

# 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, August, 1973

No. 8

## Jesus Speaking



I looked for you last Sunday in  
The breaking of the bread,  
When in remembrance of My death  
The table there was spread.

But, sad to say, I looked in vain  
On that momentous day;  
What appointment more important  
Kept you, my child, away?

The cup, the symbol of my death,  
Spoke of the pain I bore  
To ransom you from sin and hell  
Both now and evermore.

The bread, my broken body proved  
My love for you still true,  
But as I scanned the table 'round,  
I wondered, where were you?

Has that first love which once you knew  
Grown cold and lost its flame?  
Is there no surge of love within  
At mention of My Name?

I looked for you last Sunday when  
The Table there was spread,  
O, could you not remember Me  
In breaking of the bread?

—Copied

### CONTENTS

|  | Page |                                       | Page |
|--|------|---------------------------------------|------|
| Testimony of the American Indian (Ed.) | 114  | Come Out of Babylon                   | 119  |
| A Spiritual Experience                 | 117  | Pilate's Report to Caesar (Continued) | 121  |
| Baptisms                               | 117  | Lesson Guide                          | 123  |
| Thoughts and Questions                 | 118  | Acceptable Dress (An Analogy)         | 127  |

# Zion's Advocate

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Headquarters on the Temple Lot, Independence, Missouri.  
Phone: Temple 3-3995

EDITOR

Harvey E. Seibel, 9800 E. 32nd. St., Independence, Missouri 64052

ASSOCIATE EDITORS

Donna Moser, 402 Hillcrest Court, Belton, Missouri 64012

Lovita M. Seibel, 1200 West Maple, Independence, Missouri 64050

BUSINESS MANAGER OF ZION'S ADVOCATE: C. LeRoy Wheaton, Box 472, Independence, Missouri, 64051. Subscriptions and changes of address.

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Secretary, Council of Apostles, William A. Sheldon, 1011 S. Cottage, Independence, Missouri 64050.

Secretary, Council of Bishops, Nicholas F. Denham, 4116 South Cottage, Independence, Missouri 64055.

General Church Secretary, Harvey E. Seibel, 9800 E. 32nd. St., Independence, Missouri 64052.

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## EDITORIAL

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

We are told further that some time between the third or fourth centuries before Christ the ancient Maya priests devised a simple numerical system which today, after more than 2000 years, stands as one of the most brilliant achievements of the human mind. The Maya priests for the first time in the history of the human race devised a system of numeration by position, involving the conception and use of the mathematical quantity of zero. The Mayas' system of positional mathematics was based upon 20 as its unit of progression instead of 10. Theirs was a vigesimal system while ours is the decimal. The vigesimal system had come into use among the Mayans a 1000 years before the decimal system had been invented in the Old World by the Hindoos and nearly 2000 years before its use in Europe among our own ancestors.

These facts and others of the same vein have moved one student of Indian achievements to voice, without fear of contradiction, the opinion that the ancient Mayas are the most brilliant aboriginal people on this planet.

Sahagun relates that the Toltecs were proficient in all they set their hands to, that all was delicate and elegant. Their houses were very beautiful, highly decorated and exquisitely made. So remarkable were they that they knew all mechanical skills. They were painters, stone workers, carpenters, bricklayers, masons, architects, metal workers, workers in feathers and ceramic, spinners and weavers. They also had knowledge of herbs and medicines; they sang well, composed songs, were great orators and were very devout and drawn to virtue. They were polished and expert in everything.

The colors which were applied to various cups, vessels and utensils, etc., are bright and fresh after a lapse of centuries. Chemicals have little effect upon the pigments used, resisting the action of all ordinary solvents. No one has been able to learn the secret of their composition or to duplicate them. Textiles are another area of marvelous accomplishment. The most wonderful textiles in the world come from ancient Peru, far surpassing the best modern work; as one author states, they were the world's most beautiful fabrics. The Kansas Star (April 13, 1947) contained a Jones Store advertisement that its "First Lady" bed sheets of 140 threads to the inch were the best in Kansas City. The fabrics of ancient Peru, however, were found to contain up to 300 weft yarn to the inch.

The Incas were immensely wealthy, having probably the greatest accumulation of gold the world has ever known prior to the conquest. The Temple of the Sun at Cuzco is one of the most remarkable buildings in the entire world (being one of the greatest single structures ever reared by ancient man). It was built of immense blocks of perfectly fitted stone, no two of

which are exactly alike in shape or size. They are so accurately designed and cut that the circular interior with its radii is mathematically and geometrically perfect. This temple was so richly adorned that it would have (says the historian) made Aladdin's cave look tawdry by comparison. The foundation was gold; the walls inside and out were completely covered with plates of gold. Even the woodwork was held together with gold nails which when extracted were worth over half a million dollars. The gardens were filled with trees, shrubs and plants of silver and gold; among them were birds, animals and insects of gold and silver; the tools and implements of the gardener's trade were of the same metals.

Though the roads of the Mayas were far superior to the Roman roads of the Old World and many times superior to our roads they did not compare to the roads of the Incas. According to William Prescott in his "Conquest of Peru" ". . . the roads of the Incas were among the most useful and stupendous works ever executed by man. Nevertheless the Mayan roads were built on beds of masonry. The width of these roads varied from 20 to 25 feet and were leveled and smoothed by paving of a bituminous cement. The Peruvian roads were cut for leagues through living rock, rivers were crossed by immense suspension bridges, precipices were scaled by stairways hewn out of native rock and ravines of hideous depths were filled up with solid masonry. Mountains and cliffs were pierced by tunnels and much of the surface was paved and surfaced with asphalt. One of these roads ran from Quito, Ecuador to southern Chile, a distance of over 3000 miles.

"Those who may distrust the accounts of Peruvian industry will find their doubts removed on a visit to the country. The traveller still meets, especially in the central regions of the table-land, with memorials of the past, remains of temples, palaces, fortresses, terraced mountains, great military roads, aqueducts, and other public works which, whatever degree of science they may display in their execution, astonish him by their number, the massive character of the materials, and the grandeur of the design. Among them, perhaps the most remarkable are the great roads, the broken remains of which are still in sufficient preservation to attest their former magnificance. There were many of these roads, traversing different parts of the kingdom; but the most considerable were the two which extended from Quito to Cuzco, and, again diverging from the capital, continued in a southern direction towards Chile.

"One of these roads passed over the grand plateau, and the other along the lowlands on the borders of the ocean. The former was much the more difficult achievement, from the character of the country. It was conducted over pathless sierras buried in snow; galleries were cut for leagues through the living rock; rivers were crossed by means of bridges that swung suspended in the air; precipices were scaled by stair-

ways hewn out of the native bed; ravines of hideous depth were filled up with solid masonry; in short, all the difficulties that beset a wild and mountainous region, and which might appall the most courageous engineer of modern times, were encountered and successfully overcome. The length of the road, of which scattered fragments only remain, is variously estimated from fifteen hundred to two thousand miles; and stone pillars, in the manner of European milestones were erected at stated intervals of somewhat more than a league, all along the route. Its breadth scarcely exceeded twenty feet. It was built of heavy flags of freestone, and in some parts, at least, covered with a bituminous cement, which time has made harder than the stone itself. In some places, where the ravines had been filled up with masonry, the mountain torrents, wearing on it for ages, have gradually eaten a way through the base, and left the super-incumbent mass — such is the cohesion of the materials — still spanning the valley like an arch".

