

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, June, 1973

No. 6

Evening Out



I walked into a public room,
Congenial faces all around.
The music hit like sonic boom!
Persistent, yet another sound - -
Voices, no two quite the same,
Told a good one, called a friend.
Then I recognized a name,
Recurring like the beat, no end.

The company of friends was good,
But my throat hurt with tears held back.
Oh, yes, I did enjoy the food,
But inside, pain pulled like a rack.
I love the One Who bears that name!
I knew I'd cry before I slept.
They spoke it gaily, as in game,
And I knew shame.

And Jesus wept.

Donna Moser

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Zion's Advocate

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Our quarterlies are not dated, but numbered, because they contain a regular course of study, and if the schools desire to make this study, they should order the quarterlies according to number so as to avoid themselves of the entire course, so far as the study has been extended up to the present time. None of the courses are as yet, complete.

In compliance with the action taken at the 1960 General Sunday School Association General Assembly, all publications printed by the Association will be sent free of charge. Send ALL orders to: General Sunday School Association Treasurer, Church of Christ (Temple Lot), Box 472, Independence, Missouri, 64051.

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EDITORIAL

The Testimony of the American Indian
 and the Stick of Joseph

MISCELLANEOUS ITEMS OFFERING FURTHER EVIDENCES TO THE TRUTHFULNESS OF THE BOOK OF MORMON

The Book of Mormon makes mention of the horse and other large animals.

Mr. E. Richmond Thomas in his article 'Death Trap of Prehistoric Beasts' for the Travel Magazine (November 1934) says that between the years 1906 and 1913 many large extinct animals were brought up out of the tar pits. Among these beasts were imperial elephants, mastodons, saber-toothed tigers, camels, bison, ground sloths . . ." (cited in Roy Weldon, Other Sheep, p. 105). Note the great flood could have caused this particular destruction, but so could the crucifixion catastrophe in this country.

Stephen D. Peet in his book "Ancient Monuments and Ruined Cities, vol. 4, p. 456, says that the first Americans were contemporary with gigantic animals which have passed away never to return. He states that they had to contend with the Mastodon, the Megatherium, the Mylodon, the Megalonyx, the elephant, etc. (cited in Roy Weldon, Ibid. p. 106).

In regard to the horse, from an article in the American Encyclopedia cited in Roy Weldon's "Other Sheep," p. 106, its fossil remains are so common in both North and South America that no doubt can remain of the former existence of the horse on this continent.

The Book of Mormon says that the Nephites fought their wars using quilted armor.

"When the Tultecs fought they would put on some sort of long tunics down to the heels, of a thousand colors, embroidered, and very closely woven and thick, so that no matter how hard they would hit each other with the lances — for these were what they most used — they could not pass them; and they used long lances, and others which were thrown and clubs garnished with iron. They wore morions and helmets of brass and gold, and some used the rodelas, particularly those who had clubs" (Works of Ixtlilxochitl, cited in Hunter and Ferguson, Ancient America and the Book of Mormon, pp. 274-275).

Rapid formation of Stalactites disproves the vast time theory.

Constance Irwin in her book "Fair Gods and Stone Faces" (p. 89) relates the archaeological discovery of one of the ancient tombs in Central America. As the archaeologist (Ruz) entered into the interior of the pyramid he came upon long stalactites which trailed from high ceilings and slender stalagmites which rose from the floor. At best it is not likely that this pyramid is much over 2,000 to 3,000 years old.

THE COTTON PROOF!

The cotton plant is one of the greatest proofs for the migration of people to America via either the Pacific or Atlantic oceans and not via the Bering Straits as so often conjectured.

According to George Carter, a botanist, in his paper which was read before the 29th meeting of the International Congress of Americanists held in New York City (September 1949), there are three groups of this plant known. Of the three types the first has thirteen large chromosomes. The second has thirteen small chromosomes, and the third has thirteen small and thirteen large chromosomes. The cotton with the large chromosomes is native to the old world while the new world wild cotton has the small chromosomes. The cotton, however, which was composed of both the large and small chromosomes was cultivated by the cultured settlers of Middle America. It is a blend of the old world and new world cotton. (See Hunter and Ferguson, *Ancient America and the Book of Mormon*, p. 307). The early settlers must have brought the Old World cotton with them and blended it with the New World cotton to create the new cotton.

The domesticated New World twenty-six-chromosome cotton appears to have been carried to the Polynesian Islands where this cotton was also cultivated in pre-European times (*ibid.*, p. 307).

Constance Irwin in discussing the question of how cotton seeds were brought to America from Asia in the second millenium B. C. disclaims that they could have been brought over by birds, who won't touch the things, nor by the west wind across such a vast distance or even by a Stone Age traveler via the Bering Strait whose time in transit would far exceed the germinative life of the seed. The only conclusion remaining, says she, is an unidentified man in a vessel . . . (*Fair Gods & Stone Faces*, pp. 280).

Cyrus H. Gordon in his book "Before Columbus" (p. 145) assures us (according to botanists) that American cotton, which is characterized by thirteen large and thirteen small chromosomes, is the product of hybridizing the wild native American plant with the Old World cotton such as was grown in ancient Egypt. He then goes on to say that the Old World variety could not have reached America by northern Viking routes because the cold kills it; nor could it have floated with the currents across the ocean because water kills it; nor could it have been carried by birds because they will not touch the cotton boll that contains the seeds. His conclusion is that the Old World variety must have been brought dry, aboard ship, via warm sea-lanes.

OTHER ITEMS OF INTEREST

FOOD PLANTS GIVEN TO US FROM AMERICA

The Irish Potato - Native of Peru and given to us by the Incas

Corn
Pineapples
Squashes and Pumpkin
Sweet Potatoes and Yams
Avocados
Beans (Kidney, lima, black, navy, in fact all beans except soybeans and the horse bean)
Persimmons
Tomatoes
Peanuts
Peppers (sweet and hot)
Tobacco
Rubber
Turkey
Chocolate
Vanilla bean
Manioc or Cassava (used to make tapioca)
Blackberries
Chewing Gum
Black Raspberries
Gooseberries
Quinine and Cocaine

CHRISTIAN EVIDENCES AMONG THE ANCIENT INHABITANTS OF THIS LAND

Laurette Sejourne, in her book "Burning Water — Thought and Religion in Ancient Mexico" (pp. 69-70), quotes from a manuscript written in Nahuatl shortly after the Conquest and published in Spanish under the title "Legend of the Sun." The following excerpt gives an account of Quetzalcoatl's descent into hell.

"But there went Quetzalcoatl; he came to the Kingdom of the Dead, to the Lord and Lady of the Kingdom of the Dead. Thereupon he said: 'Behold why I have come. Thou art concealing precious bones. I have come to fetch them.' But the King of the Dead told him: 'What wilt thou do, Quetzalcoatl?' And he answered again, 'the gods are troubled about who shall inhabit the earth.'

"The Lord of the Kingdom of the Dead said, 'It is well . . .'

"Again said the Lord of the Kingdom of the Dead: 'It is well, take the bones!' But he told his vassals the dead: 'Yet tell him, oh gods, that he must leave them behind!' But Quetzalcoatl answered: '**No, I shall take them for ever.**' But his double said to him, 'Tell them I shall come to take them!' With this he was able to return upward, and he took the precious bones. In one place were the bones of a man, in another of a woman. He gathered them up, he made a bundle, and he took them with him . . .

"And when he reached Tamoanohan, Quilaztli ground them down again; he threw the ground bones into a precious earthen pot, and upon them Quetzalcoatl threw his blood . . . and then all the gods . . . said: 'Those worthy of the gods are born, since for us they did deserving penance.'"

