

Zion's Advocate

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

Volume 27

Independence, Missouri, October, 1950

No. 10

The Soul of A Child

The soul of a child is the loveliest flower
That grows in the Garden of God.
Its climb is from weakness to knowledge and power—
To the sky from the clay and the clod.
To beauty and sweetness it grows, under care;
Neglected, 'tis ragged and wild.
'Tis a plant that is tender, but wonderously rare,
The sweet, wistful soul of a child.

Be tender, O Gardener, and give it its share
Of moisture, of warmth and of light;
And let it not lack for the painstaking care
To protect it from frost and from blight.
A glad day will come, when the bloom will unfold;
It will seem that an angel has smiled,
Reflecting a beauty and sweetness untold
In the sensitive soul of a child.

—Author Unknown.

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ZION'S ADVOCATE

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INSTRUCTIONS IN ORDERING

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 avail 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. This is due to lack of funds.

EDITORIAL

IS NOT MY WAY EQUAL?

Ezekiel 18:25

"Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted in him."

These words of Peter are unquestionably as true today as they were some 2,000 years ago, for they are founded upon the words of our God:

"For I am the Lord, I change not—"

The thought is applicable to whole nations of people, also as is evidenced by the comparative favor and blessings bestowed upon God-fearing people as against the heathen nations which have set up other gods.

It is, likewise, true that the vengeance of God is poured out upon men and nations which turn away from Him to fulfill the lusts of the flesh in the seeking for power, and wealth; in promoting hatred and strife; in permitting all manner of filth and corruption which the carnal nature of man is prone to desire.

In order to substantiate the thoughts presented and thus secure a firm footing for those thoughts to be advanced later, we wish to go back into our recorded history of God's dealings with the children of men, which must necessarily refer most particularly to Israel—this, because the scripture is almost wholly of that people.

To understand why God should deal so extensively with the Israelitish nation, we must go back to Abraham's time, for there we see the underlying factor of true greatness. That factor is implicit obedience to an all-wise, just and merciful Creator; this obedience, in turn, coming as a result of faith that He does exist.

"But without faith, it is impossible to please him: FOR HE THAT COMETH TO GOD MUST BELIEVE THAT HE IS, AND THAT HE IS A REWARDER OF THEM THAT DILIGENTLY SEEK HIM." Heb. 11:6.

Abraham had this seed of greatness within Him, for at the Lord's bidding, he left the land of his fathers and went into the land of Canaan. Again he took his only begotten son, Isaac, who was conceived of his wife, Sarah, in her old age, and would have offered him upon the altar of sacrifice, but for the intervention of an angel of God.

God promised to make Abraham the father of many nations, and He said: "In Isaac shall thy seed be called", and yet this appointed heir was, apparently, to be taken from him. But Abraham staggered not with doubt or unbelief, and trusted that God, who promised, would fulfill that covenant.

It was enough for God. Hear the resultant blessing:

"By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the

stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." Gen. 22:16-18.

The Lord repeated this covenant to Isaac and to his son, Jacob because they, likewise were faithful and obedient.

May we pause, right here, and say that obedience is righteousness. Righteousness is not simply a state of mind, but in the final analysis, it is the doing of God's will; it was not until these men had moved forward to do as commanded, that they obtained the promise.

Now, Jacob was given the name of Israel, which means, Prince of God. Consequently, his twelve sons were also identified by that name, and became the fathers of a multitude of people, and so the scripture speaks of Israel, and generally refers to all the descendants of Jacob. However, Jacob pronounced a blessing upon two grandsons, Ephraim and Manasseh, who were the sons of Joseph who was sold by his brethren and taken down into Egypt. He said that his name (Israel) should be named upon them, so they to an even greater extent than the brothers of Joseph, have claim upon that name.

Later, we may enlarge upon this thought, particularly in regard to Manasseh, as it seems he (or his descendants) will play a vital role in the affairs of this nation in perhaps not too distant future—and we should try to determine if and how we may fit into the closing scenes of the unparalleled drama that is shaping up in the world, today.

But first, let us see some of the history that Israel has made, and thereby we shall see positive proof that the Lord does not change in His attitude toward men, viz; "he that feareth him, and worketh righteousness, is accepted with him", and contrariwise, "destruction shall be to the workers of iniquity." What about the promises of God to Abraham, Isaac and Jacob concerning their children and descendants—was it just because Abraham obeyed God's voice, or was it because God was able to look down through the ages of unborn time to see that this nation was a "peculiar people", a "royal priesthood", a nation that would return and serve Him. This last is undoubtedly the case.

We are told that God's Spirit does not always strive with man, but how longsuffering He is when He sees that they will eventually look to Him! For something like two hundred years he labored with Israel in Egypt, and when they cried to Him under their burdens, He raised up Moses and led them out with a mighty hand. How soon they forgot His matchless power and wonderful mercy. Their complaints became loud and incessant, and finally, in the absence of Moses, as he talked with God upon the mount, they made a golden calf to worship. Because of these things, the Lord afflicted them and led them into the wilderness for forty years so that there were only about three of the original multitude of Israel that were permitted to enter the promised land of their inheritance.

Neither did their children remember to keep God's

commandments as they occupied that land, but followed after the Gods of the people, there.

Moses saw their waywardness and prophesied in this manner:

"I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed. And the Lord shall scatter you among the nations, and you shall be left few in number among the heathen, whither the Lord shall lead you. And there shall ye serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell. BUT IF FROM THENCE THOU SHALT SEEK THE LORD THY GOD, THOU SHALT FIND HIM, IF THOU SEEK HIM WITH ALL THY HEART AND WITH ALL THY SOUL. WHEN THOU ART IN TRIBULATION, AND ALL THESE THINGS ARE COME UPON THEE, EVEN IN THE LATTER DAYS, IF THOU TURN TO THE LORD THY GOD, AND SHALT BE OBEDIENT UNTO HIS VOICE; (For the Lord thy God is a merciful God) HE WILL NOT FORSAKE THEE, NEITHER DESTROY THEE, NOR FORGET THE COVENANT OF THY FATHERS, WHICH HE SWARE UNTO THEM." Deut. 4:26-31.

Israel has been scattered to the four winds, their identity lost, in large part. Those of whom we know, have had great tribulation to just the extent that they have rebelled against God. Witness the plight of the Jews, or Judah. As a nation, they rejected Jesus Christ; ere long, Jerusalem was destroyed, and they have become a hiss and byword, driven and slain until the present day. However, the force of persecution has abated considerably in the last hundred years.

Now we wish to go to some extent in rehearsing some of the history written, or produced by one branch of the house of Israel, namely Manasseh, as previously indicated. Actually, it is not their past which concerns us, so much, but some interesting promises made to them of which a large part is unfulfilled, as yet.

First, let us call to mind that Manasseh, with Ephraim, received a special blessing, under the hand of Jacob, in which he was given the name of Israel. Because of Jacob's righteousness, we have every reason to believe that God would recognize that blessing, and so He did, as we shall see.

After this, we find Jacob speaking prophetically to his sons concerning that which should befall them in the last days. Of Joseph, he said:

"Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall."

This is an obvious reference to his seed, and clearly indicates that they will leave their habitation to dwell elsewhere. The thought is enlarged upon in this language:

"The blessings of thy father have prevailed above the blessings of thy progenitors unto the utmost bound of the everlasting hills: they (the blessings, W.A.S.) shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren."

So the blessing to Joseph, and consequently, to Ephraim and Manasseh, were to be manifold. You

will note the special reference to "him that was separate from his brethren."

To be brief: the nation of Israel split into two factions; nine and one-half tribes were in the northern kingdom, with their capitol at Samaria, while two and one-half tribes (this half being of the tribe of Manasseh) were in the southern kingdom with their capitol at Jerusalem.

The Bible informs us, that subsequently, in the reign of Zedekiah at Jerusalem, the king of Babylon besieged that city, destroyed many inhabitants and carried away the remainder into captivity.

It is at this point that the Book of Mormon picks up the thread of the story in regard to a few descendants of Manasseh who escaped destruction through the providence of God in leading them through much trial and tribulation to finally land upon the shores of this American continent. Thus they became separated from their brethren, as Jacob foretold.

