

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, December, 1973

No. 12

Sister Emma Mead would like to submit the following lines from a song and poem, which she committed to memory many years ago. Sr. Mead is now past 91 years of age.

Daniel's wisdom may I know
Stephen's faith and patience show
John's divine compassion feel
Moses' meekness, Joshua's zeal
Run like the unwearied Paul
Win the prize and conquer all.

Know this that every man is free
To choose his lot and what he'll be.
For this eternal truth is given
That God will force no man to heaven.
He'll call, persuade, direct aright
Bless him with wisdom, love and light
In numerous ways be good and kind
But He'll never force the human mind.

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CHANGING TIMES VERSUS THE UNCHANGING GOD

Editorial

Man has used many excuses for justifying his sinful desires. But perhaps none have been so successful or more subtle than one which has, in recent years, been used to justify man's evil proclivities than the cliché you hear so often "But times have changed." It is different now we are told. We no longer live in the old Victorian era. The days of the Puritans are past forever. Old concepts have given way to the new. That which satisfied the needs of our forefathers are no longer applicable to the needs of mankind today. Man has changed.

But is this so? You often hear the statement that two things are certain in this life, death and taxes. Perhaps such observations are made through a bit of shortsightedness. To those who are somewhat more spiritually discerning it is evident that there are at least two other things which are just as certain. The carnal man has not changed and neither has our heavenly Father. Man is still the sinful creature he was before. Human nature is the same today as it was a thousand years ago. And God's word to sinful man has never been abrogated. What say the scriptures?

"For he is the same yesterday, today, and for ever" (1 Nephi 3:27). Who is the same yesterday, today and forever? Why, God of course! But let's amplify on this a little, for in this we see the unity that exists between the Father, His Son and the Holy Spirit. "For behold, I am God; and I am a God of miracles; and I will show unto the world that I am the same yesterday, today, and forever; and I work not among the children of men, save it be according to their faith" (2 Nephi 11:145). "Jesus Christ the same yesterday, and today, and for ever" (Hebrews 13:8). "For the Spirit is the same, yesterday, today, and for ever" (2 Nephi 1:65).

From these scriptures we can see that God is the same in all times, eras and generations of the world's history. Changing times do not alter this truth.

But what do people mean when they say that times have changed? (We might ask what difference does that make.) Isn't it a means of alleviating guilt? A way of providing a sense of security and thus a removal of any conscious need for change? If mankind can find comfort in this self deception then they remove any real commitment or obligation they might have otherwise felt toward God. And since times have changed God's word no longer applies as it did formerly.

If man has changed, it is only in his willingness to depart even further from his Lord. In Jeremiah 17:9 we read these words, "The heart is deceitful above all things, and desperately wicked: who can know it?" And from the Book of Mormon we read, "For the natural man is an enemy to God, and has been, from the fall of Adam, and will be, for ever and ever; BUT

IF HE YIELDS TO THE ENTICINGS OF THE HOLY SPIRIT, AND PUTTETH OFF THE NATURAL MAN, AND BECOMETH A SAINT . . ." etc. then he no longer stands in enmity with God. (Quoted from Mosiah 1:119-120).

What must be done? It is man who must change, not God. We must put off the old man and put on the new. **"And now behold, I ask of you, my brethren of the church, Have ye spiritually been born of God? Have ye received his image in your countenances? Have ye experienced this mighty change in your hearts?"** (Alma 3:27-29).

The requirements for salvation have never been softened. "Now the decrees of God are unalterable; therefore the way is prepared, that whosoever will, may walk therein and be saved" (Alma 19:71). ". . . for I know that he granteth unto men according to their desire, whether it be unto death or unto life; yea, I know that he allotteth unto men, yea, decreeth unto them decrees which are unalterable, according to their wills; whether they be unto salvation or unto destruction" (Alma 15:55). Therefore times, eras, science and technology, environmental changes, or the so-called changing needs of man, and ad infinitum effect no change upon the word of God. What was true in the past is just as true today. These are absolute truths. Jude admonishes that ". . . it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints" (Jude 3). And again, ". . . all that he requires of you, is to keep his commandments; and he has promised you that if ye would keep his commandments, ye should prosper in the land; And he never doth vary from that which he hath said; therefore, if ye do keep his commandments, he doth bless you, and prosper you" (Mosiah 1:55-56).

God still requires the same obedience. The way of salvation is still the same. The path to life is just as narrow today as it was in days past. For God has not liberalized His requirements to fit the time. God still makes no allowances for sin. "I perceive that it has been made known unto you by the testimony of his word, that he can not walk in crooked paths: Neither doth he vary from that which he hath said, neither hath he a shadow of turning from the right to the left, nor from that which is right to that which is wrong; therefore, his course is one eternal round. And he doth not dwell in unholy temples; neither can filthiness, or anything which is unclean be received into the kingdom of God; Therefore I say unto you, The time shall come, yea, and it shall be at the last day, that he who is filthy, shall remain in his filthiness" (Alma 5:34-37). And again, "For, do we not read that God is the same yesterday, today, and for ever; and in him there is no variableness neither shadow of changing. And now, if ye have imagined up unto yourselves a god who doth vary, and in him there is shadow of changing, then have ye imagined up unto

yourselves a god who is not a god of miracles" (Mormon 4:68-69).

We should therefore take heed that we do not become too taken with the things of this world. ". . . know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God . . ." (James 4:4). The Lord wants a tried people. Yet it appears that we as a people prefer a life of ease. We have become used to the comforts and conveniences which this world has to offer. And this has served to inure many of us to the needs of the souls of men.

To illustrate the point let's take the Restoration in the last hundred years. The world has undergone vast changes during that time. Along with these changes the manner and mode of living has been drastically altered. Today we enjoy many inventions unknown to the world in former times. All of this is well and good if we remember our Creator. But, sadly, this is not true of our nation as a whole, for many of these good things are being used for unrighteous purposes. But to narrow it down more closely to us, and whether we realize it or not, we have set our hearts too heavily upon the things of the world. We have become too worldly in our outlook. A life of ease and convenience has detracted from our spiritual zeal and the constant bombardment of the various media upon our minds cannot help but have a spiritually deteriorating effect upon us, though we may be completely unaware of what is happening. The reason is that the world has made such rapid strides down the broad path to destruction that we have not noticed our own increasing spiritual mediocracy.

Another aspect which is particularly alarming is in the matter of fads. We all know and have witnessed how quickly fads have overspread the nation. This is not to say, however, that all fads are bad. But we should be sufficiently discerning as to be able to distinguish the bad from the good. If we are not so then we fall prey to every new thing that comes along. Fortunately, we have not as a people, gone to the extremes of the world in some things, particularly drugs, the hippie movement and the like. Yet in other respects we have followed the world. This is most apparent in our clothing fads (which are more or less dictated to us by the fashion designers). We have to a large degree emulated the world. We have gone along when we should have exercised a little restraint. Do we not realize that our outward adorning is a reflection of our inward selves? I wonder how many of us are aware that the current relaxation of morals, and the loss of a sense of modesty was one of the very signs which preceded the fall of Rome? We have seen moral decay in this country like as it has never been. Are we unaware of how much our own moral sense has been degraded because of our association with the world?

Finally, have we really comprehended the right-

eousness of God? Do we really know what it means to be perfect even as God is perfect? Our righteousness must be of God. If not, our righteousness will be no better than filthy rags.

In conclusion, no matter how the world goes or how the so-called "times" have changed, one thing is certain, God's word will not return unto Him void but it shall accomplish whereunto it is sent, regardless of man's vain philosophizing.

