

Zion's Advocate

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

Vol. 50

Independence, Missouri, November, 1973

No. 11

Sainthood Is--

-Loving Christ with all one's heart,
Giving Him the largest part
Of life's devotion, and our trust
That heaven's treasure shall not rust.

-To follow Christ through wat'ry grave,
In fullest faith that He will save,
By our obed-ience to His law;
That death and hell no more shall awe.

-To follow Christ in word and deed,
With loving care for those in need;
To visit the sick and widow too,
Whose plight must surely appeal to you.

-The gift of self; ask not again.
Good seed that's sown is not in vain.
Give tithes and offerings to the Lord,
To others need: it is His word.

-Resistance to temptation's lure;
Let us keep our spirits pure,
By every victory over sin,
Strength is gained for life to win.

-To curb the tongue; let naught be said
That's unapproved by our great Head.
Bless, don't curse; and permit no guile
To pass the lips and soul defile.

-To pray unceasing; in faith rest,
That come what may, God gives best.
To praise His name in word and song;
For such as this to God belong.

William A. Sheldon

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WATCH! ALL YE SAINTS

Editorial

"But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation" (1 Thessalonians 5:1-8).

It is becoming increasingly evident, especially in light of recent events, that we are entering into that time of trouble spoken of by the prophets. At the time of this writing however it is uncertain whether the middle east war will result in an Arab rout or in the fall of Israel. Nevertheless if the war goes against the Arabs and Israel succeeds in maintaining her sovereignty then we have a little time yet in which to prepare. But should Jerusalem be taken, then it would appear that the end is nigh and the time of our own tribulation imminent. For all of this, we should be anxiously waiting and looking for the coming of Christ.

The purpose of this editorial is to stress the importance of our being alert to the time in which we live. Whether we are found watching and waiting or not will be a very critical issue in that day.

Is it important to watch? What say the scriptures? "Blessed are those servants, whom the Lord when he cometh shall find watching; verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not" (Luke 12:37-40).

If he who watches for his Lord is blessed, then the converse must also be true, namely, he who is not watching for his Lord is cursed. There is yet another implication, that is, had the goodman of the house been ready he would have caused his whole household to be saved. Failure on the part of the goodman means the breaking up of his house and the loss of part or all his household. This puts an unusual responsibility upon the head of every household and especially upon those of the priesthood.

That this breaking up of one's household is to be taken literally is shown in Matthew 24:40-44. "Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."

In Mark 13:32-37 we read, "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: Lest coming suddenly he find you sleeping. **AND WHAT I SAY UNTO YOU I SAY UNTO ALL, WATCH.**"

If one is caught sleeping, what must be the consequences? Will he not be a castaway? What about the sleeping virgins? Of them we read, "And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterwards came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. **WATCH THEREFORE**, for ye know neither the day nor the hour wherein the Son of man cometh" (Matthew 25: 10-13). Surely it is a great tragedy that some have to be lost.

When Christ was here upon the earth He rebuked the Pharisees for seeking after a sign from heaven. "O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times" (Matthew 16:3).

Where do we stand today? Are we any more "seeing" than they were? If we are not in darkness we shall see clearly. The world today is largely in darkness! few only, seeming to comprehend to any degree our point in world history. But what about us? Would we rather close our eyes to these signs because of their fearfulness? Such spiritual cowardice causes us to turn away from these signs and if we are not careful may even cause us to doze into a heedless sleep.

What does it mean to watch? It means to keep alert to those things which are transpiring around us — especially those things prophesied which tell us of the near approach of Christ. And how shall we know these things unless we have studied deeply the word of God and kept abreast of the rapidly moving events

of today? There is little excuse for sleep. Every flare-up in the middle east should speak to us in thundertones that the end is near.

What are some of these signs of which we should be watching? Matthew 24 tells us that when that day comes there shall be wars and rumors of war, famines and pestilences, and earthquakes and a time of great tribulation. This has been particularly true since 1914. But there are some very pointed signs given which we should not overlook. Of these, Luke tells that Jerusalem should be trodden down of the Gentiles until the times of the Gentiles be fulfilled. This has already transpired and is a key waymark in the history of our world. Where do we stand now six years hence? Have we again dozed in a lethargic unmindfulness that the summer is almost past and we may not yet be saved? Do we realize fully what we are about to witness? We are told that a man standing in that day was to live to see the fulfillment of all things. We are now living in that generation, the final generation of the world's history as we know it.

Though there are many signs given, we will mention but one other, a sign of key importance. That sign is given in Zechariah 14. Contrary to the thoughts of some, Jerusalem will again be conquered. This very event is the key to the end of the world, for the fall of Jerusalem is the sign which will precede the return of Christ. The prophet has spoken, "It shall be the time of Jacob's trouble but he shall be delivered out of it." Salvation shall come to Jerusalem in the very midst of great destruction.

Why is this so important to us today? Are we fully awake? Are we ready? If we are not, we need to prepare immediately, for God will not delay forever. God's time will sooner or later run out, for whether we realize it or not the summer will soon be past and we shall not be saved.

"But the end of all things is at hand: be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins" (1 Peter 4:7-8).

The handwriting is now on the wall as never before. The winding up scenes of the world's history are now upon us. It is only a matter of time till the great battle of Armagedden will be fought. The last war may even now be in its infancy. It is very doubtful that any other trouble spot in the world will occupy world attention such as the middle east will likely do from this day forward.

"**WATCH THEREFORE, FOR YE KNOW NEITHER THE DAY NOR THE HOUR WHEREIN THE SON OF MAN COMETH**" (Matthew 25:13).

"**AND TAKE HEED TO YOURSELVES, LEST AT ANY TIME YOUR HEARTS BE OVERCHARGED WITH SURFEITING, AND DRUNKENNESS, AND CARES OF THIS LIFE, AND SO THAT DAY COME UPON YOU UNAWARES. FOR AS A SNARE SHALL IT COME**

ON ALL THEM THAT DWELL ON THE FACE OF THE WHOLE EARTH. WATCH YE THEREFORE, AND PRAY ALWAYS, THAT YE MAY BE ACCOUNTED WORTHY TO ESCAPE ALL THESE THINGS THAT SHALL COME TO PASS, AND TO STAND BEFORE THE SON OF MAN" (Luke 21:34-36).

Harvey E. Seibel

TEMPLE LOT LOCAL NEWS

On Sunday the 23rd of September Apostle Leon Yates and our sweet Sister Frances came up from Collins to be with us. Brother Yates was the speaker at the morning service. After church there was a pot luck supper sponsored by the YPCL. Our ladies responded so well that there was a bountiful meal spread out, enough for all our visitors and for those who hadn't heard the announcement (including your reporter!). The young people ate with some dispatch and boarded their bus for a tour of the Nelson Art Gallery, returning in time for the evening service.

On the 30th, Brother George Brantner came from Warrensburg to be our speaker. Sister Sally was with him, and our local enjoyed their visit.

There was a baby shower given for Ruth Larsen on the 18th of September; followed on October 3rd by the arrival of baby Teresa Ruth. May God bless this little family.

Sunday, October 7th, was designated as a day of solemn assembly; we met at the church for a day of fasting and prayer. Sunday School was dispensed with and we began this special service at 10:00 A. M. The meeting was adjourned around 12:30 and those who needed to leave did so. At 1:00 we met again and continued in prayer and testimony until the evening service. We felt that we benefited from this extra effort to come close to God, and we expect to repeat our joint petitions in the future. We ask for your prayers in our behalf.

