

# 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, December, 1950

No. 12

## *The Babe of Bethelchem*

\* \* \* And she brought forth her first-born son, and wrapped him in swaddling clothes and laid him in a manger; because there was no room for them in the inn.

And there were in the country, shepherds abiding in the field, keeping watch over their flock by night.

And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

And the angel said unto them, Fear not; for, lo, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day in the city of David, a Saviour, which is Christ the Lord.

And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest and on earth peace, good will toward men!

—St. Luke 2:7-14.

## CONTENTS

Editorial .....	178	The Relationship of the American Indian to the Restoration .....	184
Letters .....	179		
In the Field .....	182	Observe Sixty-first Wedding Anniversary.....	191
Wisconsin News .....	183	Independence News .....	192

## 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

### A PRECIOUS GIFT

Once again, at this appointed season of the year, our thoughts turn particularly to a joyous event of nearly 2,000 years ago—the birth of a baby, Jesus.

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace."—Isaiah 9:6.

Does this not bear the stamp of inspiration? IT DOES! It could not be otherwise.

"Wait"! cries the scorner, "That last phrase, 'The Prince of Peace', rules out the whole statement as being true. The evidence of many hundreds of years bespeaks the falsity of a claim concerning the establishment of a government which would bring peace to the earth. A god could certainly accomplish his designs, else he could not be a god. There is no peace in the world, now, nor has there been any to speak of for all these centuries. This country, with the whole world, was at war only about five years ago, and now we are virtually embroiled in a conflict of similar proportions. This encounter might well nigh destroy civilization, and you speak of peace!"

O believer in the Christ, WHAT WILL YOU SAY ABOUT THESE STATEMENTS?

We need not begin to grope frantically for words—the answer is written indelibly upon the hearts of all who have followed Him.

What could be meant by "Prince of Peace"?

Well, when we think of the office of president of the United States, we, consciously or otherwise, think of one whose main ambition and responsibility is concerned with governing, as authorized, this country.

Just so with Christ, the "Prince of Peace".

His mandate, and His desire, is to bring peace; and being "The mighty God, The everlasting Father" (let us understand these words), He **will** accomplish His purpose.

Suppose we read the next verse of our text:

"Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. THE ZEAL OF THE LORD OF HOSTS WILL PERFORM THIS."

Rather definite, isn't it?

Again we hear: "But Jesus, himself, contradicts that thought, for He said, 'Think not that I am come to send peace on earth: I came not to send peace, but a sword.'"

We admit He SEEMS to contradict the words of Isaiah, but let us get at the kernel of the situation.

It never has been God's plan to force men to be righteous and peaceful. In love, He will rebuke them,

if perchance they will remember Him, but not to the point of overriding the human will. Because men chose darkness rather than light is the root of the history of war, comprising the bulk of man's activity in the earth.

But Jesus **did** establish a kingdom of peace while He walked among men. He said to **His disciples**:

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."—John 14:27.

This peace comes from that Holy Comforter into the hearts of them that love the Lord.

Furthermore, His government and peace **shall** increase if, to make it possible, He must destroy those rebellious, wicked souls of men from the face of the earth.

Peace among nations has long since fled as the wicked one rages in human hearts, sowing the seed of fear, of distrust and unrest, and all manner of evil thinking. The fruit of these things is sin and open rebellion against God which has endured in marvelous compassion: but the day of vengeance is upon the earth.

It is not to be denied that because of man's propensity toward self-destruction, even the followers of the Lamb are often required to suffer in a physical sense, but that in no way nullifies the spiritual peace and well being of those blessed ones. Neither are we to despair in the thought that peace, in the full sense of the word, is to be forever the elusive goal, never firmly retained, of all mankind.

The time will come when nations shall not "learn war any more", and that shall be when "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever."

Man's efforts to maintain calm and peaceful relations with each other have been rather fruitless, thus far, and it seems apparent that the reason is because it is the striving of man without first seeking God's direction.

Then look back to Bethlehem's bright star, beckoning wise men to their King, and realize that the rays of hope and peace that were kindled there are still alive in the hearts of "wise" men today, and which shall finally burst into dark-dispelling splendor to fill the whole earth.

"The zeal of the Lord of Hosts will perform this."

WILLIAM A. SHELDON

### LETTERS

Newaygo, Mich, Route 2  
October 28, 1950

Brothers and Sisters in Gospel Bonds:

Just a few lines to say that I am just glad I can send in my tithing again, as I can't do that very often.

My pickles didn't bring in very much this year; less than \$4.00 in all. I just can't be in the field and the house at the same time.

I entered some of my canned fruits and baking at

the school agricultural fair this fall and I received some prizes, seventeen in all. I received some cash prizes on it, too. So I am sending in the cash prizes to the church as I feel it belongs to God, as He gave me the ability to be as good as the others I was competing against.

Then I sold one of my cows. She wasn't good enough to keep over winter, she didn't pay her keep. So I am sending in my tithing on what I received from her. So you will find enclosed \$17.29 in all. Pickles 39c; Prizes, \$3.20 and cow, \$13.70.

Pray for me.

Your Sister in Gospel Bonds,

Sister Dorothy Howe

Muskegon, Michigan

November 6, 1950

Editor Advocate:

We are now entering upon the latter half of the conference year, but we cannot look ahead and make big talk about all we are going to do, even as we can not look into the past and make big talk about all that has been accomplished. However, we are assured that if all would forget the heartaches of the past, and enter into the work lying before us with becoming humility and righteous zeal, the work accomplished would be a comfort and a strength to all the faithful.

At the State Conference, which was held in Muskegon, June 24 and 25, it was voted to transform the conference into a State Reunion, and Bren. A. G. Smith, Wm. Postma, and V. H. Burns were selected as committee to look after reunion matters. The ordination of Elder Ivan Inch to the office of Seventy was attended to, as provided by General Conference a number of years ago. Some of the sure testimonies borne will remain long in our memories. Meals were served in a near-by school building, which was well equipped with kitchen and dining room facilities.

On August 20, an all-day meeting was held at the Beatty homestead near Benzonia. Although not centrally located, the meeting was well attended, eleven carloads coming from various points. This was the first opportunity the Maple City saints had of coming in contact with a goodly number of our Michigan members to their mutual satisfaction and encouragement. Sister Mary Beatty, well known to saints throughout Michigan, celebrated her 83rd birthday on the 19th, the day before the meeting, when neighbors and friends gathered for a friendly feast, bringing gifts, and good cheer. And this was duplicated in the all-day meeting which followed. Among the gifts was a warm sweater coat purchased by the contributions of those attending the meeting.

Elder Clayton Beatty, her brother, a few years younger than Mary, is her mainstay, doing most of the housework, as well as looking after the garden. The presence of the Holy Spirit brought comfort and encouragement and, to some, healing through administration.

The Maple City folks are looking forward to the day when they can commence holding services in their new church basement. Brother George Brantner has

been ordained an elder, and put in charge of the Sand Lake Local.

Brother Surbrook recently reported nine baptisms at Wyandotte, with others in immediate prospect.

So while "the kingdom of God cometh not with observation," or in other words, with a great display of pomp and power, and outward show, yet we are moving quietly along, building, strengthening, and fortifying against the onslaughts of deceptive forces abroad in the land.

We sometimes hear the plaint, why don't we have the abundance of the manifestations of the Spirit, etc., as we used to have? May we counter thus: Why don't we live the gospel, and keep ourselves "unspotted from the vices of the world", as we used to do?

