

Zion's Advocate

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

Vol. 49

Independence, Missouri, November, 1972

No. 11

Charity

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

"And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

"And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity it profiteth me nothing."

I Corinthians 13:1-3.

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Zion's Advocate

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

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

Second class postage paid at Independence, Missouri.

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

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

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EDITORIAL

The Testimony of the American Indian and the Stick of Joseph

"In the mouth of two or three witnesses shall every word be established" (2 Cor. 13:1).

The following treatise is a collection of wonderful proofs compiled to aid the student of the Book of Mormon. We do not present all the material which is available on the subject, however, we do present a goodly cross-section of the material now available.

Since Christ is the central theme throughout the Book of Mormon, it would seem that there should be no want of evidence of this fact among the American Indian. And so it is. There is an abundance of traditions handed down by the many tribes of this land (both north and south) telling of the visitation among them of a bearded white God.

For the benefit of those who may not be familiar with the Book of Mormon, we will begin by giving the record of Christ's visit among the early inhabitants of this land, followed by the writings of the various authors regarding the visitation of this great teacher among the ancestors of our American Indians.

According to the Book of Mormon, Christ made His appearance among the people of America shortly after His ascension into heaven from Jerusalem. He came to fulfill His prophetic statement of John 10:16 that He had other sheep which were not of this fold (the fold at Jerusalem) and that they, too, were to hear His voice. The following is a summary of His visit as it is found in the Book of Mormon.

In the fifth chapter of Helaman we find an account of a prediction which was to begin to have its fulfillment five years from then. The prediction was to the effect that Christ was to be born into the world to redeem all those who would believe on Him. Among many heavenly signs that were to be given to show His birth was that a new star was to arise. After this the prophet went on to give another sign, the sign of His death. A great and terrible storm was to rage and the earth to shake and tremble causing tremendous destruction. The sun, moon and stars were also to withdraw their shining for a space of three days. The whole face of the land was to become altered because of the greatness and severity of the destruction.

The fourth chapter of 3rd Nephi gives the account of the fulfillment of the latter sign — that is — the sign of his death. The prophecy was fulfilled every whit. A great and terrible storm arose in the 34th year, in the first month, in the fourth day of the month, such a storm as never had been known in all the land. And there were many tempests and whirlwinds, terrible thunder and exceeding sharp lightnings and a shaking of the whole earth. Many of the cities took fire and burned, others sank into the sea and still others were covered by great heaps of earth. The whole face of the land was changed, the highways were broken up, the rocks were rent in twain and

broken up upon the face of the whole earth, insomuch that they were ever after found in broken fragments, seams and in cracks. And the slain of the Lord were many. Then when the storm and quaking of the earth ceased there was darkness upon the whole face of the land. It was a thick darkness, a vapor of darkness so that there was no light seen for the space of three days, neither sun, moon or stars, nor could any fire be kindled. The people howled and lamented for their sins all across the land. And then there was a voice heard throughout all the land saying, "Wo, wo, wo unto this people; wo unto the inhabitants of the whole earth, except they shall repent, For the devil laugheth, and his angels rejoice, because of the slain of the fair sons and daughters of my people; and it is because of their iniquity and abominations that they are fallen . . . O all ye that are spared, because ye were more righteous than they, will ye not now return unto me, and repent of your sins, and be converted, that I may heal you? . . . Behold I am Jesus Christ, the Son of God . . . And the scriptures, concerning my coming, are fulfilled." And many other things did this voice speak unto the people.

The three days at length passed away and the darkness dispersed from off the earth and it was in the morning. Then in the fifth chapter of 3rd Nephi we find the people gathered about the temple in the land Bountiful wondering and marveling one with another concerning the things which had just passed. And as they were doing so they heard a voice as if it came out of heaven which they did not at first understand. It was not a harsh voice nor a loud one, but notwithstanding it being a small voice, it did pierce them to the center, to the very soul. Then casting their eyes toward heaven they understood the voice. "And it said unto them, Behold, my beloved Son, in whom I am well pleased, in whom I have glorified my name, hear ye him. And it came to pass as they understood, they cast their eyes up again towards heaven; and behold, they saw a man descending out of heaven; And he was clothed in a white robe, and he came down and stood in the midst of them, and the eyes of the whole multitude were turned upon him, and they durst not open their mouths, even one to another, and wist not what it meant, for they thought it was an angel that had appeared unto them. And it came to pass that he stretched forth his hand, and spake unto the people, saying, Behold I am Jesus Christ, of whom the prophets testified should come into the world: And behold I am the light and the life of the world, and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things, from the beginning. And it came to pass that when Jesus had spoken these words, the whole multitude fell to the earth, for they remembered that it had been prophesied among them that Christ should show himself unto them after his ascension into heaven. And it came to pass that the Lord spake unto them, saying, Arise and come forth

unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands, and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world. And it came to pass that the multitude went forth, and thrust their hands into his side, and did feel the prints of the nails in his hands and in his feet; and this they did do, going forth one by one, until they had all gone forth, and did see with their eyes, and did feel with their hands, and did know of a surety, and did bear record, that it was he, of whom it was written by the prophets, should come" (3 Nephi 5:1-16).

The foregoing is a brief account of the visit of Christ to America as it is given to us in the Book of Mormon. Is it true or false?

The following questions will be considered in this section:

1. Did the Fair God visit these people?
2. If so, when did He make His appearance to them?
3. And what was the result of His coming to them?
4. Further, what was the purpose of His visit (His teachings and His prophecies?)
5. Lastly, what distinguishing earmarks prove Him to be the Son of God or Jesus Christ our Savior?

QUESTION NO. 1. Did Jesus Christ, the Fair God, visit these people?

THE TESTIMONY OF HUBERT HOWE BANCROFT

"Although bearing various names and appearing in different countries, the American culture - heroes all present the same general characteristics. They are all described as white, bearded men, generally clad in long robes, appearing suddenly and mysteriously upon the scene of their labors. They at once set about improving the people by instructing them in useful and ornamental arts, giving them laws, exhorting them to practice brotherly love and other Christian virtues, and introducing a milder and better form of religion; having accomplished their mission, they disappeared as mysteriously and unexpectedly as they came; and finally they are apotheosized and held in great reverence by a grateful posterity. In such guise or on such mission did Quetzalcoatl appear in Cholula, Votan, in Chiapas, Wixepcocha in Oajaca, Zamna and Cukulcan with his nineteen disciples in Yucatan, Gucumatz in Guatemala, Viracocha in Peru, Sume, and Pay-Tome in Brazil, the mysterious apostle mentioned by Rosales in Chile, and Bochica in Colombia" (The Native Races, vol. 5, 23-24).

"One peculiar circumstance, as Humboldt remarks, is very much to be noted in the ancient records and traditions of the Indian nations. In no less than three remarkable instances has superior civilization been attributed to the sudden presence among them of persons differing from themselves in appearance and descent" (Helps' Spanish Conquest, vol. i, pp. 286-7, cited in The Native Races, vol. 3, p. 269).

THE TESTIMONY OF WILLIAM HICKING PRESCOTT

"But none of these deities of the country suggested such astonishing analogies with Scripture, as Quetzalcoatl, with whom the reader has already been made acquainted. He was the white man, wearing a long beard, who came from the East; and who, after presiding over the golden age of Anahuac, disappeared as mysteriously as he had come, on the great Atlantic Ocean. As he promised to return at some future day, his reappearance was looked for with confidence by each succeeding generation" (The Conquest of Mexico, p. 695).

THE TESTIMONY OF JUAN DE TORQUEMADA

(A Catholic Priest who arrived in Mexico from Spain about the middle of the 16th Century).

