

# Zion's Advocate

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

Vol. 50

Independence, Missouri, March, 1973

No. 3

## A Soul in Need

Every soul has a heartfelt need  
that perhaps can't be filled  
by a doctrine or creed.  
That soul may know of nothing more  
than within his heart  
he is hoping for,  
A home, where safety and peace  
is a little more sure,  
a fortress wherein he feels secure.  
A secluded isle in this sea of strife,  
Far away from this guileful way of life.

To Thee, O God, Who loves us all,  
How great Thou Art  
And we, so small!  
Hear now, this soul's most anguished prayer,  
Come, I pray, in my despair —  
Enliven my hope of future peace,  
That my restlessness and murmurs cease.

Thou God of love, please, please forgive!  
Teach me how in truth to live —  
Asking not my color or creed,  
But help me in my time of need —  
In faith, I know, you love me too,  
This soul of man, needs a part of YOU.  
D. W. Housknecht

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# Zion's Advocate

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## EDITORIAL

### The Testimony of the American Indian and the Stick of Joseph

**The Book of Mormon also speaks of a great empire in America from 600 B. C. to 400 A. D. in which both civilization and culture rose to tremendous heights.**

"I have in a preceding chapter presented the evidence of the existence during a few centuries before and after the beginning of the Christian era, of a great aboriginal empire in Central America, narrating all that may be known of its decline and fall resulting from the contentions of the great Maya and Nahua powers" (Hubert Howe Bancroft, vol. 5, pp. 567-568).

"Throughout several centuries preceding the Christian era, and perhaps one or two centuries following, there flourished in Central America the great Maya empire of the Chanes, Culhuas, or Serpents . . ." (Bancroft, *ibid.*, p. 231).

**The Book of Mormon tells of the complete conversion of both Nephites and Lamanites shortly after Christ's visit to them. They became one people, and for 200 years they lived in peace and prosperity. Then division began again to enter in and soon the old separation of peoples were again in effect. By the fourth century the Nephite faction were completely annihilated by their Lamanite enemies.**

The order of this process is shown in the accounts below.

Concerning the Nahua victory: "The result was only a change of dynasty accompanied by the introduction of some new features in government and religious rites. The old civilization was merged in the new, and practically lost its identity; so much so that all the many nationalities that in later times traced their origin to this central region were proud, whatever their language, to claim relationship with the successful Nahuas, whose institutions they had adopted and whose power they had shared.

"Respecting the ensuing period of Nahua greatness in Central America nothing is recorded save that it ended in revolt, disaster, and a general scattering of the tribes at some period probably preceding the fifth century" (Hubert H. Bancroft, *Native Races*, vol. 5, p. 234).

This account is a wonderful confirmation of the Book of Mormon. The merging of the Lamanites with the Nephites was accomplished immediately following the visit of Christ to them and for two hundred years they were one people. The old civilization was merged in the new so that later all the descendants traced their history back to the same people. The ensuing period of Nahua greatness (or Nephite greatness) was the golden era of peace and prosperity which continued for those two hundred years. But after this time because iniquity began to enter in, this period ended in disaster, and according to the Book of Mormon the complete ruin of this civilization was brought about towards the

latter end of the fourth century. The scattering did precede the fifth century.

"From this epoch of separation in Chiapas the Mayas of the south and the Nahuas of the north were practically distinct peoples, as they have been considered in the preceding volumes of this work. At the date of separation all were in a certain sense Nahua nations, and the Nahuas proper had doubtless been considerably affected by the ancient peoples whom they had overcome or converted, and with whom they had so long associated: — hence the analogies that appear between the institutions and monuments of the north and south. Of the contrasts that also appear, some date back to original differences between the two rival powers; others result from development and progress in different paths, during the ten centuries that elapsed before the coming of the Spaniards" (Hubert Howe Bancroft, *Native Races*, vol. 5, pp. 235-236).

**The warning to the Lamanites who remained however was as follows:**

"For such as escaped these disasters, or for their descendants, another visitation of divine wrath was reserved in the form of a foreign people from the east, who ten cycles later were to take possession of the country in fulfillment of the words of the ancient prophet Quetzalcoatl" (Works of Ixtlilxochitl, cited in Bancroft, *Native Races*, vol. 5, p. 252).

Note: A cycle is 104 years. 10 cycles is 1040 years. 400 A. D. plus 1040 years brings us down to 1440 A. D. almost the required time to bring Columbus to America. The prediction was remarkably close.

According to Robert Marett in his archeological guidebook published by the Mexican government (p. 47) the old Maya Empire suddenly came to an end. The people just seemed to have walked out of their beautiful cities, leaving everything to crumble to the dust. Various causes have been suggested to explain such an exodus but none have been found to be entirely satisfactory. It is one of the most inexplicable mysteries of prehistory. (See Roy Weldon, *Other Sheep*, p. 124).

Gann in his book 'Glories of the Maya' states (p. 235) that the desertion of these ancient cities was not a slow and protracted one. There were no years of gradual degeneration of culture. On the contrary most of the cities were at the height of their development when they were vacated by their citizens. (See Dewey Farnsworth, *Book of Mormon Evidences in Ancient America*, p. 166).

Gann also observes, in speaking of the great civilization that existed in the Central American jungles, that it is not improbable that this was one of the most densely populated areas of its size in the world during the first five centuries of the Christian Era. (See Thomas Gann, *Ancient Cities and Modern Tribes*, p. 53, cited in Roy Weldon, *Other Sheep*, p. 101).

**The Book of Mormon speaks of three of the disciples who were to remain until the coming of Christ**

**again to the earth. They are otherwise known as the three Nephites.**

"At an unknown date, but subsequent to that of Zamna's rule, we find three brothers, the Itzaob, reigning at Chichen over a people called from them the Itzas, as the city also was called thereafter Chichen Itza. They came from the west, were just and chaste men, and their reign a long and glorious one" (Bancroft, *Native Races*, vol. 5, p. 225).