"Over some of the boldest streams it was necessary to construct suspension bridges, as they were termed, made of the tough fibres of the maguey, or of the osier of the country, which has an extraordinary degree of tenacity and strength. These osiers were woven into cables of the thickness of a man's body. The huge ropes, then stretched across the water, were conducted through rings or holes cut in immense buttresses of stone raised on the opposite banks of the river, and there secured to heavy pieces of timber. Several of these enormous cables, bound together, formed a bridge, which, covered with planks, well secured and defended by a railing of the same osier materials on the sides afforded a safe passage for the traveler. The length of this aerial bridge, sometimes exceeding two hundred feet, caused it, confined as it was, only at the extremities, to tip with an alarming inclination towards the center, while motion given to it by the passenger occasioned an oscillation still more frightful, as his eye wandered over the dark abyss of waters that foamed and tumbled many fathoms beneath" (William Hickling Prescott, *The Conquest of Peru*, p. 764).

It is the opinion of a large majority of writers that iron, draft animals, and the wheel were unknown to the ancient peoples of this land. Consequently, such feats as the transportation of huge quantities of rock and the delicate carving of precious stones are unresolved mysteries. One author (A. Hyatt Verrill) expresses astonishment at the many intricate and delicate works which bear so abundant testimony to the ingenuity of these people. He concluded, and no doubt rightly so, that they must have had steel tools, or at least hardened iron.

Prescott, in speaking of the architectural structures of the city of Cuzco, Peru makes the following observation: "The several blocks were adjusted with so much exactness, and united so closely that it was impossible to introduce even the blade of a knife between them. Many of these stones were made of vast size, some of

them being fully thirty-eight-feet-long, by eighteen feet broad, and six feet thick. We are filled with astonishment when we consider that these enormous masses were hewn from their native bed and fashioned into shape by a people ignorant of the use of iron — that they were brought from quarries, from four to fifteen leagues distant, without the aid of beasts of burden, were transported across rivers and ravines, raised to their elevated position on the sierra, and finally adjusted there with the nicest accuracy, without the knowledge of tools and machinery familiar to the Europeans" (Prescott, vol. 1, p. 37, cited in Harold I. Velt, *America's Lost Civilization*, pp. 47-48).

Mr. Verrill states that in Peru they moved blocks of stone weighing upwards of 200 tons for miles across country. He acknowledged that such riddles are without answer, nor do we have any reasonable theories to explain them. All we can do is marvel and wonder.

Evidence of commerce on a grand scale being carried on over vast distances is shown by the following:

Peruvian temples were possessed of lovely turquoise inlays, while the nearest known turquoise deposit is 2800 miles distant at Santa Fe, New Mexico. Objects made of red pipestone were found in ancient graves as far south as Chile, yet this material occurs only in the vicinity of the Great Lakes.

In speaking of the art of carving, Dr. A. Hyatt Verrill tells of an experiment he performed with five of his Indian workers. He states that Indians who have far more patience and perseverance than white men are unable to carve diorite, arsenite or jasper with stone tools. This he discovered through actual experience when he employed five Indians for the task of carving a simple beometric design on a plain piece of diorite which had been cut and squared by the ancient inhabitants. He provided them with several dozen stone implements and for ten days they labored steadily. The result was that they wore out all of the stone implements yet had failed to produce any recognizable carving on the diorite.

Mr. Verrill makes this interesting observation in regard to Monte Alban. "Can anyone actually believe, as archaeologists claim that the colossal work (leveling off a mountain) was accomplished with crude stone implements and that the broken rock was transported in baskets carried on human heads?" He goes on to remark that no one with an ounce of sense can believe that the ancient Zapotecs actually cut away hundreds of thousands of tons of rock, filling yawning ravines etc., with rubble, leveling hundreds of acres and then building huge, imposing structures, all with no knowledge of steel tools, explosives, wheeled vehicles and beasts of burden.

Victor W. Van Hagon also expresses his amazement when he wonderingly asks the question of how the Inca mason was able to obtain such minute precision in which the enormous stone had to be lifted and set down a hundred times before the massive stone fitted

perfectly on all sides like a bottle stopper. Prescott, in speaking of this marvelous accomplishment, says:

"The fortress, the walls, and the galleries were all built of stone, the heavy blocks of which were not laid in regular courses, but so disposed that the small ones might fill up the interstices between the great. They formed a sort of rustic work, being roughhewn except towards the edges, which were finely wrought; and, though no cement was used, the several blocks were adjusted with so much exactness and united so closely, that it was impossible to introduce even the blade of a knife between them. Many of these stones were of vast size; some of them being full thirty-eight feet long, by eighteen feet broad, and six feet thick.

"We are filled with astonishment, when we consider, that these enormous masses were hewn from their native bed and fashioned into shape, by a people ignorant of the the use of iron; that they were brought from quarries, from four to fifteen leagues distant, without the aid of beasts of burden; were transported across rivers and ravines, raised to their elevated position on the sierra, and finally adjusted there with the nicest accuracy, without knowledge of tools and machinery familiar to the European" (William Hickling Prescott, *The Conquest of Peru*, pp. 740-741).

Prescott goes on to make the following interesting comment:

"That they should have accomplished these difficult works with such tools as they possessed, is truly wonderful. It was comparatively easy to cast and even to sculpture metallic substances, both of which they did with consummate skill. But that they should have shown the like facility in cutting the hardest substances, as emeralds and other precious stones, is not so easy to explain. Emeralds, they obtained in considerable quantity from the barren district of atacames, and this inflexible material seems to have been almost as ductile in the hands of the Peruvian artist as if it had been made of clay. Yet the natives were unacquainted with

(continued on page 128)

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## 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

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### 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

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### A SPIRITUAL EXPERIENCE

While at my work and also trying to think of some ideas for an article I was writing, my mind drifted to some of the thoughts that have been expressed to me by others. They cannot understand why the Lord doesn't speak to us as He used to in times past either to admonish or instruct.

While my mind lingered on this train of thought, the following came to me so forcibly that I felt compelled to write it down exactly as it came to me.

(Quote) "Repent ye, Repent ye, O my people from your evil doings and adhere strictly to My laws, if you expect to be protected from the terrible things that are going to happen shortly."

I had this experience on May 22, 1973, and I pass it on to you, my loved ones. I sincerely believe it to be an admonition from our Heavenly Father to us, His erring children. There is no doubt whatsoever in my mind of the source from whence it came.

Your brother in Christ,  
Elder Isaac Brockman

### BAPTISMS

Donna Kay Bryant, the daughter of Gerald and Wilma Bryant of Cowgill, Mo., was baptized April 8, 1973 by her grandfather, Elder D. Ray Bryant, and received the laying on of hands by Apostle William A. Sheldon, Elders D. Ray Bryant and Vance H. Harris. Donna was received as a member of the Georgeville, Mo. Local Church.

Gay William Host and his son, William Troy Host, of Morgantown, West Virginia were baptized and received the laying on of hands June 10, 1973 by Elder James M. Case assisted by Elder Charles E. Cottrill.

Vicky Lynn Host, the daughter of Brother Host, was also baptized and received the laying on of hands June 11, 1973 by Elder James M. Case.

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### BAPTISMS

A baptismal service was held at Collins, Missouri June 10, 1973 where the following eleven new members were baptized by Elder Joseph E. Yates: Robert Harold Albertson of Collins, Mo., Robert Carl and LaRetta Anne Arnett of Urbana, Mo., Janice Evelyn Cook and her four children, Lori Jeanne Clark, Michael Todd Clark, Sherdine Elizabeth Clark and Jeffrey Scott Cook of Osceola, Mo., James Ray and DeLonna Rose McCutchen of Lone Jack, Mo. and Olivia Kay Yates, the wife of Dennis Yates of Raytown, Mo. Elders Oren A. Caviness, Edward J. McIndoo, John A. Sweem, Joseph E. Yates and E. Leon Yates officiated in the laying on of hands. All candidates for baptism except Sister Olivia Yates requested and were received as members of the Collins, Mo. Local Church the following Sunday, June 17, 1973.