Greg Kelley, son of Larry and Sharon Kelley, of Phoenix, has moved to Independence. He is staying with his aunt and uncle, Velma and Dick Wheaton and is working and studying to enter Cleveland Chiropractic College in January. He is a welcome addition to our YPCL and is enjoying the group. He will be married to Elana Yates, daughter of Wendel and Oretta Yates of Preston, on November 16, in the Collins church. Elana and Greg God bless you!

We have some news of surgery among our members and their families. Diane and John Case, Beth Sarratt and Susan Harris had tonsillectomies. Velma Wheaton had corrective surgery after an earlier operation, and we are delighted to see her smiling face back in our church office. The "Bell Girls," Irene and Edith Case, Caroline Hedrick and Alice Larsen, had word that their

father, Elder Harvey Bell, in Grand Junction, Colo., was seriously ill. He had major surgery and is at home again, recovering. We ask your prayers in his behalf also.

Donna Moser, reporter

NOTICE

The new address for Roland and June Sarratt is 7704 Sage Ave., Parkville, Missouri 64152. Their phone number is 891-7863.

BLESSING

Kristine Jo Hesse, the daughter of Duane and Connie Hesse, was blessed under the hands of Elders Frank Knapp and Isaac Brockman September 9, 1973.

BAPTISMS

Vicki Jeanene Hyatt of Litchfield Park, Arizona was baptized by Elder Hubert E. Yates and received the laying on of hands by Elders Hubert E. Yates and Donald E. McIndoo May 13, 1973 at Phoenix, Arizona. Sister Hyatt was received as a member of the Phoenix Local Church.

Anthony John and Laura Alma Calvarese of Cleveland, Ohio were baptized, confirmed and received as members of the Trenton, Michigan Local Church June 3, 1973. Elders Arthur G. Smith, Tony Grzincic and Don W. Houshnecht officiated in the baptisms and confirmations.

Diane Marie Lee, the wife of Vern M. Lee of Grand Rapids, Michigan, was baptized by Elder Max Lee and received the laying on of hands by Elders Vance H. Harris and Max Lee July 7, 1973 at Bemidji, Minn.

Ricky Joe, Laurie Jean and Lisa Marie Olson, the son and daughters of Emil and Betty Olson of Sparta, Wisconsin, were baptized by Apostle William A. Sheldon and received the laying on of hands by Apostles William Sheldon and Clarence L. Wheaton and Elder Kenneth J. Smith August 11, 1973. They were received as members of the Sparta, Wisconsin Local Church.

Gary Edward Rhoads of La Mesa, California was baptized and received the laying on of hands by Elder James M. Case assisted by Elder Marvin M. Case August 17, 1973 at the Temple Lot Local Church. Brother Rhoads was received as a member there.

Kevin David Camyn, the son of John and Helen Camyn of Independence, Mo., was baptized and received the laying on of hands by Elder James M. Case assisted by Elder Nicholas F. Denham August 19, 1973. He was received as a member of the Temple Lot Local.

OBITUARIES

Virgil I. Stark

Virgil I. Stark, age 80, death, May 15, 1973
Place and time of services: Evans Elliott Chapel
2:00 p. m. Friday, May 18, 1973
Elder Paul Mercer officiated
Interment: Oak Hill Cemetery

Emma Pearl Williams Stark

Emma Pearl Williams Stark, 78, daughter of James M. Williams and Christina Hamm, was born in Texas County, Missouri September 30, 1894 and died September 1, 1973, in the Texas County Memorial Hospital at Houston, Mo.

She was united in marriage to Virgil I. Stark November 25, 1914, and to this union five children were born.

Survivors are: two daughters, Erma Mabel Stricklin and Orbie Myrtle Bressie of Houston; two sons, Virgil Norvin and Kenneth Arnold of Houston; 31 grandchildren and 48 great grandchildren and one brother, Benjamin H. Williams of Houston. One son, Alvin, preceded her in death.

She was a member of the Church of Christ. She spent her entire life in Texas County, living near Houston, Raymondville and Licking. She lived on a farm for the last 47 years, in the Oak Hill community north of Houston.

Funeral services were held Wednesday, September 5, at 2 p. m. in the Evans-Elliott Chapel with Elder Paul Mercer officiating. Burial was in the Oak Hill Cemetery.

Ellenora C. Krause

An afternoon service on Sunday, September 30, 1973 at Echo, Minnesota, marked the passing of Ellenora Krause from her physical home to a rest in the realm of God's living souls. Her mortal life ended on September 27, 1973.

The Sunset Funeral Chapel was filled with family and friends. Her pastor, Elder Thomas Maley, testified of her remarkable and abounding faith, and that in the day of resurrection it would prove the means of her standing in joy to face her Maker and Saviour.

Following the chapel service the entourage moved southward to the cemetery at Vesta, Minnesota, where her spent clay now reposes.

Ellenora was born in Redwood County, Minnesota, February 1, 1915, to Bernard and Cordelia Fixen, both of whom have preceded her to the beyond. Surviving are her husband Wayne, son Lauren, and daughter Carol (Mrs. Wilbert Gahler). There are four grandchildren. Three brothers, Walter, Clarence, and Ormen Fixen also remain.

Her household of faith was The Church of Christ; she was baptized June 18, 1950, by B. A. Winegar. Though isolated from church service she kept her faith bright and true.

BE THANKFUL

Some people are always grumbling because roses have thorn, when they should be thankful that thorns have roses.

How easy it is to get into the habit of criticizing and complaining. The critical person misses the sunshine and sees only the clouds. He forgets that "love covers a multitude of sins." Instead of being grateful for the good points of others, he magnifies their weaknesses. And he wonders why he is so miserable!

—Selected

A FALLING LEAF!

Can we learn a lesson from a falling leaf?
"The first Autumn leaf to drop at the end of August,
the base of which was yet yellowish green,
but along the sides and tip
it was tinted with peach and rose.
Such beauty! It was hard to realize that
the warmth now showing through
had been there all the time,
hidden by green chlorophyll until
fading sunshine and growing cold
had stopped its production."
(Wilderness Days by S. F. Olson)

Is this our ordinary view of each other?
the "green" of human weaknesses,
faults showing through so plainly.
Only by rare insight do we glimpse
the exquisite soul "colors" of another,
the depth of earnest effort and purpose?

Darleen Smith

ARE YOU LISTENING?

by Helen Carroll

The Lord your God is a just God.
He reigns and rules over His church.
If you don't hear Him, maybe you are not listening.
When, all down through the ages, has the Great
Lord left His people without a shepherd?

Jesus said, "I am the good shepherd . . ." (John 10:14). "And he that will hear my voice, shall be my sheep . . ." (Mosiah 11:128).

Do you know His voice? It speaks all through the Bible and Book of Mormon.

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 KINGDOM OF HEAVEN

by Clarence L. Wheaton

Jesus said in His first recorded sermon (Mark 1:14, 15), "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel," and at another time He said to His disciples, "And I appoint unto you a kingdom, as my Father hath appointed unto me;" etc. (Luke 22:29). This kingdom was identified as the Church of Christ, for He said, ". . . I will build my church; and the gates of hell shall not prevail against it" (Matthew 16:18).