In another place this writer refers to three brothers, Itzaob, 'saintly men,' who were probably sent by Quetzalcoatl to spread his doctrines, but who ultimately founded a monarchy" (Bancroft, *Native Races*, vol. 3, Footnote, p. 465).

T. A. Willard says that the ancient Indians relate an account of the reign of three brothers in Chichen Itza. They came from the west and reigned for some years in peace and justice, honoring their god very much. They lived without wives in great honesty and virtue and were esteemed and obeyed by all. (See *City of the Sacred Well*, p. 46 as cited in Farnsworth, *The Americas Before Columbus*, p. 9).

"Connected with the three brothers in a manner not clearly defined by the traditions — either ruling conjointly with them or more probably coming into power immediately after their downfall — was Cukulcan, who also came from the west, who was also famous for the purity of his life, and whose teachings in fact were identical with those of Quetzalcoatl among the Nahua people" (Bancroft, *ibid.*, p. 226).

**What about the Book of Mormon? Did the Indians know of such a book or record?**

"And before going on I want to make an account of Hue-Matzin (Mormon, Hes) the astrologer . . . Before dying he gathered together all the histories the Tultecas had, from the creation of the world up to that time and had them pictured in very large book, where were pictured all their persecutions and hardships, prosperities and good happenings, kings and lords, laws and good government of their ancestors, old sayings and good examples, temples, idols, sacrifices, rites and ceremonies that they had, astrology, philosophy, architecture, and the other arts, good as well as bad, and a resume of all things of science, knowledge, prosperous and adverse battles, and many other things; and he entitled this book calling it Teoamoxtli, which well interpreted means Various things of God and divine book: the natives now call the Holy Scriptures Teoamoxtli, because it is almost the same, principally in the persecutions and hardships of men" (Works of Ixtlilxochitl, cited in Ferguson, *One Fold and One Shepherd*, p. 214).

"This we shall write now under the Law of God and Christianity; we shall bring it to light because now the Popol Vuh, as it is called, cannot be seen any more, in which was clearly seen the coming from the other side of the sea and the narration of our obscurity, and our life was clearly seen. The original book,

written long ago, existed, but its sight is hidden to the searcher and to the thinker" (Popol Vuh, p. 220).

"They well knew that there was a place where it could be seen, that there was a book which they called the Popol Vuh (Popol Vuh, p. 225).

"And this was the life of the Quiche, because no longer can be seen the book of the Popol Vuh which the kings had in olden times, for it has disappeared" (Popol Vuh, pp. 234-235).

"This, according to Father Ximenez himself, and according to its internal evidences is a translation of a literal copy of an original book, written by one or more Quiches, in the Quiche language, in Roman letters, after the Christians had occupied Guatemala, and after the real original Popol Vuh — National Book — had been lost or destroyed — literally, was no more to be seen — and written to replace that lost book" (Bancroft, Native Races, vol. 3, Footnote, p. 43).

"Returning now to the other version of Toltec history we learn that after the death of the first king of Tollan, his son Ixtliluechahuac mounted the throne. His reign, like that of his predecessor, was peaceful and prosperous; but the only event recorded was a meeting of all the sages under the direction of the aged Hueman (Mormon, Hes) which took place only a few years before the end of the second king's term of office. At this assembly there were brought forward all the Toltec records reaching back to the earliest period of their existence, and from these documents, after a long conference and the most careful study, the Teoamoxtli, or 'book of God,' was prepared. In its pages were inscribed the Nahua annals from the time of the deluge, or even from the creation; together with all their religious rites, governmental system, laws and social customs; their knowledge respecting agriculture and all the arts and sciences, particular attention being given to astrology; and a complete explanation of their modes of reckoning time and interpreting the hieroglyphics.

(to be continued)

Harvey E. Seibel

## SEVENTY — QUALIFICATIONS

By Elder George Brantner

For the contents of the bible, we of today are in no wise responsible; the book was here before we came; only the treatment it receives at our hands can we be held accountable for. Now to modernize its recommendations will not release us from whatever obligations they were intended to impose.

Between it and us humans, creeds may be interposed to relieve us from arbitrary forces of its decrees, but when these creeds are dead, this law will live, and in the future we may sadly find that we have not escaped.

Lest we forget, let us turn to 1 Corinthians 12:28, "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, di-

versities of tongues." Then in Luke 10:1 we read, "After these things the Lord appointed other seventy also, and sent them two by two before his face into every city and place, whither he himself would come." Another statement by the Master, "What God doth it shall be forever." This provision was set in the church from the beginning. We believe and teach that the gospel was restored in its fulness. Who then can be so foolish as to believe that what God once ordained to meet a necessity then, is no longer required now, and that the church can get along without seventy evangelists. These were established in the old Jerusalem church and were restored in 1830. Why have they disappeared today to such a degree?

We find Paul admonishing the Galatians in (Galatians 1:6-7) "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there is some that trouble, and would pervert the gospel of Christ." (Pervert means to take away or add to the original way). Evidently some one had been teaching those Saints at Galatia something different from what Paul had taught them, and we notice that they were elders of the Church of Christ.

I observed the misunderstanding of the document presented at the past conference, and thinking it might become clearer, now I prayerfully present again the great need for the office of Seventy Evangelists to be God called and chosen men.

They must be called, chosen, and sent, (John 15:6; Luke 9:1-2; Luke 10:1; Romans 10:15).

What should they preach (John 3:4; 2 Timothy 4:2-4).

The qualifications of the servants of God, (2 Timothy 2:6; Titus 1:7-8; 2 Timothy 11:16; Matthew 20:27-28; 1 Peter 5:1-3; 1 Timothy 3:2-5).

We must be willing to do a heap of repenting if we would be a wise and profitable servant. We must learn to control our tempers, and our tongues, and all things that so easily beset us. The servants of God must be doers as well as teachers of the word of God.

