

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. 50

Independence, Missouri, September, 1973

No. 9

Youth at The Crossroads

We are so young! If we should choose today
To loiter on the Self-Road for a while,
What would it matter? Could we hope to cure
The old ills of the world?
We who are young?
This is our playtime, these our days of mirth!
If thou, O Christ, wouldst turn away thine eyes!

We are so young! We have a right to play!
And yet—above our willful murmuring
Thy voice, O Christ, sounds ever sweet and
clear,

"I, too, was young!
Oh, if ye will not give
Your youth to me—then I have come again
Unto my own—and they receive me not."

—Selected

Submitted for "Advocate"

W. A. Sheldon

CONTENTS

| | Page | | Page |
|--|------|----------------------------------|------|
| An Aid To The Study of Revelation (Ed.) | 130 | The Awful Truth About The Occult | 140 |
| The War With Self | 134 | Obituaries | 142 |
| Some Things You Always Should Have Known | 136 | The Mysteries or The Meaning | 143 |
| Lesson Guide | 137 | Independence East Local News | 144 |

Zion's Advocate

Official Publication of the Church of Christ
Headquarters on the Temple Lot, Independence, Missouri.
Phone: Temple 3-3995

EDITOR

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

ASSOCIATE EDITORS

Donna Moser, 402 Hillcrest Court, Belton, Missouri 64012

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

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

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

Second class postage paid at Independence, Missouri.

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

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

Secretary, Council of Apostles, William A. Sheldon, 1011 S. Cottage, Independence, Missouri 64050.

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

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

CHURCH OF CHRIST PUBLICATIONS

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

| | Price Each |
|---|--------------|
| Book of Mormon — Missionary Edition | \$1.00 |
| Book of Mormon — Cloth Binding | \$2.50 |
| Outline History of the Church of Christ | Out of Print |
| Book of Commandments (Hard Bound) | \$1.25 |
| Book of Commandments (paper bound) | \$1.00 |
| Book of Commandments Controversy Reviewed..... | \$1.00 |
| The Autobiography of B. C. Flint..... | \$1.50 |
| Zion's Praises | \$2.25 |
| The Marvelous Work and a Wonder..... | \$1.75 |
| What the Restoration Teaches Concerning God..... | \$0.50 |
| Temple Lot Deed | \$0.20 |
| A Brief History of the Church of Christ..... | • |
| The Principles of the Gospel, Faith and Repentance..... | • |
| The Principles of the Gospel, The Laying on of Hands..... | • |
| The Principles of the Gospel, Baptism..... | • |
| The Latter Day Restoration | • |
| Apostasy or Succession, Which? | • |
| The Book of Mormon (Tract) | • |
| Articles of Faith and Practice of the Church of Christ..... | • |
| Articles of Faith and Practice (Spanish) | • |
| Articles of Faith and Practice, No. 1, (English)..... | • |
| Sermonettes on The Teachings of Jesus..... | • |
| Changing of the Revelations | • |
| What the Church of Christ Teaches | |
| in Respect to Matrimony, (Spanish)..... | • |
| What About Israel? | • |
| Priesthood, Divine Authority | • |

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

SUNDAY SCHOOL SUPPLIES

INSTRUCTIONS IN ORDERING

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

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

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

AN AID TO THE STUDY OF REVELATION

Editorial

The book of Revelation is one of the most important books in the Bible, and one of the most interesting. The opening words of this book confirms this observation for there we read, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand" (Revelation 1:3). There is also a warning attached to this book. "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Revelation 22:18-19).

Because much that could be said concerning the seven churches of Asia is perhaps speculative we will limit our discussion to the remainder of this book.

In chapter 4 John is caught up to heaven to view those things which should shortly come to pass. Then in chapter 5 our attention is focused on a book written throughout and sealed with seven seals.

Chapter 6 describes the opening of these seals, the first six of which are now opened.

The First Seal: A white horse, and he that sat upon it had a bow, and he went forth conquering. Author's Interpretation: The white horse is the Church of Christ in the days of the apostles, and he that went forth conquering was Christ.

The Second Seal: A red horse, and he that sat upon it had power given to him to take peace from the earth, that they should kill one another. Author's Interpretation: The red horse is Pagan Rome, and he that had power to take peace from the earth was Satan.

The Third Seal: A black horse, and he that sat upon it had a pair of balances in his hand. Instruction was given not to hurt the oil or the wine. Author's Interpretation: The black horse is the church after Constantine's day. It was found wanting, nevertheless the wine (sacrament) and the oil (authority) was not yet lost from the church.

The Fourth Seal: A pale horse, and he that sat upon him was death, and Hell followed with him. Power was given him over the fourth part of the earth to kill with the sword, hunger and death. Author's Interpretation: The pale horse is the apostate church, the whore of all the earth and he that sat upon him was Satan as personified by the line of popes. Surely he did have power over the fourth part of the earth and he did indeed kill with the sword and with hunger and death.

The Fifth Seal: Under the altar were displayed the souls of them that were slain for the word of God and for the testimony which they held. When the

question was asked how long it would be before God would avenge their blood upon them that dwell upon the earth they were told to rest yet a little season until their fellow servants and their brethren should be killed as they were. Author's Interpretation: The souls under the altar were those servants who were slain by the rider of the pale horse during the dark ages. Those who are yet to be killed are those servants who shall be killed during the great tribulation to come.

The Sixth Seal: A great earthquake occurs; the sun is darkened and the moon becomes as blood. The stars also fall from heaven; the heaven departs as a scroll and every mountain and island were moved out of their places. Then wicked men of all walks of life will flee to the dens and the rocks of the mountains to hide themselves from the face of Him that sitteth upon the throne. Why? Because the great day of His wrath will have come. Author's Interpretation: The sixth seal concludes the great tribulation and ushers in the great day of the Lord upon the earth. (See Joel 2, Matthew 24, and Isaiah, Encompassed in this are the heavenly signs which will occur just after the tribulation and immediately prior to the day of the Lord. It will signal the second coming of Christ and the destruction of the more wicked part of the earth in preparation for the millennial reign of our Lord.

This wrath, however, will be momentarily held in abeyance until the servants of God are sealed in their foreheads. (See Revelation 7.) Neither the earth, the sea, nor any tree was to be hurt until their sealing had been accomplished. Twelve thousand persons of each of the twelve tribes of Israel were sealed. After that the apostle beheld a great multitude of all nations who had been redeemed from out of great tribulation — likely those killed during the fifth seal. Then when the sealing is completed the opening of the seventh and last seal will take place (chapters 8 through 11).

The Seventh Seal: There was a silence in heaven for half an hour after which seven angels, to whom were given seven trumpets, stood forth before the throne. Then another angel came and made an offering of the prayers of all saints, and taking the censer and filling it with fire of the altar, cast it to the earth, causing storms and an earthquake. This signals the start of God's wrath which now is to be unleashed by the sounding of the seven trumpets.

The Wrath of God:

The First Sounding: Hail, fire and blood were cast upon the earth and a third part of trees and all green grass was burnt up.

The Second Sounding: The third part of the sea became blood and the third part of the creatures in the sea died and the third part of ships were destroyed.

The Third Sounding: The third part of rivers and the fountains of waters became wormwood (bitter) and many men died of the waters.

The Fourth Sounding: The third part of the sun, moon and stars were smitten (darkened) and the day shone not for a third part of it and the night likewise (a 16 hour day?).

The Fifth Sounding (The First Woe): The bottomless pit was opened and a great smoke arose, out of which came locusts with the power of scorpions to hurt men five months (those without the seal of God) but not to kill them. But no green thing, grass or tree will be hurt by them. In those days men shall seek death but they shall not find it.

The Sixth Sounding (The Second Woe): The four angels which are bound in the great river Euphrates were loosed which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men, and the number of this army was 200 million (interestingly, the presently numbered Chinese army).

