

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.

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Independence, Missouri, February, 1973

No. 2

Beneath The Surface

by Donna Moser

Here's a surface smooth as cream
Calm, unruffled and serene.
Are you quite sure? Inside, a theme
Of pain and tension beats, unseen.

Oh, look beneath the surface!

Another — willful, strong of mind.
Rebellious? Yes. Defiant, too.
But, probe a little; you will find
A soul that's longing for the True.

Oh, look beneath the surface!

And here is one, aloof outside,
Who seems to wear the stain of sin.
But, oh, the heart, oft terrified,
Is straining God-ward from within.

Oh, look beneath the surface!

A carpenter once raised a son
And taught Him how to use His hands,
Without a thought He'd be the One
To send the Word through all the lands.

Oh, look beneath the surface!

God looked down upon His earth
And saw the puny race of man.
He might have shrugged and said, "No worth."
Instead, He had had an awesome plan.

He looked beneath the surface.

Oh, Father, may we be not blind!
And, having eyes, oh, may we see!
That, understanding, we grow kind,
Remembering, with help from Thee,

To look beneath the surface.

CONTENTS

	Page		Page
Testimony of the American Indian (Ed.)	18	Other Sheep I Have (Cont'd)	24
1973 Conference	21	Lesson Guide	26
Solemn Assembly and School of the Ministry ..	21	News From The Collins Local	29
Brighten The Corner Where You Are	22	Let's Use What We Have	30
Living Water	23	A Reminder From the GSSA	30

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EDITORIAL

The Testimony of the American Indian
and the Stick of Joseph

The Book of Mormon says that these people were led by a prophet who himself was guided by God.

"Countless years ago the first settlers arrived in these parts of New Spain which is almost another world, and they came in ships by sea . . . being guided by a priest who himself was guided by their God, with whom he continually took counsel respecting what he ought to do" (Bernardino de Sahagun, Book 9, Section 12, cited in Thomas Stuart Ferguson, One Fold and One Shepherd, pp. 254-255).

That there should be some confusion in the traditions regarding the first and second migrations is to be expected. The following tradition obviously refers to the first migration although the second settlers are referred to by name.

"The Nahoas sailed in seven barks or ships, which Sahagun calls Chicomoztoc, or the seven grottos . . . It is not stated whence they came, but merely that they came out of the regions where the sun rises. The supreme command was in the hands of a chieftain whom history calls Quetzalcohuatl, that is to say, Lord par excellence" (Hubert Howe Bancroft, Native Races, vol. 3, p. 271).

There is a slight discrepancy here between the eight boats of the Jaredites and the seven ships referred to here. The confusion probably arises due to the fact that the second settlers were composed of seven divisions or families.

"And they say that they traveled for 104 years through different parts of the world until they arrived at Huehue Tlapallan their country, which happened in ce Tecpatl, for it had been 520 years since the Deluge had taken place, which are five ages" (Works of Ixtlilxochitl, cited in Milton R. Hunter and Thomas Stuart Ferguson, Ancient America and the Book of Mormon, p. 25).

The Book of Mormon tells us that these people were men of large stature.

"Of the creation which ushered in the first age we know nothing; we are only told by Boturini that giants then began to appear on the earth. This First Age, or 'sun,' was called the Sun of the water, and it was ended by a tremendous flood, in which every living thing perished, or was transformed, except, following some accounts, one man and one woman of the giant race, of whose escape more hereafter" (Hubert Howe Bancroft, Native Races, vol. 3, p. 64).

In December of 1930 five large skeletons were unearthed by in international expedition of scientists in Sonora, Mexico. It was the first evidence that a race of supermen once roamed this vast wasteland. (See statement by Mr. Charles Holloway, cited in Roy Weldon, Other Sheep, p. 108).

According to the Sacramento Union for November

26, 1950, thirty-four human remains were found, (nine of which were mummies) in the Barranca de Cobre area of northern Mexico. They measured from seven feet 6 inches to one which measured eight feet. They were referred to as 'blonde giants.' (See Roy Weldon, *Other Sheep*, p. 109.)

"The popular tradition of the natives is that it (the tower) was erected by a family of giants, who had escaped the great inundation, and designed to raise the building to the clouds, but the gods, offended with the presumption, sent fires from heaven on the pyramids, and compelled them to abandon the attempt" (William H. Prescott, *Conquest of Mexico*, vol. 2, p. 436, cited in Harold I. Velt, *America's Lost Civilization*).

The Book of Mormon records two preliminary judgments which came upon the Jaredites prior to the great war of extinction. The first of these destructions is found recorded in Ether 4:13-14. A war commenced between the sons of Akish and Akish which lasted for many years. Nearly all the people were destroyed, only 30 souls remaining. The second destruction (Ether 4:32-41) was brought about by a dearth and starvation compounded by a curse of poisonous serpents.

The first destruction was followed closely by the second destruction as the Book of Mormon also seems to indicate. According to Ixtlilxochitl only 158 years separated the two.

"And 1715 years after the deluge they were destroyed by a very great hurricane which took with it trees, rocks, houses, and people and large buildings although many men and women escaped . . ." (Works of Ixtlilxochitl, cited in Hunter & Ferguson, *Ancient America and the Book of Mormon*, pp. 41-42). Note: This was the first destruction after the flood.

"One hundred fifty-eight years after the great hurricane and 1964 (3589 years) since the creation of the world, those of this land had another destruction, who were the Quinametzin, Giants, who lived in this corner which is now called New Spain, which destruction consisted of great earthquakes which swallowed and killed them, volcanoes bursting the high mountains, so that all were destroyed without anyone escaping and if anyone did escape, he was of those who were more inland, which was in the year of ce Tecpatl; the age they called Tlacchitonatiuh, which means sun of earth" (Works of Ixtlilxochitl, cited in Hunter & Ferguson, *Ancient America and the Book of Mormon*, p. 46).

This was the second destruction. Hubert Bancroft gives an excellent reiteration of this history in the fifth volume of his *Native Races*.

"At the end of the first age of the world or the 'sun of waters,' as we are told by Ixtlilxochitl, the earth was visited by a flood which covered even the most lofty mountains. After the re-peopling of the earth by the descendants of a few families who escaped destruction, the building of a tower as a protection against a possible future catastrophe of similar

nature, and the confusion of tongues and consequent scattering of the population — for all these things were found in the native traditions, as we are informed — seven families speaking the same language kept together in their wanderings for many years; and after crossing broad lands and seas, enduring great hardships, they reached the country of Huehue Tlapallan, or ('Old' Tlapallan) which they found to be fertile and desirable to dwell in. The second age, the 'sun of Air,' terminated with a great hurricane which swept away trees, rocks, houses, and people, although many men and women escaped, chiefly such as took refuge in caves which the hurricane could not reach . . .

"Next occurred an earthquake which swallowed up and destroyed all the Quinames, or giants — at least all those who lived in the coast regions . . ." (Bancroft, p. 209).

The third and greatest destruction to come upon the giants is recorded below.

"In this New Spain there were giants. Besides the demonstration of their bones, which are found in many parts, the ancient Tultec historians say that they were called Quinametzin . . .

"They were destroyed and exterminated by great calamities and punishments from heaven, for some grave sins that they had committed; and there is even opinion of some of these ancient histories that these giants descend from the Chichimecas themselves, and they say that in these northern lands where the ancient empire of the Chichimecas stood, there are provinces where men of more than thirty spans in height live; . . .

"The greatest destruction that these Quinametzin had was in the year and figure that the natives call ce Toxtli, which means rabbit number first, 299 YEARS BEFORE THE INCARNATION OF JESUS CHRIST; and with them ended the third age which was called Ecatonatiuh, on account of the great winds and earthquakes, and nearly all of them were destroyed (Works of Ixtlilxochitl, cited in Hunter & Ferguson, *Ancient America and the Book of Mormon*, pp. 49-50).

