

Zion's Advocate

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

Volume 31

Independence, Missouri, January, 1954

Number 1



PUT on the whole armour of God, that ye may be able to stand against the wiles of the devil.

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

And your feet shod with the preparation of the gospel of peace;

Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

Ephesians 6:11-17.



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ZION'S ADVOCATE

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INSTRUCTIONS IN ORDERING

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

Send ALL remittances for the Sunday School Association to: General Sunday School Ass'n. Treasurer, Church of Christ (Temple Lot), Box 472, Independence, Missouri.

EDITORIAL

May we of the editorial staff wish you, one and all, a Happy and Prosperous New Year. And may your prosperity be both spiritual and temporal.

This year, according to the Bible and Book of Mormon, is nineteen hundred and fifty-four years since the birth of our Lord and Savior, Jesus Christ. The second millennium, since that eventful night, is fast drawing to a close.

Perhaps some of us have formed the habit of New Year's resolutions. It is not a bad habit if we remember and follow the advice that resolutions are made to keep, not to break.

Some may say, "I wish there was some thing I could do for God's work here on earth, but I am tied so closely to making a livelihood that there is nothing I can do for Him that is worthwhile." May we suggest that there is something worthwhile which every one can help in:

The work among "this the remnant of Jacob" has definitely begun. We as a church have been chosen to do this work. We must not procrastinate this God given right, but must steadily move forward even though opposition seems to much for our human abilities. We must work wisely and with the thought of making our work permanent.

These brothers and sisters in Yucatan are not rich in this world's goods, therefore, we must give assistance in all things. Yes, all things; Spiritual (support in our prayer) and temporal (support in our world's goods). I do not necessarily mean the latter for them, but for the ones, whoever they may be, we send to them as missionaries.

How many among us have written to our brothers and sisters in the British Isles? We feel quite sure that they would appreciate hearing from us. They, no doubt, want to know what is going on in Joseph's land,

We have brothers and sisters in Canada. Do we correspond with them?

Yes, there truly is something each one of us can do for Christ this year. We are supposed to be one large family, and even though we may be scattered over the face of the universe we still can contact one another through the mediums of communication God has seen fit for man to discover.

We cannot live alone. If we would be happy we must make others happy. If we are to receive spiritual blessings we must be willing to share them with others. If we will work constructively we must talk constructively.

If we want friends we must be friendly. If we are to receive from God we must look to Him.

A. F. B., M. W., L. H.

HISTORY

Archie F. Bell

We want to call to your attention some historical facts proving the fulfillment of prophecy. Luke 21:24, "Jerusalem shall be trodden down of the Gentiles until the time of the Gentiles be fulfilled."

England officially withdrew her troops from Palestine August 1, 1948. Israel had its first general election January 25, 1949. Their first Constituent Assembly was formed February 14, 1949. Jerusalem is included as one of the cities in Israel.

In the latter part of the year 1950, Brother and Sister C. L. Wheaton were sent on a mission to the White Indian in the land of early Nephite history. They never reached the walled city of the White Indian due to circumstances beyond their control, but did make contact with the dark-skinned Indian. They have followed this through and this year (1953) a local Church of Christ was organized among the Mayan Indians at Dzan, Yucatan.

This organization has been subjected to tests such as Christ said those of His would have. Luke 21:12, "They shall lay hands on you, and persecute you, delivering you up to the synagogues and into prisons, being brought before kings and rulers for my name's sake." The following letter, written by Elder Fernando Ojeda, states in his manner the things they are being subjected to:

Ticul, Yucatan, Mexico
November 3, 1953

Dear Brothers in the Lord Jesus Christ:

I first ask you to excuse my writing and take this opportunity to make known to you about the most terrible trials we are going through now.

Our church people in Dzan, have been persecuted terribly bad since last Saturday, October 31. The Catholics, being urged by the priest, waited for me to go over there last Saturday evening to kill me just as the bus got there, but two of our brothers came to give me advisement, just before I left Ticul, to not go over there and for such reason I did not go. Our brothers went back, and when they got back to their homes, they were told to leave town because they were going to take them out of their homes to the main plaza to be torn to pieces also. They left but two others were dragged on the ground by their hair, and were taken to jail and put there.

We went up to Merida to see what we could do about them and they finally let them out. Some others are being hunted, having to flee away from their town down to my place at Ticul. The Catholics have taken the decision to kill whoever they can so they might put an end to our work at Dzan.

One of these brethren is Brother Sabino Cabrera and the other, Brother Isidro Avila, who went back to their homes yesterday, and as far as I know about them, they had to flee out again so they will not get killed.

We have not been able to hear from them since last night. Pray they will get here safely. If you send us some help dear brothers we will appreciate it a lot.

We are going up to Merida again to see "If" we can get help from our State Authorities. We ask you to pray for us because of this condition getting worse and worse every minute.

Sincerely,

Fernando Ojeda

LETTERS

From Sister Mary Addie of 296 Fremont Street, Whitewater, Wisconsin, comes a letter with a testimony of God's goodness as follows:

"I would like to say how much we enjoy reading the Advocate. For some time it has been on my mind to write in and express a thought that came to me. I've heard many testify of their blessings and the healing of their afflictions.

"I, also, have many things to be thankful for. I don't know how many times I've thought how lucky we've been—the children and ourselves so healthy—while all around us our friends with colds, maybe flu or some other disorder and many expenses as a consequence.

"At our reunion this past August, Sister Marquette was telling me of how a grandchild of hers fell from the car one day as they were driving along. While the child was bruised up quite a bit he was not seriously injured. Then she said, how later her daughter, I believe it was, brought out how well the Lord looked after the little children blessed by the elders. And, though I think I knew it all along, I really saw how fully He had looked after our own.

"It brought to mind especially, a time several years before, shortly after our oldest children had been blessed, when our oldest girl was kicked by a horse, when she strayed from her play. One foot hit her on the protruding bone above the eye and just alongside the soft temple area. The other traveled upwards along the hip bone just missing her stomach. While she was extremely sore for some time, she could have been either blinded or possibly killed by a fraction of an inch difference.

"The point I wanted to make was that while the Lord can cure and heal us, He can, and more frequently does, prevent the mishap or illness from occurring at all. And we know now how our kind Father is watching over these small ones continuously.

"Pray for us that we may be worthy of our many blessings and we'll pray for you and yours."

THE ARIZONA REUNION

Held November 27, 28 and 29

Another reunion is over and we have all returned to our respective homes with our hearts filled with love and happiness as we look back on the three wonderful days we spent worshiping the Master and enjoying the fellowship we had together.

Those of us from Colorado left snow-capped mountains behind and in a very short time were in a land where things were growing and flowers were blooming.

When we arrived in Phoenix, we found the members there adding the finishing touches to a new building they had hurried to finish so that we would have a place to eat and cook during the reunion. It is to be

used for class rooms and they have a baptismal fount as it is directly behind the church. Always before they have had to drive a good many miles into the country for baptismal services. This new building is a dream come true for many of them and I know it will be worth any sacrifice they have had to make to get it.

As at all reunions, our services started with prayer and testimony meetings each day and we were abundantly blessed by the Holy Spirit.

On Saturday, after morning preaching services, Donald McIndoo, and Tom Barton, Jr., were called to the office of Elder by Brother Wheaton. They accepted the call and were ordained during Sacrament Service Sunday. Donald has served as Priest for about five years and I have had the pleasure of hearing him preach some very good sermons. He is now with Brother Wheaton on his way to Yucatan. Our prayers go with them, that they may accomplish God's will and be protected from harm and danger.

Tom and our two boys were baptized at the same time and his calling is a fulfillment of a promise given to him then. Again, as he was ordained, he received some wonderful promises, if he is faithful. Our prayer is that God will go with him wherever he may go.

The good sermons we were privileged to hear during those three days were preached by Rolland Sprague, Leon (Skeet) Yates, Marvin Ely, Donald McIndoo, Apostles T. E. Barton and C. L. Wheaton. We were sorry we were unable to hear from the rest of the ministry represented there but time would not permit.