"And I would exhort you, my beloved brethren, that ye remember that he is the same yesterday, today, and forever, and that all these gifts of which I have spoken, which are spiritual, never will be done away, even as long as the world shall stand, only according to the unbelief of the children of men" (Moroni 10:14).

Harvey E. Seibel

OBITUARY

Earl Leslie Adams

Brother Earl Leslie Adams was born at Marion, Michigan, January 5, 1922 the son of our late brother Leslie Adams and sister Gertrude Adams. He passed away October 11, 1973 as the result of an accident while at his work cutting timber. Brother Earl was a great lover of nature and while our hearts are saddened by his passing we cannot help feeling that if this had to be it was the way he would have wanted it.

Services in charge of Elder Robert Eddy were held at the Reorganized Church of Jesus Christ of Latter Day Saints near Marion, Michigan. Organ music was provided by Pat Michelle. Mildred Jordan accompanied the singer, Linda Cohee, while she sang two of his favorite hymns, namely, "Have Thine Own Way Lord" and "Jesus Saviour Pilot Me."

He leaves to mourn his passing, his wife, Sister Opal Adams and young daughter, Pamela, his mother, Sister Gertrude Adams of Clinton, Missouri; three brothers Glen of Windsor, Missouri, Harold of Williamsburg, Missouri and Leslie Jr. of Oregon. Also three sisters, Juanita Opper of Birch Run, Michigan, Winona Onstott of Rosebush, Michigan, Wanda Eddy of Clinton, Missouri and their families along with a host of other relatives and friends.

Especially affected by this loss will be the little group of Church of Christ members at Marion with whom he was closely associated; for he loved the gospel, yet ever conscious of his own faults he tried to help them understand their duties to their Maker. His ready smile, compassionate concern for the welfare of others and willingness to aid any and all oblivious of his own needs were shared by everyone with whom he came in contact. Generosity knew no bounds in this young man's life and his abiding faith will forever be a monument in his memory.

He served his country during World War II for a period of around four years.

One had only to notice the beautiful floral tributes and standing room only for many who gathered to pay their last respects to realize the esteem in which he was held in the community where he lived.

We have laid him rest; but we shall miss him! for there will always be that vacant chair and a void in our hearts for one we loved so much.

The 1973 Solemn Assembly and Conference are past history and it will soon be time for the next ones. I wonder, will we be better prepared in 1974 than we were this year?

Do you remember the Solemn Assembly several years ago when we started at 10:00 A. M. and were surprised when we were told it was 4:00 P. M.? There were only only prayers and songs during that service till right at the last; then some stood to testify concerning the truthfulness of admonitions that had been given to us by the way of a spiritual prayer. To me it was a marvelous experience.

This year we were asked to come to the Solemn Assembly fasting, and I'm sure many did. How many, I do not know, but did we all go there fasting? What does it mean to fast? To me it means so much more than just going without food and water. To me it means to keep our minds completely free from anything that might offend the Holy Spirit at any time. Why don't we try harder in 1974?

During the conference this year I was disturbed because we could not reach a decision concerning a time limit for transfer (without baptism) from the Reorganized Church into the Church of Christ. There was considerable debate and still we reached no decision; the session was closed to give way to another meeting scheduled for that time.

As I retired that night, I prayed about the transfer question in my evening prayer. During the early morning hours I awoke and was unable to sleep again for quite some time. I kept reviewing the events of the day and other problems. I would pray awhile and then my mind would wander. I kept this up for some time, and each time I prayed I would pray about the transfer problem. Finally, as I prayed, I fell asleep.

This time I had a dream that was so real it seemed I had been awake all the time. I thought I was in the Auditorium where we were holding the conference. I stood to admonish the Apostles and the body, to fast and pray over the transfer question. I pointed to the Apostles and, in no uncertain terms, admonished them to fast and pray over the question. Then I realized what I had done and said, "Oh, my goodness, who am I to tell the Apostles what to do?"

Then I saw a blanket (at conference I said it was white, but actually it was a light cream color) hover over every inch of that room. It was as though air pressure was holding it over our heads. Then it was down over everyone and as though it was a stretch blanket, I could see the outline of the heads and shoulders of some. No one made any effort to get out from under that blanket or even moved; all seemed content to remain as they were. Every person at the conference was under that blanket.

I leave this with you. The interpretation seems plain enough. My mind went to the parable of the 10 virgins in Matthew 25. Is that the condition we are in?

Irene Shaw

To My Many Friends and Brothers and Sisters In the Gospel

It is impossible for me to thank each individual that has offered up prayers in my behalf and also remembered me with so many beautiful cards; so I am taking this way to show my appreciation and gratitude to each one. My God richly bless you one and all.

Your Sister in Gospel Bonds,
Freda A. Flint

WEDDING BELLS AT COLLINS

On Sunday, October 28th, the Church of Christ in Collins, Missouri was the scene of the pretty wedding of two of our local young people, Donna Lee Cook and Robert Harold Albertson. Apostle Leon Yates, of Preston, Missouri, performed the double ring ceremony.

The parents of the couple are Mr. and Mrs. James A. Cook of Collins, Mrs. Redmond Williams of Collins and Mr. Lloyd Albertson of Nixa, Missouri.

Wedding music was provided by Mrs. Orville Martin, aunt of the bride. Melvin Cook, brother of the bride, sang "With This Ring I Thee Wed." Mrs. Claude Lee Coberly, cousin of the bride, also sang a solo.

Donna was given in marriage by her father.

Miss La Vange Martin, cousin of the bride, served as maid of honor and Mrs. Marvin Cook, sister-in-law of the bride, was the bride's matron. Acting as best man was Donna's brother, Terry Cook.

Larry Shaw of Lewisburg and Ed McIndoo of Preston were ushers.

Robert and Donna will live on a farm near Collins.

On Saturday, November 3rd, a shower-reception

was held at the church. Many beautiful and useful gifts were received.

Our congratulations go to this young couple, with the prayer that God's blessings will be on their new home together.

SPECIAL THANKS

Norm Heath and his family wish to thank all those who sent cards and letters and offered prayers in his behalf after his automobile accident on August 25, in which he was seriously injured. A special thanks to Bro. and Sr. C. L. Wheaton and Bro. and Sr. George Brantner for their help in our time of need.

Norm is now convalescing at Brookhaven, 1890 Apple Avenue, Muskegon, Michigan 49442, and he would enjoys cards and letters as well as your continuing prayers.

DEDICATION SERVICE

The Bradley Church of Christ (formerly Hopkins Church of Christ) has purchased a church in Bradley, Michigan. We are very thankful and happy as this is the first church building our local has ever owned. We had opportunity to purchase the building last spring and with the help of another local, which loaned us some money we were able to buy it. It is just a simple country church, but we feel very much at home in it. We have been painting and cleaning nights and feel we have had more joy from it than work. We still have a long way to go especially in the basement. We hope someday to be able to put in water and bathrooms as we can afford it. We had the pleasure of having the Michigan Reunion at our new Church, and by renting a Hall across the road we got along very well. We are now planning our dedication service on December 2, 1973 at 2:00 P. M. We planned to have it at Thanksgiving time as we want to thank God for making our dream of having a church home become a reality. We would like to invite anyone that could come to meet with us on that date to do so. If you cannot be with us, please remember us in your prayers. To us having this church is the answer to a prayer that we all have been praying for a long time.

LaVerne Lussenden, pastor
(On behalf of all the members of the Bradley Local)
Hopkins, Michigan 49328.