Note: According to the Book of Mormon account the first settlers were destroyed between the dates of 279 B. C. and 130 B. C. The second settlers arrived in 600 B. C. and had become a great nation by the time the Jaredites had been wiped from off the face of the land.

The Book of Mormon says that the people of Zarahemla discovered the sole survivor of the first settlers.

" . . . on the banks of the Atoyac river, which is the one that passes between Puebla and Cholula, they found some of the giants that had escaped the calamity and extermination of the second age" (Works of Ixtlilxochitl, cited in Hunter & Ferguson, *Ancient America and the Book of Mormon*, p. 136).

The Book of Mormon tells us that the Nephites were the second settlers after the Jaredites.

"The Tultecas were the second settlers of this land

after the decline of the giants . . . (Works of Ixtlilochitl, *ibid*).

Before taking up with the traditions concerning the second settlers we wish to make the following comment. Some writers refer to the Toltecs as both the "Ancient Ones" (the Quinames or Giants) the first settlers, and the later settlers, the Nahuas or Nahuatls. The Olmecs were the third group of immigrants although they are sometimes confused with the second group of colonizers. It is the opinion of this author that the Ancient Toltecs or Quinames were the Jaredites; the Nahuas or later Toltecs were the Nephites, and the Olmecs were the Mulekites or the descendants of Mulek.

The Book of Mormon states that the second migration came over the ocean from the west or across the Pacific. This group was composed of seven divisions or tribes, but led by four brothers, the youngest of which was in command. They carried along with them a divine instrument which led them through the wilderness. It was known as the ball, or compass, or Liahona.

The following is taken from a Spanish translation of the Annals of the Xahil.

"Then we arrived at the borders of the sea. All of the warriors of the tribes gathered together at the sea. Then the hearts of many were full of anguish.

" 'It cannot be crossed. It has never been told that the sea has been crossed,' said all the warriors of the seven tribes. 'Who will tell us how we may cross the sea? OH OUR YOUNGER BROTHER, THOU ART OUR HOPE,' they all exclaimed. 'Yes, how shall we cross this?' we all asked. And all of them answered: 'Have pity on our countenance, oh our younger brother, because we are scattered along the seashore unable to see our hills or plains . . . If we could cross we would see the faces of the charges given us by our mothers, by our fathers, oh our younger brother;' they said . . .

" 'How shall we cross the sea, oh our younger brother?' they said. And we answered; 'We shall cross in the ships . . . ' Then we entered the ships of the Ah Nonovalco; THEN WE TRAVELED EASTWARD AND ARRIVED THERE" (Anales de los Xahil, Traduccion y notes de George Raymond, Miguel Angel Asturias y J. M. Gonzalez de Mendoza, National University, Mexico, 1946).

"The Wise Men, the Nahuales, the chiefs and leaders of three great peoples and of others who joined them, called U Mamae (the old men), extending their sight over the four parts of the world and over all that is beneath the sky, and finding no obstacle, came from the other part of the ocean, from where the sun rises, a place called Pa Tulan, Pa Civan.

"The principal chiefs were four: . . . (Balam-Qitze, Balam-Agab, Mahucutah, Iqi-Balam).

"The chiefs of the second nation or tribe of Quiches were named Tamub; they were four also; . . .

"The chiefs of the third Quiche tribe or nation were

also four, . . .

"These, then, were the three nations of Quiches, and they came from where the sun rises, descendants of Israel, of the same language and the same customs.

"When they rose from Pa-Tulan, Pa-Civan, the first leader was Balam-Qitze, by unanimous vote, and then the great father Nacxit (God) gave them a present called Giron-Gagal.

"When they arrived at the edge of the sea, Balam-Qitze touched it with his staff and at once a path opened, which then closed up again, for thus the great God wished it to be done, because they were sons of Abraham and Jacob. So it was that those three nations passed through, and with them thirteen others called Vukamag" (Title of the Lords of Totonicapan, translated from the Quiche text into Spanish by Dionisio Jose Chonay, English version by Delia Goetz, pp. 169-170).

What is the Giron-Gagal mentioned in the above account? "The 'bundle,' symbol of power and majesty, the carefully kept stone which, as related further on, made the other people fear and respect the Quiches" (Footnote, Title of the Lords of Totonicapan, p. 170).

Note: This instrument must certainly have reference to the Liahona of the Book of Mormon.

"I shall write the stories of our first fathers and grandfathers, one of whom was called Gagavitz, the other Zactecauh; the stories that they told to us; that from the other side of the sea we came to the place called Tulan, where we were begotten and given birth by our mothers and our fathers, oh, our sons!" (The Annals of the Cakchiquels, Translated from the Cakchiquel Maya by Adrian Recinos and Delia Goetz, p. 43).

"Thus, then, we were four families who arrived at Tulan, we the Cakchiquel people, oh, our sons! so they told us" (The Annals of the Cakchiquels, p. 44).

"Then we were commanded by our mothers and our fathers to come, we the thirteen clans of the seven tribes, the thirteen groups of warriors. Then we arrived at Tulan in the darkness and in the night. Then we gave the tribute, when the seven tribes and the warriors carried the tribute. We took our place in order at the left part of Tulan. There were the seven tribes (The Annals of the Cakchiquels, p. 48).

"The seven tribes were the first who arrived at Tulan, so they said, Behind them we the warriors came carrying our tributes, all of us, the seven tribes and the warriors, entered when the gates of Tulan were opened" (The Annals of the Cakchiquels, p. 49).

The two details which stand out in the above accounts are as follows: 1. The founders or the first fathers of these peoples were four men or four families. 2. These people were composed of seven tribes. Of the four men we learned earlier that the youngest of them bore rule or was in charge. The four main progenitors mentioned in the Book of Mormon are Laman, Lemuel, Sam and Nephi. The seven tribes also have a close affinity to the Book of Mormon ac-

count. The Book of Mormon says they were called Nephites, Jacobites, Josephites, Zoramites, Lamanites, Lemuelites, and Ishmaelites. (See Jacob 1:9-14). Regarding the youngest son, we find this recorded in the Book of Mormon account. "And behold, the words of the Lord had been fulfilled unto my brethren, which he spake concerning them, that I should be their ruler and their teacher; wherefore, I had been their ruler and their teacher, according to the commandment of the Lord . . ." (2 Nephi 4:29-30).

(continued on page 31)

BAPTISM

Susan Gwyn Brookman of Roanoke, Virginia was baptized by Apostle William A. Sheldon and received the laying on of hands by Apostle Sheldon assisted by Elder James M. Case December 3, 1972 at Roanoke, Virginia.

A NOTE OF THANKS

Tom, Craig, Lorra and I would like to take this means to thank all our friends and loved ones who remembered us in their prayers and sent cards, flowers and remembrances at the the time of Lorra's open heart surgery.

Our prayers were answered and to see her now, the picture of health and activity, it is hard to remember how frightened we once were.

She is to return to the hospital on April 10th to have an EKG and X-rays to see how she is progressing. I would like a continued interest in your prayers for her for we have learned the wonderful power of prayer.

Your sister in Christ,
Konie Caviness

1973 CONFERENCE NOTICE

The Annual Ministers' Conference of the Church of Christ (Temple Lot) is scheduled to convene on Sunday, April 1, 1973. We urge all those who have the work of Christ at heart to come that the Lord's business might be accomplished, for another year has passed, and surely the summer is well spent, if not about past.

Let us come with joy to the work, with anticipation and with desire that His will will be done. And let us pray that it might be done to His glory. Time is growing ever shorter and Zion is not yet redeemed. Let us therefore put our hand to the plow like we have never before done and let us move onward, not looking back, with a degree of enthusiasm and Godly zeal such as we have not been wont in the past to exhibit. Let's

have done with the lesser things of the world. Much is at stake for we have been called forth to labor, so let's do so with all the fervor and love that we can muster.