Here are some of the things no one did in the days when we enjoyed the abundance of those blessings:

No one, in those days, looked upon the Lord's Day, or any part of it, as a day of pleasure. No one looked upon it as a day for going hunting, fishing, to the ball game, to the bathing beaches, or the jalopy, motorcycle, or pony races. No one placed the theatre or movie ahead of church services. No one allowed membership in clubs, social or sports organizations to interfere with their duties and obligations to the church. No one, in those days, when they were healed through earnest prayer of the saints, and the laying on of hands of the elders, reached immediately for a cigarette. No one kept beer in their refrigerator. No one neglected to take their children, and go with them, to Sunday School and other church services. No one neglected family worship. No one, if they heard a saint tell of God's miraculous goodness to them said, "Well, let's go before she tells another fish story." No one, if an elder bore testimony to the power of God manifested in healing, under his observation or ministry, got up immediately and said, "I wish the elders wouldn't tell of these things; it sounds so much like boasting." No one did these things? Well, very few, in those days, did any of these things. And those who did were not the ones who bore testimony to God's goodness to them, any more than they do today.

To the extent that we depart from the Lord, to that extent the abundance of his blessings are withheld.

"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 to your souls." —Jer. 6:16.

But there will be no return to the Lord, and to the abundance of his blessings, by those who wilfully regard the Lord's day as a day in which we hurry to a morning service, and then devote the balance of the day to the pursuit of worldly pleasure and amusement.

But among those who depart not from the Lord, to engage in these things of the world, the Lord's hand is not shortened, but he will and does still bless. It is a matter of choice with us, which we will have. We can not have both for the Lord has said:

"Love not the world, neither the things that are of the world. If any man love the world, the love of the Father is not in him. For all in the world that is of the

lusts of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever."—I John 2:15-17.

Nobody is saying we've got to do this or that. It is a matter of choice, whether we want the Lord with us, or the world. We can not have both.

A few weeks ago, Brother L. E. Welch, heard the voice of the Spirit speaking to him in the wee small hours of the morning; and this is what he writes:

"The voice of the Spirit to me was, 'Write these words and send to the fathers and mothers, also all young men and girls that are or soon will be eligible for draft into army or navy; the young of my church must not depend upon the prayers and good works of their parents, but by their own faithfulness or prayers will they be protected from the disasters and calamities coming upon the world.'

"And to warn them (the young) to forsake their frivolous and worldly ways, and remember they have taken upon them the name of Christ, and that he will listen to their prayers if only they will heed his warning voice.

"I was directed to read the 1st chapter of Ether, 30th to 35th verses, in the Book of Mormon, and that this nation has just about reached that condition.

"Oh, may the good Lord help us all, both old and young, to listen to the voice of warning; for I fear the time is now when we need our lamps all trimmed and burning bright."

For your convenience, I quote the citation mentioned above, as follows:

"And he had sworn in his wrath unto the brother of Jared, that whoso should possess this land of promise, from that time henceforth and forever, should serve him, the true and only God, or they should be swept off when the fullness of his wrath should come upon them.

"And now we can behold the decrees of God concerning this land, that it is a land of promise, and whatsoever nation shall possess it shall serve God, or they shall be swept off when the fullness of his wrath shall come upon them.

"And the fullness of his wrath cometh upon them when they are ripened in iniquity; for behold, this is a land which is choice above all other lands; wherefore he that shall possess it shall serve God, or be swept off; for it is the everlasting decree of God.

"And it is not until the fullness of iniquity among the children of the land, that they are swept off.

"And this cometh unto you, O ye Gentiles, that ye may know the decrees of God, and that ye may repent, and not continue in your iniquities until the fullness come, that ye may not bring down the fullness of the wrath of God upon you, as the inhabitants of the land have hitherto done.

"Behold, this is a choice land, and whatsoever nation shall possess it, shall be free from bondage, and

from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ who hath been manifested by the things which we have written."—Ether 1:30-35.

There may be more in the offing than the warmongers themselves anticipate.

I have before me a little 58-page pamphlet, called *Burma Diary* by Paul Geren, published by Harper & Brothers, 49 East 33rd St., New York, which is worth reading by anybody interested in spiritual values. It deals with conditions in Burma during the Japanese offensive, and is, as the author says, "more a diary of the spirit than of actual events." One chapter tells of the struggles of 114 refugees as they fled to India after Burma had fallen to the Japanese. The first 500 miles was made in trucks, and then the trail "which was never a road has become less respectable than a path. There is nothing to do but leave the trucks and walk," with 250 miles yet to go. I quote briefly:

"All our carrying capacity must be reserved for food and weapons, so today we abandoned, each soul of us, our things. . . . The abandoned things were piled high. From the pile the less prosperous among us chose a change of clothing, disappeared into the bushes to reappear better dressed men, though it could well be asked what we were dressing for. Because of this redistribution, the best things will go over the mountains but the ownership will be modified in the direction of equality.

"Our throwing this away was like a great renunciation, a rite of religion. The people march to a spot, cast all their goods into a refuse heap, and march away never to see them again. The remarkable thing was how easy this was, even for us acquisitive folk. It was an affirmation of life and our willingness to make whatever renunciations were necessary for its preservation. If it were always so apparent that both things and life could not ride, things would not be in the saddle so much of the time. We place the right evaluation on raiment only by learning how much more valuable is life than raiment. When the veneer is scraped away and the issues become clear, we do not squander our love on merchandise."

Having, through obedience to the gospel, become "a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light," (1 Peter 2:9), wouldn't it be well to scrape away enough of the veneer so that the issues might become clear—the issues between everlasting life and worldly ambitions? That THINGS and EVERLASTING LIFE can not both ride in the gospel saddle? That if THINGS are constantly in the saddle, everlasting life will trail farther and farther behind.

After all, making covenant with Christ, did entail a renunciation of certain things pertaining to the world. Or did it? Have you ever thought about it? Or are the demands of the world so constant and insistent that you haven't had time to think? It was Christ, not I, who said:

"If any man come unto me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, or husband, yea and his own life also; or in

other words, is afraid to lay down his life for my sake, cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple. Wherefore, settle this in your hearts, that ye will do the things which I shall teach, and command you. . . . So likewise, whosoever of you forsaketh not all that he hath he cannot be my disciple."—Luke 14:26, 27, 28, 34.

"For a man's life consisteth not in the abundance of the things which he possesseth."—Luke 12:17.

We must choose between the THINGS and life—everlasting Life. These thoughts came forcibly to my mind when I received information that our beloved Apostle Don W. Houseknecht was separating himself from the working class, to devote full time service to his ministry. In doing this, he made a great renunciation, and consecrated his all to the service of God; and is willing to go out, with but a mere pittance for the support of his family, compared to what the world has to offer one of his talent.

You say he is doing that because of his "call", which call implies the giving of his all to the service.

But how about your "call"? Do you ever stop to think of that? Have you lulled yourself into death with the thought that only the ministry of the word are called to bear the burden of sacrifice?

What is the first commandment? "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."

How about that for a "call" to all, from the least to the greatest? And that "call", too, implies the giving of all to God's service. Or do we stress lightly that "call", and put all our whole weight upon the statement of Peter, when he said:

"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Oh, we are all **called** to receive the Holy Ghost through obedience to the gospel, but we slide over the thought that we are all **called** to serve God with our all. Is that it? Did Christ tell you so? If not, which preacher told you so? Let us have his name. What was it David said?