Let us conclude this writing by asking you to read carefully I Peter 4:7-11, and Luke 22:32.

May the Grace of the Lord Jesus Christ be with you all who read, and may you be led by the Spirit of truth as you read.

## "WAKE UP CAMP 1973"

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### JAMES W. RUPE, II

James W. Rupe, II passed from this life at his home, 500 Linwood Ave., Independence, Missouri, January 31, 1973.

He was born March 3, 1916 at Archie, Missouri, the son of James W. Rupe, Sr. and Bonnie (Kroeger) Rupe. He graduated from High School in Junction City, Kansas. On November 30, 1940 he married Metta E. (Anderson) Garrett in Independence, Missouri. He leaves to mourn his passing, his wife, Metta E. Rupe and four sons, Orval Rupe, James W. Rupe III, Robert D. Rupe, and Michael Rupe, all of Independence, Missouri. a Brother, Kenneth Rupe of Clinton, Missouri and his mother, Bonnie Rupe of Archie, Missouri and seven grandchildren.

He had been employed by the United States Postal Service more than 30 years and was a member of the Postal Workers Union. He served his country in the United States Naval Reserve prior to World War II. During World War II he served in the Army Air Corps in the China-Burma-India Theatre and remained a member of the Army Reserve following World War II.

He was very interested in working with boys. He managed a Kiwanis Club Baseball team for fifteen years, and was a member of the Kiwanis League Executive Board of Directors. His kindly face and genuine honest personality is already missed with a great loss by those of his friends, and relatives.

Funeral Services were February 2, 1973 at Carson's Funeral Home in Independence, Missouri with Elders Kenneth J. Smith and Nicholas F. Denham officiating. Burial was in Mound Grove Cemetery in Independence, Missouri.

### SPECIAL SONG FOLDERS

Due to current interest in the collection of music for a Church of Christ Song Book, and through activity generated at the Wake-up Camp, a durable folder has been produced for use in holding song sheets desirable for Church of Christ services.

The folders, green in color, with the words "TO THE GLORY OF GOD" inscribed in gold on the front are designed to hold up to fifty sheets. Songs, old and new, desired and collected for use can be kept in reasonable condition. The body of music we may call "our own" can thus be enlarged. This will simplify and enhance the work of the song-book committee.

The cost of these folders is now subsidized and they are available for cost of mailing from George Reed's Minn-e-fax, Route #1, Box 292, Bemidji, Minnesota 56601. If you are early with your request you may be able to obtain some with new music included at no additional cost.

### TO THE YOUNG PEOPLE OF THE CHURCH OF CHRIST

It has come to our attention (Independence Local) that the Young People of both the Grand Junction and Phoenix Locals are interested in a "Youth Reunion" that could be held somewhere within the Continental U. S. This letter is designed to feel out opinions and receive ideas for such a proposal and to stimulate enthusiasm wherever it may be found.

Our invitation not only goes out to formal Y. P. C. L. organizations, but to all interested "Involved" young people who have a desire to fellowship in the Gospel, as we know it, and to occupy their minds and energy in an endeavor to grow close together in love and understanding, that only our Heavenly Father can allow us to have. This great opportunity to chart our course in this life is expressed well in this poetic stanza:

"It matters not how straight the gate,  
How charged with punishments the scroll  
I am the master of my fate;  
I am the captain of my soul."

With these few words, the Independence Y. P. C. L. are anxiously waiting for enthusiastic "feedback," and a resulting date and fixed location from each group or individual.

If all involved, were in agreement, moneymaking projects would be **immediately in order** to provide transportation, food, shelter, and any other ulterior expenses. Plans for vacations **NOW** would have to be made, and the length (duration) of the reunion would have to be decided on.

If the interest is high there, can you please write and give us your ideas and plans so that this project could be co-ordinated? The Church Conference convenes next month, making available a good chance for representatives of each interested group to get together with their data and put these thoughts into motion.

We would truly like to hear from each one of you, and on our part, would like to extend a hearty welcome of love from all of us to all of you.

Y. P. C. L. (Indep.)

Please write to:

Young People's Christian League  
Marie Case, Secretary  
16613 Woods Chapel Road  
Rt. 5, Box 178  
Lee's Summit, Mo. 64063

### CHANGE OF ADDRESS

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## 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.

### BAPTISMS

By Elder Charles E. Cottrill

In Hebrews 6:12, we find enumerated with other principals of the gospel, baptisms, or the plural of baptism. This fact has escaped many, and I have heard many quote this verse using the singular instead of plural. This is why we are writing at this time under the subject of baptisms.

We find a baptism of fire, baptism of the Holy Spirit, baptism of suffering and a baptism in water all mentioned in the scriptures. That is why I am glad that the writer of the Hebrews was spiritually alert enough to include the other baptisms by using the plural form. My reason for being glad is that the other baptisms are important and essential in our preparation for a future life.

Now if we should try to discuss all of these in one article it would make quite a lengthy document, so in this article we will discuss only the baptism in water.

I would first like to discuss briefly the origin of baptism. Baptism did not originate in the time of Christ as some have supposed. There is no way to trace its beginning, but the Jews baptized proselytes and the Essenes baptized their members. Some of the American Indian tribes were found to be baptizing when the Spaniards conquered Central and South America. If they were baptizing then there is little doubt that they were practicing it before the time of Christ.

For proof of our assertion that baptism was regarded as essential before Christ, let us go to the Old Testament and quote some verses, at least the pertinent parts:

Psalm 51:2 and 7, "Wash me thoroughly from mine iniquity, and cleanse me from my sin . . . Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow." Here David speaks of baptism as a washing which cleanses from sin.

Isaiah 1:16, "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil and learn to do well . . ." Truly here is a gem which not only indicates the cleansing but the walking in newness of life.

Isaiah 4:4, "When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning." Here the same prophet Isaiah refers to a future date which will be, but which as yet has not come to pass and again refers to these future baptisms as washings.