And while having the work of the Lord in mind, let us not neglect the more spiritual aspect of our Conference. Let us not neglect the morning prayer services. For if we will attend these services with the degree of fervor and interest that we do the evening preaching service we will find our succeeding business sessions a far more uplifting and spiritual experience.

Harvey E. Seibel
General Church Secretary

NOTICE SOLEMN ASSEMBLY

The following resolution was carried by the Conference of 1972. "That two days immediately preceding the Ministers' Conference Session of April, 1973 be set aside and dedicated to a Solemn Assembly after the pattern of Joel 2:15-17.

In view of the foregoing resolution, March 30 and 31 will be set aside as a Solemn Assembly in harmony with Joel 2:15-17 according to its interpretation by the Council of Apostles.

Respectfully submitted,
Archie F. Bell, Secretary
Council of Apostles

NOTICE SCHOOL OF THE MINISTRY

Attention is being called to a resolution which was carried by the Referendum of the General Church. This resolution is as follows:

"That the School of the Ministry be held each Conference all day on the first Tuesday of Conference."

The School of the Ministry is where the members of the Ministry are assembled together to exchange views on selected subjects. These meetings are held in an orderly manner and all are invited to take part. Inasmuch as ours is a Conference of the Ministry, it is the duty of each member of the Ministry to make a strong effort to see that nothing prevents him from attending Conference. He also should see that nothing prevents him from being present at the School of the Ministry. He should have his Bible, Book of Mormon, and a notebook with him, and be prepared Spiritually to take an active part.

Respectfully submitted,
Archie F. Bell, Secretary
Council of Apostles

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.

BRIGHTEN THE CORNER WHERE YOU ARE

by Elder Harold Hawley

"And God said, let us make man in our image . . ." By these words man was endowed with the potential to become members of the Kingdom of God for eternity. This is what religion is all about. In the final analysis, what you or I achieve in terms of this world's comfort, treasures, security, or even what we consider the necessities of today, are of little significance. The thing that is really important is what we achieve in terms of spirituality, or what we become as measured against the life demonstrated by Christ.

"For God so loved the world, that He gave His only begotten Son, . . ." It is important to keep in mind that this was a part of God's plan from the beginning. God did not leave us to the mercy of our own devices and the power of Satan. He created us in such a way that salvation is an uphill struggle, but He provided a plan whereby man can overcome the difficulties that stand in his way. The pronouncement quoted above helps us to understand that God's love for us is an abiding love through which He reaches out to us, urging us to respond to that love. God takes the initiative! Our search for Him and our growth toward Him are always in response to His loving hand which is stretched out to us. John expressed this thought when he said, "We love Him, because He first loved us." In taking the initiative, however, God never violates our agency to choose. It is true that there are many "good" people who respond to the urging within them to develop righteous qualities of morality and love and yet are not conscious of the source of this urging. Many such people do not accept the Word of God as recorded in the scriptures, and some do not even believe in the existence of a supreme being. The true Christian, however, is the individual who is sensitive to the Spirit of God as it works in His life, and who makes a positive conscious response to that Spirit.

Christ said, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." We cannot open our hearts to Christ unconsciously. Our response to His knock must be a conscious, positive expression of love for Him; and if we love Him, we will keep His commandments and we will make Him the center of our lives. Involved in this is the process of repentance by which we change our lives. Repentance has been defined in many ways. I like to think of repentance as the process by which we grow in the likeness of Christ. Too often we think of sin as doing something wrong. We think of repentance as being sorry and determining not to repeat the wrong. These are narrow concepts.

Our sin is that we are what we are instead of what we could be. Repentance is the process of changing that situation. We find that as we set about to change from carnally-minded, material-worshipping individuals to spiritually-minded, God-worshipping disciples of Christ that we grow spiritually. As we grow spiritually, we are able to see more clearly our shortcomings because there is revealed to us a clearer understanding of the significance and meaning of the life and teachings of Christ.

If we are concerned about overcoming sin, the necessity for studying the scriptures should be obvious to us. It is not sufficient to study books **about** the scriptures; or **about** the life of Christ and His disciples. It is necessary that we study the **Bible** and **Book of Mormon**. This should be done in the home in solitude, and in family or other small group gatherings, as well as in church school classes. When properly approached, study is a form of worship. It can be a most rewarding worship experience. Through prayerful study, we receive inspiration; we gain knowledge; we become better qualified to serve the Lord; we obtain a tighter grasp on the rod of iron and are less susceptible to deception which can lead us away from truth and salvation.

Study of the **Bible** and **Book of Mormon** is one form of worship which is available to all. Those who are isolated from local churches can set aside at least one day each week for study and worship. If two or more families can meet together they can have a corporate worship experience, even though there may be no priesthood available. Hymns can be sung, prayers can be offered, and the **Bible** and **Book of Mormon** can be read and discussed. Nonmember friends can be invited to share in this experience. It should be possible that arrangements can be made for some of the priesthood to make visits to the group occasionally.

I can bear my testimony, as one in an area where there are but three members of the Church, that we have very satisfying worship experiences when we meet together. I was ordained an elder in April 1972, but for six months prior to that time we were blessed even though we had no priesthood in our midst.

I remember, as a child, singing a song with the words, "Brighten the corner where you are." For those of us who are off in a corner somewhere as far as church attendance is concerned, we can brighten that corner if we will set aside specific times for worship and keep our appointments with the Lord.

"O taste and see that the Lord is good" (Ps. 34:8).

LIVING WATER

by Emil Heeb

It is commonly known that man could not long survive without the water from the city water service, or from the well in the back yard. But dear reader, do you know that your soul could die within you unless it receives the living water from above? from the fountain of all life?

There is a line stretched from cover to cover of the Bible pointing to the unseen living water. It flows from that original fountain or source to men in various forms. It came to Jared according to the record of the ancient Americans in the person of Christ; to Abraham in the form of three angels; to Moses through a burning bush; to John the Baptist's father, Zacharias, by a sign (struck dumb); to Hagar by an angel. All these were manifestations of the living water from above, the love of God.

We read in Genesis 21:19, "And God opened her (Hagar's) eyes and she saw a well of water; and she went and filled her bottle with water and gave to the lad to drink." The well here represented the fountain of life, for Hagar and the lad did not only take water to sustain the physical life but also partook of the living water from heaven above.

We all must or should reach that place in life where God can open our eyes. It is not until our eyes are opened that we can understand God's real purpose in us. Then, and then only can we appreciate and bear with patience the problems over which we have no control.

Like Hagar, we may feel at times that all is lost and we have nothing to live for. There is a saying, "man's extremity is God's opportunity." Hagar was indeed at the extremity of her physical and material resources. Then the living water from the fountain of life quickened her soul, and the seemingly unbearable burden became lighter.

Abraham's heart, too, must have been heavy as he walked with his son to Mount Moriah. But he was a man of great faith. He believed God and obeyed him. He trusted that God would provide a lamb for so he answered to his inquiring son. "My son, God will provide himself a lamb for the burnt offering . . ." (Genesis 22:8) At the proper time that living water from above was made manifest and Abraham's eyes were opened.

The Lord chastened Israel of old saying, "The Priests said not, where is the Lord? and they that handle the law, knew me not . . ." (Jeremiah 2:8). He said further, "they have forsaken me, the fountain of living water, and hewed them cisterns, broken cisterns, that can hold no water" (verse 13).

Is not this generation guilty of the same sin? Do the priests ask where is the Lord? No, they seek the colleges, seminaries, etc., to be taught of men. The blessings of God such as angels, visions, dreams and prophets (the channels through which the living water

flows to men directly from its source) is being scoffed at. And those that believe in these divine avenues of communications with God are ridiculed and called gullible.

Jesus, sitting at Jacob's well in Samaria, said that he who knows that Jesus is the gift of God goes to him for living water; which gives eternal life to the soul, not for the body only. For he said, "If thou knewest the gift of God, and who it is that said unto thee give me drink; thou wouldest have asked of him, and he would have given thee living water" (John 4:10).