Paul John Liekness and two of his step-children, Brien Keith and Amy Beth Geier of Madison, Wisconsin were baptized by Elder Isaac B. Brockman at Sparta, Wisconsin on Saturday, June 23, 1973. They received the laying on of hands Sunday, June 24 by Elders I. B. Brockman, Kenneth J. Smith and Frank Knapp. They were received as members of the Sparta, Wisconsin Local Church.

Helen Marie and Beth Ann Pinder, the daughters of Emery and Mary Pinder of Mt. Morris, Michigan, were baptized by their father, Priest Emery J. Pinder and received the laying on of hands by Apostle Clarence L. Wheaton and Elder Harold Polack June 24, 1973 at Bradley, Michigan. They were received as members of the Flint, Michigan Local Church July 1, 1973.

Robert Patrick and Judith Patricia Collins of Phoenix, Arizona were baptized by Elder Al Voorhies and received the laying on of hands by Elders Hubert E. Yates and Al Voorhies June 24, 1973. They were received as members at the Phoenix, Arizona Local Church.

## 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.

### THOUGHTS AND QUESTIONS

by Elder Isaac B. Brockman

Questions we could ask ourselves and thoughts that might come to us if we let our minds drift in a spiritual direction . . .

We pray that as we pen this article God might guide the pen and also the mind of this, your servant, so that when written it might be something uplifting, comforting, encouraging, and that it might stir us up spiritually and set our minds to thinking.

Why? My question to us is, Why ! ! ! Can't we be leaders — instead of being led?

What is more valuable to us, a life of what we consider fun and frolic now — or a life of peace and joy for eternity hereafter? It's too bad that some of us can take time to do anything else but go to church.

Are we too busy in our life style nowadays to allot a few moments during our activities to dedicate them to the worship of our God, especially on the day that He himself has set aside for that very purpose? "Six days shalt thou labor and do all thy work: But the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:" (Exodus 20:9-10).

And do we realize that maybe, when our time comes to stand face to face with our God, He won't be able to find time for those of us who haven't been able to find time for Him?

"And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell" (Matthew 10:28).

"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven" (Matthew 10:32-33).

"And he that taketh not his cross, and followeth after me is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it" (Matthew 10:38-39).

The statement we hear when we are trying to convince others to join our church is "Your own members don't come, so why should I join?"

So, those of you members who don't go to church services, you can see what kind of an example you are setting to those on the outside.

Where would we be without God?

Do you realize that it takes teamwork in our church work as much as it does in our work at home to accomplish those things that must be done?

There is a time to be serious and then there is a time for us to be jolly. And then, there are times we can be both serious and jolly. "Remember the sabbath day, to keep it holy" (Exodus 20:8).

This is a beautiful world we live in, despite all the trouble there is around.

If we think we have charity let us read what the Book of Mormon has to say about it, the necessity of it, the definition of it (Moroni 7:50-52).

If we are misunderstood or we misunderstand, we pray, O God, that Thou will enlighten our minds, so we can more clearly comprehend Thy will.

Do we realize that we should live each day as if it were the last, so that if we were called upon to leave this sphere of action at any time we would be ready to meet our Maker?

We should arise each new day with a thankful heart and a stronger determination that we are going to give our God better service than the day before.

Grant unto us, O God, the gifts of wisdom, patience, love, kindness, and discernment like those who have gone on before us, so we might better serve thee and our fellow man.

Our Saviour is returning to earth soon. We should search our souls and question ourselves, as to whether we love most the things of this everyday world or Him.

Do we worship Him with our mouths, while our hearts are far from Him?

We may have to live around Satan and his influences, but we don't have to partake of his brew. We must remember that he works on our weakest spots.

We must not become discouraged when things happen that we disagree with. Remember, this is God's work and it is going to be done regardless of who tries to deter it. If we as a people don't do it, I'm positive that He will raise up a people who will do it. He is still in Heaven on His throne and still has control of the universe, regardless of what some might think. He allows us to make our own decisions for now.

We should be able to make the same statement that Paul made in Romans 1:16 "For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

Where is our sense of value in choosing between those things spiritual and those things of the world?

Whom do we serve, God or Mammon?

I sometimes wonder if God doesn't consider us

as little children when He looks down on us in some of our deliberations, when we are wasting time like little children waste time playing in their sand box. But instead of sand sifting through our fingers, it is precious time that we are letting sift through our fingers. We don't have much time left and what we have we can't afford to waste.

Let us stop sitting back and saying, "When the Lord comes He'll take care of everything, and start to take care of some things ourselves. He has left our work in our hands and told us what to do.

We worry about feeding and nourishing our physical bodies but some don't seem to care whether our spiritual bodies are fed or not. In fact some of us are starving spiritually and seem not to care.

Though we have great knowledge of the scripture, a great gift of fluent speaking or some other talent, if we make no use of it in furthering this great work, it is of no worth to us.

Though I do not have a great knowledge of the scripture nor the gift of fluent speaking, and other talents I have but few, I feel I must use what little I have to aid in the furthering of this work as much as possible. And, with God's help, I will succeed!!!

God grant unto us the power to overcome our many short comings and the wisdom to look beyond just today.

This thought has been expressed many times by others and it might be well to state it again for the benefit of both old and young. We should not go any place that we would be ashamed to go with Christ at our side.

We should wake up. If we think we are going to float into the new world on a bed of ease we are being fooled. It's time we realized we are going to have to do a little for ourselves.

In this life we prepare for the life hereafter.

We are in a probationary state now. Are we making good use of our probation?

In closing this article, I would like to say that I hope I have brought some thoughts and questions to you that might create within each of you a greater desire to be of more service to Our Lord and Master and try a little harder to please Him.

And last of all, let us each pray for one another, and my prayer is that each of you will have God's richest blessings to enjoy.

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"I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart.

"I will set no wicked thing before mine eyes: I hate the work of them that turn aside; it shall not cleave to me." (Psalm 101:2-3).

## "COME OUT OF BABYLON"

by Emil Heeb

The scriptures repeatedly tell us to come out of Babylon. That is the only answer to the dilemma the larger part of the Restoration is confronted with today.

Many people believe that the problems which trouble us now are of recent origin, or that power-hungry persons who did not have the Spirit sought the leadership of the church after the death of Joseph Smith the prophet.

However, a careful reading of the history of the church reveals that the desire for power had its beginning at the very inception of the Restoration. If one wants to arrive at the truth and correct errors, one must be intellectually honest within himself and not be a respecter of persons, or a celebrity worshiper, shielding some offenders while accusing others for the same weaknesses or errors. This is too often the case and is the underlying cause of some long-tolerated and unconfessed mistakes. The answer lies in facing the problem head-on, not in making excuses for innovations that had been brought into the Restored Church long before 1844. The proper thing to do is to acknowledge them and make a new start. Take a good look at the Bible and the Book of Mormon, then follow that written word. That is, repent, "Cease to do evil and learn to do well" (Isaiah 1:16-17).

It was not God but men that caused Joseph Smith to accept the presidency, with authority which the Lord never vested in one man. **Christ is the head of the church** with twelve apostles next in authority, as we read from the following scriptures: "For the husband is the head of the wife, even as Christ is the head of the church; and he is the Savior of the body" (Ephesians 5:23). ". . . and God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues (1 Corinthians 12:28).