Note: The bones no doubt represent both men and

women. His double could be his Father. The penance could very well be the "few stripes" mentioned in Luke.

The Indian not only knew of the flood but also of the end of the world.

" . . . They had among them information of the Flood and of the end of the world, . . . And so they believe that another Butic is about to come which is another flood and judgment, not of water, but of fire which they say will be the end of the world . . ." (Bartolome de Las Casas, Apologetica Historia de las Indias, Cap. CCXXXV, cited in Milton R. Hunter, Archaeology and the Book of Mormon, p. 45).

They were of the house of Israel.

In the northern Andes, according to J. Fitzgerald Lee in his book "The Great Migration," a Dutch Jew named Aaron Levy met with a tribe of Indians who claimed that their forefathers were Abram, Esaak and Yakooob and that the name of their tribe was Rooben.

They knew of baptism.

Mr. P. DeRoo tells us, "That these Indians, and probably several more congenial tribes, were Christians, in the broad sense of the word, at the time of their landing on American soil, can scarcely be doubted. They knew and worshipped the one eternal, spiritual, and ubiquitous God, who 'caused' or created the heavens and the earth and all they contain; they knew of the happiness of our first parents eating the 'fat fruit' of Eden, and of the 'bad spirit' who brought them to sin, misfortune, and death; and as they were acquainted with the circumstance of the dire tragedy, we may readily infer that they were not altogether ignorant of its most important particular: the promise of a Redeemer, which constitutes the deepest foundation of Christianity" (History of America Before Columbus, vol. 1, pp. 111-112).

P. DeRoo further tells us " . . . these missionaries, however, and other writers of that time assure us that baptism was administered in several American districts from time immemorial.

" . . . Baptism was conferred in the territories of Campoala, Tezcuco, Tlacopan and throughout the vast empire of Mexico . . . Sahagun writes that when the holy bishop of Chiapas arrived at Campeche, in the year 1554, on his way to his diocese, in company with several Dominican friars, he not only saw what Montejo had written about the baptism of the Yucatecs, but also learned that all the natives of that country were baptized, no one being allowed to marry before the sacred ceremonies had been performed on him. It was the duty of all the Mayas to have their children baptized, for they believed that by this ablution they received a pure nature, were protected against evil

spirits, and possible misfortunes. They held, moreover, that an unbaptized person, whether a man or woman could not lead a good life or do anything well.

"Baptism was in the Mexican empire a Religious ceremony, which in Yucatan was called 'Zihil,' signifying to be born again; and the Nahua nations freely admitted that it would cleanse the soul from all sin, as will soon appear from the ceremonies with which it was administered" (History of America Before Columbus, pp. 466-467).

Hubert Bancroft states that baptism ran back to a period far pre-Christian among the Mexican, Maya, and other American nations. (Native Races, vol. 3, p. 119).

Harvey E. Seibel

A REQUEST FROM THE EDITOR

Material submitted for publication in The Advocate must be in the hands of the printer by the 15th of the month preceding the month of publication. For example, material for the June issue must be in the printer's hands by the 15th of May, etc. In order to accomplish this it is necessary for such material to be in our hands by the first of each month or shortly thereafter.

The Editorial Staff would also like to urge that contributors submit all material typed in double spaced format and to check their references carefully (including punctuation). Originals or carbon copies should be neat and legible. If these particulars are attended to our work will be made much easier as messy copies may need retyping before submission to the printer. Finally it is suggested that contributors proofread their material before sending them to us. If this is done it will cut down on the amount of editing required on our part, and those changes in punctuation or sentence structure which may or may not be altogether pleasing to the contributor. We would appreciate your attention to these particulars.

Thank you,

Your Editorial Staff

ANNUAL DINING HALL REPORT

We started the year with \$629.24 which included \$22.92 interest. We received \$573.72 in donations during conference. Besides money, we received eggs, home canned vegetables and all the desserts. Our expenses for 1973 came to \$482.53. This was 24% more than in 1972. However, due to our people's generosity, there will be a balance of \$731.32 to start next year. If prices continue to increase as they have, we expect our expenses to be around \$625.00 for the 1974 conference.

We wish to express our appreciation to all for their help and prayers. If any were slighted or underfed, please accept our most heartfelt apologies. May God bless and keep each one until we meet again next year.

Sincerely,

Carol Fann
Jewell Beem
June Sarratt

MICHIGAN REUNION NOTICE

Pot Luck Saturday, June 23rd, 1973!

Camping is available at KOA Park or at Bro. Laseur's place.

Reunion is at Bradly, Michigan near Hopkins.

Watch for service road off U. S. 131 to Hopkins. Follow sign to Bradly. Reunion will be Saturday and Sunday, the 23rd and 24th of June. The first meeting will begin at 10:00 a. m.

TENNESSEE REUNION NOTICE

There will be a Tennessee Reunion at Foundry Hill, Church of Christ (Temple Lot), Puryear, Tennessee the 1st and 2nd of September. Monday being Labor day will make it fine. Please do not wait for an invitation other than this report. All who wish to come will be welcome.

For more information write to:

T. W. Paschall
Route 2
Puryear, Tennessee 38251

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. Burrese
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.

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, 3201B½ 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.

TWELVE DIVISIONS OF THE REVELATION

by

William E. Frishkorn

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand" (Revelation 1:3).

I have been analyzing the Book of Revelation and trying to solve, if possible, the proper order of events. I have been impressed with the element of repetition. Using this for a beginning, I began dividing events into a set of twelve overlapping sections. The result I find rewarding, though many events are yet to be fulfilled and my own interpretation might be conjecture. Those divisions bring to focus the statement of Paul: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15). The scriptures must be "divided" to their proper place in the stream of time as directed by adjoining prophecies. As much as possible I let the scriptures interpret themselves; "... knowing that no prophecy of the scripture is of any private interpretation" (2 Peter 1:20).

Notice that the Revelation will start at a very significant event, then proceed to another great event; perhaps the second coming of Christ. From there it will go back and begin again. This continuous going back and then proceeding should become evident. Brevity will be necessary — considering the depth of the Revelation.

I TO THE SEVEN CHURCHES:

SEVEN CHURCHES. Perhaps these seven churches represent Christ's church through the ages to his second coming. This is possible, considering the Revelation has several sections that begin at different points and proceed to the Lord's coming. To each church is a message that is applicable to all: "To him that overcometh will I give to eat of the tree of life . . . will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written . . . will I give power over the nations . . . I will give him the morning star . . . shall be clothed in white raiment; and I will not blot his name out of the book of life . . . will I make a pillar in the temple of my God . . . will I grant to sit with me in my throne . . ." (1:1 through 3; 22).

II VISIONS IN HEAVEN

THE LORD'S THRONE. "... a door was opened in heaven . . . a throne was set in heaven . . . he that

sat was to look upon like a jasper and a sardine stone . . . out of the throne proceeded lightnings . . . seven lamps . . . the seven Spirits of God . . . about the throne were four beasts . . . four and twenty elders fall down before him that sat on the throne . . ." (4:1-11).

BOOK WITH SEVEN SEALS. "... in the right hand of him that sat on the throne a book . . . sealed with seven seals . . . Who is worthy to open the book? . . . the root of David hath prevailed to open the book . . . he came and took the book out of the right hand of him that sat on the throne" (5:1-14).

III FROM 33 AD TO CHRIST'S SECOND COMING

FIRST SEAL. "... behold a white horse; and he that sat on him had a bow and a crown was given unto him: and he went forth conquering . . ." (6:1-2). To me this symbol would represent Jesus and his gospel going forth under the preaching of the ministry following his crucifixion and ascension. This would parallel the period of the "woman" of chapter 12, from 33 to 570. David describes Jesus riding forth with bow in hand, being crowned by the Father; "And in thy majesty ride . . . thine arrows are sharp . . . Thy throne, O God is for ever and ever . . . therefore God, thy God hath anointed thee . . ." (Psalms 45:3-7). Paul quotes this same scripture and applies it to 33 AD, when he had "... by himself purged our sins, sat down on the right hand of the Majesty on high" (Hebrews 1:3).

