

Zion's Advocate

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

Vol. 50

Independence, Missouri, May, 1973

No. 5

Dream House

— ☆ —

I won't always live in this - -
This makeshift, rented place.
I plan a beautiful dream house
Where I can live, with grace!

I found the picture in one book,
And then a blueprint clear
Was printed in another work.
I make the bricks - - right here.

Each deed I do, each word I say,
Each thought becomes a brick.
I want to stockpile to the sky!
They must be strong and thick.

But - - yesterday I was unkind
As of friends I spoke.
My words were sharp as steel, and cold.
I dropped a brick. It broke.

Donna Moser
1973

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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 says that the people of God had peace and prosperity for 200 years following the coming of Christ to them. Then in the 201st year there began to be some who were lifted up in pride (4 Nephi 1:27) and by the 260th year secret orders began to be established again (4 Nephi 1:49-50). Then by the year 305 the whole land had become wicked (4 Nephi 1:54-56). In 321 a war broke out between the Lamanites and the Nephites which war was the beginning of a series of conflicts resulting in the eventual destruction of the whole of the Nephite nation.

"It was 305 years since the sun and moon had eclipsed (at the time of the death of Christ, Hes) . . . when Chalcatzin and Tlacamihtzin, very great gentlemen descendants of the royal house of Tultecs, began to desire to usurp the kingdom, wanting to take it away from the legitimate successor, after having been for many years in quiet peace. They were exiled and had some wars, being driven out of the city of Tlachicalzincan, in the region of Huehuetlapallan, their country, with all their allies and families, men as well as women. There was a great number of them and they left during the year that followed the year Ce Tecpatl — banished from all the land, as will be seen in what follows" (Works of Ixtlilxochitl, cited in Thomas Stuart Ferguson, One Fold and One Shepherd, p. 216).

" . . . there were two principal leaders and five other minor ones" (Works of Ixtlilxochitl, cited in Ferguson, *ibid.*, p. 311).

The two principal leaders were the Nephites and the Lamanites. The five minor ones were the Lenuelites, Ishmaelites, Josephites, Jacobites, and Zoramites.

"And Matzin (Mormon, Hes) went on to tell them that thus it was not convenient for them to stay there so near their enemies. Besides, he found in his astrology that the land toward the rising of the sun was extensive and prosperous, where the Quinametzin (the giants) had lived for many years, and it had been many years since they had been destroyed and it was unsettled."

"These and many other things Matzin declared and these two leaders and the other minor ones thought it good and agreed on it, carrying it all out. And Hue-Matzin told them that if they were different from the the other and were good, they should remain a few days, supplying themselves for everything for what was ahead. At the time they left this land it had been eleven years since they left their country (339 A. D.), because they were near their country eight years, making war, until they were entirely driven out, and three years in this land which they called Tlapallan-conce" (Works of Ixtlilxochitl, cited in Thomas Stuart Ferguson, One Fold and One Shepherd, p. 313).

The meeting of minds above was concerning the

possession of lands toward the rising sun away from their enemies. Also that it would give them an opportunity for supplying themselves for everything that was ahead. They left their country in 339 A. D. and it had been eleven years since making it in the year of 350 A. D. when this decision was made.

The Book of Mormon says, "And in the three hundred and fiftieth year, we made a treaty with the Lamanites and the robbers of Gadianton, in which we did get the lands of our inheritance divided. And the Lamanites did give unto us the land northward; yea, even to the narrow passage which led into the land southward. And we did give unto the Lamanites all the land southward. And it came to pass that the Lamanites did not come to battle again until ten years more had passed tway" (Book of Mormon 1:60-63).

Ixtlilxochitl continues to relate the forced flight from the year 350 on down to 385 A. D., men, women and children, all loaded. They traveled for many days at a time. Each country they came to was named after one of their captains. Our final quotation shows the state of things toward the conclusion of that time.

"And then they took their road and travelled 18 days journey, which must have been some 80 leagues in different parts, until they arrived at Zacatlan. The discoverer was Hacatzin, likewise one of the two principal leaders. And the first year they arrived here was the year Ce Acatl (378 A. D.), at which year they counted a Xiuhtlalpilli since they had begun their wars against their kindred nation (which was in 326 A. D.).

"And there was born at this time a son of his and because it was such a significant year they named the son after the land and he was called Zacapantzin. At that time it was 52 years since they had begun to have wars one with the other. And they stayed here 7 years (385 A. D.) (Works of Ixtlilxochitl, cited in Hunter and Ferguson, pp. 360-361).

The next section will deal with the language of the Book of Mormon.

The following bits of information are derived from Hugh Nibley's *Lehi in the Desert and the World of the Jaredites*.

Names used in the Book of Mormon.

'Sidon' is a semitic term. It is the Egyptian 'Gidonah.' (p. 12).

Korihor - comparable to Egyptian Herihor or Kherihor (name of an Egyptian priest) (p. 21).

Pahoran - Reflects Palestinian Pahura or Egyptian Paهران. (p. 24).

Paanchi - Well known Egyptian Paiankh, also rendered Pianchi, Paankh, etc. (p. 24).

Pacumeni - Resembles Pamenech, Pamnkh, Pam-enches (p. 25).

Moriamon - Possible Egyptian Meriamon (p. 25).

Aha - Egyptian Aha.

Aminadab - Egyptian Amanathabi (reformed)

Ammon - Egyptian Ammon or Amon or Amun.

Ammonihah - Egyptian Ammunira.

Hem - Egyptian Hem.

Helaman - Egyptian Heramon (Note: Semitic 'l' is always written 'r' in Egyptian which has no 'l'. Conversely, the Egyptian 'r' is often written 'l' in Semitic languages).

Himni - Egyptian Hmn.

Manti - Egyptian Manti.

Morianton - Egyptian Meriaton and Meriamon.

Nephi - Nehi, Nehri (Nfy was name of an Egyptian captain. Nephi is closer to Nihpi, original name of the god Pa-nepi.

Pacumeni - Egyptian Pakamen.

Zenoch - Egyptian Zenekh (p. 27-30).

Ziff - Hittite Ziph.

Amnor - Hittite Amnon.

Kumani - Egyptian-Hittite Kumani.

