

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, October, 1973

No. 10

He Bears Thee Up

I hear the voice of someone calling,
A tender voice within my heart:
I tread a Path with One beside me,
Whose Feet first trod and left His MARK.

For Faith and Hope shine on before me,
And Joy and Love bless all my days:
I shall not fear with Him beside me,
Nor falter on in darksome ways.

His Blessing rest upon the lives,
Of all who heed our Savior's Plea!
"I believe, help thou my unbelief."
Every Soul cries — "Even me?"

"Yea, even thee!"

He welcomes all with open arms,
Come lay thy burden at His feet;
And walk Re-newed in daily Newness,
He bears thee up, His Rest is sweet.

Each Morn, to Him turn we for strength,
For guidance through another day;
Each Noon, meet Him in a centered-heart,
The "abode" of God, to Him give way.

As dusk draws round in Twilight's cool,
Lift we our thoughts in Joyful-thanks;
And Praise to Him who keeps our Soul;
As Sun is sinking 'neath cloud-banks.

Darleen Smith

(May be adapted to the tune of "Autumn Leaves")

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Zion's Advocate

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In compliance with the action taken at the 1969 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.

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EDITORIAL — AN ALLEGORY

A very long time ago a benevolent king prepared a beautiful land for the sheep of his pasture. He provided every blessing for them — everything their hearts could desire — with but one stipulation: everything was theirs for the taking, except for the fruit of one tree. This king, however, had an enemy, the malevolent prince who reigned over the land of darkness. He knew that this enemy would attempt to destroy his new creation. He also knew what the eventual result would be. So he prepared a way of escape and a means of retrieving that which would become lost. That plan included the sending of his only son so that all who would follow him might escape the snare of this enemy and be brought back again to himself.

As expected, the enemy soon made his appearance in that beautiful land, and because of his evil persuasions, succeeded in leading the king's subjects astray. The story does not end there, however, because the same process was repeated again and again, causing the loss of all the subjects of the benevolent king.

The enemy of this king was not one to be carelessly dismissed, for he was determined to gain the victory and stooped to any cunning device to gain his goal. He knew that the plan of the good king would eventually overcome him if it was allowed to go on to completion. So he began to lay the groundwork among his own followers to bring about an annulling of this plan. After a long while it began to appear that he had nearly gained the point (though there were some notable failures), when the king of the land decided to punish his rebellious subjects. Finding only one family who still remained loyal to him, he prepared a means of protection for them while he destroyed all the remainder of his subjects.

Again the enemy king began his nefarious work of destruction and it wasn't long until he again had a following. Knowing that the fulfillment promised by the good king, concerning his only son, was now much nearer than before, and knowing too that that was the one thing which could break his power, he resolved upon a scheme to hoodwink the whole land. He prepared two of his subjects, devoted followers who had the ruling power among a large segment of the king's flock, to lay the foundation of a great counterfeit, a mystery religion of his own dark creation. However, in the inception of this plot the earth ruler was killed, evidently through the hand of one of the loyal subjects of the benevolent king. This caused the religion of the malevolent king to go underground. In the process, however, the dark religion became even more wicked than before, for now the wife of the earthly ruler succeeded in getting her dead husband and herself deified by their subjects and through some mysterious process, aided by the power of the evil one, supposedly had a son by her dead husband, her son being her husband reborn again. From this time forward, the malevolent prince succeeded in getting nearly the whole of the

benevolent king's subjects to worship this new goddess and her son, the mother and child. From thence, the worship of the mother and child spread throughout all the lands of the good king.

The religion of the malevolent prince was now celebrated on the birthdate of the son of the earthly queen, and the queen herself was worshipped thereafter as the Queen of Heaven in the mythologies of the subjects, while her idol son was worshipped as the dark prince's "messiah." The enemy had finally accomplished the one thing by which he hoped to overthrow the worshippers of the true son.

At length the time arrived for the coming of the benevolent king's son. As a result of his coming many of his straying subjects acknowledged the error of their ways and returned to him. The enemy, seeing now that his great plan had been frustrated, went forth to destroy as never before, for he had failed to destroy the one thing which could bring about his own destruction. Knowing that the victory of the good king was now certain and his own eventual banishment no longer in doubt, he renewed his effort with double the energy, commencing an unrelenting attack upon the recently converted subjects. At length his efforts began to pay off, and soon he succeeded in making himself master of the new religion. The malevolent prince now instituted all the old rites of his old mystery religion, completely changing its original character. Then he went one step further. He succeeded in getting the still loyal subjects of the benevolent king to celebrate his only son's birthday on the birthdate of the idolatrous son of the Queen of Heaven. An affront indeed this must be! The loyal subjects unwittingly paid homage to the birth of this idol son while thinking they did honor to the true son of their beloved sovereign, little knowing that the enemy of their king had deceived them.

To make this great deception upon the still loyal subjects even the more preposterous, the evil one also succeeded in getting the followers of the good king to celebrate the rising of his only son under the name of the queen mother — the queen of heaven — whose name in ancient times was Astarte in the language of some of the king's subjects and Ishtar in the language of others of the king's subjects. Today among many of the still loyal subjects of the good king it is known as Easter. Surely the malevolent prince has done a truly masterful job in hoodwinking not only his own followers but nearly all the good king's followers also.

To put oneself in the place of God, think what He must feel, in seeing his people worship the birth of His Son on the ancient birthdate of an idol (Baal) and then to celebrate His Son's resurrection on the day named for another idol (Astarte) the Queen of heaven (wife of Baal). Surely, it must be something of an insult to the divine mind, especially if we continue to do so after knowing the truth of these things. And since the worship of these idols and the commemoration of these birthdates is a part of the Babylonian mystery

religion, it would appear that the command to depart from Babylon would also include the forsaking of her religious observances, which, by the way, have all come to us, **without exception**, through the Catholic worship — modern Babylon, if you please. Let's not degrade the worship of the Son by associating Him with the heathen holidays of idols. Substituting Christ in the place of Baal serves only to degrade Him and to do honor to the idol.

Harvey E. Seibel

(Submitted for publication in ZION'S ADVOCATE by the Council of Apostles of the Church of Christ (Temple Lot).

Independence, Mo.
August 25, 1973

Church of Christ (Temple Lot)
Independence, Mo.
Council of Apostles

Dear Brethren:

The Referendum Committee met on August 25, 1973 at 1 p. m., with Bro. Roland Sarratt, the Recorder, to tabulate the 1973 vote on the referendum. The results were as follows:

Bill no. 1: 213, yes; and 62, no.

Bill no. 2: 228, yes; and 46, no.

Respectfully submitted,
Leslie P. Case
Albert Leighton-Floyd
James W. Martin
Roland L. Sarratt

* * *

According to the foregoing results of the 1973 referendum of the Church of Christ, both Bill no 1 and Bill no. 2 were passed, and are binding on the Church as of August 25, 1973.

The measures effected are here given for the purpose of refreshing the minds of the membership:

Bill No. 1

Be it resolved that the Church of Christ with headquarters on the Temple Lot go on record as believing that the Lord called Evangelists, of which there are seventy. The Evangelists are General Church officers belonging to the Missionary arm of the Church, and are to labor under the direction of the missionary in charge, in the various fields in which they abide, or to which they are appointed by the General Church. Their work is purely missionary, and is not executive in the sense that they exercise supervisory oversight and watchcare of the churches; neither is it judicial in the sense that

they should seek to deal with disorders in locals that may come under their notice, but should report the same to the missionary in charge.

Bill No. 2

Whereas the Church of Christ (Temple Lot) has recognized the growing need of Audio, Video, Visual and Archaeological Aids, and whereas, there was appointed at the April 1972 Conference of the Church of Christ, an Audio, Video, Visual Aids and Archaeological Committee to further this study,

Therefore, be it resolved.