"This God was held in such reverence and devotion, and so revered with vows and pilgrimages in all these kingdoms, on account of his prerogatives, that even the very enemies of the City of Cholula would promise to come in pilgrimage to fulfill their covenants and devotions, and they came secure, and the lords of the other provinces or cities had their chapels, oratories, and their idols and images, and only this one, among all the gods, was called in that city 'Lord par excellence' so that when they took an oath or said, 'By our Lord,' it was understood they referred to Quetzalcoatl, and not to any other god, although there were many others who were very esteemed gods. All of this was because of the great love they had for him and continued to have for him for the reasons mentioned. Also, it is true that the Lordship of this Quetzalcoatl was gentle, and he asked of them in service but light things as distinguished from painful things, and he taught them those things which were virtuous, prohibiting them those which were evil, noxious and harmful, teaching them also to hate evil things" (Monarquia Indiana, vol. 2, pp. 40-50, cited in Milton R. Hunter, Christ in Ancient America, pp. 29-33).

THE TESTIMONY OF SARMIENTO DE GAMBOA

(A Spanish Chronicler 1572)

"... all agree that Viracocha was the creator of these people. They have the tradition that he was a man of medium height, white and dressed in a white robe like an alb secured around the waist, and that he carried a staff and a book in his hands.

"Viracocha ordered these people that they should live without quarreling, and that they should know and serve him. He gave them a certain precept which they were to observe on pain of being confounded if they should break it . . ." (History of the Incas (1907), p. 28, cited in Milton R. Hunter, Christ in Ancient America, pp. 201-202).

THE TESTIMONY OF W. B. STEVENSON

"North of Peru, the Muysca Indians of the plain of Cundinamarca in Columbia had a legend of one called Bochica, a white man with a beard, who appeared suddenly amongst them, while savages, and taught them how to build and sow, and formed them into communi-

ties, settling their government" (A History and Descriptive Narrative of Twenty Years' Residence in South America (London, 1825), vol. 1, p. 398, cited in Milton R. Hunter, Christ in Ancient America, p. 202).

THE TESTIMONY OF LUCAS FERNANDEZ PIEDRAHITA

(An Author who wrote in 1688).

"The knowledge of these various arts they attributed to the instructions of a wise stranger who dwelt among them many cycles before the arrival of the Spaniards. He came from the East, from the llanos of Venezuela or beyond them, and it was said that the path he made was broad and long . . . His hair was abundant, his beard fell to his waist, and he dressed in long and flowing robes. He went among the nations of the plateaux, addressing each in its own dialect, taught them to live in villages and to observe just laws. Near the village of Coto was a high hill held in special veneration, for from its prominent summit he was wont to address the people who gathered around its base. Therefore it was esteemed a sanctuary, holy to the living and the dead. Princely families from a distance carried their dead there to be interred, **because this teacher had said that man does not perish when he dies, but shall rise again . . .**

"For many years, some said for two thousand years, did he rule the people with equity, and then he departed, going back to the East whence he came, said some authorities, **but others averred that he rose up to heaven**" (Historia General de las Conquistas del Nuevo Reyno de Granada, Lib. I, cap. III (Amberes, 1688), cited in Daniel G. Brinton, American Hero-Myths, pp. 220-221).

THE TESTIMONY OF MONTEZUMA

(The last Aztec King)

"His ancestors, he said, were not the original proprietors of the land. They had occupied it but a few ages, and had been led there by a great Being, who, after giving them laws and ruling over the nation for a time, had withdrawn to the regions where the sun rises. He had declared, on his departure, that he or his descendants would again visit them and resume his empire. The wonderful deeds of the Spaniards, their fair complexions, and the quarter whence they came, all showed they were his descendants" (The Conquest of Mexico by William Hickling Prescott, pp. 305-306).

THE TESTIMONY OF IXTLIXOCHITL

(Aztec Indian Prince)

"And when the second group of colonizers, (the Toltecs) were in the height of their power, there arrived in this land a man whom they called Quetzalcoatl and others Huemac on account of his great virtues, considering him as just, saintly, and good; teaching them by deeds and words the path of virtue and forbidding them their vices and sins, giving laws and good doctrine. And in order to refrain them from their pleasures and dishonesties, he instituted fasting for them and the first who worshipped and placed the

cross which they called Quiahuiteotl-chicahualizteotl and other Tonacaquahuil, which means: God of rains and of health and tree of sustenance or of life" (Works of Ixtlilxochitl, cited in Milton R. Hunter, *Christ in Ancient America*, p. 23).

THE TESTIMONY OF P. DeROO

(A Devout Catholic)

"This report is hardly more surprising than the extract made by Gaffarel from the History of Paraguay by Charlevoix, who narrates that when, in the year 1609, the Fathers Cataldino and Moceta penetrated the wilderness of America to convert the Guaranis, the cacique, Maracana, and some other head-men of the tribe assured them that long ago, according to their ancestral traditions, a learned man named Pay Zuma or Pay Tuma had preached in their country the faith of Heaven and had converted many of them" (*History of America Before Columbus*, p. 222).

"Sahagun . . . makes the confident though hazardous assertion that we must abandon ourselves to the blindest pyrrhonism if we refuse to admit that a white, venerable man with long hair and beard, and walking with a staff, has preached a holy law and the fast of forty days all over America, and erected crosses worshipped by the Indians, to whom he announced that other men of his own religion would come from the East to instruct and rule them. Such is a fact," he says, 'established by all the histories written by Spaniards as well as by the hieroglyphics of Mexico and the quipos of Peru'" (*History of America Before Columbus*, pp. 223-224).

THE TESTIMONY OF DANIEL G. BRINTON

"The native tribes of this Continent had many myths, and among them there was one which was so prominent, and recurred with such strangely similar features in localities widely asunder, that it has for years attracted my attention, and I have been led to present it as it occurs among several nations far apart, both geographically and in point of culture. This myth is that of the national hero, their mythical civilizer and teacher of the tribe, who, at the same time, was often identified with the supreme deity and the creator of the world. It is the fundamental myth of a very large number of American tribes, and on its recognition and interpretation depends the correct understanding of most of their mythology and religious life.

"The outlines of this legend are to the effect that in some exceedingly remote time this divinity took an active part in creating the world and in fitting it to be the abode of man, and may himself have formed or called forth the race. At any rate, his interest in its advancement was such that he personally appeared among the ancestors of the nation, and taught them the useful arts, gave them the maize or other food plants, initiated them into the mysteries of their religious rites, framed the laws which governed their social relations, and having thus started them on the road to self development, he left them, not suffering death, but disappearing in some way from their view. Hence

it was nigh universally expected that at some time he would return" (*American Hero-Myths*, p. 27).

"The place of his birth is nearly always located in the East; from that quarter he first came when he appeared as a man among men; toward that point he returned when he disappeared; and there he still lives, awaiting the appointed time for his reappearance.

"Whenever the personal appearance of this hero-god is described, it is, strangely enough, represented to be that of one of the white race, a man of fair complexion, with long, flowing beard, with abundant hair, and clothed in ample and loose robes" (*American Hero-Myths*, pp. 27-29).

QUESTION NO. 2. When did the Fair God make His Appearance To Them?

THE TESTIMONY OF HUBERT HOWE BANCROFT

In very remote times, about the era of the apostles, according to the padres, an old white man, with long hair and beard, appeared suddenly at Huatulco, coming from the southwest by sea, and preached to the natives in their own tongue, but of things beyond their understanding. He (Wixepcocha) lived a strict life, passing the greater part of the night in a kneeling posture, and eating but little. He disappeared shortly after as mysteriously as he had come, but left as a memento
(continued on page 175)

BAPTISMS

Sherrilyn Ethel Fields, the daughter of Albert and Donelda Fields of Taylor, Michigan, was baptized and received the laying on of hands by Elder Tony Grizincic August 27, 1972. She was received by the Downriver Local Church of Trenton, Michigan.