Isaiah was prophesying of the time of the end, the latter days when he said, "with joy shall ye draw water out of the wells of salvation" (Isaiah 12:3).

"In that day shall ye say praise the Lord . . . for he hath done excellent things; this is known in all the earth" (verses 4 & 5).

The wells here referred to will be the servants of the Lord, apostles and others, that will go out from Zion and from Jerusalem with the pure everlasting gospel of living water that will heal the nations from sin and sorrow. For it is written again, "for the law shall go out of Zion and the word of the Lord from Jerusalem" (Micah 4:2). We call the reader's attention to the following passages: Psalm 128:5; Psalm 102:21; Isaiah 10:12; Isaiah 24:23; Isaiah 37:32; and Joel 2:32. The above passages show clearly that the Bible speaks of two cities in connection with Israel in the latter days, namely, Jerusalem and Zion. Many people suppose that it is one and the same city, because little information is given in the scriptures of the old world about the city of Zion. But the living water from the fountain of truth had covered the new world (America) as well as the old world. Thus the reader is to search the scriptures of the New World, the records of the Nephites, the ancient Americans, to find the whole truth, for the city of Zion is to be built in America.

There always will be the hypocrites that would stop the wells of living water, that would give life to the souls that thirst for the eternal truth, thus Isaiah warns saying, "For the vile person will speak villany, and his heart will work iniquity, to practice hypocrisy and to utter errors against the Lord, to make empty the souls of the hungry, and he will cause the drink of the thirsty to fail" (Isaiah 32:6).

There is hope for a future and a better world. The hypocrites will not prevail. In this future world John saw the tabernacle of God to be with men again (Revelation 21:6).

The reader may note that the word "well" is at times in the singular in the scriptures, and at other times in plural form. God is the source "well" of all living water. Men endowed with the Holy Spirit, apostles and others, are wells also, from which living water may be obtained. Thus we read, "Therefore with joy shall ye draw water out of the wells of Salvation" (Isaiah 12:3).

Living water never stands still; it is constantly in motion in the hearts of those that are filled with the Spirit of God. When the motivating life-giving water ceases to flow to the hungry souls, the well "is henceforth good for nothing, but to be cast out, and be trodden under foot of men" (Matthew 5:13). Let us pray that we will never be fed from stagnant polluted water; that living water shall ever flow from Christ the source through pure channels, into hearts of a people who are endeavoring to purify themselves. The world can then be privileged to behold a church without spot or wrinkle — a well of water to which others can come and drink.

OTHER SHEEP I HAVE

(continued from January issue)

I want to refer to a story in the **Popul Vuh**, the sacred book of the Quiche-Maya people of Guatamala. On page 81 and 82, (notice the similarity to the Bible story) it reads:

"... This is the account of how all was in suspense, all calm, in silence; all motionless, still, and the expanse of the sky was empty.

"This is the first account, the first narrative. There was neither man nor animal, birds, fish, crabs, trees, stones, caves, ravines, grasses nor forests; there was only the sky.

"The surface of the earth had not appeared. There was only the calm sea and the great expanse of the sky.

"There was nothing brought together, nothing which could make a noise nor anything which might move or tremble, or could make noise in the sky.

"There was nothing standing; only the calm water, the placid sea, alone and tranquil. Nothing existed.

"There was only immobility and silence in the darkness, in the night. Only the Creator, the Maker, Tepeu, Gucumatz, the Forefathers, were in the water surrounded with light. They were hidden under green and blue feathers, and were therefore called Gucumatz. By nature they were great sages and great thinkers. In this manner the sky existed, and also the Heart of Heaven . . ."

Now, what was this Heart of Heaven?

"Which is the name of God and thus He is called. Then came the word. Tepeu, and Gucumatz came, together in the darkness, in the night, They talked then, discussing and deliberating; they agreed, they united their words and their thoughts.

"Then while they meditated, it became clear to them that when dawn would break, man must appear . . ."

You know the story in the 1st chapter of Genesis, 26th verse, where God is speaking said, "Let us make

man in our own image, and after our own likeness." Can you not see the parallel between these legends and stories of these ancient people with the accounts found in our own Scriptures?

This account from the **Popul Vuh** goes on to read:

"Then they planned the creation, and the growth of the trees and the thickets, and the birth of life and the creation of man. Thus it was arranged in darkness and in the night by the Heart of Heaven who is called Huracan.

"The first is called Caculha-Huracan, the second is Chipi-Caculha, the third is Raxes-Caculha. **These three are the Heart of Heaven.**"

Well, what does the Bible say? It says that "... there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood, and these three agree in one" (1 John 5:7-8).

In other words, the ancient people of America, in their way of expressing the thought, are telling us that in the beginning of time when the world was created, there were three beings associated together called the Heart of Heaven. They were the Father and the Son and the Holy Ghost.

I have another account of this story, it tells what each one of these personages did, in their relationship to each other. How that one was called Wah, the Father, the other was his son, and the third the Holy Spirit, who was referred to as the Messenger that contacted mankind from the Heart of Heaven. These are very interesting when we study them through.

Now, why was this to be done? Why was all of this knowledge of Christ and God's great love for mankind dispersed, even to the islands of the sea? To the land shadowing with wings?

Turn to the 50th Psalm and read:

"Gather my saints unto me, those that have made a covenant with me by sacrifice . . ."

Well, who are the saints of God? Is it just a little handful of people in Independence, Missouri? Or a little handful of people such as that scattered over the earth? No. We find that He says, "gather his saints together." He is going to have people upon the islands of the sea, and in every land where His name has been taught among the children of men.

Read Isaiah 43rd chapter, begin with the 8th verse and down to the 10th verse. I won't quote it all, but note that it says:

"Bring forth the blind people that have eyes, and the deaf that have ears. Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? Let them bring forth their witnesses, that they may be justified: or let them hear, and say, It is truth."

The Book of Mormon is the witness of the American Indian. It is the witness of Nephi and the Lamanites. The Bible is the witness of the house of Israel, Judah, or the Jews. A witness of God's dealings with them. Where are the witnesses from the islands of the sea and other parts of the world? Well, they are to come forth in time and He says, ". . . bring forth their witnesses that they may be justified: or let them hear, and say, It is truth." "Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he; before me there was no God formed, neither shall there be after me. I, even I, am the Lord; beside me there is no savior" (Isaiah 43:10-11). So, we find that these witnesses are to be brought forth. It says, "How shall they be gathered?" Well, He is going to hiss for his saints to come forth, He is going to cause them to come from the four corners of the earth. From the east, and from the north, and the west and the south. From all these places that this chapter of Isaiah has pointed out. There is another part which says "Fear not: for I am with thee: I will bring thy seed from the east, **and gather thee from the west;** I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters **from the ends of the earth . . .**" (Isaiah 43:5-6). So, He is going to gather them from all the ends of the world in that day when He shall send His angels or ministry to call them forth out of the world.

Again in Isaiah 45:5-6 it speaks of those who may ". . . know from the rising of the sun, **and from the west,** that there is none beside me. I am the Lord, and there is none else."

Who are these people from the west? They are those beyond the rivers of Ethiopia, in the land shadowing with wings, the seed of Joseph in America.

There is another reference which shows where some of them are. In the **Annals of the Cakchiquels** and **Title of the Lords of Totonicapan**, (page 170) it reads:

"These, then, were the three nations of Quiches, and they came from where the sun rises, **descendants of Israel, of the same language and the same customs.**"

This book has only been translated into English in the last 25 or 30 years, and given to us. Before that time it was just a musty old Mayan manuscript hidden in pigeon holes in some Spanish mission of Guatamala. When the national government of Guatamala declared these documents as being part of the National Archives and compelled these old Spanish missions to bring them forth and put them in the federal archives, they were then accessible to those who could translate, and thus we have this record.