We also read from historical accounts: "On February 3, 1841 the council met, and organized the University of Nauvoo, and the Nauvoo Legion. Joseph Smith was made Lieutenant General of the Nauvoo Legion (Outline History of "Church of Christ," page 74).

Again we quote from the records: "Under the leadership of John C. Bennett a high Masonic Lodge was organized in Nauvoo and both Hyrum and Joseph Smith became High Masons. And at the United States General Election of 1844 Joseph offered himself as a candidate for president of the United States (Outline Church history of the Church of Christ, page 75). According to the Book of Mormon we are not to be engaged in secret combinations.

This was indeed going far afield from the gospel of Jesus Christ and His church.

We may excuse Joseph in a sense; "He was



"not learned." So, being conscious of his limited knowledge of the scriptures, he trusted and appealed to some of higher learning.

The Church of Christ which the Lord had set up had removed itself from Him, until Christ Himself gave admonition that was needed to set the church in order. "And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things ye have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the New Covenant, even the Book of Mormon and the former commandments which I have given them, **not only to say, but to do** according to that which I have written, that they may bring forth fruit meet for their Master's kingdom. Otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion; for, shall the children of the kingdom pollute my holy land? Verily, I say unto you, Nay" (Doctrine and Covenants 83:8) (given in 1832).

Many years ago an elder had a dream in which he was shown a beautiful tree. He saw a serpent winding itself up the tree. As he was about to fight it off a voice spoke to him saying, "Leave it alone; it is too large for you. I will deal with it in my own due time."

The serpent (adversary) has since grown much stronger and only by keeping the commandments of God can errors be corrected and evil kept out of the church. Men's efforts will not avail, nor even prayers, unless they repent and remember the New Covenant and the purity of truth.

Joseph Smith was called of God to be His prophet and the seer for this dispensation. But weakness in faith and the influence of those he trusted had led him in to errors; consequently he lost much of the Spirit he once had. Present day prophets and leaders can do the same, with the "blind leading the blind."

From the pen of David Whitmer, a contemporary of Joseph Smith, and a special witness to the Book of Mormon, we have the following testimony of the loss of the Spirit in the church: "The Holy Ghost was with us in more power during the eight months previous to April 6th, 1830, than at any time after that; almost everyone that was baptized received the Holy Ghost in power, some speaking in tongues, and the heavens were opened to some, and all the signs that Christ promised would follow the believers were with us abundantly. We were a humble and happy people and loved each other as brethren should" (Address to all Believers in Christ, page 44).

David Whitmer recognized that the adversary was working in the Church already in that early day. With Oliver Cowdery and others he strove to overcome the evil one but failed; the Restoration has in a large measure become part of Babylon. There are sincere

reformers now, like David Whitmer. But the Lord's answer to all the honest in heart is to leave the brethren that **will not repent**, obey the Lord's commandments and **return to the "Church of Christ"** as it was first restored and as it was first named.

This writer was a member of the now troubled Reorganization "Saint's Church," for thirty-six years. When I became aware of many false doctrines, I was disturbed and discouraged and sought the Lord in prayer. He answered me.

Entirely unsolicited, came news and knowledge of a small group that had repented and recognized that the only way is to remain true to the Bible and the Book of Mormon, which contains the fulness of the gospel, the New Covenant, and abandon all innovations.

The admonition to remember the Book of Mormon and the former commandments weighed heavily on my mind as I was debating with myself as to whether or not I should cast my lot with that small group, the Church of Christ. Among other evidences that presented themselves to me, I had a dream.

In this dream I found myself in a sort of a wilderness area, then someone gave me a Book of Mormon. I walked a short distance and soon I found myself standing at the edge of a lake. Then someone pushed me into the water. I clearly understood that the answer was in the affirmative. I was actually baptized spiritually before I entered the waters of baptism on June 22, 1969.

The Lord said, "Ye shall know the truth, and the truth shall make you free" (John 8:32). The knowledge of truth that I have gained during the three years with the "Church of Christ" overshadows all that I have learned in the Reorganization. The truth has made me free — discerning the false from the true. ". . . here a little, and there a little" (Isaiah 28:10). There is no other answer but to search the two standard books mentioned and be guided by the Spirit of truth. The writer adds his prayer to that of David Whitmer.

"I know there are many honest hearts among you, and I pray to God continually for those, that their eyes may be opened to the truth as it is **in Christ**" (Address to All Believers in Christ, page 58).

May you in the Reorganization and other factions of the Restoration, who are troubled by modernism and false teachings heed the Lord's admonition. "Thus saith the Lord, stand ye in the ways, and see, and ask for the **old paths where is the good way**, and walk therein, and ye shall find rest for your souls" (Jeremiah 6:16).

Let not your answer be like them of old, "We will not walk therein!"

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"Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come" (Psalm 102:13).



### PILATE'S REPORT TO CAESAR

(Continued from July Issue)

"Jesus was dragged before the High Priest and condemned to death. It was then that the High Priest, Caiaphas, performed a divisory act of submission. He sent his prisoner to me to confirm his condemnation and secure his execution.

"I answered him that, as Jesus was a Galilean, the affair came under Herod's jurisdiction, and ordered him to be sent thither. The wily tetrach professed humility, and, protesting his deference to the lieutenant of Caesar, he committed the fate of the man to my hands. Soon my palace assumed the aspect of a besieged citadel. Every moment increased the number of the malcontents. Jerusalem was inundated with crowds from the mountains of Nazareth. All Judea appeared to be pouring into the city.

"I had taken a wife from among the Gauls, who pretended to see into futurity. Weeping and throwing herself at my feet she said to me: 'Beware, beware, and touch not that man; for he is holy. Last night I saw him in a vision. He was walking on the waters; he was flying on the wings of the wind. He spoke to the tempest and to the fishes of the lake; all were obedient to him. Behold, the torrent in Mount Kedron flows with blood, the statues of Caesar are filled with gemonide; the columns of the interium have given away, and the sun is veiled in mourning like a vestal in the tomb. Ah! Pilate, evil awaits thee. If thou wilt not listen to the vows of thy wife, dread the curse of a Roman Senate; dread the frowns of Caesar'.

"By this time the marble stair groaned under the weight of the multiple. The Nazarene was brought back to me. I proceeded to the halls of justice, followed by my guard, and asked the people in severe tone what they demanded.

"The death of the Nazarene', was the reply.

"For what crime'?

"He has blasphemed; he has prophesied the ruin of the temple; he calls himself the Son of God, the Messiah, the King of the Jews.'

"Roman justice, said I, 'punishes not such offences with death'.

"Crucify him! Crucify him!' cried the relentless rabble. The vociferations of the infuriated mob shook the palace to its foundations.

"There was but one who appeared to be calm in the midst of the vast multitude; it was the Nazarene. After many fruitless attempts to protect him from the fury of his merciless persecutors, I adopted a measure which at the moment appeared to me to be the only one that could save his life. I proposed, as it was their custom to deliver a prisoner on such occasions, to release Jesus and let him go free, that he might be the scapegoat, as they called it; but they said Jesus must be crucified.

"I then spoke to them of the inconsistency of their

course as being incompatible with their laws, showing that no criminal judge could pass sentence of a criminal unless he had fasted one whole day; and that the sentence must have the consent of the Sanhedrin, and the signature of the president of that court; that no criminal could be executed on the same day his sentence was fixed, and the next day, on the day of his execution, the Sanhedrin was required to review the whole preceeding; also, according to their law, a man was stationed at the door of the court with a flag, and another a short ways off on horseback to cry the name of the criminal and his crime, and the names of his witnesses, and to know if any one could testify in his favour; and the prisoner on his way to execution had the right to turn back three times, and to plead any new thing in his favour. I urged all these pleas, hoping they might awe them into subjection; but they still cried, 'Crucify him! Crucify him'!

