

Zion's Advocate

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

Vol. 49

Independence, Missouri, December, 1972

No. 12

I Wonder Why

Sometimes I wonder,
Wonder about strange things:
Like why the Lord loves us so,
And why rain gives what it brings.

So many times the sky is blue
So many times people say, I love you.
But do they really mean it,
Or is it just a dream, Could that be It?

The Lord loves us so.
Each day He loves us more,
And that I know,
And each day I wonder more.

By Lisa Hansen (9 years old)

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Zion's Advocate

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EDITORIAL

The Testimony of the American Indian and the Stick of Joseph

(continued)

QUESTION NO. 4. What was the purpose of His
visit, His teachings and His prophecies?

THE TESTIMONY OF HUBERT HOWE BANCROFT

"Quetzalcoatl was a white, bearded man, vener-
able, just, and holy, who taught by precept and ex-
ample the paths of virtue in all the Nahua cities,
particularly in Cholula. His teachings, according to
the traditions, had much in common with those of
Christ in the Old World, and most of the Spanish
writers firmly believed him to be identical with one
of the Christian apostles, probably St. Thomas" (The
Native Races, vol. 5, p. 201).

"He predicted before his departure great calami-
ties, and promised to return in a future year Ce
Acatl, at which time his doctrines were to be fully
accepted, and his descendants were to possess the
land" (The Native Races, vol. 5, p. 201).

THE TESTIMONY OF LORD KINGSBOROUGH

"The Mexicans believe that Quetzalcoatl took
human nature upon him, partaking of all the infirm-
ities of man, and was not exempt from sorrow, pain
or death, which he suffered voluntarily to atone for
the sins of man" (Antiquities of Mexico, cited in
Milton R. Hunter, Christ in Ancient America, p.
266).

THE TESTIMONY OF KATHLEEN ROMOLI

(Noted authority on cultures of South America)

According to this author, Bochica taught the resur-
rection of the body and the Last Judgment, the after-
life and the immortality of the soul. He enjoined his
followers to practice good works and charity. (See
Colombia: Gateway to South America, pp. 62-63, as
cited in Roy Weldon, Other Sheep, p. 19).

THE TESTIMONY OF WILLIAM HICKLING PRESCOTT

"In a preceding chapter I have noticed the popu-
lar traditions respecting Quetzalcoatl, that diety with
a fair complexion and flowing beard, so unlike the
Indian physiognomy, who, after fulfilling his mission
of benevolence among the Aztecs, embarked on the
Atlantic Sea for the mysterious shores of Tlapallan.
He promised, on his departure, to return at some
future day with his posterity, and resume the pos-
session of his empire. That day was looked forward
to with hope or with apprehension, according to the
interest of the believer, but with general confidence
throughout the wide borders of Anahuac. Even after
the Conquest, it still lingered among the Indian races,
by whom it was as fondly cherished, as the advent
of their king Sebastian continued to be by the Por-
tuguese, or that of the Messiah by the Jews" (The
Conquest of Mexico, p. 171).

THE TESTIMONY OF IXTLILXOCHITL

"And at the time he went about taking leave of

these people, he told them that in time to come, in a year which he called ce Acatl, he would return, and then his doctrine would be received, and his children would be masters and would possess the land" (Works of Ixtlilxochitl, cited in Milton R. Hunter, *Christ in Ancient America*, p. 277).

THE TESTIMONY OF JUAN DE TORQUEMADA (A Catholic Priest of the 16th Century)

" . . . and among other doctrines he gave them, was to tell them that the inhabitants of the City of Cholula were to hold as certain that in future times there were to come by sea, from whence the sun rises, some white men, with beards like his, and that they would be lords of these lands and that they were his brothers. Thus, these Indians always expected that prophecy to be fulfilled, and when they saw the Christians, they immediately called them 'son Gods' and 'brothers of Quetzalcoatl,' although after knowing them and experiencing their deeds, they did not hold them as heavenly, because the slaughter the Spaniards perpetrated in that City was outstanding" (*Monarquía Indiana*, vol. 2, pp. 40-50, cited in Milton R. Hunter, *Christ in Ancient America*, pp. 29-33).

THE TESTIMONY OF P. DEROO (A Devout Catholic)

"Father de Mercado continues, telling what further discoveries he made in regard to the natives' dogmatic theology, — namely, that in some provinces of New Spain, as among the Totonacs, the people expected the advent of the Son of the great God into this world; and it was said he had to come in order to renew all things; meaning by this not a spiritual renovation, but an earthly material improvement, as they expressed it by saying that at his coming the loaves of bread would be much larger and everything else would grow better in like manner" (*History of America Before Columbus*, pp. 425-426).

"We learn from Duran that when Topiltzin or Quetzalcoatl had resolved to leave the city of Tulla he called a meeting of all the inhabitants and foretold to them the arrival of a foreign nation, that would come from the East and land in their country. These strangers would wear outlandish garbs of various colors, be dressed from head to foot, and even have a cover on their heads. They would be sent by God to punish them for the ill-treatment and affront afflicted upon him by expelling him from their city. Then great and small would perish, no one being able to escape the hands of those, his children" (*History of America Before Columbus*, pp. 567-568).

THE TESTIMONY OF DANIEL G. BRINTON

"The Quichuas expected the return of Viracocha, not merely as an earthly ruler to govern their nations, but as a god who, by his divine power, would call the dead to life"

"We are not left in doubt on this point. It was to be when Viracocha should return to earth in his bodily

form. Then he would restore the dead to life, and they should enjoy the good things of a land far more glorious than this work-a-day world of ours" (*American Hero-Myths*, pp. 200-201).

QUESTION NO. 5. **What distinguishing earmarks prove Him to be the Son of God or Jesus Christ our Savior?**

THE TESTIMONY OF HUBERT HOWE BANCROFT

"In Nicaragua proper, they adored Tomaoteot, 'the great god,' whose son Teobilche was sent down to mankind. This looks like another Christ-myth, especially when we read of attendant angels, who had wings and flew about in heaven. The names of the two chief angels were Taraacazcati and Tamacaztobal" (*The Native Races*, vol. 3, p. 492).

Evidence here points strongly to the idea that the two chief angels named above are none other than Michael and Gabriel.

"In former times, as they (the Chilians) had heard their fathers say, a wonderful man had come to that country, wearing a long beard, with shoes, and a mantle such as the Indians carry on their shoulders, who performed many miracles, cured the sick with water, caused it to rain, and their crops and grain to grow, kindled fire at a breath, and wrought other marvels, healing at once the sick, and giving sight to the blind, and so on." (Quoted from Rosales' *inedited History of Chili*, in *Kingsborough's Mex. Antiq.*, vol. vi., p. 419, cited in *The Native Races*, vol. 5, p. 24).

"And only Quetzalcoatl among all the gods was preeminently called Lord; in such sort, that when any one swore, saying, By Our Lord, he meant Quetzalcoatl, and no other; though there were many other highly esteemed gods. For indeed the service of this god was gentle, neither did he demand hard things, but light; and he taught only virtue, abhorring all evil and hurt" (*The Native Races*, vol. 3, p. 251).

"Of the heavenly bodies, they esteemed next to the sun a certain star, into which Quetzalcoatl was supposed to have converted himself on leaving the earth" (*The Native Races*, vol. 2, p. 340). There are numerous other traditions concerning the Dawn Star or Venus and its connection with the Fair God. The Indians in North America refused to go into battle as long as that star shone or was visible in the heavens. Compare these traditions on the part of the American Indian toward the morning star with the words of Christ in Revelation 22:16, "I am the root and the offspring of David, AND THE BRIGHT AND MORNING STAR."

"The inquiries instituted by Las Casas revealed the existence of a trinity, the first person of which was Izona, the Great Father; the second was the Son of the Great Father, Bacab, born of the virgin Chibirias, scourged and crucified, he descended into the realms of the dead, rose again the third day, and ascended into heaven; the third person of the trinity was Echuah, or Ekchua, the Holy Ghost" (*The Native Races*, vol. 3, p. 462).

This reference to his descent into the realms of the dead is a remarkable confirmation of Christ's visit to the Prison house.