Let us, then, learn all we can about this God "appointed" kingdom which Jesus said "is at hand," and against which "the gates of hell shall not prevail." He was not speaking of a temporal kingdom, but a spiritual kingdom, and against it the gates of hell will not prevail. In this world of today, as the result of two great world wars, we have seen the decay and overthrow of earthly kingdoms with the forces of wickedness and corruption prevailing against them. But the kingdom of God, being spiritual, was to endure forever, even as the prophets of old have declared to us:

"How great are his signs! And how mighty are his wonders! His kingdom is an everlasting kingdom, and his dominion is from generation to generation" (Daniel 4:3); and again: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

"And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (Daniel 7:13, 14).

And the prophet Isaiah, in speaking of the coming of Christ's kingdom, said:

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.

"Of the increase of his government and peace there shall be no end," etc. (Isaiah 9:6, 7).

These things being true, and I assure you, as a servant of God, that they are, then—

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.

"For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward;

"How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;

"God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will" (Hebrew 2:1-4)?

Therefore, being surrounded with so great a cloud of witnesses, remember: "Now is the accepted time; behold, now is the day of salvation" (II Cor. 6:2); seek ye the Lord while He may be found. Make it a point to attend services with the true Church of Christ which has been restored in these last days for the restoration of His people to prepare them for the coming of the Lord.

FAITH IN GOD

by Clarence L. Wheaton

In speaking of these days when the whole world was to be in commotion (Luke 21:9 and II Timothy 3:1-7), Jesus said:

"Nevertheless when the Son of man cometh, shall he find faith on the earth" (Luke 18:8)?

This question by Jesus clearly indicates that, because corruption and sin was to be in the earth in our days, the possibility would arise that men and women would lose faith in God and one another: "because iniquity (wickedness, sin, C. L. W.) shall abound, the love of many shall wax cold" (Matthew 24:12).

For this reason we should examine our personal standing before God, as to whether or not our faith is sufficient to sustain us in the days ahead, when fear shall fill the hearts of ungodly men and they who know not God shall find their lives lonely and barren. For "without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently (not spasmodically, when trouble fills us with fear, C. L. W.) seek him" (Hebrews 11:6). Thus we learn that it is the man or woman who diligently seeks the Lord in faith and prayer who shall be rewarded.

Therefore, if we profess to believe in God, we must believe that He is, that He is omnipresent, a presently living God, not of the past nor of the future, but the God of this present moment and hour; He alone is able to comfort us and console us in times of fear and trouble such as is coming upon the earth.

So when we need help that is greater than human hearts or hands can give, we must believe that God, the Eternal Father, is the source of solace and comfort that cannot be equaled or received elsewhere.

We have heard people say, "We do not believe in miracles, or the gifts of healing, or of tongues, or prophecy, as they have been done away since the day of the apostles." To such we can only say, as did Jesus and His disciples to the unbelievers and scoffers of their day: "Oh ye of little faith, know ye not that—

"Christ truly said unto our fathers, If ye have faith, ye can do all things which are expedient unto me. And now I speak unto all the ends of the earth, that if the day cometh that the power and gifts of God shall be done away among you, it shall be because of unbelief" (Moroni 10:17, 18)?

Under these circumstance, let those who doubt the constancy of God and His unchangeability, repent of such unbelief and seek the Lord while He may be found, for His Spirit will not always strive with those who harden their hearts in unbelief and walk contrary to His ways. We therefore, as the servants of the Lord Jesus Christ, invite you to come to the true Church of Christ, where the fulness of His gospel is preached, and where all the ordinances of the gospel are enjoyed. Your faith in God can be increased and you can learn to glorify Him in your life among men as you have never done before.

"For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent" (Romans 10:13-15) ". . . The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God" (I Corinthians 1:18).

REPENTANCE FROM DEAD WORKS

by Clarence L. Wheaton

When Jesus began his public ministry shortly after he had been baptized by John the Baptist, in the waters of Jordan (Matthew 3:13-17), and had been tempted forty days and nights by the devil (Matthew 4:1-11), the first thing He taught the people was to repent, as one of the prerequisites to entering the kingdom of heaven (Matthew 4:17). This doctrine

of repentance was not only taught by Jesus and his apostles, but by the prophets of old, as one of the first steps toward a richer spiritual life in God. Paul taught it as "repentance from dead works" (Hebrews 6:1), and John the Baptist taught it as a necessary step in preparation for baptism of water for the remission of sin (Matthew 3:1-9; Mark 1:18).

Jesus said, in this connection (Luke 5:32), "I came not to call the righteous, but sinners to repentance;" and on the occasion when He preached to the Galileans, whose "blood Pilate had mingled with their sacrifices" (Luke 13:1-5), He said:

"Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?

"I tell you, Nay: but except ye repent, ye shall all likewise perish.

"Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

"I tell you, Nay: but except ye repent, ye shall all likewise perish."

Like those of that day, people now too often judge those around them to be sinners "above all men" because some calamity has befallen them, forgetful that they themselves are likewise sinners, not having obeyed the Lord. Such should pay the more earnest heed to these words of Jesus: "Except ye repent, ye shall all likewise perish."

True repentance involves these three steps:

1. **Godly sorrow:** "For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death" (II Corinthians 7:10).

2. **Confession of sin:** "Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me" (Psalm 51:2, 3).

3. **Renunciation of sin:** "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

"Let him eschew evil, and do good; let him seek peace, and ensue it" (I Peter 3:10, 11).

Can you say from the heart, after examining your life, I am sorry and ashamed of the sins of my life and the sinful way I act." Are you willing to confess that Jesus is the Christ, the Son of God, who died upon the cross to cleanse you from sin by his blood (for He alone can forgive your sins)? are you ready to "eschew evil," that is, forsake it and flee from it to avoid it? So blessed shall be your hope of the fulness of joy and the more abundant life in Christ for in doing so you have claim upon the promises of God, who said.

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow:" etc. (Isaiah 1:18).

THE AWFUL TRUTH ABOUT ABORTION

By Elder M. Harvey Seibel

Today, in modern America, our angels of mercy, dedicated to the relief of suffering (remember the Hippocratic Oath) have changed into demons of torture: for they kill helpless infants, members of the kingdom of God, by a) strangulation and scalding the unborn in salt baths, b) ripping apart the body by suction tubes, c) cutting in pieces with a sharp knife, and d) removal from the womb, as in Caesarian Section and allowing to die. All in the name of abortion! Our apologies to Herod!

Does not the enormity of this deed stun the faculties and shock whatever feeling of love we have into insensibility? To what greater degradation is it possible to descend than this which our lawmakers have decreed? "How awful!" we cry. But will we give more than lip service? Will we, like Paul at the stoning of Stephen, stand idly by while Christ is crucified over and over again in the murders of these innocent babies? Will we condone the deed and share the guilt by our silent acquiescence? Can we say that there is evil everywhere we turn, and the killing of an occasional baby barely merits dividing our attention with the innate problems of living? But wait! It is not an occasional killing, but a shocking total of 1,500,000 predicted for the year 1973: equal to the wiping out of the state of Nebraska, or Oregon, or the three states of North Dakota, South Dakota, and Alaska combined, or the triple cities of Minneapolis, St. Paul, and Kansas City. Any one of these events would cause all the powers of the government and the people to rise up in righteous wrath to stop the terrible killer, lest we all perish! Is it of any less concern because these are helpless infants not yet born?