Akish - Egyptian-Hittite Akish.

Gadiandi - Egyptian Cadyanda (p. 33).

Sam - normal Arabic for Shem, also perfectly good Egyptian (p. 45).

Alma - Arabic (p. 45).

Mulek - Hebrew MLK meaning 'royal' or 'king.' (p. 78).

Liahona - may possibly be a composite of two Hebrew words, 'Lahab-Hennah.'

These words mean 'point' and 'whither.'" (James Srong, *A concise Dictionary of the words in the Hebrew Bible*, cited in Hunter & Ferguson, *Ancient America and the Book of Mormon*, p. 71). Otherwise it may be a composite of two Arabic terms, 'ila' meaning 'to' and 'hona,' a directional term, meaning 'here.' (Ferguson, *One Fold and One Shepherd*, p. 28).

"And within the ball were two spindles; and the one pointed the way whither we should go into the wilderness" (I Nephi 5:12).

According to Hunter and Ferguson in their book entitled, *Ancient America and the Book of Mormon* the founder of the ancient Maya city of Mutul was Zac Mutul, his name meaning 'white man.' Zac is the Maya word for 'white.' Zac is also the Hebrew word for 'white.' (p. 248).

In Peru the sweet potato is known as 'Kumar.' In Polynesia it is 'Kumara.' (Ibid., p. 306).

The following bits of information are derived from Harold Velt quoting Mr. J. F. Lee, Max Muller, and Paul M. Hanson in his book entitled *America's Lost Civilization*, p. 119-120).

The English "I" is "ano and ani" in the ancient Mexican, Hebrew and Arabic languages. The Hebrew "anoki" is the I, the Inca of Peru.

"Ot" or "oth" (a planet or sign in heavens) is "oth" in Hebrew.

"Lailo" (night or dark period) in Mexican; but "laila, leila" in Hebrew and Arabic.

Maya "kabh" and Hebrew 'Kaph' (hollow of hand or two hands joined together to hold water).

Central America: Kazique (a chief, leader of men, etc.); Hebrew: Khazek, Khezek.

Northern South America: Bokarina (the morning or brightness of dawn); Hebrew: Boker.

North American Dialects: Ziph, zeph, or zipi (River); Hebrew: Zuph (I large river).

Maya: Muhul (Dowry); Hebrew: Mohar (Ferguson, One Fold & One Shepherd, p. 28).

Maya: Bul (Common beans); Hebrew: Pul (ibid., p. 62).

Aztec: Teo-calli (god's house or shrine); Greek: Theou (God's) and Kalia (house, shrine). (Cyrus H. Gordon, Before Columbus, p. 136).

Aztec: Papalotl (butterfly); Latin: Papilio (ibid., p. 136).

Nahuatl: Mextli (moon, month); Latin: Mensis (ibid., p. 136).

"The total number of Egyptian hieroglyphics discovered by Champollion amounts to 864; and of these 130 only are phonetic, notwithstanding that this kind of character is used far more frequently than both the other" (Prescott, The Conquest of Mexico, Precip, p. 263, Footnote, p. 62).

"The ingenuity of the chronicler was taxed to find out analogies between the Aztec and Scripture histories both old and new. The migration from Aztlan to Anahuac was typical of the Jewish exodus. The places, where the Mexicans halted on the march, were identified with these in the journey of the Israelites; and the name of Mexico itself was found to be nearly identical with the Hebrew name for the Messiah" (Prescott, ibid., pp. 697-698).

"The word (Hebrew word) from which is derived Christ, 'the anointed,' is still more nearly - - not 'precisely,' as Lord Kingsborough states (Antiq. of Mexico, vol. 6, p. 186) - identical with that of Mexi, or Mesi, the chief who was said to have led the Aztecs on the plains of Anahuac" (Prescott, ibid., Footnote, p. 698).

The whole history of the Book of Mormon in a nutshell is given by Bancroft.

"At the end of the first age of the world or the 'sun of waters,' as we are told by Ixtlilxochitl, the earth was visited by a flood which covered even the most lofty mountains. After the re-peopling of the earth by the descendants of a few families who escaped destruction, the building of a tower is a protection against a possible future catastrophe of similar nature, and the confusion of tongues and consequent scattering of the population - - for all these things were found in the native traditions, as we are informed - - seven families speaking the same language kept together in their wanderings for many years; and after crossing broad lands and seas, enduring great hardships, they reached the country of Huehue Tlapallan, or ('Old

Tlapallan; which they found to be fertile and desirable to dwell in. The second age, the 'sun of air,' terminated with a great hurricane which swept away trees, rocks, houses, and people, although many men and women escaped, chiefly such as took refuge in caves which the hurricane could not reach. After several days the survivors came out to find a multitude of apes living in the land; and all this time they were in darkness, seeing neither the sun nor moon. The next event recorded, although Veytia makes it precede the hurricane, is the stopping of the sun for a whole day in his course, as at the command of Joshua as recorded in the Old Testament

"Next occurred an earthquake which swallowed up and destroyed all the Quinames, or giants - - at least all those who lived in the coast regions - - together with many of the Toltecs and of their neighbors the Chichimecs. After the destruction of these Philistines, 'being at peace with all this new world, all the wise Toltecs, both the astrologers and those of other arts, assembled in Hue hue Tlapallan, the chief city of their dominion, where they treated of many things, the calamities they had suffered and the movements of the heavens since the creation of the world, and of many other things, which on account of their histories having been burned, have not been ascertained further than what has been written here, among which they added th bissextile to regulate the solar year with the equinox, and many other curiosities as will be seen in their tables and arrangement of years, months, weeks, days, signs, and planets as they understood them!

"One hundred and sixteen years after this regulation or invention of the Toltec calender, 'the sun and moon were eclipsed, the earth shook, and the rocks were rent asunder, and many other things and signs happened, though there was no loss of life. This was in the year Ce Calli, which, the chronology being reduced to our system, proves to be the same date when Christ our Lord suffered.'

(continued on page 80)

OBITUARY

Patricia Lynn Shaw

Patricia Lynn Shaw, daughter of E. J. and Louise Danforth McIndoo, was born October 13, 1931, at Phoenix, Arizona. She entered into rest at Springfield, Missouri on March 8, 1973, at the age of 41 years, 4 months.

