit by the disorder and confusion that resulted therefrom.

(continued in August issue)

THE AWFUL TRUTH ABOUT THE OCCULT

By Elder M. Harvey Seibel
5th in Series

PRAYER PLANT EXPERIMENT

(Continued from June Issue)

RESULT OF BLASPHEMY. Rev. Loehr pushed his investigation further to discover the effects of negation on plant growth. Up to this point he had but small success in negation, so he set up the following experiment: "I planted a three-pan experiment, twelve corn seeds in each, using the wet-cotton method. One I marked with a plus sign, for prayer aid in growth. The middle pan was given a zero sign, to receive no outer assistance or prayer influence. The

third received the minus sign, as the non-growth prayer target. For the prayer treatment, I held first the plus pan in my hand at about the level of my face, while I said the Lord's Prayer twice — once to get myself out of the way, once to let outside prayer influences flow through to the seeds. Next I held the zero pan in the same manner and for approximately the same length of time, but I deliberately thought of other things during this time. Then I held the minus pan in the same position, and again repeated the Lord's Prayer twice, once to get myself out of the way, and the second time to let outside prayer come through to retard these seeds. "I repeated this treatment a half dozen times during the three days and five hours (from 9:45 Saturday morning to 2:45 Tuesday afternoon) of this experiment. But when I unsealed the pans and removed the top cotton, the results startled me. They were certainly not what I had envisioned!

"The zero pan, getting no prayers, had outgrown the plus pan by 63 per cent. The minus pan, marked for negation, did twice as well as the neutral and three times as well as the plus pan! At first I was stunned. This had gone completely against my expectations. Then I realized that here was a most vigorous evidence of a factor beyond myself in this experiment. Some power quite other than my own had been at work on these seeds!"

It would seem that Rev. Loehr was right in thinking it was some power outside of himself. But was it the work of a capricious demon, or an enraged God that would reverse the expected because of the sacriligious use of the Lord's Prayer? Note that Rev. Loehr ignored the words of the Lord's Prayer but used it in a magical way just as any other magician or demon worshiper. Ancient Grimoires used the Mass, and the names of God and of the angels in their charms to control whatever evil spirit they wished to call up to do their bidding. The prayer of the wicked is an abomination. (See Prov. 28:9.)

REV. LOEHR'S ANALYSIS OF PRAYER. There are two kinds of prayer: the "power within" and the "power without." Each of these can again be divided, making four kinds of prayer, all of which work. In the "power within" thoughts are directed at the plant, carrying with the prayer the power to grow. A second division of this "power within" prayer is just loving them. "'What did you do?' I would ask. 'Oh, I just talked to them,' would be the reply. 'I told them I loved them, and how happy I was with them.' The sharing of one's self in love with the object of prayer has definitely produced results in prayer-plant experiment." —Rev. Loehr. In like manner the hate of the magician causes sickness, destruction and death through demons who support the evil cult.

A third type of prayer invokes psychological power, says Rev. Loehr. Just because we make contact beyond the grave does not necessarily mean we have reached

God, but it may be our Aunt Hattie. And it may be that Aunt Hattie is no nearer God on the other side than she was here. Yet her help should be appreciated, and the plants will grow better.

The fourth type of prayer is when one reaches God, the spiritual powers of prayer. This is Rev. Loehr's approach, to pray directly to God, though he nowhere rules out the psychic. Quoting Rev. Loehr: "My conclusions are that God operates in two ways in our prayers. First, I am convinced that God Himself, as an entity with all the attributes of personality without the limitations of a person, can and does answer prayers directly and personally. I have seen this happen too often to doubt it, sometimes in the prayer-plant work, and often in life situations of real need. In addition, God may act through agencies and channels which He has already established. The processes of nature are an example — 'he maketh the sun to shine and the rain to fall upon the just and the unjust.'"

Rev. Loehr also trusts the Saints who have died. "Saints are, I believe, another channel for our reaching to God in prayer and His reaching to us. Saints used in this manner bridge the gap between the physical and the spiritual. They are thought of as persons, whom we can address personally, and they are in the excarnate state following the death of the body. Thus they are physical. But their own life-focus was spiritual, and our outreach to them is to their spiritual qualities. This lifts them above the level of Grandpa and Aunt Minnie 'in spirit.' We may love and respect Grandpa and Aunt Minnie as much as we ever did and more appreciate now their psychical communication and assistance. But the saints have a spiritual focus and centering which leads beyond the psychical realm."