The Book of Mormon tells us they were the seed of Joseph and of the house of Israel, and that they were some of the "other sheep" Christ said He "also must bring." He also had other sheep. (I referred

to them in the account of Wakea n the Polynesian islands, who believed in this Fair God.) "These, then, are the three nations of Quiches, and they came from where the sun rises, descendants of Israel, of the same languages and the same customs. When they rose from Pa-Tulam, and Pa-Civan, their first leader was Balam-Quitze by unanimous vote, and then the great father **Nacxit** gave them a present, called Giron-Gagal."

Oh, you say, "What is that? What is that thing? What do you mean Brother Wheaton? What in the world was that thing given to them? Was it some little bundle of feathers, the tooth of some animal, or some kind of powder all put together in a medicine bag? What was this?"

Well, let us see what it says a little further on. In a footnote taken from the **Popul Vuh**, (note 5) it states "the bundle, symbol of power and majesty, the carefully kept stone, which, as related further on, made the other people fear and respect the Quiches." Do you remember the account in the Book of Mormon of how one morning after Lehi had brought his family from Jerusalem and they were camped along the shores of the Red Sea, that he went out and found a very curious instrument lying there called the Liahona, a director, a brass ball as it is sometimes called? It was a bundle which had spindles and parts which we would say today was a compass. They used that, and as a result, they were directed down along the coast of Saudi-Arabia (as it is called today) and over to the Persian Gulf, where they built a ship and crossed the Pacific to America.

The legends of the people of San Salvador say, that these people landed somewhere in the area of La Union in San Salvador, and from there they spread out and colonized the whole land.

You have only to look at a good archaeological map of Central America and you can see that they did a real good job of it, because there are around five or ten thousand locations of places down there today that they have discovered, but do not have the money to explore and bring to light for the benefit of the people, this greatest center of population being at Copan in Honduras.

So the legend says, **Nacxit** made them a present called Giron-Gagal. I have traced that name through the Hebrew lexicons, and find that this is a Hebrew phrase, meaning "a divine oracle." Well, we know that when Aaron was made the high priest under Moses, that there was placed in the breast plate of his robe, what was called the Urim and Thummin. It was the oracle, and he could look in that and get directions, the inspiration of the Lord, for the things that were to be done.

I quote from the **Title**:

"When they arrived at the edge of the sea, Balam-Quitze touched it with his staff, (Balam is a

Maya word meaning priest, which shows that he was a priest of the Quiche-Mayas. I believe that had reference to Nephi, for he was the one to whom God gave specific direction to build the ship that brought them over to this land, and at once a path opened, which then closed up again, for thus the Great God wished it to be done, **because they were sons of Abraham and Jacob.**"

Here we have it pinpointed to the fact that these people on this land from the evidences that are found in the Book of Mormon and in evidences found in the legends in other records that have been preserved (which we might call secular records) separate from the Book of Mormon (and they agree) were of the house of Israel. The Book of Mormon tells of what specific tribe they were, the tribe of Joseph, who came to this land.

So when the Lord said to the north to give up and the south, "keep not back, bring my sons from far, and my daughters from the ends of the earth," that is what we are to do. This is the mission of the church, to bring these peoples together. God has set up an ensign to the nations. This is found in the 11th chapter of Isaiah, the 12 and 13th verses.

I could go on and on with such evidences, but I want to close with these words from **He Walked the Americas**, they sound like Longfellow in his Hiawatha, and when I first read them I looked to see if his name wasn't attached to them, but it wasn't, it reads:

"All the glory of the Godhead - -
Had the Prophet, Quetzal-Coatl;
All the honor of the people.
Sanctified his name and holy;
And their prayers they offered to him
In the days of ancient Tula.

Translated from the Aztec, by Dr. Gorwyn of the Mexico University. (**He Walked the Americas**, page 12).

Ancient Tula was the old capital of Central America of the American Indians. Quetzal-Coatl, was a prophet, the Fair God, and "all the glory of the Godhead had the prophet Quetzal-Coatl."

I am glad that I have had the opportunity of gleaning this information from the records. It has taken many years to do so, but I am thankful that God has given me the knowledge by which I have been able to bring forth evidences that supports, beyond any cavil, the divinity of the Book of Mormon. So, I witness to you once more, that the Book of Mormon is a divine record and that there are no happier moments in my life than when I am permitted to stand in defense of its authenticity and to testify of the goodness of God to the children of men.

May God bless you, is my prayer. Amen.

(Note: Since delivering this discourse a few years ago, Dr. Cyrus H. Gordon has published a notable work, *Before Columbus*, which very substantially supports my views that there was a definite diffusion of people

of both the Hebrew and Egyptian cultures from the eastern Mediterranean areas. C.L.W.)

LESSON GUIDE

Study of Christ's Teachings

Section 1

Lesson Text Matthew 21:33-46.

We half way included this text in the last lesson but I think there are some things in it that can bear closer scrutiny. Christ was speaking of the Pharisees which fact they recognized. He also spoke of another nation to whom the Kingdom would go because of the rejection of those who received the first chance; a nation who would bring forth the fruits thereof. The big question is, as we do claim to be that nation, are we bringing forth the fruits? And of course we must realize that what is said in this text isn't the end of the prophecy. The Book of Mormon aptly finishes the picture for us. Should or when that nation, to whom the kingdom went, also fail, Israel would be brought back into the picture (2 Nephi 12:75-78; Jacob 3:22-153; 3 Nephi 7:34-41).

I believe that we have to concede that the gentiles as a nation have fulfilled prophecy, too, in rejecting their prophets (2 Nephi 11:116-124; Book of Commandments 1:3-7). There is the specification that not all the gentiles will be destroyed and we hopefully, because of our acceptance of the Restored Gospel, count ourselves as being among these. Is there any danger of a false conclusion regarding our position?

Jesus said that His sheep know His voice (John 10:4) and that it is the same when He sends others to testify of Him (Matthew 10:4; John 13:20; 3 Nephi 47-48). It would appear that this means that His followers have discernment between the true and the false prophet. Is there a danger that something of the unbelief that robs one of this discernment has afflicted us who have received the gospel? Please refer here to the most frequently quoted portion of the Doctrine and Covenants (Section 83:7-8). Is there not a little irony in the fact that even among those of our number who disclaim much of the Book of Commandments; that part which was given after the return of the Urim and Thummin to the angel, still use this quote from a revelation given some two and a half to three years later, as an explanation of our present difficulties? The accusation in this text is that we too have rejected, for all practical purposes, the voice of the prophet sent to give God's word and commandments to us. Of course if we do not accept the statements as from a true prophet they mean nothing. Thus we see that unless we have the discernment of His voice He cannot give us revelation of any kind. It is then unbelief that leaves us darkened. In the witness of another professed prophet, Joseph Luff, it has been fulfilled even among the membership of the Restora-

tion, as among the gentile nation; they too because of unbelief have had the spirit of deep sleep poured out upon them; their prophets are hidden and their seers covered. (Refer back to 2 Nephi 11:116-124). This was given in a Revelation June 12, 1923, paragraphs 4 and 5, from "Concerning Our Whereabouts."

Now it is possible that the accusations of the text, the prophecy about the gentile nation, the revelations concerning some of the persons or peoples of the Restoration do not apply to us. Hopefully we are not guilty. But more hopefully, even if we are in the picture, we can, by facing ourselves as mirrored in a search of the scripture, recognize the truth and take those actions to make the corrections needed.

Section 2

Lesson Text Matthew 22:1-14.