SECOND SEAL. "... another horse that was red: and power was given to him that sat thereon to take peace from the earth . . ." (6:3-4) Might this represent the same period the "red" dragon occupied? (From 570 to 1830). Surely, the reign of the papal power denied the earth of real peace.

THIRD SEAL. "... a black horse: and he that sat on him had a pair of balances in his hand . . . a measure of wheat for a penny . . . hurt not the oil and the wine" (6:5-6). Since the advent of modern medicine about 1830, lives have been saved the world over. Since then famine has ruled in many populated areas where soil is poor. Black might here symbolize famine: "Our skin was black . . . because of the terrible famine" (Lamentations 5:10). The "penny" in this case could mean a day's wages. Such was the case during the time of Jesus. (See Matthew 20.)

FOURTH SEAL. "... a pale horse . . . over the fourth part of the earth, to kill with the sword . . . hunger . . . death . . . beasts" (6:7-8). Whether or not we have entered into this time I'm uncertain. This could begin about 1914 when world wars erupted

and nation rose against nation (or possibly the Asian portion of the world with the wars in Korea, Laos and Vietnam).

FIFTH SEAL. "... the souls of them that were slain for the word of God ... should rest for a season, until their fellowservants ... should be killed ..." (6:9-11). From here to the second coming appears to lie in the future. In chapter 13 there are two beasts (one being papal rule from 570-1830, the other yet future). Might these souls have been killed under the rule of the first beast? Perhaps from this seal until the sixth seal these "fellowservants" are killed. The second beast would be the persecuting power for this "second" crowd. I believe they are described as follows: "... a great multitude ... before the Lamb ... these are they which came out of great tribulation ..." (7:9-11).

SIXTH SEAL. "... a great earthquake; and the sun became black ... moon became as blood ... hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come ..." (7:12-17). The souls under the 5th seal asked for vengeance; the answer was that a second group would be killed first. But now the Lord's vengeance is come! It appears that up to this "day" the Lord shall allow his people to be killed. Jerusalem shall be taken captive; America cleansed from sin. Joel indicates that "after" the Lord shall turn back Russia from America there shall be an outpouring of the Holy Spirit and then "the moon shall turn to blood" which signals this "day." From there on there shall be protection in Zion.

144,000 SEALED. "... hurt not the earth ... till we have sealed the servants of our God in their foreheads ..." (7:1-8). These shall be the "gold" refined in the fire of affliction. Might these represent the Lamb's bride when he shall come to receive her? From this time onward I believe the building of Zion and the new Jerusalem shall become a reality.

FIRST SIX TRUMPETS (8:2 through 9:21). It appears that the destruction that shall reign over the ungodly shall be kept from the chosen. Notice that during the 5th trumpet only the men with the seal in their foreheads are kept from the suffering.

MYSTERY OF GOD FINISHED. "But in the days of the voice of the seventh angel ... the mystery of God should be finished, as he hath declared to his servants the prophets" (10:1-11). This would likely include the "sealed" portion of the Book of Mormon which is yet to come forth, which shall; "... reveal all things from the foundation of the world ..." (2 Nephi 11:130). "... then shall my revelations ... wr' ten by my servant John be unfolded ..." (Ether 1:113). I suspect that it will be during this time that the "... gospel of the kingdom shall be preached in all the world ..." (Matthew 24:14).

THE TWO WITNESSES (11:1-13). Just before the invasion of America (Ezekiel 38:11, 12) Russia shall take

Jerusalem for the final time (Ezekiel 38:1-9). Half the city shall be taken away captive (Zechariah 14:1-2). During this time shall these two men prophesy. The Book of Mormon tells also of these; "... O Jerusalem ... these sons are come unto thee; who shall be sorry for thee; thy desolation and destruction ..." Referring to the condition of Jerusalem. "... they lie at the head of all the streets ..." Referring to their death and being killed, as John; "... shall lie in the street of the great city ... where also our Lord was crucified." Continuing: "... they are full of the fury of the Lord, the rebuke of thy God." This is in reference to the power and testimony they held. "... I have taken out of thine hand ... the cup of my fury; thou shalt no more drink it again" (2 Nephi 5:100-109). This shows that it would be the last time destruction would prevail over Jerusalem, a time yet future.

SEVENTH TRUMPET. "... the seventh angel sounded ... the kingdoms of this world are become the kingdom of our Lord, and of his Christ ..." (10:15-17). Paul states that at the "last trump" the first resurrection shall take place (I Corinthians 15:51). This is the second coming, "For the Lord himself shall descend from heaven ... with the trump of God: and the dead in Christ shall rise first" (I Thessalonians 4:16-18).

GREAT HAIL. "... shouldest destroy them which destroy the earth ... earthquake, and great hail" (10:18-19). This destruction shall come to those nations which are gathered against the Lamb when he comes, commonly called the battle of Armageddon.

IV - FROM 33 AD TO THE RESTORATION (1830)

A WOMAN. "... a woman clothed with the sun, and the moon under her feet ... a crown of twelve stars ... she being with child cried ..." (12:1-2). From the second coming of Christ we now are taken back again to 33 AD, showing the church under the rule of the apostles and about to increase. This period lasted from 33-570.

A DRAGON. "... a great red dragon ... stood before the woman ... to devour her child ... the woman fled ... a thousand two hundred and threescore days" (12:3-6). This refers to the rule of the papal power for 1260 years, from 570 to 1830.

V - FROM 33 AD TO THE RESTORATION (1830)

WAR IN HEAVEN. "And the great dragon was cast out, that old serpent, called the devil ..." (12:7-12). Again the Revelation takes us back to about the time when our Lord was crucified and ascended to heaven. Satan is now sealed from heaven with his angels, no longer allowed access into heaven. Until this time Satan stood before the throne accusing men like Job. "... before our God day and night."

THE DRAGON'S PERSECUTION. "And to the woman were given two wings . . . fly into the wilderness . . . for a time, and times, and half a time . . ." (12:13-17). Again this refers to the papal rule from 570-1830.

VI - FROM 570 TO CHRIST'S SECOND COMING

FIRST BEAST. ". . . a beast rise up out of the sea . . . to continue forty and two months . . . opened his mouth in blasphemy against God . . . to make war with the saints . . ." (13:1-10). This time the Revelation takes us back to the beginning of the apostasy (570) when the beast was complete. Then followed the 1260 years of papal rule and persecution, ending in 1830.

THE SECOND BEAST. ". . . another beast coming up out of the earth; and he had two horns like a lamb . . . maketh fire come down from heaven . . . should make an image to the beast . . . as many as would not worship the image should be killed." The first beast took us to 1830 and this one would arise later, obviously yet future. This second beast is called the false prophet. Notice that he can only do his miracles with the blessing of the pope, ". . . miracles which he had power to do in the SIGHT of the beast." Later we find, ". . . the beast was taken, and with him the false prophet that wrought miracles BEFORE him . . ." It appears that the false prophet will make a Bloc of nations "like unto" (image) that of the first beast. The first beast had the Roman Catholic Church and the pope as the religious persecuting power. We can expect the same from this "image." Except the religious authority might be the World Council of Churches and the National Council of Churches (2 horns like a lamb?) The "mark" required by this authority shall be in honor to the pope, the beast (13:11-18).