Campaigns, the power of the news media, churches, and governments unite in opposition to the great enemies of human life. Heart disease, the so-called number one killer, accounts for but 600,000 a year in this country — condensed from News Week by the Reader's Digest for October 1971. Others estimate that suicide tolls a higher figure. Cigarette smoking is credited with another 300,000 cut off in the prime of life. And war: the target of pacifists and other subversive groups, where does it rank among the great killers? A mere infant! Listen to Senator Robert Kennedy, "Every year cigarettes kill more Americans than were killed in World War 1, the Korean War, and Vietnam combined. Each year cigarettes kill five times (today six times more Americans than do traffic accidents. lung cancer alone kills as many as die on the road." — L. A. Times, Sept. 12, 1966, reprinted in Tomorrow's World, June 1969.

The total annual death toll is 18,000,000 exclusive of abortion. The legalized murder of infants increases this figure by 8 per cent. It is easy to see that this could reverse the population trend and bring about the extinction of the American people in the foreseeable future: a self-inflicted race suicide.

And where do you stand on this giant of killers, this red plague: the blood of infants flowing from the surgeon's scalpal? If your heart is touched by this horror, send contributions to "Americans Against Abortion," 2808 South Sheridan Road, Tulsa, Oklahoma 74189. They are in crying need for funds to support their efforts to stem the bloody flood.

LESSON GUIDE

Study of Christ's Teachings

Amy Schrader

Section 1

Lesson Text: Luke 12:11-12, Matthew 12:34-37

Take no thought of what your answer will be when you are brought in question for your belief in Christ, for the Holy Ghost will give the answers as they are needed. This promise both removes a burden and places a responsibility. It is not a promise that bears no conditions. When the conditions have been met the promise can be fulfilled. As we have noted in previous lessons, "... out of the abundance of the heart the mouth speaketh ..." (Matthew 12:34-35). So it is that the Holy Ghost will speak for us if we have stored in our hearts those truths from which He can bring forth the appropriate answer. If we have not the answer treasured in our hearts, how can the Holy Spirit bring it forth? This promise pre-supposes another condition: that we are subject to the Spirit and Its promptings. How can the Spirit bring forth an answer that we have at one time stored in our hearts if at the time of questioning we have departed from Its abiding presence, or if we are no longer yielding to Its will?

As to the fulfillment of this promise to those subject to its conditions, there are several examples in the scriptures. Examine them well if you desire to instill in the heart and mind a state of complete committal to the Lord's will and a corresponding faith and trust in Him even to acceptance of death if it would serve His purpose.

First, there are the experiences of Peter and John in the healing of the lame man at the Beautiful gate of the temple (Acts 3: 4:1-31), and of the apostles in preaching Christ (Acts 5:12-42). Then there is Stephen (Acts 6:8-15, 7:). Then Paul appeared before Ananias (Acts 21:27-40, 22, 23:1-24), before Felix (Acts 23:25-35, 24), before Festus (Acts 25:1-13), and before King Agrippa (Acts 25:14-27, 26).

There are also several notable defences of the doctrine of Christ in the Book of Mormon. Perhaps most familiar is that of Abinadi (Mosiah 7:28-124, 8, 9:1-28); then, there is Ammon before King Lamoni (Alma 12:29-121), and Aaron before the Amalekites and the father of King Lamoni (Alma 13:1-67).

How is it that these men could perform in such a fearless and dauntless manner in the face of such dangers? Is not the answer given in these words of the Book of Commandments (53:9-26)? What a great privilege is offered when the conditions are met! "... But no man is possessor of all things, except he be purified and cleansed from all sin..." How do we measure up?

Section 2

Lesson Text: Luke 12:13-14

The first admonition of the lesson is to beware of covetousness. Covetousness is defined as "a strong and inordinate desire of obtaining and possessing that which belongs to another." By scriptural use it is not confined to the desire for that which belongs to another but includes desiring that which one simply does not have (Mosiah 2:40-41; Book of Commandments 58:21). It is the desires of our hearts and what we do and what we set them upon that our lesson is all about.

Covetousness can prove our undoing, not only if we have it toward the tangible, material things of life, but also if we feel it toward prestige, or fame and honor, or whatever we may aspire to in matters of psychological satisfaction. Perhaps nothing fouls our spirits more than wanting to be "somebody" in the eyes of those around us.

Probably not until one has faced the experience of death does one really grasp the fragility of our fleeting hold on this life and on the material things on which we spend most of it. Truly, we need to constantly re-evaluate that which we are making our treasure. Well-being is not in the abundance of things that we accumulate, and it is sure that when God calls us home we must leave all our material possessions here (Psalms 39:4-6, 49:5-17, Ecclesiastes 5:15, 1 Timothy 6:7, Alma 19:20). So why is it that the human heart yearns after and the human being exhausts his strength laboring for more or better things? Is it not that our sense of values has been perverted? Is it not that our hearts have not been sufficiently set upon God and His riches? That which we set our hearts upon is our treasure; that which is our treasure will consume our time and our thoughts and our energies. Do we make the good life here our goal? Or do we make the Kingdom of Heaven and its righteousness our goal. We have the promise that there will be sufficient time and ability or whatever is needed so that our basic need for food and clothing and shelter will be provided.

The promise to provide, if we have set our hearts first upon Him, does not necessarily mean that He will provide wealth; He will provide what He sees as essential and we need to learn to be content therewith. Our idea and His of what He should provide may be quite different. Many righteous persons have made do with what we would term as poverty.

There is a danger in the possession of wealth; perhaps few indeed can have riches without putting some trust and sense of security in their existence. Perhaps few indeed can possess riches without those riches hindering the desired relationship with God. Of this danger the scripture warns (Psalms 52:5-7, 62:10, Proverbs 11:28, Ecclesiastes 5:10-12, Ezekiel 28:1-10, Matthew 13:22, Luke 18:22-27, 1 Timothy 6:17-19, Jacob 2:14-30, Mosiah 2:28-41, Alma 2:8-19, 3:92-97, Helaman 3:21-23, 3 Nephi 3:10-18, 4 Nephi 1:51, Book of Commandments 40:32-34, 58:19-20).

The fact of having wealth in itself is not a sin; it is in the attitude toward and handling of that wealth where the heart errs. God has promised to prosper those who fulfill His commandments; nevertheless, the devil prospers his own too, so the presence or absence of wealth is no criteria as to our standing with the Lord. We are not blessed by the Lord if our wealth is gotten by injustice to say any other person (Leviticus 19:13, Proverbs 22:16, Ecclesiastes 5:13, Jeremiah 17:10-11, Malachi 3:5, 1 Thessalonians 4:6, 2 Nephi 8:52-53, 9:82-83, 12:13-15, Helaman 2:45-46, 165-167).

If we seek the Lord, to do his will with all our hearts, it may be that He will prosper us both in spiritual wealth and material wealth as well. Then it is that we need know how He would have us feel about and handle that wealth, that it not become a hindrance instead of a blessing (Psalms 11:26, 112:1-7, 9, Matthew 5:42, Luke 6:38, 18:22-24, 1 Corinthians 13:1-3, Mosiah 2:42-47, Alma 2:20-21, Book of Commandments 40:14-21, 30, 44:26-34, 40-42, 46:1, 52:18-20, 59:45-47, 60:25-32, 64:43, 52, 65:29-35).