Apostle and Sister J. E. Yates were with us but due to illness, Brother Yates didn't preach. However he did bear some beautiful testimonies. We were made sad that he has to endure so much suffering and pray that God will bestow His rich blessings upon him. Sister Yates isn't well either, and is in need of our prayers.

We were glad that the Spragues brought Collette with them. She is very quiet, but I'm sure she thoroughly enjoyed being with us. That tiny little girl the Spragues brought with them won everyone's heart. When we look at such sweet innocence we are made to realize why Christ said, "for of such is the Kingdom of Heaven". They are truly the pure in heart and blameless before God.

There were many good special musical numbers and we had a song service each evening preceding preaching service. Sister Evalena Campbell was our willing pianist and we all appreciated her good music.

This report would not be complete without saying that we had "super" meals. Everyone was willing to help so that it didn't make such a heavy burden for just a few, though we know that the planning and some of the work is always up to one or two of the group. Sister Louise McIndoo was the one we all looked to for instruction and advice and she is very capable.

On Thursday evening and again Monday evening the young people went to the E. L. Yates home and played volley ball and had refreshments.

Even after the reunion was over everyone was re-

luctant to leave and several did stay for a few days longer. The hospitality extended to us there was beyond compare anywhere.

It made me realize how important it is for the saints to be together so that we can enjoy that fellowship and love all the time. So many times during the reunion, Christ's words came to me, "If you are not one, you are not mine", and though we may not always agree on some things, I believe everyone left there, with the love we needed to make us one.

Each reunion makes me yearn for the time when we can be with those of like faith and worship together as one.

If God is willing, we plan to have another Colorado reunion in the spring. The same committee was held over and we are open to any suggestions anyone has to offer.

May God's spirit be with all of His dear people is my prayer.

Irene Shaw

NEWS FROM LOCALS

Black River and Sparta News

Back again with a little news from the Sparta vicinity. Although I've been careless about writing, we are still carrying on our meetings as usual. And each Sacrament meeting helps our little group very much.

Our Sacrament meeting in November was held at Brother and Sister Isaac Brachman's home in Angelo and our December meeting was at Sister Bowen's at Black River Falls. Usually this time of year the roads are bad and it is hard for us to meet but it has been unusually nice here for being December. In fact it has rained mostly with very little snow thus far.

Sister Leo Clifton and family have moved to St. Paul, Minnesota now. Their two older boys Buddy and Mike are making their home here with their grandparents, Brother and Sister Marquette, and going to school.

Sister Viola Petrie and family were home over the Thanksgiving holidays with their little son, "Earl Junior." They live in Portage, Wisconsin.

Sister Clyde Babcock just returned recently from a visit with her daughter, Sister Doris Sheldon and family, in Independence.

A New Year is coming soon. Let us all make a New Years Resolution to live a better life than last year. What I mean by a better life, is doing more for others, praying more often and trying to live a cleaner life; the kind the Lord wants all his children to live. May God bless us all and help us to do right. I need the prayers of the saints and I know I make many mistakes. I know and God knows I'm trying to live better. I am asking an interest in your prayers and wishing every one a Merry Christmas and Happy New year.

Sister Stavlo

Ava Local

After a two-week visit at home, Sister Darleen Smith returned to Columbia, Missouri, November 13, for the remaining two weeks of the series of treatments recommended for her affliction. It was good to see her with us again.

We are sorry to have failed to fill in our part of the report for the December issue of the Advocate. We were saddened by the loss of our expected grandchild, little Leonard Dale Sarratt. But the Spirit of the Lord was present in abundance and comforted the young parents and their relatives and friends with the assurance that all works together for good to them that love the Lord.

Brother J. M. Case, Brother and Sister Charles Reed and daughter, Alice, spent Saturday evening and Sunday, November 14 and 15, with the Ava folks. They drove Sister Darrah to her home at Houston, Missouri, Friday and spent the night there, coming on to Ava the following day.

We enjoyed a very good sermon on Sunday by Brother Case. His subject was Prayer. He stressed the need of sincere, humble and constant prayer by the Lord's people for each to be able to reach the condition in which they could truly show forth Christ's teaching to their neighbors. He cited numerous passages of scripture from both the Bible and the Book of Mormon to refresh our minds as to what they teach concerning prayer. We hope each of us will think often upon it and heed the admonition.

On November 22 we had a round table discussion in the place of the usual sermon.

We enjoyed the company of a number of the young people from Independence for the Thanksgiving dinner which was served at the home of Brother and Sister Archie Bell. The young folks enjoyed the horseback riding, hill climbing and cave exploring activities. Listening to the laments of some, perhaps the word endured should be used in preference to enjoyed in the case of the cave exploring. It was cold, dark, muddy and often close quarters. The evening hours were spent at the home of Brother and Sister Harvey Bell where the younger people played party games in a large, well-lighted combination shop and garage, emptied of cars, and we not-so-young enjoyed the colored slides of scenes in Iceland, and Newfoundland taken by Bro. Archie during his employment in those lands. And also some beautiful Ozark scenes taken on his farm. He had borrowed a projector for the occasion and we appreciated the opportunity to become more familiar with foreign lands. After the evening's activities, cake and coffee were served.

The following evening Brother Jack Bell, with Alma Hedrick, Jim Moyer, Carol Moyer, Carolyn Nast and Alice Fawn Hooker as passengers returned to Independence, Missouri. Those remaining until Sunday afternoon were John Bell and Enid Morris, Alice Reed and Mary Lois Harris as passengers, and Caroline Hedrick and Sister Doris Hedrick, Mary and Gerry as passengers. Brother and Sister Marvin Case and Johnny remained at the home of her parents until Monday. Sister Case and Johnny had visited there for two weeks and were joined by Brother Case for Thanksgiving.

We feel that we have many, many blessings for which we are thankful though our section of the country has suffered with drouth. We have had more nice rains and we have learned to be thankful for each, rather than to take them for granted.

Bro. Archie Bell preached for us Sunday, November 29. His subject was Creation. Not only the physical creation of all we see but all the visible and invisible, powers, principalities, etc. Showing that even the power of evil was created for a purpose. This purpose being to test and try each individual soul to prepare it for etrenal life, if so be they are able to stand the test. Just the same as man in his many mechanical inventions has also prepared machines to test the parts of these inventions so that they may be built strong enough to perform their part. And if we avail ourselves of all the help of the gospel through Christ we will be able to stand the test.

We are continuing the study of our new church history in our Sunday evening class.

Sister Darleen Smith was released from the hospital November 30, and is very happy to be at home, and we are glad to have her with us again in our meetings, and so we happily return the task of reporting to her hands.

Alvina Bell, Substitute Reporter

Ava Visits Again

Our hearts are full of gratitude to our Heavenly Father that we are again able to meet with our loved ones and our Brothers and Sisters of the Church in prayer services. Wednesday evening, December 2, we met in this service, though few in number a good degree of the Spirit was present to strengthen us in our desire to serve God.

We were pleasantly surprised to have Joe Smith walk in Wednesday afternoon, December 2, as he and Jack Bell arrived in Ava for a two-day visit with relatives. We invited Joe to enjoy with us, our belated Thanksgiving supper, as my having just returned from the hospital November 30th, we were unable to celebrate the last Thursday of November together. How great was our rejoicing to be together again, a wonderful Thanksgiving for us.

Berchie and Lorraine Welton and daughters, Jewell and Jerry from Independence, spent the week-end of December 5th and 6th, with Berchie's parents, Mr. and Mrs. Otis Welton, of Sweden, Mo.

Lorraine, Jewell and Jerry were a welcome addition to our small group, Sunday morning for Sunday School and following that we had our Sacrament Service. How great a feasting of fellowship and love our Heavenly Father pours out upon His children when we meet in humility.

Brother Archie Bell was in charge of our Christian League meeting, Sunday evening. After a short program, our teacher, Brother Havey Bell, continued our studies of the new History of the Church of Christ.