Pamela Susan Hanson of Independence, Missouri was baptized by Apostle William A. Sheldon and received the laying on of hands by Elder Roland L. Sarratt and Apostle W. A. Sheldon September 24, 1972. She was received by the East Independence, Mo. Local Church.

A NOTE OF THANKS

Dear Saints of the Church:

I want to thank all of you for the prayers that have been offered in my behalf. Through all my sickness at Independence and at Rochester, where I underwent very serious surgery, I know God was with me or I wouldn't be alive today. I know each prayer helped me a great deal. It is impossible to send a personal thank you card to everyone, so I will take this opportunity to thank each and every one of you.

I am much better but I still have a long way to go to gain back my health. I still need your prayers. God bless you all.

Your sister in Christ,
Gladys Barton

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.

ARCHAEOLOGY AND THE BOOK OF MORMON

Part Five

Clarence L. Wheaton, Sr.

The Jaredite period of the Book of Mormon is one that has always fascinated me very much. This period takes one back to the very beginnings of the dispersion of peoples from the Great Tower after the Deluge. Josephus gives one a very meager clue concerning these early migrants, whom he relates, went over the sea in ships and inhabited those lands which they discovered, (as we have before quoted from his work).

It would only be natural, therefore, for them to bring with them evidences of the advanced culture and civilization which they had developed. It will be remembered that it was about five hundred years after the Deluge, that these early Sumerians had built the Tower of Babel, that this scattering took place. The Bible tells us that Nimrod, the mighty hunter, first established his kingdom at Babel, (Genesis 10:8-12). By this time the great civilization of the Mesopotamian area had developed to a very high degree, and as we continue to read the remainder of this chapter we find his descendants inhabited the whole area from the Great Sea to the mountains east of Babel, and from the area of Nineveh on the north to the Arabian Desert and Persian Gulf on the south.

According to history, Alexander the Great, caused to be translated from some earlier records which came from the royal library of Nineveh, relative to the peoples who built the Tower of Babel. These people were giants, concerning which we give this account, as preserved by L. E. Hills, in his **Historical Data**:

From the gods, who inhabited the earth in the first age, there sprang a race of giants of immense size, and of the strongest bodily frame: full of insolence and daring, they formed the ambitious design to build a lofty tower (Babel), but while they were employed in the erection, a dreadful tempest raised by the Gods, destroyed the huge edifice and scattered among them unknown words, whence arose discord and confusion. **Historical Geography, of the Bible**, page 5. Coleman.

These giants, referred to in the traditions of the peoples of Central America, were called Quinames, who in the Book of Mormon record were called the Jaredites.

Previously, we related an account of the building of the pyramid at Tampico, as being the oldest discovered. From there, colonies migrated up the Panuco River to a place called Paxil, and scattered out. In time, they had penetrated the Valley of Mexico and the area around present day Puebla. Near this latter

city, we find Cholula. Here are the largest of all the pyramids. "The date of the pyramid of Cholula is unknown. Even before the Aztecs came to the plains of Cholula, the great pyramid was there in the midst, and the people told them the legend of it. That it was built by a race of giants **descended from two survivors of a great deluge.**" —Campbell's New Revised Complete Guide to Mexico, (1904), page 238.

Other writers tell of the finding of skeletal remains of people found in various parts of Central America who were giants, or people of great size. This corroborates the account given in the Book of Mormon concerning the Jaredites, i. e., "the Brother of Jared, being a large and mighty man," (Ether 1:8 AV); "And Lib was a man of great stature, more than any other man among all the people," etc. (Ether 6:44); "...there were thirty and two people of Shiz, and twenty and seven of the people of Coriantumr . . . and they were large and mighty men, as to the strength of men" (Ether 6:97-99).

At the time the Book of Mormon was translated, the facts concerning the physical appearance of these early civiliziers that came to America from the Mesopotamian area were not known. Therefore, such information could have been acquired only by inspiration as the book was translated. Consequently, there should be little doubt in the mind of the honest student of the book as to the divinity and authenticity of the historical facts it contains, which links these early civiliziers with the peoples of the Sumerians of the Middle East.

It is a well established fact that these Sumerians, or Jaredite colonists, brought with them many evidences of their advanced cultural inventions, their arts and sciences. They invented the wheel, as we have previously pointed out. From the wheel we find many inventions which have evolved from it, such as intricate gears found in watches, machinery of various kinds and the pulley. Concerning this evolutionary invention, we note:

Knowledge of the wheel's origin can be projected from the earliest known form, the two-wheeled cart of the Bronze Age in Sumeria, (3500 B. C.) —Wheeled vehicles were known in Sumeria in 3500 B. C., Assyria 3000 B. C., Indus Valley 2500 B. C., Central and Northern Europe soon after 1000 B. C., and Britain about 500 B. C. **This Sequence indicates a single origin of the wheel, and its subsequent slow adoption over the Old World.** —Ency. Americana, Vol. 28, page 701.

The two wheeled chariot is first attested to in Mesopotamia in the early 3rd millenium B. C. Monuments from Ur, Khafaje and elsewhere depict heavy vehicles with two and four solid wheels in use in battle

parades, their bodywork framed with wood and covered with skins. — Ency. Americana, Vol. 5:287c.

Dating from prehistoric times, the wheel was invented, according to some authorities, in southeastern Asia. The discovery, which subsequently became known throughout the world, was prerequisite to the development of the wheeled cart. **It consequently represented a major turning point in the advance of civilization.**

In its most primitive form the wheel was a solid wooden disc mounted on a round axle to which it was secured by wooden pins, etc. — Universal Standard Ency., Vol. 25, pages 9150, 1955 edition.

The primitive solid wooden disc or wheel spoken of above is still being used by the primitive farmers of Chiapas State in Old Mexico and in some of the Indian pueblos of the Southwestern part of the United States.

Matthew W. Sterling found eight tiny wheels at Tres Zapotes, in Vera Cruz during his excavation in 1940. This information, for some reason, was suppressed by the scientist at that time. Desire Charney, a French explorer, in the course of his search for archaeological evidences concerning the ancient culture of the peoples of Central America, climbed to Popocatepetl, the great mountain, with an elevation of 17,887 feet, which can be seen from Mexico City, D. F., and then crossed over to Monte Fraile. At the altitude of about 13,000 feet he discovered a children's cemetery, which he considered to be Tultecan in its origin. These Tultecas were the earliest migrants, or Jaredites. Digging into some of the burials, he discovered a number of toys. Some of them in the shape of toy dogs, "and tiny wheeled chariots, some broken, some with their four wheels intact." The wheels fit into four terra cotta stumps . . . the axles were missing. Thereupon Charney fashioned axles from wood, "behold," (he said) "My chariots rolled." — *Fair Gods and Stone Faces*, Constance Irwin, 1963 edition, pages 132-133.

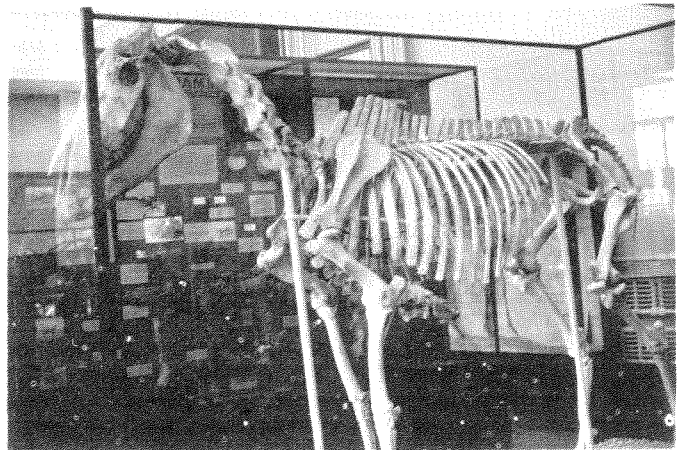


Primitive Wheeled Cart and Plow Still in Use in Parts of Old Mexico.