To most of us, this is an old story, but our purpose is to establish the fact that the inhabitants of this land, before the coming of the white man, were, and are bona fide members of the house of Israel, and as such, are to be reckoned with in any prophecies regarding that nation.

Because we want to let the Book of Mormon speak for itself, and as it does so quite plainly, we shall offer several texts with but little personal comment.

Nephi, having read from the writings of Isaiah, which they had brought from Jerusalem, went on to explain them to his brothers in this manner (see page 73):

"Wherefore, the things of which I have read, are things pertaining to things both temporal and spiritual: * * * And it meaneth that the time cometh that after all the house of Israel have been scattered and confounded, that the Lord God will raise up a mighty nation among the Gentiles, yea, even upon the face of this land; AND BY THEM SHALL OUR SEED BE SCATTERED. And after our seed is scattered, the Lord God will proceed to do a marvelous work among the Gentiles (restoration of the Gospel, W.A.S.) **which shall be of great worth unto our seed;**"

Jacob speaks in much the same vein (pp. 113, 114):

"But behold, this land, saith God, shall be a land of thine inheritance; and the Gentiles shall be blessed upon the land. And this land shall be a land of liberty unto the Gentiles: and there shall be no kings upon the land, who shall raise up unto the Gentiles. And I will fortify this land against all other nations; and he that fighteth against Zion, shall perish, saith God; for he that raiseth up a king against me, shall perish. For I the Lord, the King of heaven, will be their king; and I will be a light unto them forever, **that hear my words.** Wherefore, for this cause, that my covenants may be fulfilled, which I have made unto the children of men, that I will do unto them while they are in the flesh, I must needs destroy the secret works of darkness, and of murders, and of abominations; * * * Wherefore, my beloved brethren, thus saith our God: I will afflict thy seed by the hand of the Gentiles; Neverthe-

less, I will soften the hearts of the Gentiles, that they shall be like unto a father to them; **Wherefore, the Gentiles shall be blessed and numbered among the house of Israel.** Wherefore, I will consecrate unto thy seed, and they who shall be numbered among thy seed, for ever, for the land of their inheritance: For it is a choice land, saith God unto me, above all other lands; **Wherefore, I will have all men that dwell thereon, that they shall worship me, saith God."**

Thus far, seemingly in spite of the great promises God made to the children of Israel, they have been a scattered and downtrodden people for many centuries, but the day will come, and that not too distant, when they shall come back once more in the sunlight of God's love.

Before that day, though there will be some wonderful changes take place, some of which are in process at this time.

When we say, wonderful, it must be understood that it does not necessarily mean, joyous. So I believe we will see what is meant, in this regard, in reading our next text from pp. 663 and 664:

"Yet, woe unto the Gentiles, except they repent, * * * For it shall come to pass, saith the Father, that at that day, whosoever will not repent and come unto my beloved Son, them will I cut off from among my people, O house of Israel, and **I will execute vengeance and fury upon them, even as upon the heathen, such as they had not heard."**

Wonderful fury, this!

Furthermore, Gentiles are not only in Europe, or elsewhere, but right in this country—this is a Gentile nation!

Listen again:

"But behold in the last days, or in the days of the Gentiles; yea, behold all the nations of the Gentiles, and also the Jews, both those who shall come upon this land, and those who shall be upon other lands; yea, even upon all the lands of the earth; behold, they will be drunken with iniquity, and all manner of abominations; And when that day shall come, they shall be visited of the Lord of hosts, with thunder and with earthquake, and with a great noise, and with storm and with tempest, and with the flame of a devouring fire; p. 148."

Jesus speaks more specifically of the people on this land, as may be seen on page 646, but we shall pass it by, going to pp. 658 and 659 to find that the Lord has other ways of punishing the wicked than that described above. This method has been indirectly referred to previously.

"And the Father hath commanded me that I should give unto you this land, for your inheritance. And I say unto you, that if the Gentiles do not repent, after the blessing which they shall receive, after they have scattered my people, **then shall ye who are a remnant of the house of Jacob, go forth among them; and ye shall be in the midst of them who shall be many; and ye shall be among them as a lion among the beasts of the forest, and as a young lion among the flocks of sheep, who, if he goeth through, both treadeth down and**

teareth in pieces, and none can deliver. * * * And thou shall beat in pieces many people; and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth. And behold, **I am he who doeth it.**"

Is it doubted that such evil could befall this great nation? Let us beware! Search the pages of history for those mighty nations which vaunted themselves as being indestructible, being lifted up in pride, and steeped in all manner of wickedness and abominations—where are they, today?

The cup of iniquity is running over, and the wicked of this land and the world must drink of the dregs in that cup as the wrath of God will be poured out upon them.

But hold on! All is not gloom and despair. Another wonderful change is to take place. The Lord says, on pp. 646 and 647:

"And then will I remember my covenant which I have made unto my people, O house of Israel, and **I will bring my gospel unto them;** and I will show unto thee, O house of Israel, that the Gentiles shall not have power over you, but I will remember my covenant unto you, O house of Israel, and ye shall come unto the knowledge of the fullness of my gospel. But if the Gentiles will repent, and return unto me, saith the Father, behold, they shall be numbered among my people, O house of Israel; **and I will not suffer my people, who are of the house of Israel, to go through among them, and tread them down, saith the Father.**"

Nephi tells us, as well as Jesus, that there would be Gentiles who would carry the Gospel to the Lamanites. Evidently, it is this brotherhood, inspired by the spirit of God, which would protect the repentant Gentiles through that time of destruction. Not that all would necessarily be engaged in active missionary work among the Indians, but there would be the recognition of spirit with spirit.

The point we wish to emphasize is the very real need of deep humility within the breasts of all men, and especially those who have espoused this great latter-day work. We have become Israel by adoption, having manifested faith toward God in the yielding of obedience to the Gospel of Christ.

We should not lose sight of the possibility that, as did Israel of old we might wander after strange gods, becoming subject to the wrath of the Almighty God in forgetting the covenant we have made.

Acceptance with God, then, comes with obedience, and just as surely, disobedience incurs His displeasure.

The Lord, in looking to that day when Israel, as a prodigal son, should return to Him, said:

"In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee saith the Lord thy Redeemer. * * * No weapon that is formed against thee shall prosper; and every tongue that shall revile against thee in judgment thou shalt condemn. **THIS IS THE HERITAGE OF THE SER-**

VANTS OF THE LORD, AND THEIR RIGHTEOUSNESS IS OF ME, SAITH THE LORD."

William A. Sheldon.

MY TESTIMONY

In compliance with the request made by the editor of ZION'S ADVOCATE, I wish to tell you of a blessing we received in June of 1948.

Our little girl, Darl Jean, broke out with a rash on her side—a small area, which looked a little like heat rash.

I asked Bro. Smith to administer to her, but he didn't have any consecrated oil with him, and we were out, too. We thought it might be some childhood disease, so we took her to the doctor. He thought it was heat rash and gave us a prescription to have filled, which we didn't do.

The next morning, she was completely covered, and so terribly miserable. We again called the doctor, and he said she had a bad allergy. There was a mattering place on the back of her head about the size of a silver dollar, which ran and was very nasty appearing.

We had her administered to several times, but she never seemed to receive a healing like I thought she should. One evening, my companion was taking care of her, and he noticed that she was swollen tight all over, and she began turning blue. We called the doctor again, and he said to bring her over. This we did.

He gave her a shot of adrenalin, which restored her to a natural color in about half an hour.

We still had her administered to, and we prayed much over her.

I think I didn't have enough faith up to this time for the Lord to answer my prayers in her behalf.

Every day, I put olive oil on her hands, and prayed earnestly over her, and I also taught her to have faith and to ask God to make her well. Before the summer was over, she was made well, and I know that God did hear my prayers. I know that my faith has been increased, and that I have benefitted much by this trial. I am made very humble at the thought of this experience, and pray that the Lord will forgive me of my many imperfections and help me to overcome them.

I ask an interest in your prayers, each and every one, that I might bring up the little ones that have been placed in my charge, in a way that pleases the Lord. I shall always remember those of the sheep-fold.