THE TESTIMONY OF LORD KINGSBOROUGH

"Quetzalcoatl is there painted in the attitude of a person crucified, with the impression of nails in his hands and feet, but not actually upon the cross." "The seventy-third plate of the Borgian MS. is the most remarkable of all, for Quetzalcoatl is not only represented there as crucified upon a cross of Greek form, but his burial and descent into hell are also depicted in very curious manner" (Antiquities of Mexico, cited in Milton R. Hunter, *Christ in Ancient America*, p. 265).

THE TESTIMONY OF P. DeROO

"The tradition of the Pericues of Lower California related the whole history of Christ in a few words: Niparaya was their Great Spirit . . . one, who was called Cuajup or True Man, was born on earth in the mountains of Acaraque, and lived a long time among men in order to instruct them. He was most powerful and had a great number of followers, having descended into the bowels of the earth and brought them thence. But these ungrateful beings, despising his benefits, formed a conspiracy against him, put a crown of thorns upon his head, and slew him" (*History of America Before Columbus*, p. 435).

"Fremont gives an account of the birth of the hero, in which his mother is declared to have been a woman of exquisite beauty, admired and sought after by all men" (*History of America Before Columbus*, vol. 1, pp. 106-107).

"One of the Manaicas' traditions states, indeed, that a woman of accomplished beauty, who had never been wedded to man, gave birth to a most lovely child. This child, after growing up to man's estate, worked many wonders, raised the dead to life again, made the lame walk and the blind see. Finally, having one day called together a great number of people, he ascended into the air and was transformed into the sun who enlightens this earth" (*History of America Before Columbus*, pp. 426-427).

The Book of Mormon says of this virgin, ". . . and he said unto me, Nephi, what beholdest thou? And I said unto him, A VIRGIN, MOST BEAUTIFUL AND FAIR ABOVE ALL OTHER VIRGINS" (I Nephi 3:54-55).

"He never married nor knew any woman, but lived in continence and chastity all his days" (*History of America Before Columbus*, pp. 427-428).

"Tonacatecotl, the Mexican supreme deity, begot Quetzalcoatl, not by connection with woman, but by his breath alone, when he sent his ambassador to the virgin of Tulla. They say it was Quetzalcoatl who effected the reformation of the world by penance. His father had created the world, but men had given themselves up to vice, on which account it had been frequently destroyed, but now had Tonacatecotl sent this his son into the world to reform it.

"Quetzalcoatl undertook the reformation of the sinful world through preaching, by word and example, the virtues of self-denial and fasting, of chastity and piety, of charity towards men, and of a pure religion towards the one true God. For a time he succeeded in Tulla, where, according to some reports, his virgin-mother, Chimalma, lived; but in spite of all the wondrous good he did in that province, like Christ, he was persecuted, and finally driven out by the majority of the people. Carrying a cross, he came to the valley of the Zapotecs. We have noticed before that the Chiapan son-god, Bacab, who had been scourged by Eopuco and crowned with thorns, had also been the divine son of the Mexican virgin goddess. This same son of Chibirias or Chimalma had been put to death by crucifixion; and this sacrilegious crime had been perpetrated on a Friday . . .

"Another circumstance of our Saviour's death seems to be remembered in Mexico, for it is related in its traditions that, at the disappearance of Topiltzin or Quetzalcoatl, both sun and moon were covered in darkness, while a single star appeared in the heavens.

"Our Lord's resurrection is plainly brought to mind by the statement of the venerable Chiapan chief, who asserted that the crucified Bacab remained dead three days and on the third day came to life again" (*History of America Before Columbus*, pp. 430-431).

"When, in the year 1518, Grijalva landed on the island of Cozumel, he and his companions were greatly puzzled at the sight of numerous crosses which they met both on the inside and the outside of the temples. At one place, in particular, they found a temple in the shape of a square tower, which contained the idols; attached to it was a small building where the instruments for the sacrifices were kept, and farther yet a court-yard enclosed with a crenellated whitewashed wall. In the centre of this yard stood a cross of limestone nine feet high, around which the natives at times walked in procession with great devotion and respect, begging for rain. De las Casas adds that the cross was the rain-god in Cozumel, to whom they sacrificed quails in seasons of drought. When asked how they had come in possession of that symbol, some of them answered that a very beautiful man had passed through their island and had left this token as an everlasting memorial; others said they revered it because a man more resplendent than the sun had died on it" (*History of America Before Columbus*, p. 436).

"We know from Duran that Topiltzin, also after his arrival in America, admitted into his Order, called, 'Quequetzalcohua' OR PRIESTS OF THE ORDER OF QUETZALCOATL, new disciples whom he instructed to pray and to preach" (*History of America Before Columbus*, p. 546).

The Book of Mormon says, "And I would that ye should remember that the Lord God ordained priests, after his holy order, WHICH WAS AFTER THE ORDER OF HIS SON, to teach these things unto the people . . ." (Alma 9:63).

"The Algonquin tribes worshipped the sun, and most of them gave it the name of 'Jesus' or a name slightly different, as 'Kizous' in the Abnaki dialect, 'Jischi' in Chippewayan, and 'Kesus' in the New England tongues" (History of America Before Columbus, vol. 2, p. 280).

THE TESTIMONY OF DANIEL G. BRINTON

"A curious addition to the story was told the early Swedish settlers on the river Delaware by the Algonkin tribe which inhabited its shores. These related that their various arts of domestic life and the chase were taught them long ago by a venerable and eloquent man who came to them from a distance, and having instructed them in what was desirable for them to know, he departed, not to another region or by the natural course of death, but by ascending into the sky. They added that this ancient and beneficent teacher wore a long beard" (American Hero-Myths, p. 53).

THE TESTIMONY OF MR. SCOTT BENNETT (A champion of the Rationalist movement in a debate with a minister of a Christian church).

"You Christians are not the only ones who claim that you have a Saviour who was the Son of God and born of a virgin. In Mexico the Saviour Quetzalcoatl was born of a pure virgin, who was called the Queen of Heaven. An ambassador announced from heaven to the virgin Sochiquetzal that it was the will of heaven that she should conceive a son . . . This, remember, in a country not discovered until nearly fifteen hundred years after the supposed birth of Jesus" (Harkness Bennett Debate, cited in Harold I. Velt, America's Lost Civilizations, p. 151).

THE TESTIMONY OF THE AMERICAN INDIAN

In Georgia He was called E-See-Co-Wah (Lord of wind and water). His father was the Great Spirit. He had twelve disciples plus himself making 13, the dawn star number (See L. Taylor Hansen, He Walked the Americas, pp. 41-42).

In Oklahoma among the Puants the Healer told them He was born across the ocean, in a land where all men were bearded. In this land He was born of a virgin on a night when a bright star came out of the heavens and stood over His city. Here, too, heavens opened and down came winged beings singing chants of exquisite beauty. He was known to these Indians as Chee-Zoos, the Dawn God (See L. Taylor Hansen, He Walked the Americas, pp. 48-49).

The Prophet taught the Pawnee of His Father: The Mighty Holy of the Heavens. He also foretold the coming of the white man. His name was Paruxti and His Father's name was Tirawa. The Algonkin of the Eastern Seaboard knew him as Chee-Zoos, God of the Dawn Light. It was the name he had when he was a child across the sea. He gave the Dakotah their rite of Baptism — to them He was the Great Wakonah (the pale Great Master) (See L. Taylor Hansen, He Walked the Americas, pp. 53-54).

To the Navajo He gave His name which He had across the ocean. It was Great Yeh-hovah (See L. Taylor Hansen, He Walked the Americas, pp. 102-103).

By way of summary, what must be our conclusion regarding this benevolent God of the Indian? First, we are told, he was white and bearded wearing long robes. Second, he came suddenly, following a time of darkness, in which the sun did not shine. He left just as suddenly, some saying by sea, others that he ascended into heaven. He taught them a better form of life, a new religion, a higher culture. During his sojourn here and as a result of his coming the people experienced a golden era of unparalleled material and spiritual blessings. He was just and holy. He was both human and divine having first of all created the world and all things, afterward appearing upon the earth in human form, being born of a virgin, suffering death on a cross and then leaving to return to his own country, promising, on his departure, that someday he would return to take possession of the kingdom. While here upon the earth he performed many miracles such as raising the dead and healing the sick. He brought with him the knowledge of the cross. And during the time of his death he is said to have gone to the underworld into the realms of the dead. He called others into his service, calling them priests after the order of himself. And finally, among other things, he arrived in this land during the time that the second colonizers were in the height of their power, thus confirming the Book of Mormon account. Our conclusion then must be that this white and bearded teacher was none other than Jesus Christ Himself.