John is now informed that when the seventh angel shall begin to sound the mystery of God shall be finished. He is then given a little book and told he must eat it up and that he is yet to prophesy before many peoples, nations, tongues and kings. Then after eating the little book from the angel's hand he is given a reed like unto a rod and told to measure the temple of God, etc., but to leave out the court which is without the temple, because it is given unto the Gentiles. And the holy city (Jerusalem) shall they tread under foot 42 months and power shall be given unto the two witnesses to prophesy 1260 days. During this time they will have power over their enemies and to smite the earth with all plagues as they will. When their testimony is finally concluded the beast (modern Babylon) shall kill them and their dead bodies shall lie in the streets of Jerusalem for 3½ days. Then the Spirit of life shall raise them up and they shall ascend up to heaven. This will be followed by a great earthquake and the tenth part of the city shall fall killing 7000 men, which event concludes the second woe and the sixth sounding. (See Revelation 11:14.)

To summarize the events of the second woe, we have briefly, the coming of the 200 million man army to kill the third part of men, the treading down of the holy city for 42 months and the 1260 day testimony of the two witnesses.

Author's Interpretation: The first point that seems evident is that the 42 months in which Jerusalem is trodden underfoot of the Gentiles and the 1260 day prophecy of the two witnesses are both concurrent and of the same duration of time. The second point that manifests itself is that neither of these time periods are to be taken in the prophetic sense as in other time prophecies. There are two reasons why we should accept this seeming inconsistency in interpretation.

1. Fact number one is that this entire prophecy is encompassed in the events of the second woe or the sixth trumpet which in turn is a part of the opening of the seventh seal. Therefore the work of the two witnesses could not be said to have a duration of 1260

years. If so the millennium would be totally overrun or else shoved far off into the future.

2. Fact number two is that whenever time prophecies are given in regard to great events, or events national in scope, such as in Revelation 12 & 13 and Daniel 7 they are to be taken prophetically, that is, each day for a year. But when such prophecies are uttered in respect to individuals (whose life spans are far too limited to allow for such large amounts of time) the time must be taken literally. An excellent proof of this is given in Daniel 4 concerning Nebuchadnezzar "Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him . . . This is the interpretation, O king, and this is the decree of the most High, which is come upon my lord the king: That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will" (Daniel 4:16, 24-25). No one can say that these seven times were actually 2520 years — to the contrary they were seven years. And so it is with the two witnesses.

One other thought stands out in regard to the prophecy in Revelation 11 above. The treading down of the holy city by the Gentiles appears to be a shadow of the greater treading down of the spiritual kingdom before it, that is, for the 1260 years of apostate rule during the dark ages. The actual treading down of Jerusalem in past centuries by the Gentiles lasted far longer than 1260 years. Nevertheless, whatever our stand, it is certainly evident that the death and the resurrection of these two prophets is the concluding event of the second woe. It is the author's understanding that the Gentiles (the Russians, etc.) shall again occupy Jerusalem, and this for a 3½ year period.

The Seventh Sounding (The Third Woe): The kingdoms of this world are become the kingdoms of our Lord and His Christ and He shall reign for ever and ever.

From the above discussion we can see that, from the opening of the First Seal to the sounding of the Seventh Angel, we have a chronological series of events beginning with the days of John and ending with the millennial reign of Christ upon the earth.

Note: If it has not already been understood, the whole of the soundings of the seven angels is what comprises the opening of the seventh seal. This constitutes the day of the Lord and His wrath upon the wicked.

The 11th chapter of Revelation concludes the sequence of events which began in chapter 5.

Revelation 12 gives us a description of the Church of Christ and her subsequent departure into the wilderness, with Pagan Rome as the persecuting power.

Revelation 13 describes Papal Rome, the American government, and the ecumenical movement or protest-

ant union of churches which in conjunction with the power of the American government, will soon force worship of the beast on pain of economic sanctions and death.

Revelation 14 appears to portray mount Zion redeemed, with the 144,000 being first and foremost among the redeemed. At this point we are taken back to a series of events which had their beginning in 1820 with the coming of the angel having the Book of Mormon to teach to every nation, kindred, tongue and people. After this will come the fall of Babylon (Rome). A very dire warning, however, is now given. For any who shall be found guilty of worshipping the beast and his image, having received his mark in their foreheads or hands, shall drink of the wine of the wrath of God without mixture. And after that he shall be tormented with fire and brimstone for ever. But blessed are they who shall remain true to the Lord at this time and die, for they shall rest from their labors. Nevertheless, with the fall of Babylon, the earth will be reaped and the wicked will be gathered to suffer the wrath of God without the city (Jerusalem), the slaughter being so great as to cause blood to pour forth to a depth of horse bridles and for a space of 1600 furlongs. This particular destruction must certainly be a part of the second woe.

Revelation 15 and 16 appear to be a reiteration of the wrath of God described as taking place during the seven trumpets, though evidently, from a different aspect. However some details are different and leaves room for further study and discussion. Nevertheless both appear to conclude at the same point in history.

The First Vial was poured upon the earth and is directed against those which had the mark of the beast and worshipped his image. They suffer a noisome and grievous sore.

The Second Vial was poured upon the sea and it became as the blood of a dead man and every living soul died in the sea.

The Third Vial was poured upon the rivers and fountains of waters and they became blood.

The Fourth Vial was poured upon the sun and scorched men with fire and great heat.

The Fifth Vial was poured upon the seat of the beast (Rome) and his kingdom was full of darkness and they gnawed their tongues for pain but repented not.

The Sixth Vial was poured upon the great river Euphrates and the water was dried up that the way of the eastern kings might be prepared. Three unclean spirits came out of the mouth of the dragon, the beast and the false prophet to gather the kings of the whole earth to the battle of the great day of God Almighty (the day of the Lord or the second coming of Christ), for he cometh as a thief. And they were gathered together into a place called Armageddon.

The Seventh Vial was poured out into the air. It is done. The greatest earthquake in history. The

cities of the nations fall. Great storm and destruction upon men. And every island fled away and the mountains were not found.

Revelation 17 and 18 describes the judgment of the great whore (both Pagan and Papal Rome).

In Revelation 19 there is great rejoicing over the fall of Babylon. The marriage supper of the Lamb is come and also the supper of the great God in which the fowls of the air are called to partake of the great sacrifice of those slaughtered in the great and last battle (Armageddon). (See also Ezekiel 39.)

In Revelation 20 Satan is taken and bound for a thousand years. The righteous live and reign with Christ. Then after the thousand years are expired, Satan is loosed a little season to make one last attempt at overthrowing God and His saints. Then comes the Judgment and life and peace for evermore.

Before bringing this brief study to a conclusion some further discussion needs to be made concerning the seven trumpets and the seven last plagues; also concerning the false prophet and his possible identity.

Both the first trumpet and the first vial were directed against the earth, the former resulting in the destruction of a third part of plant life; and the latter resulting in a noisome and grievous sore upon them who worshipped the beast and his image.

Both the second trumpet and the second vial were directed against the sea, the former resulted in the third part of the sea becoming blood, killing a third part of creatures therein and destroying a third part of ships; the latter caused the sea to become blood, killing every living soul in the sea.

The third trumpet and the third vial were both directed against the rivers and fountains of waters, the former turning them to wormwood, killing many men, and the latter turning them to blood.

The fourth trumpet and the fourth vial were both directed against the sun, the former also including the moon and stars causing a darkening of those bodies and an apparent shortening of the day, while the latter caused the sun to scorch men with fire and great heat.

The fifth trumpet and the fifth vial caused events which may or may not be related. The fifth trumpet brought about the plague of locusts which had power to torment men for five months whereas the fifth vial caused pain and darkness upon the seat of the beast.

Both the sixth trumpet and the sixth vial are associated with the river Euphrates. The former caused the loosing of the four angels which were prepared for to slay the third part of men and this army numbered 200 million, whereas the latter caused the way of the eastern kings to be prepared and they were gathered together into a place called Armageddon.