That we do hereby declare this to be a standing committee which shall consist of six members. The order of service is, two for three years, two for two years, and two for one year. Two shall be elected each following year for a term of three years.

Be it further resolved.

That said committee shall be empowered to receive funds which shall be held by the General Bishopric under separate account for this purpose. This committee shall be empowered to receive or purchase the following: slides, books, tape recordings, developed films, archaeological materials, other related items of interest, and necessary equipment.

This committee is to be the custodian of the materials and equipment purchased or received, and it shall be their duty to classify, index, and prepare the same for the use of the missionaries, local churches, and others in the Church who may have need. These shall be available for aid in the presentation and explanation of the scriptures.

Respectfully submitted,
The Council of Apostles
William A. Sheldon, Secretary

TO THE READERS OF THE ADVOCATE,
Dear Saints, one and all.

I come to you, on behalf of Brother LeRoy Wheaton to ask for your prayers for him. We have the promise that whatsoever we ask, if we are united, it shall be granted. Only by our continuing, sincere fasts and prayers, joined by righteous obedience, can we hope to reach that throne of Grace.

Let's do our best, Folks!

(Signed) Lily Shirk

BAPTISMS

Douglas Claydean Keeney and Thomas Duane Meddars were baptized and received the laying on of hands by Elder Oren A. Caviness July 15, 1973 at Houston, Missouri.

Shannon Cornell and Kevin De Vonn Yates, the sons of Curtis and Mary Yates of Raytown, Mo., Elana Sheree, Wenda Lynn and Taria Delight Yates, the daughters of Wendell and Oreta Yates of Preston, Mo., Lynda Rose Yates, the wife of Myles Yates, and Sherry Lynn Yates, the wife of Brent Yates of Mack's Creek, Mo., were all baptized and received the laying on of hands July 22, 1973. Elders Joseph E. Yates, Curtis D. Yates and Oren A. Caviness officiated in the ordinances.

BLESSINGS

David James Kristan, the son of James and Leslee Kristan, was blessed by Elder Ray W. Hunholz May 6, 1973 at Milwaukee, Wisconsin.

Melvin Charles Huff, Jr., the son of Melvin and Cheryl Huff, was blessed by Elders James M. Case and Charles Eldon Cottrill June 10, 1973 at Morgantown, West Virginia.

Jason Daniel Speer, the son of James and Geraldine Speer of Preston, Missouri, was blessed by Elders Oren A. Caviness and Edward J. McIndoo at Collins, Mo. June 10, 1973.

Eric Lee Wheaton, the son of Brad and Rachel Wheaton of Independence, Mo., was blessed by Elders Richard A. Wheaton and Nicholas F. Denham June 24, 1973.

Daniel John Collins, the son of Robert and Judith Collins of Phoenix, Arizona, was blessed by Elders Al Voorhies and Hubert E. Yates June 24, 1973.

GRAND JUNCTION, COLORADO

Our small white church was again filled with the warm feelings of fellowship and reunion between brothers and sisters. We missed those who were kept away from the Colorado Reunion which was held the weekend of June 23, and hope that next year they will find a way to come. We profited from thoughts in sermons brought to us by Jim Yates, Larry Shaw, John Bell, Archie Bell and Marvin Ely. They offered us words of admonition and strength.

Reunion specials were sung by visiting friends and local members: Enid and John Bell, Birdie and Darla Biringner, Becky, Edith and Margie Downs, Patsy Ely, Goldie Hepler, Rhea Housknecht, Larry Shaw and Wanda Yates.

Each day started with prayer meetings, perhaps

to prepare our minds for the meetings to come. The morning service of Sunday, June 24, was an unusual meeting. Many of the young people gave testimonies of God's goodness to them, told us many of their problems and doubts in meeting life's responsibilities. We shared a good Spirit together and felt the need for a greater faith and unity.

The young people gathered for an afternoon of fun Saturday, playing volley ball and picnicking in the shade at Marvin Ely's. Now we're looking forward to another good reunion next year. Please come and "share" with us.

Your reporter,
Becky Downs

THE HOPI PROPHETS

The HOPI (Lamanite Indian) Prophets are beginning to speak out. On the front page of the October 27th-last — GALLUP INDEPENDENT newspaper, Chief Dan Katchongva issued a warning . . . "To all people everywhere . . . the predicted day of purification is close at hand."

He went on to say "we come to warn all people of what is to take place soon. Great judgments and punishments to those who do not turn to the Great Spirit of guidance . . . and to those who have forgotten the teaching of Maasan, The Great Spirit." He continued, "We, the traditional Hopi, know that our true Brother is coming with great power to cleanse his land. He will bring with Him the sacred stone tablets matching the ones we now have. None will stand against Him. All power will be placed in his hand."

He went on, "We know the faithful are to be gathered to escape purification day. Therefore, when the great fire and explosion takes place, it will be seen all over North and South America and the earth will shake. Therefore, when the true white Brother comes, listen to Him and gather, when the power comes from the South."

He finished this by saying, "Have not excuse that you were not told."

Another Prophet was told, "We come to lend credence and as a sign . . . that the Hopi prophecy was of a divine nature. Great sorrow and fear will be coming to this planet very soon and few will escape it."

The white Brother will be introduced by a huge fire and the earth shall shake at His arrival . . . We are of the ten lost tribes."

The article was lengthy and ended with the statement, "Do not drink strong drink. Stop light-mindedness. Live sober, so that the Great Spirit will guide you through what is coming. Do not listen to rock and roll music; it will cast a spell upon you. Young women, dress so that your appeal is not to the body. Let our Indian people be an example to all people."

ONE MORE INSURANCE POLICY

You have all the insurance you can afford?

This is one policy you can't afford **not** to carry. May I have just a moment of your time?

Have you ever worried about what you would do when an emergency arises? Will you have enough faith in your spiritual bank to meet the drain? Perhaps you are prudent and have started a savings account, making your deposits of prayer regularly, sometimes more, sometimes less, whatever you can manage. Good for you! If your particular emergency should be long in coming, you may very well have enough to take care of the situation. Still, you can't be absolutely sure, and you go on worrying. You're not alone in your unease, you know. Every living soul has the same problem; be thankful that you recognize yours and can do something about it.

This insurance policy is designed to fit your own personal need. It's beautifully simple, really. The premiums are not beyond your budget. To approximately the same amount of prayer you have been depositing add equal sums of **charity** and **trust**. Regular payments will buy you a policy that will cover **all** costs arising from any emergency "troubled times" included. You need never to be troubled about "that rainy day" again. If you keep your payments current, the heavenly Company that sells this insurance will **never** fail to pay benefits as needed.

With this policy, **you** are the beneficiary.

Donna Moser

MY SOUL

If thou art seeking,
Be that which thou art seeking.
If thou art searching for steadfastness,
Be steadfast.
If thou art searching for honesty,
Be honest.
If thou art searching for understanding,
Be thoughtful unto understanding.
If thou art searching for mercy,
Be kindly, considerate unto Mercy.
If thou art yearning for Truth,
Longing for understanding and Wisdom;
Study, Pray, "Watch!"
Then thy mind swells to understanding;
Thy heart lifts in rejoicing;
Thy soul expands in up-growth.
By "acting-love," by "acting-faith,"
We become the "abode" of
"Light" - "Love" - "Truth" - "Life!"

Darleen Smith

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.

WHAT IS MINISTRY?

by Emil Heeb

Is it preaching, prayer, visiting the sick, or writing a letter? Anyone of these can be ministry, but only if the "Minister" seeks to fill a need of those to whom they are directed, to accomplish a purpose. If not, they are merely an act of duty, not an act of love.

In the scriptures certain men are referred to as ministry or priesthood. However, there are some that minister to the needs of people though not in the priesthood. In the sight of God their work is accepted as ministry also, . . . in reality, they are in the ministry or in the service of God, though not called by men into the special class called priesthood.