144,000 ON MOUNT ZION. ". . . a Lamb stood on mount Zion, and with him an hundred forty and four thousand . . . they which follow the Lamb whithersoever he goeth . . ." (14:1-5). Since the 144,000 were protected through the trumpets, might they not remain until the second coming of Christ? To me, these represent the "bride" the Lord shall come to receive. We know that the Jews won't be expecting Jesus at the old Mt. Zion in Jerusalem; their reaction shall be, ". . . what are these wounds in thy hands?" (Zechariah 13:6). These shall await the Lamb at the new center of God's government, the Mt. Zion in Independence.

VII - FROM THE RESTORATION TO CHRIST'S COMING

EVERLASTING GOSPEL. "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 . . ." The Revelation again goes back, this time to a time when we of the Church of Christ have come to know and love; when the Lord restored

his scriptures and Kingdom upon the earth. What manner of words could describe so precious a faith? Surely no few amount that I might insert here. The angel continues; ". . . Fear God, and give glory to him; for the hour of his judgment is come . . ." (14:6-7). Daniel prophesies concerning the day when the 1260 year papal rule would end and the Kingdom be established, ". . . the Ancient of days came, and judgment was given to the saints . . . saints possessed the kingdom" (Daniel 8:22).

BABYLON FALLEN. ". . . another angel saying, Babylon is fallen, is fallen . . ." (14-8). Since 1830 the seat of the beast (Rome) has diminished in its rule over the people of the world. No longer can the so-called "holy" church kill and torture people to death. Concerning the papal kingdom Daniel says, ". . . they shall take away his dominion, to consume and destroy it unto the end" (Daniel 17:26).

PATIENCE OF SAINTS. ". . . third angel . . . if any man worship the beast and his image . . . shall be tormented with fire . . . here is the patience of the saints . . ." (14:9-13). Though the dominion of the pope has been taken away, a successor shall rise, creating a great religious organization. Here the warning is given not to become a part of the order to come and receive the "mark."

CHRIST'S COMING. ". . . behold, a white cloud . . . one sat like unto the Son of man, having . . . a golden crown, and his hand a sharp sickle" (14:8). Jesus is here described in another way. Many are the descriptions of his coming, such as Paul's ". . . the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire . . ." (2 Thessalonians 1:8). Or ". . . the Lord will come with fire, and with his chariots like a whirlwind . . ." (Isaiah 66:15).

HARVEST OF THE EARTH. ". . . Thrust in thy sickle and reap . . . he that sat on the cloud thrust in his sickle . . . gathered the vine of the earth, and cast it into the great winepress . . ." (14:15-20) This describes the great destruction at that great battle before the millenium, Armageddon.

VIII - FROM THE FIRST VIAL TO CHRIST'S COMING

SEVEN LAST PLAGUES. ". . . seven last plagues . . . saw . . . them that had gotten the victory over the beast, and over his image . . . having the harps of God . . . no man was able to enter into the temple, till the seven plagues . . . were fulfilled" (15:18). Again the Revelation points to a time yet future, before Christ's coming. This time the apostle sees not only those who were slain under the first beast, but also those killed under the second.

FIRST FIVE VIALS (16:1-11). One may notice the harmony between the trumpets and vials, notice the first four of each affect: (1) earth (2) sea (3) fountains (4) sun. The suffering of those who yield to Satan and his "system" is surely foretold in these vials.

CHRIST'S COMING. "... spirits of devils working miracles, which go forth unto the kings . . . to gather them to battle . . . of God Almighty. Behold, I come as a thief. Blessed is he that watcheth . . . gathered them together into a place . . . Armageddon" (12:12-16). The devil, pope and false prophet shall all work to gather the armies of earth against Jesus. Armageddon in Hebrew mean "mountain of Mediddo." Thus the gathering might be north of Jerusalem at the valley of Jezreel, bordering Megiddo. Joel calls it the "valley of decision."

SEVENTH VIAL. "... a great earthquake, such as was not since men . . . great Babylon came in remembrance before God . . . every island fled away and the mountains were not found. And there fell on men a great hail out of heaven . . ." (12:17-21). This great earthquake is spoken of throughout the scriptures. It appears that the whole face of the earth shall be changed at this time. What a great destruction for those who fight against Jesus!

IX - FROM 33 AD TO CHRIST'S SECOND COMING

EXPLANATION CHAPTER (17:1-18). This chapter is basically an explanation, showing the true meaning of many symbols that were used throughout the Revelation. Although most everyone in the church is familiar with the true meaning of this chapter, I would like to make mention of one verse in particular. In verse 8 we read: "The beast thou sawest was, and is not; and shall ascend out of the bottomless pit . . ." Considering all that has been said before, what could this mean? To me, this would represent three periods of the beast's rule: (1) "it was." This refers to the period spanning from 570-1830. (2) "is not" means the period of time from 1830 to the present. As though it were not only not ruling now, but never had. Many who once thought the beast represented the papacy now believe it is yet to come. Some who once looked to 1830 for a "restoration" were blinded because they saw no beast, and then were deceived by a Jesuit priest writing falsely. (3) "shall ascend out of the bottomless pit" represents the rule of the second beast, which is soon to rise and shall to some extent imitate the first beast. Remember that the false prophet (second beast) in chapter 13 verse 2 came out of the earth. Is not the bottomless pit (hell), where Satan shall be bound a thousand years, spoken of as being within the earth? Obviously this "false prophet" shall be possessed with a devil from hell. This second beast from the bottomless pit shall also slay the two witnesses in Jerusalem.

FALL OF BABYLON (18:1-24). This chapter describes the final fall of Babylon or Rome, which is the seat of the beast.

MARRIAGE SUPPER. "... the marriage of the Lamb is come, and his wife hath made herself ready . . . the fine linen is the righteousness of the saints . . ." (19:1-9). This represents the time when Jesus

shall come for his church, which shall await him at that glorious, redeemed Mount-Zion.

X - FINAL REVIEW OF CHRIST'S COMING AND ARMAGEDDON

CHRIST'S COMING. For the final time the Revelation goes back to once more reiterate the second coming of our Lord Jesus, this time more beautiful than ever, "... behold a white horse; and he that sat upon him was called faithful and true . . . his eyes were a flame of fire . . . his name is called the Word of God" (19:11-16). With a white horse our Lord went forth conquering and with such shall return also conquering.

ARMAGEDDON. "And I saw the beast, and the kings of the earth . . . gathered together to make war with him that sat on the horse, and against his army . . . and the remnant were slain with the sword of him that sat upon the horse . . ." (19:17-21). Those willing go along with the plan that Satan has put into action will find themselves aiming weapons at our Lord when he comes in glory to their destruction. Surely there shall be a great gathering in that valley of Jezreel, "... for great shall be the day of Jezreel" (Hosea 1:11). Even Napoleon declared, "... all the armies of the world could maneuver for battle here."

XI - FROM CHRIST'S COMING TO THE GREAT JUDGMENT

SATAN BOUND - MILLENIUM (19:1-15). I believe most everyone is familiar with this chapter of the 1000 years with Satan bound and Christ as ruler. Notice the repeated warning not to worship either the beast or his image. At the end of the 1,000 years Satan shall gather the people to one final battle. Then he shall be cast to the same place where the beast and false prophet were cast before the millenium. Of course, after this comes the second resurrection and final judgment.

XII - NEW HEAVEN AND EARTH

NEW JERUSALEM (21:1 through 22:21). The earth shall go through many transformations; however, it shall remain the same earth. The Book of Mormon tells us in the 6th chapter of Ether that the New Jerusalem that is spoken of in these chapters will be here in America.

In closing, I might say that the understanding that has been revealed to the Church of Christ is unquestionably beautiful and irrefutable. We are indeed blessed to have such a profound understanding of scriptures. The day is fast approaching when we shall have a total and complete understanding of this book. Without doubt the most accurate commentary, if one were to be written, would come from within the church.