On June 20, 1952 she was united in marriage with Larry L. Shaw at Phoenix. She leaves to mourn her passing, her husband, Dr. Larry Shaw; one son, Charles, and one daughter, Rhonda Lynn, both of the home; her parents, Mr. and Mrs. E. J. McIndoo of Preston, Missouri; one brother, Donald McIndoo of Phoenix, Arizona; and many other relatives and friends.

She was baptized October 15, 1944 and, despite the physical limitations that she accepted uncomplainingly

as part of her life, she was an active member of the Church of Christ until her death. After graduating from High School in Phoenix she attended Lamson's Business College. She was then employed in the book-keeping department of a Phoenix firm until she moved, with her family, to Independence, Missouri in 1963. A few years later the family moved to Buffalo, Missouri, where her husband, Dr. Shaw, established his chiropractic practice and she assisted in the office. It was here that she endeared herself to the hundreds of ill and hurting people who came seeking help. Her life, though short, was rich and full as she labored in the service of her Master and her fellowmen.

Funeral services were held in Buffalo, Missouri March 13, 1973 with Elder Nicholas Denham and Apostle E. Leon Yates officiating. Burial was in Gardens of Memory Cemetery.

A REQUEST FROM THE EDITOR

When making quotations in articles submitted for the Advocate please indicate which Bible Translation is used if other than the King James Translation. This will help the staff in checking quotations for accuracy in quotation and punctuation. There have been instances in the past year when the editors were unable to determine whether certain quotations were from either the King James Translation, the Inspired Translation or some other Bible Version.

Thank you,
The Editor

MISSOURI REUNION

The Missouri Reunion will be held on the 27th, 28th and 29th of July 1973 at the Georgeville Local located at Cowgill, Missouri.

Those who will be attending the Reunion may call or write to:

Brother John A. Sweem
310 N. Burress
Hamilton, Missouri 64644

or

Brother D. Ray Bryant
Route 2
Cowgill, Missouri 64637

about housing conditions. This is a small local and housing will be limited.

There is plenty of room for camping so those having camping equipment are asked if they will please plan to use it. The young people should bring sleeping bags for there will be provision made for group accommodations.

WAKE-UP CAMP

July 6-7-8

"For the Young and Young at Heart"

Reed's Retreat
Route 1, Box 292
Bemidji, Minnesota 56601
Phone 218-243-2558

Plan now to attend! !

WISCONSIN REUNION

August 11 & 12

To be held in the American Legion Hall at Rio, Wisconsin, East of Portage, Wisconsin on U. S. Highway 16.

If we are notified ahead of time we can make arrangements for camping facilities, or Motel rooms.

We wish to invite as many of you as can to come and fellowship with us for these two days. We would appreciate a card from those who are coming so we can make arrangements.

Please contact either
Mrs. Mary Addie
Route 1
Rio, Wisconsin

or

Isaac Brockman
Box 466
Sparta, Wisconsin

COLORADO REUNION NOTICE

The Colorado Reunion will be held on the 22nd, 23rd, and 24th of June which dates fall on Friday, Saturday and Sunday. The Church address is:

3233B½ Road
Grand Junction, Colorado 81501

Those who plan on coming please contact one of the following members of the Reunion Committee:

Robert L. Ely
Route 4, 3201 B½ Road
Grand Junction, Colorado 81501

John E. Bell
Route 1, Box 341
Palisade, Colorado 81526

Allen Downs
3047 F Road, Space 27
Grand Junction, Colorado 81501

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.

AT THE HARVEST

by Emil Heeb

The question is raised, which comes first, the gathering of the righteous or the destruction of the wicked? The first Scripture we will call your attention to reads as follows: "Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn" (Matthew 13:30 K. J. Version).

From this we gather that both of the above events will take place at about the same time. But if any time element should enter in, most Scriptural evidence favors the position that the wicked are to be removed first, as indicated in the parable already quoted.

The harvest is an indefinite prophetic period. In Scripture it is variously called, latter day, Lord's day, great and terrible day of the Lord, etc. There are no dates as to the beginning or ending of that period. Some believe that the righteous will be caught up into heaven while the destruction is going on upon the earth. Others believe that they will be gathered to a place of safety called Zion, before the great and terrible day. They place much weight on a latter-day revelation, stressing physical safety. But little thought is given to the Master's words, "For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it" (Matthew 16:25). The Lord said further, ye shall hear of wars and rumours of wars: see that ye be not troubled, for all these things must come to pass, but the end is not yet . . . all these are the beginning of sorrows" (Matthew 24:6-8).

If the righteous are gathered to a safe place first, or caught up into the sky, there would have been no need of the warning, "See that ye be not troubled." In addition in verse 9 we read, "Then shall they deliver you up to be afflicted, and shall kill you." All this does not sound like safety for the saints. The statement, "the end is not yet" indicates that during the burning of the tares, the wheat (righteous) are not yet gathered in. Zion is not yet.

If we will couple prophecy with today's world events, we can not fail to recognize that the harvest, the burning of the tares, has already begun. Prophecy tells us that the gospel would be revealed from heaven at the time of judgment, the day of the harvest.

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

Church history records that the beginning of the fulfillment of this prophecy was in 1823. It was then that the angel came with the gospel. And the binding of the tares into bundles is taking place before our very eyes. Few are aware of what is going on, how national and international affairs are fulfilling the prophecies, for most people, even churches, sleep and slumber.

Since the angel came in 1823, two world wars have taken the lives of millions of men. And during the last six years many more have been burned in Viet-Nam by the fire-power of their own making. Indeed "The hour of his judgment is come . . . But the end is not yet" (Matthew 24:6). Thus the harvest of the tares began but the wheat is not yet gathered.

It is true that at times the Lord has led the righteous to safety. At other times they were saved while among the wicked. For instance when the Lord destroyed Sodom, we read, "And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; The Lord being merciful unto him: and they brought him forth, and set him without the city" (Genesis 19:16).

In the history of the ancient Americans we read of the work of the Lord foreshadowing what may be expected at the time of the harvest. Their prophets had told them that at the time when the Savior would be born in Bethlehem there would be a night in which there would be no darkness. And from their history we learn, "For behold, at the going down of the sun, there was no darkness, and the people began to be astonished, because there was no darkness when night came" (Book of Mormon page 601:17).