Service to mankind is not to be performed for personal gain only, nor out of a sense of duty, for in such cases it would not be an act in the service of God. Apostle Paul, in demonstrating the selfless attitude toward others, said, "for though I am free of all men, yet have I made myself servant of all . . . for the people's sake." (1 Corinthians 9:19). Such aid should never be performed in a cold perfunctory manner, but should be motivated by the warmth of Christian love.

The needs of men are numerous and varied. It is only the desire to serve unselfishly that invokes the spirit of discerning need and prompts the heart to serve. Here are some of the writer's personal observations:

The telephone company sent out a serviceman to install a telephone; while doing so, he discovered the need for some special service that he could render in that particular home. This was not required by the company but out of the goodness of his heart he met the need, without charge, though extra work was required. **This is ministry.**

Again, an official of the Urban Renewal Office discerned a difficult problem in a certain home. He took the concern of the owners to heart and took time out from his regular duties to examine the problem, then gave the necessary advice that would solve the problem. **This too was ministry.** Yet neither of these two men were of that special class called "Priesthood."

The personal touch of a pastoral letter, such as, "May God bless you," "Your work is much appreciated," or "Our prayers are always for you and your loved ones," — that is also ministry. For these are things that to the receivers of the letter make for encouragement. Letters written in a cold business vein do not minister to the soul, but leave the recipient disappointed. Unless a pastoral letter contains the heart warming personal touch, that letter does not minister as intend-

ed . . . but throws a cold blanket on the whole effort.

Here are two examples from an expert who attaches the personal touch to his letters, which makes the whole letter live in the heart of the recipient and makes the letter one of ministry:

"The grace of our Lord Jesus Christ be with you; my love be with all in Christ Jesus. Amen" (1 Corinthians 16:23-24).

"Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen" (Galatians 6:18).

As stated above, the needs for ministry are many and varied. From Matthew 25:35-36 we quote: "I was an hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me."

In this passage Jesus mentioned physical, moral and spiritual needs and ministered to all of them. We can see at once that there is room for everyone in the church to labor in the vineyard of the Lord, both priesthood and laity. Jesus mentioned only a few of the needs in which we all could or should minister to the least of His our brethren. One could add to the list and say, "I was distraught, and ye encouraged me; I was lonely, and ye befriended me; I was out of work, and ye hired me."

Many of the unattended needs are not intentionally neglected, but are being overlooked because of lack of discernment to see them. Many of these could be eliminated if we all would heed the basic commandments seriously; "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind; this is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets" (Matthew 22:37-40).

Adversities such as afflictions, sickness, disappointment and disillusionments are often blessings in disguise, if they are viewed in the true light as God sees them. These minister to us in teaching us patience, faith and reliance on the promises of God and help us to look towards the resurrection, "the hope of glory."

The patient bearing of adversities awakens in us the spirit of compassion for others. **This too, is ministry.** In this way adversities minister to our needs to develop the quality of being concerned with the needs of others and the spirit of discerning their needs, whether spiritual or physical. This lifts us out of the complacency of self satisfaction.

Let us be like the Master, who said, "I came not to be ministered unto, but to minister."

THE CHURCH OF CHRIST

by Clarence L. Wheaton

This Church of Christ was organized April 6, 1830, at Fayette, Seneca County, New York, by the will and commandment of God. The will of God was made known to a young man in answer to prayer, during the course of a revival meeting which was being held in the city of Manchester, N. Y., during the winter of 1820. During this time he became anxious to know which of all the churches he should join, and his mind was directed by the Spirit of God to read James 1:5: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

Accordingly, he retired to the woods near his home on the morning of March 20, 1820, to pray, when he had the following experience as recorded by his own pen:

"I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other, 'This is my beloved Son, hear him.' My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join . . . I asked the personages who stood above me in the light, which of the sects was right . . . for at the time it had never entered my heart that all were wrong . . . and which I should join. I was answered that I should **join none of them, for they were all wrong**; and the personage who addressed me said that their **creeds** were an abomination in his sight; that those professors were all corrupt. 'They draw near me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men, having a form of godliness but they deny the power thereof.'"

When this young man told his experience to some of the ministers engaged in this revival, he became subject immediately to all manner of persecution and violence of men. Such reaction only caused him to rely more than ever on the promises of the Lord, whom he sought constantly in prayer. In the following years he received, by the ministration of angels (Revelation 14:6), a full understanding of the gospel.

He was shown in vision the location of an ancient record of the inhabitants of the Americas before Columbus. During the course of translating this "sealed book" (Isaiah 29:9-12; the Book of Mormon, C. L. W.), he relates that in the month of May, 1829 . . . "While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light and having laid his hands upon us, he ordained us saying:

'Upon you my fellow servants, in the name of Messiah, I confer the priesthood of Aaron, which

holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersicn for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer an offering unto the Lord in righteousness.'"

Thus the priesthood authority, which had been taken from the earth during the dark ages, was again restored to earth, and at a later date a direct revelation from God to this young prophet said: . . . "If the people of this generation harden not their hearts, I will work a reformation among them, . . . **and I will establish my church, like unto the church which was taught by my disciples in the days of old.**"

They were thus instructed and divinely commissioned and ordained by a heavenly messenger to preach this everlasting Gospel to the children of men (Revelation 14:6), as provided in the scriptures, i. e., "And no man taketh this honour unto himself, but he that is called of God, as was Aaron (Hebrews 5:4). These men went forth declaring this Restored Gospel everywhere, baptizing in the name of the Father and the Son and of the Holy Ghost (Matthew 28:19), until, by direct command of the Lord, they met in a house near Waterloo, New York, and organized this Church of Christ on April 6, 1830.

Never before in the history of the world was the time auspicious for the setting up of the church or Kingdom of God in these last days, according to the vision of Nebuchadnezzar, as found in Daniel the 2nd chapter. This great image stood up in its four-fold state, complete for the first time, in the year of 1830. By Daniel it was revealed to the king that this event of setting up the kingdom of God for the last time, would be "in the latter day" (Ibid. verse 28), for "in the days of these kings" (Babylon, Persia, Greece and Rome, which should all be world powers at one and the same time, 1830 C. L. W.) "shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms and it shall stand forever" (Ibid. verse 44).

This organization provided for a New Testament form of church government, the restoration of all the ministry, the gifts of the gospel, i. e., working of miracles, healing of the sick, gifts of prophesy, of tongues and the interpretation of tongues, and a belief in the principle of continuous revelation; it also stipulated that the canon of scripture was not full, and that many great and precious things of God are yet to be revealed of Him for the blessing of mankind.

The ministry was to consist of Apostles, Prophets, Evangelists (or Seventies), Bishops, Pastors, Elders, Priests, Teachers, and Deacons (I Corinthians 12:28, 29; Eph. 4:11; 1 Tim. 3:1-13). The tenets of faith and doctrine were to be: Faith in God the Eternal Father (Hebrews 6:1, 11:6) in His Son Jesus Christ (John

10:9, 14:6; Romans 5:1) in the Holy Ghost, the Comforter (John 14:16-26, 16:7-14); repentance from dead works (Mark 1:14, 15; Heb. 6:1; Luke 5:32; Acts 3:19) baptism by immersion for the remission of sin (Matthew 3:11, 28:19; Acts 2:38, 19:25; Romans 6:3-6) the laying on of hands for the gift of the Holy Ghost (Acts 8:14-17, 19:1-6) and for the ordination of the ministry (Numbers 8:10, 27:18; Deut. 34:9; Acts 6:6, 13:3; I Tim. 4:14) the blessing of little children (Matthew 19:13-15; Mark 10:13-16) the healing of the sick (Mark 16:18; James 5:14, 15) the resurrection of the dead (Hebrews 6:2; Job 14:14, 19:23-27; Isaiah 26:19; Psalm 49:14, 15; Hosea 13:14; John 5:25, 28, 29, 11:25; Revelation 20:12, 13) and a belief in the Eternal Judgment (Hebrews 6:2, 9:27; Ecclesiastes 3:16, 17; Acts 17:31; Romans 2:5; Rev. 20:12).

