

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.

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No. 4

A Prophecy of The Last Days

Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem.

And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

In that day, saith the Lord, I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness.

And the governors of Judah shall say in their heart, The inhabitants of Jerusalem shall be my strength in the Lord of hosts their God.

In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem.

The Lord also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah.

In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them.

And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.

Zechariah 12:2-9.

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Zion's Advocate

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EDITORIAL

The Testimony of the American Indian and the Stick of Joseph

To the divine book was added a chapter of prophecies respecting future events and the signs by which it should be known when the time of their fulfillment was drawing near" (Bancroft Native Races, vo. 5, p. 251).

"Teoamoxtli, 'the divine book,' as it was called. According to Ixtlilxochitl, it was composed by a Tezcucan doctor, named Huematzin, towards the close of the seventh century. It gave an account of the migrations of his nation from Asia, of the various stations on their journey, of their social and religious institutions, their science, arts, etc., a good deal too much for one book. It has never been seen by a European . . . Lord Kingsborough, who can scent out a Hebrew root, be it buried never so deep, has discovered that the Teoamoxtli was the Pentateuch. Thus, —teo means 'divine,' amotl, 'paper' or 'book,' and moxtli 'appears to be Moses,' — 'Divine Book of Moses' (Antiquities of Mexico, vol 6, p. 204 cited in Prescott, The Conquest of Mexico, Footnote, p. 63).

NOTE! Instead of "Divine Book of Moses" why not "Divine Book of Mormon?" Moxtli could be Mormon also.

According to the Book of Mormon, Christ, when he made his appearance, came to the temple in Bountiful. The Book of Mormon also records that the land Bountiful was an important geographical area to the Nephite nation. In addition to this we are told that there were two Bountiful lands — the one on the coast of Arabia where Nephi and his brethren embarked for the New World and the one here in America not far from land Zarahemla. Are there any traditions among the Indians of America to substantiate this account of the Book of Mormon? And did the bearded white God come to a land known as bountiful when he made his visit to them?

"Quetzalcoatl was esteemed and loved as God and he was adored in the old times in Tula" (Bernardino de Sahagun, Historia de Las Cosas de Nueva Espana, Libro 10, Capitulo 29, sec. 1. and Libro 3, Capitulo 3, cited in Hunter, Christ in Ancient America, p. 27).

"This Quetzalcoatl, according to true histories, was the Great Priest of the city of Tula . . ." (Juan de Torquemada, Monarquia Indiana, vol. 2, pp. 40-50 (1723), cited in Hunter, Christ in Ancient America, p. 29).

Hunter and Ferguson in their book, entitled, 'Ancient America and the Book of Mormon' (pp. 149-153) tell us that, according to Ixtlilxochitl, the headquarters of his ancestors in 132 B. C. was Huehuetlapallan. Hunter and Ferguson go on to say that Huehuetlapallan means 'ancient Bountiful land.' Huehue (from the Nahuatl tongue) means 'old, old' or 'ancient' and according to Professor Marcos E. Bercerra of the Mexican Society of Geography (in his

book) on the native geographical names of the state of Chiapas, Huehue-tlan means 'bountiful place of the ancients.' He goes on to show that many of the place names of Chiapas include the important name Tula or Tulan or Tlan, meaning 'bountiful' or 'abounding.'

Bernardino de Sahagun in reference to ancient Tulan states that it was called Tullan meaning place of fertility and abundance.

According to H. DeCharencey the root 'Tul' means 'abundance, excess,' and that the Maya term Tutul is a double 'Tul' (or Tul-tul). This double use of the term makes it plural in the same way that Hue-hue 'old-old,' means 'ancient' or 'very old.' Tutul is Mayan for 'very bountiful.'

Tlapallan sometimes appears as Tulapan meaning 'Bountiful-land Capital.'

Huehuetlapallan is a shortening of the term Huehue-tula-pallan meaning ancient bountiful land capital.

Also of interest to us is the Maya place name of Tutul-xiu which according to Hunter and Ferguson (ibid., p. 151) was also applied to the ancient 'seat of the kingdom.'

Tutul we have already learned is the double or plural form of the word 'Tul' (as in Tula) meaning 'abundance, excess.' The new Mayan element here, 'xiu' means 'herbs' or 'Plants.' Tultul-xiu thus means 'Bountiful-plantland' or 'abounding in Herbs.'

Brasseur de Bourbourg in his writings pointed out that 'the petticoat men,' of the Tabasco-Chiapas region of southern Mexico called Tula, their capital city, 'Great City of Herbs.'

Hunter and Ferguson point out that Zarahemla is composed of two Hebrew terms, "Zara" and "hemullah" meaning "Bountiful plant land" or "abounding, overflowing, with seed plants or grain." Zara means 'grains' or 'seed' or 'plant' and Hemla (short for Hemullah) means 'fully,' 'overflowing,' 'abundance' or 'bountiful' (ibid., p. 151-152).

Garcilasso de la Vega, who was the son of an Inca royal mother and a titled Spanish father, makes the statement that the Incas called maize sara. (See Royal Commentaries of the Ynca (1600), 1869 edition, edited and translated by Sir Clements R. Markham, vol. 1, pp. 49, 189, cited in Hunter and Ferguson, ibid., p. 152).

According to the Book of Mormon there were two Bountiful lands, one in the old world, and one in the new world. Consider the following remarkable quotation.

"Thus, then, we were four families who arrived at Tulan, we the Cakchiquel people, oh, our sons!, so they told us.

"From four (places) the people came to Tulan. In the east is one Tulan; another in Xibalbay; **another in the west, from there we came ourselves, from the west;** and another is where God is. Therefore, there were four Tulans, oh, our sons!" So they said 'FROM

THE WEST WE CAME TO TULAN, FROM ACROSS THE SEA; AND IT WAS AT TULAN WHERE WE ARRIVED, to be engendered and brought forth by our mothers and our fathers.' So they told us.

(Footnote) "This passage is sometimes interpreted as meaning that there were of old four places called Tulan. Omitting the Tula where God is and the Tula of Xibalbay, the dominions of Heaven and Hell, would leave two centers from which the Meso-American races originated. Historical documents, nevertheless, mention only one city of this name" (The Annals of the Cakchiquels, p. 44-45).

There were two earthly Tulas, one in the west from whence they came and one in the east. There was only one city of Tula because no city was built in the Bountiful land of the coast of Arabia.

That the Aztecs were aware of the predictions of the Fair God concerning the coming of the white men from across the sea (the Spaniards) and their ultimate subjugation to them is shown by the following traditions.

"He (Montezuma) proposed a joint campaign against Tlascalt; Nezahualpilli consented, saying that his inaction had not been the result of cowardice, but he had ceased to fight simply because the year of 1 Acatl was near at hand when the empire must fall" (Hubert Howe Bancroft, Native Races, vol. 5, p. 470).

"During the next few years Montezuma seems to have determined by brilliant exploits in battle to defy the predictions of his magicians and to shake off his own supersititious fears" (Bancroft, ibid., p. 471).

"The appearance of the Spaniards on the distant American coasts, the predictions of disaster which all the soothsayers agreed in deriving from constantly recurring omens, the approaching subjugation of his people to a race of foreigners in which Nezahualpilli firmly believed, . . ." (Bancroft, ibid., p. 473).

Note: The magicians and soothsayers were merely confirming the predictions of the ancient true prophet.

"With the new cycle began a period, during which, down to the appearance of the Spaniards at Vera Cruz, almost every event was invested with a mysterious significance, every unusual phenomenon of nature, every accident, every illness, every defeat in battle, failure to crops, excessive heat or cold, rain or snow, thunder and lightning, shooting star or comet, earthquake or eclipse, — each and all portended evil to the Aztec empire, evil which some seem even at the time to have connected with the olden predictions of Quetzalcoatl respecting the coming of a foreign race to take possession of the country" (Bancroft, Native Races, vol. 5, pp. 464-465).