Our critics have made it a point to question the ac-

count given in the Book of Mormon, that these ancient civiliziers of Central America, both Jaredite and Nephite, knew of the wheel, or that they used it. We have noted that Charney found wheeled chariot toys in the children's cemetery, as we have pointed out above. We will now give a few short excerpts from the Book of Mormon, that demonstrates that they did have wheeled vehicles in the form of chariots, etc., as well as horses to draw them, i. e., "now the king had commanded his servants . . . that they should prepare his horses and chariots," . . . "Ammon was preparing his **horses and chariots**," . . . "when Ammon had made ready the **horses and chariots**." (Alma 12:75 to 82).

In numerous places in the Book of Mormon, horses were referred to as being among their animals. Scientists have, for the most part, come to the conclusion that horses were indigenous to the Americas (note the following pictures:).



Fossil Remains of a Horse on Display in the Museum of Natural History, Ottawa, Canada



Carving in Stone of a Horse and His Rider Found on an Exterior Wall of the Temple of the Tablets, Chichen Itza, Yucatan.

The skeletal remains of the horse found in sand pits in Canada, and on view in the Museum at Ottawa, very much resembles our present day western horse, the

remains of some having been found in the tar pits of California. The carving on the Temple of the Tablets, in Chichen Itza, could not have been carved there later than the fifth century A. D. as this is the latest date given by Sylvanius Morley in his book **The Ancient Maya**.

(to be continued)

THE CHURCH OF CHRIST

by Emil Heeb

"I will build my church" (Matthew 16:17-18).

The above short sentence contains three separate messages as follows: "**I will build my church.**" This tells us that Christ Himself would build His church, (the Church of Christ). Not Peter, Pope, Martin Luther, John Wesley, John Knox, Joseph Smith, Brigham Young, nor any other man, but "I" (Christ) will build it.

"**I will build my church.**" This tells us that at some future time He will build His church. Though He had already built His church in Jerusalem. He knew that men would destroy it and the gospel would be taken from them, and He would have to build (restore) the church again. "**I will build MY church.**" This tells us that he would build the same church that He had built in Jerusalem. He would build it from the ground up and not build upon the foundation of another man's church. Since the restored church is to be the same as that described in the New Testament, the searcher for the "True Church of Christ" is to make a careful search of the New Testament. For if any one of the many Christian churches is to prove to be Christ's own church it must measure up to the pattern Christ Himself set up.

The Lord had at all times made His will and purposes known THROUGH ANGELS, PROPHETS AND REVELATIONS. Thus we read:

"Surely the Lord God will do nothing but he revealeth his secret unto his servants the prophets" (Amos 3:7).

When He purposed to lead His people out of Egypt, he called upon Moses to be the instrument in His hands; and Peter reminded the Jews that Moses spoke to Israel saying:

"A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear of all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, (Christ) shall be destroyed from among the people" (Acts 3:22-23).

Yet this nation guided by Moses, Joshua, and other servants of God was to be just a shadow of better things to come. These better things are embodied in the gospel, the New Covenant, the "Church of Christ" with all its blessings pertaining to that covenant.

This New Covenant kingdom or church, as it is interchangeably called in the Scriptures, also had its

beginning with an angelic ministrations and a prophet (Christ) of whom Moses spoke. Christ knew that men would alter the organization and the gospel would be taken from them. However, it is promised in the Scripture that the Lord would return the gospel again to those dwelling on the earth.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of His judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of water" (Rev. 14:6-7).

This was literally fulfilled in 1823. Joseph Smith, Jr., the Prophet was visited by an angel. Here is his own story in part:

"He (the angel) called me by name. He told me that he was a messenger sent from the presence of God to me, and that his name was Moroni, that he had a work for me to do; and that my name should be had for good and for evil among all nations, kindreds and tongues, or that it should be both good and evil spoken of among all peoples.

He said that there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang. He also said that the fulness of the everlasting gospel was contained in it, as delivered by the Savior to the ancient inhabitants. Also that there were two stones in silver bows — and these stones fastened to a breast-plate constituted what is called the "Urim and Thummim" — deposited with the plates. And the possession and use of these stones were what constituted a "Seer" in ancient or former times; and that God had prepared them for the purpose of translating the book.

After telling me these things, he commenced quoting from the Old Testament.

He first quoted part of the third chapter of Malachi. He also quoted the fourth or last chapter of the same prophecy, though with a slight variation from the way it reads in our Bible. Instead of quoting the 3rd chapter as it reads in our books, he quoted it thus:

"For behold, the day cometh that shall burn as an oven, and all the proud, yea, all that do wickedly, shall burn as stubble; and the day that cometh shall burn them saith the Lord of hosts that it shall leave them neither root nor branch."

The Lord called Joseph Smith to be the instrument in His hands as a prophet in like manner as He, in an earlier day had called Moses. This is in harmony with the scriptures, for we read: "I am the Lord, I change not" (Malachi 3:6). "For he (Christ) is the same yesterday, today, and forever" (1st Nephi 3:27).

The Church of Christ, in the New Testament times, had its origin with twelve Apostles whom the Lord

called to govern His work. He instructed them in all the principles and ordinances pertaining to the gospel, the new covenant, and gave them power. For so we read:

"And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease" (Matt. 10:1).

The Lord had given power to Moses also, but to his Apostles He gave greater power. In a letter to the Ephesians, Paul explains the organization of Christ's church more completely. So we read:

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. 4:11-12).

In harmony with the scriptures already quoted, the Lord set up his church (the Church of Christ) again through the ministration of an angel and a prophet and revelations.

Some say that the Church of Christ had come down from Peter in an unbroken continuous line of succession. True, there was a continuous church. But it did not remain "The Church of Christ." It had changed in organization and in teaching. It had replaced the officers which Christ had put into the church with officers of their own choosing. It had replaced Christ's doctrines with the precepts of men.

Again, others say all Christian churches together constitute Christ's Church. However, a number of different churches with different doctrines and practices would be a confusion. God is a God of order, not a God of confusion. This is the reason why the Lord saw it was necessary to restore His church, the "Church of Christ" as it was in the New Testament time.

The teaching and practice of the "Church of Christ" conforms strictly to that of Jesus and Paul in the New Testament.

Faith: The "Church of Christ" believes that a person must have faith that God is. This is the first and foremost principle of the gospel of Christ. It supercedes the law given by Moses. "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love" (Gal. 5:6).

Repentance: The Church believes that a proper candidate for baptism manifests his faith in God by "repentance" and that this principle is next in order.

Isaiah defines repentance as follows: "Wash you, make you clean; put away the evil of your doings from before my eyes; cease to do evil; Learn to do well" (Isaiah 1:16-17).

Baptism: The Church of Christ believes and practices baptism by immersion, observing the example of Jesus. "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him" (Matt.

3:16). "And then shall ye immerse them in the water, and come forth again out of the water" (3rd Nephi 5:26).

Laying on of hands: The Church of Christ believes in the practice of laying on of hands for the healing of the sick. Jesus also laid hands on children for blessing, but did not baptize them. The Church also follows Jesus in this practice. "And he took them up in his arms, put his hands upon them, and blessed them" (Mark 10:16).

Resurrection: The Church of Christ believes in a literal resurrection of Christ as recorded in Biblical history. "And many saints came out of the graves after his resurrection and went into the holy city, and appeared unto many" (Matt. 27:53). And consequently the resurrection of all men. "... all that are in the graves shall hear his voice and shall come forth; they that have done good, unto the resurrection of life..." (John 5:28-29).