Finally, both the seventh trumpet and the seventh vial are associated with the conclusion of God's work upon the earth, the former causing the kingdoms of

this world to become the kingdoms of Christ, and the latter causing the cities of the nations to fall and the fleeing away of every island and mountain.

From the above it can be seen that there is enough similarity to suspect some identity between them, yet enough dissimilarity to suspect just the opposite.

In regard to the false prophet we have the following: "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty" (Revelation 16:13-14). "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone" (Revelation 19:19-20).

In the first quotation we have both the beast and the false prophet working together to bring about the final great battle. In the second quotation we have the further information that the false prophet is the beast's helper, for the beast deceived them that had received his mark by means of those miracles which the false prophet wrought before him. Now consider the following quotation.

"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live" (Revelation 13:11-14).

From this it would strongly appear that the two horned beast is the false prophet mentioned in the two latter quotations.

Harvey E. Seibel

"I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and, lo, he was not: Yea, I sought him, but he could not be found" (Psalm 37:35-36).

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 WAR WITH SELF

(Condensation of a sermon by
John E. Bell, Grand Junction, Colorado)
July 23, 1973

When we come together according to the command of the Lord and according to our practice as a church to worship and to speak of the welfare of our souls, we have to start somewhere; I want to start with what I show you here — my thumb (holding up his thumb). This is not a stick. This little digit is what a lot of people, very learned people, want you to believe is the difference between you and all the rest of the creatures upon the earth. And there are some pretty good arguments offered, but we find there are some pretty big holes in them too.

This thumb really is a mechanical advantage to us, but there are people who get along without a thumb. So perhaps the human thumb is being over-sold a little bit. The thing that really sets us apart from other creatures is a soul — that which is within us, endowed by God, which makes us alone of all creation able to be reconciled to God and to live with Him in eternity. But if it were just a soul with no lively intellect to help us choose between good and evil we might as well have a bag of marbles — a bag of marbles to be tossed out in the yard and left there or gathered up again according to whim or fancy.

But we have an intellect and we have an invitation, an appeal, from the Lord to seek after Him that we might find Him. And we have all sorts of instructions that, if followed, will keep this intellect keen and active. There are things in the scriptures and things in our daily lives to test and tease and keep the intellect in motion. Ofttimes we think of the scriptures as being a pretty solid thing and that's true enough, but I'd like to suggest that sometimes it is designed and intended to be a bit of a mind-teaser. There are things in the scripture that we don't catch the first time through. They are not quite plain enough. And we don't get it all the second time perhaps. Romans 7:15-18 is an example.

"For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; . . ."

If you read the above verses very slowly and consider them very carefully, they will make you exercise your mind somewhat in the direction of the Lord — not to make adept at figuring out puzzles,

but to give you a bit of a mind teaser. I want to discuss that later, but let us go on now to Revelation 21:7.

"He that overcometh shall inherit all things; and I will be his God, and he shall be my son." This is a promise which almost overwhelms us; I would that it could make us feel our lowly position before God and realize its promise. The scripture is a balance of threat and promise and the promise eventually overcomes the threat for those that love the Lord, overcome and become His sons and daughters.

What is this that God demands of you and me? Blind devotion? No, He wants us to choose actively and vigorously that which He has designed that we should have. This revelation gives a glimpse of the future and in some things a glimpse of the past, for some of the prophecies have already come to pass and we know that they are true. God gives us here and there a small glimpse of the future, in order to ward off the discouragements that we might feel if we had to go through life in blind trust, hoping that someday we would be given a reward in His heavenly Kingdom. The prophet Amos said, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." This is a great deal of assurance to you and to me. These revealments from the Lord are His commitments to you and to me. In them He tells us what He expects of us and why. We are obliged to rely on faith and, if we meet His requirements of us, He is obligated to keep His promises to us. Those promises are as binding as anything could possibly be because God cannot lie. There can be no falsehood in His design and His intent for us.

I read to you a little bit ago some words from Romans which, if I were able to read fast enough, would become only a series of syllables or noises and you'd gain nothing from them at all. But if you had the words before you so that you could look at them you would see that they are not really such a tongue-twister, but they do sound almost impossible to understand. Here it said that the things I want to do I can't do and the things I already hate I find myself doing, and I find that there is a tug of war going on and I don't escape it. I am to overcome, but overcome what? Maybe overcome Romans 7 before we overcome anything else. That might be a good place to start. But let's look a little deeper into those words and take the idea that perhaps He means to overcome **ourselves**. "Now why should I overcome myself?" you might ask. But we do know from our human experiences and from the scripture that all the contrariness in a man's being is in the works of flesh. There is a contrary spirit

that wants to entice you to do those things that bring about this sort of war that the apostle spoke of. And since this contrariness does often prevail, let us read Galatians 5:17, 18.

"For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law."

Here Paul sets up before us two sources of influence: the Spirit of God and the spirit of flesh, which includes everything that is contrary to the Spirit of God. That has to include the spirit of evil. They are continually at enmity one with the other, waging a constant warfare for the possession of your soul. This warfare is an unrelenting thing, but you, those from whom you are able to draw some strength and that God who stands with His hands outstretched to you can very well end that warfare.

The Lord has made His will known to man in this time and in other times. Some of these things that are spoken of make Him seem a little vague, but the gospel itself is not made up of lukewarm "maybes." It is made up of very definite things. They are specifics. They are spelled out — in fact, so well spelled out that at times they embarrass us. Some of those specifics are named in these verses: "Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envying, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in the time past, that they which do such things shall not inherit the kingdom of God" (Galatians 5:19-21).

These are very serious evils and we may declare, "We're not guilty of **those** things!" But let's not be so indulgent about them. Maybe we don't do the first three and maybe we don't do the last three and maybe we haven't done any of them, but I think perhaps we ought to start some place in the middle and work to both ends and see just how much these words **might** apply to you and to me — to groups of people, to local congregations, to the general church that we hold dear as being the Church of Christ. Have there ever been any envyings among us? I think so. Any seditions? Any rebellions against rightful authority? There may be some who defend such rebellion by saying that those over them do not have rightful authority. Wait a minute. I believe the scriptures justify the idea that everyone who comes to power in the politics of the world does it because the Lord permits it so to be. In His mercy and His justice He **allows** those things that we may regard as being unholy authority, but we might do well to be rather careful in this.

"Strife, wrath, emulations . . ." What is an emulation? To me it is a jealous rivalry, and I believe that that's correct. Have there ever been jealous

rivalries among us. If so, we'd better take warning. If not, we'd better take warning anyway and live our lives so that it can't lay hold upon us, because jealous rivalry has a tenacious grip and one that we are not likely to shake if it gets a good deep bite into us.

Variance, hatred, witchcraft, idolatry . . ." O, we don't dare to be too kind to ourselves and disclaim any of these faults. We just don't dare to! I'm not sure that we are unmarked by any single one of these things, but the Lord has moved a righteous man to say: ". . . they which do such things shall not inherit the kingdom of God." To prevent such evils entering our lives we need to start from the barest fundamentals of the commandments of the kingdom and not let the smaller things that lead to the larger things lay hold upon us.

If we apply the fundamentals of the gospel — the things that we prefer to call the minor commandments — it will engender a unity among us that, according to promise, will one day become a complete unity. Such unity is mentioned in Ephesians 4:11-13, where we read of the various offices of the ministry and their purpose.

"And he gave some, apostles; and some prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the **unity** of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:"

We see here that one of the great purposes of the ministry is that we may attain unity. Another is that we come to a knowledge of the Son of God and try to measure up to the stature of the fulness of Christ — even unto perfection.