"I then ordered Jesus to be scourged, hoping this might satisfy them; but it only increased their fury. I then called for a basin, and washed my hands in the presence of the clamorous multitude, thus testifying that in my judgment Jesus of Nazareth had done nothing deserving of death; but in vain. It was his life these wretches thirsted for.

"Often in our civil commotions have I witnessed the furious anger of the multitude, but nothing could be compared to what I witnessed on this occasion. It might have been truly said that all the phantoms of the infernal regions had assembled at Jerusalem.

"The crowd appeared not to walk, but to be borne off and whirled as a vortex, rolling along in living waves from the portals of the praetorium even unto Mount Zion, with howling screams, shrieks, and vociferations such as were never heard in the seditions of the pannonia, or in the tumults of the forum.

"By degrees the day darkened like a winter's twilight, such as had been at the death of the great Julius Caesar. It was likewise the Ides of March. I, the continued governor of a rebellious province, was leaning against a column of my basilic, contemplating athwart the dreary gloom these fiends of Tartarus dragging to execution the innocent Nazarene.

"All around me was deserted. Jerusalem had vomited forth her indwellers through the funeral gate that leads to Gemonica. An air of desolation and sadness enveloped me. My guards had joined the cavalry, and the centurion, with a display of power, was endeavoring to keep order. I was left alone, and my breaking heart admonished me that what was passing at that moment appertained rather to the history of the gods than that of men. A loud clamor was heard preceeding from Golgotha, which, borne on the winds, seemed to announce an agony such as was never heard by mortal ears. Dark clouds lowered over the pinnacle of the temple, and setting over the city covered it as a veil.

"So dreadful were the signs that men saw both in the heavens and on the earth that Dionysius the Aeropagiate is reported to have exclaimed, 'Either the author of nature is suffering or the universe is falling apart'.

"Whilst these appalling scenes of nature were transpiring, there was a dreadful earthquake in lower Egypt, which filled everybody with fear, and scared the superstitious Jews almost to death. It is said Balthasar, an aged and learned Jew of Antioch, was found dead after the excitement was over. Whether he died from alarm or grief is not known. He was a strong friend of the Nazarene.

"Before the first hour of the night I threw my mantle around me, and went down into the city toward the gates of Golgotha. The sacrifice was consummated. The crowd was returning home, still agitated, it is true, but gloomy, taciturn, and desperate. What they had witnessed had stricken them with terror and remorse. I also saw my little Roman cohort pass by mournfully, the standard-bearer having veiled his eagle in token of grief; and I overheard some of the Jewish soldiers murmuring strange words which I did not understand.

"Others were recounting miracles very like those which have so often smitten the Romans by the will of the gods. Sometimes groups of men and women would halt, then, looking back toward Mount Calvary, would remain motionless in expectation of witnessing some new prodigy.

"I returned to the praetorium, sad and pensive. On ascending the stairs, the steps of which were still stained with the blood of the Nazarene, I perceived an old man in a suppliant posture, and behind him several Romans in tears. He threw himself at my feet and wept most bitterly.

"It is painful to see an old man weep, and my heart being already overcharged with grief, we, though strangers, wept together. And in truth it seemed that the tears lay very shallow that day with many whom I perceived in the vast concourse of people. I never witnessed such an extreme revulsion of feeling. Those who betrayed and sold him, those who testified against him, those who cried, 'Crucify him, we have his blood', all slunk off like cowardly curs, and washed their teeth with vinegar. As I was told that Jesus taught a resurrection and a separation after death, if such should be the fact I am sure it commenced in this vast crowd.

"'Father', said I to him, after gaining control of my feelings, 'who are you, and what is your request?'

"'I am Joseph of Arimathea', replied he, 'and am come to beg of you upon my knees the permission to bury Jesus of Nazareth.'

"'Your prayer is granted', said I to him; and at the same time I ordered Manlius to take some soldiers with him to superintend the interment, lest it should be profaned.

"A few days after the sepulchre was found empty. His disciples proclaimed all over the country that Jesus had risen from the dead, as He had foretold. This created more excitement even than the crucifixion. As to its truth I cannot say for certain, but I have made some investigation of the matter; so you can examine for yourself, and see if I am in fault, as Herod represents.

"Joseph buried Jesus in his own tomb. Whether he contemplated His resurrection or calculated to cut him another, I cannot tell. The day after he was buried one of the priests came to the pretorium and said they were apprehensive that his disciples intended to steal the body of Jesus and hide it, and then make it appear that he had risen from the dead, as He had foretold, and of which they were perfectly convinced. I sent him to the captain of the royal guard (Malcus) to tell him to take the Jewish soldiers, place as many around the sepulchre as were needed; then if anything should happen they could blame themselves, and not the Romans.

"When the great excitement arose about the sepulchre being found empty, I felt a deeper solicitude than ever.

"I sent for this man Islam, who related to me as near as I can recollect the following circumstances. They saw a soft and beautiful light over the sepulchre. He, at first, thought that the women had come to embalm the body of Jesus, as was their custom, but he could not see how they had gotten through the guards. While these thoughts were passing through his mind, behold the whole place was lightened up and there seemed to be crowds of the dead in their grave clothes.

"All seemed to be shouting and filled with ecstasy, while all around and above was the most beautiful music he had ever heard, and the whole air seemed to be full of voices praising God. At this time there seemed to be a reeling and swimming of the earth that he seemed so sick and faint that he could not stand on his feet. He said the earth seemed to swim from under him, and his senses left him, so he knew not just what did occur.

"I asked him what condition he was in when he came to himself. He said he was lying on the ground with his face down. I asked him if his dizziness might not have come from being wakened up and getting up too suddenly as it sometimes has that effect. He said he had not been asleep, as the penalty was death to sleep on duty. He said some of the soldiers slept at a time, and some were asleep then. I asked him how long the scene lasted. He said he did not know, but he thought nearly an hour. I asked him if he went to the sepulchre after he had come to himself. He said no, because he was afraid, that just as soon as relief came they went to their quarters.

"I asked him if he had been questioned by the priests. He said he had. They wanted him to say it was an earthquake, and that they were asleep, and

offered him money if he would say the disciples came and stole Jesus, but he saw no disciples, and he did not know that the body was gone until he was told. I asked him what was the private opinion of the priests he had talked with. He said some of them thought that Yahshua was no man, that He was not a human being, and not the son of Mary, that He was not the same that was said to be born of the virgin in Bethlehem.

"It seems to me that if the Jewish theory be true, these conclusions are correct for they are in accord with this man's life, as is known and testified by both friend and foe for the elements were in his hands the same as the clay in the hands of the potter. He could convert water into wine; He could change death into life; He could calm the sea, still the storms, call up fish with a silver coin in its mouth. Now I say if He could do all of these things, which He did and many more, as the Jews all testify, and it was doing all of these things that created enmity against Him. He was not charged with criminal offense, nor was He charged with violating any law, nor of wronging any individual in person, and all of these facts are known to thousands, as well by His foes as by His friends, I am almost ready to say as did Malcus at the cross: 'Truly this was the son of God'.

"Now, noble Sovereign, this is as near the facts in the case as I can arrive at, and I have taken pains to make the statement very full, so that you may judge of my conduct upon the whole, as I hear that Antipater has said many hard things about me in this matter. With the promise of faithfulness and good wishes to my noble Sovereign.

"I am your most obedient servant,

"Pontius Pilate."