In our organization we believe also that we should go on from obedience and belief in these principles to perfection, and "add to your faith virtue and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins" (II Peter 1:5-9).

LESSON GUIDE

Study of Christ's Teachings
by
Amy Schrader

Section 1

Lesson Text: Luke 11:45-54.

There is a statement in Numbers 32:23, ". . . and be sure your sin will find you out." Happy is that person whose conscience reveals to him his erring, if they become exercised by that revealing, to repentance. In our text the consciences of the lawyers pricked their hearts; they knew that in the Lord's reproof of the Pharisees they also were guilty: their sin had found them out; had been revealed to them.

We may not be able to understand in just what way the lawyers were in conspiracy with the Pharisees in their misrepresentation to and mistreatment of the people, but both were accused of misleading the people and of robbing them and loading them with burdens. Perhaps it was little different in that day than in this, when the price of representation is so high that the poor have no way to sue for justice in the courts of the land; when many of those who are elected or appointed to judge are themselves so corrupt that they sell out to the unlawful with no concern for the rights of the society they were installed to protect.

If we remember that the people of that day, the

common people were not taught in reading but were dependent upon the few learned to teach them the things of the law, we can see how the latter could be accused of taking away the key of knowledge. The greater our privilege, the greater also our responsibility (Luke 12:48), so those who were taught in the law were thus responsible for an accurate interpretation of the law. But, having disbelieved the teachings of Moses themselves, they had either failed to teach them or had perverted them in the teaching, so that others were hindered in belief and obedience (John 5:45-47).

Just how this made them guilty of building the sepulchres of the prophets that their fathers had killed I cannot say, unless it was that in rejecting the prophets' teachings they kept the truth of their prophecies hidden. In this rejection they would also be guilty of that spirit which had prompted the slaying.

If they had really believed Moses and the other prophets, they would have been able to discern the Christ. Similarly, we can know that, if we know the Lord, we will be able to discern the true prophet when he speaks to us. Whether by Himself in person or by the use of a vessel, His voice is the same; if we remain in that Spirit which witnesses unto us that Jesus is the Christ, the Son of God. It will never fail to reveal to us the voice of truth in what His prophet may say to us. Likewise, if we reject the prophets of our day, we can well know that, had we lived in Jesus' day, we may well have been among the rabble throng that spit upon, jeered and clamoured for His blood to be spilled.

I have read of a painting that showed the crucifixion of Jesus, with the angry mob gathered around Him. It had a strange, disquieting effect on many who viewed it; they saw their own faces in the faces of that mob, saw themselves as among those who could or would have done that deed. Some saw themselves as Roman soldiers, coldly, dispassionately executing simply another Jew. Others saw themselves in the faces of Pharisees or scribes, formally pious and religious, but hating the One who had revealed to them their own hypocrisy. Still others found themselves in the street rabble, either indifferent to the cruel suffering being heaped upon other human beings, or secretly relishing the excitement even though it was cruel. I have often wondered where I would see myself in that picture!

Making that generation guilty of the deaths of the prophets who had gone before seems a reverse of other teachings of the scripture. In the usual circumstance, it is the parent who bears responsibility for the errors of the following generation if they have been mistaught; it is appointed leaders who bear the responsibility for the people, if they have failed in their leadership (2 Nephi 3:3-16, Jacob 1:18-20, 2:61-63, Mosiah 1:46, 64).

Yet today scarcely any can excuse themselves upon the basis of the failure of parent or leader. We are literate and we have available that which God has had

written; we can search it and ask Him for understanding of it, which He has promised to give if we ask in faith with pure intent of heart (James 1:5-6, Hebrews 4:12-16, James 4:3).

As we have reiterated, it is by the results we must measure ourselves; it is in the fruits that we can discern the paths we have been following. It is by our obedience or lack of it that the fruit is borne or we are barren. Had the generations which have preceded us in this latter day work discerned the voice of God in the prophets sent and been obedient to that voice, Zion would have been ere now. But this generation will never be excused on the basis of their failure; we have those same words recorded for us and we can receive our witness from that same Spirit which would have led them, had they been willing followers. If we have received a love of truth in our hearts, that Spirit will show us the truth, however obscured it has been by those who have gone before us, that is, if we are diligently seeking. God never revealed anything to the indifferent. In August of 1831 He ceased speaking by the way of commandment to the people of the church because they had already ceased to keep His commands (Book of Commandments 64:24). Thus, I am satisfied that, when He again has a people who will honor His commands, He will resume giving them. Should we not in the light of these things measure ourselves and become deeply concerned in regard to our whereabouts?

Section 2

Lesson Text: Luke 12:1-5.

We usually think of leaven as being something good, something which brings about a good result, such as the leavening used in the making of baked products which renders them light and delectable. This is a true example of leavening, as Webster gives the definition, "any influence working silently and strongly that causes changes in things or opinions." But all such substances or influences are not good. The Lord cautioned His hearers to be wary of the leaven of the Pharisee, which leaven He named as hypocrisy. We too need to be wary, to prove each teaching offered us and hold fast only that which is good, so that we do not find ourselves influenced and motivated by false and misleading tenets. It is, after all, the motivation behind our actions and our reactions by which we will be judged. We are warned of the spirits which will be abroad in this day, and permeate even some professing godliness (2 Timothy 3:1-7).

It is a little disconcerting to realize that every secret will at some time be made public; it is disconcerting, that is, if there are secret areas of our lives of which we are ashamed. As was noted in our previous lesson, ". . . our sin will find us out," and it is only an illusion that we are really hiding anything. We may be fooling ourselves, but others are not fooled about us

for very long; what we are is revealed in what we do and written upon our faces.

Nothing is ever hidden from God, not even the depths of our beings (Psalm 44:21). We have a song "My God Thou See'st Me," and it seems to be written on the assumption that all is well with what He sees. In my opinion, with a clear consciousness of all that He sees, we could or should sing this with humble trembling. There is ample scripture to establish that the time is coming when all things will be revealed (Ecclesiastes 12:13-14, Luke 8:17, Romans 2, 2 Nephi 12:96-99, Alma 17:55-58, Book of Commandments 1:1).

There is, however, an exception: It is intimated in the verses from Alma and in the Preface to the Book of Commandments: it is couched in the words, 'except they repent,' . . . the rebellious shall be pierced with much sorrow, for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed . . . The implication is that by repentance we can have those secret acts wiped out for good. Indeed this is specifically stated in other scriptures (Isaiah 43:25, Jeremiah 31:34, Hebrews 8:12, 10:16-17, Book of Commandments 59:55).

The Lord is merciful: those sins which are committed in secret can be repented of and confessed in secret, that one not be ashamed in public (Book of Commandments 47:1-20, 65:9-16), but for those sins done openly there must be an open acknowledgment.

Surely, if nothing else does, history will reveal our failings even as it revealed to Alma the failings of his foreparents, just as the record reveals the erring of the house of Israel, just as it reveals the failure of the Restoration to this date. It sometimes awes me to see how the Lord expected Joseph to reveal his own shortcomings by making public the revelations in which the Lord rebuked him. It takes a lot of humility and courage to bare one's soul before those whose good opinion one cherishes. We know our acts are apparent: too often we seek to excuse them rather than simply confessing. But the feelings of our hearts which seem so easily obscured, how hard it is to bring them out in the open, even to our God. Perhaps most serious among these is an inability to forgive, the harboring of hurt feelings and resentment.