Something occurred recently which shows that this laboring toward unity has a function that we can't control consciously. About a week ago we sat here in this church and listened to a sermon. Last night, in somebody else's word, with somebody else's personality, all these major things were brought out to you by a brother who had no way to know what the other brother said last week. I do not believe that was coincidence. I believe that it was an indication of the working of the Spirit of God among His people. If our intent and our conscious effort are toward the smaller things of the law as they affect our daily lives, then we are going to find ourselves thinking alike. The commandments of the Lord are few enough and they are plain enough that, as we yield to them, they are going to lead our minds in the same general train of thought. This may seem a small thing, but nothing is insignificant in your life so far as the soul is concerned.

In Alma 9, verses 22, 26 and 27, we read: "Then if our hearts have been hardened, yea, if we have hardened our hearts against the word, insomuch that it has not been found in us, then will our state be awful, for then we shall be condemned . . . We must

come forth and stand before him in his glory, and in his power, and in his might, majesty, and dominion, and acknowledge to our everlasting shame, that all his judgments are just: That he is just in all his works, and that he is merciful unto the children of men, and that he has all power to save every man that believeth on his name, and bringeth forth fruit meet for repentance."

We have two things laid out before us here: mercy and shame. Justice and judgment on the one hand - condemnation to those who choose to disbelieve, and on the other hand, salvation in exchange for belief and a great number of things that accompany belief. Some of these are named in Galatians 5:22-25.

"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." These virtues need just as careful a consideration as those things that accuse. "And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit." This admonition will carry us on, past and beyond everything else that would trip us up and bring us to grief.

If we crucify fleshly lusts we kill them. We make them look unattractive, repulsive to our minds until we come to the point that evil has no attraction whatsoever for us.

We remember the warfare that Paul spoke of in Romans — the warfare going on within us. By ourselves we have lost that war. But we are not by ourselves, are we? You will remember the story recorded in the scripture — the story of Elisha and the king of Syria. Because Elisha was able to foretell all the Syrians' military tactics in their war against Israel and to tell the King of Israel what to do to offset every move of this greater nation, the King of Syria sent an army to bring Elisha to his camp, so that his armies might benefit from Elisha's powers. When Elisha's servant awoke in the morning and saw the enemy surrounding them he was afraid and thought all was lost, but Elisha said, "Fear Not!" for they that be with us are more than they that be with them." And so it is with us. God, our ally, our friend, is — by Himself — more than all of the enemy.

There are two forces at work in the world, like a warfare that pulls and tugs from left to right, and if we align ourselves with earnestness and humility toward the Lord, our friend and ally, we will win that war!

—
"O clap your hands, all ye people; shout unto God with the voices of triumph. For the Lord most high is terrible; he is a great King over all the earth. He shall subdue the people under us, and the nations under our feet. He shall choose our inheritance for us, the excellency of Jacob whom he loved. Selah" (Psalm 47:1-4).

SOME THINGS YOU ALWAYS SHOULD HAVE KNOWN ABOUT TITHING BUT NEVER WANTED TO ASK

by Victor Housknecht

GOOD NEWS!

I've been called a pessimist on many occasions in the past, but I'll have no more of that because I'm here to tell you I've got some good news!

For the year ended February 28, 1973, the Church received \$45,479.00¹ in tithing: an increase of 30% over the preceding year despite a 4%² decrease in membership over the same period.

The individual tithe payer contributed 2%³ more than the average U. S. citizen contributed to religious organizations.

LET THE FIGURES SPEAK

Now for some additional interesting facts:

Before we go further let me remind you that its the figures doing the talking and they don't convict me of pessimism.

Based on the average U. S. citizen's income of \$3,921.00⁴ after taxes, and a tithe paying church membership of 800 persons (1/3 of total Church of Christ membership),⁵ we find that the average Church of Christ tithe paying family contributed \$56.00 last year (or 1.3% of the yearly income.) It is interesting also to note that Mr. Average Citizen paid \$222.00 for recreation over the same period. (See chart showing other comparative average expenditures.)

Now the Bible tells us we should be paying a **tenth** of our increase⁶ which would be \$392.00 (10% of \$3,921.00), or 6.9 times more than we paid last year!

It doesn't take too much figuring to find that if all of our 800 tithe payers contributed their tenth we would come up with \$313,600.00, which is nearly seven times the amount the church received in tithing last year, **more than the church has received over the last seven years combined!**

OUR POTENTIAL

Malachi 3:10: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it."

For the sake of illustration, let's assume that the figure of \$300,000.00 is a fair estimate of the amount of tithing the church **should be receiving** — and turn our imagination loose . . .

With \$300,000.00 we could do the following in one year:

| | |
|---|---------------------|
| 1. Pay subsistence to 10 missionary families at \$5,000.00 each. (Considering that at least two Apostles will be provided for under Item Number Two.) | \$50,000.00 |
| 2. Relocate and provide operating expenses and subsistence for 10 pastorate elders to start new locals at \$10,000.00 each. | \$100,000.00 |
| 3. Send at least 70 elders as evangelists on other missions at an average of \$500.00 per trip. | \$35,000.00 |
| 4. Build one new church at \$50,000.00 | \$50,000.00 |
| 5. Provide a welfare and aid fund of \$10,000.00 | \$10,000.00 |
| 6. Provide subsistence and operating expenses for a full-time committee of two to prepare books, tracts, audio-visual and missionary aids. | \$30,000.00 |
| 7. Provide \$10,000.00 office and secretary expense. | \$10,000.00 |
| 8. Provide \$5,000.00 for the Advocate and expenses. | \$5,000.00 |
| 9. Provide \$10,000.00 General Church expenses. | \$10,000.00 |
| TOTAL | \$300,000.00 |

Sounds good doesn't it?

But there's one thing about it, it takes more than imagination to realize that goal. And it's made up of 30% belief, 30% faith, 30% hard work and surprisingly — a very small 10% of the fruit of our labors, monetarily.

OUR COMMITMENT

Do we believe in this church? Do we believe in Malachi 3:10? Do we believe that God intends for His people to care for the temporal affairs of His church?

Do we have faith enough to work both temporally and spiritually, knowing that our spiritual efforts and temporal offerings to His church will be put to good use?

Ten per cent — it would help prove your devotion? Would it help fulfill the scripture: "Shew me thy faith without thy works, and I will shew thee my faith by my works." Would it help prove that we actually believe in the Lord's Gospel — enough to fulfill His commandments?

PERCENTAGE OF YEARLY INCOME (\$3,921.00)

| | |
|----------------|-------|
| FOOD | 16.5% |
| APPLIANCES | 12.4% |
| RECREATION | 5.7% |
| ALCOHOL | 2.6% |
| EDUCATION | 1.5% |
| THE LORD'S | 10% |
| CHARITIES | 1.2% |
| TOBACCO | 1.6% |
| CLOTHING | 9% |
| TRANSPORTATION | 11.3% |
| HOUSING | 13.2% |

FOOTNOTES

- 1 Supplement to Zion's Advocate, 1972 and 1973 (pg. 15)
- 2 Ibid
- 3 Based on average U. S. Income, (1972 Readers Digest Almanac) of \$3,921.00 (pg. 856)
- 4 Ibid
- 5 Supplement to Zion's Advocate, 1972 and 1973 (pg. 4)
- 6 Leviticus 27:30
- 7 James 2:18

LESSON GUIDE

Study of Christ's Teachings

Section 1

Lesson Text: Luke 11:27-28

The two statements in this text, that of the woman and that of Christ, reveal the contrast between human and divine view. It is human to think that it would have been wonderful to be Christ's mother, or even a brother or sister. God's view is that it is more wonderful to know the word of God and keep it. In Christ's own words, these are His mother and sisters and brethren (Matthew 12:46-50).

It has been observed that the scriptures never speak of God having grandchildren. He only has children. This and the above indicate that we cannot inherit in the Kingdom of Heaven on the merits of our relationship either to Christ Himself, or to any righteous person. Membership in that kingdom is not passed on through physical lineage. None will inherit simply because they have Israelitish blood in their veins, but all must become of spiritual Israel, the chosen people, through their personal obedience. The Book of Commandments, speaking of Zion, says that only the willing and obedient shall receive its blessings, for the rebellious are not of the blood of Ephraim (65:39-47), and it is Ephraim who has been put at the head of the house of Israel (Genesis 48).