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## LESSON GUIDE

### Study of Christ's Teachings

by Amy Schrader

#### Section 1

##### Lesson Text, Luke 11:4 and Matthew 6:13.

I have included the prayer as given in Matthew; Luke doesn't include the ending that Matthew does. I feel that acknowledgement that the power and glory (as well as the kingdom) are His is a very important part of our approach to the Lord. There is something amiss if our petitions for even the things we need and desire most of personal blessing do not include the purpose (and it really should be foremost) that His honor and glory be served in the giving.

"And lead us not into temptation, but deliver us from evil: . . ." This is strange wording and one that has been a puzzle to many people for years, for surely the Lord never tempts His children with evil if the rest of the scripture is accurate. Perhaps this is

a very good example of the fact that we cannot take any one verse or set of verses and claim the whole of any truth is contained therein. And where verses of scripture seem to be in conflict with one another, and there are many such cases, then we must do as the Lord has said, "Come now, and let us reason together . . ." that we may find the core of the truth of the matter.

I cannot explain why this text is stated the way it is. I can direct you to the scriptures that make it plainly evident that God does not tempt man with evil, that in all temptation it is the devil and carnal nature within us that tempt us contrary to the will of God. Those who accept the Inspired Version feel that wording used there makes the matter more clear; it says, "And suffer us not to be led into temptation . . ."

Christ Himself was tempted of the devil, not of the Lord (Matthew 4:1), and, having been tempted, He is able to understand the temptations which are thrown against us and can succor us that we may come through without yielding. There is no sin in being tempted; the sin is in yielding. (Hebrews 2:16-18, 4:15-16; 2 Peter 2:9; Mosiah 1:100, 8:32, Alma 5:20-22; Omni 1:45; Alma 3:67; Moroni 7:9-16; Book of Commandments 24:13-16, 63:1, 65:26).

It is also the devil who tempts mankind (James 1:2-4, 12-17, 1 Nephi 3:125-129, Book of Commandments 29:45-54) and he can do it through our weaknesses and the carnal human nature (1 Timothy 6:7-11, 2 Nephi 1:31-32, 11:75-77, Mosiah 2:26, 8:77, Mormon 4:47-56, Book of Commandments 17:3, 42:2).

Nevertheless, God has prepared a way that we can resist temptation when it comes to us (1 Corinthians 10:12-13 and that way is through prayer and careful heed to His word (Matthew 26:41, Revelation 3:10, 1 Nephi 4:38-42, Alma 16:238-239, 17:65-70, 3 Nephi 3:10-19, 8:47-57, Mormon 4:94, Book of Commandments 8:5, 24:22-23, 34:15, 62:39).

If we are able to see ourselves and acknowledge our weaknesses we can do much to avert temptation by avoiding its presence. As an example, the alcoholic can avoid temptation by staying away from places where such beverages are served. We can avoid the subtle tendency to pick up coarse expressions by careful choice of our close friends and associates.

To put it simply, if we center our hearts and minds in the Lord we have His promise that He will keep us in peace (Isaiah 26:3).

#### Section 2

##### Lesson Text, Luke 11:5-13.

The first lesson the analogy of the text gives me is that God does not give His blessings to us because of who we are, but gives the good things of His love because of our need and our petitioning of Him (in faith, of course). The householder did not rise and give of his substance because the seeker was a friend of his but because of his importunity. Thus it is that

God tells us to come to him asking and seeking and knocking, and those who do will receive.

Right here is another good example of the fact that in no single text of the scripture is ever stated all of the truth concerning a matter. We all know so well (as it is said in other parts of the scripture) that in order to receive one must ask and knock and seek in faith with real intent of heart; and yet that requirement is not stated in these verses.

The thought that the householder would not rise and give just because it was a friend that came asking indicates to me that we in no way earn or merit the blessings of the Lord by being who or what we are. God's mercies to the human family come because of what He is (the very word mercy denotes our unworthiness) not because of our righteousness, and because there are laws and regulations which determine our ability to receive. Conforming to those regulations in no way earns the blessing.

A few scriptures expounding this principle are: (Luke 17:7-10, 18:9-14, Psalm 103:1-18, Mosiah 1:51-62, 2:28-39, Alma 13:46 and Helaman 4:48-57). We receive of God's goodness and mercy only on the merits of Jesus (2 Nephi 1:72-73, 13:28, Alma 16:215-219, Book of Commandments 2:6).

The second part of the lesson deals with the goodness of God; He always gives that which is good to His children. Some times it is difficult for us to recognize and understand the goodness behind that way in which God has dealt with us; especially when He takes home one we loved. We pray for that which we see as good and He gives that which He sees as better, and we must learn to trust Him. He knows things we are not aware of and all that He does is in love. Even when the Lord has to chasten He does so in love for our souls' well being and not as human parents are wont to do, out of impatience (Hebrews 12:5-11).

The most important request we can make of the Lord is for the Holy Spirit. As the text says, how much more is the Lord willing to give of His Spirit to those who ask than are human parents to give good gifts to their children. It is by the indwelling of the Holy Spirit (Holy Ghost, Spirit of Truth, Comforter, Spirit of God, Spirit of Christ) that we are sanctified and can inherit the Kingdom of Heaven (John 14:16-17, 23, 26, Romans 8:1-14, 15:16, 1 Corinthians 6:11, 2 Nephi 13:15-32, Alma 3:95, Moroni 7:50-53, 8:29, 10:29-30, Book of Commandments 12:4, 15:20, 16:32, 41, 24:18-23, 37:17-25, 38:1-2, 49:9, 64:75).

The abiding presence of the Holy Spirit costs us dearly, even though we cannot earn it. We can receive it because it has already cost the Savior much more than will ever be required of us. Often we desire and we pray, not knowing what process the Lord will use to answer our prayers, as illustrated in the following verses.

### THE ANSWERED PRAYER

She asked to be made like her Savior  
 He took her right then at her word,  
 And sent her a heart-crushing burden  
 Till the depths of her soul were stirred.  
 She asked for faith strong, yet simple;  
 He permitted the dark clouds to come,  
 And she staggered by faith through the darkness  
 For the storm had obscured the sun.  
 She prayed to be filled with a passion  
 Of love for lost souls and for God.  
 And again in response to her longings  
 She sank neath the chastening rod.  
 She wanted a place in His vineyard,  
 He took her away from her home,  
 And placed her among hardened sinners,  
 Where she, humanly, must stand alone.  
 She saw she must give up ambitions  
 Which had been her 'air castles' for years,  
 But as she knelt in consecration  
 She whispered 'amen' through her tears.  
 She wanted a meek, lowly spirit,  
 The work He gave answered that cry,  
 Till some who had once been companions  
 With a pitying smile passed her by.  
 She asked to lean hard on her Savior,  
 He took human props quite away.  
 Till no earthly friend could give comfort,  
 And she could do nothing but pray.  
 I saw her go out in the vineyard  
 To harvest the ripening grain;  
 Her eyes were still moistened with weeping,  
 Her heart was still throbbing with pain.  
 But many a heart that was broken,  
 And many a wrecked, blighted life,  
 Was made to thank God for her coming  
 And rejoiced in the midst of the strife.  
 She had prayed to be made like her Savior,  
 And the burdens He gave her to bear,  
 Had been but the great Sculptor's teaching  
 To help answer her earnest prayer.