Happy is that person whose treasure is the Lord and doing His will who is content with sufficient to live from day to day that he might serve Him!

Section 3

Lesson Text: Luke 12:35-40

The whole essence of the lesson text is that of being ready for our confrontation with the Lord. We do not know the hour in which He will return; more important, we do not know that we will tarry till He comes; our meeting with Him may be at any hour of any day. We do not know that we have a tomorrow or that we will live to see the end of this day. Thus, it is necessary that we live in a state of preparedness, watching for the Lord to come, whether to reign upon the earth or to summon us home.

A year ago when it was determined that my companion had Hodgkins disease (although the prognosis

was much better than it turned out to be in reality) the admonition of the doctor of radiology was that he put his affairs in order. Now, I suppose that he was thinking of material affairs. Indeed, it is important for these things to be in order, for not until death takes one's partner is it really known what an awful lot of decisions must be made. There are so many things that should have been decided when there were two to make the decision. Nevertheless, my thoughts at the time was of this necessity to have our spiritual affairs in order at all times, so that our appearance before the Lord need not be an unhappy one.

We can only live one day at a time; therefore, it is desirable that we live each day as we will wish we had if it turns out to be our last; that we make our choices and govern our thoughts and acts so that we will have nothing to grieve for should we face Him before it is over.

First we must be prepared on a personal basis, or we, as a body of His church, will not be prepared. If we, as a member of that body, remain unprepared we jeopardize to some extent the preparedness of the whole. If by chance one is of the head and remains unprepared, the hurt to the whole is that much greater, for the responsibility to the whole is greater. Perhaps there is no more complete treatise on the state of preparedness that is needed than that given in Alma chapter 3. Study it, each measuring himself in the light of it. Take note that, as a member of the head, Alma assumed the prerogative to speak by the way of the Lord's command to those who had come into the church, by invitation to those who had not. It is dangerously true within the church, just as it is without, that we too often suppose that none should speak by way of commandment to us. We, like those of the early church, discern not the Lord's commands nor feign to keep them (Book of Commandments 64:24); we determine to be a law unto ourselves, rather than to be governed. The fly leaf of the book of revelations given through Joseph Smith, by which we exist as a church, bears the inscription, 'A Book of Commandments for the Government of the Church of Christ,' yet how little heed is given to the directions therein.

If we are alert, with the state of our readiness to meet God ever foremost in our hearts and minds, if we have our light burning we cannot be one of the virgins who failed to provide oil (Matthew 25:1). If our readiness to meet Him is the most important thing to our souls we will not be so tempted to entangle ourselves in pursuit of the many false values that clamor for our interest and upon which much of life's time and energies are wasted.

Have we been spiritually born of God? Can His image be seen in our countenances? Are our hearts pure? Are we walking, keeping ourselves blameless? Are we stripped of pride? Are we stripped of envy? Are we sufficiently humble? Do we make just provisions for the poor? Have we followed the Lord's

commandments in these matters? If we have achieved any or all of these requirements at some time, is it still true of us? The state of preparedness must be maintained unto the end.

We've been given so much and we have believed and obeyed so little. We are those to whom the Lord should be able to speak by way of commandment (and be obeyed), rather than speaking by invitation only. We are those who have promised by our lives to reveal Him and His kingdom to the world. Have we delivered? Will He be able to gird Himself to serve us? Are we watching, prepared for His coming?

Section 4

Lesson Text: Luke 12:40-50

Our previous lesson was on the need for readiness to meet God, whether that meeting should be at His coming or at our death. There is a need for a very personal preparation. Consider the statement that He will come in an hour that people will not be expecting Him; let us study a little on our preparedness as a people for that literal return for which we yearn, that is, for which we will be yearning if we have made the preparation.

First of all, in answer to Peter's question, the admonitions of both the last lesson and those of this text are spoken to those to whom the Lord has given the responsibility of His household. This could mean specifically the ministry or it could include all who have made their covenant with Him to be His disciples. They surely apply to our day and time, even though in principle they have applied to all peoples of all times in their obedience and service to the Lord. But we are considering the responsibility of those who will be occupying when He comes; it is most needful that we be able to determine our condition in view of His statements.

Seemingly, the first duty of a faithful steward is to impart meat to the household — meat, not milk — yet it may be that we are, like those of old, unable to bear the real meat of the Lord's will for us (1 Corinthians 3:1-3, Hebrews 5:12-14, 1 Peter 2:1-3). Do we find ourselves plagued by any of these failings?

If we are about our Father's business, obeying all His commandments in the handling of our affairs, in the living of our lives, we need have no concern about the day or hour of His coming. If on the other hand, we have convinced ourselves that the time is not yet, and have turned our interests and attention to other things (even though we are not reveling or abusing someone else) we can easily find ourselves unprepared at His appearing. If we are spending our time and efforts on the accumulation and enjoyment of the good things of this world and have not taken thought to enrich our souls toward God we will rue the day of our accounting.

We of the Church of Christ have been given much,

therefore the Lord can ask much of us. To my knowledge, we of the Church of Christ have more of the recorded word of the Lord than any other people on the face of the earth; it is available for our study and learning, with the promise of His Spirit to open it to our understanding (John 16:7, 13-15). If we feel that we do not know the Lord's will it is because we have not availed ourselves of the opportunity that He has given us. Can He excuse us if we have treated lightly the revelations of His will for us, if, because our hearts are yet hardened, we like the young man so long ago, turn away sadly because He asks more than we are able to give (Matthew 19:16-22)? How can we hope for only a few stripes if we have loved the world and its pleasures more than we have loved Him?

There is a transition required, a subjection of our will to His. It would be wonderful if this could be accomplished once and for all, but that doesn't seem to be the case for most people. It remains an act of surrender that must be done daily, yes, even hourly, and sometimes moment by moment; the self dies hard. How should we have expected it to be easy. Even Christ felt the straitening, not at any one moment only, but until the thing was accomplished — until He hung on the cross and said, "It is finished!" Just so long must we too shoulder the cross; just so long must we accept the straitened path, which our natures will feel too confining. The gate is strait and the path narrow. Should we have expected otherwise (Matthew 7:13-14)?

Having accepted the truth, we have the responsibility to demonstrate it by our lives. We, if we are true disciples, are the light of the world (Matthew 5:14-15), and if we fail as the channel of His light how will the world be taught His truth? If we teach the straitness of His way but do not so live ourselves, why should anyone listen to us. Paul gives a rather broad view of that righteousness that is asked of the followers of Christ; does the Church of Christ fit the picture? Do we, the ministry and the people, measure up (Ephesians 4: 5:1-21)?

Let us take a look. We are to be that city set on a hill. Can we see in ourselves what we, deep within our own souls, expect to find in a people who love the Lord with all their hearts, minds, might and strength? Do we find what we expect the Kingdom of Heaven to be? Do we see the attributes of a people who love their neighbors as themselves? If not, should Christ come now when we think not, how can we expect to meet Him unashamed?

"For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city" (Zechariah 14:2).

THE AWFUL TRUTH ABOUT THE OCCULT

By Elder M. Harvey Seibel
8th in Series

SUPERSTITION

PREVALENCE OF SUPERSTITIOUS BELIEFS AND PRACTICES. Probably the most universal acceptance of all occult doctrine is that of superstitious beliefs and practices. Likely, everyone in the United States and the world over is familiar with some form of superstition and, though not outwardly admitting to belief, has a sneaking suspicion that there may be something to it.