Proverbs 30:12, "There is a generation that are

pure in their own eyes, and yet is not washed from their filthiness." Here we have a prophecy that is already fulfilled and even presently being fulfilled. We have people right in our country who are professing Christians but they deny that baptism is necessary.

Jeremiah 4:14, "O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee? Here we have another prophet saying cleanse thy heart from sin by washing. Their vain thoughts may have been that baptism was unnecessary.

Now for those who still doubt, let us see what the New Testament has to say about washing as an alternative word for baptism.

I Corinthians 6:11, "And such were some of you; but ye are washed, . . . in the name of the Lord Jesus, and by the Spirit of our God." Here we have Paul referring to the baptism of these Corinthian saints as a washing. This is clearly beyond dispute.

Hebrews 10:22, "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Here again we have baptism referred to as a washing but the translators understandably got slightly mixed up. I say understandably because the Greek here is rather vague and leaves something to be read between the lines and something to be understood. The word "pure" should not have appeared in the 22nd verse but in the 23rd. A better translation might read: verse 22, "Therefore let us come close to God in full assurance of faith, our hearts having been changed by conviction of our sins." Verse 23, "Having been made pure by the washing of our bodies we should hold fast to the hope we have espoused not dwindling away, for faithful is the one who has promised."

Now I know there will be some who will not agree with this translation, but let me explain it this way. There are words and phrases that can not be literally translated from one language to certain other languages, so we have to take a round about way to convey the meaning so the reader can understand. So it is at times when we try to bring an actual expression of the mind of the writer from Greek to English. As for instance, the translators missed the point when they translated "pure water" instead of purified by water. Even so the fact of the washing (baptism) is there as it is translated in the King James Version.

2 Peter 2:22, "But is happened unto them according to the true proverb. The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire." Here Peter is speaking

of saints who were once enlightened and then turned back. He likens their baptism to the washing clean of a sow.

Ephesians 5:26, "That he might sanctify and cleanse it with the washing of water by the word." Here the word it refers collectively to the whole body or congregation which had been cleansed by baptism prescribed by his word.

Titus 3:5, "Not by works or righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;" here we have another gem, "The washing of regeneration." Here Paul is saying that we are not saved by the works of righteousness but by the washing (baptism) and regeneration of our soul (body and spirit) by the Holy Spirit.

This should be sufficient proof of origin and continuity of baptism but perhaps we should add one more thing, and that is that baptizo is a Greek word which had no literal counterpart in the Hebrew and Chaldee tongue. For this reason it is hardly strange that the word baptize does not appear in the Old Testament. Even in the New Testament, either dip or immerse would have been closer to the meaning of the word translated baptize.

As to the mode, most people know that there has been much dispute about this. Some have even said that baptism is unnecessary to salvation regardless of the mode. Recently there arose a dispute in this area among certain Protestants on this subject. A professor, Lee Fisher, wrote an article recently trying to prove that baptism is unnecessary, so the mode and need is not yet settled, and the need for proof even in our day makes baptism a viable subject.

We will treat on the mode first. John the Baptist was called John the dipper, in the Greek, meaning the same thing except that dipper is more explicit in its modern day meaning; which is, to put down or let down into a liquid momentarily.

On the other hand baptism has been corrupted by various practices such as sprinkling and pouring in the name of baptism, the acceptance of which, has caused it to take on a triple meaning causing many to be misled and confused.

Immersing is the word Christ used in his great commission to his disciples which even today leaves no doubt as to the mode since sprinkling and pouring have no connection with immersion. Some have used the expression baptism by immersion. Now whether we prefer to use the word baptize, dip, or immerse, the fact remains that the Greek words used mean to submerge or plunge under.

The mode is made plain in Acts 8:38-39 where Philip baptized the eunuch. Here it states in verse 38 that they both went down into the water, and after Philip baptized him verse 39 shows definitely that they both came up out of the water.

In Matthew 3:16 we find that Jesus, after he was

baptized, came straight way up out of the water. If he came up out he had to first go down into the water, so regardless of what word we use the mode is firmly established beyond dispute by these two scriptures. If anyone feels this is not enough let them refer to John 3:23 where it states that John was baptizing (dipping or immersing) in Enon because there was much water there. Now if we can baptize by sprinkling, pouring, or touching a moistened finger to the forehead, why would we require a place where there was much water when less than a cup of water would do?

As to the need for baptism we still have some who say all you need to do is accept Christ, live a good life and you will be saved. Some even go so far as to say we are saved by grace alone just as long as we accept Christ. This thinning does not take into account the need for obedience. Naaman the leper would not have been healed if he had not obeyed the command to dip in the river Jordan seven times. This also fails to take into account that it is a principle of the gospel as mentioned in Hebrews 6:2. That it is a command (Matthew 28:19; Acts 2:38; Acts 10:48; Acts 22:16). Regardless of what we want to believe we can not ignore God's commandments and be saved. Another thing that should not be overlooked, even though we may not understand why, is that Christ told John it must be done to fulfill all righteousness. Surely we need to fulfill all righteousness, or in other words all the sacred rites.

Peter said (1 Peter 3:21), that besides saving us that it was the answering of a good conscience toward God. Here we have Peter saying that baptism saves us spiritually like Noah's ark saved eight souls physically (verses 20 and 21). The answering of a good conscience means that we are now free (after baptism) from the sins we repented of and which were bothering our conscience, so that we now have a conscience which is free and clear as we start our journey in which we walk from that time on in newness of life. It should not be overlooked that Peter here states that baptism does save us.

As to being saved, let us again refer to Titus 3:5 where it says that he saved us through the washing of regeneration; and in John 3:3 by reading the context we find that man can not enter the Kingdom of God unless he has been baptized, or born both of the water and the Spirit. Some have wrested this latter verse to try to make it say what it does not say, but in doing so they make themselves ridiculous even showing their ignorance as Nicodemus did when he questioned Christ concerning it.