Your sister in Christ,
DORIS SHELDON

FIELD NOTES

By telegram, we are informed of the death of our dear Sister Ella Peter, at Chico, California. She had reached her allotted span of years. According to the

promises of God, her rest is now glorious. She suffered in a wheel-chair for many years. Our late beloved Elder J. L. Detrick, of Chico, California, brought her the gospel. Some years have elapsed now, since she was baptized by the writer. In our missionary travels through that region last year, Apostle Wm. Anderson and I ministered to her in the sacred ordinances of the gospel, and found her to be quickened in her soul through the Abiding Comforter, the Holy Spirit. This summer, wife and I visited her. We found her secure in the faith of our Lord. She was made happy through faith—though suffering her physical disabilities to the last. Mutually, we understood that she was near the ending of her mundane distresses. Release from suffering came, on August 20th. She had requested that if I could come, I be in charge of her funeral. But the telegram calling for me to come, reached our home while Sister Yates and I were conducting gospel meetings that day, up near the mountains out from Escondido—an 84 mile drive (round trip) from San Diego. Thus it was that the family of Sister Peter, failing to make contact with me, proceeded to make other arrangements for the funeral. It is well; though the departed had made her requests, she now rejoices in spiritual happiness where she will clearly understand that those things which pertain to the disposal of the physical form after the death of the body, are of small consequence.

This Is the Lord's Doing:

Concerning our meetings with Brother and Sister Charles Rollin Clapp as mentioned at Escondido, we, with Elder Clyde Walrath and wife, had made the drive the week before, and had conducted a meeting there. At that service, the Holy Spirit—as at Pentecost—was given us in refreshing spiritual grace.

At that time, by the Holy Spirit through the gift of singing in unknown tongues, a hymn was given. With humility, the writer states that through himself, that hymn was given. None of us had ever heard the hymn, and only a few of the words were spoken in English. The meaning of all, seemed to be more to our innermost souls, than to be translated to our minds for speakable utterance!

Our readers should know that our dear Brother and Sister Charles Rollin Clapp there, (he is a kinsman to the prominent missionary of earlier history in the Reorganized Church, the immortal Elder J. C. Clapp) were also members of the Reorganized Church. Brother Rollin Clapp has been a worker in that church all his life, and a liberal contributor of his means. I say they **were** members of the church named, until last Sunday, August 20, 1950. Upon that date they both placed their membership, humbly, in the **Church of Christ**, with its headquarters on the Temple Lot, in Independence, Missouri. Also, in accord with Brother Clapp's call to the Eldership, made many times before, and now verified anew by the Holy Spirit, his ordination to the office of Elder, under the hands of the writer, took place at our meeting there last Sunday, at Escondido, California. His soul rejoices in the testimony of his ministry, as being directed and approved of God; and we expect others in that region, to find their **Fellowship in the Truth of Christ, and in the Faith of Christ**, by placing their membership in the Church of Christ.

For this is of a truth, the Lord's "REMNANT" preserved by His Blessed Power, for **His final work just before our Lord shall return.**

Humbly, and sincerely, your co-workers in the Lord's Vineyard for His Last Harvest before the BURNING.

Apostle James E. Yates and wife,
Mrs. Irene F. Yates

IN THE FIELD

It has occurred to us that the readers of the Advocate would like a word now and then from the field so we will make a brief report of the season's activities.

We left home about the first of June, accompanied by Sister Flint, in the old gospel chariot, and headed north. Our first stopping place was Lamoni, Iowa. Here we were made very welcome in the hospitable home of the R. C. Robinsons. These good saints are, as yet, connected with the Protest Movement, but have always welcomed us and made themselves feel one with us in our ministry. We held a sacrament service on the first Sunday at the home of Sister Pearl Barth. We also visited the homes of the few members there, which include the Ballantynes, Midgordens, Ramshaws, and Sister Barth. We also made our home part of the time with Bro. Ballantyne.

From Lamoni, we went to Centerville, Iowa and spent a few days with our niece Mildred Glascock, whom Independence saints knew as Mildred Funk. She is a faithful little saint and we enjoyed our stay with her and her little family.

From Centerville we went to Newton, Iowa where live the Newfarths, Walkers, and Sister Tucker. Our aged sister Walker we found in bed, still very ill, which made it impossible to hold our regular services in their home, but we did stay and administer to her a number of times, from which she seemed to receive marked relief and a blessing. We feel that since she is still very ill, that she should continue to be remembered in the prayers of the saints everywhere, for she is indeed a dear, worthy old sister; one who has been a very faithful saint during a long useful life, now well in her eighties.

From Newton we came on to Cedar Rapids, and spent the next Sunday with our fine young couple, the Robert Maley's, well known to most folks in Independence, once having lived in Kansas City. While there we received Bob's transfer, and feel that his splendid companion is also very near the kingdom. (She hasn't been baptized yet).

From Cedar Rapids we came immediately into Wisconsin, our first stop being Montfort in Grant County. We have quite a few members scattered around Grant County, the largest county in the state. This is where the work of the Church of Christ first started in Wisconsin; the county seat, Lancaster, being the scene of the debates between C. L. Wheaton and L. G. Hollo-way.

We remained at Montfort, as our headquarters, for some time and worked around all the surrounding territory. Also at Montfort, in the spacious home of Bro. and Sister John E. Davies, we held an all day meeting Sunday, July 9th. Concerning this meeting, the local paper, the "Montfort Mail," gave us the following news write-up, in its issue of July 13th.:

Many Attend Church of Christ Meeting

The special two days meeting of the Church of Christ, held at the home of Mr. and Mrs. John Davies over the week end Saturday and Sunday, July 8-9, was a highly encouraging affair. While not so many of the townspeople as was desired were in attendance, there were visitors from Black River Falls, Sparta, Fenimore, Lancaster, Lima Center and Barneveld.

Apostle B. C. Flint, of Independence, Missouri, was the speaker, and he was assisted by Elders Clyde Babcock of Black River Falls, and Rollo Addie of Lima Center, Wisc.

It was unanimously decided that another such series of services will be held at Lima Center, Wisconsin the week end of August 26th and 27th, at which time it is to be hoped that another member of the apostles' council will be in attendance.

The Church of Christ with headquarters on the famous Temple Lot, in Independence, Missouri, is one of the oldest purely American churches in America, in existence, being founded April 6, 1830 in the state of New York, and now has members in nearly every state in the Union, the Provinces of Canada and in foreign countries.

In the year covering half of 1935 and 1936 respectively, Apostle and Mrs. Flint were the representatives of the church in Europe, giving the major portion of their time to the British Isles.

Apostle Flint is well known in Wisconsin, particularly in Grant County. He attended the Teachers Training School in Platteville 53 years ago and has served the members of the Restoration Church in all parts of Wisconsin, other states and Canada, for the last forty years."

The data for the above article was solicited by the editor and was given due prominence in his paper. It may also be said that while the meetings were intended for a two day affair as mentioned, because of the distance away many had to come we were unable to hold any services on Saturday except a prayer meeting in the afternoon and a preaching service in the evening.

Our next point was at Sparta where we have a few families, and they, with the Black River Falls group, maintain a regular local branch with Elder Clyde Babcock as pastor. They hold regular monthly sacrament services, alternating between the homes of the members in both places. We spent much of the remainder of July in these localities, and held almost nightly services, which seemed to give much encouragement to the saints there. While near the state line of Minnesota we made a trip to Minneapolis and held services there of a week end. We won't try to give the names of all the members in the Sparta area, as there are now a goodly number, with more baptisms in prospect.

From Black River Falls we drove over to Oconto, Wisconsin to spend a few days with my only remaining brother, Clarence, whose health is very poor, and who seemed to need the comfort we could give him.

We should also mention that while in Black River Falls, we made an attempt to get a start among the Winnebago Indians near Black River, but we found them too much under the control and domination of a certain sectarian church to be willing to give us a hearing. Also we wish to ask continued prayers for our Sister Dora Tucker at Black River Falls. She has been very ill for several months and prayers have been asked for her at Independence and other places for some time. We found her quite improved for a time but we now learn that she is not so well again. She is an old time saint and quite well known throughout the church. Her granddaughter lives in Independence and is the wife of Apostle Wm. Sheldon, our editor of Zion's Advocate.