In this text is found again the puzzling question of Who we are to fear. Surely, if we have our relationship right with the Lord we need not fear those who can only kill the body; that is, if we set our hearts on Him so that our treasure is with Him. But who is it that has power to cast into Hell? Who is it that holds the keys of hell and death, etc. (Revelation 1:17-18, 9:1, 20:1-2)? We so often think of the word "fear" as meaning only anxiety, alarm and dread, but it also has another meaning: awe, reverence and veneration. Is this the fear we are to have toward Him who has power to cast into hell? Who is it that holds the power of life and death in His hands? (Genesis 1:20-23, 2:7, 16-17).

If the fear that we feel for Him who holds our destiny in His hands is one of awe and reverence will it not generate obedience? Will it not create a zeal to seek and know and comply with His will in all things?

Section 3

Lesson Text: Luke 12:9.

The first two verses of our text speaks of God's deep caring for all the creatures of His creation. Sometimes it can be almost bewildering to try to fathom to the extent of the vast creations of our Lord. It serves to make one feel very insignificant indeed, to the point of near despair, except for such scriptures, which illustrates also the greatness of His creator's heart. Not a sparrow falls and is forgotten of the Lord! Let this impress upon our minds the importance of treating with humanness every living thing: it is important to the Lord, surely nothing should endure any needless pain or cruelty at our hands.

The preying upon one another which so many of the creatures of the world do, in itself, seems a great cruelty in view of the Lord's love for each, and yet we know that these same creatures were all made for the use of man. However, they are to be used with discretion and it is a sin to waste flesh (Book of Commandments 52:18-20, 60:24-32). This puts a serious question mark on hunting and fishing for sport.

In the Lord's kingdom there will be no preying of one specie upon another for its food (Isaiah 11:6-9, 65:17-25). It is a happy thought to me that even those that have served as food in this existence will not be lost, but all will be renewed; no life permanently comes to an end (Book of Commandments 29:26-28).

This being so in the animal kingdom, how much more can we trust that it is true in the human kingdom. As He states, not even a hair will be totally lost; how really comforting to be sure that life is eternal and that, resurrected, we will be ourselves — purified; the flaws of genetic inheritances gone, both from body and psyche. What is sown in corruption will be raised without corruption (1 Corinthians 15:12-58, Alma 8:100-107, 19:58, 64-65). Perhaps not until one that you love most dearly has been laid beneath the sod does it become so important to know that they will live again, or that their life continues on in another sphere and that we will meet and rejoice in one another's company again. How unbearable would be the grief if one did not have this assurance.

The last two verses of our text deal with the confession we are asked to make of our Lord, if we hope to have a happy resurrection. If we confess Him He will confess us (Revelation 3:5). This text indicates that there is more to confessing Him than just saying with our tongues that He is the Christ. What we believe in our hearts must become action. Truly it is our lives, far more than our mouths, that reveal our true belief, yet it is very necessary for us to be willing to speak in witness of His Sonship too (Romans

10:1-18, 15:5-22, Phillipians 2:5-16, 1 John 4:1-21, 2 John 6:11).

Let us not be as some were in Jerusalem, believing He is the Christ, but secretly, for fear of the opinion or the attitude or persecutions of those that do not believe (John 9:18-23, 12:42-43, 19:38). Nor let us do as others did, profess with our mouths while denying with the manner of our lives (Titus 1:16).

Section 4

Lesson Text, Luke 12:10.

I do not know that I should try to present a lesson on the topic of this verse, yet it is of such importance that it seems a shame to pass over and just ignore the warning. I am not sure that I know what constitutes blasphemy against the Holy Ghost.

Webster gives blasphemy as an attitude of contempt. In what way or ways does one show such an attitude toward the Holy Ghost? It is a sin which is not forgiven. Paul seems to indicate that once one has been a partaker of the Holy Ghost, there is no repentance if one should fall away (Hebrews 6:4-6). Does he mean that, if one commits a sin after receiving the Holy Ghost, there is no repentance or forgiveness?

There are many places where the Lord asks a backsliding people to return unto Him; there could be no return had there not been a time when those people had been His disciples, could there? (Isaiah 19:21-22, 44:21-22, Jeremiah 3:20-22, 4:5-7, 35:15, 36:3, Ezekiel 18:20-32, Hosea 6:1-2, Malachi 3:7, 17-18, Alma 16:237-239, Helaman 5:14, 106-108, 3 Nephi 4:40-43, 58, 8:60-65, Moroni 9:21-24, Book of Commandments 2:4, 4:7-10, 52:27-28, 53:35-36, 56:1-8, 59:18-20, 51-53, 64:15-17, 74, 65:4-5, 9, 17-22). These scriptures indicate that those who had become followers of the Lord and had received the Holy Ghost did sin and were offered repentance and forgiveness, so the falling away Paul speaks of must have a more specific meaning.

Perhaps he is speaking of the actual denial of the Holy Ghost. Alma defines this as denying it once it has had place in you, knowing that you are denying it (Alma 19:8), which would be far different and more deliberate than a dwindling away.

As the text says, there is pardon for denying the Christ; Peter received it (Matthew 26:31-35, 69-75); Alma received it (Mosiah 11:185-199); but if there is no pardon for denial of the Holy Ghost, what is the implication? As it is recorded in Mark 3:28-29 such a one is in danger of eternal damnation. This language would indicate that even here there may be a possible escape. What is the alternative for pardon, to have our sins purged from us? In your own penal system, we consider it just to give commutations of sentence for good behavior, and in certain circumstances the chief of state may grant a full pardon. Otherwise, the lawbreaker is free when he has paid his sentence, or served it, as the case may be. Certainly God is ever so much more just and merciful than we are.

Christ atoned for the sins of all who will by repentance and obedience, receive His atonement; He suffered in our place. This means that we are forgiven our sin and need not suffer for it. Those whose sin cannot be thus forgiven must suffer for it. But Christ did not have to suffer forever to atone for our sins; is it not possible that suffering can cleanse the unforgivable sin, as well as the unforgiven or unrepented one? (Book of Commandments 16:1-21).

THE AWFUL TRUTH ABOUT THE OCCULT

By Elder M. Harvey Seibel

7th in series

Ouija Board - Tea Leaves - Tarot Cards - Palmistry Moles - Lines On Forehead

OULJA BOARD. The Ouija Board is a parlor game indulged in by young and old alike. It and the other divining instruments listed above are but guides to the clairvoyant; with tea leaves for instance the pictures and designs formed, though they have literal meanings, act only as points of concentration to guide the clairvoyant or psychic powers possessed by the reader.

Long before I became interested in the church, while still children, my sister and I were introduced to the Ouija Board. We spent many hours with our fingers barely touching the planchette, or little table, asking questions for which the Ouija would spell the answers. As our ability improved our mother would stand to one side and think a question but not reveal it. The Ouija would spell the answer. Innocently we were led to believe that this was accomplished through our personal magnetism, words which were barely understood, but, in our minds, removed the odium of evil.

The cause behind this could not be telepathy between our mother and us, for we never had any pre-cognition of the question. The subconscious mind could not be the motivation, since the answers to such questions often outreach the possible knowledge of the subconscious. Spirit entities seem the simplest cause and evil spirits are known to inhabit the earth in great numbers; one third of the hosts of heaven were thrown out when Satan and his hosts fought with Michael and his hosts. The process is, then, clear: telepathic ability of the demon picked up the question from our mother, moved the planchette, and spelled out the answer.

Another psychic activity engaged in by my sister and myself was table tapping. We would place our fingers on the top of the table, barely touching it and ask questions; the table would rise and fall, tapping out yes or no, with absolutely no physical source of power to lift it. Investigators into this psychic phenomena report a gain in weight of the sitters equal

to the weight of the table. The author is unable to vouch for the truth of this statement; but does know that the table lifts up without visible means, answers questions and gives information unavailable to any part of the psychic. Psychic researchers also claim that the astral body has been proven to weigh about 2½ pounds; but other investigators report that the deceased body has not lost weight with the passage of the spirit, so deception is apparent in the latter instance and may be in the former.