### Section 3

#### Lesson Text, Luke 11:14-23.

Every Kingdom divided against itself is brought to desolation. What a profound warning! From an individual to a nation, when a division within itself becomes too great it destroys itself. Long I have been aware of the need to gather my diverging faculties, that I become all of one piece, or a singleness, that singleness to be aimed at glorifying God, as the scriptures direct. I need to do all with singleness of heart towards Him, with an eye single to His glory, doing nothing for the admiration of or to please mankind (Matthew 6:22, Ephesians 6:5, Colossians 3:22, 3 Nephi 5:113, Mormon 4:19, Book of Commandments 3: 28:1-2, 38:3-4, 57:1-4, 60:1, 22).

There is the mental illness of schizophrenia, the

divided personality with rationality lost. There is divorce, the world's answer to the divided marriage, with the home lost. There is schism in the fellowship of the brotherhood of Christ, with a local or a church fragmented. There are opposing political ideologies in a nation; when these grow strong enough there is civil war. There are greed, selfishness and injustice in the world; when these get out of hand there is world war.

Where there is no cohesion there is disintegration. We are pulled toward oneness or dissolution: that which becomes the stronger wins.

There was division in heaven; an angel of God rebelled against Him and a third of the host of heaven were turned away from God and thrust out of heaven, becoming the devil and his angels, continuing the war against God through the souls of humanity (2 Nephi 1:101-103, Book of Commandments 29:45-46). That battle still rages. I believe with happy confidence that, as God and Christ proved the stronger in heaven, thrusting Satan out, they will also prove the victors in the end. It is Christ who holds the keys of death and hell (Revelation 1:17-18, 20:1-3, 7-10, 13-15).

When it comes to Christ and His people, we must indeed be careful in attempting to draw boundaries outlining who is for Him and who is against Him. There is a dangerous tendency to conclude that any who do not recognize Him in us are against Him; yet how much we can see in ourselves that remains contrary to His teachings. Is it any wonder that this is apparent to others too? There is yet division within the people of the church; this is often more obvious than the underlying spirit of love which is there too. The question remains, which will become the stronger?

There is danger of thinking that we are for Christ when we really are still for self. Perhaps the hardest thing to discern is whether or not we are serving the Lord according to His will and not according to the thing we are pleased to do for Him. If we truly deny ourselves there will be a cross (Matthew 16:24-26, Mosiah 2:48-49, Alma 3:21-70, Moroni 10:29, Book of Commandments 2:2).

So much of the writings of the Spirit through the prophet Joseph Luff, dealt with this matter of thinking we are working for the Lord when we have returned to our own or the world's way of doing things.

(If you do not have a copy of his pamphlet, "Concerning Our Whereabouts" I think the editor of the Advocate may be able to tell you where they may be procured.) If you have a copy read the communication dated March 31, 1906, the last 5 paragraphs, the communication dated April 11, 1916, paragraphs 1 and 3, the one dated June 12, 1923, paragraphs 5 and 6, the one dated April 5, 1925, in its entirety.

#### Section 4

##### Lesson Text Luke 11:24-26.

The human heart cannot remain a vacuum. When

we purge out the natural, carnal nature we must replace it with the things of the Lord, or we will return to the folly of our old ways. In my opinion, this is what Jacob was warning of in his teachings when he reminded his people of the abominations of David and Solomon. It was the Lord's intent in leading the people of Lehi out of Jerusalem, to get them away from the whoredoms which were practiced among the children of Israel, that He might raise up a righteous people in them. Wherefore, Jacob warned his people that they must obey the Lord's commandments in these things or the land would be cursed for their sakes: further stating that if a people are to be righteous they must obey the Lord's commandment to have only one wife and no concubines. If they did not obey, their natures would lead them into following the examples of David and Solomon (Jacob 2:30-39).

The road to righteousness is an uphill road and must be sought with active determination and diligence. Without this the road away from God is all downhill and the nature is snared by the adversary of our souls with deceptive ease and subtlety.

It is strange that it seems so hard to tell which direction we are going. And yet, if we measure the fruits in our lives by the standards given in the scriptures, we should be able to see our direction by the results we are getting. Those who have filled their hearts and minds with the teachings of Christ are going to show the fruits of that filling. If we haven't kept the mind and heart filled with the things and ways of God we surely will be found stumbling in the ways of the world and our natures; the difference is not hard to determine (Romans 15:13-14, Galatians 5:1-9, 13-26, Ephesians 3:14-19, 4:17-32, 5:1-20, 2 Nephi 6:56-85, Mosiah 9:38-65, Alma 16:152-173, Book of Commandments 3, 11:4-5, 54:14-19, 60).

Now, we might ask how it is that we can keep our hearts and minds filled with the things of the Lord so that the spirit of the old man we have sought to put off doesn't get a chance to return upon us. Is it not that we must feast upon the truths He has given us, praying for His abiding Spirit (2 Nephi 13:16-18, 27-32, 14:1-8, Jacob 2:48-50, Mosiah 5:48-52, Helaman 2:31, Moroni 7:53, 8:29, 10:27, 29-30, Book of Commandments 12:2-4, 34:15).

Perhaps there is no greater way to keep our hearts filled with the Lord than the way of prayer, praise and thanksgiving (Psalms 71:8, 14-17, 23-24, 95:1-7, 100:1-4, 107:21-22, 147:1-9, Philippians 4:4-9, Colossians 2:6-7, Mosiah 11:149, Alma 14:88, 16:237-238, 17:66-70, Book of Commandments 49:9, 27, 60:15-25).

"Blessed is every one that feareth the Lord; that walketh in his ways.

"For thou shalt eat the labour of thine hands: happy shalt thou be, and it shall be well with thee.

"Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table.

"Behold, that thus shall the man be blessed that feareth the Lord.

"The Lord shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life.

"Yea, thou shalt see thy children's children, and peace upon Israel" (Psalm 128).

#### NEAR AT HAND !

Ask for all things, blest and holy  
Of His Kingdom, "near at hand!"  
Seek to practice Kingdom living  
Worthy His Kingdom, "near at hand!"

Yield unto Him "fruits" sweet and pure  
"Fruits," holy to the Kingdom, "near at hand!"  
"Patience, longsuffering, gentleness, joy,  
Truth, love, peace, faith" keep "near at hand!"

Why stand ye idle? Is your soul ready  
Ready for the Kingdom, "near at hand!"  
"Be ye perfect"—BE these Holy "fruits"  
Of inward growth for He is "near at hand!"

Sing hosannas! Sing His praises!  
Spread "palm branches," "near at hand!"  
For His holy, triumphant coming  
In glory! His Kingdom is "near at hand!"

Truly near at Hand!

Darleen Smith

#### ONE SOLITARY LIFE

Here is a young man who was born in an obscure village, the child of a peasant woman.

He grew up in another village. He worked in a carpenter shop until He was thirty, and then for three years He was an itinerant preacher. He never wrote a book. He never held an office. He never owned a home. He never had a family . . . He never went to college. He never put His foot inside a big city. He never traveled 200 miles from the place where He was born. He never did one of the things that usually accompany greatness. He has no credentials but Himself . . .

While He was still a young man the tide of public opinion turned against Him. His friends ran away. He was turned over to His enemies. He went through the mockery of a trial . . .

He was nailed to a cross between two thieves. While

He was dying His executioners gambled for the only piece of property He had on earth, and that was His coat.

When He was dead He was laid in a borrowed grave through the pity of a friend.

Nineteen centuries have come and gone, and today He is the central figure of the human race and the leader of the column of progress.

I am far within the mark when I say that all the armies that ever marched, and all the navies that ever sailed, and all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected the life of man upon this earth as has that ONE SOLITARY LIFE.