At the harvest we will have the pleasure to witness the same sign when he comes again to make up his jewels. "But it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light. And it shall be in that day that living waters shall go out from Jerusalem; . . ." (Zechariah 14:7-8) heralding the second coming of Christ in the same manner as he announced his first advent into the world to those in the New World, his other sheep. "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd" (John 10:16).

However, before he came to them in person after his resurrection, he unleashed a fury of destruction in which the most wicked part were destroyed.

"And thus the face of the whole earth became deformed, because of the tempests, and the thunderings, and the lightnings, and the quaking of the earth.

And it came to pass that when the thunderings, and the lightnings, and the storm and the tempest, and the quakings of the earth did cease — for behold, they did last for about the space of three hours" (3rd Nephi 4:14, 16). But the more righteous were delivered while yet among the wicked.

Nephi, the son of Lehi, a prophet, saw the harvest, the day of the Lord in a vision, "And it came to pass that I, Nephi, beheld the power of the Lamb of God, that it descended upon the saints of the church of the Lamb, and upon the covenant people of the Lord, who were scattered upon all the face of the earth" (1st Nephi 3:230).

The careful observer will see that the world today is exactly as that described in Matthew 24:38-39, and they also are unaware until they will be taken away. Jesus said further, "Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left" (Matthew 24:40-41). Considering Vs. 38 and 39 we can not fail to see that the wicked will be taken and the righteous left to build and enjoy Zion.

From Genesis 7:10-13 we learn while the water was on the earth, the fountain of the deep was broken up, the **selfsame day** Noah entered into the ark. As already stated the destruction of the wicked and the saving of the righteous will occur at the **harvest**, the selfsame day (period) of the Lord. That the wicked will be taken and the righteous left is further confirmed in the Beatitudes — "Blessed are the meek for they shall inherit the earth" (Matthew 5:5).

At this point we call the reader's attention once more to the quotation of Revelation 14:7.

"For the hour of his judgment is come." Few people realize that the judgment of the nations is upon us. This Scripture is being fulfilled before our very eyes. Nations are being bound into bundles, (armies and alliances) to be burned by their own fire-power.

It was in 1823 when the angel came to Joseph Smith and that was the beginning of the fulfillment of the above mentioned Scripture. Since that date two World-wars have been fought, which have taken millions of lives. And during the last six years, many more thousands have been burned up in Viet-Nam. "And the end is not yet."

Zechariah gives us an informative contribution about gathering the nations "to burn them." The wicked of the city **taken away** captive, but the **residue**, (a **remnant**) will be left.

"For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall **not be cut off** from the city" (Zechariah 14:2).

Isaiah adds this, "Therefore hath the curse devoured the earth, and they that dwell therein are desolate;

therefore the inhabitants of the earth are burned, and few men left" (Isaiah 24:6). Here the writer leaves it to the reader to judge for himself whether the righteous will be taken and the wicked left or vice-versa.

Let us be less "safety" and more "righteous conscious" that we may be counted among the "more righteous" that would be spared, as in the cast of the ancient Americans "the other sheep" which we mentioned earlier in this writing. And leave the saving of individuals to God as he wills.

It is hoped that this makes it clear that righteousness is the real criteria as to who will be saved. And that the Lord is the Savior any place, any time, and the tares, (the wicked) will first be gathered to be burned (Matthew 13:30).

And thus the more righteous among the nations, **who will be left** will say, ". . . Come ye, let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isaiah 2:3).

Q U E S T I O N S

by Isaac Brockman

Question — I have asked myself at work and at home while thinking on things of a spiritual nature — Maybe each one of us should take this opportunity to ask ourselves —

Question — Do we follow the Scripture that says "Thou Shalt Have No Other Gods Before Me?" (Exodus 20:3).

Question — Do we not make gods for ourselves out of some of the things we desire in our every day life?

Question — Do we indeed do unto others, as we would have others do unto us? (Matthew 7:12).

Question — Does being a member of the Church of Christ make you a better or more righteous person than your neighbor?

Question — What kind of an example do we set to the world around us? (John 13:15; 1 Timothy 4:12; 1 Peter 2:21).

Question — Do we know what real sacrifice means? (Romans 12:1-2 gives us an example of one).

Question — Would we not live differently today if we knew Christ were coming tomorrow?

Question — But, does not the Scripture teach us, that we know not the hour or day of His coming? (Matthew 24:30-36).

Question — Do we take time during our everyday activities to think of the many blessings we receive from our Lord?

Question — Can we look heavenward and say to our Father in all sincerity, "Father in Heaven, take

me and mold and fashion me as a piece of clay into the person that Thou would have me be?"

Question — Are we ready to make the above statement and really mean it?

Question — Do we know the real definition of the sin against the Holy Ghost?

Question — Are you prepared to meet your God? (Alma 3:27-60, Page 315-317).

Question — Do we realize that we can deceive each other, but ! ! ! We can't deceive our God?

Question — What was one of Christ's first requirements to the young wealthy man? (Matthew 19:21).

Statement — I have heard that some of our people say "My church just doesn't give me enough."

Question — To those of you who feel that way — how often have you made every attempt to attend services when they were held in your area?

Question — Do we realize that all the individual members make up the church? We each have a job we should do; if we don't do it, are we not guilty of not giving our all to the cause of Christ? Read 1 Corinthians 12:27-31; if you have time it would be wise to study the whole chapter).

Question — Can we make the statement to our Father in Heaven, "Thy will and not ours be done in all things?"

Question — Do we realize that we might hide some of our actions from each other, but we cannot hide anything from God?

Question — Do we know the difference between constructive criticism and destructive criticism?

Question — Do we stop to think of the damage we can do by the things we say?

Question — Do we know that we are the only losers if we fail to obey God's command?

Question — Again, to those who think that the church is not giving them enough, I ask, "How much do you who feel this way give to the church?" I'm not talking of money, I'm thinking about giving of yourselves, your time, your talent, your encouragement to others, your presence in church whenever possible, and your undying love for Christ.