In later years the author became associated with the Seventh Day Adventist Church, discovered the true nature of these manifestations and discontinued this method as a source of information. One must not be led about by demons or he will lose his soul.

A PROPHECY PROVES THE OULJA BOARD IS SPIRIT MANIFESTATION. It is recorded in, "The Door to the Future" by Jesse Stearn:

"The skeptical were equally vulnerable, I found. I was with a friend, Tom Kelly, managing director of New York City's Vanderbilt Hotel, when Kitty Steele, a television actress asked if we would like to 'play' the ouija board. I declined, but Kelly laughingly agreed. As I watched, Miss Steele's fingers flew across the surface of the well-worn board. Suddenly she frowned. "Tom, I don't know what this means, exactly, but they see you in a new job."

I asked: "Who are 'they?'"

"The attractive Miss Steele said patiently: "The people I get from the other side." "She quickly retraced her fingers over the board, as if she were checking back, but her fingers traveled to the same letters and numerals as before, spelling out the same message. 'Two weeks,' she said, frowning again. 'I get two weeks.'

"She turned to Kelly. 'Have you been thinking of leaving your job, Tom?'"

"The Irishman from New Orleans laughed until the tears ran down his cheeks. 'Don't try that power of suggestion of leaving what I have built up.' Kelly and I left the Steele apartment together.

"'A fine girl, Kitty,' he said with a wag of his handsome head, 'but she takes that stuff entirely too seriously.'

"Two weeks later, Kelly was out of the Vanderbilt. I never saw him again myself, but learned that the change had come without warning. In the next year his trail took him to hotels in Buffalo, St. Louis, Philadelphia, and Havanna, as Miss Steele confided, 'I am terribly worried about Tom. He's in for a rough time.'

"'Does he know about it?' I asked.

"She sighed. 'I didn't have the heart to tell him.'

"She would no longer play the board for Tom in absentia. And as I left her one day, she was staring out the window, eyes moist, murmuring, 'Poor Tom.'

"Not long after that, Tom died suddenly. A friend

called Kitty to break the news, 'I know,' she said, 'but there was nothing anybody could do.'

How could the subconscious know these future events with exactitude? However, a demonic intelligence could predict the events and cause them to come to pass. The Devil had power to bring about the death of the sons of Job, to cause robbers to carry off their flocks and herds, to bring a plague of boils on Job himself and only God prevented him from bringing Job's death. So also could an evil spirit predict the loss of a job for Tom Kelly, and his final demise. This is much the simplest explanation for scrying which otherwise defies explanation. Also, it agrees with what we understand of the activities of the devils in these latter days. If these are not the great signs and wonders which it is predicted Satan will do to deceive, if possible, the very elect, then where do we find these wonders?

PALMISTRY. The art of dividing by the marks, lines, bumps on the hand. The mounds and lines are named after the planets and are thought to designate character, or probabilities based on the characteristics of the planets or gods for which they were named.

LINE ON THE FOREHEAD: a mixture of astrological calculations and empirically collected data. From Zolar's "the Encyclopedia of Ancient and Forbidden Knowledge:" Astrology teaches that every part of the body is influenced by the Stars. The Study of the Lines on the forehead gains special importance since it is closer to Heaven than any other part of man . . .

"The order of the planets corresponds to that in Astrology. Saturn is the 'highest,' then follows in turn Jupiter, Mars, the Sun, Venus, Mercury, and the Moon. Having thus established the Planets' spheres of influence, the practicing Metoposcopists will mark the subject's forehead with seven equidistant and parallel strips, with the purpose of recognizing his subject's planetary zones which are narrow or wide according to the measurements of the forehead.

"A wrinkle in the zone of Jupiter is endowed with the characteristics attributed to the planet: magnanimity, nobility, and pride. If the line crosses from one line to another, it signifies the two planets are in conjunction; their characteristics act upon and reinforce each other. Metocoscopy is nothing more than the Astrology of the Microcosm."

This art has all the weaknesses which are evident in Astrology, which is discussed under that section. In addition, there is the additional difficulty that no provision has been made for the three planets Uranus, Neptune, and Pluto which were not known in olden times. Astrologers have gone to great pains to include these extra planets in their art, but much "fudging" was necessary to accomplish this.

DOCTRINE OF MOLES: Again from Zolar: "All happens here below as it does above . . . Similarly, upon our skin which encircles the human being there

exists form and traits that are the Stars of our bodies . . .

"A mole on a man's forehead signifies wealth and happiness, on a woman's forehead it denotes that she will be powerful, perhaps a ruler. Close to the eyebrow of a man, the mole predicts a happy marriage with a pretty and virtuous woman, and it foretells similar fortune to girls. Moles on the bridge of the nose mean lust and extravagance for both sexes. When appearing on the nostrils, the moles signifies constant travel. Moles upon the lips of men and women betray gluttony, and on the chin, they will possess gold and silver."

This is the manner in which the moles portray the character and the fortune, if we are to believe it. But again, it rests in the ancient occult teaching of "as above, here below" upon which all occult and pagan teachings rest their authority, as if each individual were but a miniature cosmos, each, the miniature and the major, interacting with the other. Whatever occurs in the heavens is reflected in miniature in the life of the individual. Whatever the magician brings about here below shakes the heavens. This all combines with the arcane knowledge of gnosis, where good is balanced by evil and sin has no impact as such, but is a necessary ingredient of godhood.

TAROT CARDS: are a set of playing cards from which our modern cards evolved. There are 56 minor cards and 22 major cards. Within the symbolism of the Tarot is found the rhythm of the universe. They show the path the spirit traverses from the physical sphere to the highest sephira, or god. "The event is subject to this fundamental rule: cards mixed at random do not yield haphazard results but a suit of figures is bound magically to the diviner and to the inquirer. There are people specially gifted with such prescience or premonition. They stimulate their abnormal sensibility in many ways . . . The Tarot's virtue is to induce that Psychic or mental state favorable to divination. There is no key to the Tarot. There are as many interpretations as there are individuals who consult the cards."—Zolar.

All these crutches for psychic experience are based on the same secret knowledge flowing from ancient pagan fountains of Satanic teachers, reaching back to Nimrod and Babylon.

TESTIMONY

Only in the past year have I really begun to learn the simple secret of happiness, as promised to us if we believe the words of Jesus. I guess I have always known it, but only in the past few months have I really begun to put into practice the things I believe.

I have gained so much from reading the sermons of Peter Marshall. In one of his sermons on faith he says, "If you are worrying - you are not believing." Each day I realize more and more the truth of these words.

How often we try so hard to find answers, to solve problems, mend relationships, yet with our efforts we become more and more depressed. Sometimes it seems that the harder we try the farther back we go. We seem constantly to be failing in the things we want to do most. Perhaps this is the key. Perhaps the thing I want is not necessarily what the Lord requires of me, and perhaps what others think I should do is not necessarily what the Lord requires of me.

The answer is really so simple, and that is why we so often overlook it. We can't see the forest for the trees. We sometimes want to walk before we crawl. The fact is — too many times we are so busy talking or thinking about how to solve our problems, what we want, or how we think we should serve that we can't hear the still small voice whispering in our ear.

The answer is so simple. It's nothing more than taking your burdens to the Lord and talking about them as you would to a friend or minister. But then, there is one more thing you **must** do. Once you have told Him, leave it with Him, then believe — trust that through Him will come the solution. Believe the problem is solved before, not after, the fact. You have faith, when crossing the street with a green light, that you will safely reach the other side. If you didn't, you wouldn't take that first step. Once you arrive, that faith becomes knowledge. The same holds true in our relationship with Jesus. Relax . . . stop trying so hard. Soon, to your amazement, you will begin to see His hand at work and you will begin to discover you no longer worry or feel like a failure. You will begin to believe, and accept, that when you leave something in the Lord's hands, whatever happens is His will at that particular moment. Because you love Him you will soon discover that the darkest moments have become your fondest memories. For, in loving God, these moments can bring new light into your life and glory to His name. Of myself I am very weak and I continue to do or say things that displease Him. When I do He makes it known to me loud and clear; sometimes I find myself facing an unpleasant situation where I have no choice but to humble myself. Even then, if I am wise, I will rejoice, for I will know the Lord is working to answer my prayer. "Make me over into the person you would have me be."