Author Unknown

Submitted by

Elder Isaac Brockman

#### HAVE THOU MERCY UPON ME

I belong to Sin!  
Lord, come Thou to my rescue,  
Without Thee I cannot make it.  
My time is short,  
My end draws nigh,  
I have not learned how to come in, or to go out.  
Oh, who will save me  
From the body of this death  
If Thou hast forgotten me?

I belong to Sin!  
Oh God, without Thee  
I am desolate, undone, abandoned;  
How can I ever repent  
To draw near to Thee?  
Help Thou me -  
My greatest fear -  
To be forgotten of Thee.

I belong to Sin!  
The depths of sorrow and darkest hell  
Encompass me.  
I sink to oblivion,  
For Thou art turned from me.  
Oh God, How did I become Sin?  
My whole desire was to serve Thee,  
To love Thee,  
To love Thy righteousness.  
How then became I Sin?  
With shame bowed head  
My abject soul makes answer,  
"Because of the times I have forgotten Thee."

So, I have become Sin!  
Oh, Lift Thou me up

From this morass that binds me.  
 Let me see the light of Thy face.  
 Forgive, Oh forgive me and cleanse me.  
 Oh, that I might become  
 Even the least in Thy kingdom,  
 Even to stand afar off!  
 Yet would I praise Thee  
 That Thou did'st not forget me!

Praise God!  
 I am no longer enmeshed in sin.  
 Thy miracle hath cleansed me.  
 Praise be to my God  
 Throughout all Eternity  
 That even me  
 Thou did'st not forget!

Thou art all Justice!  
 But with Thy justice is mercy.  
 Thou art all love!  
 And in Thy love is forgiveness.  
 Thou art all Truth!  
 Thy truth brings forth hope.  
 Thou art all Righteousness!  
 By which Thou overcame all Sin.  
 Thou art Eternal Life!  
 Eternal Life is Thy greatest gift.  
 Thou are the same yesterday, today, forever!  
 Thus Thy promises are sure,  
 They, like Thee, endure forever.  
 A mother may forget her child,  
 But Thou, our God, doth not forget Thy creation.

Lovita G. Seibel

### ACCEPTABLE "DRESS" OR ATTIRE BEFORE GOD

(An Analogy)

When we, in our human-stumbling-way, endeavor alone to "clothe" ourselves in righteousness, we must beware lest it turn to self-righteousness,

- in the excessive, busybody type of good works,
- in pretenses, adoption of sanctimonious mannerisms,
- in bluffing, overwrought words, "lip service,"
- " . . . and honoureth me with their lips; but their heart is far from me" (Matthew 15:8).

Then, are we not in danger of re-enacting Adam's and Eve's efforts to "clothe" themselves (after their disobedience) by patching together "fig-leaves" to cover themselves, this being also a form of self-righteousness?

- self-righteousness, leaving God's truth out?
- good works, leaving true belief and faith out?
- pretense, bluffings, hiding ourselves, our "nakedness of spirit?"

"Because thou sayest, I am rich, and increased

with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:" (Revelation 3:17).

Do we fear to acknowledge our dependence on God (possibly afraid God would spurn such as us)?

Do we hide ourselves, even as Adam and Eve hid from God, knowing their "nakedness" (which they fully realized at coming face-to-face with God, or "hearing God's voice" in the garden)? Their self-righteousness then seemed a sorry thing, their pride and self-ego a pitiful pretense before the reality of all, God's "clothing."

Yes, when faced with the ultimate TRUTH we are stripped of all false, patched up cover-ups and stand "naked of spirit" in unworthiness before God. "I counsel thee to buy gold tried in fire, that thou mayest be rich; and white raiment, that thou mayest be clothed and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent" (Revelation 3:18 & 19).

YET!

When we turn wholly to God He "clothes" us. "For in this we groan, earnestly to be clothed upon with our house which is from heaven: If so be that being clothed we shall not be found naked" (2 Corinthians 5:2 & 3).

As He "clothed" Adam and Eve (who looked forward unto Christ's redemptive plan and kept His commandments unto righteousness) unto His righteousness, "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Corinthians 3:21).

Through the richness of true belief on God, faith on God, the "works" He does, using us as tools, are of righteousness. We are "clothed" by grace, through belief and faith; a working faith, for "faith without works is dead" (Ephesians 2:8-10).

A gift of God truly is this plan of salvation!

What is this attire we are to be "clothed" in by keeping His commandments? "Wherefore take unto you the whole armour of God, that ye may be able to stand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Ephesians 6:13-19).

" . . . and be clothed with humility: for God resisteth the proud, and giveth grace to the humble" (1 Peter 5:5).

"But let it be the hidden man of the heart, in that



which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (1 Peter 3:4).

And how are we to be "clothed" in this attire? By keeping God's commandments unto the bearing of the fruits of the Spirit. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law" (Galatians 5:22-23).

(Continued from page 116)

the use of iron, though the soil was largely impregnated with it. The tools used were of stone, or more frequently of copper. But the material on which they relied for the execution of their most difficult tasks was formed by combining a very small portion of tin with copper. This composition gave a hardness to the metal which seems to have been little inferior to that of steel. With the aid of it, not only did the Peruvian artisan hew into shape porphyry and granite, but by his patient industry accomplished works which the European would not have ventured to undertake. Among the remains of the monuments of Cannar may be seen movable rings in the muzzles of animals, all nicely sculptured of one entire block of granite. It is worthy of remark, that the Egyptians, the Mexicans, and the Peruvians, in their progress towards civilization, should never have detected the use of iron, which lay around them in abundance; and that they should each, without any knowledge of the other, have found a substitute for it in such a curious composition of metals as gave to their tools almost the temper of steel: a secret that has been lost — or, to speak more correctly, has never been discovered — by the civilized European" (Prescott, *The Conquest of Peru*, pp. 809-810).

It should not be construed that the knowledge and use of iron was unknown among them. Mr. Verrill makes the clear statement that he found a steel or hardened iron implement 5½ feet below the temple site of which he was excavating. He stated it was so hard that it was scarcely touched by a file and that it would scratch glass. With such an instrument it would be a simple matter to cut and carve the hardest stone.

One other area of grand achievement among the early Peruvians was their irrigation systems. In Peru there were great artificial rivers or canals bringing water for hundreds of miles across mountains and deserts. Many were carried over ravines and canyons on stone viaducts which today are still in use. Branching from the main canals was a complex but perfect network of canals and ditches covering thousands of square miles.

This completes our study of the ancient culture of the Americas and their record, the stick of Joseph.

#### A concluding comment:

The Indians had a system of time measurement which was based upon the rotational orbits of Venus and the earth around the sun. The planet Venus makes thirteen revolutions to eight revolutions of the Earth. To bring the two planets around to their original position requires 104 years or eight thirteens. This represents one full cycle. A half cycle is 52 years. (See L. Taylor Hansen, *He Walked The Americas*, p. 223).

The Indians had a tradition among them that when the white men came to their shores they would come in suits of shining metal with rods which made much noise and killed at a distance. The Pale One had told

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them that these white ones would have but one love, for weapons. These weapons would become ever more horrible until they should reach for the one which is ultimate. After using that there would be no forgiveness, for this weapon would be used to make man over, thus reaching into space for the God-Head. The time during which the white man would be permitted to have dominion in this land would extend (from the time of the coming of the Spaniards) for five full cycles of the dawn star. During this time the rule of the warring strangers would continue on to greater and greater orgies of destruction. "Be certain that the end will come in five cycles or 520 years. As a sign that the end is nearing," the Pale One told them, "My Father's temple will be uncovered." After that would come the New Heaven and Earth and Tula, their ancient city, would be rebuilt and become the center of culture. (See L. Taylor Hansen, *He Walked The Americas*, pp. 167-169).