Question — Do we realize that the hour is late and the time not far off when the Master of mankind will come to redeem His own?

Question — With that thought in mind, are we ready to cast aside those things that draw us away from God and concentrate our efforts on becoming indeed followers of Christ? I have posed these questions: I leave it up to each of us to answer them for yourselves.

May God Bless and keep us, each one in His Tender Loving Care is my constant prayer.

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April 6, 1973 - April 6, 1974

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(Temple Lot)

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LESSON GUIDE

STUDY OF CHRIST'S TEACHINGS

Section 1

Lesson Text, Luke 7:36-50.

It being of utmost importance to us, I feel it good to consider again the Lord's teaching and practice in regard to the forgiving of sins. It seems that it was difficult for the Pharisee to comprehend the Lord's attitude toward those the Pharisee considered sinners and from whom he held himself separate. The Pharisee believed himself righteous; he could feel little appreciation for the wonderful experience of having sin pardoned. Surely it is true that equal to the realization of need will be the depth of appreciation. Paradoxically the one who loves the Lord enough to see himself in perspective to Him, and is humble enough to recognize, admit to himself, and confess to Him and others his own utter unworthiness, is the one most greatly blessed. Yet, in the matter of the Lord's pardon of sin, can we at any time know where another stands in His eyes? Where do we stand if we treat as unforgiven one that the Lord has pardoned?

On occasion Jesus made it a point to tell one whom He had healed that his sins were forgiven him also. We are instructed to call for the elders of the church to administer to us when we are ill, "and the prayer of faith shall save the sick, and the Lord will raise him up, and if he have committed sins, they shall be forgiven him." (James 5:14-15). This is a marvelous thing: to know that with a physical blessing there is also the pardon of sin. It should awaken awe and

wonder and thanksgiving. When we see one receive a blessing of healing, we can also know he is pardoned of his sins in the eyes of the Lord. There is no greater experience than that of receiving a pardon. There is nothing more humbling or more soul shaking than to know oneself the recipient of the Lord's pardoning grace. I fear lest the lightness with which we sometimes react to this marvelous truth indicates that we are not qualifying and therefore not receiving.

We have discussed in previous lessons the confession and pardon the Lord has asked us to give to each other: that, as we measure forgiveness to our fellow man it will be measured to us from Him. We are not able to receive what we cannot give to another. This, of course, pertains to specific incidents and acts of sin; but I wonder if it does not also apply to the faults in our human makeups which make us stumble into committing those acts. I wonder if the love which is expressed in the act of forgiving must not be as constant and continuous as the weakness that causes us to sin repeatedly. James says, "Confess your faults to one another, and pray for one another, that ye may be healed . . ." (James 5:16). Now, of course, this may simply mean to confess one's acts of sin, but we do not need to be healed from those as much as we need to repent of them. Can the meaning of "faults" in this text be closer to "flaws," the inherent weaknesses of our very personalities which subject us to being overcome by temptations? Are not these what we need to be healed of? But who among us can be humble enough to name those weaknesses which are ours and bare our souls in the sight of man and God? Who among us is big enough to hear such confession without critical judgment, and with a loving concern which can pray effectually for their healing?

Criticism is a subtle passing of judgment, and however sub-conscious it may be, it is made with comparison to oneself; a self elevating comparison. Even in confession one does not impugn oneself with the cold, harsh characteristics of criticism. Rather than a critical appraisal of our brethren let us develop a loving, forgiving response, even to the flaws and weaknesses which are not yet healed and transformed.

There is, however, need for caution, lest we see those of our number who are not healed of their sicknesses and assume that it is because they are not repentant that they are hindered in receiving the blessing of healing. The Book of Commandments refutes any such conclusion. (Chapter 44:35-39).

The Lord has given ample instruction for both the church and the individual in handling transgression. As He has told us to forgive till seventy times seven, dare we look at another's repeated failures and suppose that the Lord forgives any less than He has told us to? What should be our feeling for one whom the Lord loves enough to pardon?

Section 2

Lesson Text, Luke 8th chapter.

First, in this chapter we have a repetition of the parable of the sower. Someone has said that it takes thirty-two repetitions of a thing before the human mind forever retains it. Be that as it may, the Lord has said, "in the mouth of two or three witnesses" and so we have many of the teachings of Jesus repeated in the Gospels, the Book of Mormon, and the Book of Commandments. The fact that we each are represented in this parable somewhere makes it important that we give it due consideration. The statement in the 18th verse, "Take heed therefore how ye hear; . . ." indicates to me that we are the ones who determine which of the four types of soil it is that represents us. One of the last sermons that I heard Brother James Yates preach, he stressed that we are responsible for our appetites. Each has been given a deep hunger for union with his Creator; we can feed that hunger or we can neglect it until it becomes deadened. We are cautioned to take care how we hear; the only blessing in hearing the word of God is, ". . . Yea rather, blessed are they that hear the word of God, and keep it." (Luke 11:28). To hear and fail to keep the word of God works to one's condemnation.

Jesus taught many things by what He did as well as by what He said. In many ways He tried to help the disciples comprehend Who He was. There is His statement regarding His mother and brethren; to Him, as the Son of God, these of close human relationship meant no more to Him than any others. Our relationship to Him as the Saviour must be through obedience.

Then He demonstrated His creative power over the elements. His disciples must have had some vague sense of His possible ability to save them from the storm, unless their waking Him was simply to let Him know the danger they all were in. When He calmed the storm it frightened them and caused them to wonder just What and Who He was.

Finally, we have the three miracles: two of healing and one of raising the daughter of Jairus from the dead. It seems to me there is a difference in His admonitions regarding each, or His handling of each, and I have often wondered why. After casting the devils out of the man, He bade him to return to his house and bear witness of the great things God had done for him. When the woman touched the hem of His garment and virtue flowed from Him to her, healing, He made it a matter of public inquiry, and so of public knowledge, of the miracle. Had He not intended that she testify to what had happened? He surely knew in Himself who it was that had touched Him. And yet, when it came to the raising of the dead He gave them instruction to tell no one. I've never been able to understand the reason for the difference.