"That Montezuma and his companions attached considerable weight to the traditional predictions of Quetzalcoatl and Hueman there is no reason to doubt" (Bancroft, ibid., p. 466).

"The signs and omens that followed those already mentioned I shall briefly relate without paying much

attention to their chronologic order; very little else than these omens and the means adopted to avert their consequences is recorded from 1508 to 1511. An army sent to the province of Amatlan perished with cold and by falling trees and rocks; and a comet with three heads, perhaps the one already mentioned, hung over anahuac. Then a wonderful pyramidal light appeared in the east, reaching from the earth to the sky, visible for forty days, or, as some say, for a whole year, in all parts of the country, from midnight till morning, very similar, according to the description, to the Aurora Borealis. Nezahualpilli was so affected by these signs that he gave orders to discontinue all hostilities. An interview was held between him and Montezuma, although for some time they had not been on speaking terms. Nezahualpilli saw clearly in the strange omens the approaching end of the empire and his own death, but was resigned to the decrees of fate; Montezuma, on the contrary, instead of resignation felt only anger, and is even said by Tezozomoc and Duran to have strangled many of his sorcerers for their unfavorable interpretations of the signs, and their failure to avert evil omens" (Bancroft, *ibid.*, p. 467).

"Therefore when they first beheld the fair complexioned Spaniards, they rushed into the water to embrace the prows of their vessels, and dispatched messengers throughout the land to proclaim the return of Quetzalcoatl" (Brinton, *Myths of the New World*, p. 203, cited in Roy Weldon, *Other Sheep*, p. 10).

"The opinion was unanimous that the strangers were the children of Quetzalcoatl, returning in fulfillment of the ancient prophecies, and that they should be kindly received, as the only means of conciliating the good will of the numerous followers of the ancient prophet" (Bancroft, *Native Races*, vol. 5, p. 479).

Prescott says, "A general feeling seems to have prevailed in the time of Montezuma, that the period for the return of the deity, and the full accomplishment of his promise, was near at hand. This conviction is said to have gained ground from various preternatural occurrences, reported with more or less detail by all the most ancient historians. In 1510, the great lake of Tezcuco, without the occurrence of a tempest, or earthquake, or any other visible cause, became violently agitated, overflowed its banks, and, pouring into the streets of Mexico, swept off many of the buildings by the fury of the waters. In 1511, one of the turrets of the great temple took fire, equally without any apparent cause, and continued to burn in defiance of all attempts to extinguish it. In the following years, three comets were seen; and not long before the coming of the Spaniards a strange light broke forth in the east. It spread abroad at its base on the horizon, and rising in a pyramidal form tapered off as it approached the zenith. It resembled a vast sheet or flood of fire, emitting sparkles, or, as an old writer expresses, it, 'seemed thickly powdered with star.' At the same time, low voices were heard in the air, and doleful wailings, as

if to announce some strange, mysterious calamity! The

(continued on page 64)

TRANSFER OF MEMBERSHIP

Lillian Naomi White of Southwest City, Missouri transferred her membership to the Church of Christ, February 15, 1973 and she was received as a member of the Noel, Missouri Local Church.

BLESSINGS

Kimberly Ann Wheaton

Kimberly Ann Wheaton, the daughter of Duane and Nancy Wheaton, was blessed by her great-grandfather, Apostle C. L. Wheaton, Sr., and her grandfather, Elder C. Leroy Wheaton, Jr., at Independence, Mo. December 31, 1972.

Crystal Renee Gill

Crystal Renee Gill, the daughter of Harold and Donna Gill, was blessed by her grandfather, Apostle Don W. Housknecht, assisted by Elder Al Voorhies at Phoenix, Arizona, October 1, 1972.

GRAND JUNCTION, COLORADO

Greetings from Colorado! Our new license plates say "Colorful Colorado," but we've seen shades of gray and white this winter. Our Christmas program was small, but very enjoyable. Martha and Verle Deniston's daughter, Mariel Speakman, has been bringing her children to church — it's good to see them out!

Many of our members have received special blessings from God. The Archie Downs family have suffered no long-lasting injuries from their auto mishap a year ago. Allen Downs was protected from permanent disability at the National Guard summer camp at Guernsey, Wyoming. Bob Ely has mended nicely from surgery on his nose and forehead. Many of us have been blessed simply from the fact that we've avoided serious health and financial difficulties.

Our business meeting was held January 6. New officers for the local church: Marvin Ely, pastor; Harvey Bell, assistant pastor; John Bell, treasurer; Enid Bell, secretary. For the Sunday school: Allen Downs, superintendent; Bob Ely, assistant superintendent; Becky Downs, secretary-treasurer.

Charlotte and Dave Hinkle have spent part of this winter in Phoenix. Glad to have them back, but they've picked the coldest weather to come home! Verle Deniston has retired after many years with the Public Service Co. People have asked him where he's going

to retire, and he has replied, "Why do I have to go anywhere?" Marvin Ely is on another missionary trip for our church. Bernice tells that he's in Oregon now, and plans to be in Washington, too, for a while. Bob and Shirley Ely spent Christmas in Phoenix with their children, Duane and Patsy. Duane is attending college and Patsy is teaching in an elementary school. Janice Moore and son Jeff were here from Denver, visiting Bernice while Marvin's away. The Ely's and Moores were together in Phoenix for the Christmas holidays with Arden Ely and his family.

We have regular church attendance here, although some have had the flu. We miss them in our services. Spring will certainly be welcome!

Reporter,
Beck Downs

DONALD F. CRONE

Donald F. Crone, husband of Kittie Crone who is a member of the Church of Christ, was born in Deep River, Iowa to Elizabeth and Benjamin Crone on July 18, 1912. He passed from this life on February 14, 1973 at the age of 60 years in Green Bay, Wisconsin.

He was preceded in death by his mother and father. He leaves to mourn his passing his wife, Kittie, a daughter Connie, a son Stanley, two granddaughters, Tammy and Christine plus a host of relatives and friends.

He left Iowa at the age of 19 and lived most of his life in Wisconsin, the last 17 years in Green Bay, Wisconsin.

Services were held at 2 P. M. Saturday, February 17, 1973, in the Harrison and Wepking Funeral Home in Lancaster, Wisconsin. Elder Isaac Brockman officiated. Burial was in the Oak Ridge Cemetery, Lancaster, Wisconsin. Military Rites were held at the Grave-side by the Lancaster American Legion.

TRIBUTE

Final Tribute to Donald F. Crone, from his daughter Connie.

Dad is gone, little by little fate decided,
Cold winds wouldn't let him breathe,
What he loved is near at hand,
Always, in earth and air.
Many moments we shall hold,
Reciting in the evening, Reciting about Dad
But if it is to be, nothing breaks it.
And all those who believe;
Must remember the solemn promise of another world.
Thus gradually he left here, surrounded by our love.

Reaching out to God, no trembling hands,
To be in the orchard so filled with peace and sleep.

Your loving daughter,
Sis
Connie Crone

TRACY BOWEN

Tracy Bowen was born June, 1896, to Harriet and Elijah Bowen. He passed from this life at a hospital in La Crosse, Wisconsin on February 16, 1973 at the age of 76 years.

He was a brother to Lila Olson, who is a long-standing member of the Church of Christ (Temple Lot).

He was preceded in death by his parents, two sisters, Hattie and Cloe, six brothers, Archer, Ernest, La Vern, Jack, Erv and Leslie. Leslie also was a member of the Church of Christ at the time of his death.

He leaves to mourn his passing a sister, Lila Olson, of the Mulder Nursing Home, West Salem, Wisconsin and a brother, Ray Bowen of Houston, Texas. He also leaves a very dear friend who cared for him as long as she was able, Miss Cora Lounsborough and a host of relatives and friends.