Problems at times lead to doubts, and I have to pray with all my strength not to lose what I have found. Through such times He has never once let me down, and each time I stand a little firmer in the assurance His words are true, "lo, I am with you always . . ." There is nothing, large or small, that I turn over to Him in which I don't see His hand in charge. If not as quickly as I would like, I find His way always turns out better than if it had been as I thought best. In His own time and His own way He turns any situation into a beautiful testimony. I can only praise and give glory to His name. I am still a very long way from being the person I know He requires I should be, but

I know that though I stumble, He's always there to lift me up.

I have learned never to ask for anything for myself, except His strength and His will be done. Now I find I no longer have problems. I no longer worry. For I know that all things work for good to those who love the Lord. I have seen, time and time again, the miracles that have occurred since I gave my will completely, without reservations, over to Him. Place your burdens in His hands. Trust Him. Sometimes He may seem slow, but this is only because we are impatient. When I find myself growing impatient I remind myself over and over "I have given my will to God. Because He loves me I will receive the answers I am seeking, in His time and way. I'll be patient; I won't worry, for I trust Him — believe Him. There is a big difference in believing in Him and BELIEVING HIM . . . Therein lies the secret . . . the secret it took me so long to learn.

Bonnie Sanders

TEMPLE LOT LOCAL NEWS

It's time once more to gather up our wits and the bits and tidbits of happenings here. During the first part of June, Harold and Donna Gill and their family came here from Phoenix and spent just one Sunday afternoon with Harold's sister and brother-in-law, Jim and Bonnie Case, after a tantalizingly short "hello" to their friends at the church. Vic and Jody Housknecht ended a visit, but not before Jody was the guest of honor at a wedding shower given by her sister, Konie Caviness.

During the last part of the month our biggest operation was the week of Bible School. Happily, we had children from both ours and the East Independence locals. After a satisfying week's work we had our program on the Sunday evening following. Under Gracie Rudd's capable direction these helpers contributed to the final results (each one, I think, feeling more rewarded than overworked): Caroline Hedrick, Menda Stotis, Bonnie Case, Irene Case, Irene Maley, Edith Case, Linda and Paula Case, Marie Case, Debbie Hedrick, Tricia Wheaton, Donna Moser, Leslie Case, Jim Case, Johnny, Jerry and Benny Case and Danny Hedrick.

Irene and Julie Maley have moved to Cedar Falls, Iowa, to live with the head of their household. Forest has been working there with H. and H. Design Engineers for several months. David will be staying here, we're glad to say; we'll miss the others very much.

Late in July a number of our congregation attended Missouri Reunion at Cowgill. Here we found food for thought, considerable spiritual nourishment, a feast of affection, and a lot of laboriously and lovingly prepared calories.

Last and far from least — on Thursday evening,

August 2, friends, relatives and church family met at the little white church to celebrate the golden wedding anniversary of Bertha and Maynard Case. It all started exactly fifty years ago in Cameron, Missouri, on that very day. The happiness was dimmed somewhat by the fact that their daughter, Mary Emma Johnson, who had come from New Jersey with her husband Warren and sons Mike and Rick, was forced to have emergency surgery that morning. She was administered to, of course, and our prayers are for her continuing blessing. She insisted that the family continue the celebration and her husband and sons attend and even, with some vocal help from daughter Judy, play and sing several pleasant guitar melodies.

A happier coincidence was this one — son Leslie (local) took a bride on the same date. Twenty eight years after, his Irene was here to bake the golden wedding cake, which was served by several grandchildren: Marie Case, Paula and Linda Case, Judy Johnson, and Johnny, Jerry and Benny Case. Son Marvin and his wife, Edith, (also local) were here and Marvin read a tribute to his mother and father, which had been contributed by a member of the church here. Several of the "bride's" sisters were able to bring their congratulations in person: Maude Cawtoon from Cameron, Dorothy O'Connors and husband Tom from Cameron, Alice Stubblefield and husband Cash from Odessa, Mary Bearbaum (and her son and daughter-in-law Jim and Anita) from Olathe, Kansas.

There was even more than the guitar group to please the ears and emotions; Marie Case played the piano; Linda Case, Debbie Hedrick and Manon Chapman gave us chamber music with piano, flute and cello respectively; Judy Johnson and Manon sang "How Great Thou Art," accompanied by pianist Jerry Case.

It was a good evening. In case there is any doubt as to the success of this marriage, we will include the aforementioned tribute.

NO GIFTS

"No gifts," they said. But maybe they
Will take this unsubstantial thing,
This one small page of simple words,
Their value less than — beads on string.

"No gifts." Yet they for fifty years
Have given of themselves in love
Each to each. And two as one
Made offering to their God above.

"No gifts." These two gave gifts to Him!
They opened windows, let in light
To show four souls the way to life,
To life abundant, without night.

"No gifts." But see! Their very lives
Have been a gift, a bonus plus.

To God, to church, to family, friends.
And — we would have them know — to us.

ADDITION TO TEMPLE LOT LOCAL NEWS

The Young People have met and held their annual election of officers and committeemen. Virgil Rudd is the new leader, with Jim Case as Assistant Leader. Tricia Wheaton is secretary; Scott Adams, Treasurer; Pam Hansen, Reporter-Recorder; Linda Case, Pianist; Randy Sheldon, Chorister; Jerry Case, Parliamentarian. Next came the committees: Lawrence Sarratt, Danny Hedrick and Jerry Case are on the Auditing Committee; Tricia Wheaton, Pam Hansen and Debbie Hedrick, the Planning Committee; Denise Rudd is the new Social Committee Member; Judy Johnson is Crossroads Editor, with Randy Sheldon and Chris Morris as Assistant Editors.

We wish you luck, young ones; to help insure this, you have our prayers.

The Annual Business Meeting for the local church was held recently, also. Marvin Case presided and there were two pinch-hitters as acting secretaries: Kathy Morris and Tricia Wheaton. We discussed some old and some new business and took care of the big project for the evening, election of officers and committees. They are as follows: Secretary, Konie Caviness; Treasurer, Jim Case; Auditing Committee, Bill Morris, Johnny Case and Marvin Case; Caretakers, Y. P. C. L. (uncontested!); Recorder, Tricia Wheaton; Reporter, Donna Moser; Chorister, Manon Chapman; Organist, Linda Case; Assistant Organist, Debbie Hedrick; Social Committee Member, Donna Moser; Flower Committee Chairman, Velma Caviness; Maintenance Committee, Leslie Case, Rick Wheaton; Storehouse Committee, Brad Wheaton; Printing Committee, Brad Wheaton, Jim Case; Reunion Kitchen Committee Chairman, Irene Case. Then, last and far from least, came the election of the new pastor. Dick Wheaton will carry the responsibility this year. We accomplished our needs amicably, the only problem being that we enjoyed voting for and regretted voting against each candidate. May God grant us a peaceful, productive year, well leavened with faith, hope and charity!

We have had word from the Forest Maley family in Cedar Falls, Iowa. Forest's new job is "demanding, but pays the bills." They hope to see Sr. Lillian Brown, about an hour away from their home. They are in Apt. 9, 604 E. Seerly Blvd. in Cedar Falls, Iowa. Zip #50613. I'm sure they'd enjoy a word from "home." They promise that we are in their prayers and send regards.

"For Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James 2:10).

A PRAYER

Oh God my Father, and my Lord Jesus, shall I speak to You first of all the pains of my soul? Shall I recount each moment of sharp cutting agony, from the first waking remembering of each morning the numbing awareness of the empty place beside me through every hour of every day, when at every turn I meet a reminder of precious moments of life which were and are no longer, nor ever can be again?