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Hebrews 12:1-2).

Harvey E. Seibel

(Continued in January Issue)

BLESSING

Jeanne Marie Ray, the daughter of David Foster Ray and Becky Rae Ray of Toppenish, Washington, was blessed by Apostle Archie F. Bell, September 17, 1972.

BAPTISM

Linda Louise Burgin the wife of Jerry M. Burgin of Toppenish, Washington, was baptized and received the laying on of hands September 24, 1972 by Apostle Archie F. Bell.

"He that is slow to wrath is of great understanding" (Proverbs 14:29).

ORIGINAL ARTICLES

NOTE: We solicit articles for this department written in an affirmative manner. An affirmative article is one in which a belief, or an opinion, is expressed, and evidences presented to support that belief.

CONTRIBUTIONS ARE THE OPINION OF THE AUTHOR AND DO NOT NECESSARILY REFLECT THE TEACHINGS OF THE CHURCH OR THE OPINIONS OF THE EDITORIAL STAFF.

WHAT CONSTITUTES A CHRISTIAN?

by

Elder James M. Case

In speaking of what constitutes a Christian, we think upon the teachings of Christ, and what constitutes His teachings; of how we should live to comply with these teachings; the set up of the church, first Apostles, and why (1 Cor. 12:28; Eph. 4:11-13).

"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: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

In Acts 11:25, 26, we find the saints were called Christians, the first at Antioch. Also, in I Peter 4:16-19, we learn just what was required of those that followed Christ, and the trials the followers of Christ must go through.

"For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator."

Now, taking it from the stand of the Book of Mormon, as speaking of the Christian, we read in Mosiah 1:120:

"But if he yields to the enticings of the Holy Spirit, and putteth off the natural man, and becometh a saint, through the atonement of Christ, the Lord, and becometh as a child, submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father."

Alma also speaks of Christians when he says, "and they are those that follow after the teachings that God has given to them (Alma 21:43, 44).

In Moroni 6:2, we find Moroni saying they must witness unto the Church that they have repented of all their sins. Again, he says, "Behold I say unto you, that ye shall have hope through the atonement of Christ and the power of his resurrection, to be raised unto life eternal; and this because of your faith in him according to the promise" (Moroni 7:44).

So, now we must come to the conclusion of what constitutes a Christian. They must be taught, also they must follow after the teachings of Christ. So it must have place in our lives, putting on Christ; or as it is written in 4 Nephi 3rd verse:

"And it came to pass in the thirty and sixth year, the people were all converted unto the Lord, upon all the face of the land, both Nephites and Lamanites, and there were no contentions and disputations among them, and every man did deal justly one with another."

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the Prophets" (Matt. 7:12).

ARCHAEOLOGY

and

The Book of Mormon

Part Six

Clarence L. Wheaton, Sr.

So far, we have considered the aspects of the Jaredite civilization of the ancient inhabitants of Central America, as set forth in the Book of Ether. This part of the Book of Mormon deals, primarily with the Old Testament part of the Book, and is a brief synopsis of a more extensive record made by Moroni.

Moroni was, seemingly, the historian of the period of time when the Book of Ether came to light among the Nephites. Concerning this record, Moroni relates, "I take mine account from the twenty and four plates which were found by the people of Limhi, which is called the Book of Ether." (Ether 1:2) Ether was the descendant of a long line of Jaredites who originally wrote this account. Like the finding of the Dead Sea Scrolls found in the Qumram Caves on the shores of the Dead Sea, in the Holy Land, this record of Ether came to light under unusual circumstances. It seems that about 120 B. C., according to an account recorded in the Book of Mosiah, King Limhi sent an expedition of forty-three men into the wilderness in search for the land of Zarahemla, (Mosiah 5:60) and they discovered "a land that was covered with bones of men, and of beasts, etc., and was also covered with ruins of buildings of every kind which had been inhabited with a people who were as numerous as the hosts of Israel." Among other things, they brought back with them twenty-four plates, "which were filled with engravings; and they were of pure gold." They also brought back breast plates, which were "large, and they are of brass, and of copper, and are perfectly sound." (Mosiah 5:60-65).

Zarahemla was in the land Bountiful, and from the description of this area, it must have had reference to the ancient city of Palenque, which, until recent times, was buried in the jungles. According to the accounts given by Stephens and Gatherwood, Palenque (Zarahemla) was inhabited by approximately 250,000 people before it was left in ruins. This area was in the rain forest of Chiapas, where the crops grow in abundance.

One thing we note, in the account we quote from Mosiah, is the breastplates they found were large. This fits the description of a people I have before called attention to as being the Jaredites, who were a large and mighty people, who had migrated from the great tower of Babel at the time of the confounding of languages. Consequently, the Book of Ether, which was translated from these plates by King Mosiah, contained a record of this early migration. (Mosiah 12:14-21). This he did by "means of those two stones which were fastened into the two rims of a bow." (Ibid verse 18) which gave an account "of the people who were destroyed, from the time they were destroyed, back to the building of the great tower, (at the time the Lord confounded the languages of the people; and they were scattered abroad upon the face of all the earth), yea, even from that time until the creation of Adam." (Mosiah 12:22-23)

This covered the period from about 2500 to 3000 B. C., and bring to light the fact that these Jaredites, being of great size and mighty men, came from the tower of Babel, which according to the writings of Flavius Josephus, were giants. These people, in turn were of the Sumerian stock who inhabited the rich alluvial areas of the delta country of Euphrates and Tigris Rivers, which is the location where men first began to be civilized and form settlements after their wandering nomadic days were ended. Their culture was a greatly advanced one. They were the first people to form an alphabet and a written language. They invented the wheel, and the cart with which they promoted commerce with distant tribes, as well as the plow with which to cultivate their fields and grow their crops. The various types of arches (such as the primitive arch, the corbal arch, the keystone or curved arch) for use of ventilating their stone buildings and as a means of entrance, where they stored their products. All these things, and more such inventions which brought about civilization. These were the foreparents of the Jaredite peoples who came to this land after the Deluge, of whom we have given an account in the previous chapters of this series of articles, which we believe will be sufficient for the present.

Now, we will prepare an account of the second great migration to America that came from the area of Jerusalem about 600 B. C., who were called the Nephites. These people, who were of the same stock as the Jaredites who had preceded them about 2,000 years, trace their heritage back through Abraham to Ur of Chaldea, which was located in the vicinity of the Tower of Babel. These descendants of Abraham, were also civilized, and had a highly developed culture. They were of the descent of the twelve tribes of Israel,

and trace their lineage back to the tribe of Joseph. Joseph was sold by his brothers as a slave to the Egyptians. (Genesis 37:23-36) Some 15 years later, after he had interpreted a dream for the Pharaoh, foretelling a great famine that would follow seven years of prosperity, he was made "ruler over all the land of Egypt" (Gen. 41:37-44). As the result, he attained to great power and favor in Egypt. When he was thirty years old, Pharaoh "called Joseph's name Zaphnath-pa-a-neah, and gave him to wife Asenath, the daughter of Poti-phe-rah, priest of On." (Ibid verse 45).

From this union, two sons were born to Joseph: Ephraim and Manasseh. (Ibid verses 50 and 53) Consequently they were half Hebrew and half Egyptian. Manasseh was the first born, and by right he should receive the birthright, according to the custom of the people in those days. However, as we follow the career of these two sons, we find the Lord had destined them to become the father of nations beyond the expectation of any of the rest of Israel. When Jacob came into the land of Egypt, some years later as the result of the famine of seven years duration as predicted by Joseph, he beheld these two sons of Joseph and bestowed upon them a patriarchal blessing. Among other things, he placed his name Israel upon them, and promised that they would "grow into a multitude in the midst of the earth" (Gen. 48:15-22). So, when we take stock of the scope of this blessing, we find that it was to take place far distant to the land of Egypt. It was to be in the midst of the earth. Taking a globe of the world, and tracing a line as far as we can go from Egypt, either to the north or south, the east or the west, we come to this great western hemisphere of America — "the midst of the earth."