As for myself and my family I hope we can be faithful servants of the Lord and his church and ministry. My prayers are also for all those in the church with like desires. Perilous times are coming, so let's all pull together to be children of light and understanding. "And some of them of understanding shall fall, to try them, and to make them white, even to the time of the end: because it is yet for a time appointed" (Daniel 11:35).

LESSON GUIDE

STUDY OF CHRIST'S TEACHINGS

by Amy Schrader

Section 1

Lesson Text, Luke 11:1-2

Perhaps it is not amiss to take an indepth look at what is referred to as the Lord's prayer, the sample He gave when His disciples asked Him to teach them to pray. One of the first things to note is the simplicity of His wording; a few short phrases cover the whole range of the needs of humanity. There are no vain repetitions here, no elaboration, no long scripture quotes, just a few words asking for that which we all need most, and acknowledging His sovereignty. The account as given here in Luke is even more brief than that given in Matthew.

This does not mean, however, that we should never mention other than those things that He mentioned in these words, for He has given instruction of other things that we are to pray for, which we will look at later on.

First we address ourselves to God; He is our Father. How strongly can we relate to Him as a Father? This may vary greatly, depending upon the experience that our relationship with our human father has been. I have just read of a Christian mission that took in wayward boys from the streets and labored to rehabilitate them. They found that in the majority of cases they could not introduce these boys to God by the use of the term Father because the experience of these boys with their fathers had been too grievous, or because they had never known one. If human fatherhood had remained what the Lord intended, this would never be the case. Yet most of us have known good fathers, not perfect ones, but good ones. If we take all that is best in those good fathers that we have known and put it together, we still would have a dim picture of that great, wonderful and loving Father who is in heaven and who invites us to approach Him in prayer, asking for those things that will make this life blessed. Perhaps it is the fathers of this life who can know most clearly what His love for us is; if they magnify their love for their children many times.

The one thing that our Father represented most was a sense of security, a feeling that all was well, that somehow he could make or keep things right. Even when things were not good and he couldn't change them

they still seemed better if he was there. When he wasn't there, somehow everything seemed vulnerable. Oh, there was a bit of awe too; one didn't want to displease him. I remember one time when very young I had injured my leg and it was thought it might be broken, so I was taken into the emergency room at the hospital. I was put on a high black table, which I thought I would fall off, and was surrounded by strange people and was afraid. And I remember, I was putting up a bit of a fuss. Then Dad spoke to me; I couldn't see him, but I knew that he was there and it made a difference. He couldn't change the situation, but knowing he was with me helped me to bear it. This is only a tiny example of what knowing our Father in heaven is there should do for us. He is always available to us, and if we will draw close enough to Him so that we can hear His voice He will reassure us through all our difficult times, even the ones that He does not see fit to change.

Perhaps the first purpose of prayer is getting this Father-child relationship firmly established. Once we really feel that He is our Father, the love which casts out fear will come readily; the trust to ask for our needs while saying thy will be done will come with it.

Surely every class will have much to contribute from their experiences with God as Father.

Second, lest we fall into a familiarity which borders on irreverence we are hearkened back to the hallowedness of His name. Being Father to us lessens His majesty not one whit. There are no words to really describe that wonder of feeling His Father love personally. The awe of it is magnified in my mind when I stand on the street of our small town and watch the many people and know this is only one of hundreds of thousands of towns, small and great, with endless streams of people and yet He is Father to each of them just as closely and personally as He is to me, or at least would be if they would let Him.

He invites us to come out from the unclean world that He might be a Father to us (2 Corinthians 6:17-18). Further scriptures of His Father's care for us are: (Psalms 68:5, 103:2-18, 2 Corinthians 1:3-4, Matthew 6:25-33, 10:29-31, and the story of the search for the lost sheep of Matthew 18:10-14). He is also a true Father in that He chastizes and corrects (Proverbs 3:11-12, Hebrews 12:5-17).

However, if we really want to know the true character of God the Father, we must learn to know the Son, Jesus Christ. It is in Him that God has revealed Himself to the human family (Matthew 11:27-30, John 1:18, 5:18-30, 6:44-58, 65, 10:25-38, 14:6-31, 17:20-26, Colossians 2:2-9, 16:23-26, 1 John 2:22-25, 3 Nephi 4:42-45, 5:33-38, Book of Commandments 37:1-2, 48:2-10, 53:37-43). It is by and through Him that we can come to God and have eternal life.

The Book of Mormon has a few of the most beautiful descriptions of both incidents and portrayals which re-

reveal to us the loving heart of God and Christ. First take the verses on charity, which is the pure love of Christ (Moroni 7:51-52); in this is revealed the love of God's heart. Then take the account of His ministering to the peoples of that day (3 Nephi 8:5-27), and, Mormon's assurances that God is unchangeable and that we can expect of Him now the same goodness, mercy, love and power that is recorded of Him in His dealings with man at any given age (Mormon 4:75-84).

This then is just a glimpse of the Father whom we address in our prayers, and whose Name we should delight to hallow, reverence and praise.

Section 2

Lesson Text, Luke 11:2.

"Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth." Let us impress it on our hearts and minds that when Christ taught them how to pray, the first thing they were to pray for, after addressing God and giving Him reverence, is the coming of His kingdom, for His will is to be done on earth even as it is done in heaven. This takes precedence over all other considerations. So we are commanded, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matthew 6:33).

What are we asking for when we ask for the coming of His kingdom, and for His will to be done on earth as it is in heaven? Surely the Lord's will is done perfectly in heaven, nothing varying. And lest we ask for that which is not the real intent of our hearts, thus praying amiss and to our own condemnation (Moroni 7:5-9), we should consider what changes the coming of His kingdom and His will being done will make in our lives.

What is the righteousness of His kingdom? What is His will? We might begin with the keeping of His commandments (Book of Commandments 60:32-33). The first of these commandments is to love Him with all our heart, might, mind and strength (Mark 12:30); the second is to love our neighbor as ourselves (Romans 13:8-10). If these two are kept we scarcely can break any other.

There are those commandments (many of which we have studied in this series of lesson guides) which apply to all people of all times, if they wish an inheritance in that kingdom. Any who pray for His kingdom to come and His will be done here, must of necessity be willing to govern their lives by these commandments. Following is just a brief review of those things which can and cannot be tolerated within that kingdom (Mark 10:14-15, Luke 9:62, John 3:5, 1 Corinthians 6:9-10, Galatians 5:19-26, Ephesians 5:1-6, 2 Nephi 6:42-48, 13:11-31, Mosiah 2:13-49, Mosiah 11:187-188, Alma 3:27-72, 3 Nephi 6:33-37, Moroni 10:15-21, 28-29, Book of Commandments 15:23-26, 24:13-19, 58:22-24).

There are two verses of the poem given through

Joseph Luff, titled "Love's Warning and Entreaty," which sound the warning to be careful when we pray for His kingdom to come lest its coming of necessity exclude us.

To all who count it righteousness
 Earth's pleasures to assign
 A place in courts designed of God
 For heaven alone to shine.
 Who cry; "Thy kingdom come - thy
 Will on earth be done, O Lord."
 While Adam holds dominion by
 their carnal will's accord.
 Heedless that God's true sovereignty
 Is where His ways obtain
 And heaven is the consequence
 Of His exclusive reign.
 They wist not that in answering
 Their prayer He must demand
 The space they fill or in their lives
 Have absolute command.