Darleen Smith, Reporter

Independence Diary

November 15, Brother Richard Wheaton was our speaker. He counselled us to live that we might have a part in the gathering. The Lord's people are to be a meek and humble people. The promises are only to those who remain faithful unto the end. That evening Brother Johnny Bell, who was our speaker, chose Psalm 121 for the Scripture reading. "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth. He will not suffer thy foot to be moved: he that keepeth thee will not slumber." What comfort in these three verses! The wrath of the Lord will surely come upon the world, but if we are living right we need have no fear. Let us not seek to find favor in the eyes of the world, but rather, seek to find favor with the Lord.

November 22, which was the Sunday before Thanksgiving, we had an all day meeting. Everyone brought a covered dish and we had a big Thanksgiving dinner together. Brother William Sheldon was our speaker for the morning hour. His scripture reading was Psalm 107. Let me quote the first verse. "O give thanks unto the Lord, for He is good: for His mercy endureth for ever." Brother Bill reminded us of the blessing we have in being citizens of this land, "Joseph's land", "the land of promise", "choice above all other lands." We are told in the Book of Mormon that this nation must serve the Lord or be swept off. Our country boasts of many large and beautiful churches, but we fear that the hundreds, who attend their services, have only a form of godliness, for their hearts are far from Him. Let us watch that we do not become like them. Let our service be of faith and good works.

After dinner we met in a prayer service. All seemed eager to tell of the Lord's goodness to them. At the 7:30 hour Brother Charles Reed was our speaker. Because Brother Reed is blind, Brother Maynard Case read the scriptures which Brother Reed chose. First he asked Brother Case to read from Matthew, where the Pharisee asked the Master which was the great commandment. "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." And second, he read the 13th chapter of I Corinthians. In this chapter we are told that though we do all manner of righteousness and have not charity, we are nothing. Brother Reed urged us to seek to grow in love, for we cannot do the Lord's work unless we do it in love. Jesus said to "love one another even as I have loved you".

Our visitors included Forest Green and family, Brother Tucker, Brother and Sister Babcock, and Sister Orlea Premo and children. We all felt that we had spent a very profitable day together.

November 29, Brother Elmer Hunter, who spoke at the eleven o'clock hour, used as a text the eighth verse of Psalm 118. "It is better to trust in the Lord than to put confidence in man." He read from page 710 to page 713 in the Book of Mormon. In this reading we are told that God is an unchangeable God, and that he is a God of miracles. And also, that we should "be

wise in the days of our probation", and see that we are not baptized unworthily or do not partake of the sacrament unworthily, but "see that we do all things in worthiness, and do it in the name of Jesus Christ, the Son of the living God: and if ye do this, and endure to the end, ye will in no wise be cast out."

Our pastor, Brother Leslie Case, spoke to us the evening of November 29. He was concerned as to whether this sheepfold was being properly fed. He told us that as soon as the arrangements could be made, the priesthood would make visits in our homes, that we might be better fed and nourished in the gospel.

December 6, being the first Sunday of the month, we had our sacrament service. Though many of our people are sick with colds now, still there was a large group attended both the Sunday School and the sacrament service.

Brother Joseph Smith was our speaker the evening of December 6. His subject was "Prayer". He read the Lord's Prayer from both the Bible and the Book of Mormon. In the sixth chapter of Matthew we are told that we should not pray to be heard of men. "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." We must pray always, and pray in faith. And let us always be willing to say, "Thy will be done".

Irene Case, Reporter

Y. P. C. L. NEWS

On November 12, we went to the farm of Brother Nicholson where we enjoyed a hayride. Afterward we ate hot dogs and marshmallows that were roasted over an open fire, and drank apple cider.

On the third Thursday of November we held our regular Church History meeting.

The last Thursday we did not have a meeting because it was Thanksgiving. A group of the young people went to Ava, Missouri, that week-end. We all had a marvelous time.

We have been quite happy to have had Brother Joseph Smith back with us during a thirteen-day leave.

On December 3, we held a regular Church History meeting before which we held a short call business meeting to elect a new assistant chairman as our former assistant, Brother George Reed, is in the Coast Guard. Brother Jack Sprague was elected to fill this position.

The young people have been quite busy lately planning for Christmas festivities. The night of December 10, we met and practiced Christmas carols and made plans to go caroling during the week before Christmas.

Mary Lois Harris, Reporter

CHILDREN'S CORNER**Thoughts of the New Year**

Born is the New Year of fifty-four
When thoughts of new things abound;
With resolutions by the score,
That better Christians we're found.

We thank our Lord each New Year,
Each glad and happy hour,
The Gospel story has been preached
To us in love and power.

It is our duty to accept
This Gospel with its love;
So in faith, this glad New Year,
We'll trust our Father above.

Margret Harris, age 11

A Boy's Prayer

A small boy knelt at his mother's knee and offered his evening prayer. When he had finished, he continued to speak softly while on his knees.

"What did you ask for," his mother questioned.

"It isn't nice to always ask God for things," replied the little fellow. "I just told God that I love him."

Climbing Up the Hill

Never look behind, boys,
Up and on the way!
Time enough for that, boys,
On some future day.
Though the way be long, boys,
Fight it with a will;
Never stop to look behind
When climbing up a hill.

First, be sure you're right, boys,
Then, with courage strong,
Strap your pack upon your back
And tug, tug, along;
Better let the lag-out
Fill the lower bill,
And strike the further stake-pole
Higher up the hill.

Trudge is a slow horse, boys,
Made to pull a load,
But in the end will give the dust
To racers on the road.
When you're near the top, boys,
Of the rugged way,
Do not stop to blow your horn,
But climb, climb away.

Shoot above the crowd, boys,
Brace yourselves and go!
Let the plodding land-pod
Hoe the easy row.
Success is at the top, boys,
Waiting there until
Brains and pluck and self-respect
Have mounted up the hill.

—Unknown.

MARRIED SIXTY-FOUR YEARS

Brother and Sister Charles Nicholas Denham, 411 South Hocker Street, Independence, Missouri, celebrated their 64th wedding anniversary with a family dinner at the home of their youngest son, Nicholas F. Denham, 810 South Liberty Street, on Thanksgiving day. Their children who attended the anniversary dinner, were: Mr. and Mrs. Floyd Denham, Mr. and Mrs. Clarence Denham of Kingsville, Missouri, Mr. and Mrs. A. S. Wheaton (the former Margaret Denham), Mr. and Mrs. P. W. Bryan (the former Edna Denham) of Webb City, Mo., and Mrs. C. L. Wheaton (the former Angela Denham). Brother Wheaton missed the celebration, having left for Yucatan on Tuesday. Two of the children were unable to be present, Charles T. Denham, Cherry Point, North Carolina and the youngest daughter, Mrs. Marion Sprague. Brother Denham's half-brother and his wife, Mr. and Mrs. Albert M. Fisher, Wichita, Kansas and two grandchildren, Janice Sprague and Captain Charles Ray Denham, stationed at St. Paul, Minnesota, also were present.

The anniversary couple were married two days before Thanksgiving, November 26, 1889, in Independence, Missouri. Sister Denham was the former Marion Olive Frisbey, a daughter of Elder Geo. P. Frisbey, who was one of the first group of saints to return to Missouri in 1867. She was born April 17, 1871, in Independence, where the R.L.D.S. auditorium now stands.

Brother Denham was born in Pleasant Hill, Missouri, January 26, 1870, and was taken to Independence at an early age. Both have spent their entire life in or near Independence.

Besides their eight children, all living, Brother and Sister Denham have 32 grandchildren and 44 great grandchildren.

REPORT

The Saints in and near Gilfach, Goch. South Wales, met in their accustomed meeting place, in the Co-Op Hall in Gilfach, Sunday the 20th of December, 1953, and was organized into a local Church of Christ (Temple Lot).

Apostle Arthur M. Smith was in charge, and after some words of instruction to the audience, he proceeded to organize them into a duly authorized church.

Elder Silvanious Mason was chosen as Pastor, and Teacher George Allen as Assistant Pastor; Sister Mary Buck was chosen as Secretary-Treasurer, and Sister Ivy Mason as the Pianist.

A financial statement was made by Apostle Arthur M. Smith showing the receipts and expenditures during the three months, meetings have been held in the hall; the rent of the hall having already been paid by the missionary in charge; the collection which had been taken up from time to time, was a financial balance with which the new church can start its forward march, with great hopes for the future.