Much of the truth has been revealed and prophesied through parables. It does however present the problem of proper identification. If we misinterpret its application to time, place, and persons we gain nothing in understanding. Some of the parts of the text parable are easy to identify, others may not be so evident. I believe there will be little question but that the King represents God and the son for whom the marriage is planned is Christ. There are scriptures which so indicate, such as Matthew 9:14-15 and John 3:28-29. He is the bridegroom. The bride is identified as the New Jerusalem (Revelations 21:2-4, 9-27). The King has servants whom He sends out to invite people in to the marriage feast. He sent them out once; He sends them out a second time, and also a third time. Possibly this refers to distinct times of history or simply to a continuing process until the wedding is furnished with guests. Then there are the people to whom the invitation is issued. Some make light of the summons, they are too busy with their own affairs. Others react spitefully and do malice to the messengers. Then there are those of the highways and byways who are brought in because those who were invited were not worthy; they did not appreciate the privilege offered them. There is also a wedding garment without which one is not allowed to remain at the feast. The most sure thing about this parable is that we are in the picture somewhere.

Now that we have made these stipulations there are other scriptures which may help clarify where we are represented (Book of Commandments 45:14-41; 48:25-53, 57:69; 59:7-15). There seems no mistaking that the marriage of the Lamb and the great day of the Lord are one and the same event. The statement is that it is at hand. The wedding must be furnished with guests. The bride, New Jerusalem-Zion must also be prepared.

Where in the parable do we occupy? Are we servants, and, if so have we done the work allotted to us in the preparing of the feast (Book of Commandments 59:7-15)? Is the New Jerusalem built, or Zion established (chapter 44:9, 48:59-62; Ether 6:6-8)? Has

the city been built, a place of safety and the scattered gathered in unto it (3 Nephi 10:2-3; Ether 6:2-3)? Where do we occupy? Are we among those invited who are too busy with their personal, temporal and financial affairs? If we have received the invitation, but have failed to appreciate it, do we possibly hope to be among those gathered from the byways, etc.: that we will be counted among the poor, the lame and the blind and deaf? How can we count ourselves to be among the heathen or those who knew no law? The wedding garment, is it the same as the virgin's oil? Are we sure we have procured either or both? When the Bridegroom comes it will be too late for those who have not. These are serious questions, and a little frightening when we consider that the eleventh hour started one-hundred and forty some years ago, and so much is yet undone. Can there be much time left? How close are we to midnight (Matthew 25:6)?

Section 3

Lesson Text Matthew 23:1-22.

Here is Christ's blunt rejection of those who made the strictest profession of religion in His day, the Scribes and the Pharisees. I wonder how much of the same things He would say of or to those professing Christianity today? We are left with little doubt if we read what the Book of Mormon has to say about the time when it would be brought forth (2 Nephi 12:1-31). In that day the churches would do these same things and more because they are not built up unto the Lord. Even as said through the prophet Joseph Luff, (Concerning Our Whereabouts' revelation received April 5, 1925, verses 1-2), that whoever would vary from teaching His law and ordinances as they were delivered from the beginning would not be building up Christ's kingdom, but his own. The Scribes and Pharisees were laboring for their place in the esteem of men and not for the glory of God. What stumbling blocks vanity and pride are. However from the wording of the second verse we see that they must have been teaching some truth. Here was where their hypocrisy was revealed, they said and did not. The multitude was to do as the leaders said and not to follow their actions.

I have to wonder if the stress Christ put upon not calling another person nor being called 'Father or master' has any direct relationship to the later practice, in the Catholic church after the apostasy, of calling their priests by that title? Here again we are given the criteria of greatness; the humility of servitude.

It is not hard to comprehend the disadvantage the proselyte of a blind or false religious leader is in. The Catholic church says, give us a child until he is seven . . . and he will scarcely be able to escape the indoctrination whether it be true or false. Of course they do not add that last. How hard it is to shake a system of false values whether it be one taught by the church or by the nation and world.

And now the eternal question; can any of this apply to us? Have any precepts of men crept into the pure gospel as restored which are making it difficult for the people to see and believe the truth? any false or mistaken interpretations? Is there any desire for position and prestige, and a personal jockeying for the same? And the most touchy of all these considerations; are long prayers to be heard for much speaking (Matthew 6:5-7)? Prayer is not accepted of the Lord unless it is done with real intent of heart (Moroni 7:5-8), and it is awfully hard to pray with such intent if one eye is cocked to making an impression on those within earshot. The most anguished prayers are the most simple, and yet there is a simplicity which is studied which is totally empty too. Most probably the greatest prayers have been said behind closet doors. It is there that without hindrances of either vanity or timidity the heart can bare itself to it's Maker with no superficiality. Each alone must weigh himself in these matters.

Section 4

Lesson Text Matthew 23:23-39.

The first six stanzas of our text are really the Lord's denunciation of religious hypocrisy. That of the Pharisees was revealed in the many ritualistic performances which had been adopted; to which they attributed devoutness; whether it was in the tithing of that on which they set a material value, or the many washings and cleansings which accompanied every facet of life. What was and is done in beautifying the grave is such an apt simile of the adoption of an outward piousness which does nothing to purify the heart within. When good action and deeds grow out of pure intents in the heart then and probably only then is there righteousness indeed. We have few rituals, yet we too can be in danger of a perfunctory observance, in church attendance, in prayers, in returning thanks at meals, in taking or serving the sacrament, even in paying our tithes, if we at any time enter into these without pure intent of heart or disregard the greater things of the law of righteousness, such as justice and mercy etc. The great danger in such an outward observance is not that we hide our true state from either God or our fellowman, but from ourselves. We need to recognize and face the true conditions of our own hearts. If there are bitter envyings and that which genders strife, pride, etc., we should not lie against this fact by an outward show of niceness (James 3:14).

Christ said they strained at the gnat, love; the true and simple way of righteousness that even a fool can walk in (Isaiah 35:8) while swallowing the camel; that schoolmaster law which none could bear (Acts 15:10).

Can it be that the gnat which we can't get down are the laws and commandments which He gave by which we were to bring His Kingdom into being here on earth, which were given for the government of His

church and people, while the camel that we are trying to swallow, and which may be strangling us spiritually, is an effort to bring that Kingdom in without obedience to those laws and commandments?

But this was not all, they prided themselves that they were better than their ancestors. They thought that they could detect the true from the false of the ancient prophets not recognizing that they were rejecting and killing the prophets of their own time, John, Stephen, etc. Human nature is a tenacious thing so let us think about this. Who among us can be sure that had they been among the disciples of that day, they would not have fallen asleep and turned and fled with the rest of them that night in Gethsemane? Or being of a braver temperament and trailing after, would not, when faced with implication, have dissociated themselves from Him as Peter did?

Or if we had lived a hundred and fifty years ago, would we in that day, when direct revelation from God was a thing unheard of, have been able to accept the truths? This is a revealing question because we cannot today agree on how much of that prophets' revelations are true and how much are false!

The people who rejected the work then clearly fulfilled the prophecy, that there would be those who would say, "A bible, a bible, we have got a bible, and there cannot be any more bible" (2 Nephi 12:45). Are we by our failure to govern ourselves by those laws and commandments given, in effect also saying, "A bible, a bible (and a Book of Mormon) . . . We have received the word of God, and we need no more of the word of God, for we have enough?" (2 Nephi 12). The danger of rejecting the prophets is not limited to another day and time.

Even as He wept over Jerusalem, and called them and would have gathered them, but they would not; so has He called to the people of today, and mourns over them and would gather them (Book of Commandments 45:28-30, 40:10), but apparently we will not. It was said through Joseph Luff, March 31, 1906, "Once I have spoken! — yea, twice have I declared that the set time to favor Zion has come; but . . ." none seems to have hearkened and trusted Him, and there is no Zion and we are not gathered. To gather any other way but His way will never make Zion.

It is so desperately urgent that we learn what our failure is, and turn from it lest our house be left unto us desolate, too.

"Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation (Psalm 24:3-5).