Are the kingdom of heaven and Zion the same thing? If they are, the peoples of this day and time have been given considerable more concerning the Lord's will for them, in order to bring it to pass upon the earth. (See Book of Commandments 1:1-2, 5, 7, 5:3, 10:3, 11:2-3, 12:2-3, 40:8-9, 13-21, 30-38, 43:3-7, 44:12-47, 51-57, 48:59-67, 51:4-6, 52:16-20, 25-30, 54:43-46, 59:1-16, 22-28, 45-49, 56-62, 64-69, 79-81, 60, 64:24-32, 43, 51-52, 65:28-35, 37-46).

In view of these commandments and instructions, it is no little thing to pray that His kingdom come and His will be done on earth; It puts us right in the middle. In effect we are asking Him to put us to work doing the very things that the church has failed to do for some hundred and forty years.

Continuing from the revelations of Joseph Luff we take these counsels. "Remember, therefore, that I change not, neither in My power nor in My purpose, and what I have designed I will execute, and naught shall stay My hand, and My heritage shall not fail.

"But who shall be called my Zion, My habitation? and through whom shall I execute My purpose? Where shall my hand find its weapons of execution and its instruments of performance? Shall it not be among those whose hearts are found pure and whose eyes shall be single? Yea, verily! Stand ye, therefore, in holy places, and if ye will enjoy my intelligence be ye mine and mine only! for such is your agreement.

"Live ye, therefore, and labor in love, not so much that ye may obtain; but that ye may make effective my law and exemplify my life. In this ye shall find riches and your peace shall not fail, and thus I shall have delight in those who not only say but do according to the purpose of my gospel" (March 31, 1906, Par. 3-4, 7).

In the verse preceding the last quoted we are

warned that, "... men within and without my church shall yet learn that but one pattern hath been given by which ye shall build, if I shall accept your labor; and but one line hath been given by which to measure . . ."

In the same line of thought are three more verses from "Loves Warning and Entreaty."

But from the fields of sacrifice,
By self-denial sown
With ancient seed, prepared of God -
Supplied from heaven alone -
Shall come a call for garnerers vast,
From reapers who were not
Ashamed of Christ and by His plan
Contentedly have wrought.

These are they whose eyes beheld
In "living sacrifice,"
Love's offering - not in self alone,
But gems of higher price;
Their wills, affections, and their ways
Were on the altar piled,
And - choosing God's - their lives to Him
Became thus reconciled.

These are Christ's - they choose to walk
Where He had shed the light,
These are Christ's - in pleasing Him
They found their chief delight.
These are Christ's - by sacrifice
They gave His methods place
To execute in them the plan
And purpose of grace.

Section 3

Lesson Text, Luke 11:3-4

If this which we call the Lord's prayer is the example for our prayers, only after we have prayed first for His kingdom and righteousness and will to be done on earth (which must of course include the subjection of ourselves and our wills to His) are we permitted to pray about our daily needs and affairs. Using the term bread symbolically as well as literally, we can now turn our thoughts and our requests to those needs and problems of this life. Philippians 4:6 tells us, "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known to God." Probably a better translation for the word 'careful' here would be 'anxious'.

Truly, we should pray about all things that touch our lives; we should pray over our families, flocks and fields (Alma 16:218-222); we should pray over every labor that we perform (2 Nephi 14:11-12); we should pray for one another, and for our enemies (Colossians 1:3 and 3 Nephi 5:90); and the leaders of the country (1 Timothy 2:1-4).

We should ask for knowledge (James 1:5-6, Book of Commandments 44:52) and for specific instruction on what to teach (Book of Commandments 54:8). We

should pray for the healing of the sick (Acts 28:29, James 5:13-15, 17-18, Book of Commandments 44:35, 38-39).

It is always needful that we pray in the Spirit lest we ask amiss (James 4:3, Romans 8:26-27, Book of Commandments 49:24-27, 53:25-26) and that we pray with thanksgiving (Ephesians 5:20, Colossians 4:2, Hebrews 13:15, Mosiah 9:56, 11:149, Alma 5:40, 17:69-70, Book of Commandments 49:9, 27, 60:15, 24, 63:12).

It is the prayer of faith that reaches the Lord and there is a strengthening of faith when we pray united (Matthew 18:19-20, Book of Commandments 29:7).

What a gift the Lord has given us in prayer; It is the means by which we can communicate directly with Him and through the Comforter receive His response (John 15:26, 16:7-15). I fear lest a negligence in the observance of our prayers may be one of the stumbling blocks which we find in our way. Indeed if there is any influence that interferes with one's prayers, that influence can be identified as from the evil power and not of God (2 Nephi 14:10-11). Therefore, let us cry to the Lord, morning, noon and night (Alma 16:219), turning to the Lord instantly in prayer at the rising of every need (Romans 12:12), that our hearts be drawn to Him at all times (Alma 16:222), filling our hearts and mouths with songs of praise and thanksgiving (Psalms 147:1, 5, 7, 12).

Section 4

Lesson Text, Luke 11:4.

Forgive us our sins; for we also forgive everyone that is indebted to us. What a claim! Would to God that we could all make this as a true statement. Better for most of us to pray this part of the prayer as it is recorded in Matthew, and then set about learning the true meaning of forgiving and searching our hearts lest there is yet any root of bitterness or hurt toward a brother who has offended us (Hebrews 12:15).

The Lord has said that if we forgive others He will forgive us (Luke 6:37); nevertheless, the conditions of pardon are also repentance, confession and forsaking of our sins (1 John 1:9, Mosiah 2:16, Book of Commandments 44:20-23); which, when we have done, the Lord is faithful to forgive us and remember our sins no more (Isaiah 43:25, Jeremiah 31:34, Hebrews 8:12, 10:16-17, Book of Commandments 59:53-55). Besides David's mourning in various of the Psalms, there are two prayers of repentance in the scripture that are worth reviewing as examples of real heartbreaking contrition. These are the prayers of Daniel 9:3-23, and of Nephi in 2 Nephi 3:30-66.

There still is in the heart of man the question, how often must we be willing to forgive our brother for the things that he does or says that offend us. Is there not a place where we are justified in just not accepting his apologies any longer? The answer to that question is the same as ever; only if we want to come to the

place where God no longer forgives us. Otherwise, the scriptures indicates that the requirement of forgiving goes on as long as life itself (Matthew 18:21-35, Mark 11:25-26, Luke 17:3-4, Moroni 6:7-8).

There is an old adage about the exception proving the rule. In the case of the Lord's forgiving us, there does seem to be an exception: that is when for His own purposes He wishes to communicate to us and to do so must forgive us even though we are not repentant (Book of Commandments 65:5).

Then there are the sins for which there is no forgiveness (Matthew 12:31-32, Book of Commandments 44:17-19). At first sight there might seem to be a contradiction here, but if we note that in the Book of Commandments He is speaking to the church, we will understand that anyone who has been baptized and received the gift of the Holy Ghost could not murder without sinning against it.

So if we forgive, what then happens to the relationship between us and our brother? Will it not be restored to its former closeness, or even to a better state? The dictionary gives the meaning of forgive as "being willing to give up resentment toward; of giving up all claim to exact punishment for; to no longer be angry at; nor require restitution." If when God forgives He forgets surely we should do no less, and if we forget we certainly couldn't hold any emotional animosity toward the one we are forgiving.

One writer, the Reverend David A. Redding, thinks the requirement of pardon goes even farther; if we take Christ's atonement for our sins as an example. This would mean that to forgive we would need to be willing to substitute ourselves for the offending brother; that is consider ourselves to blame, from which guilt we then would be freed by the Lord's substitution of Himself for us. The first reaction may be one of rejection of this idea, but each of us loves someone enough that we would be glad to do just that for them. Truly, there could be no greater love than this; 'to give our life' in another's place, even to accepting the guilt for his sins. This is what Christ has done for us, and He is our example in all things.