His entire life was spent in the Bangor and Black River Falls, Wisconsin area, farming.

It should be noted here that Mr. Bowen was about ready to become a member of the Church of Christ (Temple Lot).

Services were held at 1:00 P. M. Monday, February 19, 1973, in the Fossum Funeral Home, in Bangor, Wisconsin. Elder Isaac Brockman officiated. Burial was in the Burns Cemetery near Bangor.

OBITUARY

Richard Dale Camp

Richard Dale Camp son of Alma S. and Jean Camp of 4826 No. Alby, Godfrey, Illinois was born March 27, 1957 in Springfield, Missouri. He received baptism and accepted the Gospel August 4, 1968 in the Church of Christ (Temple Lot).

Passed from this life February 16, 1973, at Godfrey, Illinois. Services were held in the Smith Funeral Home, Alton, Illinois. Internment was Monday, February 19, 1:00 p. m. at the Hughes Cemetery, Dixon, Missouri. Officiating ministers were Elders James M. Case and August L. Schwegler. He leaves to mourn his passing his father and mother, Mr. and Mrs. Alma Camp; two sisters, Mrs. Don Kirk of Godfrey, and Mrs. Louise Zarandanella, Godfrey, Illinois; one brother, Daniel Camp of Dixon, Missouri.; two nieces and three nephews, and many friends.

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.

TESTIMONY OF NEIL STEEDE

(Neil Steede is a student of archaeology at the University of the Americas. He is a deacon in the Reorganized Church of Jesus Christ of Latter Day Saints, and went through grade and high school with Lee and Dick Wheaton's children. This testimony was taken by request from a sermon which was on tape by Neil's mother, Mrs. Harry Steede).

For the last three and a half years I have been a student of Archaeology at the University of the Americas in Puebla, Mexico. At first, as I tried to connect the archaeology I knew and the Book of Mormon, I had trouble making it fit together. As I talked to people who had made a much more detailed study of Book of Mormon archaeology, I began to realize that when you placed the geography of the book in the Mesoamerican area, some things began to click together.

As I studied, I became concerned about the Hill Cumorah and all the records that are supposed to be in existence there. This hill, according to the Book of Mormon, has a library of many civilizations. I believe when these records are found they will be scientific evidence to the world of the validity of the Book of Mormon and of Jesus Christ. After much research and a conversation that I overheard, I found the hill.

It should be made clear here that the Hill Cumorah of the Book of Mormon is not that Hill Cumorah in New York where Joseph Smith found the plates. The original Hill Cumorah must be south. Anyone, having read the Book of Mormon carefully, knows that the abridgment was made at the Hill by Mormon and Moroni, and then Moroni ran northward with the abridgement. I separate the two hills by referring to them as Hill Cumorah North and Hill Cumorah South. The library of original plates is in Hill Cumorah South.

There is a village at the foot of the hill and I visited it a year ago last November. The mayor told me several interesting legends concerning the area. The most important of these were the legends of three men who visit the hill annually. These three men claim to be checking on their national treasury, but when the natives try to follow them to this treasury they seem to lose them immediately. Of course, I thought of the three Nephites. The legends became even more interesting as I questioned the people. To the older men, who had seen them years before, the three men appeared to be 35 or 40 years old. However, to the younger boys, who had been on the mountain most

recently and had seen the men, they still appeared to be about 35 or 40. These men, the legend claimed, came every year in the first week of April.

The following April, in 1972, I went to this hill hoping to meet these three men. I arrived April 6th. Stepping off the bus about two o'clock in the afternoon, I found myself face to face with the jungle. This jungle is not like the jungle in Tarzan movies, but is covered and choking with vines. I looked above the dense growth towards the hill, which, because of its great height, I could easily see over the undergrowth. No trace of any path could be seen as far as I was concerned. Thinking it over for a minute I decided to go anyway, and so began pushing my way through the heavy mass of vines. This hill is approximately 1500 feet high and about five miles long. It is surrounded by cliffs except at one point — this point was my destination.

My Book of Mormon was underarm and my coat slung over my back to keep me warm overnight. I had been pushing through the jungle for about an hour when I came to a very small clearing about 5 feet wide. I stepped into a little area covered by vines and fell through them into a hole. The Mexicans called these little washed out ditches, barranquitas. This barranquita was about four feet deep. I hit the bottom of the hole and I simply collapsed. The coolness felt good compared to the jungle heat above. Falling through the vines had more or less scraped all the mosquitos off of me and it felt almost luxurious to lie in the bottom of this hole.

I began to think about why I had come. It was because I wanted to see the three Nephites; but it was also because of my two friends who were interested in the Book of Mormon. They were going through some preparation for cottage meetings. These two people could not understand spiritual experiences. They had never had a spiritual experience. You have probably had one. I have had one. But to a person who has never had such an experience, how do you describe it? If I met these men on the mountain, my plan was to ask them to somehow help my friends, Cotty and Armando to understand what a spiritual experience is.

Then I heard slashing noises. It was sort of a chh - - chh - - chh. I stuck my head out from among the vines and I looked around. I seemed to be encircled by a group of about 30 men. They hadn't seen me yet, but they were clearing away the brush, closing in their circle. I said, "Oye, que quiere?" "What do you want?" Everything stopped. I said "Hey, what do you want?" and they came running up to me. Three had rifles, but the rest all had machetes. They

said, "Manos arriba!" (which means "Hands up!") "Well, if you'd tell me what I've done . . ." One man put the point of his machete on my chest. He pushed it a little bit and in Spanish said, "Put your hands up!" In this moment I said the most earnest and the most honest and the most unconditional prayer that I had ever said in my life. "God, if you have ever wanted to help me, and if I've ever needed your help, it's right now."

The man said once again in a gruffer tone, "Put your hands up!" At this moment a great Spirit flowed into me and I let it take control. It was something that I had never felt before. As this spirit took control, I looked at that man and said something that I can assure you I would not have said under my own power. I said, "If you try to kill me, you will find that you cannot." The man glanced at his companions and shrugged and brought back his machete, then swung it down on the center of my forehead as hard as he could. I received not a mark. As it hit, the machete flew from his hand to the ground. He looked at me with surprise and all the Indians took a step back. "He's a crazy man," they said. It was the only way they could explain the force that they felt there. I saw for the first time with spiritual eyes, and I saw myself protected in a white glow. There was a white light all around me. I saw the Indians surrounded in a cloudy darkness. I knew that that darkness was not particularly of Satan but that they were in darkness by their own choice.

Meanwhile, some of the Indians got a rope and they bound me. They put a lasso around each arm at my bicep and drew them behind my back. They left about 15 feet of rope between them and me and they said, "Go down that path." As I walked down the path, once again the Spirit overwhelmed me. It was not really Neil Steede saying the following line. "Just as Jesus has taught us to forgive our enemies, I forgive you for the things that you have done to me." All of the Indians began talking rapidly in their dialect which was Uto-Aztec.

We passed several little huts and the group grew larger with curious people. There was a little hut that was serving as a school house. Through the window, I saw a man inside and called, "Sir, will you listen to my story?" He said, "Sure, come on in." The natives crowded into the hut, also. "I would like to tell you what I am doing here because these people won't listen to me." He said, "Okay." In a fluent Spanish that I am not able to speak ordinarily, I was able to converse with him. After relating the basic story of the Book of Mormon I said, "I feel that this hill is the Hill Cumorah of this book, and so I'm going to meet the three men of your legend who I believe are the three Nephites."

The people sat in silence and this man looked at the natives and said, "Why do you have this man bound as a captive?" He has done nothing wrong. He is a student who is trying to help you with your

own problems and he has just told you your own History. Don't you know your own legends? Let him go!" Everyone sat there and he said again, "Let him go!"

One man stepped up and undid the rope. My arms were blue, for about two hours had passed as I explained all this history and the Book of Mormon to them. They gave me directions to find the best path up the hill.