In Mark 16:16 we find that those who believe and are baptized (dipped) shall be saved. In Acts 16:30-33 the Philippian jailer asked Paul what he should do to be saved, and he was told to believe, then Paul took him and baptized him.

Now if we believe the scriptures we can see that we must be baptized to be saved. This being so, then

baptism is essential regardless of those who argue to the contrary.

It is only through obedience to this command that the redeeming power of the blood of Christ becomes available to us. We can obey all else and yet his sacrifice can not save us without baptism.

Some say there is no efficacy in the blood of Christ, but the scriptures prove otherwise. However, this is a different subject and should be discussed as a separate subject despite the obvious connection between the two.

#### As A Recapitalation:

1. I feel that we have proved that baptism was not something new introduced in the time of Christ, but was always essential in God's plan of salvation. See references from Old and New Testament.

2. That it is one of the principles of the gospel enumerated in Hebrews 6:2.

3. We have proved that the mode was baptism by immersion (Acts 8:38-39).

4. We have proved that it is a command (Matthew 28:19 and Acts 10:48).

5. That it must be done to fulfill all righteousness (Matthew 3:15).

6. We have proved the need since it is essential to salvation (Mark 16:16).

Let us remember that the water itself has no power to cleanse us. It is the act of obedience which we perform by going down into the water that brings the cleansing power, even as the act of obedience brought the cleansing power to Naaman the leper. If he had dipped six times and quit he would not have been healed.

In this example there should be a great lesson to all those who hope to get by, by obeying part of the commandments and ignoring the rest.

### LESSON GUIDE

#### STUDY OF CHRIST'S TEACHINGS

##### Section 1

##### Lesson Text: Matthew 24

This month's lesson guides will be in the form of a continued series of a consideration of the things Christ foretold regarding the destruction of Jerusalem and of the signs of His second coming. It is not clear just what part of these sayings were said of each time, so other scriptures will be included to help clarify which things were said of which time. It is of little benefit to have signs given unless we are able to discern them, to interpret them, and to recognize them at the time of their fulfillment. One very common mistake our minds fall prey to is to create a picture of the way or manner in which these things will come to pass, or even the sequence of them; and when the actual happening of them does not match the picture our minds have presented to us, we may fail to recognize the occurrence for the fulfillment that it is, and

thus fail also to discern the point in time that we have arrived at. We will never know the day nor the hour of His coming; but the signs are given that we may be aware of the nearness and make the necessary preparation.

First, however, we need to try to decide which of these things were said of the destruction, etc., which was to take place, back then, so that we do not wait for an occurrence of an event that is over and done. The comparison with other scriptures leads me to believe that aside from the first statement concerning the stones of the temple, that the matter of the time of the destruction of Jerusalem begins again with verse 15 through 22. This corresponds with verses 14-20 of the 13th chapter of Mark, and verses 5-9 and 12-24 of the 21st chapter of Luke. I'm sure that one reason it is difficult to separate these times is that much of the same things will be occurring at each time; such as the false Christs and the persecutions, etc. And even the seeming indication that the prophecy of Daniel would be repeated at the time of the end. The defining texts are those that indicate the result of the abomination that maketh desolate. At that time it would succeed and the Jews would be scattered, in the latter day it would not succeed, for Christ would come and deliver them.

For those who use it, the Inspired Version amplifies all of these chapters and separates the prophecies quite distinctly. There the texts pertaining to the destruction of Jerusalem would be as follows: Matthew 24:1-21, Mark 13:1-23, Luke 21:5-24.

There has been recently, some discussion, one or two articles and a few sermons on the subject of what would be the proper attire for the christian person . . . particularly the woman.

There is also a few verses in the Book of Commandments referring to this time, chapter 48:16-25.

A study of secular history will verify that all these things did happen just as Jesus said they would. Only a portion of the outside court wall remains as the 'wailing wall' of the temple which stood then. The Jews were dispersed, many of them being killed, and the remainder being persecuted somewhat until this day.

##### Section 2

##### Lesson Text: Matthew 24

In the first lesson section we tried to ascertain that part of this chapter and corresponding scripture which pertained to the destruction of Jerusalem which came about 70 A. D. For purposes of discussion I will divide the remainder of the text into three categories. The signs and conditions which can be expected to precede Christ's return, the manner of that coming and the charge given to those who presume to be His disciples. This section will dwell on the signs and conditions which should be to us as the "fig tree." Apparently, in the land of Palestine the budding of



the fig tree is the first harbinger of spring. In our land the signs of spring vary with the latitude, but when we know them we are sure of them as the heralds of the changing seasons. If we know the signs of His coming and the conditions and events which will occur, we need not be among those who will be surprised and who, in fact, will find Him arriving on the scene in a day when they thought not.

There are so many scriptures pertaining to these last days, some of which are difficult to identify and interpret; such as the prophecies of Isaiah, Jeremiah, Ezekiel, Daniel, Joel, Zephaniah, Zechariah and Revelation, and which can only be understood by a prolonged, deep and truly inspired study, and which I will not include in these lessons, at least at this time. Rather I will include here those things more clearly and simply stated from the same books and chapters that I have already quoted from.

As it appears to me, the following texts apply to the signs and conditions that we should see come to pass before or at the time of His coming (Matthew 24:4-14, 23-29, 37-41 (Inspired Version, Matthew 24: 22-39, 41-49) Mark 13:3-13 (Inspired Version Mark 13: 24-41, Luke 17:26-37 (Inspired Version Luke 17:26-40) Luke 21:25-33 (Inspired Version Luke 21:25-33) Acts 2:16-21; 2 Peter 3:3-9).

Book of Mormon, 1 Nephi 5:251-257; 2 Nephi 5:17-45, 11:26-34, 78-96, 125-147; 3 Nephi 9:46-95, 10:1-8.

Book of Commandments 29:17-24; 36:5; 37:8-19, 27-28; 48:25-40; 52:25-26.