Missionary in Charge,

Apostle Arthur M. Smith

ORIGINAL ARTICLES

NOTE: We solicit articles for this department written in an affirmative manner. An affirmative article is one in which a belief, or an opinion, is expressed, and evidences presented to support that belief. Contributions are to originate with the author and do not necessarily reflect the teachings of the Church or the opinions of the editorial staff.

THE BOOK OF MORMON

The Most Powerful Religious Book of the Nineteenth Century

By

Apostle Clarence L. Wheaton and Angela Wheaton

Part One

It should be of vital interest to all students of religion to know the facts concerning a book which has been designated as the most powerful religious book of modern times. Yet that is just the valuation placed upon the Book of Mormon we now have under consideration, therefore, we should know for ourselves why this record does have such a powerful influence upon religious thinking of this day.

Henry Wallace, a former Vice-President of the United States, said in an address before the New York Book Fair:

"Of all the American religious books of the nineteenth century, it seems probable that the **Book of Mormon** was the most powerful. It reached perhaps only one per cent of the United States, but it affected this one per cent so powerfully and lastingly that all the people of the United States have been affected."¹

With this view we can heartily agree, for in spite of the prejudice that has been engendered against this book by its opponents since the Book of Mormon was translated and given to the world by the young man, Joseph Smith, Jr., was published at Palmyra, New York, in March of 1830, we find that it has continued to engage the attention of the thoughtful religionists to the extent that it has survived many editions, of hundreds of thousands of copies, and has been translated into over twenty languages. Again it has survived the most critical examination in the light of traditional and archaeological evidences related to the ancient civilizations of the American continent.

Under these circumstances it is well that we give serious consideration to the claims made for this book which has had such a powerful influence upon the religious concepts of these modern times. It should need no argument to convince believers in Jesus Christ, the Son of God and Savior of the world, that a book which bears witness to these truths, merits the earnest and prayerful consideration of all religionists of the Christian faith, as to its value as an added witness for Jesus Christ, to offset the influence of the skeptic, the atheist and the unbeliever in the divinity of Christ and his mission among the children of men.

With these thoughts in mind we boldly and without equivocation, undertake the task of setting forth the facts concerning this record that have come to us in modern times for the express purpose of "powerfully

and lastingly" affecting not only religious thought in the United States, but of all the world, both Jew and Gentile, that Jesus Christ is the Son of God. Living in this day when the anti-Christ is rearing its infamous head to make war against the saints of God and to wear them out, if possible, Christian soldiers everywhere need every available weapon to use against such an enemy to their faith. In the Book of Mormon we find such a weapon, which, if used as intended of God, will, with the Holy Bible, be as a two-edged sword for the dividing asunder of truth from error that there may be a people prepared for the coming of the Lord to his pre-millennial church in these the last days.

In the prophetic words of Ezekiel, we are given to understand that just before the return of the Jews to Palestine, the Lord was to give another record which was to be a companion book or witness with the Bible:

"Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it for Joseph, the stick of Ephraim, and for all the house of Israel his companions:

"And join them one to another into one stick; and they shall become one in thine hand.

"And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these?

"Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand.

"And the sticks whereon thou writest shall be in thine hand before their eyes," etc. ²

It should, therefore, require no argument to convince the honest student of the scriptures, that the Bible, from Genesis to the Revelation is more specifically the record or account, of God's work among the house of Judah, than of any of the other tribes, and though this record, the Bible, tells us the greater blessings, pronounced upon the house of Israel, were to Joseph and those specifically associated with him. Yet we do not find a record of the fulfillment of this promise in the Bible. Evidences for such belief, are based upon the blessings of Jacob, and of Moses in their prophetic utterances concerning Joseph, i.e., Jacob's blessing, "let them grow into a multitude in the midst of the earth," (Gen. 48:15 to 19), and that his (Joseph's) blessing should "prevail above the blessings of my (Jacob's) progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." (Gen. 49:26), and Moses' promise, . . .

"And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath,

"And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon,

"And for the chief things of the ancient mountains, and for the precious things of the lasting hills,

"And for the precious things of the earth and fullness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.

"His glory is like the firstling of his bullock and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh."³

From these utterances we find that Joseph and his posterity were to grow into a multitude of nations in the midst of the earth, and be blessed above the blessings which had been given to Abraham, Isaac and Jacob, unto the utmost bounds of the everlasting hills, and that Ephraim and Manasseh were to be as the horns of the unicorn to push the people together to the ends of the earth, etc. And look where we will, we must come to the conclusion the American continent is the only place in the world where such promises could be fulfilled, and was within the scope of the "utmost bound of the everlasting hills," and the "ends of the earth" as viewed by these ancient patriarchs of Israel, which would be the opposite side of the earth from where they were at the time. Under the circumstances we might well expect to find the people of Joseph's posterity in America, and that they would have preserved among them a record of their wanderings, civilizations and religious activities. Concerning Ephraim, one of these sons of Joseph, who was to play such an active part in "pushing the people together to the ends of the earth" (America), we read: "I have written to him the great things of my law, but they were counted as a strange thing." (Hosea 8:12). Yet, where in all the writings of Holy Writ do you find these "great things of my law" in the hands of Ephraim, except what is found in the Book of Mormon? And of all the sacred records which have been preserved and handed down to us, which one has been "counted a strange thing" except the Book of Mormon?

Volumes have been published in an effort to account for the origin of the American Indian, and of his coming to this land. Many theories, "The Atlantis," "The Lost Continent of Mu," and of "Lemur," and "Bering Straits Migrations of Mongolian Peoples", have been advanced in an effort to account for these pre-Columbian peoples of America, by other sources than the Creation and Deluge accounts of the Scriptures. And the Bible itself, is lacking in evidences, to account for the peoples of America, with their similarities of culture and religion to that of the Hebrews, Egyptians, and even the Christian faith, which have no doubt been lost in antiquity.

Yet, the Book of Mormon shows from its context that it is a written record of the first colonies of the pre-Columbian peoples that were living in America for thousands of years before the coming of Christ:

"Wherefore, it is an abridgement of the record of the people of Nephi, and also of the Lamanites; . . . who are a remnant of the house of Israel. . . ."

And, "an abridgement taken from the Book of Ether; also, which is a record of the people of Jared; who were scattered at the time the Lord confounded the language of the people, when they were building a tower to get to heaven: which is to shew unto the remnant of the house of Israel what great things the Lord hath done for their fathers."⁴

It is also a record of the advancement of their civilizations, cultures, wars, religion and history. It gives an account of Creation; the Fall of Man; the Deluge; Migrations from the Tower of Babel; Migrations of the Colonies of the House of Israel; of the Gospel of Jesus Christ Among the Ancient Americans; and many other events which deal with the origin, rise and civilizations of peoples of the western hemisphere. Like the historical accounts of the Bible, they must be sustained by external evidences in order to prove their authenticity and divinity to the doubting mind. Concerning the historical background of the Old Testament we find:

"The Modern Critical View is that it is a composite work of the various schools of priests, made about the 8th century, B.C., for partisan purposes, based on old traditions, the principal redactors of which are called 'J', 'E', and 'P'. And although the critics differ widely among themselves as to just which sections to assign to these respective editors, the theory is put forth under specious claim that it is the 'assured result' of 'modern scholarship.' According to this view, it is not real history, but only a 'patchwork picked out of a rag bag of scattered legends.'