Down the road I arrived at the path and I was stopped again by the Mayor and the school teacher. Another two hours passed while explaining to them where I was going. Finally, the mayor said, "That's interesting, but you can't go up that hill." I said, "I'm going to go." He said, "You may either spend the night at my house or you may start walking back to your University right now." I said, "I'm going up the hill." This conversation was repeated three times. Finally, he shrugged his shoulders and said, "Que te vaya bien!" (May all go well with you!)

At last I began the trek up the hill. In some places this hill would be called a mountain. Struggling up the hill was difficult because it was getting very dark. A fer'delance slipped between my feet. This snake is a very poisonous one. I felt as if I still had a protective covering over me as I heard animals moving away from me.

A fork in the path lay before me. Which branch should I take? In trying to decide, I looked up the the hill to see if I could tell which branch would take me closer to my destination. There was a little pinpoint of light way up on the side of the hill. As I looked I saw this light and I knew that it was a man with a lantern, but the thing that amazes me most, is that I didn't question. How did I know it was a man with a lantern? Somehow that didn't enter my mind.

After choosing which fork to take, I looked up and the light wasn't there. Each time there was a fork in the path, I looked up and I could see the light.

The jungle is like walls on each side of this path. I still remember coming around the last bend and seeing the glow from the lantern on this wall of leaves. As I came around the bend I saw the man standing there with a lantern in his hand. He was dressed as the Indians dress, white pants, linen shirt, and sombrero. He was a man with very compassionate eyes. He looked at me and he said, "I've been waiting for you." I said nothing the whole time I was there. He gave me special messages for each of my friends. The next thing the man told me was the many problems that I have. As he stood there with his lantern, he told me of things that I didn't admit even to myself. One of the most important things he said to me was, "Always bear your testimony whenever opportunity permits. Never be afraid." He also said, "You are not allowed to go farther up for the time is not right." I'm not sure exactly what he meant. I think he meant, "You are not allowed to go farther up this hill for

the time is not right for the forthcoming of these plates." We need to be careful with interpretation. Remember, this is what I **think** he meant.

I believe that this man with the lantern was one of the three Nephites.

I believe that the records in Hill Cumorah are for the world and not for a particular religion. The church has its evidence. It has the Book of Mormon. I believe that eventually the sealed portion of the records that Joseph Smith had will be given to the Saints' church, but not the records in Hill Cumorah.

There is a great deal of concern in my heart, for people have long talked of building Zion. They have talked long about how the time is coming. Well, the time is here! That's what I'm trying to say. We must prepare and know the Book of Mormon so that when these records come forth as a scientific evidence we will understand and know their significance. We must be able to tell others the spiritual part of the Book of Mormon when they ask us about it.

My challenge to you is to read the Book of Mormon and get to know it. Seek to have experience with God and then bear your testimony to others. Read the Book of Mormon and you will know that it is true.

ATTRACTIVENESS OF SAINTS

Text: Tit. 2:13-14. "... Jesus Christ, who gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works."

During one such discussion we were talking about "attractiveness" in relation to one's attire. There were several thoughts expressed not only concerning one's attire, but one's physical attractiveness — how that when God changes a person spiritually there is often-times a physical change also, as in a specific testimony about a young man having a rather unsightly countenance being changed (though not instantly) to a rather "beautiful" or "attractive" person, after having accepted the Gospel and its soul-changing power.

While we are doing well trying to correct that which may possibly be unwise we should perhaps consider another thought on the subject. Clues to a full understanding of this thought may be found by expanding our awareness of the word "attractive"; finding first, **whose** definition of the word we should use; and secondly, to "**whom**" we should be attractive.

We are inclined to think in terms of being attractive to **one another**. The dictionary supports this type of thinking by defining attractiveness as "The power to draw by appeal to natural interest, emotion, or aesthetic sense." Since this is the accepted definition among people today, we may conclude that the definition we would use is, of course, that of the individual we would like to attract.

We all have our own idea as to what is, or is not, attractive to us; which is why we have had, in times past, differences of opinion and some hurt feelings over expressed opinion of this subject. But we feel that we are all neglecting this very important thought, which as we said lies in the "whom" to which the attractiveness refers.

The Lord said he would purify unto **himself** a peculiar people — some of us would suppose that this includes a "peculiar dress" but as we read further we will discover that only by the stretching of the imagination can we say that this is implied; and even then it would be indirect. It is, rather, a result or by-product — as it were (going back to our original statement), part of a spiritual change.

It is the last part of our text with which we would like to concern ourselves: to be "zealous of good works." Is it our attractiveness? Our personality? Our special talent? Is it that we attend church regularly? Do we dress in a certain way? No, it is none specifically, perhaps some in part, but then only when it parallels our attitude — **THE ENTHUSIASTIC ATTITUDES WITH WHICH WE ACCEPT OUR BELIEFS, AND ACT UPON OUR FAITH**. It is when we have so perfered our lives before **God** — not man, that those who see us will proclaim that we are a **peculiar people, ZEALOUS** of good works — **not** proud of them.

Then, and only then, will we know the true definition — God's definition — of "attractive," and what is or is not acceptable dress or attire. For God will change us physically and spiritually to fit **His** definition. He will be as Adam and Eve in the Garden (Genesis 3) though being clothed (v. 7) were still ashamed, feeling naked in the presence of the Lord, not knowing what would be a proper covering before him (v. 10).

We are given to suspect that most of us would be shocked, were we to know **now** what type of dress is attractive to the Lord.

Victor Housknecht

THOUGHTS

On this page I pass on to you some of the thoughts that have come to my mind over a span of time, while at work and trying to steer my mind in a spiritual direction. I offer them to you in hopes that they might cheer some, admonish others, and to give others maybe a few words of encouragement.

Somewhere along the line some of our people have gotten the idea that the only thing necessary for the salvation of their souls is to have their names on the church rolls; in other words, join the church, and then never go near it again or show any interest in it. The pitiful part of it is that we can find time to do anything we want to, but some of us will use any excuse we can to keep from going to church.

Let us pray that God will instill within us a greater desire to do His will.

Your salvation is a personal thing between you and your God, and all any preacher can do is steer you in that direction.

Teach us, O Lord, to be patient and understanding with others that disagree with us.

To do as the Scriptures teach us, to love our enemies, and do good to those who spitefully use us (Matthew 5:44).

Teach us, O Lord, to have the patience of our brother, Job.

God works in mysterious ways, His wonders to perform.

Help us, O Lord, to look upon those less fortunate than ourselves with pity instead of scorn.

Teach us we pray, O Lord, to better understand Thy ways and forgive us our many shortcomings.

If it be Thy will, O Lord, that we labor for Thee, we willingly submit ourselves to Thy wishes.

We must remember that in the finality of all things, we don't have to answer to each other for our actions, but we must answer to God.

We are the shaper of our own destiny; the Lord has put us here and gave us our own free will agency.

Would we recognize God's voice if He were to speak to us?

Death must come, and life must go on.

Death is not dying if we have lived the life we should have lived while here on this earth.

If Jesus were to bid us come, would we answer and say, "not now Saviour, I'm tired," "I'm going fishing," "I don't feel good," "I have company," "I have a headache," and many other excuses too numerous to mention here? How often have we each one made or heard these excuses in this form or another? How important is the salvation of our souls to each of us? Let us each take a moment to think! ! ! What is your answer?

Let us then, when we have a task to be performed, take the position that we will do it, instead of asking ourselves, "can we do it?"

In closing, my prayer is, may God bless us each one and enfold us in His tender loving care.

Your Brother in Christ
Isaac Brockman, Sr.

"For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts" (Haggai 2:6-7).

LESSON GUIDE
STUDY OF CHRIST'S TEACHING
by Amy Schrader

Section 1

Lesson Text, Matthew 25:1-13.