"Better is the end of a thing than the beginning thereof: and the patient in spirit is better than the proud in spirit" (Eccl. 7:8).

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.

BAPTISM IS ESSENTIAL TO SALVATION

by Clarence L. Wheaton

When Jesus told Nicodemus, "Verily, verily, I say unto thee, Except a man be born of the water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5), He had reference to the doctrine that Paul gave as the third principle of the gospel, baptism (Hebrews 6:2).

There are those who teach, and have led many innocent souls to believe, that baptism by water is not essential to salvation. This doctrine is not only false, but leads many innocent, honest persons to err in their understanding of the requirements they must comply with in order to enter the kingdom of God.

The doctrine of baptism was not new in the days of John the Baptist, nor of Jesus, nor of his apostles. For ". . . the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham . . ." (Galatians 3:8), for which cause we learn that even the law of Moses, which was given 430 years later, did not disannul the the gospel principles. Paul said:

"Moreover brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; **and were all baptized unto Moses** in the cloud and in the sea" (I Corinthians 10:1, 2).

Baptism, therefore, as a principle of salvation, was associated with the gospel from ancient times. As John the Baptist taught it in the wilderness of Judea, even so Christ taught it, saying we must "be born of water and of the Spirit," before we could enter into His kingdom. The apostles of Jesus bore the same record. Paul said:

". . . Therefore we are buried with him (Christ, C. L. W.) by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life . . ." (Romans 6:1-6).

These scriptures and others teach definitely that baptism is not only essential to salvation, but that it typifies the burial by immersion in water, as a likeness to the death, burial and resurrection of Christ.

Peter also taught the same doctrine. He preached repentance to the people of Jerusalem on the day of Pentecost with such conviction that they cried out:

". . . Men and brethren what shall we do?"
"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ

for the remission of sins, and ye shall receive the gift of the Holy Ghost.

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:37-39).

If you will hear, and obey, this promised gift of the Holy Ghost and its attendant blessings extends to you, even "all that are afar off." Therefore, "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 the water of life freely" (Revelation 22:17).

Do you believe that a simple profession that Jesus is the Christ will save you? The devil also believes, but trembles. Read James 2:19.

THE LAYING ON OF HANDS

by Clarence L. Wheaton

The gospel of Jesus Christ provides for the principle of laying on of hands, which has a four-fold purpose in the Church of Christ, i. e., confirmation of its converts to receive the gift of the Holy Ghost; the ordination of its ministry, healing of the sick, and blessing of children. By this means we enjoy many of the blessings of God and receive authority from Him to minister in the ordinance of the gospel.

When Jesus commissioned His first Council of Twelve Apostles to go forth among men to promulgate this gospel and build up the Kingdom of God on the earth, He said:

"All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world" (Matthew 28:18-20).

On another occasion, when He appeared unto them after the resurrection, He said:

"Peace be unto you: as my Father hath sent me, even so send I you" (John 20:21).

Since Jesus was sent of God to establish His church among men, and in turn commissioned His twelve disciples to go forth and teach the gospel to the nations, we will now consider what the power was that was given to Him. Turning to the words of the prophet Habakuk, we find the following concerning God and the Holy One of Israel (the Holy One of God, Mark 1:24), who is Jesus the Christ:

"God came from Teman, and the Holy One from mount Paran, Selah. His glory covered the heavens; and the earth was full of his praise.

And his brightness was as the light; he had horns coming out of his hand: and there was the hiding of his power" (Habakkuk 3:3, 4).

Thus we learn that Jesus, the Holy One of God, came from mount Paran with horns in his hand (a figure of speech indicating that through the use of His hands the blessings of the gospel would be conveyed to the children of men). Therefore, when He appeared unto His disciples, and said, "As my Father has sent me, even so send I you" He indicated that they would have the same power and authority vested in them.

We will now examine the four-fold uses of the principle of the gospel:

For the confirmation of converts for the gift of the Holy Ghost:

"... Not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of **laying on of hands**, and of resurrection of the dead, and of eternal judgment" (Hebrews 6:1, 2).

"Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John; Who, when they were come down, prayed for them, that they might receive the Holy Ghost . . . Then laid they their hands on them, and they received the Holy Ghost" (Acts 8:14-17).

Many other scriptures could be cited to show the necessity of laying on of hands to confirm the church, but will close with this commentary:

"After baptism, the hand is imposed by blessing and calling and inviting the Holy Spirit, who willingly descends from the Father on the bodies that are cleansed and blessed (by baptism)" (Tertullian, a disciple of the 2nd century A. D.).

Laying on of hands used for the ordination of the ministry:

"And no man taketh this honor unto himself, but he that is called of God, as was Aaron" (Hebrews 5:4).

"And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, . . . and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office" (Exodus 28:1-41).

In Acts 6:1-16, we learn of the choosing of seven men to have the oversight of the temporal affairs of the church. They were chosen by the people and

"set before the apostles: and when they had prayed they laid their hands on them."

"As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away" (Acts 13:2, 3).

Laying on of hands to heal the sick:

"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him" (James 5:14, 15).

"These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; **they shall lay hands on the sick, and they shall recover**" (Mark 16:17, 18). (See also Acts 5:12-16, 9:17, 18, 28:8, 9; Mark 6:4, 5, 7:32; Luke 4:40.)

Laying on of hands for the blessing of children:

"Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven. And he laid his hands on them, and departed thence" (Matthew 19:13-15). (See also Mark 10:13-16; Luke 18:15.)

This was one of the gifts of the gospel which was restored in these last days, and there are thousands who can testify of a truth to the healing they have received through the exercise of this gift through the ministry of Christ. Come ye also, and be healed by the power of God which is hidden in the hands of the apostles and elders, for it is the free gift of God, if you have faith to call upon the name of the Lord. Oh, ye of little faith, why deny the sure mercies of God, and that this blessed gift is among men even to this present day? It will not be by the laying of hands on the radio, or television, or just saying you believe, but by the gospel provision of laying on of hands and anointing with oil by the servants of God. These have been called and sent forth in these last days to minister unto you.

"Bless them which persecute you" (Rom. 12:14).

LESSON GUIDE

Amy Schrader

Study of Christ's Teachings**Section 1****Lesson Text, Luke 12:49-50**

Let us regress a little and consider, what is that fire which Christ came to send upon the earth? Is it the fire by which the earth will be cleansed? Is it that which purifies the righteous and destroys all that offends? Are these one and the same (whether it refines us or destroys us depending on our response or reaction to it)? Is this why the baptism of the Holy Ghost is also called the baptism of fire? Or is there a refining fire that must precede the entrance of the Holy Ghost into our hearts?

John the Baptist spoke of this fire that was to come from Christ or through Him: he seemingly links the fire that purges with the one that burns the chaff (Matthew 3:11-12). Nephi speaks of the baptism of fire, saying that the remission of our sin is by fire and by the Holy Ghost (2 Nephi 13:15-18, 24), and Christ speaks of it (3 Nephi 4:44-52, 5:32-40, 46-49). Then there is the example of the purifying effect that the Holy Ghost had upon the disciples (3 Nephi 9:4-31). The Book of Commandments sounds as if the baptism of fire and of the Holy Ghost are the same occurrence (chapter 16:32, 35:11).

However, at the time of the end there is a more complete cleansing to be done by fire, both of the righteous and of the wicked, or cleansing of the earth by destroying the wicked and refining the righteous. (Isaiah 4:2-4, 33:10-16; Zechariah 13:8-9; Malachi 3:2-6, 4:1-2; 1 Corinthians 3:11-15; 1 Peter 1:5-9; 1 Nephi 7:20-70; 2 Nephi 11:65-69, 116-118; Jacob 4:1-11; Book of Commandments 48:51-52, 64:58-60, 65:29-35).