NEWS FROM THE COLLINS LOCAL

Thanksgiving and Christmas have come and gone. A new year is here. We greet it with reverence. In the year just passed, how abundant are the things for which we are thankful! So many prayers for our dear ones who were ill, have been heard and so surely answered. Here, at the Collins Local, we acknowledge this. We hear of it from the central place and from other Locals as well. A little girl in Yucatan is alive and well today because God heard and answered the earnest prayers of His children. Let us not forget to say, "Thank you, Lord," for these wonderful things.

At a business meeting in Collins in January, these officers were elected for the coming year:

Pastor — Elder Ed McIndoo.

Recorder — Sr. Louise McIndoo.

Treasurer — Sr. Blanche Martin.

Chorister — Sr. Norma Cook.

Pianist — Sr. Marjorie Routh.

Program Committee — Sr. Leora Martin, Sr. Jerri Spear, and Sr. Norma Cook.

Librarian — Rhonda Shaw, Shelly Spear, and Chas. Shaw.

Reporter — Ruth Willard.

Trustees — Rhondal Shaw, Everett Martin and Don Martin.

Teacher for afternoon class on dinner Sundays — Larry Shaw.

Quite a bit of work has been done on the addition to our little Collins Church. Winter weather has delayed its completion. This seems to be a real winter all over this year. Recently, our roads have been so icy that traveling them was unwise and we were unable to get to the church on several Sundays. Also several of our group here have had a bout with the flu.

Our schedule here is, as usual, Sacrament Service on the first Sunday of the month, and preaching other Sundays. The third Sunday is our dinner together after the preaching service. Usually an afternoon class is held at that time. Elder Oren Caviness, with his wife, Esther, continues to go to Houston on the 2nd Sunday to help with services there. The faithful little band in Houston has almost completed a new church building.

Also, when weather permits, there is a once a month prayer meeting in the various homes. Our women's meetings continue, on a monthly basis through the year. The January one was at the home of Sr. Gussie Martin. Sr. Irene Shaw is our teacher. A pot luck lunch followed the class.

We have had good sermons this winter by Elder Ed McIndoo, Elder Oren Caviness, Elder Joe Yates, Apostle E. Leon Yates, and Priest Larry Shaw. And the special music adds a reverent touch to our Worship Services.

Good wishes to each member of our Church family at this, the beginning of 1973. May our Heavenly

Father's blessings attend you as a group, and may He mete out to each individual, the special blessing that he needs most.

Ruth Willard

THOUGHTS

By Nanette Sue Wheaton

(age 11 years, 1972)

Often I sit and think, and so many things pile up in my head; so many questions unanswered. I get so many thoughts I have to write them down every once in a while.

One thought is about life. Since we only have one life, why not give it everything we've got? Miguel Cervantes had a dream. He put his brain to working and with a little help from God, his dream came true. Why not follow his example? Do something with our lives while we have a chance. Don't ruin it.

I don't know much about people, but I can tell this much. They put on fronts to cover up their real selves. It seems kind of funny for them to do such a thing because if people really knew them, they would really like them.

So often people base their friendships on wealth or being worldly. A true friend doesn't have to be rich or Mod, but honest and trustworthy.

Today's generation is probably the worst. You can't have any good clean-cut fun at school; they're either telling distasteful jokes or mocking someone for not taking part in their stupid childish games.

Adults aren't just grown-ups, they are people who can face life in a realistic way instead of pretending like it's a game.

I guess I could go on talking for-ever, but if you are truly proud of your actions this shouldn't say a thing to you, just be sure it doesn't!

ARE YOU FORGETFUL?

by Margret Gill

Did you forget —

To wipe a tear,
Or calm a fear?
To ease a pain,
Or visit a friend?
To write a letter,
Or try to do better?
To do a good deed
And help one in need?

Or have you remembered
And done your work well,

Your life an example
Of a Christian, one could tell.

LET'S USE WHAT WE HAVE!

by Marlene Moser

Young people look at the human situations around them and ask, "Why are things the way they are?" They want and need explanations. The public schools provide inadequate (and sometimes false) answers. When a child receives an answer that does not satisfy him he begins to doubt.

An example of something a student might ask (and receive the wrong answer to) is the question, "Why do civilizations rise and fall?" The teacher might answer with something like, "Civilizations rise when they are industrious and fall when they become complacent and lazy." This is true as far as it goes, but what creates the attitudes that make a civilization?

The Bible and Book of Mormon teach us that the success of a civilization depends on its spirituality. A truly religious attitude brings technological progress. The scientific boom we are experiencing today is the result of the restoration of the gospel. On the other hand, when a people move away from God their intellect is darkened and they actually forget some of the knowledge they have acquired. The American Indian is our most eloquent example of this.

The public school acknowledges none of this, leaving the child to wonder, "Why are things the way they are?" By not acknowledging God's intervention in the affairs of men, the schools deny it. I believe this is another example of the subtlety of the atheistic ideas put forth in the public schools.

I would like to ask again, as others have done, that the people of the Church of Christ give their time and talents to the building of Zion. Let's put our resources together and produce some educational materials. If you have a knowledge of how history has fulfilled prophecy submit articles illustrating this. Or, if your specialty is showing that science substantiates religion, write articles about it. If you have a talent for teaching children, put it in writing. Or, if you are well versed in some other aspect of education please share it.

Through the Advocate we can reach our children. Some of the articles could be used for Sunday School material. This is already being done, but the need is inexhaustible. And, hopefully, someday we could compile all these articles into textbooks for a church school. With all the fine articles already written and those to come, we will have a wealth of material.

Even now, we can have our children educated, and add to their education by showing them that all true knowledge leads to God. We have the resources. Let's make a small step toward Zion!

"The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit" (Psalm 34:18).

A REMINDER FROM APRIL 5, 1941 TO THE GENERAL SUNDAY SCHOOL ASSOCIATION

The General Sunday School Association Assembly of April 5, 1972 gave instructions that a reminder be sent to the Local Sunday Schools through the Advocate concerning the 10% contributions.

The resolution passed just 31 years earlier on April 5, 1941. "Resolved that all Sunday Schools remit 10% of all collections to The General Sunday School Association for its support financially."

Since 1941 The General Sunday School Association through its various officers and committees and the support of Sunday Schools abroad has striven to serve the Church's needs in lesson material for young and old. Our main effort however has been with a deep concern for the young. In the early years we had lesson material and pictures for the very young and quarterlies for primary and junior ages. This material is now depleted. We hope to have new material ready to print in the near future. Effort has been made to improve this material and meet the General Church of Christ requirements, that the needs of the Local Sunday Schools may be supplied.

On April 5, 1960 The General Sunday School Association Assembly approved the plan of supplying to Local Sunday Schools material printed by the Association free of charge. This was done because the Sunday Schools were already sending 10% of their collection to the General Fund, and it was felt that to ask them to pay for material printed with this money was asking them to pay for it twice.

Since 1960 many Sunday Schools have stopped the 10% plan. Now that we are about ready to print some new material we are concerned that the increased cost of such printing might deplete our funds.

We pray this reminder will once more get us all together to support the General Sunday School Association.

We also ask your support in sending written reports from your Local Sunday School to the General Assembly. There is a report page in each packet of record sheets that are obtained from your General Association. It might be a benefit to your Sunday School and it will be a benefit to your elected officers and committees if you add points of interest and needs of your Sunday School.

There is no set date for the 1973 General Assembly. However your Superintendent plans to submit a request to the 1973 General Assembly for the April 5, 5:30 p. m. hour. It has been the practice for the past several years to pick a time about this period in the General Conference because it does not interfere with the other meetings. We hope to see you there. If you have other opinions or desires, please let us know.

Send correspondence to General Sunday School Association, Church of Christ (Temple Lot), Box 472, Independence, Missouri 64051.

THE TESTIMONY OF THE AMERICAN INDIAN

(continued from page 21)

That they had a knowledge of their place of origin is shown by the following:

"Now on the 28th of September of 1554 we sign this attestation in which we have written that which by tradition our ancestors told us, who came from the other part of the sea, from Civan-Tulan, bordering on Babylonia" (Title of the Lords of Totonicapan, p. 194).