At a later time, just before his death, Jacob called all his family together and pronounced a blessing upon each of his twelve sons. Of Joseph and his posterity he said:

"Joseph is a fruitful bough, even a fruitful bough by a well: whose branches run over the wall: The archers have sorely grieved him, and shot at him, and hated him:

But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:)

Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb:

The blessings of thy father (the blessings of Joseph, CLW), have prevailed above the blessings of my progenitors (the progenitors of Jacob were Abraham and Isaac, CLW) **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. 49:22-26).

Here, again, we find that Joseph's posterity, in the

midst of the earth, are now pin-pointed so as to receive their land of inheritance in the "utmost bounds of the everlasting hills." This again takes us across the seas to the Western Hemisphere, where some of the most ancient mountains, the Apalachian Mountains of North America are to be found. This was to be an heritage that would prevail, or be greater than that of Abraham and Isaac, his progenitors. Referring back to the promised land given to Abraham, we find:

"In the same day the Lord made a covenant with Abram, saying **Unto thy seed have I given this land from the river of Egypt unto the great river, the river Euphrates,**" etc. (Gen. 15:18-21).

Therefore, Joseph's land, beyond the utmost bounds of the everlasting hills, in the midst of the earth, is located in America. This land is thus fittingly located by prophecy. Moses, in blessing the tribes of Israel centuries later, gives this description:

"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 the precious things of the lasting hills,

And for the precious things of the earth and the fullness thereof, and for the good will of him that dwelt in the bush: let the blessings 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 (Ephraim and Mannasseh, CLW) are like the horns of the unicorn: with them he shall push the people together to the ends of the earth, and they shall be the ten thousands of Ephraim, and they are the thousands of Mannasseh" (Duet. 33: 13-17).

Thus, again, America, which fulfills all these descriptions, the land in the midst of the earth, at the utmost bounds of the everlasting hills, is described as being at the ends of the earth. Under these circumstances, how can we doubt that these prophetic utterances are to have their fulfillment in this great Western Hemisphere. How can we, with propriety, question the fact that God, the Father, who made these promises to Joseph and his posterity, should not likewise cause them to preserve a record among them of his dealings with them in this land of Joseph. The Scriptures indicate that such records would be preserved as we note:

"I am the Lord, and there is none else, there is no God beside me: I gird thee, though thou hast not known me:

That they may know from the rising of the sun (the Eastern Hemisphere, CLW), and from the

west, (the Western Hemisphere, America, CLW), that there is none else . . .

Drop down, ye heavens, from above, and let the skies pour down righteousness (revelation from heaven, CLW): and let the earth open, (the help of the antiquaries spades and tools, CLW), and let them bring forth salvation, and let righteousness spring up together: for I the Lord created it" (Isaiah 45:5-8).

Therefore, inasmuch as the ancient cities of the Bible have been uncovered by the archaeologists, and the antiquarian, to prove the authenticity of that record and His dealings with the peoples of the Eastern Hemisphere, so also, we should expect Him to bring forth a similar record from the "West" or America, and prove its divinity by the same efforts of the archaeologists and the antiquarians. Consequently, it shall be our purpose to show in the following chapters of this series on the Archaeology of the Book of Mormon, that this is a true record of the dealings of God with the posterity of Mannasseh upon this land of America.

(to be continued)

THE AWFUL TRUTH ABOUT THE OCCULT

By Elder M. Harvey Seibel

1st in Series

INTRODUCTION

This is the first of a series of articles on the resurgence of ancient occult Pagan religion, a spiritual influence which augurs well to become the bonding cement which will unite all world religions into one vast megachurch in fulfillment of I Nephi 3:220-221. Many seemingly diverse teachings, cults, and practices are presented as parts of the total fabric, all relying on the same Satanic power, which, by psychic teachings, is thought to radiate from an Astral world variously denoted as the seventh, eighth, ninth, or tenth heaven, astral plane, or sphere. Included among these occult religions are the numerous devotees of the black arts as the devil worshippers, voodoo, and the Brazilian devil cults; also witchcraft, mediumship, spiritualism, Yogi, astrology, scrying or fortune telling, Jewish Cabala, ouija board, hypnotism, clairvoyance, numerology, alchemy, necromancy, reincarnation, superstition, and a host of others.

The ecumenicalism of the revival of the occult is expressed by Hans Holzer in his book, *The Truth About Witchcraft*, 1969:

"I believe there is no need today to have both orthodox religions and underground religions. There is need only for one large religion embracing all others in which man is linked to both diety and fellow man in many different ways and on many levels, but always on the vibration of love and respect for those differences, no matter what they are."

The fantastic growth and respectability status of the secret and formerly hidden satanic cults is a reality for all to see. Sybil Leek, the modern witch of ancient lineage, reports that there are thousands of witches, covens in the United States alone; Milwaukee, Wisconsin boasting about 200 of them. Arnold J. Pomerans, in his *Prophets and Predictions* reports: "At present, more than two thousand U. S. dailies and weeklies run a regular astrological column, and there are a further twenty magazines which deal exclusively or mainly with astrological questions. The most popular of these magazines has a circulation of more than half a million copies . . . all in all, the number of astrologers in the United States alone is said to amount to 30,000." Spiritualist churches are found the world over; for example "there are 1,000 in Great Britain, and 299 medium-ministers in New York City with the right to officiate at marriages, baptisms, and burials. Ten million in Brazil belong to spiritist cults. Time Magazine states, "German journalist, Horst Knaut, estimates that at least 3,000,000 West Germans subscribe to some form of the occult, and perhaps 7,000,000 more 'sympathize with the secret sciences.'"

Again, from Time Magazine: "A good deal of the activity focuses around occult bookshops, which often offer subsidiary courses and services as well. One of the busiest is the Metaphysical Center in San Francisco. Its book department sells out 65% of its \$25,000 stock every month. The center also presents tarot-card readings, daylong crash courses in palmistry (at \$25 each), reincarnation workshops, and classes in astral projections, numerology and the esoteric Hebrew mystical systems, the Cabala. There is even a gift shop that sells ritual robes, amulets, special incense made from herbs, and crystal balls."

The occult no longer exists in the atmosphere of the Salem witchcraft hunts, but moves in respectable circles. Many doctors, lawyers, politicians, as well as presidents, Hitler, Russian leaders and Eastern potentates are all said to have their occult and astrological advisors. Jean Dixon, the darling of Washington and of foreign diplomats, continues her crystal and psychic scrying, often with fantastic precision. Cayce, Hurkos, and Ford are glittering lights of the modern scene.

Is the occult fakery and deception, or is there a real power behind the rites and practices of the ancient religion? Is truth to be found in their prophetic utterances; in the apparitions of the conjuror, the healings of wicca and of other of the spiritualistic cults; and terror in the black arts, the demons of Voodoo, Umbanda, and witchcraft? We know there is from texts such as Matthew 24:24; 1 Samuel 28:11-15; and Revelation 13:13. And, interwoven with the proven wonders is a network of deception by unscrupulous practitioners, for lies are the forte of the disciples and apostles of Satan, a fact which will be amplified in later sections.

Roy Anderson, in his "Secrets of the Spirit World"

reports on one, Mirabelli, who "does the most astounding things. Normally this man can converse in two or at most three languages. But when he passes into a state of trance he can discuss topics intelligently in as many as twenty different languages. He has written in twenty-eight languages! In exactly twenty minutes, he once produced in excellent Czechoslovakian, nine pages on 'The Independence of the Czech.' On another occasion he wrote twenty-five pages in forty-five minutes in Iranian on the subject of 'The Instability of the Greek Empire.' On each of these occasions he was performing under the closest public scrutiny.