Just how close are we to this day of burning? As far back as the time of the establishing of the church it was already near (Book of Commandments 1:6, 29:8-32, 35:1-11, 16, 37:8-17, 31, 41:17-23, 45:14-41, 52:5-7, 59:1-6, 64:51-60). If it was near then, how much closer it must be now. It was even then the eleventh hour, so how close can we be now if the bridegroom is to come at midnight (Matthew 25:1-13)? We must be on the threshold of the most momentous time the world is to know; are we sleeping, unprepared? Where will the day of burning find us occupying? what will be its effect upon us, that of refining or that of destruction?

Section 2**Lesson Text, Luke 12:51-56**

Isaiah quotes the Lord as saying, ". . . my thoughts are not your thoughts, neither are your ways my ways . . ." So it is that without the discernment of the Spirit we often confuse the teachings, instructions, promises and revelations of the Lord. Without

the understanding given by the Spirit we may fail to place the time and sequence of the prophecies. There is so much scripture concerning Christ and His reign as the bringer of peace, that it must have been hard for His followers to understand His comments at this point. We may fall into the same difficulty if we presume that nothing but good should come to the obedient disciple of Jesus. We may err in our thinking that what the Lord has spoken applies to our mortal life times, death being such a climactic and traumatic end; whereas His thinking puts the mortal and immortal existence as all of one piece.

There is a peace promised to the righteous and it will not fail; but it may not come, has not come, for many in the here and now. The time span by which we measure our lives is but a short interval within the eternity extending before and beyond, from which God views and measures and reveals His plans and purposes. We must be careful not to reject His words just because they don't fit into our sense of timing. He said His coming would not bring peace but division and certainly, in retrospect, we can see that it was so and still is.

The people of that day plainly hoped that the setting up of the kingdom of peace would be then; they had not discerned the whole of the prophecies concerning the matter, so did not recognize at what point in time they were. This same failure can cause us to miss the import of the Lord's purpose for our day and time.

The promise is that the meek will inherit the earth (Psalms 37:11, Matthew 5:5) but this is not yet; it is the bold and the greedy who now hold sway. It is promised that the righteous will have peace (Psalm 37:37; Isaiah 32:17-18, 54:1-14; Romans 14:17; 1 Nephi 3:187-189, 214-216, 48:59-67), but that Kingdom of peace is not yet set up and, until it is, even the true followers of the Lord will have tribulation (John 16:33; Acts 14:22; Romans 8:35-37, 12:10-18; 2 Corinthians 1:2-5; 1 Thessalonians 3:3-4; 2 Thessalonians 1:4-7; Book of Commandments 1:6, 56:11-12, 59:1-6). Surely secular as well as Biblical history reveals the many tribulations that some of the most righteous have endured. Read Hebrews 11 and see how their faith enabled those of old to look to the promises that were to be far off in time, and to endure the tribulations heaped upon them, for the hope in those promises.

Through faith there is help in the time of tribulation; we can have a foretaste of the peace of that Kingdom even while bearing the sorrow of this time (Romans 5:1-5; Alma 12:1-17, 17:3, 25, 18:5, 9-10; Book of Commandments 2:3, 16:24, 60:34).

Perhaps at no time of the world's history has there been so much friction, division and breakup within the family unit as we have now. It may be thought that this has no connection with Christ and the doctrine of His Kingdom of peace; yet it must be acknowledged that if all of the family members accepted Christ

as the sovereign of their lives these antagonisms and differences would not occur. Christ and the question of how much of our time, our thought, our energies, our money and our affections shall be spent in His service can be the touchiest problem for a couple and a family to solve. Until both or all are committed to seeking the Kingdom of Heaven and its righteousness in their lives first, there will be some instability in that family unit. Without this to unify them there are no two human wills that are the same on all things; those wills are in competition with each other. When those wills are all subjected to the will of the Lord there must be harmony. We need each consider if our failure to put Christ first is causing division in our families and homes.

Can we discern our time? We too look for the Kingdom of peace. It is to us that the commandments concerning its establishment have been given; if we have neglected to obey those commandments, how then should we expect to see that Kingdom come? Without our obedience it can come only by excluding us. (See stanzas 3-4 of Joseph Luff's "Love's Warning and Entreaty.")

His Kingdom upon the earth is the Lord's plan, but He must have a people through whom to bring it to pass. We can be that people if we will learn and comply with the instructions given for its establishment. If we will not He will have to raise up a people who will, or wait for a succeeding generation as He did with the people of Moses. Several generations have already failed since the instruction was given some one hundred and forty years ago; will we let this one pass too? The decree has gone forth of the Lord that the people be gathered in, that their hearts be prepared, and that they be prepared in all things against that day of greater tribulation yet to come (Book of Commandments 29:9) so that they may dwell in safety (Book of Commandments 48:58-67). It will be done when there is a people who will go on the Lord's errand and do His business according to His will (Book of Commandments 65:30-47). If we love Him we will obey His commandments. How much do we love Him?

Section 3

Lesson Text, Luke 13:1-9

This lesson has two distinct parts: the first, Christ's teaching of the need for repentance, giving examples; the second, the parable. I want to tie them together by beginning with the thought exposed in the parables. Perhaps there was a direct application of the parable to a specific people and time, such as the three years He labored with the people at that time; but it is the general application to every people and each person that I want to involve here. It has been said that the axe is laid at the root of the trees and all that bring not forth fruit are cut down (Luke 3:9, Alma 3:90); so it is that we need to take stock of ourselves, both as individuals and as a people.

What is the fruit that will save a person and a people from being cut down? To discern whether we have produced fruits of righteousness we cannot look to outward circumstances, those things which happen to us, but must look inward to that which we are. We cannot even look to what we do as a gauge of righteousness, because many a good deed can be done with an impure motivation and thus is not righteousness at all; so it is by what we are that we will be measured.

If we do not want to be a barren tree, we must begin with the planting of the word and the developing of faith, without which none can please God (Alma 16:124-200, Hebrews 11:6). As faith develops it will produce the fruit of repentance; these two operative within us determine what we become, what we are. The whole essence of the gospel is that humanity become and be the righteousness of the Kingdom of Heaven. If we have not the qualities that can abide in that kingdom we cannot inherit in it and will have to take our portion in some other place.

Is not the purpose of the Holy Spirit's dwelling in us to subdue the nature of the flesh, replacing this with its own fruits? Can we really be born of the Spirit and continue to abide in it without these changes taking place within us? Are not these very changes the fruit that the Lord of the vineyard is looking for (Galatians 5:13-26; Alma 3:27-74, 90-97)?

Then there is the matter of the outward evidence, when we have become what the Lord desires that we be there will be an overflow. What we are will be expressed in what we do, in all our relationships with and toward others. The first criterion of being what He wants is obedience; any show of piety without obedience to the Lord's laws and ordinances is sham (Matthew 7:21; Book of Commandments 54:14-19). The first commandment (and thus the first evidence of fruit is love (John 15:1-12), which will express itself in many changes (Romans 12, 15:25-28, Galatians 6:1-10, Ephesians 5:1-21).