Just what is it that we should learn from this parable of the ten Virgins? The first thing that we might note is the terminology of the first verse of our text, as it says, "Then shall the Kingdom of heaven be likened unto ten virgins, . . ." In the preceding chapter Christ had been telling them of the time of His return, or the last days. "Then" is when the kingdom of heaven will be like the ten virgins, five of whom were wise and five of whom were foolish. We can also see by the latter contents of the parable itself that the parable is referring to us. All of the virgins were aware that the time of the coming of the bridegroom was near. All made some preparation, but some failed to make sufficient preparation; they had neglected that most important of all ingredients, oil.

The day is long past when our way was lighted by night with the use of oil burning lamps. Whatever form of fuel we might be using we can easily see that to have our lamps all ready but with no supply of that which furnishes the power, our lamps would be of little use, whether that source of power be electricity, gas, batteries, kerosene or the fuel oil of this day. It has been well considered that in this instance the oil is symbolic of the Holy Spirit. Surely the Spirit is our only source of the spiritual life, our only light for guidance.

It must be noted also that one must procure this "oil" for themselves: they cannot get it from another's supply. This is understandable when we remember that there are conditions to be met if the Holy Spirit will abide with us. The Holy Spirit is spoken of as a gift, which of course it surely is, the greatest gift that God can offer us as it leads to Eternal life. Yet, as with any other gift, if one fails to do that which is necessary to receive the gift, it can never be theirs.

Just as an example, suppose one was left an inheritance of a large estate. Nothing having been done to earn it, it is then a gift. Surely we know that we cannot earn the presence of the abiding Spirit. Nevertheless as with the inheritance, there are formalities to go through or the person cannot take possession of the gift left for them. Those procedures can not be considered as earning the estate, as simply establishing proof of identity, etc; but they must meet certain conditions. Thus it is with the Spirit, we must meet certain conditions or we cannot receive the gift.

And having received the gift there are also conditions we must meet or we will lose it again. The article on the Holy Ghost in Zion's Advocate for January 1958 is a good addition to this consideration of the Holy Ghost and its place in our lives.

It appears that even the wise virgins were not

watching but were sleeping while they waited for the bridegroom's appearance. There rings a note of warning, lest while thinking our lamps are ready and our oil vessels filled, we make ourselves too comfortable, and our slumber be so deep that when the cry comes to go out to meet Him we may not waken in time.

Section 2

Lesson Text, Matthew 25:14-30.

I feel that we should not confuse the use of the word "talent" in this instance with the meaning which is usually thought of in its use today. I would suppose that in leaving his servants his goods, he was giving them charge of a responsibility, and this according to whatever ability each had. What a wise master; to give a job suitable to the capabilities of the recipient. Knowing us God does not ask more than He sees that we are able to produce. I have just been reading a book where the author expresses this same thought, only putting it that he was greatly relieved to realize, as he only had the capacity of a piccolo, he wasn't expected to be or play like a tuba, which effort to do was leaving him frustrated and guilt ridden. This is a big lesson to learn. However, too often when the realization comes that we will never be the star, we belittle the role given to us and fail to do that role to the best of our ability. There is only one star, and He is Jesus Christ.

Somehow it seems hard for the human mind to perceive the importance of the little things as God sees them. By our system of values the widow's mite can in no way compare to the affluent gift of the Pharisee. We measure by a false standard of values. In the error of measuring ourselves among ourselves (2 Corinthians 10:12), we are prone to stumble into many another grievous error. Perhaps besides feeling an inadequacy, and so a fear of trying to increase his master's talent, the one who received only one talent may also have rated himself, his abilities, and his one talent by the servant who received five talents, and concluded that what he did with his little bit really couldn't matter all that much. At least this is often a situation and a reaction that we find today.

A little ability given a little job and that done well is greater in the Lord's sight than a great ability and a big job done nonchalantly; and as great in the Lord's sight as the great ability with a big job done well. It is how we do what we are given to do, with the capability we have to do with, that counts with the Lord.

One of the rebukes given some of the men of the early church was that they had a desire to excel. I'm afraid this too often is still a problem. Too many want to be "it," or they don't want to play the game. The need of each, great or simple, occupying in their given place is well brought out in Paul's discourse in 1 Corinthians 12. The body has need of every member and is handicapped if any part fails to function in its purpose.

We have considered the danger to the person given one talent in comparing himself to the one given five or even two talents. Such a comparison is just as dangerous to the one given five lest he take merit to himself for having the ability which can be given the larger task or responsibility. Taking pride in ones innate abilities is a sin equal to envying or coveting abilities others have which one does not have.

In the faithful discharge to their master's service in the handling of the talents, the first two servants not only doubled the goods of their master but proved their ability and their reliability. Having proven dependable over a few things they were given charge over more. It is a well known fact that all skills or abilities improve and grow with use, and the Lord will have a use for the increase in our abilities whether they be small or great.

So it is that we should each be content, yes even rejoice in the ability the Lord has allotted to us and to use it with all our mights at every opportunity He brings our way, not for our own sakes but for His honor and glory. If you have an ability in music you also have a responsibility to use it for Him. If you can't sing solos you can still sing in the congregation. Each has a ministry of one kind or another. Some people have qualities of leadership, others make better followers; and both are needed. There is a sister who does a great ministry in cards and letters. There is another who, not being able to get out for visiting makes a ministry of calling others who are also home-bound, to break the loneliness of their lives and give them cheer. The offer of real friendship is a great ministry and it is something that all can do from the youngest to the oldest.

One last thought, it has seemed at times that the office of deacon, teacher, and priest are regarded as simply stepping stones to becoming an elder. Read the duties assigned to these three offices (Book of Commandments 24:36-41). There is surely a need for these services, especially the visiting ministry in the homes, and it will take persons of exceptional sensitivity of the Holy Spirit to occupy thus. It will also take peoples of exceptional humility to receive and benefit from such a ministry.

Section 3

Lesson Text, Matthew 25:31-46.

The lesson of our text gives us, pretty much in a nut shell, the criteria by which we will be judged when we stand before that judgment seat of the Lord. Is it not rather difficult to realize that in each person we meet, or whose path crosses ours, we have a brother of the Lord; one for whom He died; and that as we treat them, we treat Him? How many hungry have we fed? how many strangers have we taken in? How many naked have we clothed, and what about visiting the prisoners? I am sure that there will be some ministry such as this among us, yet I fear that too many will

also remember times when the needy have been passed by unheeded. We might ask ourselves just how literally the Lord meant what He said here.

As our nation's economics are set up, every taxpayer pays something that goes to feed and clothe the poor and needy. Can we feel that this satisfies all the requirements? As a church we do so little: we have no program of caring even for our own poor. As individuals there has been considerable done where need among our own has been definite.

Visiting the ill is probably where we are most obedient. Ministering to the sick, not only in the visiting where it is possible, but by cards and most especially by prayers, is very wonderfully done among us. I should know, my companion and I having been the grateful recipients of those visits, cards, and marvellously answered prayers!

In regard to the prisoners, do you suppose the Lord really wants us to carry the gospel behind those prison walls, to the nation's more degenerate peoples? Surely there are few who need it more. Did He not die for them also? I have read of officials in the prison system who have stated their opinion, that in their experience the only real rehabilitation has been where there is a religious experience or conversion. Can this be a portion of the Lord's field that we have neglected to sow?

Of course there are so many portions that we have not covered. I remember a testimony of a brother, now deceased, of how, when he was young, some missionaries came to the wrong side of the tracks where his family lived. He first heard the restored gospel through them; yet it remained for him to grow up and search and find the church for himself, as a mission to that area of the city was not followed up. How many areas in the metropolitan Kansas City, Independence vicinity have not had a sustained missionary effort made in them? Then multiply these by the number of cities where we have membership. Yet each local really only needs one minister on any given Sunday. When I read how specifically the Lord instructed the persons of the ministry in the early days of the church I have to wonder what His instruction would be to us now, if we were so fortunate as to have a prophet and seer through whom He was giving us directions. I have to wonder if He would say that it is not needful for many of the ministry to be filling the pews instead of out preaching the gospel to those who have not heard it?