From Oconto we came here to Lima Center to make preparation for the reunion scheduled to assemble here the last week end in August. Bro and Sister Wm. F. Anderson of Independence came early this week and helped with the preparations, and Apostle Anderson was a very valued assistant in the preaching services.

Once again, we are indebted to the two ladies who kindly offered the use of their United Brethren Church, and also to our Bro. and Sister Rollo Addie, for opening their home to accommodate all who attended.

By Saturday morning, there were sufficient in attendance to hold a prayer meeting in the forenoon, and at this service we were very pleasantly surprised to have Apostle and Sister Wm. Sheldon from Independence to make an appearance. They brought with them our dear little granddaughter, June Smith; all of which added much to our joy.

In every way the reunion was a wonderful success, as was evidenced by the spirit that accompanied every service. The preaching was by Apostles Anderson, Sheldon, and Flint. We will leave a fuller report of the reunion to be recorded by the membership themselves. There were, present, members from Black River Falls, Sparta, Milwaukee, Racine, Montfort, and Independence, Missouri.

Tomorrow we will go to Milwaukee and Racine for a week or so, where we feel we can always accomplish good. After that, we will begin to retrace our course back through the Western part of Wisconsin and back down through Iowa. There are now a number of baptisms in prospect which we hope will materialize before we leave the field up here.

Without any desire to seem to boast, we feel that there is one statement that is due the Wisconsin saints, and that is that there never has been any division of any kind among them as to the principles of the gospel, or the teachings of the Restoration on the fundamentals thereof. Perfect unity has been the order throughout the years. This, of course, has added much to the spiritual blessings that have been received among them.

We have enjoyed the season's work very much, but we have also felt the great need of a physical blessing, because much of what we have done has been under an annoying handicap. Those nervous sinking spells that seem to have been a symptom of the affliction I

(Continued on page 160)

ORIGINAL ARTICLES

We solicit articles for this department written in an affirmative manner. An affirmative article is one in which a premise is established, and evidences presented to support that premise. In all controversial articles, contributors will be required to observe the rules of decorum established by parliamentary rules governing deliberative assemblies.

ARMAGEDDON

(Reprinted by Request)

Armageddon is mentioned once in the Bible (see Revelation 16:16), and means "Beautiful Hill of Zion."

It has become a favorite theme to some ever since the noted "Bull Mooser" declared, "We stand at Armageddon, and we battle for the Lord," in his campaign activities.

Certain religious elements have taken it up and have made much capital out of it in unwarranted teachings regarding the coming of Christ, playing a role similar to that for which the Apostle Paul was led to rebuke some for their unwarranted assumptions concerning the coming of Christ in his day; and he admonished them to "be not soon shaken in mind, or be troubled, neither by Spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition."—II Thessalonians 2:2, 3.

So today the minds of many are being stirred up and bewildered by those who assume to know, but who have their wires crossed, and are placing the "Battle of Armageddon" over a thousand years ahead of schedule.

True, a great battle at Jerusalem is foretold, to take place in the near future, the stage for which is being set at the present time, but that is not the "Battle of Armageddon." Jerusalem has not yet become "The Beautiful Hill of Zion", but is as far removed from that condition as any other city of our modern world, stirred with strifes and hatreds, and partaking of all the elements of a godless age.

But concerning the next great battle at Jerusalem the prophet Zechariah says:

"Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city."—Zechariah 14:1, 2.

Ezekiel foresaw the same thing, as recorded in the 38th and 39th chapters of his prophecy, where an attacking force should come out of the north, who would "come like a storm", and "like a cloud to cover the land, thou, and all thy bands, and many people with thee," and they would come with an "evil thought" in their minds, and would say, "I will go up to the land of unwallied villages", "to take a spoil, and to take a prey, to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land", "and thou

shalt come from thy place out of the north parts," "and thou shalt come up against my people Israel, as a cloud to cover the land; **it shall be in the latter days.**"

And at their presence, and in the midst of their depredations, the Lord says, "My fury shall come up in my face," and he shall go to battle against the invading multitude. "And I will call for a sword against him throughout all the mountains" (governments); "and I will plead against him with pestilence, and with blood, and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone."

For in the midst of this assault upon Jerusalem, the Lord will come, as portrayed by Zechariah:

"Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley, and half of the mountain shall remove toward the north, and half of it toward the south."

In that day there will be a "great shaking in the land," but the Lord "will defend the inhabitants of Jerusalem," and "will seek to destroy all the nations that come against Jerusalem." "In that day shall there be a great mourning in Jerusalem" (See Zechariah 12); but it will be the mourning of a people who have a wakened to the fact that they have crucified their King. As they behold the wounds "with which I was wounded in the house of my friends." (Zechariah 13). At this crucial period their King comes to save them from utter destruction, and recognizing him they mourn for their hearts of unbelief.

So the great battle soon to be marks the coming of the Lord. It takes place "in the latter day," when "the day of the Lord shall come"; but it is not the battle of Armageddon.

This first battle takes place at the beginning of, or prior to the Millennial reign of Christ. The battle of Armageddon, or the battle "of the great God" takes place after the Millennium, and "a little season." There is more than a thousand years between the two events.

Turning to Revelation 20:1-6 we are told how an angel from heaven seized the "dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season," and then follows an account of the first resurrection, when the righteous dead are resurrected, and live "and reign with Christ a thousand years." But the rest of the dead are not resurrected until the thousand years are finished.

Then, beginning with verse 7 we read:

"And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them to battle: the number of whom is as the sand of the sea. And they went upon the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven and devoured them."

This is the great and the final battle of the great God against the devil and his forces; for it is then that he is cast into the lake of fire to be "tormented day and night for ever and ever."

The beloved city, at this time has become the "Beautiful Hill of Zion," the camp of the saints.

Today Jerusalem is not a camp of the saints, but largely a city of unbelievers in Christ, who at the coming of the Lord as he sets his feet upon the mount of Olives, will be convinced of his Messiahship, and "a nation will be born in a day."

It would be easy to comprehend the nature of these two battles a thousand years apart, if we have a proper understanding of Christ's second coming, and the nature and purpose of the thousand years' reign; that it is not the culmination of the hopes of the saints, but a reign of peace, under the personal direction and authority of Christ, where the righteous will be instructed, perfected and prepared for the earth, and the holy city which shall come from God out of heaven.

It would be easier to comprehend these crowning events, I say, if we have a proper understanding of the conditions that will obtain; when we know that "we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout and the voice of the archangel, and with the trumpet of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds," a comingling of the mortal and the immortal to continue through the thousand years reign.

There will be the "sucking child" there to "play on the hole of the asp;" there will be the "weaned child" there, to "put his hand on the cockatrice den." The fear and the ferocity of the beasts of the field and of the forest will depart, and the calf and the young lion and the fatling shall feed together, "and a little child shall lead them." (Isaiah 11:6-9.) Men will labor, but "they shall not labor in vain." They will bring forth; but they shall "not bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them." They and their children "shall not die, but shall live to be an hundred years old" (Isaiah 65:20-23) For as Paul says, concerning those "who remain," "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye" (I Corinthians 15:51, 52.) At the sound of a trumpet, he says, these changed conditions shall begin, and men will not sleep in the grave, moulder to dust, and be resurrected to put on immortality; but in a moment, in the twinkling of an eye, as Isaiah says, at the age of a hundred years, this

mortal will put on immortality, during the millennial reign.

After this first great battle there will be kings in the earth, and nations. And Zechariah says, "Jerusalem shall be safely inhabited;" no more fear of the Arab, or of the Turk, or of the hordes of the north; "for this shall be the plague wherewith the Lord shall smite all the people that have fought against Jerusalem; their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongues shall consume away in their mouth."

"And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain, there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of the tabernacle."—Zechariah 14:11-18.

This is after the resurrection of the just, and the changed conditions upon the earth that obtain at Christ's second coming, when the mount of Olives splits in two.

And after that great battle, there will be men of continual employment, for seven months, to bury the dead. There will be passengers going through the land from sea to sea; and seven years will be required to clear up the debris.