THE AWFUL TRUTH ABOUT THE OCCULT

By Elder M. Harvey Seibel
5th in series

PRAYER PLANT EXPERIMENT

SOME INTRODUCTORY REMARKS. Zophar, the Naamathite, asks of Job the question: "Canst thou by searching find out God?" (Job 11:13).

Rev. Franklin Loehr who headed up the experiments to test the power of prayer over the germination and growth of plants seems to be trying to find out God in the laboratory; to learn if prayer is at all effective. Strange experiment! in the light of the fact that there is a worldwide laboratory testifying to the

effectiveness of prayer in all aspects of life. Praying Christians have, through the ages, received the most miraculous answers to prayers: the dead have been raised, the sick healed, blind given sight, and sinners turned to righteousness, and all this through the power of prayer, but not through the experiments of the skeptics. Prayer works through faith; not through the doubter's skeptical prying. And a marvelous book, the Bible, contains within its covers uncontestable proof of its own divinity, and records over and over the marvelous results of prayer, promising that nothing is impossible to the faithful.

In the following analysis of these prayer experiments of Rev. Loehr it will be shown that the same "creative force" which has been extolled in pagan cults since the beginning of time is the power that operates in Rev. Loehr's laboratory.

There is a unique appeal to us in any scientific research seeking to prove the efficacy of prayer in our gardens, for the Book of Mormon admonishes us to pray over our flocks and herds. On the surface it would seem that by praying over a box of seeds and comparing the results with a control box, we can measure the degree to which prayer works. This is what Rev. Loehr and his prayer group believe, and they have tested and come up with specific measures of rate of germination and of the growth response. The extent of their results will now be shown.

Rev. Loehr is not just the run-of-mill pastor of some obscure church, but a man of some note. In his words we read, "One month later, June 1959, I was invited to become a staff minister of the First Congregational Church of Los Angeles, the largese Congregational church in the world. I started work there on September 1. There were ten ministers on the staff, headed by Dr. James W. Fifield, Jr. I was his administrative assistant, midweek preacher, adult division minister, minister to young adults, moderator of the radio-broadcast Sunday Evening Club of Los Angeles, etc. The salary in this new position put me in the upper 2 or 3 per cent of my profession." — *The Power of Prayer on Plants*.

Rev. Loehr's research into the power of prayer was of such magnitude as to be statistically significant. One hundred fifty six persons took part under his direction. Over a period of three years they performed 700 unit experiments (exclusive of technique experiments) using more than 27,000 seeds and seedlings with about 100,000 measurements. Various techniques were employed in setting up the experiments and several types of prayer were used, all of which proved effective.

FIRST EXPERIMENT. The first approach was called the "Aquator" method, meaning "water bearer." In Rev. Loehr's words: "On Saturday I purchased two sealed jars of water from a nearby grocery store. I remember it was Arrowhead Spring water. One of these we put in an unused room. The other we took

the next day, Sunday, into the prayer circle. Both were kept sealed. On the label of the prayer jug we marked "Aquator," to mean "water bearer." First we gave group prayer to this jar of water, then it was passed from hand to hand, so that each member of the prayer circle could give it personal prayer. Then we gave it a closing group prayer — perhaps twenty to thirty minutes in all. That was all we did to it.

"The next day we prepared our first three test plantings. In each we used two small (6 x 3¼ inches) tin bread pans, bought new for this purpose. We had dug several spadefuls of dirt from a flower bed outside the office. This we pulverized and mixed thoroughly, then filled our six pans to the same level. In each of the first two pans we put eight kernels of corn, in the next two pans we put eight lima beans each and in the final pair we used sweet-pea seeds. One pan of each pair was marked with "O" on the outside. We poured a carefully measured amount of water from the unprayed-for jug into these O pans. The other three pans, one of each pair, were marked with a plus sign, and given the same amount of water, using the same measuring graduate, but from the Aquator or prayed-for jug . . ."

For the corn 7 seedlings appeared in the prayer pan, and 3 in the non-prayer; for the beans 4 came through the heavy soil, and on the non-prayer side none came through though they cracked the surface. For the peas on the prayer side only one made it, the non-prayer pan won with a total of three. And this ratio of success to failure held through the three years of experiments. "About two out of three times, the prayed-for plants came out ahead." —Rev. Loehr.

ANALYSIS OF RESULTS. If these prayers had reached to the throne of grace one might well ponder the reasons why God would bless the corn and beans but curse the peas, especially since all three received the same prayers by the same people. Since this ratio held good over three years and 700 experiments it argues a character for God that is unknown in Scriptures or Christian experience. God is unchangeable, his works are perfect. "I know that whatsoever God doeth, it shall be for ever: NOTHING CAN BE PUT TO IT, NOR ANY THING TAKEN FROM IT . . ." (Eccl. 3:14). A parallel case is found in prophetic utterances: those in the Bible are fulfilled every time, and to the last word or phrase; while those of psychics and scryers are never certain: some claiming in the neighborhood of 80% fulfillment, possibly averaging around 2 out of 3, the same as stated above.

A NOTABLE SUCCESS. Yet it is obvious that in spite of the numerous failures there are notable successes which it is difficult to explain away without admitting an outside power overcoming the random chance explanation. One such success was performed by Mr. Prust. Corn seeds were chosen randomly, planted in two sides of a cake pan, one for prayer and the other the control. The prayer side was chosen at random, the whole was covered with opaque wax paper

for eight days, during which Mr. Prust prayed several times daily for the prayer side.

"To say we were astonished at the results when the paper was taken off, is to put it mildly. Sixteen sturdy little seedlings greeted us on the positive side. On the negative side there was but one!" —Rev. Loehr.

This is an amazing situation if attributed to chance alone: how amazing is seen from the calculations of a mathematician on Dr. Rhine's staff at Duke University that such a result could be achieved by chance alone just one time out of 2,000,000 trials, which is almost a certainty that an outside influence had affected the growth.

MIND POWER STUNTS PLANT. What this source was can be postulated from the follow-up in the experiment. "But that wasn't all. That one lone seedling, already the smallest of them all, was told he was a brave little fellow, but that he had made a mistake. He wasn't supposed to grow at all. And since he had, he would now be stopped from growing further. Several brief 'bursts' of negation — strong mental commands to grow no more — were directed at that one seedling, and it grew no more. The top darkened and withered and it remained in the stunted non-growing condition. No more seedlings appeared on the negated side, though we held the experiment open for twenty days before digging, photographing, and measuring each seed . . ." —Rev. Loehr.

This is definitely not the prayer found in the Bible and the Book of Mormon: these "strong mental commands" so different from the humble petition to God, but merely the power of the mind directed against the plant supposedly blasted the ability of the cells of the plant to absorb food and water from the soil in the miracle of growth. Or was it the power of Satan or of devils producing "lying wonders" to deceive and draw men away from true prayer?

THREE CONCLUSIONS. After performing more tests covering thousands of measurements and over a hundred charts Rev. Loehr and his staff came to three conclusions: "(1) Prayer can make a difference in the speed of seed germination and in the rate and vigor of plant growth. Thus, (2) prayer is an objective energy of some sort, as real as sunlight or electricity. Prayer is not merely a state of mind. Also, (3) scientific laboratory research can be done in religious fields. We had done it." —Rev. Loehr.