I have mentioned the danger of forming in our minds a picture of the way which some or all of these prophecies will come to pass, and should our mental picture be faulty we could fail to perceive the fulfillment when it comes if it does not match the picture we have formed. As an illustration I will refer to the thought, or vague picture, that I had for many years from childhood up, of utter and almost complete devastation the world over. This cannot be accurate for the fact that Christ said conditions would be much the same as in the days of Noah. Then they were eating and drinking, marrying and giving in marriage; or in the vernacular of today, life was going on for many or most "as usual."

On the other hand, take the signs given, of wars, of famines, of earthquakes, etc. The objection, that these things have always been, is often raised when they are cited as an indication that we are near the end. Part of the answer to this objection is that all these signs have increased. In regard to war, although there have always been wars, there used to be wars among the inhabitants of this continent; and those at Palestine never knew about it, or vice-versa, so part of the sign may well be due to the fact of the communication which was to come into being. Whenever there is war or threats of war the whole world knows of it. I wonder how long it has been since this old earth was without a state of conflict somewhere upon her.

Perhaps we visualize the whole land mass being shaken by quakes, and the whole mass of people as starving, and so feel that what has happened and is happening in the way of earthquakes and famines do not fill the prophecy. But note the prophecy says, "in divers places," and certainly we have that. Being citizens of one of the most affluent nations we often fail to recognize how sorely famine stalks those of the backward countries. Concerning earthquakes, someone has gathered the following statistics. From 1875 to 1925 there were more severe earthquakes than in the 850 preceding years. For the first thousand years of the Christian era, records show one great earthquake about every five years. Since then the records show a steady increase. Consider, in the sixteenth century there were 250 earthquakes recorded. In the seventeenth century there were 350 recorded, in the eighteenth there were about 650 and in the nineteenth there were nearly 2000. From 1920 to 1938 there were in the neighborhood of fifty earthquakes of fairly great intensity. Some statisticians say there have been more earthquakes in the first twenty five years of this century than there has been in all the 1900 years of the Christian era. It is said that the seismographs in the great universities of the U. S. A. are almost constantly in motion, indicating there are earthquakes going on somewhere. In the January issue for 1973 of the National Geographic Magazine, on page 10, there is a map showing the faults of the earth's crust; the belts along which earthquakes and volcanos occur. The earthquakes of the past twenty years are indicated by yellow dots and they are so numerous as to defy counting. The natural way in which many of these signs develop can be the very deceptive process which blinds us to their real import.

Verses 22-23 of the 29th chapter of the Book of Commandments have always made me shrink, and yet I have read accounts of the result of the atomic bomb on the inhabitants of Hiroshima and it was almost identical to what is described here. Also the reports of the effect of napalm on the human flesh is very similar. How much these methods of war will be used in the future it is hard to guess, but if they are, will we recognize the result as fulfilling one of the signs?

Before leaving the subject just a few references to some prophecies found in the rest of the scripture. Consider the pollution of our lakes and rivers, and the growing practice of pouring the runoff of thermo-nuclear power plants into them. Could this be the source of the wormwood spoken of in Revelations 2:10-11? Daniel said knowledge would increase and people would run to and fro. Has this occurred? Most of the industrial revolution came after 1830. Isaiah, Jeremiah and Ezekiel all foretold the return of the Jews to Palestine, and already they are saying "give us room that we may dwell." They are making a garden of the desert; the former and latter rains having begun to return before the 1900s. Still the rainfall

in Palestine in 1922 was only 187 millimeters, but in 1928 it rose to 639 millimeters!

How many of the signs have been, or are being fulfilled before our eyes and we are failing to take note or recognize them? Or seeing them, with all the warnings of distress involved, are we still able to lift up our heads and rejoice? Are we able to live in anticipation of the coming of the greatest event of the world's history, the return of its King and Redeemer?

### Section 3

#### Lesson Text, Matthew 24:25-28, 30-31.

One of the signs Jesus gave, of when His return would be near, is that there would be the counterfeits. The devil knows Christ's return is imminent, and so he sends the false ones ahead of time. As a safeguard against these spurious claims Jesus gave the manner of His return very clearly. If we know what to look for we need not be tempted to rush here or there if someone comes telling us that Christ has appeared among some group of people. Though He might appear temporarily for some specific purpose, (how can we say that He could not?) this would not be His return to set up His reign on the earth. The emphasis of this part of His teaching is that all will know when He comes at that great day of the Lord.

These are the scriptures telling of that magnificent event. Matthew 24: 25-27, 30-31, 26:64 I. V. 24:27, 37-41; Mark 13:24-27, I. V. 13:29, 41-44, 50-51; Luke 17:22-25, 21:27, I. V. 17:23-24, 21:27; Acts 1:9-11; 1 Thessalonians 4:15-17; 2 Peter 3:9-10.

Book of Commandments 29:12-13, 15-21, 36:4-5, 48:33-53, 52:21-26. In connection with the 48th chapter of the Book of Commandments read also these scriptures in Zerhariah, 12:1-11, 13:8-9, 14:1-14.

This is the manner of the Lord's return to reign upon the earth. What does it mean to us? Will we rejoice or will we shrink at His appearing? If our lives have been centered in love and obedience to Him and service to both Him and our fellow man we will be prepared for this event. If not, no amount of pious expectation will substitute. I well remember a time when I foolishly wished I knew whether or not His coming would be within my lifetime, with some sort of vague notion that the knowledge would influence the course of my life. I felt that I was impressed by the Spirit, in no uncertain terms that it did not matter to me to know this thing. If I wished to be a member of His kingdom, the same manner of life was required of me whether that Kingdom came on earth before I died or not. It is the same laws which govern in heaven that must govern on earth if any people are to be His kingdom here. It would seem, then, that only those people who have so governed themselves will really be ready to be received of Him as His when He returns. This thought brings us to the last subject of this lesson text; the charge He gave to those who would be His disciples.