Shall I try to tell you of the leaden weight of a life that continues on though he who was the very heart of it is now gone? How shall I describe the silence that drums at me, shouting in my ears that the beloved voice which was pure music to me is now still? Do you understand the reaching out, the grasping for a hand that has held one's own for so many years and finding nothing but vacant air; the ceaseless haunted, hunting, searching for a look into those eyes which spoke so much to mine; the yearning, aching hunger for that part of my very self which you have taken away?

Where would I find a vessel sufficient to hold the tears which each day drain the ceaseless fountain? and what of the pangs of anguish that can bear no tears? Shall I beat at you with the barrage of unending questions that thunder through the hollow chambers of my soul, all centering on one throbbing, agonizing "WHY, WHY, WHY, WHY HAST THOU DEALT THUS WITH ME?" Shall I dwell upon these things which are so ever-present, so real, so deep and so shattering that the mere words in which I speak of them fall meaningless; they cannot say, they cannot touch, they cannot begin to express the poignancy of that which is?

Or shall I speak only of the other, of that which surpasseth all understanding, of that little whisper, so gentle, so softly spoken deep within my soul? Is not greatness, the magnificence, the wonder and the glory of this perceived and enhanced by contrast to the others?

Only through the trauma of desolating grief can one taste the exquisite sweetness of that whispered voice, "Be still, my little one, and know that I am God. Trust me, know that I AM LOVE, and that all I do is done in love. I am with you every moment, and I have been from the beginning, if it were not so you would have collapsed long ere now. I experienced the depth of your grief before you ever tasted of its bitterness: I let you look into my eyes that you might see that I not only feel tenderness, compassion and love for you but also that my heart feels every pang of anguish that you feel even as you suffer it. I suffer its pains with you now that your portion be less grievous to bear.

"The passing of time will not, cannot make whole again. It does not really heal, it simply deadens. It only forms a scar over the wound which never disappears.

"Open yourself to My Spirit. I do not promise to

heal you . . . I AM YOUR HEALING. As my Spirit flows into you the broken pieces of your heart will be gently and tenderly fitted and held together. As my Spirit flows through the fountain of grief it will carry off the salty bitterness, which burns and smarts; now the tears will be clear, cleansing ointment as they flow over the bruised and aching heart. My abiding Spirit will be as warm, fragrant oil filling and soothing the raw, quivering soreness of the wound deep within.

"I offer you My hand to cling to during the lonely watches; lay your throbbing head upon My bosom and find rest there. Still the clamor of your thoughts and listen through that thundering silence; My voice has placed a constant melody there, audible only to the quiet waiting spirit. Can the presence of any other exceed Mine? I do not ask you to love him I have taken any less, I only say — love Me more! If you do I will be your constant companion.

"Look only to Me . . . I in you, alone can make you whole again. I AM YOUR HEALING! In Me, right in the midst of the ruins of your life, you can live and move and have your being with a peace and joy that passeth understanding. Remove yourself and the fountain of tears will again pour out its burning bitterness; the heart will reshatter; the deep wound will reopen; the silence will become threatening, carrying no voice nor melody upon its air waves; life will again become a leaden, barren, desolate wasteland; your soul once more will collapse in weary, grieving fragmentation. So it ever shall be . . . without Me. Without Me you will only have the deadening effect of passing time."

Oh God my Father, and my Lord Jesus, what a strange mixture to offer up unto you. A dirge of mourning filled with wonder and praise. No words can tell the depth of grieving, nor can human language express the exultation of thanksgiving, praise and worship. What ever is the reality of me, all I have been, what I have become, however broken or mended if You want me, take and do with me as You will . . . amen.

COLLINS LOCAL NEWS

Our Sunday calendar for the recent weeks reads thus:

June 25. Elder Oren Caviness was the speaker, using the theme, "The Church, Then and Now." What, when and where was it? What happened to it? Examining the church then as to its name, organization, authority, purpose, ordinances, sacraments, gifts, etc., we find that it is the same as the Church of Christ today. And the invitation is the same, "Take my yoke upon you."

July 1. sacrament was served and was followed by a very good prayer meeting. That sweet Spirit entered at the beginning and stayed with us throughout.

John, Terri and De Anna Medders, from Houston, and Michele Nast, Debbie Holder and Randy Sheldon, from Independence, were with us. Also the Larry Kelley family are here from Phoenix visiting Sharon's parents, Oren and Esther Caviness.

On the evening of July 7, our pastor Ed McIndoo and his wife Louise showed us pictures with sound, depicting the story of the Restoration. These had been made by the young people of Phoenix, and they really had done a splendid job.

July 8, Elder Ed McIndoo was the speaker. Concerning being free men, he said, "Freedom is a voluntary acceptance of social obligations." "We are free to do those things that do not interfere with the rights of some one else. We ourselves forge the chains that bind us, but Christ has promised to help us to break those chains. There is a truth that sets men free."

After the sermon a wedding took place for two young people who love enough to clasp hands again. Layton and Sharon Yates. The wedding march was played by Mrs. Byron Yates, Olivia Yates sang, "One Hand, One Heart," then Dennis and Olivia stood up with the couple.

We enjoyed having Bro. and Sr. Eugene Gould and their nephew, Enoch, from Long Lane, Mo. with us.

July 15, Apostle Archie Bell spoke in the morning. The theme "The Last Days." What precedes them? What must we do to be ready when Christ comes? His answer was that each of us must attain to that goal of personal righteousness. "All of us have a potential for good. We cannot follow too much, the ways of the world and still follow the way Christ would have us go." In telling us not to be discouraged, he read an interesting little poem called "Don't Quit."

Sr. June Sarratt provided special music. Sr. Martha Bell, the Rolland Sarratt family and Sr. Lorraine Welton, from Independence and Les and Barbara Bergin with Wesley and Pam and Clyde Darlington and Sr. Minnie Smith from Ava, were also visitors.

After a basket dinner in the annex Elder Rolland Sarratt spoke in the afternoon, giving us some good guidelines by which we can better chart our course. He says "There is a strictness in God's commands. There is necessity for prayer."

July 22, Elder Joe Yates presented the thought that there are two distinct powers in the universe, working opposite each other. Each one is REAL and each one is POWERFUL, but the good news is that Christ's power supersedes that of Satan.

In the afternoon we were permitted to witness the baptism of seven more young people in the river near the Joe Yates home. Baptized by their grandfather, Elder Joe Yates, were his granddaughters, Elana Yates, Wendy Yates, Taria Yates, Linda Yates, (wife of Miles) and Sherri Yates (wife of Brent). Elder Curtis Yates performed the ordinance for two of his sons, Kevin and Shannon. Confirmation was in the Wendell Yates

home immediately following. Elana and Sherri were confirmed by Elder Oren Caviness, Taria and Kevin by Elder Curtiss Yates, and Wendy, Linda and Shannon by Elder Joe Yates.

The last of the meeting was opened for anyone to speak, and sweet were the testimonies which came from parents, grandparents and loving friends, as well as from some of the young people themselves. Gladness filled each heart, and I am sure that in heaven there was rejoicing among the angels.

Ruth Willard
Reporter

"Ye have not yet resisted unto blood, striving against sin" (Hebrews 12:4).

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STRANGER AT THE PEACE TABLE

There is a Stranger in the council hall
Where nations meet to plan the peace again.
He sits unnoticed by the farther wall,
His eyes upon the leaders among men.
His ears attend their clearly laid designs
For living in tomorrow's homes and marts,
As though beneath their spoken words and lines
He hears the inner voices of their hearts.

But when the delegates of all the world
Have cried their million wants, and lists are long,
And after blueprints, charts, and plans are hurled
In varied protests at the core of wrong,
He is our hope: He is the peace we seek.
O listen, world, and let the Stranger speak!