Lastly Rev. Loehr approaches the all-pervading power which the magician and the occultist believes comes from the 7th sphere, a source of power which all can tap if they know the right magic formula. To Rev. Loehr it seems, "there are great spiritual surges of power continually pouring throughout the universe which we can tap." This is not the prayer of the fundamentalist, or of a member of the Church of Christ who believes that it is directly to God we pray and that God answers our prayers through His personal attention. These prayers are not answered through some insensate surge of ever-present energy coursing through the boundless expanse of space which, being omnipresent, is always here for our directing through the energy of our prayers, under our control as we go through some magical formula which we will soon explain.

Note again a thought that has before been touched on: "Our prayer-plant research first established the fact that prayer is an objective energy, real in itself and not just a state of mind. Prayer is a force that can make a difference in the way seeds sprout and

grow. Then we discovered that prayer seems to be an energy complex, a composite of at least four kinds of power — mental, emotional, psychical, and spiritual!" —Rev. Loehr.

DANGER IN PRAYER! Strangely, Rev. Loehr finds a danger connected with prayer, which recalls the grave warnings given by many psychics against those who wander in the Astral Plane without proper knowledge, and the mystic system of the Hebrew Cabala is fraught with similar warnings. Magicians are continually in danger of evil demons who may escape from the magician's control through faulty application of magical formulae or acts. There is a commonality of belief and practice in these pagan cults, no matter under what guise they are found. Notice the psychic dangers which Rev. Loehr fears and warns against: "There are certain natural dangers in the psychic realm which make it inadvisable to wander far into it alone. For most of us this is new territory, an unexplored frontier. As with all frontier explorations, it is wise to have a guide with us who knows the territory, before straying too far from home base. It is well to become well introduced and be conversant with the nature of this psychic realm before plunging into it." Rev. Loehr does not specify with any exactitude the nature of these dangers, but other occult adepts fear and warn against temporary or permanent derangement of the brain which in terms of Scriptural definition is possession." This warning should indicate that Rev. Loehr has come in contact with demons on the other side, and though he may not have identified them as other than Aunt Minnie, has just reason to recoil from the frightful contact with these demonic personalities.

EXERCISES TO ACQUIRE THE POWER OF PRAYER. Similar to other magical practices which are used to give a person psychic abilities such as: automatic writing, astral projection, clairvoyance, and others, we find Rev. Loehr also entering into a system of exercises so designed. Quoting again from the above:

"To be effective in any of the four categories of prayer which have been discussed here, it is important to work constantly at improving the human factors involved. We have found certain practices which are helpful in this respect. We call them 'prayer preparation exercises,' and have used three kinds: relaxation, breathing, and concentration.

"The three keys to relaxation which we have discovered are the jaw, the stomach, and the hand. Each reaches one 'system' in the body. All three together can bring a high degree of relaxation," reports Rev. Loehr. Then follow breathing and relaxation exercises. Consider one step: Close your eyes, visualize the number 1, as a big numeral in golden light against a black background, or a giant numeral on a mountain top against a clear sky, or such, for five minutes. Then when you can do this perfectly visualize GOD; and so we progress step by step to the strengthening of the mind in concentration. The Bible never requires this

approach to God, neither does it consider four kinds of prayer, all alien to the true meaning of prayer. The question arises, how can one pray mighty prayers when relaxed?

MY PART

by Bonnie Sanders

Let's do something! Why aren't we doing something? This is the cry that has been heard at one time or another from almost every one of us.

But when I stop to think about it, I find myself asking these questions: What is it we should be doing? Where is it we begin? Then a still, small voice inside me causes me to think and ask myself a few questions:

Is it just possible that it begins with me? Is it possible that I need to ask God for a cleansing from the inside out? Is it possible I need to ask Him to intervene and take over my life, making me over into the person He would have me be?

Is it possible that the answers to the problems in our church begin with me? First must I recognize that there are problems, then change my attitude? Am I sitting around waiting for someone else to make the first move? If it happens to suit my fancy I'll follow.

Does it begin with my asking that the Spirit of God dwell within me when I enter His house, coming there with one thought in mind — to worship Him, expecting, thus receiving miracles?

Does it begin with my being so thrilled and excited to be a part of this Restoration Gospel and (even more important, the love we receive from our Lord Jesus), that I come to church filled with enthusiasm that starts a spark that touches the heart of each person around me, much as a flame in a forest fire spreads from tree to tree until the whole forest is consumed?