"Gather my saints together unto me; those that have made a covenant with me by sacrifice."—Psalms 50:5.

Are we going to be gathered together, or just the ministry? Well, I pay a tenth! Is that sacrifice? I ought to be ashamed.

Don has answered his call. Will you answer yours?

The responsibility is not his alone. It is equally incumbent upon each of us to make this great renunciation. So then, the man engaged in secular pursuits is just as much obligated to make the same kind of renunciation as Don did, retaining a mere "pittance" for his daily needs, and devoting all above that to the work of the Lord. Is not that a fair proposition—just as fair for you and me as it is for Don? That would be a consecrated life for each of us, and a consecrated life is what is required.

When we all make "serving the Lord" our business, our first objective, it will be easy to make the renunciation, and consecrate of our time, our means, our talent, our all, to the furthering of God's work, and then the Church of Christ will prosper. Until then, how can it?

How many of our people could possibly be ready, now, if the midnight cry were made, "Come to Zion; Behold the Bridegroom cometh."

And how many would have to say, "I can't go now. It will take ten or twenty years to catch up my deferred payments?" Or, "Brother, lend me enough to clean up my indebtedness, so I can go with you." And his brother say, "Nay, I have barely enough to make the journey myself; but you go into the money market and get what you need." And then, as unwise virgins, find the door shut, it being too late for them to get in to the marriage supper of the Lamb. We are not our own. We are bought with a price. That being true, neither is "ought that we possess" our own. Though the worldly mind can not understand that.

An additional note just comes to me from Brother Surbrook, dated November 5, and I pass the good news along:

Just a line. I am very tired tonight. Had a big day. Baptized four more this afternoon, making thirteen baptized and one transferred in a little more than two months." He adds that after confirming the four and administering the sacrament to thirty-seven, he preached to a full house".

Hopefully yours,

LEON A. GOULD  
2854 McDermott St.

### IN THE FIELD

Our last report found us at Lima Center, Wisconsin where we had just concluded our Wisconsin Reunion.

From there we went to Milwaukee, Wisconsin and held a few services at the home of Brother and Sister Ray Hunholz. The following Sunday we went to Racine, Wisconsin and held a Sacrament service at the home of Sister Faye Christiano. Racine is only about twenty miles from Milwaukee, so the Milwaukee saints alternate with the Racine saints in their monthly Sacrament services. We drove down that Sunday with the Milwaukee folks.

Bro. and Sister Hutchison, however, were unable to go down, as Sister Hutchison had heard that her mother, Sister Dora Tucker of Black River Falls, had suffered a relapse and was in quite serious condition, so they had gone up there to bring her down with them to their home in Wauwatosa (a suburb of Milwaukee).

We had intended to remain in Racine for a number of days, but on Monday morning following the Sacrament service, we received a long distance call from Sister Hunholz informing us that her mother had become much worse and asked us to come back up to Milwaukee at once, so we took the first train, and arrived only about an hour after we received the call. We remained there throughout the succeeding week and administered to our Sister Tucker a number of times and we feel that she did receive a blessing, yet she seemed to remain in a very serious condition, and

prayers were asked for her wherever there were saints. Her two daughters and their husbands, the Hutchison and Hunholz families, did all they could to care for their mother, and during the week Bro. Tucker drove down from Black River Falls, to see his sick wife. We also held a number of preaching services at the Hunholz home.

From Milwaukee, we drove back through the southern part of the state visiting scattered saints at Evansville, Oregon, and Madison, and arrived back in Montfort, where we held a number of services, and on Sunday, September 17, we had the pleasure of troubling the waters, and baptizing Bro. John E. Davies and his two children; Wayne, a fine young boy of fifteen years, and Sharon, the little daughter, about eleven years. This unites this very fine family in the ties of the gospel. John has been a staunch friend of the church for years and has given his loyal little wife full support in her church activities, and it was a real joy for all of us to see him finally make the step and become one in full fellowship with us.

Leaving Montfort, we drove to Cedar Rapids, Iowa, where dwelt our fine young couple, the Robert Maleys. On our way up through the state of Iowa, we had visited them and had received Robert's transfer of membership from the Reorganized Church and on our return, we had the pleasure of baptizing his fine little wife, Annabelle, on the evening of September 21. This also unites this fine young couple in the gospel. From Cedar Rapids, we came on to Newton, Ia., and here we rejoiced to find our dear old Sister Anna Walker, who had been so ill when we called on our way up through the state earlier in the season, now well on the way to recovery, and was up and about the house. This also made it possible for us to hold a few services at their home. Also, while we were there, we enjoyed the pleasure of being invited to a birthday party honoring the seventy-first anniversary of our Bro. Edward Neufarth. Bro. Neufarth is a brother of Sister Walker. So Sister Walker and her daughter, Sister Tucker, who lives with her, and a goodly number of other members of the family were present, and a very enjoyable time was had. Bro. Neufarth seems very well and active for a man of his age. We preached at Sister Tucker's home in the evening, as this party was on Sunday, September 24, 1950.

Right here, it might be well to mention a couple of outstanding cases of divine healing that gave us joy during this summer's activities. When we visited Newton in June, we found Sister Neufarth in a rather serious condition from a growth in her body that had been giving her much trouble and which the doctors had indicated would require a major operation. This gave them much concern, because our sister is very fleshy, and of course, this made operating difficult. So while we were there she asked for administration. We felt a good spirit at this administration and when we got back there in September, the first thing Sister Neufarth greeted us with was an announcement that she had been completely healed through the administration. The doctors had examined her and found the growth gone.

The other case was our Sister Matilda Matthews at Montfort. This dear old sister had a very serious heart condition. Montfort is a very hilly little village,

and while the Matthews lived within a block of the business part of the village, the climb up that hill had become altogether too much for our sister, and the doctor had forbidden her to try to make it. Well, when we first visited Montfort last June, we also administered to Sister Matthews, and when we returned there for the two days meeting mentioned in our last report she told us that she had had no distressing heart spells since she was administered to and that she could go up and down those hills to do her shopping, etc., as free from suffering as she had done for years. Also, she was able to attend the reunion at Lima Center, a distance of over one hundred miles, coming with her daughter and husband, the John E. Davies. These things have been very encouraging, as has practically every other experience in gospel service all summer long. The good spirit that was enjoyed at the last General Conference, here in Independence, seemed to have been pervasive and had gone throughout the entire church. This however, is not surprising, because everywhere we went, we found the saints, generally, had been praying that God would bless this last conference in a very special way. Their prayers were answered.

From Newton, we came to Centerville, Iowa, to see our little niece, Mildred Glascock. We found her heart-broken because her husband had been called to service and she did not know his whereabouts, and had received no compensation from the government for herself and her two little babies. She did not know what to do, as the children were too small to leave without someone to care for them. She was almost in despair. I think if the war-makers could look into some of the homes they have thus bereft, it might help a little to remove some of the callousness that seems to be a part of their war program. We found a very similar condition at the Robert Maleys in Cedar Rapids, Iowa. The joy that was brought to them by Sister Annabelle's baptism on Thursday evening was marred beyond words when, the very next morning, he too received his call, and he also left his young wife with two little children; mere babies.