In a previous lesson we found that the troubles of this life are experienced as much, sometimes more, by the righteous as by the unrighteous. We are told to judge not (Matthew 7:1) or to judge not unrighteously (Matthew 7:2, I. V.). The Lord judges a person by what he is, by searching the heart (Jeremiah 17:10), not by what happens to him here. So it is that Jesus could warn us not to think that because calamity befalls one that he is reaping the just rewards of his sin. The rewards according to a man's fruit do not necessarily come to him here; the perishing of which He spoke is not death (such as had befallen the martyred or those accidentally killed) but of what lies beyond that death, except we repent. Likewise, the recompense of a fruitful life often lies beyond that death also.

It is therefore urgent that we not judge unrighteously by looking at the troubles and sorrows of another's life as a measure of his righteousness or lack

of it; and that we not look at the good which comes to us as an indication of the Lord's favor (unless the inner fruit and its overflow corresponds to the teachings regarding the matter), for the devil prospers his own too (Psalm 73:1-12).

Section 4

Lesson Text, Luke 13:10-17

Is it not a sad commentary on human nature that the leaders of the Jews could not even appreciate the wonderful healing Jesus did, because it threatened their status and the validity of the traditions of Sabbath conduct which had been handed down from generation to generation? The right to rule was a great stumbling block to the hierarchy of the Israelitish people. It created consternation when Jacob elevated Joseph's sons over the tribes of the elder brothers and the younger son over the oldest (Genesis 48:8-22, 49:22-26). It was the source of great and lasting havoc between the Lamanites and Nephites (1 Nephi 5:47-52, Alma 25:16-26). The desire for power and position is the root of many a person's downfall. Is not this the reason the Lord admonished us not even to let our left hand know what our right hand does, lest we are tempted to do our good works to be honored of men? (Matthew 6:1-4).

But what about the stumbling block of tradition in the keeping of the Sabbath? Jesus rejected the rules by which they sought to honor it (Matthew 12:1-14, Mark 3:1-6, John 5:1-18) but the Lord, through the prophets, sharply rebuked the Israelites for their failure to honor it; both principles are surely applicable to our time (Isaiah 58; Jeremiah 17:19-27; Hosea 2:8-13, 8:11-14; Amos 5:4-26, 8:1-10 and Nehemiah 13:15-21). We see that even after the return from the dispersion they were prone to turn back to the very sins which had been proclaimed against them as the reason for the Lord's rejection of them.

Do we find any of the same practices extant today; if so, is there any reason to suppose that it is any more pleasing to the Lord now than then? How flagrant has the practice of commerce on the Lord's day become in the last few years? If we do not indulge in the practice of selling do we abet it by shopping on that day? Is there any using of His day for our pleasure? Do we excuse using of the hours between services as we please if we are dutifully at church for the hours of worship? Is there any danger that the hours spent in His house are not really spent in worship of Him but to satisfy other secret idols we have hidden in our hearts? It is not uncommon for attendance at church to be considered good business; even in the circle of underground crime it is not unusual to find at least a show of great devoutness. Now, I do not suggest that any are guilty of so devious hypocrisy, but is there a danger that we too are failing to observe the Lord's day in a manner pleasing to Him?

In this day the Lord did give us very simple di-

rections concerning the use of His day (Book of Commandments 60), with marvelous blessings promised if they are followed. When we have totally committed ourselves to the Lord and delight ourselves in Him, fear (reverence) Him, and find satisfaction in speaking to one another of Him we will find that the Lord's day, reserved for this purpose alone, becomes the highlight of the week. If, however, our treasure lies among the pleasant things of the world, we may well find these restrictions on the use of the Sabbath to be a burden.

THE AWFUL TRUTH ABOUT THE OCCULT

By Elder M. Harvey Seibel

9th in Series

SPIRITUALISM: COMMUNION WITH DEVILS

THE RISE OF MODERN SPIRITUALISM. Spiritualism today is one of the fastest growing religions. It has burst on the modern world with all the ancient Pagan trappings and a virility of growth unequaled by few such spiritual eruptions. From a humble beginning in 1848 it today claims a membership of over 60,000,000. Spiritualism per se has existed from ancient times under the names of wizardry and witchcraft, when it practiced arcane science and hid away from the eyes of the world. Today it basks in the spotlight of scientific investigation, challenging the world to accept it as the final religion of mankind. A group of Protestant ministers have organized to revitalize a "dying" Christianity with the psychic and spiritual powers of the new spiritualistic faith. In words of Thompson: "The mission of spiritualism is to save mankind from the abyss of materialism to which he is now proceeding. Spiritualism has a mighty mission to fulfill, and spiritualists are missionaries of this new teaching of the so-called 'Christ Spirit.'"

From "Secrets of the Spirit World" by Allan Anderson we get further amplification: "Scientific materialism has vanquished orthodox religion, and therefore the only religion which can possibly take its place must have a scientific substructure. And spiritualism is such a religion. The basis of spiritualism is demonstrated survival and its philosophical superstructure is eternal progress."

Sir Arthur Conan Doyle predicted: "Spiritualism will sweep the world and make it a better place in which to live. When it rules over all the world, it will banish the blood of Christ."

Mrs. M. E. Caldwell, editor of the Progressive Thinker, published this statement: "I denounce the following: the vicarious atonement, the doctrine of eternal punishment, the literal resurrection of the body, the virgin birth of Jesus, the infallibility of the Bible, the doctrine of blood atonement, salvation by faith only.

No, the spiritualist religion is as different from the so-called Christian religion as a sunny day from the starless night."

In 1848 the Fox Family moved into a haunted house in the village of Hydesville, in Wayne County, New York. As with the previous occupants, rappings and bangs were heard; at times it sounded as if heavy furniture was being moved. The children were so frightened they insisted on sleeping in the same room as their parents.

On the night of March 31, 1848, the anniversary of the birth of Christ, the children tried to imitate the rappings by snapping their fingers. The youngest girl cried, "Mr. Splitfoot, do as I do," and clapped her hands. Instantly the same number of raps came. Then Margaret said, count 1, 2, 3, and 4," each time clapping her hands, and the sounds followed as before. Then Mrs. Fox requested the entity to rap her children's ages. All seven ages were given, followed by three distinct raps: the age of the one who had died.

In 1852, just four years later, a huge spiritualist convention at Cleveland, Ohio, petitioned the Senate for scientific recognition.

From America the movement spread to England, France and Germany. Thousands of mediums arose and seances were the thing, held in homes throughout these countries. Soon the planchette was invented: a small table (on coasters) to which was attached a pencil which wrote spirit messages and drew spirit pictures.

By the aid of the planchette, Kardek, a Frenchman, whose real name was H. O. Rivail, wrote "The Book of Spirits," a handbook that is still a standard work on spiritualist doctrine.

THE FOX SISTERS ADMIT TO A HOAX. In 1855 in order to escape the harassment of publicity, especially through teams of investigators, the sisters confessed that most of their mediumistic talents had been a hoax and that they had discovered how to make rappings by cracking their knee joints.

Years later, when the sisters were less of an attraction, they wrote a second confession stating that their earlier confession was false, that they had only wished to free themselves from the trouble and inconvenience that followed in the wake of the great amount of publicity.

DECEPTION IN THE RANKS OF SPIRITUALISM. The bark of truth does not ride smoothly on the tide of Satanism. The followers of spiritualism find it easy to imitate their father, the Devil, who is the father of lies.

FALSE MEDIUM NUMBER 1. Daniel Logan, a well-known psychic and medium, delights in exposing those who practice deception in the art. Mr. Logan has much skepticism about spirits which must speak through a trumpet and those who practice this rite. At one such session, of course in a darkened room, a glowing

trumpet danced around over the heads of the assembly. Mr. Logan grabbed the trumpet and found it held aloft by a very human hand. Holding stubbornly, he was slapped in the face by another very human hand. Then Mr. Logan crawled to the empty chair of the medium and waited. Tiring of imitating various human voices, the medium came to his chair and sat on Mr. Logan's lap. He jumped up and Mr. Logan, his point proven, returned silently to his own chair.