Sometimes I think that we, viewing these events in retrospect, knowing the whole story, always seeing Jesus as the resurrected Christ, fail to grasp something of the great wonder these miracles of healing held for the people of that day. There should be a lesson here regarding our lack of faith, for He commissioned His

disciples to go and preach the gospel and heal the sick; yet, how many of our prayers for healing of our sick seemingly go ungranted.

Section 3

Lesson Text, Luke 9:1-11, 18-37, 46-62, 10:1-24.

At the end of the previous lesson we mentioned the commission of Jesus to His disciples. Not only did He tell them what their errand was, He also told them in what manner they were to conduct themselves and how they were to travel and provide for themselves; these instructions made the way very straitened for them.

These high qualifications and strict instructions have been repeated for the disciples of our day also. (Book of Commandments 3: 25:15-31). In no way do I think these requirements apply only to those called and ordained to the ministry. Any who want to be counted among His sheep when He comes to claim them must put Him first in their hearts. We cannot follow Him without a denial of self, which is a daily cross. The crossing of our will to do His will is a daily experience. None of us escape the temptation to live for the good things of life rather than for His honor and glory. We, like Baruch, the scribe of Jeremiah, tend to seek great things for ourselves, but such seeking ends in emptiness; while if we lose our lives for the Lord's sake we will save them and they will be full. The tell-tale argument between the disciples as to who would be greatest shows that they, too, yearned for great things for themselves.

There is a warning about another matter in the lesson of our text. It is the judging of those that follow not with us. John, with others, forbade a man to work a miracle in the name of Jesus because he was not one of their little group. And yet Jesus said, "Forbid Him not: for he that is not against us is for us." And in another place He said, "Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part. For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward." (Mark 9:39-41).

The disciples enjoyed some good results in their preaching of the gospel and healing of the sick, but they also knew some failures. That the Lord expected them to be able to perform these miracles is manifest by His reproof of their lack of faith, and by a statement recorded in John 14:12, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." And the time did come when some of them worked great miracles. Apparently virtue came to emanate from both Paul and Peter even as from Christ, for the sick were brought and laid in the streets that Peter's shadow might pass over them, (Acts 5:12-15) and aprons and handkerchiefs were sent from Paul to the sick and

they were healed. (Acts 19:11-12). What commentary do these things make on our conditions today?

As it was with Peter so it with us. We receive revelation of God's will, or truth, or promise, and yet how little we really grasp. Peter had a moment of truth, Jesus was God's Son, the Christ, and yet he denied Him thrice; and he was among the first after the resurrection to say, "I go fishing." The truth and reality of the risen Lord was not an easy one to grasp. The events were happening too fast and were too great to be fathomed. After all, these were the greatest occurrences of history! Those we anticipate at His returning will be still greater. It surely behooves us to rend the veil of unbelief and darkness from our minds so that we can be awake to the momentous happenings of these days before that return.

Section 4

Lesson Text Luke 10:25-37.

What is the thing that we want more than any other? Is it not to have Eternal life? The question of our hearts should be, "What must we do that our place in the Celestial Kingdom is secured?" And the answer will be as always, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Does this statement need a clarification? Apparently the lawyer thought so; we may need to determine just who is this neighbor that we are to love as we love our own selves.

The parable Jesus gave to answer this question tells us several things. One, the neighbor we are to love may be a complete stranger to us. Our meeting may in fact be a one time thing. Two, the love we are to have for him is not a sentimental feeling; it is a response to his need that puts a claim against our time, our means, and our labor. Surely it was not hard for the victim of the robbers to feel a gratitude of love for that Samaritan, even though the Samaritans were considered outcasts by the Jews. So, our neighbor may well be one who, we, in our human prejudice, would not consider our equal. There really seems to be no place where we can say, "This one is not my neighbor," when we read the Lord's admonition as to the treatment we should afford our enemies. We see that they too are called "neighbor." (Matthew 5:38-47).

The fact is that the scripture has quite a bit to say about our relationship with those who are our neighbors. It gives us quite a picture of the sort of people we ought to be. I believe it defines quite clearly that love we are to feel for our neighbor, translated into action. The Bible says (Psalm 15:3-4) we should neither backbite or take up a reproach against a neighbor; (Psalm 101:5) we do not slander him; (Proverb 3:27-29) we do not withhold what he needs if we have it to give, nor devise any evil against him; (Proverb 24:28-29) we do not witness against him without a cause, nor deceive him, nor render to

him according as he has treated us; (Proverb 25:8-10) if we have a cause against one we debate the matter with that person and reveal it not to another; (Proverb 25:17-18) we do not intrude too often or too long in our neighbor's life and affairs; (Proverbs 29:5) we do not flatter him. If we love our neighbor as ourselves we will speak truthfully with him, and will not imagine evil against him; in other words, we will not always be suspicious of him and his intents (Zechariah 8:16-17). This love works no ill to the neighbor, but returns good for mistreatment and finds a way to live peaceably with all; there is no dissimulation; no respect of persons; (Romans 12:9-21, 13:7-10, 15:1-2). We put away anger and bitterness and become kind and forgiving; laboring not only that we supply our needs but that we also have to go give to another who needs (Ephesians 4:22-32).

Regarding our neighbor, the Book of Mormon says, we do not "dig a pit" or take any advantage of our neighbor, (2 Nephi 12:10-12); we give to the beggar who asks of us, not judging his poverty to be the result of his own doing and so, just; and we are careful to deal according to our agreement with our neighbor lest we commit a sin and tempt him to commit one also, (Mosiah 2:28-47); we bear no false witness against him nor covet anything that is his, (Mosiah 7:123-124); that we impart of what we have, both temporally and spiritually to every needy soul, (Mosiah 9:60-64); that we have no contentions with them, (Mosiah 11:16); that we freely forgive when he says he repents, (Mosiah 11:138); that we esteem our neighbor as ourselves, that there be an equality among us, that there be no persecutions, and that all labor, (Mosiah 11:152-155); plus a repetition of the teachings that Christ made in Jerusalem, (3 Nephi 5:84-96).

The Book of Commandments says, that we warn our neighbor in mildness and meekness, (not with an angry or bitter harangue) (chapter 40:36); that we do no harm or speak any evil of our neighbor, (chapter 44:24); that the time will come when, if we do not want to take up our sword against him, we must flee to Zion, (chapter 48:62).