The expressions, Knock on wood to avoid some nameless ill fortune; step on a spider and it will rain; see a pin, pick it up, the rest of the day you will have good luck; don't open an umbrella in the house or someone in the family will die; black cats bring bad luck and countless others plague us, covering almost everything that happens in our daily lives. Luck, good and evil, lurks in every action and random event.

COSMIC PLAN. The occult cults believe that everything in the heavens is reflected in miniature here below and controls every random act. Thus a child's sneeze has arcane portent. A wart or mole is part of the great organization of the universe. The power of the creative force in the highest sephira completely controls the physical universe. The oft quoted refrain, "As above, here below," also works in reverse: "As below, so above." Thus the magician can, by changing events and using arcane symbolism, move the heavens. There is no event that is without its significance and no significance without its event. A cosmic plan exists in which each chance occurrence fits as in a great jigsaw puzzle. This is the motivating power behind the belief in superstitious acts or occurrences. To kill a spider is thought to change the heavens so that rain will fall. A black cat crossing your path shakes the heavens so that the stars will weave a new fabric in your life, conducive to bad luck. Likewise, opening an umbrella will redirect the omnipresent surges of energy so that some relative will die.

EXAMPLES OF SUPERSTITIOUS BELIEFS. Few realize the full pagan nature of superstitious beliefs and unconsciously give support to these anti-Christian tenets. The game of "cat's-cradle" is played in many different designs, usually with two people, for the purpose of controlling the sun. Congo tribes try to cool the heat of the blazing orb, while Eskimos hope to keep the sun from its long winter sleep. The seven years' bad luck supposedly arising from the breaking of a mirror is derived from the idea that a man's reflection represents his soul. The Romans believed that the soul escaped in a sneeze, which is the source of the "bless you" so often heard today; while the German "gesund heit" (good health) is thought to turn away the evil spirits that caused the cold. The black cat as a symbol

of bad luck is derived from the fact that a black cat was often a witch's familiar spirit. Throwing spilled salt over the left shoulder reflects the belief of the devil cults that salt is offensive to demons and will turn aside an evil spell. Many in the Ozarks never allow the salt shaker to become empty, as this is supposed to be a very bad luck sign. In many religions it is thought that a ladder signifies the soul's ascent into heaven; thus, to walk under a ladder is bad luck as one might meet the departed spirit and hinder its rise into the higher sphera.

Superstitions about the removal of warts are many and varied. One which shows distinctly the belief in demonic practice is found in this "cure" taken from Ozark magic. Take a grain of corn for each wart and place each grain in the road under a small, thin stone. The warts will be taken over by the person or animal that moves the stones and uncovers the grains of corn. Some hillfolk prefer to lose their warts at a crossroad or, better still, at a place where the road forks three ways. This idea of the crossroads as a place to work magic is particularly prevalent in countries dominated by devil worship, as is Brazil.

Many parents, though downgrading the power of superstitions permit their children to use them in play in which the pleasure is derived from a childish faith and imagination, when this faith should be directed toward the true God. Occult practices are too dangerous to be indulged in, even in play. Playing at the Ouija Board requires an unwitting acceptance, if not actual belief in, the Satanic partner in the game. Practicing the magical rites of the demon cults, whether in breaking the wishbone, the Ouija Board, or in the witches coven is partaking of the worship of the devil and a departure from God. We can not drink the cup of the Lord and the cup of Satan.

In many backwoods areas the lives of the people are filled with prohibited acts which they dare not forget. Bance Randolph in "Ozark Magic and Folklore" where he lists literally thousands of superstitions, includes this group of insignificant acts: "It is bad luck to sit on a trunk, or for two persons to sit in one chair at the same time, or to rock a rocking chair when there is nobody in it, or to enter a strange house by the back door, or to count the cars in a train, or to throw water out of a window, or to sleep too near to a spring, or to set two lights on one shelf, or to put a stamp upside down on a letter, or to tell a dream at the table, or to begin any important task on a holiday which falls in the light of the moon. Nobody knows just what would happen if one should violate these 'chimney-corner laws,' but many hillfolks avoid doing so whenever possible, anyhow."

Then there is the one to protect chickens from hawks. Take a smooth stone, just about big enough to fit in the palm of the hand, found from a nearby branch, and place it in the oven of the cookstove.

Not only are superstitions prominent among hill

people and backward areas, but also among the most educated. Randolph writes, "The most important bankers in Springfield, Missouri, are buckeye carriers; so is the head of one of the biggest corporations in St. Louis, and also a recent mayor of Kansas City, Missouri. At least one governor of Arkansas not only carried a buckeye but was also known to flourish it publicly on occasions of great emotional stress . . . Most people who carry buckeyes regard them as a protection against rheumatism, or hemmorrhoids. One of the most successful physicians in southwest Missouri always carries a buckeye; when it was mislaid once he was very much disturbed and let an office full of patients wait until his pocket piece was recovered. It is very bad luck to lose a buckeye. I asked this doctor about it once. 'No, I'm not superstitious,' he said grinning, 'I just don't want to get the rheumatism.'"

PLANTING BY THE MOON. This is a practice followed openly by a large number of farm and garden people, and perhaps they believe that this is a scientific practice rather than a superstitious one. Root crops are supposed to produce better if planted in the dark of the moon, while crops mainly above ground find their greatest impetus if their seeds were generated in the light of the moon. The moon affects tides through gravitation in the same manner that the sun does. One does not plant by different aspects of the sun, although its gravitational influence is considerable. What scientific reason can be offered for the moon's discrimination between above and below ground crops is difficult to imagine, other than that of the sympathetic magic of dark and underground as opposed to light and above ground. However, the moon is given similar credit for its appearance at the moment of birth in the belief that much of our later character and fortune derives from the moon's position at that vital moment. But this falls under the area of astrology rather than science. In truth, is not that likewise the case with the moon and the germination and growth of seeds? Is not this but another astrology-based superstition?

Another Ozark superstition recorded in the above reference states: "Soap made in the increase of the moon is light in color; that made in the decrease of the moon is considerably darker . . . 'You can make good soap when the moon's a-fillin', or you can make it right on the full,' said an old woman in Stone county, Missouri, 'but don't never try to cook soap when the moon's a-wainin', or it won't be no good at all.'"

The sun and the moon are prominent in casting horoscopes. The connection between these two superstitions of soap making and planting is easily seen. They are a part of the "as above, so below" of astrology, and nothing more. No scientific connection is discernable, but idolatry-based superstitions are everywhere with us and idolatry logically becomes the explanation of these two also.

WATER WITCHING. This is an arcane art whereby

a "water witch" or "witch wiggler" carries a forked stick, often a willow branch, with a fork pointed forward. As he passes over the ground he will come to a place where the stick will drop forcefully. The degree of force is believed by some "witches" to indicate the depth of the stream below ground. Thus, they will tell, for a fee, where to dig and how far the digging must go to find a good stream.

In spite of the connotation of "witch" in water witching, any connection with witchcraft has long since been forgotten. The devotees of the art and their followers find nothing evil or demonic in this magical procedure. Surely it is not scientific to believe that an inanimate stick will be attracted to water of more than usual volume and not to the regular ground water. That the switch actually works is thoroughly believed by those who hold the stick and feel its strong pull; it is certainly believed by those who pay the fee to the witch and then pay a thousand dollars or more to have the well dug. There is no question that the system works, since the wand moves without effort by the "wiggler."