FALSE MEDIUM NO. 2. At another time Mr. Logan attended a trumpet seance, the guest medium being one of the best known in the country. It was attended by about twenty-five people who had paid a large fee to attend. The meeting ran overtime and the janitor, thinking all had gone home, turned on the lights. This revealed the medium standing before a member with his mouth to the trumpet and his assistant standing behind a chair creating the "waves of cold air" that the voices had said would accompany their presence.

FALSE MEDIUM NO. 3. Mr. Logan attended a meeting in which the medium, while blindfolded, read questions from pieces of paper and then proceeded to answer them. It quickly became apparent that there was a gap over the bridge of the nose where the tape crossed, through which the medium could read the questions. These cases are taken from "The Reluctant Prophet" by Daniel Logan.

PREACHER WITH THE GLASS EYE. This operator was a member of one of the Pentecostal type churches. He was billed as the miracle boy, being able to read with his glass eye. My wife and I attended this great miracle. Ronnie Coyne, the boy wonder, had lost an eye in an accident and had one glass eye. He would cover his good eye with a handkerchief and then he would read with the glass eye, after which a generous collection would be taken up, for Ronnie Coyne, of course. The night we attended he called for six to come to the front each with a driver's license, or whatever. I immediately went forward and he read the cards to the amazement of the faithful. That evening at home I too held a handkerchief over one eye, closed the other, looked down my nose and, lo, the card was plainly visible. The next evening we were back at the church. Again, he called for six volunteers. Five went forward from the center and right hand aisles, and one on the left, his blind side. Not being able to see this one, he kept calling for one more until the other minister plucked his coat tail, when he turned and said, "Oh, there you are."

After the meeting I was again at the front door where Ronnie Coyne was greeting the departing saints. When he saw me he turned through 180° as if he was about to leave. Realizing how that looked, he swung back and held out his hand. He said, "How did you like it, Brother Seibel?" "It was a fake, Brother Ronnie." "No! It was the almighty power of God. "No, Brother Ronnie, it was the power of Ronnie Coyne.

Last evening I held a handkerchief over my eye, looked down past my nose and read with ease. Now let me hold the card straight in front of your face, and then read to me." Just then a plant touched his arm. "Someone wants to be healed. Come quickly." Off they went.

CASE IN FAVOR OF TRUE SPIRITUAL MANIFESTATIONS. Researchers into the claims of spiritualists, after considering all possible explanations, admit to a small residue of manifestations which seem unexplainable by any other means than spirit entities. Cautiously they refrain from admitting that this is proof of spiritualist phenomena. Dr. Rhine of Duke University, famous for experiments in extrasensory perception, does not accept the claims of psychics that there is life beyond the grave; he states flatly that he is unable to rule out this source in his ESP experiments, however.

ESP claims many abilities which, to the psychic, are evidence of spirit intercession while, to the ESP protegee, they are but powers resident in the mind. The ability to read minds, to see through walls and identify designs, even at an immense distance, to control to a limited degree the fall of dice or the shuffling of a deck of cards, are all thought to be hidden powers of the mind "in an area of mind still so ill-defined that even the name of it is tentative"—Louisa E. Rhine, widow of Dr. Rhine.

Mrs. Rhine continues: "One can therefore speak of the deep unconscious with something of the same understandable imprecision of such expressions as, the sun goes down, the moon comes up.

"The point is that this contact does occur but in some way, probably forever out of consciousness. For it is not like forgotten items that can reappear or be remembered later when some circumstance of attention or suggestion bring them back. **EVEN UNDER HYPNOSIS NOTHING OF THIS CONTACT BETWEEN REALITY AND THE 'INNER SPRING' OF MIND CAN BE RECOVERED.**" (Emphasis mine. MHS)

The fact that hypnosis can not bring out this information which is available through ESP (while the mind is awake and attentive) indicates that ESP information is not to be found in any portion of the mind at all, but rather that an outside intelligence is responsible. Mrs. Rhine offers the tentative opinion that "the area of the mind at which ESP begins will prove to be the very deepest, most elemental level at which any sign ever thrusts up to the consciousness." This leaves something to be desired logically; first there is the conscious mind which remembers, under various associations, that information which is the most available; below this is an area of forgotten memories which are lost to the conscious level until such time as hypnosis calls it forth. Are we to believe that there is still a lower level which ESP reaches into while in the conscious level, when it was unable to tap that at the hypnotic level which should be more easily

available? It appears simple to say that the conscious mind taps the conscious level, that the hypnotic state dips into the unconscious, and that other information is furnished by spirit entities, especially since it is shown that psychic information is often of such a nature that neither the conscious nor the subconscious could have access to it. The explanation of a universal mind that the unconscious can tap seems too far-fetched for serious consideration. Thus, it seems to the author that a spirit source (demons, not departed spirits) is the simplest explanation.

Roy Allan Anderson, when fighting to free a man from demon possession writes in "Secrets of the Spirit World:" "Many strange things happened during the next few months, but the battle was growing more intense. Sometimes as I left that home the spirits would say: 'We will get rid of Anderson tonight on his way home.' And they often tried! More than once I have felt the stranglehold of unseen hands clutching my throat and forcing me to the ground. There is no question in one's mind concerning the existence of invisible powers when he is faced with such experiences as these."

DOCTRINES OF SPIRITUALISM.

The seven planes of existence:

1. The Plane of Matter . . . The Physical form . . .
2. An Intermediate State . . . Our "etheric level."
3. The Plane of Illusion. More usually called the "astral" plane . . . "Heaven."
4. The Plane of Colour. The highest plane of existence in human form . . .
5. The Plane of Flame.
6. The Plane of White Light.
7. The Final State. Awareness of Ultimate Reality. Communion with the Supreme — Nurslings of Immortality.

Purgatory is another London. Some good people live there, it is their idea of heaven. There is no death, but successive reincarnations as the soul progresses through the seven spheres. Christian concepts of salvation, miracles, sin, repentance and others have no place in spiritualism. Yet they have schools, churches, charity, self-sacrifice and many healing sessions. A dominant teaching is that we can commune with departed spirits and gain much comfort from talking with loved ones.

SOURCE OF SPIRITUALISTIC INFORMATION. If the spiritualist doctrine is correct, there is no Christian God or devil, no sin, no blood atonement, no salvation, no heaven and hell as we understand it and no personal God Whose Son died on Calvary's cross for us. In its place we have spirits of the dead who have passed across into the next plane, successive reincarnations until the soul attains godhood, then a repetition of the cycle over and over endlessly.

Both systems can't be true, for they are in utter

conflict. If the spirit mediums are talking with the spirits of the dead, then the Bible concept of going to paradise at death is false. The story is told of a woman whose husband had not returned from the war. In sorrow she went to a spiritualist seance where they called up the spirit of her husband. His voice was just as she remembered it, and she had a most comforting conversation. Imagine her shock when her husband later returned unharmed. This is the situation of those who put their faith in any of these devil cults.

The best answer to whether the spiritualists have contacted the spirits of the departed dead or that of some demon can best be answered through the pages of Scripture, but that is the book rejected by spiritualists and is therefore under scrutiny of the tribunal of men's minds. There is a way to settle this point, which we do not have time and space enough to explain at this point. Suffice it to state that the Bible can be definitely proven to be the divine word of the true God, that it stands on its own feet, impregnable. This the author can prove and hopes to do so in a future book. If this is true we can prove from the words of God that spiritualism is false.