"He also demonstrated in other remarkable ways, such as playing billiards without touching the cue. Once he completely vanished from sight, leaving a group of witnesses at the Sao Paulo railway depot. He appeared two minutes later at Sao Vicenti, many miles distant." This example of teleportation reminds us of a similar feat of Philip being caught away in the Spirit (Acts 8:39). Miracles are testified to in divine history as recorded that the magicians of Pharaoh reproduced all the enchantments of Moses (Exodus 7:11, 22; 8:7, 18).

Babylon through the ages. Lucifer, the arch-fiend, and enemy of mankind is marshalling his dark forces for the last decisive battle between good and evil: the Armageddon of the Apocalypse; for the Devil has come down from heaven among us, "having great wrath, because he knoweth that he hath but a short time" (Revelation 12:12).

Man's first confrontation with the Devil brought spiritual death upon all: a death which reigned supreme for four thousand years (Romans 5:14). If this were the end of the story man would be in the depths of despair, without hope beyond this life, with a darksome future of eternal separation from God, lost forever in his sins (I Corinthians 15:19). The best of man's righteousness is as filthy rags (Isaiah 64:6) and could not save us. Though we were to keep all the law and strive mightily all our lives to please God, it would not give us eternal life if Christ had not died for us: "For there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). But Christ died. Man lives!

In order to thwart the plan of salvation, Satan, in the symbolism of the dragon, waited at the birth of Christ to destroy Him as soon as he was born (Revelation 12:4), and nearly, he thought, accomplished his evil purpose with the death of Christ on Calvary's cross. But his "victory" became his defeat, and the salvation of man, for from the crucifixion came victory over sin and death.

Always heathen gods, heathen priests, heathen miracle workers, and heathen followers have dominated the world scene. Since ancient Babylon, when the priesthood of Nimrod flourished, the evil disciples of Satan have ruled in the earth. Babylon, Tyre, Pergamus, Pagan Rome, Papal Rome, Washington, D. C., and now the Ecumenical movement, which boasts, "It

is better to be united under Satan than not to be united at all," the progressive northward and westward march of Satanic Empire: the "seat" of Satan of Revelation 2:13. In all these areas the principles and practices, the idolatrous allegiance and pagan symbols and worship rule. Consider a lone example of the entry of paganism into the Christian church, many of the pagan gods have been canonized as Catholic Saints, even to the inclusion of the Devil Himself as Saint Swithen.

A Modern Hoax; Mother Shipton's Prophecy Exposed. Mother Shipton's prophecies have been published in the Advocate, once by the author as having the appearance of truth, a position also held by many for another questionable prophecy, the Dream of Washington. Mother Shipton was born as Ursula Southeir near Knaresborough, Yorkshire, England in July 1488, but it was not until 1641 that her alleged predictions were published and thought to have been fulfilled by 1645. But in 1682 a prediction was ascribed to Mother Shipton, that the world would come to an end in 1881, ten years before Joseph Smith's similar revelation. Needless to say it caused extreme excitement. Today Mother Shipton's prophecies remain to plague us. An example of her famous doggerel is given here:

Carriages without horses shall go
 And accidents fill the world with woe.
 Around the earth thoughts shall fly
 In the twinkling of an eye.
 The world upside down shall be
 And gold be found at the root of a tree.
 Through hills man shall ride
 And no horse be at his side.
 Under water men shall walk
 Shall ride, shall sleep, shall talk.
 In the air men shall be seen
 In white, in black, in green.
 Iron in the water shall float
 As easily as a wooden boat.
 Gold shall be found and shown
 In a land that's not now known.
 Fire and water shall wonders do,
 England shall at last admit a Jew.
 The world to an end shall come
 In eighteen hundred and eighty-one.

This section of the Mother Shipton prophecies was by Charles Hindley, appearing first during the American Civil war, and created more of stir in England and abroad than in the United States. Hindley was a reputable English editor and nobody thought that he would lend himself to anything that wasn't cricket. But eventually — in 1862 — he owned up that the most remarkable of his Mother Shipton predictions — responsible for much of her latter-day fame, were forgeries.

"At first sight Hindley appeared to be a prophet himself. He seemed years ahead of the modern auto-car, two generations ahead of the terrible highway toll.

And the Wrights didn't make their first experimental flight until 1903 at Kitty Hawk.

"But actually there was nothing psychic or intuitive about it. The English were driving around in steam-driven carriages as early as 1801, stopped only in 1836 by the Red Flag Act, which compelled every mechanically operated vehicle to be preceded by a man carrying a red flag or red light. Robert Fulton tried out the first submarine successfully in a French harbor in 1801, and it should not have been difficult to sense the increasing authority of man's efforts to fly heavier-than-air machines. For that matter, airships, or dirigibles, were already beyond the experimental stage, sent aloft for the first time in 1852.

"As for floating iron, the ironclad Monitor and Merrimac had established naval history in their Civil War clash in 1863, and other iron-cladders had been previously launched, experimentally." —Jesse Stearn.

Jeane Dixon: Sheer Extraordinary. Throughout Scripture false prophets were numbered by the hundreds while the true prophets were countable on the fingers of one hand. At the time of Samuel, and later, there were schools of the prophets. But it must be remembered that in the general sense of prophecy used here more than foretelling is comprehended. Note the quotation from Smith's Dictionary of the Bible: "Prophecy comprehends three things: prediction; singing by the dictate of the Spirit; and understanding and explaining the mysterious, hidden sense of Scripture, by an immediate illumination and motion of the Spirit."

Today, false prophets are legion, but this is not to say that their predictions are always, or generally false, but rather that they prophesy by a false spirit and lead away from God. God commands us not to listen to these prophets even though their predictions are fulfilled; as we read in Deuteronomy 13:1-3: "If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto that prophet, or that dreamer of dreams . . ."

In an early psychic experience of Jeane Dixon she awoke in the morning to find a large serpent coiled around her and the bed, its head with eyes expressive of great wisdom gazed first into her eyes, and then turned toward the East, as though that were the source of all wisdom.

As a member of the Catholic Church, symbolized by the beast of Revelation 13, which beast had received its "power" and "seat" and "great authority" from the "dragon," literally serpent, the symbol of Satan, the symbolism of being encircled by a great serpent becomes clear.

Miss Dixon, the capital seer, is known the world over for her gift of seeing into the future, being equally adept with or without the crystal ball. Franklin Delano

Roosevelt, Winston Churchill, Estes Kefauver, and Everett Dirksen are numbered among those who have sought her advice. "Hardly knowing the people involved, she has predicted murders, suicides, and divorces. On demand, she has forecast the finish of horse races, and once she visualized the number of a raffle ticket that would win a car — and blithely rummaged through a stack of raffle books until she found the right one, for her husband." — *The Door to the Future*, by Jesse Stearn.

Her accuracy of prediction, once reputed to be 80 per cent, has dropped drastically according to report. From whence comes this power to part the veil to the future, or open the windows to the forgotten past? It appears to be a gift that works equally well through the Ouija, Palmistry, Clairvoyance, Magic, or whatever crutch the psychic wishes to use. Still, with or without gadgetry, the power seems to come from the psychic rather than from the crutches she uses. Whether the claim is to the spirits of the departed dead, the devils, the astral vision, ESP, or the subconscious, the psychic experience is the same. Many psychics are at loss to explain the source of their power, while others readily seek the answer in whatever cult they follow.

Miss Dixon's understanding is found in another quotation from the above reference: "While she piously feels that her power is spiritually derived, there are times, no matter how she strives that she can't conjure up the future. 'I can't turn it off and on like a spout!' she said. Yet she has no such trouble with the past. For here her channels of feeling, as she calls them, tune her into the human personality and its history. Sometimes a touch of the hand will serve: sometimes, clothes, colors, or mannerisms — even a gesture — will activate this channel." These channels are strangely reminiscent of the "astral tubes" which will come later in discussing the types of psychic phenomena. The "touch of the hand" "clothes" "colors" "mannerisms" are all suggestive of the motivating objects of the true psychic or clairvoyant. Never in Scripture is this the manner of the prophet of God. But it is the experience of many psychics who need only, for instance, to hold some article from a criminal in order to tell the police the facts of the crime, and the whereabouts of the criminal.