The matter of the stranger troubles me in this day and age of so much crime. Even our national laws restrict the assistance one is supposed to offer, say, to the stranger on the highway who asks for a ride, or the one who comes to the door. Yet the scriptures admonish us, "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares" (Hebrew 13:2). As I say, this admonition causes me to pause: my fears keep me from offering that ride, for instance, but my conscience troubles me about it. Never the less there are many who feel

similarly; for this is the day when many do not respond when the victims of crime cry for help, and there are none who come to their assistance.

Even as ye do unto the least of these my brethren, ye have done it unto me." If you can locate the poem, **The Master Is Coming**, it is a good analogy of this principle.

Section 4

Lesson Text, Mark 4:21-30.

There is much repetition in the writings of the four gospels, so as we leave the teachings of Christ according to the writings of Matthew we will try to pick out those teachings of Christ in the other three books which are peculiar to them, but there will probably be some repeating of teachings as they occur in different context or are included with new thoughts.

First let us take note of the admonition to hear, and to be careful or take heed of what we hear. The Inspired Version seems to me to render the following statement just a little clearer; it says, "... and unto you who continue to receive, shall more be given; for he that receiveth, to him shall be given; but he that continueth not to receive, from him shall be taken even that which he hath." The principle involved here is so obviously true in all things. In any course of study, as long as we continue learning we increase our knowledge of the subject. If or when we no longer pursue learning, or else are involved in using the knowledge we have already acquired, we gradually begin to forget. Thus it is with the Lord and us; as long as we will hear and heed what we hear from Him, He can continue to give to us. But if the time comes that we say, as some did of old, "... this is an hard saying; who can hear it?" (John 6:60) and walk no more with Him, however much He might desire to do so, He can no longer give to us. He can only give to someone who will continue to receive.

Next, we have two short parables of the likeness of the Kingdom of Heaven. The first seems aimed at the realization that in our labor for its establishment we can sow and we can reap, but that in between our sowing and reaping, there are powers and forces which produce growth and development that is out of our hands and beyond our ability to produce. It is God who gives the increase (I Corinthians 3:6-7). Sometimes we have to have quite a lot of patience in leaving the growth of our sowing in the Lord's hand. It is best then to go on to other sowing, for growth that is too closely watched seems agonizingly slow. We might even be tempted to poke and prod which would only do damage; as the child who keeps digging up the bean it had planted to see if it had started growing. This does not mean that we neglect the proper cultivating, nourishing, and watering.

The second parable is of the Kingdom of Heaven as the grain of mustard seed which parable we dwelt upon in a former lesson. However it will not hurt to consider again the significance of the least of all seeds

producing the greatest of all herbs. This is a comforting thought, as surely by the world's standards the restored gospel had insignificant beginnings, and as far as the Church of Christ is concerned, remains so to this day; yet it is from just this kind of start that the Kingdom will grow until it provides shelter for those who will seek it.

It is a sort of relief to recognize that we don't have to try to be strong in ourselves; in fact, thinking we are or can be strong and depending in that strength is one of our greatest dangers of downfall. It is the Lord's power and strength that will accomplish His work and that all might know it to be so He has deliberately chosen the weak of the world, the unlearned, etc., through whom to bring His purposes to pass (Book of Commandments 1:4, 37:13-19). So the littleness and weakness of the Church means nothing if we are willing to yield ourselves as vessels for His purposes. Being weak is no virtue if one remains hard of heart and stiff of neck against the Lord's will.

And as an individual it came as such a relief when I realized that I didn't have to try to be strong in myself, or pretend to a strength that was clearly beyond me, but confess myself unable to stand without His arms supporting me and His strength holding me up and together.

THE AWFUL TRUTH ABOUT THE OCCULT

by Elder M. Harvey Seibel

3rd in series

DEVIL WORSHIP

Gnosticism: The Foundation of the Satanic Cults. Gnosticism arose in the Near East side by side with Christianity, being numbered with the "science, falsely so called" of Paul. Strangely, there are those today who condemn all science on the strength of this text, failing to comprehend that this verse tells us that since there is a false science, that there must also be a true science. This gnostic science, or philosophy, is in the general pattern of Satanism, and went far toward establishing this doctrine.

As in so many of the occult teachings, Gnostics were following the ancient lie of Satan, "Ye shall be as gods." A Gnostic prayer illustrates this: "We rejoice that thou has made us gods while still in our bodies through the vision of thee."

The Gnostic beliefs ran contrary to all Christian and Jewish teachings, though based on a "higher" interpretation of the Bible. "The world" they taught, "was made and governed by lesser deities called 'Archons,' rulers who are either actively hostile to God or do not know that God exists. For some Gnostics the Archons were the gods of the planets, the guardians who barred the way to the human soul when it tried to ascend through the spheres after death." — *The Black Arts*, by Cavendish.

They believed that the chief Archon was the god of the old testament: an evil, savage, vindictive and treacherous deity; as were also the great prophets and leaders, including Christ; that Judas was a hero in destroying Christ; and the Serpent was the saviour who brought the knowledge of good and evil to man.

Gnosis is the knowledge of both good and evil. It is the pathway, they say, that the spirit can climb through the sephira to godhood. In order to experience the totality of evil in perfect balance of all good, many transmigrations from body to body are required in each sphere before ascent to the next higher plain. Thus the spirit develops through many physical bodies before release to the Astral Plane, where it repeats the process before rising to the third, etc., thus attaining oneness with god at the highest plane.

Modern Devil Worship in the United States. In the United States satanism is a small cult with several groups following different practices and beliefs. LaVey is one of the better known of the leaders. He teaches that Satan is not a literal being, but is the devil within every man, that part of his nature that longed for full enjoyment of worldly pleasures.

The satanists, other than LaVey's group, believe that the god of the old testament, the one that created the heavens and the earth, is a very evil deity, that Adam and Eve were the first satanists because they opposed God. They believe that there is a god beyond the creator god who lives in a higher heaven: his name is Satan. To these devil worshippers hell is a place of great joy and intense pleasure. They teach that Satan will eventually triumph and return to the heaven from which he was cast out, bringing his loyal subjects with him.

Satanists see no value in the morals of Christians and Jews, but worship the lusts of the flesh. One who achieves wealth by any means whatever is considered high among men. The 8th of the 9 satanic statements of faith reads, "Satan represents all of the so-called sins, as they all lead to physical, mental, or emotional gratification!"

Devil Worship in Brazil. When Brazil was settled there was much work to be done on the ranches. Slaves were imported from Africa, bringing their native gods, some good and some evil, but like men rather than the Egyptian animal gods. Brazil was mainly Catholic, with their saints. The slaves quickly took over the Catholic saints as their gods. In the world of ghosts and demons you can never have too many friends, so the slaves accepted the Catholic Orishas as well. Olorun, the chief god of Africa, became Jehovah. Oxala, the African god of purity; and son of Olorun became Jesus Christ; Yemanja became identified with the Virgin Mary; Xango with St. Jerome; etc., all under the watchful eye of the Catholic Church.

Candomble: an important devil cult among the re-

ligions of Brazil. Each candomble center is ruled by a Mother, the high priestess. The lesser priestesses are the Daughters. The process of becoming a Daughter is long and with much show. To begin with all kinds of expensive clothes are prepared for the initiate. It is important to determine which Orisha, or attending god or devil, will go with her throughout life as her special guide. The guide is chosen by tossing a string of shells and reading the way in which they land. The proper color of the god or devil must be chosen and all other accoutrements that go with the guide of the initiate. The applicant stays for almost a month at the Candomble center, without visitors, during which time she fasts, goes through blood sacrifices and rituals straight from darkest Africa. An intensive course is given in beating drums, dancing for the various spirit guides, learning the rituals of language, how to sacrifice an animal or a fowl to the gods, using special positions, special tools, and special blood-letting rituals.