BIBLICAL REASONS WHY SPIRITUALISM IS FALSE. Instead of being in the Astral Plane the spirits of the dead are divided according to whether they have done good or evil: the wicked in the prison house, the righteous in paradise: concepts which are contrary to spiritualism. Besides this there is a great uncrossable gulf between them. (See Luke 16:26). It is also useless to think the dead have any help for us: "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead" (Luke 16:31).

However, the dead do not know the things that take place on the earth, not even to the knowledge of the welfare of their own sons: "His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them" (Job 14:25). In like vein: "For the living know that they shall die: but the dead know not anything . . . neither have they any more a portion for ever in any thing that is done under the sun" (Eccl. 9:5-6).

The command is plain: "Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God." (Lev. 19:31).

"A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them" (Lev. 20:27).

"There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a counsellor with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee" (Deut. 18:10-12).

REUNION AT BRADLEY, MICHIGAN

Saturday morning, June 23rd started with Bro. Laverne Lussenden leading a short song service. At 10:00 A. M. the reunion officially opened with a prayer and testimony meeting which lasted until dinner.

After dinner Bros. Tony Grzincic, Harold Pollack and Clarence Wheaton were in charge with Bro. Clarence giving a sermon about an experience with the Book of Mormon. After pot luck Bro. Emery Pinder opened the preaching service. We sang "I have found the glorious gospel" and "Jesus, Savior, Pilot me." Bro. Pollack gave an inspiring sermon. He advised us to let Christ be our pilot in all that we do. His scriptures were: John 10:1-5, 13:20, 3rd Nephi 4:47 & 48, 2nd Nephi 12:75-78, 3rd Nephi 7:34-41, 2nd Nephi 11:116-124 & Jacob 3:22, 23. He also read verses 3-7 in the 1st chapter of the Book of Commandments. Bro. Emery added in closing that when we need help, we should go to someone who has made a success in that particular field and when that need concerns our life we should go to God through Christ. We closed with the beautiful song, "My times are in Thy hands." At 3:30 Bro. Lussenden favored us with the songs, "I should have been crucified," "There's something about that name," "He touched me" and "The King is coming."

At 4:00 we held our business meeting with Bro. Tony Grzincic presiding. Bro. Harold Pollack was elected to the reunion committee for 3 years to serve with Bros. Ben LaSeur and Arthur Smith. Sr. Helen Tisler was elected our reporter for the advocate for this year.

After a lovely song service Bro. Wheaton preached on the coming forth of the gospel of Jesus Christ and that the kingdom is at hand. He used Acts 3:12 as his text and said "there are different ways of approaching the gospel story, pointing out that one does not always receive what one wants but sometimes a far greater gift. It is not our power but the power of God." He said "the bringing forth of Zion is yet to be and reminded us that after the dark ages there was to be a time of refreshing as spoken of in Acts. That time of refreshing is the spiritual growth of the gospel as brought by Jesus Christ." Bro. Lussenden closed with prayer, after a special by Sister Wheaton.

At 7:45 A. M. we met at Dumont Lake for the two baptisms of Bro. Pinder's daughters, Beth and Helen. They were confirmed at the shore by Bros. Pollack and Wheaton. We sang, "Blest be the tie that binds" and welcomed our new sisters. Returned to the hall for coffee and rolls.

Shortly after 9:00 A. M. we began the morning service by singing hymns and all welcomed our new sisters. We continued in the Lord's service with a prayer and testimony meeting opened by Bro. LaVerne Lussenden, who read Paul's account of the sacrament. He admonished us to "be awake spiritually and to judge ourselves before we come before God." Sacrament was prepared by Bros. Pinder and Eddy. After several administrations, Bro. Orville Eddy was called to

the office of elder through C. L. Wheaton and Bros. Pinder and Spencer were told, "the time has come for them to accept their callings and go forward in His work." Bro. LaVerne Lussenden sang "How Great Thou Art." There were approximately 85 present.

On Sunday, June 24th after some lovely and inspiring selections by Bro. LaVerne Lussenden accompanied by Sandy Stears and a "Repentance and Baptism" song by the Lee sisters, the service was opened by Bro. Pinder and Bro. Hans Hansen preached on the subject of "Salvation." He pointed out that "salvation is the reward for doing good during our probation here and that people today have neither the desire or the time to study the words of God that they might find eternal life. 2 Nephi 12:24. "We must follow Christ in public as well as in private, 2 Tim. 3:1. These are perilous times; we must be on guard for Satan and beware of him. If we follow Satan, we are an enemy to God. If we don't open our doors soon, He will stop knocking. We must hold fast to that which is good; pick up the manna that God sends. We receive blessings from the Lord and we must not let them go unnoticed but share with others. People should be able to say "they are the children of God. We must be prepared for what is to come before it is too late. How many of us are ready for Zion? We must move forward with Christ. Unless we occupy our time here to carry the message of God, we are going to lose out. We must care. There are Christians that believe and confess before the world and then there are those that go to church just to please their families. We must come to church to hear the word of God and prepare ourselves so that when the trumpet sounds we will be ready. Our salvation should be first. Zion will be a reality because there must be a place of refuge for the Saints. If we want this, we must work for it!"

There was a standing vote of thanks for the local and dining committee. Bro. Wheaton gave the benediction.

Minutes recorded by Sr. Spencer
Sent in by Sr. Tisler

WAKE-UP CAMP

July 6, 7, 8

Thursday evening the welcome meeting of Wake-Up Camp started by putting hay in the chapel. George Reed was in charge of the meeting and Chris Morris offered the opening prayer. Everyone sang "Happy Birthday" to John Bryant. Then we went around the room and introduced ourselves to get better acquainted.

The first order of business was to set down rules and assign duties. A suggestion was made to have 'Wake-Up Camp' printed on sweatshirts. Kathy Morris was put in charge of buying and selling them. If you

wish one get in touch with her. Her address is:

Kathy Morris
1920 S. Osage
Independence, Missouri 64055

Kathy Lee was in charge of donations for Wake-Up Camp. Randy Sheldon was recreation leader, and Gail Lee and Scott Harris were in charge of the play equipment. The guest list was circulated by Barney Wentworth and Denise Rudd. Life guards were James Johnston, Pat Rossiter and Mark Harris. There was to be no swimming without a lifeguard present and the buddy system was installed. All at once I had two youngsters grinning at me from ear to ear. John Gould volunteered to get volunteers for K. P. duty. Bedtime was set at 11:00 p. m. and Alvin Harris was given the job of seeing that we kept to the curfew. George Reed, of course, was the official "waker upper." George then read a letter of apology from last year's reporter for not getting last year's report written. Loren Bryant gave the closing prayer.

Swim call was sounded and most of the kids went swimming. When we got back we decided to call it a day.

Friday morning at 6:00 George came knocking on the tents. "Reveille! Rise and shine!" That gave us an hour to stagger around and wake up a bit before the prayer and testimony meeting at 7:00.

Randy Sheldon opened the meeting with song #27, and prayer was offered by Mark Harris. Randy talked about love and the way God can change us with His love. Chris Morris read a passage from Matthew 11:28. The meeting was then turned over to prayer and testimony. The closing song was "The Old Old Path," closing prayer by Scott Harris.

A call came from the kitchen that breakfast was ready, so we all gathered around for prayer. After breakfast Randy Sheldon got a game of volleyball going. His team won, of course.