What a picture, if we would, like the good Samaritan, qualify as neighbor. Surely the time-tested Golden Rule, to do unto others as we would be done by, is a wise admonition for as we judge others, as we measure to others, as we forgive others; so will the Lord judge, measure to, and forgive us. (Matthew 6:14-15, 7:1-2).

"Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him; and he shall bring to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday" (Psalm 37:3-6).

THE AWFUL TRUTH ABOUT THE OCCULT

by Elder M. Harvey Seibel
4th in series

Astrology

Introductory Remarks. Astrology is based on the philosophy of "as above, so below." The converse is also true, as below, so above; or, by manipulating events here below the course of the heavens may be changed. We are miniature universes; any change in the miniature brings about a parallel change in the major universe, and vice versa.

All systems which seem to involve random events - the chance remarks of children, a sneeze or two, a mole on the body - depend on the belief that the events are not random at all. The universe is a whole, a great cosmic design. Any event which occurs is part of the design and can be used to predict events in the future because they are also a part of the design. Thus arises prediction by moles, the lines on the forehead, phraenology, and many others.

Astrological systems go back to ancient Paganism, in which the gods influenced our lives for good or ill. Ancient astrologers believed in seven major forces, which they connected with the sun, moon, and the five planets. They now have nine or ten, adding Uranus and Neptune and sometimes Pluto. The planets have been substituted for the old gods, because the Babylonians and Assyrians connected their principle gods to the planets.

Before the discovery of the later planets they exerted no influence on our lives. It is stated that among people who do not believe or know astrology that the heavenly bodies exert no influence at all. Zolar explains the new influence exerted by the discovery of two of the planets: "Such are the sublime facts of nature's immutable laws which have made the science of the Stars true for all and in all ages. When Uranus and Neptune were shining in their distant heavens undiscovered, mankind was, as a body, impervious to their action. Their organism did not vibrate with a higher state of action. Thus, we see that as man evolves his higher powers, more ethereal orbs appear in the celestial hierarchies of the heavens for the purpose of controlling and directing him."

Astrologers have been hard put to include new planets in their already complete system. By checking back into history and learning what the trend of world events was at various aspects and positions of these new planets they have been able to develop a characteristic of each planet for use in predicting future events. So the ingenious astrologer struggles along in the face of increasing knowledge and the many flaws in their system.

Power Behind Astrology. Some astrologers explain the influence of the heavens through vibrations. Some don't try to explain it at all. However, the background to all astrology is the picture of the soul descending

through the spheres to earth and gathering characteristics from each planetary sphere on the way. The planetary forces are inside us and each man carries the starry heaven and all its influences within himself. These thoughts are found in *The Black Arts*, by Richard Cavendish.

Flaws In The Cult Of Astrology

1. **Use of a 2000-year-old picture of the heavens.** On March 21 each year astrologers say that the sun is in Aries. In reality, the sun is not in the constellation Aries (though it was 2,000 years ago) but in the constellation Pisces. Thus all stated sun positions are really in the preceding sign. The constellations are groupings of stars, while the signs are the total zodiac divided into 12 divisions of 30° each. Although modern astrologers distinguish between the signs and the constellations, tending to eliminate the error of a false positioning of the sun, still they continue to use doctrines based on the ancient astrologers' interpretation, and the names of the constellations have considerable influence on the astrological nature of the signs. It is the 2000-year-old names that are used today: so all Aries people are, in reality, Piscines, whether they like it or not, with Piscene characteristics, and the horoscopes are in error to that extent.

2. **Why Astrology Works.** Since, as stated above, the knowledge of heavenly bodies is necessary and that where these bodies are unknown, even though in existence, as were Uranus and Neptune, there can be no influence, therefore we are led to believe that for primitive people without this knowledge astrology was completely ineffective. To this agrees Gleadow in "Your Character in the Zodiac."

Like reasoning would tell me that, since I do not hold to these ideas and beliefs, I am now living from day to day without any influence beyond my environment and the genes with which I began this life, and, of course, my free will. Strangely, if I were to go to an astrologer and have my horoscope read, it would purport to arrange all my life, both past and future, into the mold of the stars at the moment of my birth, in spite of the fact that my past is outside of this mold. This is a contradiction, and casts a shadow of doubt on the system.

3. **Wooliness of Language of Horoscopes.** From Richard Cavendish we get, "The wooliness of astrological language is one of the reasons for the constant failure of astrologers to agree on the interpretation of a given set of planetary positions. A chart can be interpreted in so many equally legitimate ways that two different astrologers are almost certain to produce two different interpretations. The fact that many astrological predictions are so all-embracing that they can scarcely fail to come true is also due to the vagueness of the astrologist's language as well as to his natural caution."

"Suppose you had Jupiter in Scorpio in the third house of your chart. This could be interpreted as: the expansive influence of Jupiter will show itself passionately (Scorpio) in mental capacities (third house). If your astrologer repeated this statement to you as it stands you would probably not be greatly impressed. He has to translate it into words which mean something. The trouble is that the number of ways in which he can do this is almost limitless. He might say that you will have a strong desire to broaden your interests and mental outlook, or he might tell you your mind is obsessed by sex, or he might say any one of a hundred other things. And he could equally well have stated the same planetary position in entirely different key words as: the influence of Jupiter will show itself secretly (Scorpio) in short journeys (third house), which perhaps might mean that you should be able to make money as a bookmaker."—(ibid).

4. **Too Great Details.** "Besides acting as marriage counsellors, astrologers can determine which days in the future will be favorable for any conceivable activity. The Ephemerides of the fifteenth-century astrologer Tegiomontanus included notes of favourable times for new enterprises, sowing, planting and cultivation of vines, taking a bath or having one's hair cut. Modern astrologers are equally thorough. Astrological magazines list good days for baking, sewing, dancing, giving a party, buying a car, taking photographs, pouring concrete, buying new clothes, having your hair cut to stimulate growth (when the moon is waxing) or having it cut to retard growth (when the moon is waning). Some magazines give 'lucky moon days', which are usually based on the Mansions of the Moon."—(ibid).