### Section 4

#### Lesson Text, Matthew 24:42-51

The first charge given is to **Watch!** We do not know the exact time of His coming, and it is indicated that conditions will be such that except one is informed of the signs of His return and are searching to discern them, one will not think His appearance imminent; for it will be, "in such an hour as ye think not . . ." Thinking, "not yet," introduces another danger, that we turn our attention and our interest to other things, that we let the superficial things of this life fill our time and our hearts' desires: or that we simply become slothful instead of diligent; perhaps going through the motions like the five foolish virgins who will go out to meet their Lord with no oil (Matthew 25:1-13). If we are not careful He might also find us sleeping (Mark 13:32-37).

Besides the need to be informed; to watch and be able to discern the signs of His coming when they occur; to make that personal preparation that we are acceptable to Him; we who have embraced this restored Gospel have been given a specific labor to perform and task to be accomplished. It is a two-fold work to cry repentance and to gather the repenting and repentant peoples together and establish the New Jerusalem, the City of Zion (Book of Commandments 5:1-4, 10:1-4, 11; 12; 13; 14; 15:11-16, 33; 35:2-11, 36:3-9, 37:25-31, 38:3-6, 40:13-38, 41:10-23, 43:3-8, 44:7-9, 43-53, 45:14-37, 46:3-7, 48:58-69, 51:4-6, 52:4-15, 21-30, 54:43-44, 59:7-17, 64-69, 79-81, 64:25-40, 43, 52, 58-60, 64-65, 65:29-47). A close scrutiny of these texts will reveal that it is not, after all, two tasks but one the Lord has called us to. The preparation of a people for His return. Our history seems to indicate that there has been a greater amount of our efforts expended on crying repentance than of promoting the cause of Zion. It is clear of course that repentance is everyone's first step toward Zion, yet it has been observed that some who have heard this call to repentance and have made their commitment in baptism, have still a sense of being left dangling without direction. The Lord's will in the cause of Zion has not been offered, the laws which will govern have not been taught or learned, and the opportunity to labor in its establishment is not available.

The question to ask ourselves is, how have we as a people and as individuals been discharging the labor the Lord called us to do? When He comes what will be our excuse if we have neglected so great a commission as building up His Zion?

A sacred charge has been put upon us, our goal has been set for us and it has not yet been reached. We can be among those who set themselves to its accomplishment, at any cost, or we can be among those who think the time is not urgent. Whichever choice we make there is a result to follow as stated in the last verse of the text and in Luke 12:31-48. The decision is ours. We have been given so much. Can

we suppose we will dare face Him in that day and say, "we didn't build Zion because we didn't really believe you gave those commandments?"

### THE AWFUL TRUTH ABOUT THE OCCULT

By Elder M. Harvey Seibel

2nd in series

#### MAGIC, REINCARNATION, AND GNOSIS: THE INFERNAL TRIAD

This section develops the thesis that the triad of Magic, Reincarnation, and Gnosis is the ecumenicalizing force welding together all occult religions, preparatory to establishing the amalgamation of all world religions into the Image of the Beast of Revelation, chapter 18. This thought will be projected throughout the series.

Magic as discussed in this article is not the trickery or legerdemain of the stage magician, but the art which is believed to produce supernatural effects by the use of charms and incantations, to enlist the aid of deity and demon, and to alter the course of natural events.

Magic, Reincarnation, and Gnosis are the dark triad which underlies and flows through all occult religions. It is the cement that ties them all into a common bundle of occult doctrine. On the one side we have the triad of the pure doctrine of Christ with its wonder working faith, the resurrection, and a life of righteousness as the pathway to eternal life as the sons and daughters of God. In opposition is the unholy triad of magic, not of faith, but a neutral force neither good or evil; reincarnation, replacing resurrection and teaching successive reincarnations until one becomes god; and gnosis, that total experience in all evil and all good as the pathway to godhood. There can be no compromise between the two: one is for Christ and righteousness, the other is evil and devilish. Paul admonishes Timothy to avoid "oppositions of science falsely so called" (1 Timothy 6:20). One of the chief of these false sciences, or, as we would say, philosophies, is the Greek Gnostic religion which taught reincarnation and gnosis as the route to godhood. Again, Paul warns that a similar condition will arise in the last days, that there will be a resurgence of these pagan cults, whose deeds and creeds savor of the god of darkness: "giving heed to seducing spirits, and doctrines of devils" (1 Timothy 4:1): the occult, devil worship, spiritualism, and all those religions, rites, and dogmas that hang on the evil triad.

#### MAGIC: ITS RITES, TOOLS, AND DEEDS

The works of a magician are many and devious. They work in deeds of evil, employing demons in their service and performing many mystic and dark rites, often at graveyards and cross roads, usually alone, for their charms and spells are generally directed toward murder, sickness, harm, and compelling others to sinful acts; deeds that are not done in the open, or

in the bright light of the sun. The so-called white magicians call on the same evil force to accomplish their purposes. In fact none of the worst admit to anything but white magic. The old magical textbooks, the famous grimoires of the dark ages, and earlier, were not thought of as evil. Yet their purposes was to call up evil spirits, kill people, cause hatred and destruction, and all manner of evil passions. In spite of their evil they contain many prayers to God and the angels, with much fastings and self-mortifications and openly admit to piety. Even the worst of them are filled with impassioned prayers and devout sayings of mass. But also there are many tortures of both animals and humans, to summon the Devil and other demons, and to utilize and magnify man's most evil passions.

To illustrate, a single case will suffice to show the character of this black art. A statement from "Secrets of the Spirit World" by Allan Anderson: "If a magician wants to turn the current of destructive energy associated with Mars against an enemy, he sets his imagination to work to construct an intensely vivid mental picture of the force. Everything available to him which will contribute to this picture is used — gestures and dancing, drink, drugs, sex. He chants incantations which state the nature and attribute of the force of Mars. He fills his mind with images of blood and torment, rage and ruin and pain. If he is thoroughgoing the mimicry will extend to actual bloodshed and the torture of an animal or another human being. He unleashes all his own inner tides of hatred and violence and the ceremony gradually works up to a frenzy of savagery in which the force takes possession of the magician's entire being, in which he himself becomes the force, controls it by his will and hurls it against his victim."