Tom Maley opened the study class at 10:30 with a talk about "That Peculiar People." Then questions were asked such as: How big is God? How close is God? Who is your neighbor? Tradition, is it good or bad? It was left up to the people to find the answers on their own. The closing song was #100 and prayer was offered by Max Lee.

Lunch was served at 12:00 and afterwards the kids went swimming. At 2:30 the third meeting was opened by Max Lee, prayer by Mark Harris. The discussion was "Division by Polarization." The meeting broke up about 4:00 and the rest of the afternoon was given over to getting acquainted with new arrivals and recreation.

Supper was served by 6:00 followed by the evening service at 7:30. Tom Maley opened the meeting with the song "Resurrection," prayer was given by John Gill. Christy Lou Lee, daughter of Vern and Diane Lee, was blessed by Vance Harris assisted by Max Lee. A

prayer was offered by Barney Wentworth. Loren Bryant talked about some of the events in Christ's life. Closing songs were "Awake" and "Camp Chant." Prayer was offered by Bill Gould.

Swim call was sounded and the kids piled into the boats and went out to the raft. Afterwards there was time to talk for a while before curfew was called.

At 7:00 a. m. Saturday morning, the prayer service was opened by Emery Pinder assisted by Bill Gould. The opening song was #218 with prayer by Randy Sheldon. The talk was on "If ye love me feed my sheep." The meeting was turned over to prayer and testimony. You could feel the Spirit that moved some people. The meeting ended all too soon for me. Closing song was #343 and prayer by Alvin Harris.

After breakfast we entered into another volleyball game which was followed by the 10:30 service. The meeting was opened by Alvin Harris with song #306 and prayer by John Gould. Discussion started with "God's commandments, fellowship, Wake-Up Camp, and concern for others." Questions were asked: "Why are we tempted? Are we tempted? Does God tempt us? The answers to these questions were found in James and Moroni chapter 7. The conclusion came from Moroni 7: "If a man choose to sin, he acteth upon himself." Closing song was #10 and prayer by Emery D. Pinder.

After lunch, a couple of the boys took a volleyball net out in the lake so we could play water volleyball. At 3:00 the talent program, led by Sandy Perkins, was held in the barn and everyone was invited to participate. The opening song was #264 with prayer by Loren Bryant. There were a number of songs, poems, an organ solo, and a cornet solo.

John Gould made the offer that if anyone had poems they wanted put to music, send them to him in care of George Reed and he would see what he could do with them. The address is:

John Gould
% George Reed
RR 1, Box 292
Bemidji, Minnesota 56601

The closing prayer was by Vern Lee.

At 6:30 Diane Lee was baptized by Max Lee and confirmed by Vance Harris, assisted by Max Lee. Following the baptism there was a hotdog roast on the beach. After the area was cleaned up we had a hayride. It was lots of fun, even if there were no hay fights. When we got back we started a game of soft ball. The game broke up about an hour later and Lovita hollered "watermelon." It was just delicious. Afterward a few of the kids went swimming while the rest gathered around the campfire on the beach to sing songs. The evening was altogether too short and we were sorry to have to break it up and go to bed, but it had been a long day.

Sunday morning was just beautiful. The sun was

shining, the birds were singing, and even the mosquitos left us alone for a little while.

Max Lee opened the 7 A. M. prayer service assisted by David Morris. Opening song was #181 with prayer by David Morris. Max talked about the "The straight and narrow path, baptism, repentance, and if we endure to the end we shall have eternal life." The meeting was turned over to prayer and testimony. Closing song was #317 and prayer by Bill Gould.

After breakfast the kids sat around talking or got clothes ready for church. Sunday School started by 10:00. Randy Sheldon took charge of the young people's group. The topic of discussion was "Our duties to one another."

When we went back into the barn, the church service was opened by Arlo Gould. The opening song was #123, prayer by Arlo Gould. Second song was #397. Kenneth Smith read from the 7th chapter of Moroni on faith, hope, and charity. There was a special song sung by Mary Lois and Loren Bryant, "The Old Rugged Cross." Closing song was #293 and prayer by Tom Maley.

After lunch the kids took to the lake and went swimming. At 2:30 the young people gathered for a discussion. Randy Sheldon and Chris Morris led the meeting. John Gill offered a prayer. The question was raised, "Why did you come to Wake-Up Camp?" The main answer was "Curiosity." Closing song was "The Old, Old Path" and prayer by Bill Gould. The meeting was followed by another volleyball game.

After supper we had another game of volleyball and swimming. At 8:30 the last meeting of Wake-Up Camp started. George Reed and Chris Morris led the meeting. Brenda Lee was administered to by Vance Harris and Barney Wentworth and Barney was administered to by Vance Harris and Tom Maley. The service was opened with a season of prayer. Chris Morris read a passage of scripture about "God's love for us. God so loved the world he gave his only begotten Son." The meeting was then led as the Spirit directed. When the meeting was over everyone gathered in a circle and put their arms around each other and sang "God Be With You Till We Meet Again." The closing prayer was offered by Kenneth Smith.

Monday morning was a time of saying goodbye to friends. In the afternoon tents were taken down, chairs put away, and the area was cleaned up and gotten ready to start again next year.

Our many thanks go to the host and hostess of Wake-Up Camp, George and Lovita Reed. Also to our camp dietician, Vivian Ness, for the delicious meals she prepared, and to everyone else that helped make this camp a success.

By Brenda Lee
Wake-Up Reporter

Page 1

STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION (SEE INSTRUCTIONS ON PAGE 2 (REVERSE))

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Yea, the kings of the Gentiles shall be nursing fathers unto them, and their queens shall become nursing mothers; Wherefore the promises of the Lord are great unto the Gentiles, for he hath spoken it, and who can dispute?

But behold, this land, saith God, shall be a land of thine inheritance; and the Gentiles shall be blessed upon the land. And this land shall be a land of liberty unto the Gentiles: and there shall be no kings upon the land, who shall raise up unto the Gentiles. And I will fortify this land against all other nations; And he that fighteth against Zion, shall perish, saith God; for he that raiseth up a king against me, shall perish. For I the Lord, the King of heaven, will be their king; and I will be a light upon them forever, that hear my words" (2 Nephi 7:7, 9-21).

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"And there is none other nation on earth that would crucify their God . . . But because of priestcrafts and iniquities, they at Jerusalem will stiffen their necks against him, that he be crucified. Wherefore, because of their iniquities, destructions, famines, pestilence and bloodsheds, shall come upon them; And they who shall not be destroyed, shall be scattered among all nations.

But behold, thus saith the Lord God: When the day cometh that they shall believe in me, that I am Christ, then have I covenanted with their fathers, that they shall be restored in the flesh upon the earth, unto the lands of their inheritance. And it shall come to pass that they shall be gathered in from their long dispersion from the isles of the sea, and from the four parts of the earth; And the nations of the Gentiles shall be great in the eyes of me, saith God, in carrying them forth to the lands of their inheritance.

"And all that fight against Zion, shall be destroyed . . . For behold, saith the prophet, The time cometh speedily, that Satan shall have no more power over the hearts of the children of men

For the time soon cometh, that the fulness of the wrath of God shall be poured out upon all the children of men: For he will not suffer that the wicked shall destroy the righteous. Wherefore, he will preserve the righteous by his power, even if it be so that the fullness of his wrath must come, and the righteous be preserved, even unto the destruction of their enemies by fire. Wherefore, the righteous need not fear; for thus saith the prophet, They shall be saved, even if it so be as by fire" (1 Nephi 7:30, 32, 34-37).