From Centerville, where we did everything we could to cheer our little niece in her sorrow, we came on to Lamoni. We had nice visits with the Ballantynes, Ramshaws, and Midgordens, all of whom are among our scattered members, and who seem to appreciate the intermittent visits of the traveling ministry. The R. C. Robinsons, who usually desire us to make our home with them while in Lamoni, were sadly disrupted, because Bro. Robinson was in the hospital at Leon, and in rather serious condition. He, too, has a bad heart, and also diabetes. We administered to him, and stayed all night at his home. Sister Lester, sister of Sister Robinson, is a teacher in the Lamoni schools, so she was at home and made us very welcome. We had stayed the first night there at the Ballantyne home in the country, but they live 4 miles out on a mud road, and anyone who has had any experience with Iowa mud knows that it is not a matter to pass up with impunity; so the very day we drove in from there, there was a vertiable cloudburst and we were glad to be back on pavement before that time.

From Lamoni, we returned home, after an absence of four months. We came home tired in body, but wonderfully cheered by the encouraging missionary experience of the season. We have every reason to feel that God is still very, very much interested in His work here on earth.

All one needs to do is to remember the sincerity, and faithfulness of the membership generally that we were associated with all summer long; the extreme kindness of everyone in seeking to make our work a success; the beautiful spirit of the gospel that was a part of every meeting, and God's loving kindness to His children when they try to serve Him in an acceptable way. Those who have read the letter of Bro. Rollo Addie in the October Advocate will understand what we mean.

Ever praying for the onward progress of the work of God, we are, your Brother and Sister in Christ.

The Flints

### WISCONSIN NEWS

Sacrament meeting was held at Sister Eddith Eddies' home, Sunday, October 1st. There was a very good crowd attending, and we had a wonderful meeting. After lunch, the men spent the afternoon moving materials for our church.

The September prayer meeting was held at Sister Muths in Black River Falls. Due to bad weather, none of the Sparta saints attended.

October 4, prayer meeting was held at Sister John Jones' in Sparta. Many of the Black River saints were present.

We are having wonderful autumn weather, here. The leaves are changing colors and it is really beautiful.

Bro. and Sister Leslie Bowen's daughter, Faye, and her baby, were visiting here from Racine.

Brother Nelson Tucker went to Milwaukee to join Sister Tucker who is staying with her daughter. We are happy to report she is improving after being ill for some time.

Brother and Sister Fred Hesse were in Sparta visiting the latter's sister and husband, Brother and Sister John Jones.

Sister Marquette, Sister Leo Clifton, husband and children, motored to La Crosse over the week-end, and had a very enjoyable shopping trip.

I am very happy to announce, in closing, the birth of our daughter, born October 10th. We are very thankful she is a perfect child, and we are now blessed with two lovely girls.

Sister Stavlo and Sister Jones

## 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.*

### THE RELATIONSHIP OF THE AMERICAN INDIANS TO THE RESTORATION

(A Sermon Preached by Apostle Clarence L. Wheaton,  
of the Church of Christ, on the Temple Lot,  
September 17, 1950.)

We give you, as a text for this sermon, an extract from a revelation found in the Book of Commandments for March, 1831:

"And again, verily I say unto you, that the Son of man cometh not in the form of a woman, neither of a man traveling on the earth:

"Wherefore be not deceived, but continue in steadfastness, looking forth for the heavens to be shaken;

"And the earth to tremble, and to reel to and fro as a drunken man; and for the valleys to be exalted; and for the mountains to be made low; and for the rough places to become smooth.

"And all this when the angel shall sound his trumpet.

"But before the great day of the Lord shall come, Jacob shall flourish in the wilderness and the Lamanites shall blossom as the rose:

"Zion shall flourish upon the hills, and rejoice upon the mountains, and shall be assembled together unto a place which I have appointed."—Bk. of Com. 52:21-26.

From this we learn that three great events were to transpire before the great day of the Lord should come, i. e.; Jacob, or the house of Israel, is to be restored and flourish; the Lamanites, or American Indians, who are also of the House of Israel as the descendants of Manasseh the son of Joseph, are to be delivered from their bondage and blossom as the rose; and Zion is to be established as a place where the saints of God shall be assembled together.

These events are fully in accord with the teachings of the Holy Scripture as found in both the Bible and the Book of Mormon.

In vision I have seen these things take place in Jerusalem, and in this place where the New Jerusalem shall stand, with the Lamanites being the foremost in the gathering together when the Lord Jesus Christ shall come to His temple. Then indeed shall we with one accord sing with the extasy of joy, "O, Zion, lift up your gates and sing, Hosanna to the Highest, Hosanna to your King", as I was permitted to sing these words by the spirit in that vision with a great concourse of people as they gathered around the Temple which is to be built at this place. But before we enter upon an examination of the scriptures which bear these things out, we wish to cite your minds to some of the early history of the Church of Christ relative to

the work to be done among the American Indians, showing that the question of preaching the Gospel to them was of prime importance in the minds of the early Elders and high on the agenda of missionary work.

It will be remembered that this Church of Christ was organized April 6, 1830, as the result of the restoration of the Gospel. That it was so "established in these last days for the restoration of **his people**, as he has spoken by the mouth of his prophets, and for the gathering of **his saints** to stand upon Mount Zion, which shall be the city New Jerusalem; which city shall be built, beginning at the Temple Lot, which is appointed by the finger of the Lord, in the western boundaries of the State of Missouri, and dedicated by the hand of Joseph Smith, Jr., and others with whom the Lord was well pleased."—D. & C. 83:1. Given September 1832.

By this revelation we learn more of the purposes of the Lord in restoring this gospel in the last days, i. e., that the Church of Christ was established for the "restoration of his people," and "the gathering of his saints." From casually reading this revelation we might be led to the erroneous conclusion that the "people" of the Lord and the "saints" of the Lord were one and the same. Not so, however, for all the scriptures show that the "people" of the Lord has reference to the literal seed or descendants of Abraham, Isaac and Jacob. The saints of the Lord are those who have obeyed the gospel of Jesus Christ and kept his commandments, thus becoming the spiritual seed of Christ. In this connection, I wish to cite you to two passages of scripture, one from the Bible and the other from the Book of Mormon:

"I will hear what God the Lord will speak; for **he will speak peace unto his people; and unto his saints;** but let them not turn again to folly." Psalms 85:8. Read also the balance of this Psalm which foretells events to transpire in our day.

"And it came to pass that I, Nephi, beheld the power of the Lamb of God, that **it descended upon the saints of the Church of the Lamb, and upon the covenant people of the Lord,** who were scattered upon all the face of the earth." I Nephi 3:230. Read also verses 217 to 238, to which I shall refer later.

Many other scriptures enlarging upon this thought could be cited, but this will suffice for the present. It is quite apparent that the early Elders of this Church of Christ realized the great importance of these things and the relationship of the Restored Gospel to the destiny of the American Indians, and that they were concerned about taking their message to the Ancient Covenant People of the Lord, as well as to the Jew and Gentile, for all such missionary effort must go hand in hand if the prophesies of scripture are to have a fulfillment.



Less than six months after the church was established on April 6, 1830, a special conference was held in Kirtland, Ohio, beginning September 26, 1830, and continuing for three days. Among other things taken under consideration, was the following, as related by Joseph Smith, Jr., in his history:

"At this time a great desire was manifested by several of the Elders respecting the remnants of the house of Joseph, the Lamanites residing in the West; knowing that the purposes of God were great to that people, and hoping that the time had come when the promises of the Almighty, in regard to that people were about to be accomplished, and that they would receive the gospel and enjoy its blessings. The desire being so great, that it was agreed upon that we should enquire of the Lord respecting the propriety of sending some of the Elders among them, which we accordingly did," etc. T. & S. Vol. 4, page 172.