Final Judgment: The Church of Christ also believes that there will be a judgment of all souls according to their deeds in the flesh. "And as it is appointed unto men once to die, but after this the judgment" (Heb. 9:27).

"... that there is a space between death and the resurrection of the body, and a state of the soul in happiness or in misery, until the time which is appointed of God that the dead shall come forth and be reunited, both soul and body, and be brought restored before God, and be judged according to their works" (Alma 19:56).

We have shown that the "Church of Christ" is the work of God and not the work of man. Therefore it is unique in origin, organization and teaching; a duplicate of the pattern given by the Master Himself according to His never-changing way. So we urge again that the searcher for the "True Church of Christ" examine the Scriptures, then look for the church that corresponds. It may be represented in your community by a few members. Remember Jesus saying: "Because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it" (Matt. 7:14).

For further information write to headquarters office, Church of Christ (Temple Lot) Box 472, Independence, Mo. 64051.

GOD'S "GUESTS"

By Darleen Smith

As we tell children when they go a-visiting,

"Now watch your step and mind your manners. Remember to say please and thank-you. Watch close, for anytime, an act of help or kindness you may do."

So let us all remember we are but "guests," God's "guests" in this beautiful life-sustaining earth.

Let us all mind our manners, the ways our Host has given us to act.

"Do unto others as thou wouldst have them do unto you..." Speak kindly words of comfort; words

of wisdom and grace to edify. Give aid unto the needy naked soul, of material comforts. Yet, greater in importance, give aid to the needy naked spirit.

Cherish and love the fresh air, the blue waters keep blue. Cherish the living soil from which all food comes. Know that "dominion" does not mean "destroy!"

It is said, it is not the amount of food on a table, but the cheerfulness, the friendliness of the guests that make a joyful feast. "Better is a dry morsel, and quietness therewith, than an house full of sacrifices with strife" (Proverbs 17:1).

"For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering.

"The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise" (Psalm 51:16-17).

Grief, pain, worry, disappointments, and frustrations must needs be part of each life experience. But such must extend themselves outward into creative work; something of good works, something of beauty, something of usefulness, etc., else these emotions turn inward to excessive increase of inner agony and heart strain. Then becoming distorted, they become destructive feelings; vengeful, cruel towards others and a destroyer of inner self, inner peace, the very self of the soul. One lives but in such inner misery for not having complied with God's way of finding release, of becoming free in Him, His glorious way to freedom.

Like a string of pearls Christ's Love threads through the separate hours of our life.

The thread of gold that connects all our days, easing the desolation of desperate grief; taking the wild panic out of black fear, provides the "easement" to our hearts through all work hours, tensions, and deep worries.

Threading with ecstasy all human joy, shining its "blessedness" over home-love, ever draws us to a greater dependency and a deeper joyful thankfulness!

Let us not be like the man who worked, saved, and kept a minute record of his living and every cent he earned so that he could make a trip abroad. The record keeping became such an obsession that when he could make the trip, he took along crackers to eat in his stateroom to keep from spending money in the ship's dining room. It wasn't until the journey was nearly over that he discovered the meals were included in the fare. In our sojourn on earth let us not deny ourselves of the joyousness, the blessedness of God's encompassing love, even though we travel through many times of grief, of suffering, the times our hearts are stretched out in anguish over all the suffering of innocent ones over the world. Let us "dine" in thankfulness on the many beautiful things God has made and provided for us even in the midst of tribulations;

His wondrous natural beauties, His inspired gifts of song, writings, poems, etc.

Sad would we be had we journeyed through all our years before we discovered "the fare" covers a wealth of God-intended joy for His children.

"This is the day which the Lord hath made; we will rejoice and be glad in it" (Psalm 118:24).

Remember, this is the "day of our probation," which the Lord hath made. If we walk this day in His Way, then in the times of tears, yet, even then, our hearts will be full of His "peace," full of the abiding blessedness of the Comforter's Presence.

WHAT CHRIST MEANS TO ME

by Warner Brooks

My faith centers completely in Jesus Christ. I confess that Christ is too big for my mind to comprehend. The wonder of His being eludes my full understanding. In Him I continually confront mysteries. I know Him always in a growing manner, forever as a learner. It comforts me that the Apostle Paul felt much as I do, for he spoke of "the unsearchable riches of Christ."

Yet, if we are to know more of Christ, we must start where we are. It would be a mistake to wait until all doubts are removed and a clear picture of what Christ can mean has emerged. It has been said "to love man, you must know him; to know God, you must love him."

It is difficult for me now to think back and describe how I came to know Christ. I was introduced to Him in many ways. My mother knew and loved Him and taught me from earliest childhood that Christ was my Savior and my friend. I met Him in the reading of the Bible. It seems that all its pages point somehow to Him as its Center. His own true life stands out incarnated afresh in the noblest men and women that I know and have known. The influence of His person astonishes me as I read the record of mankind. None other like Him appears on history's pages.

As the last few months have passed, my studies have been concentrated on the record of Jesus' life and His significance for men. There was the fellowship of others who loved Him. When we gather for worship, his promise is fulfilled, "I will be with you." It cannot be put more clearly than to say that in a multitude of ways I met Christ and He always conquered. When a man has met Christ, life can never be the same again.

When your life is committed to Jesus Christ it is the beginning of an adventure. You try imperfectly of course, to let God take over the directing. Strange things begin to happen. God leads in most unexpected ways. He closes doors here, opens doors yonder. Frequently says "No" to your desires, and sends you down the most unexpected avenues. Christ may set you at a task which you prefer not to tackle, but He quietly says "this is my will for you."

From personal experiences and the observing of others, we discover that when we look back there is a sense of satisfaction with God's leading. A realization that God knew best. Living could never have been half so wonderful nor satisfying unless there had been a surrendering to His will. Through experience we become sure that the Apostle Paul was right when he wrote: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." (Rom. 8:28)

My faith in Christ is quite simple. This faith centers in a few convictions about him, of which I am today more certain than ever.

LESSON GUIDE STUDY OF GOD'S COMMANDMENTS

by Amy Schrader

Lesson Text: Matthew 15:1-9.

I do not understand from the language of the 5th and 6th verse just what that process was by which the Jews set aside the commandments in regard to honor of parents; but how they changed it does not concern us, only the danger that we, too, might or have mingled what is merely human traditions into that which is sacred. Any varying from the pure commands of God, whether by inclusion of our own traditions or exclusion of any of His requirements puts us in the position of paying honor with our lips only while our hearts cling to our own ways and our lives conform to the idols in our hearts rather than to His righteousness. Nowhere is the principle of this truth more plainly stated than in the revelation received by Joseph Luff on April 5, 1925, wherein is stated, "Unto those who have ears to hear: Your zeal for my cause is pleasing unto me and your present travail for my Church shall bring forth according to my pleasure. for wheresoever my law is in honor and my ordinances are held as a sacred thing, even as they were delivered unto you from the beginning, behold there is my church; and he that imagineth change in them hath not known me, for I CHANGE NOT, and my ordinances are my witness. Whoso labor-eth to maintain the integrity of these among my people confesseth me as his Lord; but he that varieth there from, seeketh not to build up my kingdom but his own."

The Lord gave the children of Israel statutes and Judgments by which they were to govern themselves as a people (Leviticus 18:1-5 and 26) with which He gave promises if they accepted and obeyed; and warnings of disaster if they rejected His statutes. Through the rebukes of the prophet Ezekiel we see that they rejected the Lord, changing His laws to suit the desires of their own hearts (Ezekiel 5:1-5, 20:1-27).