Peter Hurkos - A Modern Psychic. Hurkos was a clairvoyant of remarkable powers. His gift came to him as an adult. He is unable to explain how it operates. Jesse Stearn describes Hurko's new gift in the following words: His confusion is reflected in his own attempts to explain the fall some twenty years ago that changed his life overnight. He had been painting a house in Zuidwal in his native Holland when he slipped and fell off a scaffold, dropping thirty feet and suffering a concussion. "When I woke up," he said, "I began to tell the doctors and nurses secret things about themselves, things that only they knew. That's how it started, and it's kept on like that since. I cannot understand it, and I cannot explain, though

I often think I would like to know how it works."

"In the laboratory he was equally remarkable. Four times out of five, when researchers handed Hurkos a concealed object — a butterfly, a safety pin, a button, sometimes even a blank sheet of paper — in a sealed envelope, he was able to tell what was inside by merely touching the envelope. When he only looked at the envelope, without touching it, his average dropped to two out of five. And when he neither looked nor touched, but sat with eyes closed, he failed completely.

In a copper-toned compartment, known as the Faraday cage, Hurkos was at times ninety-five per cent correct, convincing Pharich that Hurkos' power lay within himself. "The cage," the psychiatrist observed, "prevented electrical impulses from penetrating the walls, establishing that Peter's ESP was not due to electromagnetic radiation.'" —(ibid).

Some Calamitous Predictions. It is not enough to foretell personal events, but these prophets do not hesitate to predict planetary catastrophes. Cayce, a well-known psychic predicts: In the period between 1958 and 1998, New York will be destroyed, the earth would be broken up in the western portion of North America. The greater portion of Japan will go into the sea, the upper portion of Europe will be changed as in the twinkling of an eye, and Poiseda will be among the first portions of Atlantis to rise again. Expect it in sixty-eight or sixty-nine.

Jeanne Dixon comes in for her share of foretelling: "In 1975 there will be much rioting and accompanying sabotage which will be secretly directed by our enemies. They will feel strong enough to move into Southeast Asia, South America and Africa.

"1976 will see a drastic change in our government. This government will be committed to partial disarmament and appeasement.

"In 1977 the Soviet Union will move openly and boldly to consolidate its position in three continents.

"In 1978 the United States will be caught in the throes of a depression brought about by vast social and political giveaways and internal subversion.

"In 1979 will see Russia turning its full attention to the Middle East. Israel will continue to be attacked by its neighbors.

"In 1980 the world will experience a catastrophic earthquake.

"As the armies begin to move on the Middle East about 1999, Russia MIRVs and FOBs will rain down a nuclear holocaust upon our coastal cities both east and west; and upon the cities of Europe.

"We will retaliate. There will be fear for the survival of all mankind . . . and not without reason.

"Into this maelstrom of destruction and confusion will come the intervention of God to save Israel and restore peace.

"The new Roman leader will finally crush the Communist armies and clear the way for the new Judeo-

Christian religion that is to be the spiritual faith of the era beginning about the first half of the next century" —National Enquirer, May 21, 1972.

Many prophetic utterances hinge on the turn of the century. From the Black Pope of Brazil, an Umbanda medium, comes a prediction: "Christ was of flesh and blood. He was a strong spirit medium, very strong, and the world is under His influence now. It will remain so until 1999, then another great spirit leader will come. I hope that I am still on this earth to greet him. There are many things I should like to tell him.

Is this strangely significant, the seer of Catholicism, and the Pope of Umbanda both choose the year 1999, one for the coming of a great spirit leader to replace Christ, the other for the intervention of God?

Dr. Rhine, of Duke University of ESP fame, seeks explanations within the powers of the mind, and will not admit to spirit source. Spiritualism seeks the answer through the spirits of the dead. Devil worshippers explain these powers both through departed spirits, and spirits of devils. The Bible ascribes these powers to Satan and his evil hosts. The subconscious mind cannot know the future, nor is the racial memory available to our mind, being itself but a figment of the imagination. Therefore the author offers the only workable solution; it is the spirits of devils working miracles to deceive mankind, and through the psychic powers give them whatever information that serves the purposes of evil. As such they are to be avoided by members of the Church of Christ. No good can come from dabbling with things of Satan.

The explanation given by the magicians, occultists, psychics, spiritualists, and others will be discussed in depth in later articles of this series.

LESSON GUIDE

STUDY OF GOD'S COMMANDMENTS

by Amy Schrader

Section 1

Lesson Text: Matthew 17:24-27.

There is much ado throughout our nation today among many adults as well as among a segment of disenchanted youth, about how obligated a person is to observe the laws and requirements of their nation if their personal opinion is that those laws and requirements are unjust. The thought of the text seems to be that even though the taking of tribute from aliens seemed to them unfair, nevertheless Christ chose to comply rather than to offend by resistance.

What do the scriptures teach as the mind of the Lord in regard to one's responsibility to one's nation, its laws and officials? (Matthew 22:15-22; Romans 13:7; Titus 3:1-2; I Peter 2:13-18; Mosiah 13:14-61; Alma 1:1-2, 19-21, 25-27, 16:7-12; Book of Commandments 47:1-4, 9-11, 59:25-26).

There are few if any of the laws of our land which, however unjust and discriminating or restrictive

they may be, actually require one to disobey the laws or commandments of God. Our laws may permit greed, graft, and dishonest maneuvering and still be legal, but this does not mean that one has to take advantage of these unethical loopholes. Our law did the harmful thing of legalizing alcohol, and may soon do so with drugs, but just because the law permits the use of these harmful substances does not mean that one must use them. It does however encourage the young and uninformed to think that there is nothing harmful in the use of them.

In consideration of conscriptive service in the armed forces it is popular now to disavow all armed conflict as evil, even defensive warfare; yet if we hold the scriptures as true historically as well as in their spiritual teachings we know that God has often required the peoples of a nation to fight for the freedom of their lands, homes, families and worship. Even such a righteous man as Mormon who abridged the Book of Mormon continued to lead the armies of the Nephites in their futile attempt to save themselves from destruction by the Lamanites, although he recognized them as an unrepentant and ungodly people. Perhaps it follows automatically that one does not deserve to enjoy the freedoms of a nation if they will not defend the same. The one exception in the Book of Mormon being the people of Ammon; and this because of their vow, not because of the evil of defensive warfare as they thought it not wrong to send their sons, "Helaman's 2,000 young striplings," who had not been old enough to have entered into the vow when it was made.

I have often wondered when reading the admonitions of both Paul and Peter to those who were servants or slaves, and also to those who were masters, that they did not tell the masters that it was wrong to have slaves. The servants of course had no option and I can only assume that there were reasons within the culture of the day that may have made it unwise or impossible for the disciples to correct that situation even among the converted. So Paul commanded the masters to treat the servants as equals even though they were not set free according to the laws of the land (Ephesians 6:5-9; Colossians 3:22-25; 1 Timothy 6:1-2; Titus 2:9-10; and referring again to 1 Peter 2:18).

Even the 'bewailed ruling against prayer' in the public schools does not prohibit any from that silent prayer of the heart, and He who hears the prayer from the 'closet' can reward as openly as His will dictates.

The Christian has an added responsibility of obedience to church and to family (Romans 13:1-6; Ephesians 6:1-4; Colossians 3:18-21; I Peter 3:1-2, 7-9; Mosiah 11:112-146; Alma 4:1-7, 21:23-28; Book of Commandments 47:5-8, 12-24, 59:22-24, 27-28, 33-47).

Jesus did take exceptions and teach contrary to the religious rulers of His day in that He healed on the Sabbath day and did not observe the ceremonial

washings of the Pharisees, etc. (See Mark 7:1-23; Luke 6:6-11; John 5:1-16). Also, the disciples, when ordered by the rulers of the Jewish church to quit teaching Jesus, refused to yield and suffered imprisonment, floggings, and finally according to secular history, death. There is also the exception of Daniel who would not submit to the decree of the king to worship other than God and had to face the lions' den. These orders did require that one go contrary to the commands of God, and where such a distinct choice confronts one I would never suggest that one honor the law of the land rather than the command of God. It is needful that, when one contemplates breaking the law of their land, they be very sure that it indeed does require them to go contrary to God rather than only their own inclination which they have imputed to be God's will. We can and should speak out against corrupt laws as Nephi did (Helaman 3:33-36).