Does it begin with my paying my tithing, giving offerings, and contributing to the building fund? Does it begin with my taking the Lord at his word, and trusting Him to provide if I support His work? This is His promise. Do I really believe Him?

Does it begin with my being aware of the needs of others, trusting God to take care of my own needs? Does it begin with my taking a brother's or sister's burden only to God in prayer, and not discussing it with others?

Does it begin with my keeping my mind open to hear God's still, small voice, making me aware when I can help, when a word of kindness or understanding is needed, when I should speak or when I should remain silent?

Does it begin with my **listening**, listening to a brother's or sister's opinion, instead of always wanting to express my own? Does it begin with my giving in to the possibility that someone else might be right?

Does it begin with my being able to accept admonishment or criticism without becoming angry or hurt?

Again, does it begin with my accepting Christ's words literally? Trusting Him? Stepping out on that trust?

Does it begin with my accepting each undesirable situation with thanks to God, not letting it defeat me, using it as an opportunity to become more patient, more understanding, more tolerant of others? Does it begin with my accepting situations that force me to humble myself, after I have prayed for more humility?

Does it begin with my not wanting credit or praise for anything worthwhile I may do, but remembering that all good things come from God, and the glory belongs to Him?

Is it possible that if I make the first step toward these goals someone else will follow when they see a change in me, then someone else and someone else? Then one day we could wake up to the realization that we have begun to live in a condition of Zion, thus paving the way toward the literal fulfillment of the place called Zion.

Does it begin with my trusting more and doubting less?

Who would ever hesitate to bring a friend to church? And who would ever have time to say "Why don't we do something?"

Trusting more and doubting less — the promises of CHRIST!

It all begins with ME.

I AM SIN

by

Lovita G. Seibel

I am Sin!

Forgotten, loathsome,
Festering with sores, without ointment,
Not bound up.
Oh, God, hast thou forgotten me?

I am Sin!

Ugly, lost, destroyed, distraught,
Oh, my God,
Thou canst not look upon me!
For me, Thou hast no allowance,
For I am Sin.
How canst thou not forget me?

I am Sin!

Lonely I wander,
Far from my Father's house,
Unknown, unsought, desolate, grotesque.

I cringe! I weep!
I languish in utter outer darkness.
Oh, Thou God, who art light,
Holiness, righteousness, and love;
Thou hast forgotten me!

I am Sin!

Better it were to receive Thy endless lash,
Were Thou at my side,
For I am desolate!
Thy countenance is turned far, far from me.
Oh God, I would that Thou
Hadst not forgotten me!

I am Sin!

Chaff blown away by the wind of Thy Spirit;
Held in derision, vexed by Thy sore
displeasure;
Is there no help for me?
Nay. Sin cannot dwell with Thee.
I am forgotten by Thee.

I am Sin!

A smothering pall
Over a sick and dying world;
Lost to utterly, hopeless destruction.
Till lo - - -
I charge up a hill.
Sky bends to earth in dread mist of darkness.
The watchers faces are stark,
Pale with grief and fear.
Here I am not forgotten!

I am Sin!

I spread. I coalesce
At the foot of a cross.
I swirl upward to envelope Him,
Who hung on that cross.
I am caught, held, embraced, absorbed;
At last a place to rest!
The long weary wanderings are over,
'Tis Jesus who holds me within Himself!
My evil is not yet done, for,
He knows terror, horror;
He is unable to see the face of His God!
He has made Himself Sin, He who is blameless.
Yea, He has taken on all the sins of mankind!
His horror cries from out a tortured throat,
"My God, my God, why hast thou forsaken me?"

But - - -

"Into thy hands I commend my spirit."
The curse of sin is broken, overcome.
Now standing on the righthand of God
We have an advocate with the Father.
For if we sin,
He is just and true to forgive

All who come to Him, repentant and believing.
For He who became Sin,
Also overcame sin, and,
Those who come to Him He will in no wise
cast out.
He cannot forget! He will not forsake!

TEMPLE LOT LOCAL NEWS

Some of our news isn't exactly new, but it's all good. Futhermore, we are very much interested in every bit of it, old and new; since you're all part of our larger "family," we will assume that you are too.