"In Tulan power came instantly to them; great was their wisdom in the darkness and in the night.

"Then they came, they pulled up stakes there and left the East. 'This is not our home; let us go and see where we should settle,'

" . . . they wept in their chants because of their departure from Tulan; their hearts mourned when they left Tulan . . . " (Popol Vuh, p. 181). This sounds like a description of the unhappiness and malcontent of Laman and Lemuel and others who came along with them on the migration.

"And as they (the four brothers) had had a presentiment of their death, they counselled their children . . .

"These words they said when they bade them farewell. Then Balam-Quitze left the symbol of his being: 'This is a remembrance which I leave for you. This shall be your power . . . Then he left the symbol of his being, the **Pizom-Gagal**, (the Liahona, Hes) as it was called, whose form was invisible because it was wrapped up and could not be unwrapped . . .

"In this way the four died, our first grandfathers and fathers; . . .

"They remembered their fathers; great was the glory of the bundle to them. Never did they unwrap it, but it was always wrapped, and with them. Bundle of Greatness they called it when they extolled and named that which their fathers had left in their care as a symbol of their being.

"In this manner, then, came about the disappearance and end of Balam-Quitze, Balam-Acab, Mahucutah, and Iqui-Balam, the first men who came there from the other side of the sea, where the sun rises. They had been here a long time when they died, being very old, . . . " (Popol Vuh, pp. 204-206).

"The Tupis of Brazil claim a descent from the four brothers. The fourfold division of the Muyscas of Bogota was traced back to four chieftains created by their hero God Negumsteba.

"Hardly a nation on the continent but seems to have had some vague tradition of an origin from four brothers, to have at some time been led by four leaders or princes, or in some manner to have connected the appearance and action of four important personages with its earliest traditional history" (Daniel G. Brinton, Myths of the New World, pp. 94, 101, cited in Roy Weldon, Other Sheep, p. 102).

In Peru the Incan tradition was that its first inhabitants were brought by four brothers, Ayar-Manco-

Topa, Ayar-Cache-Topa, Ayar-Auca-Topa, and Ayar-Rica-Topa accompanied by their sisters and wives. The youngest of the brothers was the most skillful and hardy. (See Rivero and Tschudi, Peruvian Antiquities, p. 52, as cited in Roy Weldon, Other Sheep, pp. 102-103).

"The youngest of these brothers assumed supreme authority, and became the first of a long line of sovereigns" (J. D. Baldwin, Ancient America, p. 264, cited in Roy Weldon, Other Sheep, p. 103).

"Lewis Spence says that the great Kiche and his three brothers, according to the Mayas, led the first people to Southern Mexico" (Myths of Mexico and Peru, pp. 157-158, cited in Roy Weldon, Other Sheep, p. 102).

"It is not stated whence they came, but merely that they came out of the regions where the sun rises. The supreme command was in the hand of a chieftain whom history calls Quetzalcohuatl, that is to say, Lord par excellence. To his care was confided the holy envelope, (the Liahona, Hes) which concealed the divinity from the human gaze, and he alone received from it the necessary instructions to guide his people's march" (Hubert Howe Bancroft, Native Races, vol. 3, pp. 270-271).

"Peru, says Montesinos, was populated five hundred years after the deluge. Its first inhabitants flowed in abundantly towards the valley of Cuzco, conducted by four brothers. . . . The younger of the brothers, who, according to tradition, was at the same time the most skillful and hardy, wishing to enjoy alone the plenitude of power, rid himself of two of his brothers" (Rivero, Peruvian Antiquities, p. 52, cited in Dewey Farnsworth, The Americas Before Columbus, p. 86).

What a marvelous vindication this is of the Book of Mormon account. When Nephi and those who would go with him left and departed into the wilderness to find a new land he rid himself of his two brothers Laman and Lemuel.

"From the west we came to Tulan, from across the sea; . . . " (The Annals of the Cakchiquels, p. 45).

Note: The Nephites did come from the west. They crossed the Pacific. Yet many times the Indians refer to their original homeland as being in the east, or where the sun rises. Nevertheless the memory that there were two migrations in ancient times was retained by the Mayas during the conquest. "A prevalent belief among the Mayas at the time of the Conquest was, that the peninsula was settled in ancient times by two races, **one from the east, the other from the west**. It is not implied that they came at the same period, but rather that the migration from the east preceded that from the west by many centuries" (Hubert Howe Bancroft, vol. 5, pp. 223-224). This is truly a remarkable and beautiful confirmation of the Book of Mormon account, for certainly it was that the Jaredites came to America from across the Atlantic many centuries before the Nephite migration occurred via the Pacific.

According to the Book of Mormon it was during the time of the second (and third) settlers that Christ made his appearance to the people of this land. The first settlers had previously been destroyed.

"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 Milton R. Hunter, Christ in Ancient America, p. 23).

"During the Olmec period, that is, the earliest period of Nahua power, the great Quetzalcoatl appeared" (Hubert Howe Bancroft, Native Races, vol. 5, p. 200).

"There is one date which occurs on stone monuments all over the old empire of the Mayas. The Maya Long Count Calendar was adopted and inaugurated on 7.18.0.0.1 and this date when correlated with our calendar is found to fall on April 6, 2 A. D. (See M. Wells Jakeman, The Ancient Middle-American Calendar System: Its Origin and Development, Brigham Young University Publications in Archaeology and Early History, No. 1, 1947, pp. 17-33, cited in Thomas Stuart Ferguson, One Fold and One Shepherd, p. 339).

Could there be any significance between the above when the new dating system was inaugurated on April 6, 2 A. D. and that found in the Book of Mormon as follows?

"And six hundred and nine years had passed away, since Lehi left Jerusalem; and nine years had passed away, from the time when the sign was given, which was spoken of by the prophets, that Christ should come into the world. Now the Nephites began to reckon their time from this period when the sign was given for from the coming of Christ; Therefore, nine years had passed away . . . (3 Nephi 1:44-46).

The Book of Mormon states that the second colonizers divided themselves into two separate peoples or nations.

"The civilized peoples of North America naturally group themselves in two great divisions, which for convenience may be called the Nahuas and the Mayas respectively; the first representing the Aztec civilization of Mexico, and the second the Maya-Quiche civilization of Central America" (Hubert Howe Bancroft, Native Races, vol. 2, p. 124).

While it is true that both the Maya and the Aztec are descendants of the same peoples, the memory of the two great kingdoms carried on down after the destruction of the Nephite kingdom. In Book of Mormon times the Lamanites held sway over the southern region while the Nephites held the northern regions.

Mr. Edward H. Thompson says in his book "People of the Serpent" (p. 78) that the dark-skinned people took the light-skinned people to be their guides and teachers. (See Dewey Farnsworth, The Americas Before Columbus, p. 5.)

In addition to the two grand divisions into which these people divided, the Book of Mormon states that the Nephite faction were a white race of people.

James Churchwood in his book "Lost Continent of Mu" (p. 272) states that according to the ancient Aztec tradition the first settlers in Mexico were a white race. This white race was later conquered by a dark-skinned race which drove the white race from the land. (See Farnsworth, The Americas Before Columbus, p. 17.)

"Besides these, there are numerous vague traditions

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of settlements or nations of white men, who lived apart from the other people of the country, and were possessed of an advanced civilization" (Hubert Howe Bancroft, Native Races, vol. 5, p. 24).

All of them, men and women, are white and of good and well-proportioned faces and good features . . . These lived in good breeding, because the men wore clothes and mantles; they wear shoes, jewels and beads around the neck. They look at themselves in mirrors and their women put on painted and elegant skirts and blouses. They are polished and expert in everything" (Bernardino de Sahagun, cited in Thomas Stuart Ferguson, One Fold and One Shepherd, p. 45).

"The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward" (Psalm 19:9-11).