Except a people receive a love of truth in their hearts (2 Thessalonians 2:10-12), they can be expected to reject and alter the commands of God. Thus it was with the Israelites, because of the hardness of their hearts Moses gave them a writing of divorcement

which in the beginning God had never intended (Matthew 19:3-9). Also their history relates that their practice of polygamy was contrary to the intent of the Lord (Genesis 2:24, 1 Timothy 3:12, Titus 1:5-6, Jacob 2:33-37, 55). In other ways, too, the Jews turned the commands of righteousness into mere ceremonial rituals; also changing rules of health and sanitation into a matter of religious observance (Matthew 23).

History attests to the changes made by the New Testament Church in the coming about of the apostasy, whether of the people in Jerusalem or of the people on this continent. The perversion of the truth they once had can be seen in the teachings which they claim to be a continuation of what was given when Christ was here.

The Restored church also fell into the trap of making changes in the pure commandments given of the Lord by which they were to govern themselves. When the commandments required more than the peoples desires could rise to, it became easier to fit the commandment to the heart of the people rather than to labor with the people until they could fit the requirement. Among the more notable changes were the changes in organization, the introduction of polygamy, and the compromise of the law of consecration. Those changes can be found in a comparison of chapters 24 of the Book of Commandments and section 17 of the Doctrine and Covenants, also chapter 44 of the Book of Commandments and section 42 of the Doctrine and Covenants. That there are more subtle changes also made is attested to by the same revelation through Joseph Luff from which I quoted in the beginning of the lesson.

I believe the warning given by John concerning the seriousness of either adding to or taking away from the prophecy given of God through him (Revelation 22:18-19), applies to any and all of that which the Lord speaks as directive and commandment to the children of men; so it is plain how minutely careful we must be that we do not alter that which is His truth by disclaiming any part of it or by compromising it in adding our own traditions as part of it.

Section 2

Lesson Text: Matthew 15:10-20.

There is a lesson in the promise of blind leaders leading blind followers and both falling into the ditch. Surely one that cannot see can scarcely be a leader, and should a blind person try to become a leader what seeing person would follow that leader? Truly only another as blind or more blind than the first would depend upon such leadership. Even as this applies to the physical eye and sight, so surely does it also apply to the spiritual life and vision. One cannot teach that which one has not or does not comprehend. He who would be a husbandman must first be partaker of the fruit (2 Timothy 2:6). No one can minister to others of that which they themselves have

not received. The Lord instituted leadership, who leading by the Spirit of truth was to bring about a prescribed condition (Ephesians 4:1-32). An appraisal of the conditions which exists in comparison to the one prescribed leads one to the conclusion that blindness in part afflicts latter-day-Israel also (Romans 11:25). There is too little unity and too many winds of doctrine to suppose that we have arrived at that state of the 'measure of the stature of the fulness of Christ.'

The Jews had their many ceremonial washings and cleansings, etc., in the observance of which they imputed righteousness. Here again they had turned what was primarily intended to be a matter of sanitation into one of religious practice. It is so much easier to measure one's hope of salvation by a list of tangible rules kept or unkept than to discern the state of the transformation of the heart.

The traditions and the culture of any given generation seems to intrude into and color their concept of the pure gospel. For emphasis on this thought, recall that Christ said that which is taken into the body such as food cannot defile the heart of man. This includes us also (Mark 7:14-23). The Lord did give the Israelites directions pertaining to foods as a matter of health and we too have much knowledge concerning healthful and unhealthful foods. But the observance of such knowledge does nothing to change or cleanse the heart of pride, deceit, covetousness, or any other of the things enumerated which defile it.

They had their problems in the matter of dress also, some of which have carried down to our day; the length of hair and the wearing or not wearing of veils or hats (1 Corinthians 11:1-16). I'm glad Paul conceded that there was no such ruling given the church because who of us could fathom a Lord who would first look to see if a man's head was bare or a woman's covered before hearing their prayer instead of looking into their heart and discerning their faith and intent?

The mores of acceptable dress have changed with every generation and from country to country, and many times within a generation and a country. Who is able to pick out from the whole spectre the one time and custom that could be said to be THE righteous one? There is not a great deal given in the scriptures in the way of command or direction as to the manner of dress. In the first place the fact that after Adam and Eve disobeyed God, having partaken of the tree of knowledge of good and evil and had fallen wherein lust had conceived in their hearts, we find that they sensed an impropriety in being naked, and so the Lord did make them clothes (Genesis 3:1-11 and 21). So in our present state of nature we must assume that the Lord sanctions the body being clothed. He also gave a rule concerning a distinction between the dress of the male and the female (Deuteronomy 22:5). Both of these principles are being badly ignored in today's culture of dress.

Comeliness with simplicity and cleanliness have

been counseled (Alma 1:40-44; Book of Commandments 44:33). Comeliness along with modesty and temperance as applied to the manner of dress (being attributes of the heart expressed outwardly) are not as easy to define as it is to stipulate a skirt being so many inches from the floor, or the hair being so many inches from the collar as the case may be.

The human family is prone by the inclusion of their traditions to reduce the state of righteousness to a collection of rules concerning tangibles. That is not to say that righteousness does not include the manner in which we deal with and handle the tangible things of life. Much of the scripture deals with how we discharge our stewardship of material things, which is the outward expression of the inward condition of our hearts.

Section 3

Lesson Text: Matthew 16:13-19.

This text is surely a familiar one to most of our membership. I do not note it because I can present anything unusual in regard to it, only that I feel the revelation of truth by God to man to be of the utmost importance; and this cannot be stressed too often or too much. Probably none of us really know any facet of truth until the Spirit has borne its witness to our understanding. It is not sufficient to learn of our elders, be they our parents or the church leadership, what their belief is on any or all points of doctrine. Good christian parents, including church leadership will teach their beliefs to their children and rightly so; but the time comes eventually that each person must learn for themselves in order for their faith to become a real and vital part of their lives.

One can never be sure of any truth until one has received the witness of the Spirit; and the way is prepared that we may receive it if our desire is sufficient (1 Nephi 3:26-44, Alma 3:71-82, 9:13-20, Helaman 3:31, Moroni 7:10-26). To receive this witness is the privilege of every individual as God is no respecter of persons (Acts 10:34-35) and will give wisdom to ANY who ask Him (James 1:5). When we go to the Lord for the verification of His truth we can avoid being led blindly by any other who may presume to see but does not.

When the Spirit teaches truth there is no schism. Even as Paul, being taught by the Spirit, preached the same gospel of salvation for many years before conferring with the rest of the disciples (Galatians 1:1-24, 2:1-2). When all are taught of the Spirit there will be unity.

The Lord may choose any of several methods to reveal His truth to you. It may be in opening your mind to understand the scriptures as you search them diligently. Believe me, He is not bound to inspire with understanding, a listless, cursery, or merely dutiful reading of the Word. It is those who search with hunger that are fed. He may reveal His truth to you by His own instituted 'foolishness of preaching' (1 Corinthians 1:17-29). When the gospel is preached in the Spirit and heard in the Spirit there is edification

(Book of Commandments 53:13-21). For this reason I am wary of displacing the preaching services with meetings of other kinds so popular in the religious world today, such as the dialogues or 'rap sessions,' pictures and slides, musicals and what have you. There may be times and places for each of these activities, but they cannot take the place of the inspired preaching and expounding of the Word of God by those ordained to this calling.

God may reveal His truth to you through the manifestation of various gifts of the Spirit. The gift may be operative in oneself or one may receive verification of truth through a gift operative in another (Book of Commandments 49:9-25).