In the little town of Sidney, Nebraska, on March the 14th, a nice young couple took a big step together. That was half a century ago and they are still very much in step. On Sunday afternoon, March 18th, (1973, that is), three of their daughters (one of them a young grandmother herself) brought together a host of loving friends and relatives in their little white church on the Temple Lot. The purpose was the golden wedding celebration of that couple, grown fifty years older — together. Elder and Mrs. Harvey Bell smiled with quiet happiness as their mothers (!), 99 year old "Grandma" Rena Bell and 94 year old "Grandma" Burkey, their children, grandchildren and great-grandchildren gathered around. Of course, there were many, many other well-wishers. The three hostesses were: Irene Case, Edith Case and Caroline Hedrick. Daughters Alice Larsen, Fern Saratt and Lois Bell, of Gurley, Nebraska, Bates City, Mo. and the home were there too. A son, John Bell, of Palisade, Colo., was unable to come. Grandsons Danny and Bobby Hedrick played piano solos; granddaughters Marie and Paula Case played a piano duet. Granddaughter Linda Case (piano) and Debbie Hedrick (flute) teamed with Manon Chapman (no blood tie, but a great cellist) to make an ensemble that furnished very pleasing background music. It was a delightful afternoon: I hope they enjoyed it as much as the rest of us did. The Bells lived in Missouri from 1936 to 1957, when they moved to Grand Junction, Colorado, upon his retirement.

Then, in April the big news for us was our participation in the annual church conference, held in the Temple Lot Church building. There were, of course, several days of transacting business, marked by a wonderful absence of friction; and there was a great deal of quiet spiritual joy and warm fellowship.

Also in April Tom and Fran Wheaton came from their home in Connecticut with their son Bill to visit Tom's parents, Apostle and Mrs. Clarence Wheaton, and his brothers, Elders Leroy and Dick Wheaton, and their families. Bill discovered that he had a good many cousins.

Tim and Ruth Larsen, who had moved to Cameron, Mo., for awhile, are back with us in Independence and we're glad.

Brad (Chip) and Rachel Wheaton have become three, with newcomer Eric Lee, who was born on May 9th. Young Eric was a full 21 inches long and weighed in at 7 pounds 12 ounces.

Karma and Dave Augustine came from their home in Phoenix, Ariz., for a two week visit with Karma's twin sister Konie Caviness and her husband Tom, and with her parents, Elder and Mrs. Dick Wheaton and the family still at home.

The Wheatons had another visit in June from their quite-recently married daughter Jody and her husband, Vic Housknecht, also from Phoenix. The family got better acquainted with their new son-in-law, who is a son of Apostle Don Housknecht. On their way here the young Housknechts stopped in Flint, Michigan, to see his sister Rhea's high school graduation.

The YPCL group are planning their annual outing, also a Young People's Reunion this summer. They are going to paint their beloved bus, so that all who see it will know they represent the Church of Christ. The Young Adults' Class is studying the Articles of Faith and learning a lot. Once a month the class takes a busload of our Sunday School children (and their friends) on an outing. One Saturday they took a canoe trip down the Blue River to the Big Muddy and historical Fort Osage. With picnics, games and sight-seeing, the question is: who is having the most fun, the children or the young adults? Both groups participated with the "old" adults in a 4th of July picnic on Wednesday afternoon at Lee's Summit Park (just east of the General Electric Plant on Highway 50), where we had a shelter reserved.

Over the Memorial Day weekend Donna and Joe Moser drove to the small town of Rowlette, Texas, (don't try to find it on a map; it's somewhere near Garland — I think) to visit their son and daughter-in-law, Don and Joanne Moser, and the two grandchildren. Joanne and five-year old Debbie were a part of our congregation for a couple of months during the winter while Don got settled in a new job.

NEWS FROM COLLINS

On May 20, E. L. Yates was the speaker. The question was propounded, "Why does God allow sorrow?" Answer from the Book of Mormon, "For it must needs be that there is an opposition in all things." There must be sorrow so that there can be happiness. These thoughts were presented: "His ears are always open to the cries of the righteous." We were admonished to "trust in God," and "make the proper choices in what is important in life." Only then can we have that peace of mind that we all so much desire. Bro. Marvin Cook sang "The Old, Old Path," which he dedicated to Leon and Frances.

May 27, we were delighted to have Bishop and Sr. John Sweem with us. Bro. Sweem delivered the

morning message. He reminded us that the over all, final outcome of the affairs of this universe will be as God has planned them from the beginning. He will not be surprised. He will not be thwarted. Everything will be carried to its final culmination according to His purpose. And therein lies our great hope, without which man could not live. "We hope for Christ's coming." "Are we ready?"