One of the laws of God being flouted by too many is the legality of marriage. We still have laws regarding marriage, divorce, bigamy, polygamy and promiscuity which are little enforced, but however lax the land becomes in such matters those of the church have no need to follow any practice outside of that which the Lord has given.

One of the hardest things for the human nature to do is to take orders from any other. But perhaps it is just as true in regard to taking orders as it is with loving, "... for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (I John 4:20). Anyone who cannot submit to the duly authorized persons of their country, church, or family may be fooling only themselves, that they are ready to submit to any orders, other than their own wishes, even though the command comes from God. And sure it is that God's commands will not always seem reasonable to the limited perception of the human mind. It surely was hard for Naman to believe God had told him to dip seven times in that old muddy Jordan so that his leprosy would be removed. When God commands we should obey on faith though we may not fathom the reason of that particular order.

Section 2

Lesson Text: Matthew 18:1-6.

It is not amiss to put some thought, on this matter of Christ's approbation of little children, as He was not only talking about the real innocence and heavenly quality of little children, but also of the quality of humility required of the human ego.

But first let us consider Christ's attitude toward little children, that we might recognize if we need to appraise, and perhaps restruct, our own attitudes toward the children. Is there any tendency to shunt them to one side? The disciples erred in this manner thinking that people should not bother Jesus by seeking His blessing for their children (Matthew 19:13-15). Probably there is no greater experience on record

which portrays the Lord's wondrous love of little children than the one at Christ's appearing here on this land (3 Nephi 8:12-27). Disciples of the Lord should all feel as Moroni did (Moroni 8:18), and yet I fear this is not always the case. We are yet so subject to the human limitations of love and find ourselves caring more for those that are ours than for all.

The admonition of the teachings of the Lord is to love our children, which in this day of unwanted, unloved, and abused children is a command well worth stressing. We are to provide their physical needs but just as important, in the teachings of God, is the providing for their spiritual learning, not only by word but by example, taking care that none of our ways work an evil oppression upon them (Exodus 22:22-24; Deuteronomy 11:18-21, 32:46-47; Psalms 78:1-7; Proverbs 22:6, 15, 29:15; Ephesians 6:4; I Timothy 3:12; Titus 2:4; Jacob 2:7-11, 46-47, 62-63, 2 Nephi 11:43, 48; Mosiah 1:6, 2:25-27; Alma 19:23; Book of Commandments 24:49, 29:53-55).

There is much said especially in Proverbs about the chastizing of the children in their rearing. Truly correction is necessary but it must be done in fairness, justly, and with love. Let no christian parent be found among those referred to in Hebrews 12:9-10, who chasten their children after their own pleasure, for the relief of their own tensions and frustrations, rather than for the child's learning and profit. To every parent who reads these words I'd like to remind you that those little ones who grace your home are not yours, they are God's; He has loaned them to you for a short while and it is your responsibility and privilege to love them, to teach them, to set an example for them that their way back to God to whom they belong is not obscured by any thing that you do.

If we were to choose a one word definition for that childlike quality which the Lord asks of us I believe it would have to be humility. However the quality of humility is in itself hard to define; the dictionary definition of the state of being humble of mind and spirit gives little enlightenment. The second definition adds little more; the absence of pride or self-assertion. Perhaps the person who has the qualities of charity would be the one who has become as a little child. Other than that it takes quite a number of the texts of scriptures to adequately describe the kind of person, or people, the Lord desires for His kingdom (Proverbs 15:33, 18:12, 22:4; Isaiah 10:33; Luke 18:9-14; Colossians 3:1-17; Philippians 2:1-8; James 1:9-11; 3:13-18; 4:6, 10-16; I Peter 5:1-6; 2 Nephi II:107-II5; Jacob 2:13-29; Mosiah 1:118-123; 11:147-158; Alma I:28-52, 2:22, 3:27-60, 92-108; 3 Nephi 5:39-40; Book of Commandments 3:11:4, 16:43, 17:3, 40:19-22, 34, 36, 59:50-52, 64:61-63).

Do all these scriptures seem overwhelming? They simply detail the kind of persons we will be when we truly keep the first two commandments; to love God with all our hearts, might, mind, and strength, and to love our neighbors as ourselves.

Section 3

Lesson Text: Matthew 18:7-9.

Woe to the world because of offences, or in other words, woe to the world when the inhabitants cannot learn to live together peaceably. How much of that which is called righteousness is determined by relationships? When relationships between nations are not right we have war. When relationships between peoples of one nation are not right we have riots and sometimes civil war. When relationships between the peoples of a church are not right we have schisms. When relationships between persons of a family are not right we have divorce and broken homes. And woe to that person or those peoples by whom the offense cometh, or in other words, woe to the peoples who will not seek and make peace.

In most conflicts there is wrong on both sides of the issue. However there has to be a first offender, and what usually follows is a retaliation which makes both sides the offending, both then are guilty of being those by whom the offence cometh. As a people we have little to do with the suing for peace among nations; we neither have much influence one way or the other in the riotous conditions that erupt within the nation. But in our church fellowship, and in our families, we always have a responsibility both to be careful that we give no offence, nor that we take offence. Careful, that is, that we do not intentionally give cause for offence. James says that he who offends not with his tongue is a perfect man (James 3:2). What a capricious member our tongue is, yet it only betrays what we have hidden in our thoughts and hearts. The companion of a wayward tongue is often a very touchy ego which takes affront over every little thing, sometimes real but often imagined, which makes another an offender for a word (Isaiah 29: 18-21). It is a profound truth that we can choose how we will react to any and all situations.

The book of Proverbs has many warnings about that which causes offences. If we find ourselves in the middle of strained relationships too often, a look at some of the jewels from Proverbs might tell us something about ourselves (Proverbs 6:16-19, 13:10, 15:1, 16:28, 17:9, 19, 18:13, 19:11, 22:10, 24:28, 25:9-10, 26:17, 21, 28, 29:11, 20).

As the lesson is written in the account given by Luke, (chapter 17:53), Christ's statement was that it is impossible but that offences will come. Human nature being what it is we see this as very evident, but the follower of Jesus has a way out prepared for him in the example and teachings of Jesus. If we are the offender, there is repentance and confession (Proverbs 28:13; James 5:9, 16; Alma 3:54-56; Book of Commandments 60:21).

If we are the one offended there is forgiveness and the right reaction (Matthew 18:15-17, 21-35; Mark 11:25-26; Luke 6:27-38, 17:1-4; Roman 14:13, 16:17-18; I Corinthians 4:12-13; Ephesians 4:32; Colossians 3:13;

I Thessolonians 5:15; 1 Peter 2:19-24, 3:9; 3 Nephi 5:71-72; Book of Commandments 65:10-16). Does it seem a little strange that there is such a preponderance of admonition to those who could sin by the wrong reaction to a wrong done them? Is it in this position that we find ourselves most tempted?

To finish the lesson there is the instruction to the church on the handling of transgression, whether it be brought before it by offended members, or that which is open and obvious (Mosiah 11:137-146; Moroni 6:6-8; Book of Commandments 44:18-25; and chapter 47).

Section 4

Lesson Text: Matthew 18:11-14.

These lessons have stressed the strictness and narrowness of the way which we as Christians have chosen. I remember one conversation in which mention was made of the failure of the people of the church to bring about that fellowship which should be enjoyed by those who inherit the Kingdom of Heaven. One comment was made that, "I grant you we are not Saints." That is just it; that's exactly what professing Christians are supposed to become, saintly in all of their relationships. This is the transformation that awaits all who will allow the Holy Spirit free reign in controlling their hearts as well as in dictating their outward affairs. But lest you and I feel too dismayed over seeing the lack in us of filling the measure called for, it is well to have a lesson on how much God loves us while we are yet sinners. God so loved us that He gave His Son for us while we were yet sinners (John 3:16; Romans 5:8). The well need no physician, the righteous would need no Savior (if there were any righteous without Christ's redeeming grace) so His love brought Him to sacrifice Himself for us whose illness is sin. (Luke 5:27-32; 1 Timothy 1:15). It took quite an experience in order for Peter to be convinced that God was no respecter of persons and that His sacrifice was for all (Acts 10:9-35). Alma emphasizes to his son that those whose lives were in any other time were no less important than those who would live when Christ sojourned here; this means either before or after Christ (Alma 19:21-28).