"What saith Archaeology? Archaeology has been speaking so loudly of late that it is causing a decided reaction toward the conservative view. The theory that writing was unknown in Moses' day is absolutely exploded. And every year there are being dug up in Egypt, Palestine and Mesopotamia, evidences, both in inscriptions and earth layers that the narratives of the Old Testament are true historical records. And 'scholars' are coming to have decidedly more respect for the tradition of Mosiac authorship."⁵

Thus we see that the same arguments used to discredit the Book of Mormon, are also being used by the **higher critics** to destroy the force of the Bible as an authentic historical account of the work of the Lord among the people it deals with. And just as it is a fact that every year "there is being dug up in Egypt, Palestine, and Mesopotamia, evidences, both in inscriptions and earth layers that the narrative of the O. T. (Old Testament), are true historical records," so also every year the archaeologists of Americana are digging up in Mexico, Central America, Peru, and the United States, evidences, both in inscriptions, codices, earth layers, sites of old civilizations, etc., evidences that the narratives of the Book of Mormon are true historical records of the Ancient Americans who have inhabited this continent since the dispersion from the great tower at the time of the confounding of languages. Concerning the archaeological value of this book we note from A. H. Verrill, the following:

"My archaeological studies convince me that the Book of Mormon was inspired, for it contains many archaeological and historical facts which were absolutely unknown at the time it was written."⁶

These facts should impress the critics of the Book of Mormon to be more conservative in their views, for in the light of what the archaeologist, the anthropologist, and the ethnologist, have already brought to light from these sources, the historical narrative of this book has been sustained without a question.

From the pages of this book we have shown an account of a migration of a colony from the great tower, and subsequent migrations of colonies of the house of Israel, with an account of the rise and fall of their civilizations. It is a striking analogy, that among the traditions of these pre-Columbian peoples, they give a similar account which more than co-incidentally agrees with what is told us above from the pages of the Book of Mormon:

Among the traditions of the Central American Indian peoples, an event is recorded in the history written by *Ixtlitxochitl* of:

"A meeting of all their sages under the direction of the aged Hueman, . . . (Hueman being pronounced with the H silent, as Oo-men, which is not very different from Mormon, the abridger of the records of the Nephites in the Book of Mormon. C.L.W.). At this assembly there were brought forward all the Toltec (Jeredite, C.L.W.) records reaching back to the earliest period of their existence, and from these documents, after a long conference and the most careful study, the *Teocamoxtli*, or 'Book of God' was prepared. In its pages were inscribed the Nahua (Nephite, C.L.W.) annals from the time of the Deluge, or even from the Creation; together with all their religious rites, governmental system, laws and social customs; their knowledge respecting agriculture and all the arts and sciences, particular attention being given to astrology; and a complete explanation of their modes of reckoning time and interpreting the hieroglyphics. To the divine book was added a chapter of prophecies respecting future events and the signs by which it should be known when the time of their fulfillment was drawing near."⁷

We digress from our main subject for the purpose of comparing the contents of this "Book of God" with that of the Book of Mormon. In the above quotation Bancroft relates:

1. "In its pages are inscribed the Nahua annals from the time of the Deluge," etc.

In the Book of Mormon, an abridgement of a more complete record, we read, "The first part of this record, which speaks concerning a creation of the world, and also of Adam, and an account from that time even to the great tower", etc. (Ether 1:3), which account would include that of the Deluge.

2. "Even from Creation," etc.

Book of Mormon. These people had "the five books of Moses, which gave an account of the creation of the world," etc. (I Nephi 1:159).

3. "Together with all their religious rites," etc.

Book of Mormon: Prior to the coming of Christ, they practiced the Mosaic law of burnt offerings and sacrifices, "And they also took of the firstlings of their flocks that they might offer sacrifices and burnt offerings, according to the law of Moses;" etc. (Mosiah 1:30); "They did look forward to the coming of Christ, con-

sidering that the law of Moses was a type of his coming," etc. (Alma 14:75), and both before and after the coming of Christ to them, they believed in the immortality of the soul; a resurrection; baptism; in fact all the principles of the Gospel of Christ and had a regularly ordained ministry to perform the ordinances thereof.

4. "Governmental System," etc.

Book of Mormon: The people of the Book of Mormon had a democratic form of government, "Now it is not common that the voice of the people desireth anything contrary to that which is right; but it is common for the lesser part of the people to desire that which is not right;

"Therefore this shall ye observe, and make it your law to do your business by the voice of the people." (Mosiah 13:35-36).

5. "Laws and Social Customs," etc.

Book of Mormon: "The priests, whom he had ordained, should labor with their own hands," . . . that the people "should impart of their substance, of their own free will and good desires towards God, and to those priests that stood in need, yea, and to every needy, naked soul." (Mosiah 9:57-62), "There shall not any man among you have save it be one wife; and concubines he shall have none; For I, the Lord God, delighteth in the chastity of women. And whoredoms are an abomination before me; thus saith the Lord of Hosts." (Jacob 2:36-37). And many other customs which were exemplary of moral and Christian life.

6. "Their knowledge respecting agriculture," etc.

Book of Mormon: They brought seed from the old world, "And it came to pass that we did begin to till the earth, and we began to plant seeds; yea, we did put all our seeds into the earth, which we had brought from the land of Jerusalem.

"And it came to pass that they did grow exceedingly; wherefore, we were blessed in abundance." (I Nephi 5:214-215). And, concerning the people who had come from the tower of Babel, "And in the space of sixty and two years, they had become exceeding strong, insomuch that they became exceeding rich, having all manner of fruit, and of grain, . . . And also all manner of cattle, of oxen, and cows, and of sheep, and of swine, and of goats, and also many other kinds of animals," etc. (Ether 4:19-20).

7. "The arts and sciences," etc.

Book of Mormon: In the Book of Mormon we read, concerning the Nephites, "And I did teach my people to build buildings, and to work in all manner of wood, and of iron, and of copper, and of brass, and of steel, and of gold, and of silver, and of precious ores, which were in great abundance. (II Nephi 4:21). "And we multiplied exceedingly, and spread upon the face of the land, and became exceeding rich in gold, and in silver, and in precious things, and in fine workmanship of wood, and buildings, and in machinery, and also in iron, and copper, and brass, and steel, making all manner of tools of every kind to till the ground, and weapons of war; Yea, the sharp pointed arrow, and the quiver, and the dart, and the javelin, and all preparations for war;" etc. (Book of Jarom 1:19-20).

8. "Particular attention being given to astrology (astronomy)." etc.

Book of Mormon: The Book of Mormon on this point states, "all things denote there is a God; yea, even the earth, and all things that are upon the face of it, yea, and its motion;

"Yea, and also all the planets which move in their regular form, doth witness that there is a Supreme Creator;" etc. (Alma 16:54-55). "And it came to pass also, that a new star did appear, according to the word." (III Nephi 1:24). Only with a knowledge of astronomy could they know these things.

9. "And an complete explanation of their modes of reckoning time and interpreting the hieroglyphics." etc.

Book of Mormon: Here are a few instances of the Nephites reckoning of time, "six hundred years from the time that my father left Jerusalem," (I Nephi 3:4), "thirty years had passed away," (II Nephi 4:44), "two hundred and thirty and eight years had passed away," (Jarom 1:29), and scores of instances that would be too tedious to enumerate here. And as to their ability to interpret the hieroglyphics or engravings, "And it came to pass in the days of Mosiah, there was a large stone brought unto him, with engravings on it; (Hieroglyphics, C.L.W.), and he did interpret the engravings, by the gift and power of God," etc. (Book of Amni 1:35), "Now Ammon said unto him, I can assuredly tell thee, O king, of a man that can translate the records; For he has wherewith that he can look, and translate all records that are of ancient date; and it is a gift from God." (Mosiah 5:72).

10. "To the divine book was added a chapter of prophecies respecting future events and the signs by which it should be known when the time of their fulfillment was drawing near." etc.

Book of Mormon: In the Book of Mormon we have the account of several prophets, i.e., Lehi, Nephi, Mosiah, Samuel, Zenos, etc., who foretell what should befall the house of Israel, the rise and fall of the early Christian church, the coming of Christ and the end of the world, etc., too numerous to recount here. These analogies indicate that the Book of Mormon could very well be this **Book of God**, which "had perished in the ground, where its guardians had buried it."