A son was born to Bro. Jim and Sr. Jerri Speer on May 25, 1973. They call him Jason Daniel. The Speers have two other children.

Sr. Norma Cook underwent surgery May 26. She is home now recovering nicely.

June 10 was a day of spiritual feasting, which we will remember long. Eleven new members came into the Church of Christ by the waters of baptism.

First came that sweet ordinance of the blessing of little children. Jason Daniel Speer, infant son of Jim and Jerri Speer, was blessed by Elder Oran Caviness, assisted by Elder Ed McIndoo. Then we gathered around the new font, where eleven people were baptized by Elder Joe Yates. These were Janice Cook, wife of Bro. Marvin Cook, and four of their children, Lorie Clark, Michael Clark, Sherri Clark, and Jeffrey Cook, of Osceola, Mo.; Robert Albertson, of Collins; Robert and La Retta Arnett, of Urbana, Mo.; James and De Lonna McCutchen, of Lone Jack, Mo.; and Olivia Yates, wife of Dennis Yates of Raytown, Mo. These beautiful rites were witnessed by happy grandfathers and grandmothers, joyful fathers and mothers and a lot of friends. Always it brings gladness to the heart to know that a loved one has made the decision to put first things first and to let God lead the way in his life.

Many times, in my own life, I have stood by the water's edge, at such services and watched the sacred rite. Always there has been a feeling of joy, of exultation and of deep gratitude to our Heavenly Father for this plan. The place could have been a large river, a small creek, a lake, pond or baptismal font. It is the same. The same Spirit is there. Truly God is pleased with this obedience. Starting with "Ye Must Be Born Again," one verse of a hymn was sung before each one went into the water.

Confirmation took place in the afternoon. Robert Albertson and Jeffrey Cook were confirmed by Bishop John Sweem; Janice Cook and Lori Clark by Elder Oren Caviness; Michael Clark and Sherri Clark by Elder Ed McIndoo; Robert Arnett and James McCutchen by Apostle E. L. Yates; and DeLonna McCutchen, LaRetta Arnett and Olivia Yates by Elder Joseph Yates.

There was also a special prayer service for Louise Yates and children, of Phoenix, who have recently sustained severe injuries in a car accident. How won-

derful it is that there is Someone to Whom we can go when there is need.

It was good to have as visitors: Harvey and Irene Seibel and children, and her father, Constantine Vlachakis, from Independence, Don Martin and family from Appleton City, the Sweems from Hamilton, the Dennis Yates family, and Layton, Shannon and Kevin Yates from Raytown.

On June 17, Apostle and Sr. C. L. Wheaton were with us and Bro. Wheaton was the speaker. On this Father's Day he said, "There are three kinds of fathers: God is the Father of the universe; Satan is the father of all sin." "The mortal, earthly father must choose which one he will serve." We were urged to accept the truth that "God Is Alive" and that "God DOES hear prayer."

Visitors at church with the Everett Martins this day were Mr. and Mrs. Max Rausseau, from Salem, Oregon, and Mrs. Laura Vaughn, from Overland Park, Kansas. These two ladies are sisters of Everett.

The Rhondal Shaws are spending the summer in Colorado. Dr. Larry Shaw and children have a month there also. Dr. Shaw will attend a doctor's convention in Denver.

May the good Spirit abide with you.

Ruth Willard, reporter

THE IMPOSSIBLE DREAM

by Bill Gould

It was a bright, sunny afternoon as I walked up a well-known and, to me, a favorite hill. A gentle breeze rustled through my hair and whispered softly through the grass. All else was silent. Maybe too silent except for the turmoil of thoughts present within the confines of my brain.

Was I living close enough to God? If Jesus came today, would I be accepted? "Sure," I said to myself. "I've been trying to do what's right. I've been trying to keep God's commandments. I haven't done anything really bad. But if at this hour my Lord would come, would I be accepted?"

This argument went on and on, measuring my bad against my good. So intent was I to find the answer that it's wasn't until I had reached the top of the hill that the warning flared somewhere way back in my subconscious mind. All is not right! Something is wrong!

I was so determined to find an answer to the question of "would I or wouldn't I," that I failed to heed this warning and pushed it aside. But it would not leave. It shouted - it screamed - it thundered ALL IS NOT RIGHT! SOMETHING IS WRONG!