During these lessons a special ceremony was conducted. Drums beat, the Mother danced, chanted, prayed and demanded that the guide come and possess the initiate. Finally, "the girl began to tremble. Her face contorted and her fingers lost their control as she tore at her hair and vestments. Then it happened, Yemanja, the mother of the waters, the holy mother of us all, the Virgin Mary, came charging out of heaven and into the body of the helpless girl. Eunice felt nothing, but those at the closed-door ceremony saw her lose her balance with the impact and heard a strangled moan as the spirit took her and 'rode' her for the first time."

Other rituals followed, as they spilled blood on the shorn head of the girl as she sat in trance for several hours and the gore dried over her eyes and lips and flies buzzed around the puddle on the floor. Lastly she was washed and perfumed and a clean set of clothes given her.

For thirty days of solitary confinement she studied herbs and rituals, ate fish and papaya and could not see nor speak to any one.

In quick succession they assemble for the name-giving ceremony. The devil Exu had to be fed and boozed so he would not disturb the ritual. The drums beat and the chanting began, calling down the spirits. "When it became Eunice's turn she shut her eyes, bent double, cried out as if in terrible pain and then slowly straightened up again. As she did, she opened her mouth and screamed the name of the saint whom she had received. 'Yeemaaannnjaaa! The crowd of spectators burst into applause."

Now, the auction off of the Daughters to the highest bidder, the buyer and price being arranged beforehand, usually to a member of the family, who often went into debt for years to pay.

A last ritual: "You man after everything else has been done there is still one more ritual?"

"Oh yes, this Friday she and the other girls will

shave their heads again, paint those white spots on their faces and put on their beautiful clothes. Then the Mother will take them to hear Mass at Our Lord of Bonfin Church. When that's over, then Eunice will be an official Daughter.' "

The blessing of the Mother Church upon her Candomble daughters! the merging of Christian Paganism with the heathen Paganism!

The above candomble ceremony is taken from Drum and Candle, by David St. Clair.

There are numerous shops in Brazil where all kinds of things can be purchased for occult use. Among the statues are Christ, St. Catherine, St. Peter, many Catholic saints, the Virgin Mary; also the devil in various forms of dress; the mermaid Yemanja; a young white man in a loincloth whose body is full of arrows; there is a man on a horse spearing the most ferocious dragon you ever saw; there is a squat and ugly toad; and there is, among others, a North American Indian in full war paint.

Of course there are the beads, with all the colors that must be worn with each particular guide. There are boxes of incense and cakes of soap. Has someone put the evil eye on you? Then burn this incense and wash with this special soap. A certain girl not paying any attention to your charms? Burn this incense and think about her. Do you want money? Wash in this.

There are candles of various colors, special perfumes, dried leaves, dried flower petals, cactus thorns, petrified apples, candied orange peel, bats' wings, parrot feathers, various small animal furs (rat, sloth, cat) dried cockroaches, dogs' jaws and pickled snakes.

There are tarot cards, books about various saints and ethical practices, pictures of Christian martyrs and local deities, the Holy Bible and the Medium's Guide to Proper Reception.

Duties of the Witch Doctor. Many and varied are his duties: chase away evil spirits, blow smoke over the sick (or enchanted) parts of the body, suck out the evil by sucking the infected area, go into a trance to receive the evil spirit from the sick, and then to expel this same spirit from his own body, look into the future, tell who had put the evil eye on members of his tribe and call down rain, counsel the chief, perform rites of marriage and death.

Failure to cure a patient, to bring down rain or to bring about a plague on an enemy tribe could result in banishment or even death.

Witch Doctors Perform Many Wonderful Healings.

"The woman is Brazilian. Catholic and educated. She is the widow of a highly successful Rio de Janeiro lawyer. Her sister is married to an American foreign correspondent. She suffered from terrible arthritic pains. Doctors told her there was nothing she could do because the medicine she needed hadn't been invented yet. She listened to them all, suffered silently and then one day went into the interior and consulted a man named Arigo. He told her what her trouble was

— she didn't get a chance to explain her symptoms. He scrawled out a long prescription calling for some of the latest medicines and some that were so old that druggists had to search dusty shelves to find a remaining dosage. She drank a special brew and spread her hands with a special salve. The pains went away and have never come back."

A teen-age boy walked with a limp because one leg was three inches shorter than the other. Doctors said his heart was too weak to permit an operation. His girl's parents refused to let her marry a cripple. He went to Arigo. "The boy was asked to lie on a small camp bed and to prop his good leg on a box. Then Arigo took a large knife and a kitchen meat saw and cut a three inch chunk out of the boy's good foreleg. Then he rejoined the two pieces, passed his hand over the wound, and the boy (who had not been under anesthetic or drugged at all) rose and walked out of the humble house." These are from *Drum and Candle*.

Arigo was an uneducated man with a spirit helper, a German doctor who comes to him and helps with the operation. No blood is ever lost, and Arigo never refuses any case, from blindness to cancer. The rich and poor come to him from all over Brazil. His tools are the simplest: a kitchen knife, saw, etc., kept in a tin can.

Arigo has become a legend. Even his spirit helper, Dr. Fritz, has been interviewed by the press and by visiting medical men. An investigating team from Berlin watched Arigo in action and conversed with Dr. Fritz in perfect German all during the operation. Dr. Fritz identified himself as a German surgeon who was killed in the First World War and said that he is often aided in these operations by Dr. Gilbert Pierre, a Frenchman who specialized in ophthalmology when he was alive, and by a Japanese specialist named Takahasi, who does the tumors . . . Often spectators to Arigo's operations (and there have been literally thousands of witnesses) have heard Dr. Fritz's voice call out for 'more green light' and those sitting near the operating table have lost consciousness immediately." (ibid).

Such stores are very common, for Satan has the power of healing, and appears as an angel of light. Occult healings are found throughout the world. Witnesses recently watched a spirit helper in London extract a tumor from a patient, leaving no opening where the tumor was removed. The tumor was examined by a laboratory.

For miracles will be performed, "insomuch that if it were possible he would deceive even the very elect."

Another powerful Brazilian religion is the Umbanda with a membership of 2,500,000. It is a higher religion than the candomble, but it uses Christian saints and African spirits also. Seven lines of spirits rule in the Umbanda spirit world, each headed by a four-star general. A complete hierarchy follows, each with its favorite food, color, day, number, chant, magic symbol, perfume, incense, herb and way of being greeted. In

command of Line 1 is Oxala, who is also known as Jesus Christ, etc.

Umbanda has many faith healers, and they work on a lower level (i. e. with the masses and often under terrible conditions) than do the high Spiritist healers.

A third powerful group are the Spiritist, followers of the Frenchman Kardeck. Through the Ouija Board and table tappings, finally through spirit writing he wrote a book dictated by the spirits, which book has become the guide for his followers.

These dark African cults have filled the lives of their followers with black magic, charms, curses, death, and many other evils of the black magician. Their evil spells are legion, their miracles exceed any the Church can offer today, for these devils are a wonder-working crowd, there can be no question of their success in these areas. But one lady, colored, stated that she had never known anyone to receive anything but evil from all the healings and blessings which the devils give. One should never welcome a devil bearing gifts. Satan is a liar and a deceiver from the beginning. His whole purpose is to bind the souls of men and drag them down to hell and eternal damnation. Knowing himself to be irrevocably lost he works to snare all who will listen to him, that all may share in his special condemnation.

The Black Pope. He is a leader among the Umbanda who seeks to unite all Umbanda groups together. He has become educated and a leader in the face of incredible odds. It is interesting to see his reaction to Christ, for he is also anti-Christ.