Like the Book of Mormon records, which were inscribed upon plates of gold and hid up in the earth, this **Book of God**, (the Teoamoxtili), was also buried for its preservation. The Book of Mormon account of this event, given in the words of Moroni, (a Nephite historian), is that after he had witnessed a great battle, in which his people were annihilated, also his father, Mormon, killed by their enemies, he also feared for his own life and the safety of the records entrusted to him, which caused him to write, "Whether they will slay me, I know not; therefore I will write and hide up the records in the earth, and whither I go it mattereth not." (Mormon 4:4). By comparing this with the traditional history of the Quiche-Mayas, we find:

"... The Otomis (an ancient Indian people, C.L.W.), were in possession of a book, **handed down from father to son** and guarded by persons of importance, whose duty it was to explain it. . . . The friar (to whom this account was related, C.L.W.), having asked the Indian

what the contents of the volume were and its teachings, the old man could not give the details, but said that, were it in existence yet, it would be evident that the teachings of that book and the preaching of the friar (or the Christian religion, C.L.W.), were one and the same. **But the venerable heirloom had perished in the ground, where its guardians had buried it."**⁸

Mormon said concerning this record, "Having been commanded of the Lord that I should not suffer that the records **which had been handed down by our fathers**, which were sacred, to fall into the hands of the Lamanites (for the Lamanites would destroy them).

"Therefore I made this record out of the plates of Nephi, and hid up in the hill Cumorah, all the records which had been entrusted to me by the hand of the Lord, save it were these few plates which I gave unto my son Moroni." (Mormon 3:7-8).

At the time the Book of Mormon was published at Palmyra, New York, in March 1830, very little was known of the ancient civilizations and peoples of the American continent, nor of the traditions and legends which had been preserved by their ancient sages and prophets. Yet this book faithfully recorded a migration from the tower of Babel, at the time of the confounding of languages and the subsequent dispersion of the people; the colonization of America and of great civilizations with cities of teeming millions, which have since been proven to be correct by the findings of the archaeologists.

It was not until ten years after the publication of the Book of Mormon that John Lloyd Stephens explored the jungles of Yucatan and Chiapas and brought to the world the knowledge of his startling discovery of over forty ancient cities, the ruins of which were unknown even to the natives of the large cities of the area in which they were found, much less to this back country, New York farmer boy who, by the power of God, had translated so important a record, in which it was revealed that—

"The people began to be very numerous, and began to scatter abroad upon the face of the earth;

"Yea, on the north and on the south, on the east and on the west, building large cities and villages in all quarters of the land.

"And the Lord did visit them, and prospered them, and they became a large and a wealthy people." (Mosiah 11:156 to 158).

"And it came to pass that I, (Mormon, C.L.W.), being eleven years old, was carried by my father into the land southward even to the land of Zarahemla; the whole face of the land having been covered with buildings, and the people were as numerous almost, as it were the sand of the sea." (Mormon 1:7).

With this account taken from the Book of Mormon we bring the following analogy to your attention, as recorded by Bancroft in his native races:

"Since 1830 the veil has been lifted from the principle ruins of ancient Maya works by the researches of Zavala, Waldeck, Stephens, Catherwood, Norman, Friederichsthal, and Charnay. . . . It will be noticed that all the authors mentioned who write from actual

observation, have confined their observations to from one to four of the principle ruins, whose existence was known previous to their visits, except Messrs. Stephens and Catherwood. These gentlemen bodily left the beaten track and brought to the knowledge of the world about forty ruined cities (in his "Incidents of Travel in Yucatan", it states in the Preface "forty-four ruined cities, or places in which remains or vestiges of ancient populations were found), whose very existence had been previously unknown even to the residents of the larger cities of the very state in whose territory they lie." . . .

". . . Mr. John L. Stephens, accompanied by Fred Catherwood, artist, at the end of an antiquarian expedition through Central America, arrived in Uxmal in 1840, and began the work of surveying the city, . . ." etc.⁹

In the preface to *The Ancient Maya*, by Sylvanus Griswold Morley, we find a further confirmation that little was known of these ancient civilizations of America prior to the explorations of Stephen and Catherwood, as above set forth. He states:

"Stephens' writings were chiefly responsible for bringing the great cities of the Maya civilization to the attention of the outside world. Before the publication of his two books, the very existence of these cities was unknown outside of Yucatan and Northern Central America, but, after their appearance, knowledge of the Maya, who developed our greatest native American civilization, became general on both sides of the Atlantic. **With Stephens also begins the period of the modern exploration of this region.**"¹⁰

Thus we find that "since 1830 the veil has been lifted from the principal ruins of the ancient Maya," the very year, March 1830, the time when the Book of Mormon first appeared as a published record. And until 1843 to 1844, as the result of the published works of John L. Stephens, "The very existence of these cities was unknown outside of Yucatan and Northern Central America," etc.

This being true, we must conclude that the only way for Joseph Smith to have received such an accurate account and description of these great civilizations, was just in the way he said he did, i.e., through the translation of this record by the inspiration of God. Indeed, it was the fulfillment of the long-promised covenant of the Lord with Israel, "Truth shall spring out of the earth (a buried record), and righteousness shall look down from heaven (revelation shall again come from God), yea, the Lord shall give that which is good (the early and latter rain on Palestine restored in 1851-1852, following the coming forth of the Book of Mormon, after 1800 years of drouth), and our land shall yield her increase (land of Palestine was to become fruitful again). (Psa. 85:11-12).

From the evidences thus far submitted it is quite apparent that both the Book of Mormon and the traditional history of the Maya people agree that these early migrations came from the Orient (middle east), to the Central American area. To this we may add the following from the introduction to the Popol Vuh:

"The **Teatro Critico Americana**" contains some information concerning the beliefs of the Tzeltal Indians, about Votan as well as extensive commentaries on the origin of the inhabitants of America, who the author

believed had come from the vicinity of the Orient, Palestine, Chaldea, Carthage, etc. Ordonez (an early Spanish historian), declares that these reports were in the *Porbanza de Votan*, a document which the Indians gave him," etc.¹¹

At this juncture of our narration we call attention to the following:

"It is a very remarkable fact," says Alfred Maury, "that we find in America traditions of the Deluge coming infinitely nearer to that of the Bible and the Chaldean religion than among any people of the Old World . . . The attempts that have been made to trace the origin of Mexican civilization to Asia have not as yet led to any sufficiently conclusive facts. Besides, had Buddhism, which we doubt, made its way into America, it could not have introduced a myth not found in its own scriptures. The cause of these similarities between the deluvian traditions of the nations of the New World and that of the Bible remains therefore unexplained."¹²

By a careful and unprejudiced consideration of the Book of Mormon account of the Deluge, the confusion of languages, etc., the answer to this question will be found. For it tells us that when the Nephite migration to America took place in 600 B.C., they brought with them the five books of Moses:

". . . My father Lehi took the records which were engraven upon the plates of brass, and he did search them from the beginning.

"And he beheld that they did contain the five books of Moses, which gave an account of the creation of the world;" etc. (1 Nephi 1:158-159).

"Yea, and I say unto you, that if it were not for the prayers of the righteous, who are now in the land, that ye would even now be visited with utter destruction;

"Yet it would **not be by flood, as were the people in the days of Noah**, but it would be by famine, and by pestilence, and the sword." (Alma 8:31-32).

We should view these facts in the words of Harvey Ingram, as published in the *Des Moines Register*, October 10, 1930, in an editorial review of the Book of Mormon story:

"Now here is something that happened or did not happen. . . . Ought there not be some way for an impartial investigation into the facts of the finding of the golden plates? Shall we ever get far with what we call civilization until we have some dependable way of ascertaining the actual facts of the record?"¹³

Footnotes:

1. Henry Wallare, *New York Times*, page 3, November 5, 1937. Quoted from "Jesus Christ Among the Ancient Americans, (Paul M. Hansen).
2. Ezekiel 37:16 to 28.
3. Deuteronomy 33:13 to 17.
4. Preface to the Book of Mormon.
5. *Pocket Bible Handbook*, page 56, (Halley).
6. A. H. Verrill, quoted in lecture by Roy Weldon, Warrensburg, Missouri.

7. Bancrofts Native Races, Vol. 5, page 251.
8. America Before Columbus, (De Roo), pages 424-425, quoted by Dewey Farnsworth, in The Americas Before Columbus, page 65.
9. Bancrofts Native Races, Vol. 4, pages 144-145.
10. Preface to The Ancient Maya, (S. G. Morley).
11. Footnote to page 38, of introduction to the Popol Vuh, Norman Press Edition.
12. Alfred Maury, "Deluge", article in Encyclopedia Moderne, Paris, 1860, Atlantis by Sykes, p. 83.
13. The sacred Book of Ancient America, Harold I. Velt, pp. 8 and 9.