These kings upon the earth, and their multitudes, are the ones whom Satan, when he is loosed out of his prison will go forth to deceive, "to gather them to the battle of that great day of God Almighty," when the righteous have been gathered to "the camp of the saints," the "Beautiful Hill of Zion," "a place called in the Hebrew tongue Armageddon," (See Revelation 16:16.) where the battle of the great God shall be fought.

These things are in the scriptures. If we "search the scriptures," we shall find them. And if we lack wisdom to understand them, "ask of God," as James directs, and he will give wisdom and understanding.

The latter-day prophet portrays these events in a very clear and concise manner:

"And it shall come to pass that he that feareth me shall be looking for the great day of the Lord to come, even for the signs of the coming of the Son of man; and they shall see signs and wonders, for they shall be shown forth in the heavens above, and in the earth beneath; and they shall behold blood and fire, and vapors of smoke."

"But before the arm of the Lord shall fall, an angel shall sound his trump, and the saints that have slept, shall come forth to meet me in the cloud." ". . . and the saints shall come forth from the four quarters of the earth.

"Then shall the arm of the Lord fall upon the nations and then shall the Lord set his foot upon this

mount, and it shall cleave in twain, and the earth shall tremble and reel to and fro, and the heavens also shall shake, and the Lord shall utter his voice and all the ends of the earth shall hear it, and the nations of the earth shall mourn, and they that have laughed shall see their folly, and calamity shall cover the mocker, and the scorner shall be consumed, and they that have watched for iniquity, shall be hewn down and cast into the fire.

"And then shall the Jews look upon me, and say, What are these wounds in thine hands, and in thy feet?

"Then shall they know that I am the Lord: for I will say unto them, "These wounds are the wounds with which I was wounded in the house of my friends.

"I am he who was lifted up.

"I am Jesus that was crucified.

"I am the Son of God.

"And then shall they weep because of their iniquities; then shall they lament because they persecuted their King.

"And then shall the heathen nations be redeemed, and they which knew no law shall have part in the first resurrection;

"And it shall be tolerable for them; and satan shall be bound that he shall have no place in the hearts of the children of men.

"And at that day when I shall come in my glory, shall the parable be fulfilled which I speak concerning the ten virgins:

"For they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived;

"Verily I say unto you, they shall not be hewn down and cast into the fire, but shall abide the day, and the earth shall be given unto them for an inheritance;

"And they shall multiply and wax strong, and their children shall grow up without sin unto salvation, for the Lord shall be in their midst, and his glory shall be upon them, and he will be their King and their Law-giver.

"Wherefore children shall grow up until they become old, old men shall die; but they shall not sleep in the dust, but they shall be changed in the twinkling of an eye."

"And Satan shall be bound, that old serpent, who is called the Devil, and shall not be loosed for the space of a thousand years. And then he shall be loosed for a little season, that he may gather together his armies; and Michael, the seventh angel, even the archangel shall gather together his armies, even the hosts of heaven. And the Devil shall gather together his armies, even the hosts of hell, and shall come up to battle against Michael and his armies; **and then cometh the battle of the great God:**

"And the Devil and his armies shall be cast away

into their own place, that they shall not have power over the saints any more at all."

Christ came in the "first watch" as the babe in the manger, grew to manhood, proclaimed the Kingdom of God among men, and through his death and resurrection brought about the redemption of the race from the fall occasioned by Adam's transgression, and made possible the breaking of the bands of death, and the resurrection of all men.

When Christ comes in the "second watch," with all the holy angels with him, to raise the righteous from the grave, gather the righteous living with them, and descend to set his feet upon the holy mountain, deliver Israel from bondage, convert them to his Son-ship, extend his rule over all the earth, He shall become Lord of lords and King of kings, and "of the increase of his government there shall be no end," but under the changed conditions, move steadily toward the perfect culmination.

And when he comes in "the third watch" (see Luke 12:38; also the Inspired Translation, Luke 12:41, 42), it will be to final victory, the vanquishing of Satan and his hosts, at Armageddon, with the saints fitted and prepared for the new heaven and the new earth, and "the holy city, new Jerusalem, coming down from God out of heaven," when "the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.

"And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever." (See Revelation, chapters 21 and 22.)

With the battle of Armageddon in the third watch, old things shall be done away—greed, graft, self-seeking, hatreds, strifes, pain, sickness and death, even mortality itself, and all things shall become new.

With the first great battle at Jerusalem, will come changed conditions in the earth, for Satan will be bound, the misery of mankind assuaged, and a thousand years reign of peace ensue.

In the language of an oft-repeated phrase of the day, "The time is nearer than you think."

LEON A. GOULD

AN INTERESTING LECTURE

This being a news article concerning an absorbing lecture delivered here in Independence, it might seem to properly originate with our local reporter to the ADVOCATE, and were it not for the lengthiness required to do justice to such a report, we would be glad to have it so. It seems advisable to make a separate account from items of purely local church news.

Regardless of who might write it, we feel it is truly of vital interest to the peoples of the Restoration Move-

ment, and it surely has been to a great many folks who had the opportunity of hearing it in this city. We sincerely hope our words, touching on the highlights of the series of lectures, will be inoffensive, and a true representation of the lecturer's statements.

First: It was concerning Indians and was delivered by an Indian, Mr. Natoni Nez Bah.

Mr. Nez Bah is a well-educated man, having a B. S. degree in Anthropology and Science, and a doctor's degree in archaeology, received at Carlisle University subsequent to training received at the Haskell Institute for Indians.

He is a man highly esteemed, certainly, among his own people of the Navajo tribe, and undoubtedly among his colleagues of the archaeological profession, having been engaged in that work for some 15 or 16 years. He is a member of the Navajo Tribal Council, and their historian. We were told of the years of continuous devotion to the people, the laws, and their traditions which was necessary to qualify one to act, or to sit in that council. Yet, we were impressed by his humility in relating this portion of his experiences.

The series of three lectures was held September 6, 7, and 8, being sponsored, unofficially by the Church of Christ (Temple Lot), the Reorganized Church of Jesus Christ of Latter Day Saints, and the Church of Jesus Christ of Latter-Day Saints (Mormon). In charge of the series, and from the above-mentioned churches, respectively, were Clarence L. Wheaton, Hubert Case and James Pope. Mr. Nez Bah came here through the invitation of Bro. Wheaton.

The Memorial Building was obtained for the series, with a loud speaker set up, and a near capacity crowd heard him each night, there being from 700 to 1,000 people at each lecture (my guess, W.A.S.). The following Sunday night, he again lectured at our local church, here, the auditorium being filled on that occasion.

We were informed of customs, laws and traditions, particularly of the Navajo people, but which were similar in many respects to those of other tribes, and which, at least in some cases, should put so-called civilized, white people to shame.

Children, male and female, are taught to respect their elders, to learn responsibilities within the home, and to cherish those things they believe to be worthwhile. As a result, no doubt, the marriage covenant is considered to be a sacred thing—thus, divorces are few.

Crime is kept to a minimum because of the strictness of the law—restitution in some way, is required toward the person or persons harmed; otherwise, expulsion from the tribe is mandatory in some instances. In more serious crimes, where the death penalty is deemed necessary, there is no executioner, but the guilty one takes his own life in his own way (there seems to be no difficulty in this regard). An executioner would be considered guilty of murder to take another man's life.

They believe in a life after death which is strikingly similar to that recorded in the Bible. The burial

service is held at night. If a person has lived a good life, they pray to their star god that the soul may be taken to have rest and peace according to that afforded and symbolized by some star they see. If the life has been very good, an increased glory and reward is petitioned of the moon god, and the glory represented by the sun awaits those who have been nearly perfect.

By far, the most interesting portion of his lectures, was in regard to a group of white Indians, known as Chicaraguas, whom he has visited on three occasions, the last of which was the longest, being something over nine months.

These people are comparatively small in number (only a few thousands), dwelling in almost complete isolation from the world of civilized (?) white men. Their approximate location is in the state of Chiapas, in Central America.

Bordered on one side by high cliffs and the three other sides by walls of varying height, of their own construction, and surrounded, as they are, by friendly, protective, dark-skinned Indians, their position is very nearly, if not completely, impregnable to an enemy force. From the outskirts of the white man's world to this city is about a five day journey by pack-horse and afoot.