"I am not a Christian," he told me, "but I admire Christ's intelligence and His ability to preach and reach the masses. He was not the Son of God, because God is the phenomena of nature and is not flesh and blood. Christ was of flesh and blood. He was a strong spirit medium, very strong, and the world is under His influence now. It will remain so until 1999, then another great spirit leader will come. I hope that I am still on this earth to greet him. There are many things I should like to tell him." — (ibid)

Catholic Priest Challenges the Devils. Padre Kloppenburg became angry at the heathen practices and the identifying of Catholic saints and Christ with the heathen gods, and set out to right the wrong. He toured Brazil and talked to large audiences. Finally, over the radio, he threw out this challenge. "All the spiritist priests and Fathers of the Saints as well and Mothers and Daughters and Sons of the Saints, as well as all Umbandistas, drum beaters, witch doctors and magicians, listen to me!

"Whether you be in Brazil, Africa or anywhere else in the world I beg of you to unite in one vast international congress. Call upon your strongest Exus, demons, evil spirits and astral powers. Offer them your most valuable gifts and sacrifices. Draw your most powerful hex, beat your biggest drums, light boxes of candles! Ask these forces, all of these terrible

forces, to hurl themselves upon me! And I will remain calm and at peace in the hands of divine providence.'” *ibid.*

The next day the Father of a large Umbanda center accepted the challenge. The Umbanda Father threatened him with a frog in the abdomen, the frog never showed up. The Padre continued his work against the devil religions until he was called to Rome and silenced by the Pope. The Padre was forced to publish a recantation, saying that perhaps after all we could learn much from the dark religions which were especially suited to Brazil.

Today we find the Pope in the forefront in working to unite the religions of the world, and telling the Protestant Leaders that when they are united that he will give them his blessing. And now we find the Pope exalting and making peace with the Brazilian devil religions: “Pope Paul IV published his *Africae Terrarum* in 1967, ‘accentuating (in the words of Padre Kloppenburg) and even exalting the positive values of the antique and non-Christian African traditions.’ Many traditions and rites are of value, the Pope wrote, and it is up to the new Catholic mentality to look into these rites and to use the best ones for ‘a newer approximation to the Church.’ There are many things to be learned from the Africans, the Pope implied, and therefore the priests and bishops should look anew at the non-European mentality.” — *ibid.*

And so “Padre Kloppenburg must have had to swallow hard when he wrote: ‘By his nature the Negro man demands his own ritual litanies. We must respect, rise up and consummate in Christ everything that we discover as being truly good, beautiful, just, holy and lovable in Umbanda! As the Church, at the Council, changed its attitude and its mentality, so have I. I must now feel as the Church feels and so have changed my attitude and mentality as well.’” — *ibid.*

Thus the world is being slowly forced into the mold of Paganism, through its many arms, even to the Catholic Church, which is itself Pagan! As a Jesuit Father and Professor in Catholic Marquette University in Milwaukee once told me: “It is good to take all those Pagan customs, rituals, and accoutrements and turn them to true worship of God.” And I answered that if a Church takes over all the ritual and teachings of the heathen, then it is no longer Christian but heathen, and reminds me of the prophetic statement of Amos: “The heathen who are called by my name.”

President Kennedy: A Pagan God! If you go into a Brazilian Spirit Shop where heathen deities are mixed with Catholic saints, you may be surprised to find a statue of President Kennedy, for he is one of, if not the newest of, the Brazilian gods. The “why” may be difficult to speculate. But the fact remains that President Kennedy was a Catholic, and the rumor is that he has been made a Catholic saint. As such he is a proper subject for becoming a Pagan god of Brazil along with the other Catholic saints.

Expressing the same thought in this country, there has arisen a group dedicated to the worshipping of the late President Kennedy. This report comes from the *National Inquirer*.

“The spirit of John F. Kennedy is still with us. Many people will swear that the influence that he still has over the living is so strong, that it has even saved their lives.

There are a known 107 cases who were beyond the help of science, but their lives were saved, and they believe it to be through the intervention of the spirit of John F. Kennedy.

“Seventy-nine-year-old New Yorker, Mrs. Malone, believes that her husband owes his life to Kennedy’s spirit. Stricken with cancer, the doctors said there was no hope. ‘John Kennedy came to me in a dream,’ said Mrs. Malone. ‘I saw him as if he was right next to me . . . and he said that I could sleep soundly because everything would be alright.’ “Mr. Malone is still alive today. Doctors cannot explain how a dying man was suddenly cured and are still mystified.” — *ibid.*

Strange is this twin deifying of the first American Catholic President, in two such diverse countries, if the movement to the ancient religion is not universal!

THIS MAN OF GALILEE

by Janice Hansen

Up the lonely path He walked,
This man of Galilee;
While many people by the way,
Came to watch His misery.

See the sweat upon His brow,
See the anguish in His eyes;
Can't you hear His throbbing heart,
Hear the Master's suffering sighs?

Up the narrow path He tread,
Burdened by the Cross He bore;
Oh, the tribulations great,
How could any man stand more.

See the crown upon His head,
See the blood flow gently down;
Oh, my Lord, How can Thou take,
Such awful suffering without sound.

Hear the curses of the crowd,
As He drags His burden by;
Listen - a small still roar o'erhead,
Could it be His Father's cry?

Onward, onward, up the path,
To the place ahead;
Hear the weeping of the few,
Those who wait in silent dread.

Oh, the eyes that held such love,
Are they dimmed by hatred now?
No, tis just a drop of blood,
Falling from the Master's brow.

Oh, beyond, now I see,
Is that to be His place of death?
Must He die upon a Cross,
There to shed His final breath?

Hear the pounding of the nails,
As into His flesh they're driven;
Oh, what agony to endure,
After all the joy He's given.

But what is this, how can it be,
Forgiveness for the crowd He prays;
Though by their hands He's soon to die,
He can forgive them all their ways.

Now His eyes search Heavenward,
As He seeks His Father there;
Peace through death transforms His face,
He is in His Father's care.

Oh, the thundering and the lightning,
As God pours down His wrath on man;
Oh, the darkness now descending,
Over all the evil land.

Yet some there are who would believe,
And few were soon to see;
This Man would rise and live again,
O, Lamb of God! This Man of Galilee!

(continued from page 52)

Aztec monarch, terrified at the apparitions in the heavens, took counsel of Nezahualpilli, who was a great proficient in the subtle science of astrology. But the royal sage cast a deeper cloud over his spirit, by reading in these prodigies the speedy downfall of the empire.

"Such are the strange stories reported by the chroniclers, in which it is not impossible to detect the glimmering of truth" (Prescott, *The Conquest of Mexico*, pp. 171-172).

In Peru as in Mexico we read of a similar story.

"But other accounts, which have obtained a popular currency . . . connect the first tidings of the white men with predictions long extant in the country, and with supernatural appearances, which filled the hearts of the whole nation with dismay. Comets were seen flaming athwart the heavens. Earthquakes shook the land; the moon was girdled with rings of fire of many colors; a thunderbolt fell on one of the royal palaces and consumed it to ashes; and an eagle, chased by several hawks, was seen, screaming in the air, to hover above the great square of Cuzco, when, pierced by the talons

of his tormentors, the king of birds fell lifeless in the presence of many of the Inca nobles, who read in this an augury of their own destruction! Huayna Capac himself, calling his great officers around him, as he found he was drawing near his end, announced the subversion of his empire by the race of white and bearded strangers, as the consummation predicted by the oracles after the reign of the twelfth Inca, and he enjoined it on his vassals not to resist the decrees of Heaven, but to yield obedience to its messengers" (Prescott, *The Conquest of Peru*, pp. 899).

Harvey E. Seibel

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"The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land" (Zephaniah 1:14-18).