So it is by obedience to the word of the Lord that we inherit in God's kingdom and are blessed, regardless of who's descendants or foreparents we might be. The contrast between the hope of obedient and the

non-obedient may be seen in the following scriptures:

| Obedient | Non-obedient |
|------------------------------|---------------------------|
| Exodus 19:5-6 | Joshua 5:6 |
| Isaiah 1:19 | Isaiah 1:20 |
| Acts 5:12-32 | Jeremiah 7:12-34, 11:1-14 |
| Romans 2:3-7, 10-11 | Romans 2:8-9 |
| 2 Thessalonians 1:1-6, 11-12 | 2 Thessalonians 1:7-10 |
| Hebrews 5:8-9 | 1 Peter 3:8-20 |
| 1 Peter 1:3-16 | 1 Peter 4 |
| 1 Nephi 7:65-70 | |
| 2 Nephi 1:10-21, 4:14-18 | 2 Nephi 1:22-39 |
| Mosiah 1:72, 88-90, 106-117 | Mosiah 1:75-87, 118-130 |

Book of Commandments

| | |
|-----------------------------|------------------------|
| 44:17-30, 33-45, 49-57 | 44:31-32, 45 |
| 29:5-9, 13-16, 27-30, 53-56 | 29:10-12, 17-26, 31-52 |
| 54:3-4 | 54:5 |
| 58:22-25 | 58:1-4, 15-21 |
| 59:1-15, 25-28, 33-37 | 59:18-22, 33, 38-43 |
| 64:51-59 | 64:1-20, 33-40, 60 |
| 65:4-9, 29-31 | 65:10-16, 33-35 |

This, of course, is but a small bit of that volume of scripture concerning these things, nor do I presume to expound upon them all, as it is the prerogative of each to study, seek and ask the Lord for understanding of these truths.

Surely it is a grave error to believe God is a partial God, showing favoritism because of who one is, rather than what one is. Yet this has long been a stumbling stone among those who seek to serve Him. Briefly, let one scripture quote from each book establish the impartiality of God (Acts 10:1-35, Moroni 8:4-29, Book of Commandments 1:6, 40:14-21).

Finally, in the words of Joseph Luff, it is obedience which gives grace to the personality, "... Distinction on obedience waits - in heaven's economy, And righteous service apace - Celestial dignity."

Section 2

Lesson Text: Luke 11:29-32

This text along with Christ's words as He mourned over Jerusalem (Luke 19:41-44), emphasizes to my mind the great importance of seeking knowledge, discernment and of willingness to receive and love the truth. What an important thing the truth is! If we cannot face, receive and believe the truth we cannot have Christ, for He is the truth and all truth is in Him (John 1:14-17, 14:6, Alma 3:83, 4:9, 9:73, 18:11-12, Ether 1:101).

As once expressed by Brother James Yates, each creature has been given an innate desire or appetite to contact and know its creator. By our diligence or negligence we can whet or dull this appetite. It is up to us to cultivate a desire for and a love of the truth. If we love Christ we will love the truth; if we yearn to know the real truth, that will lead us to Christ. If the people of Jerusalem had yearned for

truth, and sought to know the truth, had opened their hearts to receive the truth, they would not have missed the day of their visitation; they would have known and received Christ for Who and What He is. This is just as true for people of all times as it was for them. If we receive the Spirit of truth we will not miss truth when it is presented to us; if we love Christ we will recognize His truth in all things. By this our love of Him will be measured. Consider the following: John 8:32-47, 16:13, 18:37-38, 1 John 1:5-10, 5:6, 1 Nephi 5:3, Jacob 3:19-20, Moroni 10:5, Book of Commandments 1:7, 5:6-7, 53:17-21.

Christ: the life that is in Him, the truth that is in Him — what we do with it, how we receive it, how we obey it — this is what saves and sanctifies us. How important it is and that we know and love the truth! (John 17:20-23, Ephesians 5:9, 6:14, 1 Timothy 2:3-6, James 5:19-20, Alma 16:237, Moroni 7:51, Book of Commandments 48:50-53, 53:9, 58:15-18).

The pattern is given to us whereby we may distinguish that which is good and true and cometh of God from that which is darkness (Moroni 7:10-26, 10:5-6). Having thus received a knowledge of the truth, we can determine the good or evil of the spirits manifested and that which is presented to us (Book of Commandments 54:14-19). It stands to reason that if we have not sought nor received through the Spirit a knowledge of Christ and His truth we will have no measure. If we have not a love of truth or a desire for it we are open to deception by every other spirit. The truths of God are revealed on every hand. He did not make them past understanding. In His creations He has revealed much of the truth of His majesty. In Christ He has revealed the truth of Himself, His person and His character, for Christ said that those who know Him know the Father also. They are the same, He willed the will of the Father. They love with the same eternal love (John 6:38, 7:28, 8:25-29, 10:33-38, 12:44-50, 14:1-11, 20-31, 15:9-15, 20-27).

If we have not a love and desire for truth we can be deceived, we might even reject God and apply His truths to idols (Romans 1:16-23), and be allowed to believe lies instead (2 Thessalonians 2:10-13, 2 Timothy 4:2-4). We fail through being unlearned and wrest the scripture to our own destruction (2 Timothy 3:7, 2 Peter 3:16-17).

The truth is hard against the sinner; therefore, he is tempted to resist it (2 Nephi 6:77-78). There is a woe unto those who resist receiving more truth. They lost what they were willing to receive (Luke 8:4-18, 2 Nephi 12:32-38).

Finally, let us not willingly be ignorant of the truth, lest we too know not the day of our visitation and prepare not for His coming (2 Peter 3:1-10).

The real truth — what a marvelous treasure! To know and have the truth as it is in Christ will set us free, will undo the fetters and the bondage of our sinful natures and make us whole.

Section 3**Lesson Text: Luke 11:33-36**

In previous considerations of this statement about putting a candle upon a candlestick that it might give light to all, we have approached it as something that we must do. For this study let us look at it from the viewpoint of what the Lord has intended. There is danger of taking honor or greatness to ourselves when accomplishing the Lord's work. The Lord will do the work. He has asked us only to let Him use us as the candle stick to put His light upon, the eye through which the body receives illumination, the clay from which the potter shapes the vessels for His own use. The oil for the vessel and the light of its burning are His. If we will be He will do! But before we can be we have to become and this takes a refining process.

If a candlestick be made of silver the silver is fired to remove the dross (Proverbs 25:4), otherwise it is not a sturdy vessel. If the receptacle be made of clay it is washed and kneaded, and rewashed and kneaded, and often, even after it is put upon the turning wheel and the shaping has been started, it must be reduced to a shapeless mass and rewashed to remove any foreign material that would cause a weak spot or a flaw in the finished pottery. After it is fully molded it still must be fired to temper it, for the greenware is fragile and has no strength.

For the eye to be the receiver of light it must be focused on the light, and it must be open. One that is closed in sleep or blindness neither receives nor transmits, nor can it if it scans the horizon instead of centering on the source of light. To single means to select one; to be single means to have but one aim or purpose; an eye that is single must have only one object, the source of light. Before God can do anything with us we must let Him do what He will to us (Proverbs 25:4, Isaiah 64:8, 2 Timothy 2:1-9, 14-16, 19-26).

I have read an illustration likening us to a lake. When a lake is in turbulence all one sees is the dashing of its waves; but when it becomes still and calm one sees not the lake but a reflection of the majesty of the universe. Thus, so many of our human efforts result only in obscuring the reflection of Him. Is His image upon our countenance (Alma 3:37)? Is our eye single, has the dross been removed? have we experienced that change of heart? This is what He wants (Mosiah 3:1-4, Alma 3:46-48).