In answer to these enquiries, revelations were received directing that Oliver Cowdery, Peter Whitmer, Parley P. Pratt and Ziba Peterson should go and preach to the Lamanites, (See D. & C. 31:1, Book of Commandments 30:7, and 32:1 to 6). Among them, this was given to Oliver Cowdery:

"And now, behold I say unto you, that you shall go unto the Lamanites and preach my gospel unto them, and cause my church to be established among them," etc. Book of Commandments 30:7.

At the time these revelations were given in September of 1830, it is related:

"Independence was a raw frontier village with a few scattered houses, a log courthouse and a half dozen stores when Joseph looked down on it for the first time from a summit near the Blue River in the summer of 1831. \* \* \* \* Parley P. Pratt who had been sent out several months before, with Oliver Cowdery, Peter Whitmer and Ziba Peterson as missionaries among Missouri's Indians reported at a conference of the church \* \* \* \* at Hiram, Ohio, in 1831," etc. (See Book of Commandments Contro. Reviewed. By Clarence and Angel Wheaton page 3.)

At the time these Elders first came to the West, many Indian nations were in Missouri, and the Western States, where they had been driven by federal troops on the "Trail of Tears" from their homelands in the Eastern States. They were confined on reservations as virtual prisoners of war, where even to this day many of them are held in poverty, degradation, and disease, a living testimony of the broken faith written into treaties by their Gentile conquerors who still hold them in bondage, as are the Navajos and others.

The following, appearing in the Utah Church History telling of a visit of the Pottawatamie Indians visiting Joseph Smith at Nauvoo in 1843, is an extract from an article from Wilford Woodruff's Journal:

"The Indian orator arose and asked the Prophet if the men who were present were all friends. Answer, 'Yes.'

"He then said—'we as a people have long been distressed and oppressed. We have been driven from our lands many times. We have been wasted away

by wars, until there are but few of us left. The white man has hated us and shed our blood, until it appeared as though there would soon be no Indians left. We have talked with the Great Spirit and the Great Spirit has talked with us. We have asked the Great Spirit to save us and let us live; and the Great Spirit has told us that He had raised up a great Prophet, chief, and friend, who would do us great good and tell us what to do; and the Great Spirit has told us that you are the man, (pointing to the Prophet Joseph). We have now come a great way to see you, and hear your words, and to have you tell us what to do. Our horses have become poor traveling and we are hungry. We will now wait and hear your word.'

"The spirit of God rested upon the Lamanites, especially the orator. Joseph was much affected and shed tears. He arose and said unto them: 'I have heard your words. They are true. The Great Spirit has told you the truth. I am your friend and brother, and I wish to do you good. Your fathers were once a great people. They worshipped the Great Spirit. The Great Spirit did them good. He was their friend; but they left the Great Spirit, and would not hear His words or keep them. The Great Spirit left them, and they began to kill one another, and they have been poor and afflicted until now.

"The Great Spirit has given me a book, and told me that you will soon be blessed again. The Great Spirit will soon begin to talk with you and your children. This is the Book which your fathers made. I wrote upon it (showing them the Book of Mormon). This tells what you will have to do. I now want you to begin to pray to the Great Spirit. I want you make peace with one another, and do not kill any more Indians: it is not good. Do not kill white men; it is not good; but ask the Great Spirit for what you want, and it will not be long before the Great Spirit will bless you, and you will cultivate the earth and build good houses like white men. We will give you something to eat and to take home with you," etc.—Utah Church History, Vol. 5, page 480.

When we study what the attitude of the early church was towards the American Indians, we can see in part some of the reasons why the Restoration church suffered persecution. They championed the cause of a broken ravaged people who, according to the word of God, were given this land for their inheritance as part of his chosen covenant people. And when these early Elders expressed concern about carrying this gospel to them, it was in fulfillment of the purposes of the Lord for which the Book of Mormon was brought forth, i. e.;

"That the Father may bring about, through his most Beloved, his great and eternal purpose, in restoring the Jews or **all the house of Israel** to the land of their inheritance, which the Lord their God, hath given them, unto the fulfilling of his covenant,

"And also that the seed of this people (the Lamanites, C.L.W.), may more fully believe his gospel, which shall go forth unto them from the Gentiles," etc. Book of Mormon 2:42-43.

Keeping this thought in mind we should see the necessity and importance of making every effort to en-

lighten these people with the gospel of Jesus Christ as restored in these last days. Not by precept alone, but by demonstration of its blessings and gifts in our own lives. It is for that reason that Sister Wheaton and I have felt inspired to work among our Indian brothers and sisters, and to make every sacrifice possible to help them throw off their shackles and bondage.

It is interesting to note as we labor among them and go from one reservation to the other, that invariably they refer to themselves as "The People." You may say, Why? In what way are they The People? Perhaps they cannot explain why they thus refer to themselves; but when we realize that they are of the seed of Joseph, we see that they are of the "Covenant People," the house of Israel, and that God has thus caused them to preserve this link of their birthright among their traditions so as to identify them with their true racial ancestry. Among the Navajos they speak of themselves as The People, as the Navajo word "Di-neh" means people, and "Di-neh Bizad" the language of the people. With the Delawares it is Lenni Lappe, the "Original People," and among many of the eastern tribes it is "the People of the Rising Sun." And among the Cherokees they have the story of Abraham which was so concise that when the first white missionaries went among them and learned of it, they asked as to what missionaries had preceded them. They were told that this was one of their legends long before the white people came to America.

We now give you some Book of Mormon references that may help to a better understanding of these things. As to the lineage of Lehi and the Lamanites we read:

"And Aminadi was a descendant of Nephi, who was a son of Lehi, who came out of the land of Jerusalem, who was a descendant of Mannasseh, who was the son of Joseph, who was sold into Egypt by the hands of his brethren."—Alma 8:3.

This definitely identifies the Lamanites or American Indians as part of the seed of Joseph; and going to the scripture of the Old Testament we wish to refresh your minds with the following promise made to the seed of Joseph:

"And of Joseph he (Jacob, C.L.W.), said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath,

"And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon,

"And for the chief things of the ancient mountains, and for the precious things of the lasting hills," etc.—Deut. 33:13-17.

These blessings of Joseph's land were to be greater than those enjoyed by his fathers in Palestine, i. e.; for when Jacob blessed Ephraim and Mannasseh, the sons of Joseph, he said:

"The blessings of thy father (Joseph, C.L.W.), have prevailed above the blessings of my progenitors **unto the utmost bounds of the everlasting hills,**" etc.—Gen. 49:26.

Look where you will, north, south, east or west from the place where Jacob uttered this blessing, and

you find that the **utmost bounds** or place furthest away would bring you to the Americas of this western hemisphere. Here in America alone, the choice land above all other lands upon the face of the earth, could these blessings upon the seed of Joseph have their fulfillment. Here we are blessed with every conceivable climate, minerals of every kind, land suitable to grow any and every kind of crop which provides five-sevenths of the varieties of food in the market baskets of the world. In an article published several years ago in the Weekly Kansas City Star, entitled "More Than Half of the World's Food Was Made Possible by the Indian," is a review of a previous article by Gregory Mason, which states:

"Not until nearly four centuries after Columbus's famous voyage did Americans and Europeans begin to acknowledge their dietary debt to the American Indian, responsible for an estimated five-sevenths of the world's agricultural wealth. To the Indians we owe corn and tobacco, the redskin farmer's most important contribution to agriculture, and we are likewise indebted for the 'Irish' potato, pineapple, strawberry, squash, pumpkin and tomato, which was formerly shunned as the 'poison apple.'