The abiding presence of the Holy Spirit is offered to everyone. But it cannot dwell in us unless we make room for it. Through its indwelling we receive intelligence of the Lord, of things to come, of things which are past, and the guidance and direction pertinent to our personal lives (John 14:16-18, 25-27, 15:26, 16:7-15).

Little good will it do us for the Lord to reveal truth unless we are able to discern the truth and know His voice. By knowing His voice we can avoid being led by the many voices of deception that whisper to us. If we have received a love of the truth in our hearts (2 Thessalonians 2:10), we have received a love of Christ in our hearts because He is Truth (John 14:6). Thus, loving Him, we should soon learn His voice and follow wherever He leads us (Mosiah 3:16-17, John 10:3-5, 14, 27).

How can the Lord establish His Kingdom among the children of men except there be a people who, as His sheep, know His voice; to whom He can communicate His will, and who knowing His Will, will obey it?

Section 4

Lesson Text: Matthew 16:21-27.

How often in the scripture we meet again and again the reminder of that cross that we must take up in following Christ. And it is well to pause at each reminder and take another look lest the sharpness of that separation from the world, which is asked of us, wane in our minds and we be prone to think that we can remain a citizen of both worlds. Christ reminds us that we cannot serve both God and mammon, and yet how much of our time and effort is wasted in trying to do just that?

I do not say that the line of being in the world, but not of it, is an easy one to determine. I do feel that we are always in danger of compromising our position in favor of or on the side of the world. We can go for varying lengths of time without any conscious awareness of the withdrawal of the Spirit, we make up justifications for the condition rather than realizing that the cause is a lack of a sufficiently careful walk that He may abide with us: we have indulged

our human desires for these interests in which He has no pleasure and will not share.

The following scriptures give a review of what the cross may mean to us (Mark 10:21-32, Luke 14:27-33, Galatians 6:14-16, Philippians 2:3-16, Alma 17:43-51, 65-70, 18; 19:1-14, 3 Nephi 5:66-78). Of course these are not by any means all of the scriptures that can bear on the subject of the cross and what it means to us.

It is a strange paradox to have to be willing to give up our right to any or all of the things which seem to make this life good, in order to retain a right to them in the Lord's scheme of things. We can understand having to give up those things that we clearly see as sinful, but what about giving up parents, or children, or husband and wife, etc? Having these things is not sinful, so it is a little hard to comprehend that loving any one of them more than we love God, and desire to serve Him, is sinful. When anything pertaining to this material world, whether it be a person or a possession, is of more value to us than our relationship with our God, we are in a precarious circumstance. Well the question is put to us, what do we want so much that we will risk the loss of the salvation of our soul in order to possess it for this brief span of years called life?

The second thought to be noted in our lesson text is that ever pressing truth that, bit by bit, moment by moment, we are the ones who are deciding and choosing, here and now, exactly what we will receive in the hereafter. Our reward will be according to our labor, and we labor according to our inclinations. We are not victims of circumstances but are intelligent beings created in the image of our Lord. We are given our agency to choose whom we will follow; our God, our own carnal natures, or the enemy of our souls. It is here as with many another matter; a failure to consciously choose the Lord's way is to automatically make choice for the adversary. There is no such thing as just not making a choice in the matter; we choose deliberately, or we choose by default.

Let none suppose that we can choose for God and yet live to ourselves and Him alone. That measure which He will return to us in that heavenly kingdom, yes, even in that portion of it which we can be a member of here, will be according to the measure which we have measured to our fellowman. There are very few things which we can do, or leave undone, but what has some effect, directly or indirectly, favorably or adversely, upon some other human being. No wonder King Benjamin warned us to watch our thoughts, our words, and our deeds. For an in depth look at what the Lord expects of us in our relationship to others, review the sermon of King Benjamin, also the teachings of Christ in Luke 6:20-49, and also the 12th chapter of Romans.

It is a sobering thought to realize that if we cannot temper our reactions to others with compassion

and mercy we cut ourselves off from the mercy of
God.

TERMINUS

by Don Willard

Time began.
There was light.

A universe and Eternity were joined.
Eons came forth.
Cosmic substance in the hand of God.

Suns and stars shone.
Planets found their orbits.

Then the miracle of Life
Discovered in this small world - -
Man, and his moment of time.

In His hand God holds this tiny sphere
And sees a foul growth spreading.

Life has become infected;
The disease has a name.

Man has courted science and invention
And they have spawned cities, machines,
The fever of war, crime, and pollution.

Has God repented His creation?
Will He call "Time out" for man - -
The end of time?

" . . . that there should be time no longer."
—Rev. 10:6

SEQUEL

by Donna Moser

Yes, time began; there was the Light,
The Word, the Way, and It was God.
Out of dark He made the bright,
Sweet green where beast and man have trod,
And in this universal birth
Cosmic substance became earth.

He held this sphere within His hand
And in His vast, all-knowing heart
Loved what He saw and made a plan.
This life, this time, were but a part.
Adam fell that man might be.
Man is — for joy! — eternally!

He knew, for men there was a need
For opposition in each thing.
A hate-filled power (which to heed
Would cost the joy, great sorrow bring)
Would sing enticing siren song
To lure man into heedless wrong.

And He stepped aside to wait.
Now, hold out a helping hand,
Perhaps, then, weeps — at war, crime, hate —
Until the day He'll say, "The end."
Heaven will roll up like a scroll!
New earth there'll be, fresh, clean and whole!

INDEPENDENCE EAST LOCAL NEWS

Sometime has passed since a report has been sent
in to the Advocate from the East Local.

It has been a busy summer for many of us. Some
have enjoyed vacations, including myself. We visited
relatives and friends in Michigan, attending reunions
of family and school and getting reacquainted with
those we had not seen since childhood. Many fond
memories were brought to mind.

Being away, I have not kept up on the sermons
of the month of August, which is to my loss.

On Sunday, September 17th, we had an all-day
meeting at the East Local. Several came from other
Locals to meet with us. Dinner and supper was served
in the lower auditorium. The morning services were
as usual, Sunday school at 9:45, Preaching at 11:00.
Brother Roland Sarratt was the speaker of the hour.

Two children were blessed at this service. Daniel
Aaron, son of Brother and Sister Dennis Yates, and
Laura Elaine, daughter of Brother and Sister Waybern
Yates, were both blessed by their Grandfather, Elder
Curtis Yates and Great Grandfather, Elder Joseph
Yates.

We were favored by a special number at this ser-
vice, a trio by Brothers William Sheldon, Nicholas
Denham and William Banfield.

Brother Sarratt gave us a message on Repentance.
He read a passage of scripture from the Book of
Mormon, Mosiah 2:3-23. Then as a text he used
Isaiah, 57th chapter, verse 15, which mentions the
importance of being humble, and our nothingness and
God's greatness. King Benjamin told his people to
"Repent and to humble themselves." We are all very
unworthy creatures, God will have a faithful people
even if it's just a few. The Restoration started with
just six people and if need be He will do it again. He
wants a people with quality, not necessarily quantity.
Many more good thoughts were presented. He closed
with the 8th chapter of St. Mark, 34th verse, "Let him
deny himself, and take up his cross and follow Me."

The afternoon service at 2:30 was preceded by a
song service. During this service we were favored
with a special number in Spanish "There is Sunshine
in my Soul" by Brother and Sister Leon Yates, Brother
Larry Shaw and Sister Donna Moser. This number was
enjoyed by all.

Brother Joseph Yates was the speaker for the
afternoon hour, at which time we again enjoyed the
talents of our people. Brother Larry Shaw, Brother

Edward McIndoo and Sister Francis Yates sang "I've Anchored My Soul in the Haven of Rest."