The first commandment is to love God with all our heart, might, mind and strength — do we? The second is to love our neighbors as ourselves — again, do we? When we have been born of God, if His Spirit is to abide in us we must let It take possession of us. If we try to use It, we will lose its presence. Charity is the pure love of Christ and if we are possessed of it, if we will yield ourselves to that ownership, so that His purpose is accomplished in us and His love shines

through us, it surely will be well for us (Moroni 7:50-53).

For the Spirit to abide in us we must become subject to Its characteristics (Galatians 5:13-26), and if these be in us and abound we cannot remain unfruitful (2 Peter 1:1-19). Take the example of a fruit tree. All the tree does is absorb the gift of life from its creator and the bearing of fruit becomes automatic. However, if vermin or disease afflict the tree the fruit will be blighted. If we continue in the works of the flesh, the fruit produced through us will not be perfect or the reflection clear. As in the turbulent lake, there will be a distortion. We are to live for His honor and glory. Where there is distortion this is diminished. What a sorrow if our claim to discipleship should . . . be a blot on His reputation!

Section 4**Lesson Text: Luke 11:37-44**

When I read the denunciations of the scribes and pharisees given by Christ I always wonder what would be His rebuke to us of this day, if our ears were sufficiently open to hear it. We know what He had to say to the leading religious group of that day; we know what has been said about the apostate church; we know what was said about the churches existing at the beginning of the Restoration. What would He say to us after a hundred and forty-odd years? Have we failed to bring about that condition among ourselves of being a people prepared for His return?

He told the pharisees that they strained at a gnat and swallowed a camel; truly it is the little things, not the big, which keeps us from making progress. Like them, we are strangling on the gnats. According to our text it seems that they had made a ritualistic fetish of the mundane things of the law; by this I mean the physical things. The principle of the regulations seemed to have been either lost or ignored and they had fallen into the trap of thinking that a formal observance of the ritual would save them, whatever the condition of the heart might be. Humanity is ever faced with the temptation to believe this deception.

We have been given but a very few rituals, to some of which we have added our own traditions; the danger is that we begin to think that it is the part added that is holy rather than the part given. We have been given the ordinance of baptism, following the method by which Christ Himself was baptized; yet in no way can we presume that it is the formality of the ordinance rather than the heart of the candidate that brings the remission of sin (Book of Commandments 24:29, 50-54).

We have been given the ordinance of the Lord's supper with its seeming ritual, yet surely it is not in the specifics of the ingredients that the renewal is wrought but in the condition of the hearts of the participants (Mark 14:22-25, John 6:47-63, Book of Commandments 24:55-59). Thus the Lord could say that

"... it mattereth not what ye shall eat, or what ye shall drink, when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory;" etc. (Book of Commandments 28). Yet by tradition we have opted an interpretation of what the ingredients should be and would seem to be pinning the holiness on that rather than on the condition of our hearts.

We have been given the ordinance of the laying on of hands with the anointing of oil for the healing of the sick (James 5:14-15), and by tradition we have opted for the use of olive oil for this ordinance because the oil of the olive was probably used in James' day. If the oil of the olive could not be procured who is to say that it is that particular oil that makes the ordinance holy or that the Lord would not deign to bless any other for the purpose? Christ in His healing of the sick used different methods at different times, sometimes a word of command, sometimes a touch and at least once He made clay of spittle and dirt to anoint the eyes of the blind (Matthew 8:1-15, 9:1-7, 27-33, Mark 7:32-37, 8:22-26, John 9:1-7). Paul blessed aprons and handkerchiefs which were taken to the sick (and through which they were cured). The sick were laid in the street that perhaps the shadow of Peter might pass over them, apparently they were healed (Acts 5:12-16, 19:11-12). The Lord gives the regulation and He also gives the exception.

We have the command that we tithe, and because Jacob committed himself to giving a tenth of all that the Lord prospered him with back to the Lord (Genesis 28:10-22), we have somehow assumed that the tithe should be a tenth. Yet in one place in the law it was to be a tenth of the increase, and they were to also give unto Him the first-fruits of all their labor, and all their produce. Who is to say that should one agree with the Lord that they would tithe themselves of one fourth of all their goods that He would not accept it as such? He had respect for the widow's mite, which was her all, though it did not equal the greater amount that the wealthy cast in (Mark 12:42-44). It has long been accepted that the term "tithe" was a synonym for tenth, but going outside the law of Moses (which came to an end in Christ), there is little reason to suppose that a tithe need be limited to a tenth. In fact Christ has asked for all, all that we have and are (Mosiah 1:76-77).

As with the Pharisees, so with us, pinning the spirit of any command or ordinance onto a single specific of that command or ordinance can be the beginning of blindness and ensuing deadness, for the letter killeth (2 Corinthians 3:6). We must perceive and abide in the spirit of an ordinance or command to have obedience to it bring us life.

"From the End of the earth will I cry unto thee, when thy heart is overwhelmed: lead me to the rock that is higher than I" (Psalm 61:2).

THE AWFUL TRUTH ABOUT THE OCCULT

By Elder M. Harvey Seibel

6th in series

WITCHES AND WITCHCRAFT TODAY

WHAT IS WITCHCRAFT? Witches of Disney fame, flying about on broomsticks, old hags with long black robes and unkempt hair, stirring unearthly brews in the light of the moon, may be the modern concept among the uninitiated, but witches are no less real in this day of scientific magic than in the dark ages.

As presented in the introductory article of this series, witches covens are arising by the hundreds in all our major cities and also in European countries. A coven is a group, preferably of thirteen members, six men and six women with either a high priest or high priestess at the head, preferably the latter, for in witchcraft, as in the pagan religions, women rule.

Sybil Leek defines witchcraft: "Witchcraft is a religion of a primitive and transcendental nature, with overtones embodying the female in her most elevated octave — and the adoration of creative forces. This is the total aspect of godliness, in a god which has no name or a thousand different ones, one which has no sex but is both sexes and neutral as well. Among the many forms of the faith there is Aphrodisianism, in which the institution of formal worship is adapted from the Hebraic Christian religion. In Wicca, the directly primitive form of worship has within it all the roles of nature and the Mother Goddess — Father God polarity relationship. In neither of these branches of witchcraft is there any worship of the devil or any idea involving placating evil. The act of wonder-working magic is within the province of both."

There are two major divisions: the Gardnerian, fanning out from the British Isles, and the Celtic, of whom the best known is Sybil Leek, also of the same country. A total witch is entirely without morals: he or she can drink whatever pleases, dance, have a lover, or cause disease, destruction, and death through beams of hate, spells, and other forms of magic. Drugs are counseled against, as not being the way to psychic experience. Reincarnation is a major tenet, for how else could they travel the stairs of gnosis without being born into different levels?

A secret religion such as witchcraft is often little known, and the veil of yesteryear tends to obscure that little. Still, witches were an integral part of the dark religions of antiquity and, because of their evil practices, raised a storm of protest among their neighbors, and brought down much persecution upon themselves. Many innocent old ladies were tortured on the wrack and killed just for owning a black cat, the symbol of witch's familiar. It is apparently well established that witches worshipped the devil by many unprintable rites and debaucheries, especially on four sabbaths each year in the depth of night, that lust was rampant, and pacts with the devil made, in return for which they were gifted with psychic abilities, the

power of revenge through charms, spells, and magic formulas, for magic is an inseparable part of witchcraft.

The modern white witch tries to whitewash past connections with the devil and all the evil with which the name of witchcraft has been branded. Witchcraft is trying to put on the cloak of respectability, while promulgating evil, anti-Christian rites and beliefs. According to Sybil Leek, the English witch of public fame, one cannot be half a Christian and half a witch. There is no middle ground. To be a witch you must reject any belief in sin and the atoning blood of Christ and believe that there is no salvation from sin and no good and evil as such, only expediency, that the Christian God and Devil do not exist, only demons which have been given temporary life by the force of mind of those who believe in them. There is no heaven such as the Christian seeks, they declare, but merely the highest heaven where the spirit unites with and becomes god, as described in an earlier article on magic.