What, then, is the source of this power, and does it really find water? Strangely, water witching does not work for all people. My neighbors located their well through the efforts of a water witch. The family wanted to try it themselves, and each took the wand and walked back and forth over the area, but one after another failed. When the teen-aged oldest boy tried it worked for him. This is a common experience: only a few have this occult ability and those who have it to any great extent are in great demand. It appears that the power is not in the stick, but in certain gifted individuals. Scientific experiments work equally well for all experimenters, but not so in witching. Only in the area of the occult is there variation, individual to individual. Some people easily develop psychic gifts, some come by them with much effort.

The story is told of a man who wanted a well and hired a water witch to ascertain the best location. The most desirable spot near the house was declared "dry as a bone," one located "high up on a hillside in a most inconvenient place" was chosen. However, when the well driller came he recommended the spot that was "dry as a bone" and found a copious well.

This is in agreement with tests that have been made. A field would be chosen, and various witches hired to find water. Each would drive his stake in a different spot, literally covering the area.

In conclusion, we can state that it is not water which causes the forked stick to bend, neither is it the witch wiggler. Nor is there any conceivable scientific reason why a fickle stick should work for some witches and not for others, nor why, in the hands of different witches, contradictory positions for digging should be indicated, nor why water should be found where none was indicated. In other words, there is only one explanation that holds water: entities from the spirit

world. Either they are capricious, or ignorant and deceptive spirits. There is no special reason why a demon who knew how would be interested in helping the farmer find water. However knowing that water can be found almost anywhere he might deliberately foster a belief in this magical procedure and twist the wand at will. That explains the disagreement by the different witches: ignorant demons, not knowing where the water is, each capriciously twists the stick for the wiggler as he will. Apparently each witch has his own "familiar" or "spirit guide."

SUPERSTITION IS IDOLATRY. It can then be concluded that the power behind the superstitions, many of which can be traced back to the ancient pagan gods, resides in the power of the pagan cults and not in the Christian's God. So the call is given, "Come out of Babylon," as "the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come: and whosoever will, let him take of the water of life freely" (Rev. 22:17).

WISCONSIN REUNION

It is with pleasant memories that I reflect upon our reunion just past. Firstly, I would mention the joy of seeing again the faces of our dear brothers and sisters, and feeling the warmth in each greeting, typifying the sweet spirit of love and peace that each brought. We were so happy to have with us visitors from Michigan and Missouri, including Apostle Clarence Wheaton and William Sheldon, and Elder Oren Caviness of the General Bishopric.

The reunion was again held in the American Legion Hall, at Rio, on the eleventh and twelfth of August. Each morning was devoted to prayer and testimonies, with Elders Richard Wheaton and Oren Caviness in charge of both services. Brother Caviness brought us much food for thought in his scripture readings and opening remarks each morning, setting the stage, as it were, for the spiritual and uplifting hours which followed. One thought expressed was an invitation to all to come and buy milk and honey, without money and without price. In other words, food for the soul and even our very salvation is free to all who come in obedience to the Master of men. Another reading admonished us not to spend our substance and time for that which does not profit or edify. Brother Caviness also read from Christ's sermon on the mount, which truly carries much instruction on what our pattern of life should be; one verse he especially called attention to was, "except our righteousness exceed that of the Scribes and Pharisees" (or those of the world around us in our day) we cannot be saved in the kingdom of God.

During the Sunday morning service several of our number asked for administration, which was taken care of at the hands of the elders. Also at this time the

sacrament was served, with Brother Harry Hutchison and Brother Ray Hunholz assisting.

Speakers for the reunion were: Elder George Brantner, Apostle William Sheldon, Apostle Clarence Wheaton and Elder Kenneth Smith.

The Sermon Saturday afternoon was by Brother Brantner. In the thoughts expressed he compared the wealth and greatness of our nation today to that of Job, whose great holdings and even his family were swept from him, leaving him desolate. He commented that this can happen to us. We should cast aside that which hinders our growth, as it is time to come forward and lay our all on the altar, that the Lord's work might be accomplished. Our daily lives should be a testimony of our belief in God and our love for Him. Brother Brantner also reminded us that when the blessings of God are withheld it is because of disobedience. He urged that we therefore make every effort to serve the Lord so that we might merit His blessings and protection in the days to come.

Apostle William Sheldon was our speaker Saturday evening. His inspiring message was one of hope and encouragement, but also a call to more responsible duty and service to our Lord. Here are some of the thoughts encouched in his sermon. Each breath we take is supplied by the Giver of life, Who has also provided that we may partake of the fountain of living waters, through obedience to the gospel of Christ, His Son. Salvation is free, but it must be on God's terms. We are a highly favored people of the Lord, especially in the privilege of the gospel restored in these the latter days. God is speaking at this time through earthquakes, storms and famine, but He will preserve His people if they offer up their oblations in righteousness. Zion of these latter days is to be a place of refuge and safety like the ark in Noah's time. We must have an eye single to the glory of God, and He must be first in our lives, and our daily thoughts and prayers. Brother Sheldon also admonished us of things we must put out of our lives; doublemindedness, evil speaking, slothfulness, judging others, and the spirit of self-justification. He bade us to use our talents, time and energies to increase our talents in eternal life. He reminded us that the scripture tells us to add to our faith virtue, and to virtue knowledge, temperance, charity and brotherly kindness. He said that all of this takes study and prayer and that we should be humble and faithful, as God's greater work is still in the future.

At the Sunday afternoon service Apostle Clarence Wheaton occupied the pulpit. The topic for his discourse was "Where Shall We Stand in Eternity?" He spoke of the near-accident that he and Sister Angela had on their trip to Wisconsin, which could easily have proven fatal, and told how thoughts of eternity had loomed in his mind. Then he asked the question, "What would be our future, or our place in the hereafter, if we were to — that afternoon — step out of the door into eternity?" He told us the way of life or death

is set before us and we each have a choice to make. As pilgrims on the sea of life we must set our sails for the goal we seek, and the harbor in which we hope to find anchor. Brother Wheaton stated that we have been created in the likeness and image of God and given our free agency whereby we can choose good or evil; we will be judged according to our choice and actions in this life. The way of light and life has been given, and condemnation is that men would choose darkness rather than light. During the sermon Brother Wheaton also related an experience which he had in his early life, while severely ill; his spirit left his body and he was privileged to see his Saviour. He emphasized the beauty of what he was permitted to see. In his closing remarks he reminded us that today is the day of our probation, the time in which to prepare to meet God.

Elder Kenneth Smith brought us the closing sermon of the reunion Sunday evening. He told of his first remembrance of hearing about the glories in the hereafter, at the time when his mother passed from this life, when he was only five years old. That night as he lay in bed, his pillow wet with tears, he heard a soft voice telling him of an opportunity to see his mother again; this hope has many times helped him to keep his feet within the narrow way. Brother Kenneth called our attention to the greatest commandment, to love the Lord with all our heart, mind and strength; he also reiterated the great need we have to grow in faith. We should practice faith, which also includes works, as faith without works is dead. He quoted the Apostle James, "Show me thy faith without works, and I will show you my faith by my works." In closing Brother Kenneth told of an experience in which he was caught in a blinding snowstorm, with quite some distance to travel. Though there were cars stalled and off the highway on both sides, he made it through to his destination, in answer to prayer and faith in the wonderful power of God.