The exact location of their city is known to only a few, apparently, and only those with Indian blood in their veins can hope to enter that city. They believe that destruction would come to them, otherwise.

Through signs, Mr. Nez Bah, and his friend and companion, were able to convince the Chicaraguans that they were Indians, and were allowed to enter the gate to the city.

A very "peculiar" system of life was observed among that people, which might bear some serious consideration.

Mr. Nez Bah soon found that all property was held jointly by all the people so that no man claimed anything as being exclusively his; it belongs to "my people."

The farmer did not raise a variety of crops. If he raised beans, that was all. His neighbor might raise corn, and another, something else. There was also the weaver and the shoemaker and various other craftsmen needed to provide the requirements of the people.

At harvest time, or upon the completion of an allotted task, such as the manufacture of garments, the fruit of their labor was brought into a storehouse. They could then draw upon that storehouse such as might be necessary to sustain their families.

We might venture to say, and without successful contradiction, that the success of such an economic system must have as its basis the fundamental principles contained in the teachings of the Master, or it must fail. Unless pure desire for the welfare of all motivates each participant, and is shown by a willingness to carry a reasonable share of the common burden, the plan will surely come to naught.

That these conditions have been met by the Chic-

araguas is evident from statements of Mr. Nez Bah concerning their interest in one another.

For instance: one might meet his neighbor in the morning and his greeting would be something like this: "My brother, are you well? Is your heart troubled? Let me share it with you, and soon you will be happy, and then we will rejoice."

Their sense of responsibility to each other and for each other is commendable. If the children of one family have gone to play with those of another family, there is no worrying over them, for care is given to the neighbor child as for one's own little off-spring.

Turning to some of Mr. Nez Bah's personal experiences among them: he found such favor in the eyes of the chief, or leader, (his name being pronounced something like this: ee'-cha-ta ee'-cha-nah), that he became the adopted son of the chief. In this, a very solemn ceremony was observed in which their fingers were pricked, and the wounds placed together, and their blood flowed as one stream into a basin.

The temples of worship seem to vary as to importance, or sacredness, and it was not until after Mr. Nez Bah had enjoyed their full confidence that he was permitted to enter their most holy place. To engage in the different rituals according to their custom, it was necessary to remove street clothing in an outer room, and don clean garments offered by the attendant, then to enter the main part of the temple through a very small opening. Among other things he observed, was a form of baptism by immersion. He would not divulge any other rites.

I have neglected to mention the "golden library" which he was allowed to enter; he handled one of the books. This was the same library which was mentioned a few years ago in an article carried by THE KANSAS STAR, reprinted hereafter, telling of the explorations of a couple, by the name of Lamb, in this vicinity; they met and communed with a few white Indians who were of a different group from those of this story, but evidently in close contact with each other.

The pages of this book were of thin sheets of gold, having a stone binding, or cover plates, and fastened together by rings. The book was something like three inches thick, and naturally, quite heavy. Mr. Nez Bah could not read any of the characters (could it have been reformed Egyptian writing?)

Without doubt, the climax of the whole series of lectures was in a story which his "father" told him concerning the appearance of JESUS CHRIST (yes, he mentioned that name) to people many years ago as they were assembled in the vicinity of a temple. It was mid-day when a light appeared which was brighter than the sun, and soon they beheld the form of a man coming from the heavens. The historians had passed it down that He was wearing a cloak of white feathers of the "sacred" quetzal bird—Mr. Nez Bah seemed to discount this particular point as being an illusion.

As this heavenly being was in their midst for a few days, He taught them how to live temporally and spiritually, and then He left them, promising to return at a future day.

For this reason, the Chicaraguan people all wear robes hanging to the top of their arches, with sleeves dropping below their finger-tips, and attached hoods to cover their heads. They want to be as nearly like their ancestors were at the appearance of Jesus as it is possible for them to be—fair and delightful.

Nearly rivalling this breathtaking news was the story of their achievements and beliefs with regard to the building of a temple somewhere to the north of their country, at sometime. Mr. Nez Bah thinks that time is not too far distant for these reasons:

Five stone quarries have been set apart for the preparing of stones, even providing a locking arrangement in these stones, by which mortar would be unnecessary as a bonding agent. Three of these quarries have already finished their "quota."

Special fine wood has also been gathered.

Some day, these people plan to make a mass migration to—some place. Because of this, they want to keep their numbers small, so they limit the increase of their families to one every seven years.

Will they come and build the Lord's Temple?

The whole story seems utterly fantastic, and perhaps confusing, to those unacquainted with the Restoration Movement, but to us, it lends even greater credulity to the Book of Mormon than before, possibly.

Yet—caution is the by-word. The spirit of deception prevails in the world, today, and we need to watch constantly unto prayer.

Mr. Nez Bah says he hasn't read the Book of Mormon, and doesn't intend to until his book on his travels come from the presses; this is due very soon. If this is so, he is being wise in thus avoiding the possible criticism that some of his material had come from the Book of Mormon.

To verify his story, he has extended the invitation to those with Indian blood to accompany him on his next expedition shortly after Christmas, this year. Bro. and Sr. Wheaton wish to go, and the means has been virtually assured. Anyone wishing to contribute toward the trip, may send their contribution to our Business Office Manager, Elder Nicholas F. Denham, with a note stating the purpose, or directly to Apostle Clarence L. Wheaton, 204 W. Sec Ave., Independence, Missouri.

They have promised as full and complete a report as their limited time in that territory will allow. Accompanied by pictures they may be able to make, it should be very worthwhile to hear their story.

There is one more item of more than passing interest, we believe. There has been three great conferences of Indian people, from all over the Americas, in recent years, at the call of this chief of the Chicaragua people, in which much peace and harmony has been restored, among the tribes. At the last conference, something like 125,000 delegates attended. This great Indian told those assemblies many marvelous things, which he said was as the "voice" spoke it to him.

What can all these things mean?

May we reiterate the words of Jesus:

"Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrow, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I SAY UNTO ALL, **WATCH.**"

WILLIAM A. SHELDON

LOST TRIBE OF MAYAS IN MEXICO KNEW WAR WAS COMING TO WORLD

This is a tale about some little men and little women who haven't heard about the war. They have never heard of Hitler, or Hirohito, of Germany or Japan or even the United States. For hundreds of years they have lived in the jungles of the "forbidden land" of virtually unexplored Chiapas, Mexico.

There, where it rains every day and the great trees drip water continuously, live the last of the Mayas who fled before the conquest of Cortez. This was the last war of which they knew. But carefully in their "lost city" is the golden library which told them of the great war to come.

When, last fall, the Mayas had their first visitors in a long, long time, the callers, Dana and Ginger Lamb of Santa Ana, California, explorers of fifteen years' jungle experience, found evidence of a previous "expedition that did not return." That was one of their several frights in the weeks they spent with the little people who still use bows and arrows and, of necessity in the thick jungle, often travel Tarzan-like through the trees.

Two years of preparation, including exploration from the air, had passed before Dana and Ginger's Mexican government-sponsored expedition saw this first member of the lost tribe last fall. The Lambs had left the third and innermost of their strings of camps and were looking for a pass in the high mountains. Then they saw "Kentin." The long-haired little figure was perched in a tree hunting monkeys with bow and arrow.

For three days the Lambs left gifts at the foot of the tree. Sometimes Kentin was perched in his tree watching, sometimes he was absent. But always the next day the gifts were gone. On the fourth day when the rainfall was heavier than usual, Dana struck a fire from tinder. A cackle of laughter from above greeted the flame that leaped up. The Lambs saw Kentin climbing monkey-like down a near-by tree. He greeted them, laughing and jabbering. Then he placed the knuckles of his left hand against their hearts. This gesture of friendship was followed by signs to indicate he wanted them to return next day at the same time—noon.

The young couple needed no urging. Next noon Kentin brought with him "the fiercest visaged savage" the Lambs had ever seen. He was Chan-Kin, chief of the tribe. His hair was longer than Kentin's. He had narrow, firm mouth, sharp nose and quick eyes. He wore a feather in his nose.