"Rescuing the Indian from literary and historical neglect in the April issue of Natural History, the journal of the American Museum of Natural History, Gregory Mason writes that 'today most botanists admit that . . . American agriculture was more intensively developed from the wild plant prototypes than that of any other people at the time Columbus set out on his fool-hardy voyage. \* \* \*

"After nearly 400 years of neglect, 'we modern Americans are beginning to recognize the splendid, independent accomplishments of aboriginal American agriculturists,' Mr. Mason concludes. 'At least five-sevenths of the products we consume at any big dinner in the United States today are made up of things we owe to the American Indian, from the pre-prandial tomato juice to the post-prandial cigars.' "

In this connection we now call attention to another passage from the Book of Mormon:

"\* \* \* After the waters had receded from off the face of this land, it became a choice land above all other lands, a chosen land of the Lord," . . . (As evidence that this land was inundated in the great flood we have a petrified oyster shell found seven thousand feet above sea level on the mountains of southern Utah, C.L.W.).

"Wherefore the Lord would have that all men should serve him who dwell upon the face thereof; and that it was the place of the New Jerusalem, which should come down out of heaven, and the holy sanctuary of the Lord," etc.—Ether 6:2-3.

The rest of this chapter would likewise bear upon this subject and we would suggest reading it, for what Ether here states about this land being a chosen land of the Lord, is corroborated in the promises to Nephi while they were traveling in the wilderness near the Red Sea, wherein the Lord said to him, "And inasmuch as ye shall keep my commandments ye shall prosper, and shall be led to a land of promise, yea even a land

which I have prepared for you; yea a land which is choice above all other lands."—I Nephi 1:54.

In connection with these passages I have just quoted, let us note the following:

"Wherefore, I will consecrate this land unto thy seed (the Nephites, C.L.W.), and they (the Gentiles, C.L.W.), who shall be numbered among thy seed forever, 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."—II Nephi 7:30, 32.

"And the Lord would not suffer that they, (the people of Jared, C.L.W.), should stop beyond the sea in the wilderness, but he would that they should come forth even unto the land of promise, which was choice above all other lands, which the Lord God had preserved for a righteous people;

"And he has sworn in his wrath unto the brother of Jared that whoso should possess this land of promise, from that time henceforth and for ever, should serve him, the true and only God, or they should be swept off when the fulness of his wrath should come upon them.

"And now we can behold the decrees of God concerning this land, that it is a land of promise, and whatsoever nation shall possess it, shall serve God, or they shall be swept off when the fulness of his wrath shall come upon them.

"And the fullness of his wrath cometh upon them when they are ripened in iniquity; for behold, **this is a land which is choice above** all other lands; wherefore he that doth possess it shall serve God, or shall be swept off; for it is the everlasting decree of God.

"And it is not until the fullness of iniquity among the children of the land, that they are swept off.

"And this cometh unto you, O ye Gentiles, that ye may know the decrees of God, that ye may repent, and not continue in your iniquities until the fullness come, that ye may not bring down the fullness of the wrath of God upon you, as the inhabitants of the land have hitherto done.

"Behold, this is a choice land, and whatsoever nation shall possess it, shall be free from bondage, and from captivity, and from all other nations under heaven, **if they will serve the God of the land, who is Jesus Christ who hath been manifested by the things WHICH WE HAVE WRITTEN.**"—Ether 1:29 to 35.

"And in the space of sixty and two years, they (the people of Jared, C.L.W.), had become exceeding strong, insomuch that they became exceeding rich having all manner of fruit, and of grain, and of silks, and of fine linen, and of gold and of silver, and of precious things,

"And also all manner of cattle, of oxen, and cows, and of sheep, and of swine, and of goats, and also many other kind of animals, which were useful for the food of man;

"And they also had horses, and asses, and there were elephants, and cureloms, and cumons; all of which were useful unto man, and more especially the elephants, and cureloms, and cumons.

"And thus the Lord did pour out his blessings upon this land, which was choice above all other lands; and he commanded that whoso should possess the land, should possess it unto the Lord, or they should be destroyed when they were ripened in iniquity; for upon such, saith the Lord, I will pour out the fullness of my wrath."—Ether 4:19-22. See also Helaman 2:128-131, I Nephi 5:212-217, II Nephi 4:21.

"Enough has now been set forth from the scripture to show the rich blessings of God upon this land, and his purposes toward the Americas, and that our work among the American Indians is of prime importance and should receive serious consideration at this time, as we note the trend of world events. Some have reasoned that nothing was to be done toward converting the Lamanites until the one spoken of in the Book of Mormon, who was to do a great work among them, was raised up, but by reading the scripture concerning this seer we learn:

"But a seer will I raise up out of the fruit of thy loins; (Joseph my last born,—son of Lehi, see verse one this chapter, C.L.W.), and unto him will I bring power to bring forth my word unto the seed of thy loins:

"And not to the bringing forth my word only, saith the Lord, **but to the convincing them of my word, WHICH SHALL HAVE ALREADY GONE FORTH AMONG THEM.**"—II Nephi 2:17-18.

The word which has gone forth among them is the Bible and the Book of Mormon, and we are to continue to carry it unto them until the time comes that this choice seer from the seed of Lehi shall come forth. For this is the promise made to the seed of Lehi:

"And now, behold my son Joseph, (Joseph the son of Lehi, C.L.W.), after this manner did my father of old prophesy:

"Wherefore, because of this covenant thou art blessed: **for thy seed shall not be destroyed**, for they shall hearken unto the words of the book, (which is the Book of Mormon, C.L.W.).

"And there shall raise up one mighty among them, who shall do much good, both in word and in deed, being an instrument in the hands of God, with exceeding faith,

"To work mighty wonders, and do that thing which is great in the sight of God, unto the bringing to pass much restoration unto the house of Israel, and unto the seed of thy brethren," etc.—II Nephi 2:44-47.

By no stretch of the imagination can these promises be applied to the prophet Joseph Smith. He indeed was a prophet, and a seer, and a revelator of the Lord, but not of the loins of Joseph, the son of Lehi. No, he was a Gentile, possibly of Ephraim who "hath mixed himself among the people," (Gentiles) Hosea 7:8, while this "choice seer" is yet to come to convince his people, the Lamanites, of the truth of those things which Joseph Smith, as the instrument of God, brought to light through

the Book of Mormon. And when I learned from Natoni Nez Bah, our Navajo Indian lecturer, who spoke in the Memorial Hall to a capacity crowd last week, (September 6, 7, 8, 1950), that there was a tribe of white Indians in southern Mexico, who had preserved among them much of the Christian doctrines of their forefathers, and that their Chief, Eacha-ta-Eacha-Na, "Great Wise One" had predicted the near approach of the time when the Great Temple was to be built, my thoughts immediately reverted to the above passage from the Book of Mormon. The Nephites, including the seed of little Joseph the son of Lehi, were white. These Chicaragus Indians are white. The seed of little Joseph were not to be destroyed. This white tribe is hidden in the fastness of the jungle country protected from the outside by the darker skinned Indian tribes. Even the Mexican government does not seem to know much about them. (In this connection it would be interesting to note an article appearing in the Cosmopolitan Magazine for October, 1950, entitled, "The Misfit Who Became a Hero," which tells of the finding of the largest of all ancient Mayan ruins. The Mexican government did not know of it until 1946. This article came out after I preached this sermon.) Who knows, perhaps in the finding of the White Chicaragus Indians and learning more about their religious beliefs, we may find a fulfillment of the promises made to little Joseph and be on the verge of great stirring events long looked forward to by the Restoration?