The parables of Jesus in Luke 15; the rejoicing over the lost sheep that is found; or the lost piece of silver; or the acceptance of and celebration for the prodigal son returned home, all speak of God's love for the erring. There are so many analogies in the story of the prodigal son. Does not the father's great happiness demonstrate God's rejoicing when a sinner repents; and the elder son's reaction correspond too accurately to the unloving human attitude? The prodigal son had received his portion from the father and had wasted it, yet he was received back as a son; but nothing could restore the squandered inheritance, all that the father had, now belonged to the elder son. We each have received a portion of life from the Father; so many years, so much ability, a certain amount of talent. We can either invest all this back

in the Kingdom, or we can squander and waste it as did the prodigal son. If then in repenting of that error we repent and return to God, I believe that He will accept us, too; but nothing can ever restore to us what we might have had, had we used our portion for the Lord's honor and glory.

Printed words on a piece of paper lie so flat and reveal so little of that wondrous empathy, compassion, and cherishing in the heart of God for each of His human creation. Any real awareness must come through experience and then it is like viewing the ocean, one sees a little bit and can not fathom it's width and breadth and depth. The limitations of the human perception leaves us capable of only a glimpse. But that glimpse is enough to fill the soul with awe, and with humility, for who are we that the almighty God should be mindful of us?

Nothing as we may be, God has still given to us the privilege of loving the souls of men as He loves them, and working with Him for their salvation. It is the sinner we are to seek, and we must learn to look beneath the sin, and be able to love and yearn for the soul that is in danger. In the early days of the Restoration of the gospel they were told that the thing which would be of most worth to them would be to preach repentance and thus bring souls unto God, and should they labor all their days and yet bring only one, how happy their rest with that one in the Kingdom of Heaven would be (Book of Commandments 13: 14: 15:11-18).

There is no greater elation than a moment when God's love for ones-self is felt, nor no greater humility than the realization that this is how He feels for each of the uncountable souls who have lived, do live and will live upon this earth; and that beyond that, His works had no beginning and will have no end. How marvelous that one so great condescends to involve Himself with the little affairs of each one of us!

NEWS FROM COLLINS LOCAL

On Sunday, September 17, most of the folks from Collins Local drove to Independence where they were guests of the East Local. We all enjoyed worshipping together and also enjoyed the delicious dinner which followed.

The last two weeks of September and the first two weeks of October we were away, and Sr. Louise McIndoo has been kind enough to report these weeks for us. Thank you, Louise. (R. W.).

September 24, Apostle Leon Yates spoke of the working of the Spirit among men in turbulent times. He reminded us that this is not a time for complacency, but that each one is required to live a life dedicated to carrying out God's commands. Each must be "clothed in garments of righteousness," for righteousness is the only armor that will protect us from the evil forces around us.

Visitors from Independence were Bro. and Sr. Larry Beem and children, and Jim and De Lonna McCutcheon and daughter, and Bro. and Sr. Ron Temple and young

son from Belton. Bro. and Sr. Wm. Sills of Phoenix, Arizona spent a month in the Ozarks this fall.

The Rhondal Shaws returned after a summer of vacationing in the west. Sr. Bertha Moran is back in church after her long hospitalization. Kenneth Martin is back home with his wife and young son after finishing his years of service in the Air Force. He is now back in school.

October 1, was Communion Service. On this Sunday we enjoyed a service of true thanksgiving, for we heard many testimonies of answered prayer. We learned that little Laura Caviness was making an unexpectedly rapid recovery after her serious heart surgery. Little Brian Coberly was recovering from his surgery with none of the anticipated complications. A letter from the Brother in Yucatan, told that his little girl, for whom he had requested our prayers in an earlier letter, was completely recovered from her serious illness.

Our elderly neighbor and friend, Bro. Bill Mitchell, was up in a wheel chair and making splendid progress after the doctors had assured the family that he had only days, or hours, to live.

Our young brother, Gary Routh, was back with us and had suffered no impairment of vision from his eye injury. We thank our Heavenly Father for hearing the prayers offered in behalf of His children.

Sr. Eunice Ledbetter and Bro. Glen Smith of Tulsa, Oklahoma visited us. October 8, Bro. Joe Yates was the speaker, taking as his text Romans 12:2, "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable and perfect will of God." God wants happiness for all His children and He has formulated a plan to make it available to each one. We ourselves must accept that happiness by conforming to His precepts. God's power is great but we must be aware of the fact that Satan's power is also a real force, trying ever to deprive us of God's blessings.

Sr. Patty Shaw and Sr. Marjorie Routh requested administration. God's Spirit was present in great power as this ordinance was performed. October 15, Bro. Larry Shaw was speaker. He spoke on the credibility gap in our lives. As members of The Church of Christ we are living sermons. Does our conduct measure up to what we profess? We cannot ignore evil hoping it will go away. The Ten Commandments are reasonable, and, in no way, restrictive to our happiness.

Following the service a dinner was enjoyed by all present. Our guests were Bro. and Sr. Les Burgin, Steve, Pam and Wesley; Cindy, Catherine and Dorothy Darlington, of Ava, and Bro. and Sr. Larry Beem, Cherie, Phillip and Larry, Jr. of Independence.

In the afternoon we continued our study of The Articles of Faith and Practice under the direction of members of the priesthood.

On October 11, Bro. and Sr. Sills of Phoenix were hosts to our study group. The Sills have been staying in the home of Evalena's sister, Ruth, and her husband, Don Willard, while the Willards spent a month traveling in Europe.

Church history is the topic being studied at present.

The following Wednesday night a prayer group met in the McIndoo home. Again we had occasion to rejoice as we listened to the many testimonies of God's great goodness to us.

BIRTH OF A KING

'Tis evening and the sun has set;
A cooling breeze sweeps their way.
The burdened donkey plodded tirelessly
Beside his master since break of day.

It has been long and rough, this road.
And, Mary, riding upon the beast
Hoped that lodging could be found
Within the village to the east.

Joseph, tired, and weary on his feet,
With tenderness looked upon her face;
Prayed quietly for time to spare
To make the distance to the place.

His knock upon the door is quick -
There is not time to search the town.
And Mary sits so restlessly;
The donkey stands with head hung down.

The door is opened just a bit,
The keeper smiles and shakes his head,
"There is no room, we're filled up now,
No place for you to make a bed."

"But you may take the stable here,
If you don't mind, behind the inn.
For there is hay, and you may share
With others who later may come in."

The place is found, and soon enough,
"It's time," Joseph hears Mary say,
"That Jesus will now be born
And in a manger bed must lay."

Then Joseph lifts his eyes to pray
And thank the Lord for all His care.
A wondrous sight - behold the sky
Is filled with light from one bright star!

It was so large, so brilliant white,
That all who looked spoke anxiously
And wondered what this sign could be.
They sought the books on astronomy.

Mary, caring for her firstborn child,
Made preparations as best she might,
Found only swaddling clothes at hand
To wrap her babe from chill of night.

The shepherds on a nearby hill
Watching over their sheep at night,
Wondered at the star over Bethlehem
That shone increasingly so bright.

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Soon the heavens with angels filled;
In fear the shepherds fell to earth.
But they heard songs and praise above -
Glad news of Jesus' glorious birth.

Later the angels went away.
The shepherds hastened to the place
To find their Saviour of David's line,
And look upon His gentle face.

The news soon spread around the town
And many came to see the child.
But some did not believe the tale,
And thought the shepherd's story wild.

The star remained to mark the spot
Till wise men traveling from afar
Found Jesus born as they were told,
Gave gifts of frankincense, gold and myrrh.

So many years ago, and yet
By faith we hear the angels sing
Of peace, goodwill toward all men,
And worship Christ, our Lord and King.

Arthur G. Smith