Brother Yates spoke on "The Gentle Touch, Versus Harshness." He said, "We feel love and tenderness, we can also feel the opposite." He quoted from Isaiah 11:5. He called our attention to the fact that people are going crazy over the physical part of life (we do not think enough of the spiritual). We can not change God's laws. He has provided the way for us and if we do not abide by it, we sin. He, too, gave us many more thoughts.

There were the regular services in the evening at 6:30 which was a Book of Mormon class.

We were happy so many came to visit us for these services. Many of the Collins local and some from the Cowgill Local and also some from Arizona who were visiting in this area. We invite them to visit us again soon.

Sunday, September 24th, Brother Curtis Yates was speaker for the 11:00 A. M. service. He talked on "Our Purpose in Life." We must obey God's commandments. The Gospel is the same, yesterday, today, and forever. He quoted from St. John, 8th chapter, 1st and 2nd verses. We must have faith, endure all things, abandon sin and be more dedicated to God. He closed his sermon with Joel 3rd chapter, 21st verse, "For I will cleanse their blood that I have not cleansed: for the Lord dwelleth in Zion."

At 6:30 the evening service was a baptismal service. Sister Pamela Hanson was baptized by Apostle William Sheldon, after which she received the laying on of hands by Brother Roland Sarratt assisted by Brother Sheldon. We welcome Sister Pamela to our group.

Our ladies are busy working. We are meeting in between our regular meetings for a quilting bee as a project for making money for other things we have in mind. Our regular meeting was September 26th at the church. We meet the last Tuesday of each month at 10:30 a. m. We have a business meeting, Bible class, lunch and then we work on projects we have at hand.

Sister Frieda Flint spent several weeks in Wisconsin visiting relatives and friends this summer. She has been quite ill recently but is much improved for which we are thankful.

Sister Meta Anderson has been visiting relatives in Rhode Island for a few weeks. She reports she had a very enjoyable time. We are glad to have her back with us.

We will meet you again in a future Advocate.

East Local Reporter—Ruth Randall

"Whoso causeth the righteous to go astray in an evil way, shall fall himself into his own pit: but the upright shall have good things in possession" (Proverbs 28:10).

(continued from page 165)

of his visit a cross, which he planted with his own hand, and admonished the people to persevere it sacredly, for one day they would be taught its significance" (The Native Races, vol. 3, pp. 454-455).

"During the Olmec (Mulek or Mulekite HES) period, that is, the earliest period of Nahua (Nephite? HES) power, the great Quetzalcoatl appeared. We have seen that in the Popol Vuh and codex Chimalpopoca this being is represented as the half-divinity, half-hero, who came at the head of the first Nahuas to America from across the sea. Other authorities imply rather that he came later from the east or north, in the period of the greatest Olmec prosperity, after the rival Quinames (the giants) had been defeated. To such differences in detail no great importance is to be attached; since all that can be definitely learned from these traditions is the fact that Quetzalcoatl, or Gucumatz, was the most prominent of the Nahua heroes, and that his existence is to be attributed to this earliest period, known in Mexico as Olmec, but without a distinctive name in the south. Quetzalcoatl was a white, bearded man, venerable, just, and holy, who taught by precept and example the paths of virtue in all the Nahua cities, particularly in Cholula. His teachings, according to the tradition, had much in common with those of Christ in the Old World, and most the Spanish writers firmly believed him to be identical with one of the Christian apostles, probably St. Thomas" (The Native Races, vol. 5, pp. 200-201).

THE TESTIMONY OF IXTLILXOCHITL (Aztec Indian Prince)

"And when the second group of colonizers (the Toltecs) were in the height of their power, there arrived in this land a man whom they called Quetzalcoatl . . ." (Works of Ixtlilxochitl, cited in Milton R. Hunter, Christ in Ancient America, p. 23).

". . . the sun and the moon eclipsed, and the earth trembled, and the rocks broke, and many other things and signs took place . . . This happened in the year of ce Calli, which, adjusting this count with ours, comes to be at the same time when Christ our Lord suffered, and they say that it happened during the first days of the year . . ." (Works of Ixtlilxochitl, cited in Milton R. Hunter, Christ in Ancient America, p. 269).

Was it in the first days of the year as the Aztec historian states? Consider these words from 3 Nephi 4:6: "And it came to pass in the thirty and fourth year, in the first month, in the fourth day of the month, there arose a great storm, such an one as never had been known in all the land . . ." THE TESTIMONY OF CIEZA DE LEON

"Before the Incas reigned in these kingdoms, or had ever been heard of, the Indians relate another thing much more notable than all things else that they say. For they declare that they were a long time without seeing the sun, and that, suffering much

evil from its absence, great prayers and vows were offered up to their gods, imploring for the light they needed. Things being in this state, the sun, shining very brightly, came forth from the island of Titicaca, in the great lake of the Collao at which everyone rejoiced. Presently afterwards, they say that there came from a southern direction a white man of great stature, who, by his aspect and presence, called forth great veneration and obedience. This man who thus appeared had great power, insomuch that he could change plains into mountains, and great hills into valleys, and make water flow out of stones. As soon as such power was beheld, the people called him the Maker of created things, the Prince of all things, Father of the Sun. For they say that he performed other wonders, giving life to men and animals, so that by his hand marvelous great benefits were conferred on the people. And such was the story that the Indians who told it to me say that they heard from their ancestors, who in like manner heard it in the old songs which they received from very ancient times" (Jesus Christ Among Ancient Americans, pp. 124-125, quoting the Incas of Peru by Markham, pp. 5-6, cited in Harold I. Velt, America's lost Civilizations, pp. 146-147).

THE TESTIMONY OF KATHLEEN ROMOLI (Noted authority on the cultures of South America)

This author writes that Bochica lived (according to the testimony of the children of Bachue of the Chibchas Indian tribe) with them fourteen centuries before the Conquistadores whose coming he foretold. (See Colombia: Gateway to South America, pp. 62-63 as cited in Roy Weldon, Other Sheep, p. 19).

THE TESTIMONY FROM POLYNESIA

In Polynesia He was known as White robed Wakea. He healed the injured, raised the dead and walked on water. His law was Love One Another. When He left He promised to return. They knew of the great continent which lay to the eastward for they had the Yam and called it by its South American name. HE LIVED IN THE FIRST CENTURY OF THE CHRISTIAN ERA (See L. Taylor Hansen, He Walked the Americas, pp. 14-21).

THE TESTIMONY OF THE CHIPPEWA

The O'Chippewa knew of Him as Wis-ah-co. He asked each tribe to name Him. He was bearded and pale of feature, without doubt a white man. He healed at the touch. He was white robed and came more than a thousand winters before the days of the Black Robes (Catholic priests) who came to this land with Columbus (See L. Taylor Hansen, He Walked the Americas, p. 67).

(continued in the December Issue)

"Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established

all the ends of the earth? WHAT IS HIS NAME, AND WHAT IS HIS SON'S NAME, if thou canst tell?

"Every word of God is pure: he is a shield unto them that put their trust in him.

"Add thou not unto his words, lest he reprove thee, and thou be found a liar" (Proverbs 30:4-6).

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PHOENIX REUNION NOTICE

The Phoenix Reunion will be held November 24, 25 and 26, 1972. We are renting another place with more room this year. There will be plenty of parking space as well as a place for the youngsters to play.

The location is at 51st Avenue and Marlette, Glendale, Arizona by Rose Lane Park.

For housing you may contact one of the following members of the Housing Committee.

Elder John Jones
5547 N. 63rd Avenue
Glendale, Arizona 85301
Ph: 939-4017

Elder Don McIndoo
4606 W. Mitchell Dr.
Phoenix, Arizona 85031
Ph: 278-6910

Elder Hubert E. Yates
13419 N. 35th St.
Phoenix, Arizona 85032
Ph: 992-3613

All are invited to come and to partake of a spiritual feast with us.