The force of hate from the magician if let go without identifying the target may expend itself any place except on the intended victim. It is necessary to have a means of tie-in as some portion of clothing, nail pairings, hair, or anything that has come from the body of the victim.

The most common method is to make a figure of wax, clay, rags, or whatever comes to hand. It is necessary to include something from the target's body in this image. Then acts of violence can be performed on the image which, by "sympathetic magic," the same will be performed on the victim. The image is pierced with a nail or a needle, broken in pieces, twisted and tortured, burned or sunk in water, and because it is a replica of the victim, linked to him through its appearance and the products of his body, whatever is done to it is done to him. Often these magical rites are reinforced by prayers to God and the angels. Especially is it mighty magic to utter words of power. Many of these are nonsense sounds, but with strong character, which are spoken by the magician with great emphasis. Or they may be the names of powerful angels or devils. A most powerful word is the four letter name of God,

which is supposed to shake the heavens and the earth. During the dark ages there was believed to be a secret name of infinite power which automatically controlled everything in the universe.

Concentration is essential. This ability is developed through exercises and breathing, such as in Yogi. For long periods of time the acolyte refrains from speaking some common word as "and." Or he thinks on some fixed object, then suddenly erases it entirely from his consciousness, and in these exercises develops a will of great force. Occultists believe that the magician's will can be turned on other people like a ray or a beam. If he is projecting hatred or cruelty, evil spirits will be attracted by the current of force and will join in the operation.

It is also possible to make an artificial spirit entity with a temporary lease on life. The magician forms in his mind a clear picture of the creature he intends to create. By concentrated imagination and will-power, and by feeding into the mental picture his own violent emotional forces — his hatred, cruelty or lust — he can endow the creature with life and send it out to attack an enemy. It may appear in animal form, — as a toad or a snake or a wolf perhaps — or as something which is part human and part animal. It will not be visible to ordinary sight, but the person attacked by it will see it and so will anyone who is clairvoyant.

Harry E. Wedlock in "Treasures of Witchcraft" lists the tools and wagons of the magician. "Candles and smoke, scarabs and colored threads, complicated knots, bells and rings and numbers — particularly the Pythagorean and cabalistic numbers 3, 7, 9 — these have their magic significance, their arcane potency. Pots, wands, twigs, ashes and animal bones, mirrors, nails, lamps, coral and human excrement, drums and cups and cauldrons, squill and hellebore, laurel, skulls, and blood, wolf's entrails, saliva, owl's wing and marrow are among the common stock in trade of every recognized, authentic karcist. Herbs too are utilized in abundance to create invisibility, for apotropaic purposes, for exorcisms: and many others.

#### REINCARNATION AS ETERNAL PROGRESSION

There are various theories of Reincarnation. In the East the soul may pass through the lower animals. That of witchcraft and other cults begins with the human and proceeds upward to unite with god, or become one with god, bringing to mind the Mormon doctrine of eternal progression to become a God. The Reincarnation of Zolar passes in addition through mineral, vegetable, animal, and man. However the mainstream of reincarnation is the second, and is the one with which we are mainly concerned in this study of the occult.

According to occult thinking, the universe is made up of spheres arranged like the skins of an onion. The magicians list 10 spheres, the astrologers vary from 7 to 9 or 10, depending on how many of the newer planets have been incorporated in their plan, and the

numerologists have 9. In the cast of the 9 spheres the arrangement is as follows: The outer sphere is of God as Prime Mover. The 8th is the stars, inside of which are the spheres of the 7 planets. The innermost sphere belongs to the moon, and the earth hangs inside it. When the soul leaves God and makes its way down through the spheres it takes on the characteristics of each sphere in turn. The last garment of outer layer is the physical body. Thus the soul resembles the universe in having layers or skins like an onion. In the soul's return to God each layer must be shed in turn as it passes through successive spheres. Reaching the highest sphere man becomes one with God. Then the whole process begins all over again in an endless cycle.

The return to God is fraught with many dangers. Between the earth and the moon are legions of devils, or in the language of the Cabala, sinister intelligences, which will catch the unwary soul, untrained in the mystical passwords, known only to those initiated into the secret traditions. Reaching the gates of the different spheres, other passwords must be given or the angels guarding the gates will turn the soul back.

Richard Cavendish in "The Black Arts" states: "As he rises through spheres the magician knows and becomes and controls the powerful force of each sephira. Paul Ricci, a Jew turned Christian who became Professor of Greek and Hebrew at the University of Pavia in 1521, said that the lore of the Cabala 'enumerates many sacred names to be invoked, and various bodily movements (breathing and posture exercises) by means of which we attain more easily and beyond the use of nature to the glories of the Eternal Father and our prerogatives in this world, which resemble them'. The process of the Cabala is a search for God, but it can also be an attempt to wield the magical power which belongs to man as the potential God."

Alchemy is thought to be a search for the Philosopher's Stone which has the strange power of turning anything it touches to gold. But it is far more than this, it is a search for a stone which makes the holder thereof God. By going through the various secret steps by which the Philosopher's stone is made it is believed that the alchemist will himself go through the various steps by which he becomes god, and this he does without the necessary numerous reincarnations to which he would be otherwise subjected. It is seen that all these various occult religions have a single purpose: to become gods; the means being through eternal progression by successive reincarnations. In the words of the Cabala, "Man is God and the universe in miniature and that man can develop the divine spark within him until he masters the universe and himself becomes God." In this connection consider the words of Brigham Young, "As man is, God once was; as God is, man can become."

What is this God that man seeks to become? this God of the Occult religions which resides in the highest