We were pleased on Saturday afternoon to gather at the water's edge to witness a baptismal service. Three of Sister Betty Olson's children, Ricky Joe, Laurie Jean, and Lisa Marie, of Sparta, Wisconsin, made their covenant with the Lord at this time. Apostle William Sheldon officiated. The ordinance of the laying on of hands for the reception of the Holy Spirit was taken care of just prior to the evening preaching service, under the hands of Apostle Clarence Wheaton, Apostle William Sheldon and Elder Kenneth Smith. We pray that the "Guiding Spirit" will be with these young people, to strengthen them in the ways of truth and honor and against the many snares and pitfalls around them.

A short business meeting was held in which it was decided to hold our reunion next year on the first weekend of August, and again at Rio. Brother and Sister Virgil Addie were selected as our reunion com-

mittee, and Sister Beverly Hesse, our reporter for the coming year.

And so with happy thoughts of the two days spent together, in worship of our Heavenly Father, I will close with these few lines from a favorite old hymn.

"There comes to my heart one sweet strain, a glad
and a joyous refrain;
Oh, sing it again and again, sweet peace, the gift of
God's love.
Peace, peace, sweet peace, wonderful gift from above.
Oh, wonderful, wonderful, wonderful peace,
Sweet peace, the gift of God's love."

Helen Taubert, reporter

An Excerpt From A Message From The Lord, In Answer To Fasting and Prayer, Given To The Church On The Temple Lot, On Easter Sunday, April 5th, 1953, Through Apostle James E. Yates

Thus speaketh the Spirit to My people, saith the Lord:

I am pleased that you come to Me today in the spirit of supplication and petition. I respond to answer your prayers. I will give increased impulse for the healing of your sick, saith the Lord.

I speak forth My word to My people in this place; I speak forth My word that shall sound around the world, saith the Lord. The vibrations of My power hath no superior in all the elements that go to make up the universe. I speak forth My word which shall reach the souls of hungering peoples in places ye know not of, saith the Lord.

I address My message to the Church of Christ in this place, and say I am pleased with your contrition today. I accept your prayers as an obeisance to Me, coming up as holy incense to Me, saith the Lord.

Yet, know ye how imperfect ye all are before Me. Ye are not justified in taking the position that, because I have made you My official remnant of the Restoration of the Gospel — ye are not justified, saith your Lord, in a "Holier-than-thou" attitude toward the peoples of My Restoration who rejoice in My Gospel, even though many of them are led far astray. I called upon My servant, Joseph Smith, and though he was filled with frailties common to humanity, I did use him for the establishment of My work in this great Latter Day Restoration, and he shall not fail in the reward that I shall dispense to him, even though he had his faults and failings. I am yet today using men who have faults and failings common to humanity. Yet when they are in contrite heart before Me I use them, saith the Lord, to carry forward My work as I have done through the ages of the past, and I shall continue to do as suiteth My pleasure — whomsoever I shall use to carry forward the works of righteousness.

My voice goeth out to the peoples in the West, in the Restoration of the Gospel. Mine eye is clear to behold the value and quantity of your virtues as you operate in your western activities. Mine eye is clear to see your virtues as also your faults. My voice speaketh to the people of the "Reorganization" here and elsewhere, wherever they abide.

Yea, I speak, as speaketh God, to all factions, and to all divisions of mankind, and those who are not affiliated with religious activities. Verily I say unto you again, "Blessed are they which hunger and thirst after righteousness, for verily, thus saith your Lord, they shall be filled." And while I speak to you, people in foreign lands shall hear My voice. I speak to you to say it is a part of your duty as those who love the Restoration of the Gospel and love righteousness, that ye shall stand forth and uphold the people of My Covenant Church of Christ upon the Temple Lot. I require it of you, saith the Lord, as I speak to many more souls at this moment than you know.

And you shall know, and you shall increase to know. I call upon you, the people of the Restoration who profess to believe that the Gospel of the Son of God has been restored to this earth again — Go ye therefore and fulfill My commandments!

Uphold the hands of this humble people upon the Temple Lot, and you shall increase your blessings in Me, saith the Lord, until it shall be beyond the power of your understanding to reach, at this present moment.

**WARN YOUR NEIGHBOR AND
FILL MY STOREHOUSE**

Message given by Elder Ava Davis
Sept. 17, 1950, Vinita, Okla.

Thus saith the Spirit to you, My children. I am aware of your tribulation and the tumults of your hearts, but as yet you have not begun to sacrifice, as needs be you must, that you may be perfected. Strengthen yourselves through study and prayer and mighty testimony. Go ye from door to door and warn your neighbor. Know ye not that there are many who have a desire to know more?

You are My voice and remain silent.

In times past I have said this chosen land shall be governed by voices of the people . . . When wickedness rules to the degree that this people shall choose COMMUNISM as a national way of life, then shall I rise in fury and judgment.

Then shall fathers take up swords against sons and wife turn against husband and My Saints who will gird themselves to battle shall be broken in pieces, for at that day the choice will not be yours to flee to ZION for safety.

Some of you, My Saints, shall die by the sword:

some of you shall hide in the crevices of the rocks, and many of you shall nourish one cow so that life shall be sustained.

Why will ye not observe My Word of Wisdom? It will help you to be frugal so that you may fill My Storehouse. It will give you freedom from want and the sense of security, even as the manna upon which I fed the children of Israel.

I will give you strength of body, so that you may survive the famine, drought, disease, and pestilence that are about to be poured out upon the earth.

Therefore, be strong, be patient, be temperate in all things, be obedient to My commandments and My Spirit shall meet your every need.

THE INCOMPLETE CROWN

Donna Moser

I have within my jewel box
A diadem of purest gold,
The shining gold of charity,
On loan. And I must not be bold
And call it mine, but I can hope!
Its beauty could increase twofold.
Around it there are empty settings
For precious stones to fill, I'm told.

The Sabbath day was made for man,
To rest the body and the mind,
To glorify a loving God
And fill the open crown. I find
If I keep for myself the time
It's lost! How could I be so blind?
When I give Him this holy day
He gives it back; my Lord is kind.

If I collect enough of these,
These priceless gems of Sabbath sweet,
The crown He loaned me for a time
Will at long last be complete.
With jewelled metal gleaming bright
Upon my head, with joy replete,
I will be fairer in the eyes
Gazing down from judgment seat.

THE ACCEPTABLE GIFT

If thou come to the Altar
(with thy proffered "gift"),
The Altar upon which is spread,
The "broken body" and "spilt blood"
our Lord's Sacrament,

Look into thy heart. Is it
the "abode" of true humility?
Is there a "beam" of pride?

A "beam" of superiority
toward others?

A prideful condescension?

Look Well!

And first make "amends" in thy heart,
in thy soul, of this failure
toward thy brother.

For if we approach the Sacrament Altar
and can come unto God in the
spirit of humility toward others,

our fellowman,

Which is the evidence of True humility
to God,

ZION'S ADVOCATE

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Our "gift" of the
"broken heart and contrite spirit"
is then purified and acceptable.
An Acceptable "gift" unto God!

Darleen Smith

"Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it" (Zechariah 12: 2-3).