This is difficult to believe: that there is present in the universe a force, built up out of the legends of the "collective mind" which acts with such infinite detail that there are good and bad days for cutting hair, giving a party, dancing, etc.; that this influence would not exist if man had not created his gods with their powers, which powers were transferred to a blind, dead, and dumb piece of rock, or planet, without intelligence beyond which the collective mind had imparted to it, and that we are ruled in the smallest matters of our lives by this senseless conglomeration known as the collective mind, vibrating for each individual depending on the position of the planet at the moment of his birth. What are these thoughts of man that they have to exist through the millenia, what cohesive force blends them together that they in turn dominate their creator? We are slaves to the thoughts of our ancestors; and that is said to be true only if we know we are!

5. **Opposition of Cicero and Pliny.** "Still, the greatest Roman contribution to the art of prophecy was a negative one: Cicero and Pliny the Elder were the first to muster arguments which are used against astrology to this day. They pointed out that the planets were too far from the earth to have perceptible

influence on human beings; that astrologers were often robbed and even murdered without having had any foreknowledge of such attacks; that twins were born under the same star would have to have identical fates, which was far from being the case; that of those born at the same hour some become rich while others become beggars. It was Pliny, also, who first remarked how odd it was that the stars were supposed to exert their influence at the moment of birth rather than at the moment of conception." — Prophets and Predictions, by Arnold J. Pomerans.

6. **Genes and Chromosomes.** It is strange that horoscopes are based on celestial events to the exclusion of the genes and chromosomes, those hereditary factors which determine so much about our physical characteristics and personality traits and mental ability. Many sicknesses are inherited, the feeble-minded often beget feeble-minded children, genius begets genius, and in the words of Genesis, everything after its kind. Yet it is stated by astrologists that babies born under a certain heavenly configuration and position on earth will invariably become thieves, regardless of the influence of the church and society. It would be very easy to check this statement, just check a large number of thieves, run their horoscopes, and this would be a big proof for astrology.

7. **False Astrological Predictions.**

a. **Great Flood Predicted for 1524.** Johannes Stöffler's Almanac had predicted, 25 years earlier, that a great flood was expected on the 2nd February. "On that date a number of planets were expected to meet under Pisces. The matter was keenly discussed and no less than 136 pamphlets about it were published. Though some weighty voices objected that God had clearly promised mankind never again to destroy the earth with another great flood, many people deemed it wiser not to rely on a promise made so long ago and to imitate the example of Noah instead. Huge arks were built in Toulouse, and though no provision was made to house 'every living thing of all flesh' in them, enough provisions were hoarded to enable many citizens to weather the expected flood. In a number of ports, all available ships were requisitioned and the local population quartered on them. The fated day passed and the world weathered the "flood" and, strangely, the ship of astrology still rides the crest of popularity as it has always done in spite of a multitude of similar failures.

b. The fifteenth century Italian classicist Pico della Mirandola wrote: "For a whole winter, I have taken observation of daily weather conditions and checked these against astrological predictions. May fate punish me if I do not speak the truth: on the 130 days or more that I made my observations, there were no more than six or seven days in which weather agreed with what was written in astrological books." The planets seem unable even to control the weather, let alone the way you should bake your bread, or make soap.

8. **Statistical Study of Horoscopes.** Much data has been tabulated equating horoscopes with the actual life histories of great men. This data has been analyzed statistically to show the significance of the results: whether or not the correlation was greater than would be expected by chance alone. The data was not very significant; in some instances there appeared significance, but in others the evidence was negative. Gleadow, after studying these tables concludes, along with other reasons: "I am not convinced that it does people any good to believe in astrology, except perhaps as an elementary step towards self-knowledge, in which most of us are deplorably deficient. Nonetheless, should this result be unwelcome, as in some quarters it will be, I cannot well spare more than a crocodile tear."—Your Character in the Zodiac.

Even this small vindication of astrology should be weighed against an earlier criticism given in this article: the wooliness of the language. In other words, after every effort to gain the most optimistic correlation between the horoscopes and the actual life histories, slanting the wooliness of the language toward agreement, it still produced but a narrow margin in favor of significant correlation. In the broad analysis, using a large mass of data, it becomes apparent that there is no real evidence that astrology can either tell character of individuals or their predicted lives. Even in broad categories astrology fails, then the futility of trying to tell when to buy an animal, cut the hair, or cook a pie appear in its true light: superstition. When the many failures in predicting disastrous floods, great world events, and long term prophecies is added to the statistics, it leaves astrology without a psychic leg to stand on. We can safely conclude that astrology is one of the many cults united together by the unholy triad of magic, reincarnation, and gnosis.

(continued from page 68)

"Three hundred and five years later, when the empire had been long at peace, Chalcatzin and Tlacamihtzin, chief descendants of the royal house of the Toltecs, raised a revolt for the purpose of deposing the legitimate successor to the throne. The rebellious chiefs were after long wars driven out of their city Tlachicatzin in Huehue Tlapallan, with all their numerous families and allies. They were pursued by their kindred of the city or country of Tlaxicoluican for sixty leagues, to a place discovered by Cecatzin, which they named Tlapallanconco or 'little' Tlapallan. The struggle by which the rebels were conquered lasted eight years, - - for thirteen, according to Veytia - - and they were accompanied on their forced migration by five other chiefs. The departure from Huehue Tlapallan seems to have taken place in the fifth or sixth century.

"They remained at Tlapallanconco three years, and towards the end of their stay the seven chieftains

assembled to deliberate whether they should remain there permanently or go farther. Then rose a great astrologer, named Hueman, or Huematzin, saying that according to their histories they had suffered great persecutions from heaven, but that these had always been followed by great prosperity; that their persecutions had always occurred in the year Ce Tecpatl, but that year once passed, great blessings ensued; that their trouble was a great evil immediately preceding the dawn of a greater good, and consequently it did not behoove them to remain so near their enemies These and other things did Hueman counsel, and they

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seemed good to the seven chiefs; so that after three years were passed, or eleven years from the time when they left Huehue Tlapallan, they started on their migration" (Bancroft, Native Races, vol 5, pp. 209-212).

Harvey E. Seibel

"Blessed is he that considereth the poor: the Lord will deliver him in time of trouble.

"The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies.

"The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness" (Psalm 41:1-3).