Witchcraft is divided between two groups, those who openly practice the black arts with spells, the evil eye, psychic murder and self gain as the reason for existing; and the so-called "white witches" who differ in the avowed aim of magic, for they direct their forces toward healing the sick and performing other good works, though psychic murder, spells and curses are used to accomplish what they believe to be a good end. Both use the same neutral force radiating out from the highest sephira. In the words of Sybil Leek: "The ultimate in right-mindedness will come when mankind assumes a new attitude toward the idea of his god or gods, as being a scientific stream of energy, a life force in itself, not a man-made god."

BLACK WITCHES AND WHITE WITCHES ARE BUT TWO HALVES OF THE SAME WHOLE. Having stated that the white witches disavow any connection with the black arts, Sybil Leek goes on to show that the black magician is a necessary part of the total art. "Yet from this melee of black magicians a new race of magi may well emerge, for the path of true magic is to experience everything. That means masterly hatred as well as love, cruelty as well as mercy, evil as well as good. It is the imbalance, where there is a lack of complete mastery, that perverts the magus and makes him into the black magician who thrives and survives on imbalance of life." The condemnation of the black magician is the lack of good, not the presence of evil. Obviously, as stated above, the white witch must also possess "masterly hatred" and "cruelty" in order to traverse the pathway to god-hood. Sybil Leek excuses her one-sided goodness by professing to having performed the dregs of evil in past reincarnations. Is it any wonder that the questing soul can find no difference between the goals and ideals of the two?

THE GODS OF WITCHCRAFT. The witches have two lesser deities: Diana and Faunus. Faunus is the solar deity. He "is also the essence of all other, lesser aspects of the Divine Being; the spirit within the

woods, trees, and waters. And in praising Faunus, we do so because he is the consort of the Mother Goddess and we respect the principle for which he stands . . ." —Sybil Leek.

So it is seen that these two are not personal deities, but the "aspect" of nature. They are also the direct representatives of the Divine Being who created all things: that Creative Force residing in the highest heavens, the essence of all good and evil in perfect balance, the neutral force on which both evil and "good" magicians call.

RITES AND TOOLS OF WITCHCRAFT. The magic circle is a necessity in most works of magic. It must be 9 feet, with no break, lest the evil spirit break through to the magician. One magician accidentally leaned across the circle was was knocked violently back. It must be made by a sword of good, tempered steel.

The athalme, a small short knife, is used as a guard against evil. A smaller white-handled knife is used in the circle, the wand in ritual purposes, and the pentacle, a five or six-pointed star, is used very often as an amulet or charm; it is to be worn or carried at all times. The censer, the scourge, and cords are part of the ritual service.

The ritual magic is performed inside the circle, all thirteen members must be within the bounds. Water is consecrated by touching it with the athalme and saying, "I exorcise thee, O creature of water, that thou throw out from thee all impurities and uncleanness of the material world. In the name of the Mother Goddess, Diana, and the Father God, Faunus, I exorcise this water." Salt is conjured also with its own ritual. The circle is conjured to become a circle of power by these words, "I conjure thee, O circle of power, that thou become a boundary between the world of man and the realms of the mighty spirits. I invoke the four guardians of the East, South, West and North to aid in this protection. Thus do I consecrate this circle of power." Each ritual is required, especially the initiate must be word-perfect. All things brought into the circle for ritual use must be consecrated.

Along with other occult religions witchcraft believes each person has an astral body, which inhabits, after leaving the physical body, the astral plane. Repeated reincarnations in the physical plane finally release the astral body, where more reincarnations free it to the next higher plane, the mental, and so on until the highest plane and oneness with god is attained.

Astral vision is possible to many individuals by merely shifting the sensory mechanism. In this way information can be gathered from the inhabitants of the astral world and relayed back to earth.

A second avenue is that in which the individual leaves his physical body and actually travels in the astral plane in his astral body. The astral body is of very vibrational level, neither pure matter or pure force. It is an astral substance resembling very fine matter, but much more tenuous. The astral body

is usually sensed only by astral vision, but under certain circumstances it takes on the semblance of a vapory form of matter, perceptible to the ordinary vision as a "ghost" or "apparition."

The astral plane has scenery and geography just as the physical plane. The people on this plane have their own countries and kingdoms. Your astral body, when emerging into the astral plane will appear just like the physical, even to the clothing. There will be however, a tiny, thin, tenuous filament of ethereal substance, resembling a strand of shiny spiderweb connecting with the physical body. This strand can stretch so that you can move about freely.

By means of the astral vision you can see any part of the great world picture at any point in time. Thus we can view a moving picture of any point in earth, in this sense traveling through time. Also in this astral plane are to be seen thought forms of the ancient and present gods and angels, kept alive by the faith of their devotees. Mothers create guardian angels in this fashion, which guard and protect their children. All these are endowed by thought with great powers of response to prayer. Thought images of witchcraft and diabolical presences are present as thought-form entities. These thoughts are contributed by Zolar, in his "The Encyclopedia of Forbidden Knowledge."

FORMULA FOR INVISIBILITY. "Abac, Aldai, Iat, Hibac, Guthac, Guthor, Gomeh, Tistator, Derisor Destatur: Come here all of you who like the places and times in which duplicity and trickery are done! And you, the masters of invisibility: come here, and deceive those who see things: that they may appear to see what they do not, and that they may hear what they hear not, and that their senses may be tricked, and that they may see what is not true!

"Come then, here, and stay, and consecrate this spell, for God Almighty, the Lord has assigned to you this function!" Key of Solomon, mediaeval grimoire.

TO CALL UP SATAN. A portion of another formula for the summoning of the spirits is here given. Note the emphasis on Christian names in calling up spirits.

"I conjure thee, Spirit, by the Living God, by the true God, by the blessed and omnipotent God: He who created the Heavens, the Earth, the Sea, and all the things that are in them, from out of nothing.

"In the Name of Jesus Christ, by the power of the Holy Sacraments and of the Eucharist, and in the power of this Son of God who was crucified, who died, and who was buried, for our sake: He who rose once again, on the Third Day, and who is now seated at the right of the Supreme Creator, and from where He will come to be judge over the living and over the dead; and likewise by the priceless love of the Holy Spirit, the Perfect Trinity . . . "Adonay, Tetragrammation, Jehova, Otheos, Athanatos, Ischyros, Agla, Pentagrammation, Saday, Saday, Saday, Jehova, Otheos, Athanatos, Alicait Tetragrammation, Adonay, Ischyros,

Athanatos, Sady, Sady, Sady, Cados, Cados, Cados, Eloy, Agla, Agla, Agla, Adonay, Adonay:

"I conjure thee, O evil and accursed Serpent, to appear at my sixth and pleasure, in this place and before this Circle

"Come then, and obey me, and accomplish my desire."

(Grimoire of Honorius the Great, attributed to Pope Honorius III. From Zolar.)

DEATH PENALTY FOR WITCHES. To have part in witchcraft and related dark arts is to align yourself with Satan. A member of the Church of Christ cannot have part with these arcane arts, for "Ye cannot drink the cup of the Lord, and the cup of devils" (1 Cor. 10:21). "And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people" (Lev. 20:6).

Nor can a witch go to heaven: "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft . . . they which do such things shall not inherit the kingdom of God" (Gal. 5:19-21).

This is a day of unrighteousness when evil of every form is filling the land with sin. But the command of God is clear: "Thou shalt not suffer a witch to live" (Ex. 22:18). This law has been condemned by the world and much scoffing has been enjoined on the Salem Witch Trials, with some show of logic, since the proof of witchcraft was itself based on superstition. Feeble-minded girls, finding brief notoriety, pointed out suspects; any so accused suffered torture and death in many instances. In the last decade in Mexico witches have been killed. In the eyes of God the witch and the adulterer are thought worthy of death. The limitation on this law, which has never been abrogated, is, "Let him who is without sin among you first cast a stone at her."