(to be continued)

SERMON BY MARVIN CASE

November 1, 1953

I would like to start with verse 11 of chapter 9 of Hebrews. This is comparing the new covenant that Christ brought, unto the old covenant that was done away and fulfilled in Christ, showing that first they went into the tabernacle. They went about their ordinances there, and then the high priest alone went on into the holy of holies, or the holiest. This is speaking of what that holy or the holiest place is:

"But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

"For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

"For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, Saying, This is the blood of the testament which God hath enjoined unto you.

"Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for

us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

Again I would like to also read the 10th chapter and the 12th verse:

"But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will put my laws into their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus."

It was mentioned in a sacrament service, concerning the meaning of the broken body and the spilled blood of Christ. Here in comparison of the Old Testament's Mosaic law, and the ordinances thereof which were temporal, we find also the spiritual; the new covenant, the new testament of which Christ is the mediator. And because of which he makes intercession for us from now on until the end. For it is given unto mankind, this new testament, for we are told that we must come and believe on Christ the Son of God. Yet how can we believe on Christ the Son of God save we know and understand the gospel, first having heard it, for it is in and through that gospel that we understand and believe in Christ. Were it not for that gospel there would be no Christ. Quite so, the pattern has been set down and man has been given commandments that he should keep. We are commanded that we love God, that we believe on Christ and that we love Him. Christ once said, "If ye love me keep my commandments". He meant it. He gave all manner of commandments. He gave us many things that we should do. That we should follow his example for he was kind, patient, long-suffering and virtuous.

I would like now to refer to the 16th chapter of Alma. Beginning with the 218th verse:

"Therefore may God grant unto you, my brethren, that ye may begin to exercise your faith unto repentance, that ye begin to call upon his holy name, that he would have mercy upon you; yea, cry unto him for mercy; for he is mighty to save; Yea, humble yourselves, and continue in prayer unto him; cry unto him when ye are in your fields; yea, over all your flocks; cry unto him in your houses, yea over all your household, both morning, mid-day, and evening; yea, cry unto him against the power of your enemies; yea, cry unto him against the devil, who is an enemy to all righteousness. Cry unto him over the crops of your fields, that ye may prosper in them: cry over the flocks of your fields, that they may increase. But this is not all: ye must pour out your souls in your closets, and your secret places, and in your wilderness; Yea, and when you do not cry unto the Lord, let your hearts be

full, drawn out in prayer unto him continually for your welfare, and also for the welfare of those who are around you.

"And now behold, my brethren, I say unto you, Do not suppose that this is all; for after ye have done all these things, if ye turn away the needy, and the naked, and visit not the sick and afflicted, and impart of your substance if ye have, to those who stand in need; I say unto you, if ye do not any of these things, behold, your prayer is vain, and availeth you nothing, and ye are as hypocrites who do deny the faith; Therefore if ye do not remember to be charitable, ye are as dross, which the refiners do cast out, (it being of no worth), and is trodden under foot of men."

The word charitable was mentioned there. So I would like to quote the Book of Mormon's version of what charitable is.

"And if a man be meek and lowly in heart, and confesses by the power of the Holy Ghost, that Jesus is the Christ, he must needs have charity; for if he have not charity, he is nothing; wherefore he must needs have charity. And charity suffereth long, and is kind, and envieth not, and is not puffed up, seeketh not her own, is not easily provoked, thinketh no evil, and rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; wherefore, my beloved brethren, if ye have not charity, ye are nothing, for charity never faileth. Wherefore, cleave unto charity, which is the greatest of all, for all things must fail; but charity is the pure love of Christ, and it endureth for ever; and whoso is found possessed of it at the last day, it shall be well with them. Wherefore, my beloved brethren, pray unto the Father with all the energy of heart, that ye may be filled with this love which he hath bestowed upon all who are true followers of his Son Jesus Christ, that ye may become the sons of God, that when he shall appear, we shall be like him; for we shall see him as he is, that we may have this hope, that we may be purified even as he is pure."

It reads in another place, Mormon 4:87, that signs will follow those who believe. There are two commandments given. There was a time when Christ was asked, what the greatest commandment was, and he said, on this wise:

"Thou shalt love the Lord thy God with all thy heart, might, mind and strength." The second is like unto it. "Thou shalt love thy neighbor as thyself." On these two is everything built. He didn't say it quite that way, for he said upon these two hang all the law and the prophets. And these sayings are still in effect. All right, now understanding these things, we know that those of old, and especially do we have our attention called to it in the Book of Mormon, that those before taught of Christ, and they taught His doctrine. In one place in particular, it is in II Nephi, chapter 14, verses 7 and 8, that Nephi says that this is all that he can say for the time but that when Christ comes, (these are my words), Him shall ye hear in all things. Remember in His Sermon on the Mount, how He set forth many, many things that His disciples and His children must go by. Speaking of a few of the inheritances that are going to be given. Two of them are: "Blessed are the meek for they shall inherit the earth." "Blessed are the pure in heart for they shall see God."

Things such as this, Christ taught unto His people. And yet in the day and in the very hour before He was betrayed, he layed down His garments, girded Himself in a towel and washed the feet of His disciples. Peter speaking to Him told Him that he would not have Christ wash his feet, and Christ said on this wise. That if Peter would not have Him wash his feet that Peter would have no place with him. Christ went on saying that ye are clean but all here are not clean. Speaking of that which He knew was to be. For He knew that one, Judas Iscariot, was going to betray Him. He knew and understood the reason long before, just as He said in chapter 24 of Matthew, speaking of the last days, "see that ye be not troubled for all these things must come to pass." Like so He knew there, what must surely be, in order that all men might be able to be partakers of the heavenly gift; of which, up unto that time, they had been deprived. So let us understand and study.

Christ said in another place as He was speaking to those who would not believe who He was. Saying search the scriptures for in them ye think ye have eternal life. And they are they which testify of me. Going on saying you believe Moses, you say. Now if you believe him know well that he spoke of Me. (Those also are my words). For he foretold of Me. Likewise He taught His disciples that all the prophets of old had taught of Him; foretold of His coming that man might be redeemed. And because of the infinite atonement that could be made, only by Him, mercy would take place of absolute justice, thereby being able to formulate the plan of redemption. In His doctrine He gives: Thou shalt not kill. Thou shalt not lie. Thou shalt not steal. Thou shalt not commit false witness. Thou shalt not covet. Christ also said if you look upon a woman to lust after her you have committed adultery with her already in your heart.

We are told that we are to be kind. Again I would speak of long-suffering, patience enduring to the end. Believing in all the things that Christ, the Son of God taught, whereby man could tread down the straight and narrow path; which is entered into when we come through the gate which is baptism. Read chapter 13 of II Nephi to establish this.

These things Christ taught all men. He taught that His children should love one another. He also taught that they would know His disciples because they loved one another. We realize that there were times when into the church, that Christ established, there would creep a split here, and a split there, difference here and difference there. Yet we would also realize that those differences did not come of God, but they were because of men. It is spoken of in the Book of Mormon that in the last days all the people of the earth should go astray, save it be a few who would be the humble followers of Christ. Nevertheless, in many instances, they do err, because they are taught by the precepts of men. In chapter 12 of II Nephi I would like to refer to verse 39:

"Cursed is he that putteth his trust in man, or maketh flesh his arm, or shall hearken unto the precepts of men, save their precepts shall be given by the power of the Holy Ghost." Thereby being seasoned or given by the power of the Holy Ghost. That is more than being seasoned, it is God's will being made known through man. And this also is the thing that one

should ask for when one stands behind the sacred desk; when he would come to you and expound the scriptures; when he would teach you the ways whereby man can be saved. We realize this. Nephi in speaking in one place made this statement: For we know that we are saved by grace after all we can do. After all we can do! Paul says (using my words), that the man is in a terrible position that will fall into the hands of the living God. How will we fall into the hands of the living God? I will tell you how. In not adhering unto the commandments that have been given, then mercy and the plan of redemption cannot have power over us, therefore justice must have power over us, and the justice of God, when man has sinned to any great extent, is very fearful. This is the thing that we must understand. It is not the old expression that has been said, very many times concerning the old time preacher, of hell fire and brimstone. But it is the doctrine of Christ that we have now that we must study and pray about and understand. That doctrine was set forth in the Book of Mormon, it was set forth in the Bible, it was set forth a long time back, even before these.