NO EXPLANATIONS OF FAILURES. Conclusion No. 2 is particularly damaging. This prayer is not of Christ's kind which must be by faith, and in righteousness, but is a specific power in itself like electricity. It is, says Rev. Loehr, the power resident in prayer that somehow motivates the plant in the miraculous ability to synthesize soil, water and sunlight in the mysterious function of growth. It is not necessary to implore God to make the plant grow, but as we will see later, Rev. Loehr believes that this is possible without even reaching God, and without psychic help from those already passed to the spirit world. Here the

conclusion rests on some mysterious power resident in the prayer directed to the plant by the power of the mind which somehow acts as a catalyst to accelerate the growth processes. The only proof for this is that for some reason the plant grows faster two out of three times. Although the theory would seem to account IN SOME UNKNOWN WAY for growth, it fails completely to account for every third time failing to act, and instead showing negation. The author wishes to postulate that, rather than power coming from the mind in a hit and miss fashion, there is really an intelligence behind it; not that of God, in whom is no variableness or turning, but rather that of the demons within whom is much variableness and turning and all manner of deception.

DUKE LABORATORY FAILS IN PRAYER TEST.

Experiments that are truly scientific run a fixed course: first some brilliant researcher discovers a new fact or principle through a controlled experiment. This is soon followed and checked by laboratories the world over. After sufficient verification it is accepted as a law. In the case of the research under question, Dr. Rhine's staff (who for many years have been engaged in the study of paranormal powers of the mind, put forth in his ESP experiments) attempted the Prayer experiments and failed to find significant results. Of this Rev. Loehr reports, "Dr. Rhine expressed to me his feeling that their prayer-plant work may not have succeeded because 'a skeptical laboratory may not be the right place to test prayer.'

At Duke University the total effort is to measure powers of the mind above the known senses, such as precognition, ability to see through walls and instantaneously to great distances, psychekinesis, and clairvoyance. They neither accept the influence of discarnate entities or of demons. Without belief in these, it can well be that experiments based on such entities do not work. If this is true, it argues strongly against the mental force of prayer as the causative agent, but rather that an intelligence was behind it, one from the spirit world. Mental force would not be hampered by the skepticism of a skeptical laboratory.

EXPERIMENT INDICATES OUTSIDE INTELLIGENCE. Indication that an evil intelligence is the power behind the plant growth is shown by experiments carried on at another laboratory. This time it is under the guidance of biochemist Professor Bernard Grad working at prestigious McGill University in Montreal, Canada. "He had an unusually psychic laboratory assistant, a man then in his mid-forties, designated in the reports only as Mr. O. E., who was the only effective agent tested in these reports. First a standard skin wound was inflicted upon the backs of 900 mice. Then Mr. O. E. held 300 of these mice, five or six at a time, for a few minutes in his hands. Someone else similarly held another 300, while the third 300 were not held at all. The results were impressive as the researchers watched the wound on the O. E. - held mice heal 20 and 30 per cent faster than on the other

two groups." —Rev. Loehr. Here the psychic was the only investigator who showed significant results, arguing a connection with the spirit world.

(continued in July Issue)

Do you desire to find favor in the sight of the Lord? Follow these words: "Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart: So shalt thou find favour and good understanding in the sight of God and man" (Proverbs 3:3-4).

BAPTISM

Earl Joseph Eddy of Mt. Morris, Michigan was baptized by Priest Orville Eddy February 3, 1973 at Lake of the North, Michigan. He received the laying on of hands by Elder Harold Polack February 4, 1973 at Flint, Michigan and was received as a member of the Flint, Michigan Local Church.

OBITUARY

Edna Marguerite Beachtil

Edna Marguerite Beachtil was born October 8, 1895, the oldest daughter of Arthur Luebke and Wilhelmina Haut, in Milwaukee, Wisconsin. She passed from this life on April 17, 1973 at the age of 77 years.

She leaves to mourn her passing her husband, Everett George Beachtil of the home, a daughter Mrs. Mary Addie, Rio, Wisconsin; a son Everett L. Beachtil, Rockford, Illinois; ten grand children, Mrs. Cheryl Renly, Janesville, Wisconsin; Mrs. Phillip Knight, Rio, Wisconsin; Sgt. Jerrold Addie, USAF, Philippine Islands; Michael Addie, Pardieville, Wisconsin; Walter Addie, Rio, Wisconsin; Martin Addie, Rio, Wisconsin; James Addie, Rio, Wisconsin; Mrs. Donald Lowman, Rockford, Illinois; Karen Beachtil, Rockford, Illinois; Connie Beachtil, Rockford, Illinois and three great grandchildren, Salerina Knight, Chantil Renly, and Dawn Addie.

Edna Beachtil was baptized into Christ and confirmed along with her husband, Everett George Beachtil and her granddaughter, Cheryl Addie, in Whitewater, Wisconsin during a Church of Christ reunion in August, 1956. She is missed by her many friends and neighbors and a host of brothers and sisters within the Church of Christ.

She was preceded in death by one son, Erwin Wayne Beachtil, at the age of 7½ years.

Services were held April 20, 1973 at the Skindingsrude Funeral Home in Whitewater, Wisconsin. Interment was at Round Prairie Cemetery, La Grange, Wisconsin. Elders Kenneth J. Smith and Isaac Brockman officiated.

A LETTER TO THE ADVOCATE

Dear Editor:

While on a one-day missionary trip with Bro. Tony Grzincic into the thumb peninsula of Michigan, we were fortunate enough to visit with Bro. Frank Bigham of Port Austin, Michigan. He is now in a rest home in Bad Axe, Michigan, and his eyesight is very bad; other than that nothing more than the normal problems of a 92 year old man. His mind is by all means fully intact and he is a very wonderful man who loves the gospel with all his heart.

He made up a poem for his 92nd birthday (March 27th), which I will enclose. I told him I would like to put it in the Zion's Advocate and he said he would like that — so he had his daughter write it out as he dictated, and she sent it to me. I would like you to print it if you can, and include Bro. Bigham's address, so people might write to him.

I'm ninety-two today, my boys.
They say I'm growing old.
I feel as frisky as days of yore.
Not an ache or pain assails my frame.
I'm getting along, it's true.
But I would enjoy it all over again,
Although I'm ninety-two.

Bro. Frank Bigham
c/o Pleasant Valley Rest Home
Bax Axe, Michigan

Yours in gospel bonds,
Gary A. Housknecht

NEWS FROM THE COLLINS BRANCH

The ice has gone. Flowers are blooming. Our gardens are growing.

We are trying these days to finish the new room at the Collins church. Recently we held a BAKELESS sale which netted more than the usual sale of real cakes and pies. And much less work. At the evening entertainment at the church, our program was made up of impromptu numbers, music, readings, etc. It was a very enjoyable evening. Some of the young, along with their elders, show great talent.

The program for Easter and one on Mother's Day, were conducted in like manner, and were excellent.

Although the new annex room is still not complete, on May 20th, we used it for the first time. It was good to spread the various classes around, making it quieter for each group, in their study. This was the third Sunday of the month, so our basket dinner was

served in the annex also. We were happy to have with us at that time several families from the Houston branch, Sr. Anna Keeney, Bro. and Sr. Ireatiss Keeney and family, Bro. and Sr. Truman Medders and family, and Bro. and Sr. Johnny Medders and baby daughter.

Sr. Norma Cook has given us the happy news of the engagement of her daughter, Donna L. Cook, of Collins to Mr. Robert H. Albertson, also of Collins. The young people plan a later wedding. Robert has been coming to church with Donna now for some time. He has a good voice and has helped our other young people with the worship service music.

We still enjoy the middle of the month prayer

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services as well as those on Sacrament Sunday. Those on Wednesday are held in the homes of the members. Our attendance is good and the spiritual quality of these meetings is not lacking.

The Woman's United Workers meet the second Monday of each month, mostly in the homes but sometimes in the Collins church.

The sermons by the local ministry give us food without which we would be hungry indeed. It helps to sort our values and to keep, before our eyes, the things in life that are really worth while.

Our greetings to each of you, and may your heart be filled with that "Peace that passeth all understanding."

Ruth Willard
(Reporter)