Among the Hopi Indians of the Southwest is the legend of a "white brother" who is to come in the future and decipher the predictions found on a sacred prayer stone. This legend is as follows:

"There will come a time in this world when there will be a great trouble involving many nations. The Hopis are warned to show their bows and arrows to no one at that time.

**"One day a white brother will come** who will be able to read the things on the sacred stone. When he comes we will know him and he will enable the Hopi, and all other people of the world to share equally in the wealth that is given to us who are living.

"Prior to that time," the chieftians related, "All people will fight. We Hopis are warned to stay out of that fight."—From clipping from an Arizona newspaper, the date and name I do not have.

Can this "white brother" be one of the white, or Nephite Indians whose people have been preserved somewhere, deep in that jungle country of Central America or Mexico? I can see much agreement in the story of these Hopis and that of Natoni Nez Bah which will justify further investigation. For that reason we appreciate the fact that we have been given the opportunity to search these people out and get the information from them which will throw greater light on these matters which will be of great importance to the whole Restoration movement. In this connection we cite you to I Nephi 3:192-237, which I will not quote at length at this time. In this passage we learn that the last "records", the Book of Mormon, was to come forth to "establish the truth of the first" which is the Bible, and to make known to "all kindreds, tongues and people, **that the lamb of God is the Son of the Eternal Father**";

and the church of the Lamb of God was small because "its numbers were few", and its "dominions upon the face of the earth were small" also, because of the wickedness of the great and abominable church. Concerning that day, "as there began to be wars and rumors of wars among all the nations which belonged to the mother of abominations", the angel spake to Nephi and said:

"Behold the wrath of God is upon the mother of harlots:

"And behold, thou seest all these things;

"And when the day cometh that the wrath of God is poured out upon the mother of harlots, which is the great and abominable church of all the earth whose foundation is the devil,

**"Then at that day,** the work of the Father shall commence, in preparing the way for the fulfilling of his covenants which he hath made to his people, who are of the house of Israel."—I Nephi 3:234-237.

Thus when "the work of the Father shall commence" in preparing the way for the fulfilling of his promises to his Ancient Covenant People (II Nephi 12:50), the church of the Lamb of God, or the Church of Christ, will be small in numbers and poor because their possessions upon the earth will be limited. At that day "the rich, and learned, the wise and noble" shall have had their opportunity of building Zion and preparing for the marriage supper of the Lamb and lost it as said in an early revelation to the church:

"Firstly the rich, and the learned, the wise and the noble;

"And after that cometh the day of my power.

"Then shall the lame and the blind, and the deaf, come in unto the marriage of the Lamb, and partake of the supper of the Lord, prepared for the great day to come."—Book of Commandments 59:11-14. (See also Luke 14:16-24).

Notwithstanding these conditions, the work of the Lord shall not be frustrated, for God will do his work through a small remnant (Isa. 1:9), and his wrath will be poured out upon the great and abominable church and her harlot daughters of the reformation and those even of the Restoration who have partaken of their evil ways. And today we see these prophecies being fulfilled. There are wars and rumors of wars among all nations and the Roman Catholic Church, the Mother of Harlots and Abominations, has come under the wrath of a just God for her presumptuous and pernicious ways of wickedness. Though we have nothing in common with the Soviets, nor their satellites, yet we see by their determined effort to throw off the yoke of the Roman Catholic Church a manifestation of the wrath of God toward them. Not only is that true behind the Iron Curtain, but we recall that it has not been so many years since Mexico did the same thing, and according to prophecy it will not be many years before it will be necessary for this nation to contest her strength in our own land; for we find that they are gradually infiltrating men of the Catholic faith into every key position of the government they can in appalling numbers; and when this Mother of Abominations feels that the

time is ripe she will make an attempt to overthrow our nation as well. At that time we shall remember the words of the personage who appeared to George Washington and spoke to him of the great and horrible conflict wherein much of our land should be laid waste. This personage said to him, "Son of the Republic the end of the century cometh, look and learn", and then he was shown the papal aggression that will take place. In connection with these things we wish to call your attention to the promises made to the seed of Joseph on this land:

"And I say unto you, that if the Gentiles do not repent, after the blessings 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 forests, 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 it shall come to pass, saith the Father, that the sword of my justice shall hang over them at that day; and except they repent, it shall fall upon them, saith the Father, yea, even upon all the nations of the Gentiles.

"And it shall come to pass that I will establish my people, O house of Israel.

"And behold, this people will I establish in this land, unto the fulfilling of the covenant which I made with your father Jacob; and it shall be a New Jerusalem.

"And the powers of heaven shall be in the midst of this people, yea, even I will be in the midst of you", etc.—III Nephi 9:51-59.

Many other things in this chapter are pertinent to this subject, and should be carefully read by the hearers of this discourse, but we must pass them by. Suffice to say that we learn from them that a New Jerusalem is to be established by the remnant of Joseph, or the Lamanites, on this land. And by reading the 10th chapter we learn that those Gentiles, non-Israelitish peoples, who will, from the heart, obey the gospel shall assist:

"But if they, (the Gentiles, C.L.W.), will repent, and hearken unto my words, and harden not their hearts, I will establish my church among them, and **they shall come in unto the covenant**, and be numbered among this remnant of Jacob, unto whom I have given this land for their inheritance, **and they** (the converted Gentiles, C.L.W.), **shall assist my people, the remnant of Jacob;** (not take the lead, C.L.W.).

"And also as many of the house of Israel as shall come, that they may build a city, which shall be called the New Jerusalem.

"**And then shall they** (the Gentiles, C.L.W.), **assist my people**, that they (the Lamanites and Nephites, C.L.W.), may be gathered in who are scattered upon all the face of the land, in unto the New Jerusalem.

"And then shall the power of heaven come down among them; and I also will be in the midst, and **then**

**shall the work of the Father commence—at that day even when this gospel shall be preached among the remnant of this people.**

"Verily, I say unto you, at that day shall the work of the Father commence among all the dispersed of my people; yea, even the tribes which have been lost, which the Father hath led away out of Jerusalem," etc.—III Nephi 10:1-5.

Thus we find the promises of the Lord made to the remnant of the seed of Joseph on this land, who shall be the instrument in the hands of God to establish his righteousness on this land. We do not find that the Gentiles, who now dominate the Restoration and have corrupted it with many innovations and false doctrines, shall do it. Nevertheless those who will repent and return and remember the covenants of the Lord, (D. & C. 83:8), shall assist in this great and glorious work. There is no mistaking the fact that the time is near when the Lamanites will awaken to their noble heritage, and the Lord shall raise up prophets among them to warn them of the times which are at hand, therefore, we should not close our minds nor harden our hearts to these truths as revealed to us in the Book of Mormon:

"Wherefore the remnant of the house of Joseph shall be built up, upon this land; and it shall be a land of their inheritance; **AND THEY SHALL BUILD UP A HOLY CITY UNTO THE LORD, LIKE UNTO THE JERUSALEM OF OLD**, and they shall no more be confounded until the end come, when the earth shall pass away," etc.—Ether 6:8, etc.