There were more gifts from the Lambs. Another tinder fire was made. During the afternoon they taught the two savages how to make deer traps. The follow-

ing day the Lambs set off after the Mayas to visit their village. They crossed the mountain range, down into a great valley, and into the lost city area. But it was not the lost city they were permitted to see. Instead, before them was a village scattered over several miles. Each family lived about a mile away from its nearest neighbor.

The Lambs made a camp in a clearing near Chan-Kin's house and settled down to win the friendship of their hosts.

Bit by bit the Lambs learned of Maya legendry: There was indeed a lost city. On certain days of the year the Mayas went there to worship. Only those could go who possessed three of the little figurine gods bestowed from time to time on members of the tribe.

Somewhere there was a falls that Dana Lamb understood must rival Niagara.

They heard of the "great things of the old ones" which the explorers assumed is the library of writings legendarily inscribed on sheets of solid gold.

They learned that the Maya religion was remarkably like Christianity, encompassing teachings of "the great flood and the Son of God."

Then, even as the friendship seemed most serene—the tribesmen had built them a house—Dana and Ginger were reminded again of the "expedition that did not return." One day the tribe was called together. Dana watched the preparations as seventeen figure gods were set about the temple and fire was lighted before them. The savage-faced chieftain took a bow and a case of arrows and called Dana into the temple. There the Chieftain presented the bow and arrows to the gods as tribesmen chanted.

"I thought our jig was up," Dana recalls.

Each Maya in turn touched the bow and mumbled a few words over it. Then Chan-Kin presented the bow to Dana and made the familiar gesture of friendship by placing his knuckles against the white man's heart. Before the ceremony ended Dana had been presented with a little figurine god to be placed in his new house and had been made a member of the lost tribe.

The time came when the Lambs had to return to their base camp—they needed more film and supplies and the Mayas insisted on accompanying them as far as the No. 2 camp. Then they grew frightened of approaching any nearer to the "land of the bad people (civilization)."

When the Lambs reached "the bad country" they learned the United States was at war. Then Dana recalled the words of the chieftain who had never heard of Hitler, about the golden library. The writings had said that the people in civilization were very bad and would destroy themselves, that water would come and cleanse the land, that people would die because they chose the wrong chiefs, that men's hearts were so full of bad there was no room for good. But, added Chan-Kin, the writings told that after great suffering people would become humble and the great true writings would be shown to the world.—Taken from the Kansas City Times, February 28, 1942. By permission of the Kansas City Star.

MAPLE CITY LOCAL

September 13, 1950

We, as the group here, enjoyed some very encouraging sermons by Apostle L. A. Gould, and also the friendship of Sister Gould.

We were more than pleased to have Brother George and Sister Bretner of Cedar Springs here with us, and also the help he gave us by laying the blocks of the basement.

We also thank all of the others who helped in different ways.

We enjoyed the one day meeting at Sister Baaty's home at Joyfield, August 20th.

We plan to have a pie social September 15th at Bro. Fred Trumbell's home.

We are looking forward for the time to come, when we can have a one day meeting at Maple City, too.

Yours in Christ's Service,

ETHEL WHITTEN

Lima Center Wisconsin
September 3, 1950

To Zion's Advocate and Saints Everywhere:

We here in Wisconsin, have been waiting all the year for our reunion time to come again, so we that are apart from the rest of the saints could enjoy the pleasure of meeting with them, and partaking of the good things the Lord has in store for those that are faithful. Well, that time has come and gone, and we sure feel paid a hundred fold for all that we put in the effort to have said reunion. We had the reunion at our house and services at the United Brethren Church which was so graciously offered to us by the people that have the handling of the church.

Now to begin with: Brother and Sister Flint, and Brother and Sister Wm. F. Anderson, came and stayed a week before, to help prepare and get things in order so as to make things go well without a hitch. It takes a lot of planning for the eating and sleeping quarters, when you do not know how many to expect. So we all had our hands full.

But the blessings we received were more than expected for the effort put in. So saints, no matter how great an effort we put into the Master's work, we always get more out than we put in.

People came from all over the state, pretty much: Montfort, Milwaukee, Racine, Black River Falls, Sparta, and also Brother and Sister Sheldon from Independence, Missouri, for which we were very thankful. Brother and Sister Flint's grandchild, June, came with them, which was a surprise to Brother and Sister Flint.

Sunday morning we fasted and prayed for God's blessing to be with us, and we certainly enjoyed His wonderful Spirit, with everybody taking part. The Master answered prayer by speaking in tongues through Apostle B. C. Flint and telling of His pleasure

when saints come together in unity and oneness of Spirit for the outpouring of God's Spirit and blessings. Yes, saints, we are going to have a reunion next year, and let us start now and ask God to be with and direct our paths into righteousness and good will.

Your Brother in Christ,

Elder R. O. Addie

**(EXTRACTS FROM LETTER OF SR. TUCKER IN
NEWTON, IOWA TO APOSTLE B. C. FLINT)**

Oh how glad we were to get your card.

We sure wish we could come to the reunion. We will be thinking of you all and wishing you to have a wonderful time.

Mother is getting much better. She can sit up in the rocking chair for three or four hours at a time, and can walk a little ways by walking with her (cane?)

How thankful I am. It is all because of answer to prayer from all you wonderful folks and the church, how grand to be one of the group. What would I do without the prayer and thoughts of them all?

We will be glad to see you when you come by this way, and we are not forgetting you folks.

Henrietta and Mother.

(Editor's Note: We, here in Independence are especially glad to see this little news item. Bro. Flint had passed on the request for prayers for our aged sister mentioned above, Sr. Walker, and we have held her up in prayer before our kind Heavenly Father. The answer to our prayers, and of others, gives us courage and increased faith, too. May these dear sisters continue to receive God's choice blessings.—W.A.S.)

INDEPENDENCE NEWS

At our semi-annual local business meeting, September 5, I was elected reporter for the Advocate, so I will go back to Sunday, September 3 to start my news: This being Sacrament Sunday, we enjoyed a good prayer and testimony meeting after partaking of the sacrament.

Our pastor, Brother LeRoy Wheaton was in charge, assisted by Bro. Wm. A. Sheldon with Bro. Denver Chapman and Bro. Darrol Yates, priests, who served the sacrament.

Bro. Darrol Yates was ordained to the office of Priest this summer. Sr. Marion Denham who has been ill most of the summer was able to attend the services that day. Bro. and Sr. Ray Bryant and family of Cowgill, Missouri, were visitors to worship with us also; we are always pleased to have this lovely family come to visit and worship with us.

Other officers elected at our business meeting were: Pastor, Bro. LeRoy Wheaton, re-elected; Pianist, Sister Caroline Bell; Chorister Bro. Nicholas Denham; Treasurer, Bro. Leslie Case.

Officers at the Sunday School election: Bro. Leslie Case, Superintendent; Bro. Denver Chapman, Assistant Superintendent; Sister Ella Bell, Pianist; Sister Metta Anderson, Chorister; Sister Fern Bell, Secretary; Bro. Edward Wheaton, Treasurer.

Our United Workers, Women's Auxiliary, is doing what our hands find to do. We quilt quilts to raise money to pay postage on the boxes we send to the needy. I wish every lady in the whole General Church would get interested in this auxiliary of the church. Of course some definite planning and perhaps a measure of sacrifice may be necessary to make it possible to take time from our own individual interests; but let me tell you, there is joy in doing something for others.

Our Cradle Roll is growing: lotely little David Maley and Vernie Premoe have joined the others.

Sunday, September 10, Bro. Rolland Sprague was the speaker at the morning service. He read to us from the second chapter of Colossians and admonished us to attend all service of the church, especially prayer meetings, as we gain strength at prayer meeting where we receive nourishment for the good seed which has been planted in our hearts.

At the evening service we had as guest speaker, Mr. Natoni Nez Bah, of Holbrook, Arizona, a Navajo Indian, who is an explorer and archaeologist. Mr. Nez Bah had given a three-night lecture series on Wednesday, Thursday and Friday, September 6, 7 and 8. He has spent sixteen years as an explorer and archaeologist among the various tribes of Indians in North, South and Central America. At one time he spent nine months with white Chicaragua Indians, to learn their legends, laws, religion, government and tribal customs. He spoke of his experience among the different tribes and concerning a great Indian meeting held in southern Mexico several years ago; also other meets.