We are told that we must rely upon that which is written. Likewise, remember this, that those in the days of Nephi, also relied upon that which was written. Which was what? The brass plates. For that is where they acquired their learning concerning the workings of God unto mankind, otherwise, it is said, and we well understand, they would have drifted away. Even so we rely upon that which is written. God has spoken through His holy prophets; as it is written in II Peter; that holy men spoke as they were moved upon by the Holy Ghost. And even previous to that in the same sentence it says that the scriptures are of no private interpretation, but holy men of old spoke as they were moved upon by the Holy Ghost. These things have been carried down. We have a record of the Jew. We have the record of Nephi, or the abridgment of it and others. We call it the Book of Mormon. It tells of God's dealings with the people of Nephi, and God's dealings with the people of Jared. They are two nations and because we know and understand and have read, we understand that God spoke unto one nation like unto another. And when the record of these two nations come together, they become one because they do not conflict. This we have seen in the Book of Mormon. Also, it is written in these scriptures, that the lost tribes, that have been led away, will also in the last day bring their record. And the lost tribes will have the record of the Nephites and of the Jew. And the Jews and the Nephites will have the records of the lost tribes. And these tribes will come together and their records will run together also. For there will be an establishing of one doctrine not conflicting with one another.

We are another nation and God has said in His scriptures that He has caused to be brought forth, that He would speak to all nations and they would write it. So we must also understand that in this last day all things that come forth must be judged by that which we have, and the power of God giving understanding and discernment unto mankind. Now it is said that if we adhere to all the commandments that Christ has given, and if we go on to that perfection, or to a reasonable degree of perfection, gifts like discernment are promised. That's true! There is nothing wrong with

that. But we are told some where along the way concerning those things, that somewhere in His commandments, Christ taught His children that they should continually cry unto Him from the depths of their souls, for the strength that they need, that they might adhere to those commandments. Because he taught also that they wouldn't be able to, otherwise. And they should ask for all that they stand in need. And all that they stand in need, exempts nothing.

Understand this also, not because I am speaking, but whether any man would speak to you, it is not man's place nor should it be his desire to judge another man. For it is not given unto man that he should do this. But it is given unto the ministry of Christ, that they should carry forth his doctrine and establish it in the hearts of men. And where guilt lies there would a pricking be, and where no guilt would lie, understanding would be; and a realization of the things that are said, with a knowledge that they do not apply and a joyfulness that they don't.

These are ways whereby we together can become the sons of God. These are a few of the things that we should do. Mentioning backbiting and all of those things. They have been, they are, they shall be to an extent among us. We must realize this, that they are the weaknesses of men; but, we have a better hope in God, and in the strength that he can give us; and in the understanding and wisdom that He will give us if we will ask and adhere to His commandments. It is written, that he who lacks wisdom let him ask of God, who giveth liberally and upbraideth not, to him it shall be given. Let us apply these things each and every day, for these are the stepping stones that we can use to accomplish the will and the work of God.

In closing I would like to refer to one thing more. This is in Ecclesiastes, chapter 12, beginning with verse 10. You who read Ecclesiastes realize a lot of the things stated here, are in a different manner, but it is along the same line as Proverbs.

"The preacher sought to find out acceptable words: and that which was written was upright, even words of truth. The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd. And further, by these, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh. Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of men. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

FASTING AND PRAYER

Hervey A. Scott

Where, and by what means it is done, it appears, has not been made known, but it is evident to our intelligence that, somewhere records of our experiences are preserved; be it joy or be it sorrow; be it good works or be it evil; but the Scriptures plainly show that there are records kept in heaven.

"But there is a spirit in man; and the inspiration of the Almighty giveth them understanding." And they who are called to be saints, who have received a remission of sins, will testify that understanding, or remembrance of all our evil deeds require repentance, we being filled with godly sorrow."

In our sickness of soul the body is forgotten, and crying not for nourishment also bears the weight of sorrow with no desire for food, and the state of that man is as the mourner who forgets to partake of food, and groaning in spirit they unite in humbleness of fasting.

But what is the efficacy of the fast? Has it power to purge the soul—the spirit, and the body? Or is it a witness laid before God in secret communion twixt man and his God? If our fasting is a sincere pledge of constancy of agreement then it must express the measure of abandonment of the sin and carnal desire of the flesh, the spirit bearing witness of its bondage in the flesh—that environment—is as a weight withholding its more perfect mergence with its Creator.

Then what is the meaning of "mighty fasting and prayer"?

If prayer is the expression of the soul's desire, then for that prayer to be acceptable before God, the "mighty prayer" must be voiced, if the Spirit of Him that raised up Jesus from the dead dwell in you, by that Spirit. And, "if any man have not the Spirit of Christ, he is none of His." There can be but one cause for the Spirit being withdrawn from God's people, that is sin; and yet if by temptation we sin, and are left without Him that possibly we may repent. In I John 2:1, we read:

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." And so, if any man sin, is there not need for supplication—mighty fasting and prayer—before our Advocate? And for repentance that we may be heard, and again receive Him, who alone can plead our cause? How many are there of those called Saints, who must bear Jesus' reproach: "Why call ye me 'Lord, Lord' and do not the things which I say"?

Well might we heed the words of Peter: "SAVE YOURSELVES FROM THIS UNTOWARD GENERATION!" Not even our Saviour can save us IN OUR SINS.

How shall we make "A great preparation" lest we stand "condemned" and without hope of protection in the day of coming tribulation if we would fain hide our guilt from the all-seeing eyes of God? Only if "we walk in the light as He is in the light", repenting in mighty fasting and prayer.

NO ONE CARED

Do we get so busy with the cares of life
That we forget to consider another?
Do we get so overcome with strife
That we do not hear the cry of a Brother?

Many would be spared from acts of crime
If they only knew some one cared.
We might be saved a guilty feeling
If our love to them we had shared.

We seem so heartless at times
When we're dealing with another,
We seldom stop to realize
He's our neighbor and our Brother.

How indifferent some of us are
When traveling life's thorny way,
That we don't consider the weary ones
Who may be crushed and put down to stay.

We should speak a word of cheer
To those whom sin has crushed;
For after all that's said and done
They may be Jewels in the rough.

We should be mindful of him who's down,
For all he sees is the world's dark frown.
I would be pleased to help such men,
Help them life's hard race to win,

That they might find in life's hard race,
Some where they might adorn, some place,
For these we ought to pray and sigh,
That they may win in the sweet by and by.

Clyde W. Ellis

A TRUE TEST

Lord, help me ever to walk close to thee
That those around me most can see
I try to live the way I pray,
Trusting God will hear me each day.
To friends I may blameless appear
Especially those I meet but once a year;
But in my home my loved ones see
So many times, impatience in me.
It would be better were my praises unsung
Unless God alone controls my tongue
When I'm impatient and sorely tried
And I my anger cannot hide.
Lord let no one ever pass by me,
Because your love they failed to see.
May I have, Lord, a life that sings,
Victorious o'er life's little things.
Will thou grant calm, for every fear;
Also, your peace, for every tear?
Help me, Lord, as I go through strife
Live a true and unselfish life.
When I'm with those who know me best,
Through Jesus, help me stand the test.

Cora B. Bigham

"A PRAYER"

The Lord have mercy on his people;
In Jesus' name, we thy people pray;
Lord God, in humble adoration
We bow now before thy throne this day.
We confess and hide it not, our sin;
Our pride; Our hearts that beat unbroken;
Our faces turned with faint confidence
Aside, the truth as yet unspoken.
Congregation, neighbor or friend;
If these can't forgive us, when we wait
'Fore thee; when judgment decrees the end
Wilt thou, O God? Keep us from this fate
With thy love that flows as a river,
And the glory thine, now and forever. Amen.

Earle E. Root