OBITUARY

Mary Almeda Pinder (Aunt Mead)

A very dear sister was called to her reward on June 18, 1973. She was born into this world on September 18, 1885, to Mr. and Mrs. Hogue of Harrisville, Michigan. She was gathered into the restored gospel through baptism on February 25, 1917, and into the Church of Christ in 1929.

Her childhood was spent in the Harrisville area. Marriage to Emery Pinder in December of 1903 started a full and varied life. The bands of wedlock carried her from Sault St. Marie into the lumber camps of northern Michigan, and in 1924 to Flint, Michigan. The journeys in her life exposed her to many people; these people found a true friend and a reflection of the gospel. Though having no children of her own she found that she was mother to many, both young and

old. Her concern for others radiated out of her gospel study, and to call her sister was truly to be a part of her family. She cared for her father-in-law, Jason J. Pinder, and in later years her brother, Bert Hogue. Her concern in life always centered around others and, if she carried any fear in her life, it was that she might fail those close to her.

We who were privileged to have access to Aunt Mead found that she truly carried a deep-rooted gift of faith. Few people failed to be strengthened in moments of trial by this faith that flowed from the heart. All situations found gospel answers that didn't seem to just come out of a book, but from a book read, searched and lived. The words and counsel came from the heart and came as a two-edged sword or as a soothing balm.

The 87 years of her life saw many fulfillments of the gospel promise and these she pointed out to others. It seemed that, like fine steel, a tempering process was intended for Sister Pinder. Her last year brought a need for her to be cared for; this was a condition she much feared. This final purging of her heart only confirmed her faith. As the body grew weak the spirit grew strong, and in this she truly set an example of faith and love. She clasped that rod of iron that runs straight and true; giving glory and credit to God; she left this life to await her family members in the kingdom of God.

Funeral services were held on June 21, 1973, in the Church of Christ, Flint, Michigan, with Elder Harold Pollack delivering in part the last message from Sister Pinder. Burial was in Crestwood Memorial Gardens, beside her husband, in Flint, Michigan.

OBITUARY

Carl F. Lubbe

Brother Carl F. Lubbe of McClelland, Iowa, passed away suddenly but peacefully at his home on the morning of July 17, 1973, at the age of 75 years, 6 months, and 11 days. He was born in Hardin Township and was a lifetime resident of McClelland. He was a very faithful member in church attendance and loved to be a friend of people both in church association and in the community.

He leaves his beloved wife, Sister Annetta Lubbe; three daughters, Mrs. Betty Stewart, Monolith, California; Mrs. Mary Ann Krutzfeldt, Council Bluffs, Iowa; and Mrs. Caroline Boeck, Logan, Iowa; one sister, Mrs. Emma Scheel, Council Bluffs, Iowa; and 10 grandchildren.

Apostle Robert H. Jensen of the Church of Christ (Temple Lot) was in charge of the services held at the Cutler Funeral Home of Council Bluffs.

Interment was in Cedar Lawn Cemetery, Council Bluffs, Iowa.

THE MYSTERY OR THE MEANING

By Donald Willard

Two opposing philosophies are represented in the atheist's declaration that there is no God and the believer's song "How Great Thou Art!" Perhaps they may be evaluated to some extent if we approach the matter by considering some abstract concepts.

First, we might examine some everyday words which are easier to define than to fully comprehend. Can we, for instance, grasp the infinity of time and space? The scientists have not been able to establish a beginning or end of either, and they constantly revise and dispute their theories. We must conclude that the mind has to accept the reality of both, without actually perceiving them objectively by any of our five senses. Again, we know that force or energy exists even though all we are able to see and feel are the effects. We do not know what electricity looks like, but would be foolish to doubt that it is real. We speak of the laws of nature, such as the laws of physics and chemistry, but cannot explain their origin by any human reasoning. Even transcending all the above factors of time, space and natural laws, the phenomenon of **living** things is the the most baffling to scientists. They try to **evolve** system and order — and even life — out of cosmic chaos by contriving such theories as the "nebular hypothesis," as if plan and purpose were impossible concepts.

Second, the attributes of human intelligence, reasoning, will, emotion, belief, and even reverence are **realities**. They exist, even though the scientist demands laboratory analysis, using only measurements of purely physical manifestations. But we have no need of chemical or mathematical formulas to know they are **real**.

Man does not have to be the victim of superstition to accept the verity of time, space, energy, natural law, life, or the human qualities mentioned. Neither should it be deemed inconsistent to conclude that they are bound together under a directing intelligence that has created our universe, and that it operates under these and other ingredient elements.

"What is Truth?" Although the question has had many answers, the right one must be given after taking into account the above verities and ascribing them to some master design. Such a design could only be operative under a power or force superior to all. Otherwise dust would remain dust and electrons would remain electrons. Is it possible to find here an answer that the scientists have been missing? If we can give a name to this force or intelligence, perhaps we will have found ourselves at the doorway to ultimate Truth with the key in hand.

Conclusions such as the above would seem to avoid the problems of credibility pertaining to the sophistry, conjecture and atheism taught by pseudo-science. The answer may be one from a Voice which said:

"I am Alpha and Omega, the beginning and the end-

ing," saith the Lord, which is, and which was, and which is to come, the Almighty.

IMPOSSIBILITIES

Donna Moser

Impossible!
But, once there was a sound
A continent away,
And, wond'ring, gathered round,
We heard music play.
Impossible?

Impossible!
Again, a picture splashed
On a dull glass screen.
Around a world it flashed
And our eyes have seen.
Impossible?

Impossible!
From out the void of space
Men have talked to men,
Have spoken from the face
Of moon, returned again.
Impossible,

Impossible!
Most awesome message yet
Is still not understood.
Do we dare forget
Th' still, small voice of God?
Impossible?

INDEPENDENCE EAST LOCAL NEWS

We all have been very busy this summer with vacations, church reunions and visiting with friends, but the kids are back in school now and things will slow down (we hope).

There are a few names we should like for you to remember in your prayers: Sister Flint, Sister Anderson, Sr. Randall, also Brother Frank Fann, who just had surgery.

I'm a little late reporting on our new officers for this year. They are:

Pastor — Rolland Sarratt
Ass't. Pastor — Frank Fann
Secretary — Doris Sheldon
Treasurer — Larry Beem
Chorister — June Sarratt
Pianist — Darl Temple
Auditor — Kenneth Smith

Our Women's Department held its election of officers last month. They are:

Chairman — Jewell Beem
Ass't Chairman — Jennifer Oldham
Secretary-Treasurer — Darl Temple
Teacher — Ruth Randall

I'm very happy to report our Women's Department will soon have three finished quilts for our auction this fall.

This is a day of crisis and there are many uncertainties ahead. I doubt if the young adults of any other generation ever had as many temptations and trials as the young adults of today. There are dark sides which, if dwelt upon, could bring us despair, but the young adults of today are in a golden age of opportunity. We have many opportunities to make our lives count

ZION'S ADVOCATE

Post Office Box 472 Second Class Postage Paid
Independence, Missouri 64051 at Independence, Mo. 64050

VIVIAN BEEM
13
1973

for time and eternity.

Will you invest your life for time alone or for time and eternity? Will you invest your life selfishly or for the good of mankind? You can plan and chart the course you will take in life and discipline yourself to reach your goals. Or you can go the easy way without planning or caring. But remember, whichever you choose, you will be INVESTING YOUR LIFE and God will hold you accountable for it.

Jesus said, "For whosoever will save his life shall lose it; but whosoever shall loose his life for my sake and the gospel's the same shall save it. For what shall it profit a man, if he gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"

Reporter,
Jewell Beem