I gave in. Yes, something was wrong and it was not right. The sun was sinking in the west. But it wasn't getting darker out. In fact, it was getting

brighter, much brighter, too bright, painfully bright. Quickly I glanced around to see where so bright a light was coming from.

I stood there in stunned awe. Five personages were descending from the sky, three in front of two more. I seem to recall that the two in back stood afar off and on both sides of the three. I think these two had wings but I can't be sure, for almost immediately my attention was drawn to the one in the center of three.

I knew this was Jesus Christ. I knew it. It was just that simple. I was scared, deathly scared. The five rested in the valley below - but the light! It was so bright! Every bone, every muscle, yes, every cell in my body ached from so great a light. More physical pain than I had ever felt before, and I was scared, terrified.

I turned around so that I might run away and hide. Yes, I could hide in the woods at the bottom of the hill. I could hide behind a rock or a tree or a log or a — my heart sank within me. Every tree, rock, stump, bush and log was already occupied by a fellow human. The light was so bright that it pierced every rock, tree and log. I could see them hiding, turning and twisting in agony and pain. I knew it was no use to hide, so I turned back to Jesus.

Now the light was so bright that I closed my eyes and covered them with my hands. But the light was there just as if my hands and eyelids weren't.

What could I do? What could I do? Then a voice whispered in my mind. Why be afraid of Him Who is so merciful and kind? Why be afraid of Him Who loves me so much. He is my Savior and I will go to Him.

Never have I been so determined as I was then. I started toward Him. But this light - it had robbed me of all my strength. In pain I fell to my knees. I could still see His feet and I went on, towards Him on hands and knees, on and on, with all the strength I had. But it wasn't enough. With eyes still glued on His feet I fell flat on my face.

Now, without the strength in my arms and legs to pick myself up, I inched forward, inch by inch, pushing, kicking, sliding. It seemed I had gone a billion miles already and now I was just a few inches from His feet. I didn't have the strength to move. Just inches from Jesus, inches from my Lord. It was an impossible dream to reach those feet.

Then pulling in all the powers I possessed, all the hope, all the strength, all the courage and all the determination I had, I made one last and final attempt and was there.

As I laid my head down on those sacred feet the most wonderful peace came over me; I cannot put into words, that perfect peace.

I woke and lay in my bed softly and sadly crying because of the disappointment of knowing that I had

experienced such an impossible peace, not known by the world and it was taken away from me. I knew what I would have to go through to gain again this sacred peace.

I love to dream about a happy future. A future with happy faces, awesome mountains, crystal streams, towering pines, soft gentle breezes, and happy families. But somewhere deep within me, something keeps telling me these are just dreams and that I will be tested to my last ounce of strength, the very last ounce.

THE LIGHT AND LIFE OF MEN

by Darleen Smith

The power of God's Spirit working in the hearts of mankind, leading us to God, is not mysticism or superstition or spiritualism. It is part of the mysteries of the Kingdom of Heaven, part of the mysteries of the Gospel. This power of His Spirit leads us on, through belief on Him, faith on Him — to repentance and baptism "into Christ." "For as many of you as have been baptized into Christ have put on Christ" (Galatians 3:27).

This is not mysticism: it is the workings of His Spirit in our lives. God is "Light" and He is "Life."

"In him was life; and the life was the light of men" (John 1:4).

"And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:11-12).

God is "Truth."

"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

God is "Love."

"He that loveth not knoweth not God; for God is love . . . Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him" (1 John 4:8, 15-16).

Thus we understand, to be "baptized into Christ" we are baptized into

- this "Light,"
- this "Truth,"
- this "Life,"
- this "Love,"

Having, "put on the new man"

"And have put on the new man, which is renewed in knowledge after the image of him that created him" (Colossians 3:10).

Then, when you act, think and live in this capacity,

this "new man" capacity, we are making evident that the "Kingdom of God is within you."

"Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you" (Luke 17:21).

"For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Romans 14:17).

This "Light," "Truth," "Life," and "Love" is evident in our lives. It witnesses to others that God is true, that God is REAL!

He is not some superstitious mysticism. HE is REAL!

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WHAT IF?

What if the Lord didn't love us?
What if He didn't want us near?
What would become of the world?
Things like that I fear!

What if the Lord didn't like us?
What if He didn't care?
What would happen to people?
How could we life's troubles, bear?

But we don't need to worry,
And we don't have to fret,
For the Lord does love us dearly,
And gives us the love we should get.

Lisa Hanson (age 10)