Mr. Nez Bah told a very interesting story of the Great Chief of the White Indians and his prediction concerning the building of a great temple somewhere in North America, and said these white Indians are preparing cut stone to be used in that temple. He said that this white tribe live in a very remote section of country in Chiapas, Mexico, an inland state, with walls around their community. He told us they have a golden library of many volumes. He has handled one of the books, the leaves of which are of sheets of gold. They have a record of their tribe dating back 480 years before the birth of Christ.

So many expressed a desire to know more about the White Indians that Mr. Nez Bah offered to take Apostle and Sr. C. L. Wheaton to the place where these Indians are tucked away in the heart of the hills, and introduce them to the Great Chief of the White Chicaraguas so they can see for themselves and take pictures, and visit with them and verify Mr. Nez Bah's statements. Of course a trip like this would cost no little sum, in fact about \$500.00, so a very good friend of Bro. and Sr. Wheaton's, Mr. Fred Alexander of the R.L.D.S. group has started a drive to collect a fund to defray the expenses. You will undoubtedly wish to share this burden with us so that we may have witnesses to the truth of what Mr. Nez Bah has said.

Make your checks payable to the Church of Christ stating it is for this fund; and mail the check to Nicholas F. Denham, 810 S. Liberty Street, Independence, Missouri. Make your contributions now!

Freddie and Colette Joe the little Indian children who have been spending the summer with Bro. and Sr. Rolland Sprague and family, were both baptized August 13, by Bro. Sprague. They made the trip back to their home in Arizona, September 13th, in company with Mr. Nez Bah.

Our young people enjoyed a week-end camping trip at the farm home of Sr. Nicholson and husband, south of Blue Springs, the 11th, 12th and 13th of August. Apostle and Sr. Wheaton were invited to chaperon the party. All reported a happy time, in spite of rain part of the time.

The Misses Edith, Fern, Caroline, and Ella Bell, now reside in Independence. They have taken an apartment in the home of Sister Mason and her husband, all are employed.

Sr. Maud Wagaman and husband spent a week at the home of their daughter and family, Mr. and Mrs. G. A. Proctor of Emporia, Kansas.

Bro. and Sr. Leslie Case are the happy parents of another son, born September 4th. His name is Donald Dean. Sr. Harvey Bell of Ava, Missouri, mother of Sr. Case spent three weeks in the home getting acquainted with the new grandson.

Bro. Richard Wheaton and family have gone to Colorado, where Dick will attend school.

Miss Susie Higa of Hawaii, attended services at our church Sunday morning, September 10th, and was a dinner guest of Bro. and Sr. C. L. Wheaton following the service and attended the evening service when Mr. Nez Bah spoke. She is taking nurse's training at the Independence Sanitarium.

Sunday morning, September 17, Apostle Wheaton used as his subject "The American Indian and His Relation to the Restoration," giving scripture which teaches that the Lammites will build the Temple and the Gentiles will assist. Many visitors attended this service.

In the evening of the same day, Bro. J. M. Case used as his subject "The Gathering and the Building of the City Called the New Jerusalem and the Work to Begin Among the Dispersed of Israel."

Sr. Ethel Holcomb who has been ill all summer is improving. She has been in the Independence Sanitarium for observation and treatment.

Sr. Mildred Hooker has returned home after spending several weeks with her mother, Mrs. J. E. Morris, during her last illness; Alice Faun returned with her mother.

Sr. Rena Frisbey has returned after spending two weeks with her daughter, Mrs. Laura Burkhardt and family of Guyman, Oklahoma.

Bro. and Sr. Wm. F. Anderson visited friends at Springfield, Missouri, a few days.

On September 22 a transcription of the recent lecture held here by Mr. Natoní Nez Bah was presented at the Church of Christ by Apostle C. L. Wheaton. This was done because of the great interest that was shown in these lectures and in the belief that more people would like to hear it. There was no admission charge.

The local Church of Christ (Temple Lot) has purchased a reed organ which is electrically controlled to be used in our services.

On September 23rd our pastor, Bro. LeRoy Wheaton and family enjoyed a boat trip down the Missouri river. Bro. Wheaton works for the government with the U. S. Army Engineers, who were making an inspection of the river and invited the families of the men to make the trip with them; there were about 200 persons in the party. The trip covered about 40 miles. They left Kansas City about 2:00 p. m. and returned about 7:45 p. m. Six o'clock dinner was served on the boat on the way back. Bro. Wheaton's youngest son said, "When we wanted to go under a low bridge we had to blow a loud whistle."

On September 24th, Bro. Wm. F. Anderson gave us a good sermon of admonition.

That evening Bro. Denver Chapman chose three words as his subject: "Righteousness, Unrighteousness, and Self-righteousness." He explained righteousness is living in such a way to influence those about us to live a better life. Self-righteousness is doing things for others in the hope of gaining righteousness for ourselves; we should try to help others to find righteousness.

Sr. Pearl Barth of Lamoni, Iowa, attended services to worship with us September 24th. She was a noon dinner guest of Bro. and Sister Elmer Hunter. She is a long-time friend of Sr. Hunter. After the evening services she was an overnight guest of Bro. and Sister Forest Maley, who are former friends.

Miriam Mason, Reporter

OBITUARY

Elizabeth Millicent Durfey was born November 7, 1889 at Sydney, Iowa, and passed from this life, September 6, 1950 at the Byron Memorial Hospital, Lincoln, Nebraska, following a short illness, at the age of 60 years and 10 months.

In early life she attended Graceland College, at Lamoni, Iowa, and secured, there, a teacher's degree. Later she taught school for a time in Fremont County, Iowa.

She met and married John E. Morris March 9, 1910, and to this union were born three daughters and four sons.

She was the daughter of Horace F. Durfey.

She was baptized October 24, 1909 at Thurman, Iowa, by Elder W. E. Haden, had become a member of Reorganized Church of Jesus Christ of Latter Day

Saints, and in later years transferred her sympathies to the Church of Christ. She was a consistent and faithful Christian during her life.

She leaves to mourn her departure her husband, three daughters, and four sons. Her children are: Mrs. Leona Lois Harris, Omaha, Nebraska; Mrs. Elma Mildred Hooker, Independence, Missouri. (Mildred cared for her mother during her late illness); Horace Earl Morris, Weeping Water, Nebraska; Cecil Randolph Morris, Lincoln, Nebraska; John C. Fremont Morris, Austin, Texas; Wilbur Leon Morris, Broken Bow, Nebraska; and Enid Elizabeth Morris, of the home. Also, twelve grandchildren, one sister, Mrs. Valentine Walker, California; four brothers: Wm. Durfey, Childers, Texas; Jessie N. Durfey, Boyle, Alberta, Canada; James Durfey, Thurman, Iowa; Horace F. Durfey, Logan Oklahoma; and a host of friends. Sister Morris will be missed by her loved ones, and those who knew her in life.

She is not dead but lives in a better world, and waits there for the time when she shall again join her loved ones in a happy reunion.

The funeral was held in the home at Weeping Water, Nebraska. Wm. F. Anderson was in charge and preached the sermon.

IN THE FIELD

(Continued from page 151)

have had, have continued intermittantly all summer and so I have to be very careful not to overdo. If I drive the car over a hundred miles at a time, I usually have to suffer for it, so I still ask the prayers of the saints that, if it be God's will that I continue in the service, that I may yet find relief from these distressing conditions.

Our love for God and His work increases with the passing of time, and I wish to end my days and my years of service, in a manner that will be pleasing to my kind Heavenly Father.

May God richly bless you all is our prayer.

Yours in the gospel service,

THE FLINTS

Lima Center, Wisconsin, August 29, 1950

The love of Christ is like the blue sky, into which you may see clearly, but the real vastness of which you can not measure. It is like the sea, into whose bosom you can look a little way, but its depths are unfathomable.—McCheyne.

CORRECTION

In August "Advocate" on page 125 in the Revelation Through Granville Hedrick, second paragraph, the fifth line should read: themselves separate governments and great tumults will arise among the people;—