As we read the remainder of this chapter, we note one thing in particular which we would draw your attention to, i. e.: that because of Ether's teaching these things, he was questioned and persecuted by the "well meaning" people of his day, to that extent that "they esteemed him as naught, and cast him out, and he hid himself in the cavity of a rock by day, and by night he went forth viewing the things which should come upon the people, (see verses 14-15), which reminds us of the recent visit to our city of one of our Lamanite brothers, Natoni Nez Bah, a Navajo lecturer, who presented so many things corroborating the Book of Mormon which he alleged that he had learned from the chief of a tribe of White Indians in southern Mexico. It was a story amazing almost beyond belief, and justifies a closer investigation; but hardly had the man finished his lectures, which were attended by a most wonderful and inspiring spirit, when the devil began to get in his work of discrediting, castigating and destroying the good influence that was enjoyed by hundreds of people who packed the Memorial building in Independence, Missouri, to capacity. Outstanding among the things he related was the story of a great trek, at some future day, of great hordes of the Lamanites, into our country, as predicted by the chief of these White Indians, and of their plans to build the Great Temple or Lodge where the Great Spirit is to come. He also spoke of great Indian Meets in Mexico and Central America where thousands of representatives from Indian tribes from all the Americas meet and work out plans of unification and brotherhood for their mutual welfare. Some have questioned the authenticity of these meets, but Sister Wheaton and I first

learned of them in 1946 when we attended and participated in the Rhode Island Indian Day Celebration among the Narragansett Indians. Previous to this time a notice of the proposed meet in Yucatan for 1947 was announced as follows:

"Signal drums! Beat out the message of the League of Nations, North American Indians, coming All American Congress, and Sun Dance ceremonies at Ruins Maya, Chichen Itza, Yucatan. We are officially advised that one million five hundred thousand Peruvian Incas are planning to join the league. All over the vast stretches of the Amazon River watershed, the Grand Chaco, the wilds of Northern South America, the signal drums carry a message of the League of Nations.

"Authorized by Ele-ma-sh-th-um, High Sachem." The Talking Leaf, May 1946.

We were advised that this meet was to be held in June of 1947, and made plans to attend it. Finances prevented, so we had to forego the trip. This call coincides with the statement of Natoni Nez Bah that such meets are being held and have been held since 1939 in Mexico and other places. He related that at one such meet, Eacha-ta-Eacha-na, chief of the White Chicaragus Indians, is represented as having predicted the near approach of the time when the Temple is to be built, and that the place was to be sought out. A party of scouts has already been reported to have located one of the "way marks" (Jer. 31:21), in the West. He also spoke to us in our home of "a heap of stones," which was legendary among several of the tribes of North American Indians, marking the site of a Great Lodge, which stones had been carried from many places to a central point by runners, and piled up at a place where a "white man" was to tell them the Great Lodge or Temple was to be built. This heap of stones is purported to be located in the Mississippi River Valley west of that great river.

Such a "heap of stones" at one time was located on the Temple Lot, here in Independence, Missouri, and was removed by Elder Martin Case prior to the excavation that was made in 1929. I recollect that when I was a boy this pile of stones marked the "spot" designated by Joseph Smith, Jr., as the place where the Temple was to be built. It had been pointed out to me by Elder George D. Cole, an old time Elder of the Church of Christ, who in turn had had it shown to him by Wm. McClellan, one of the early day apostles, and it was also designated by Roderick May of the R.L.D.S., on a chart from which I was preaching at the time. A marker had been laid at this place by Joseph Smith, Jr., on August 3, 1831, in the presence of eight Elders who had journeyed here from Ohio, and during the excavation in 1929 it was unearthed and is now to be found in the church office on the Temple Lot.

It is interesting to note that John Whitmer related the following historical account of the event designating the "exact spot" where the Temple was to be located, as related in his Mss. History of Church:

"On the second day of August 1831, Brother Sidney Rigdon stood up and asked, saying:

"Do you receive this land (Jackson County, C.L.W.), for the land of your inheritance with thankful hearts from the Lord? Answer from all, We do. Do you

pledge yourselves to keep the laws of God on this land, which you have never kept in your own land? We do. Do you pledge yourselves to see that others of your brethren, who shall come hither do keep the laws of God? We do. After prayer he arose and said, 'I now pronounce this land consecrated and dedicated to the Lord for a possession and inheritance for the Saints, (In the name of Jesus Christ, having authority from him), and for all the faithful servants of the Lord to the remotest ages of time. Amen.'

"The day following, eight Elders, viz., Joseph Smith, Jr., Oliver Cowdery, Sidney Rigdon, Peter Whitmer, Jr., Frederick G. Williams, Wm. W. Phelps, Martin Harris, and Joseph Coe, assembled together where the Temple is to be erected. Sidney Rigdon dedicated the ground where the city is to stand; and **Joseph Smith, Jr., laid a stone at the northeast corner of the contemplated temple in the name of the Lord Jesus of Nazareth.**"—Mss. History page 33, 34.

During the lectures by Natoni Nez Bah, Sister Wheaton and I were invited by him publicly to go with him and his wife to visit these White Indians, to verify what he has told us. Plans to that effect are going ahead and friends among various groups of the Restoration are raising funds for us to make the trip. When we return we will give a factual report of the things we find, including pictures, notes and data such as may be available. Is it destiny that has marked the despised remnant on the Temple Lot as the ones to obtain this witness to the work that is so soon to be accomplished? We hope so, and that this remnant shall qualify themselves for the added responsibility that may come to them as the result.

Today the Church of Christ, with its headquarters on the Temple Lot, Independence, Missouri, is one of the smallest divisions of the Restoration, and her possessions upon the earth are also small, yet God has seen fit in his infinite wisdom to make this small remnant of the Church of his planting the custodians of this sacred spot of ground where his house is to be erected in America as the place of the beginning of the New Jerusalem which the seed of Joseph are to build. We are indeed a small remnant who, through the years, have tried to maintain the original faith and doctrines of the Restoration. Under such circumstances, and in view of the fact that "the city New Jerusalem shall be built by the gathering of the saints, beginning at this place, even the place of the Temple," etc., (D. & C. 83:2), does it not seem reasonable that the Lord should cause that resident within this remnant, the fundamental truths and teachings of the Restored Gospel should be found? In other words as was asked concerning Jesus, "Can any good thing come out of Nazareth?" Is it possible that the "Hedrickites" may have the key to the solving of the perplexing problems which have plagued the Restoration? In the words of Phillip we say, "Come and see," (John 2:46). Yet concerning this remnant of the Lord's people of these last days, He has given them this comfort:

"Ye shall be as little Joseph (he who was also despised of his brethren, C.L.W.), who was carried captive into Egypt. Ye shall yet be the means of saving your brethren, and bringing them to a unity of purpose and action before me, for the time of building the

temple and the fulfilling of the prophets is at hand," etc. Revelation to the Church of Christ, March 11, 1919.

Therefore, we should rejoice to know these provisions for the gathering together of the honest and pure in heart of the Restoration around this sacred spot, and our redemption as previously stated:

"Jacob shall flourish in the wilderness, and the Lamanites shall blossom as the rose,

"Zion shall flourish upon the hills, and rejoice upon the mountains, and shall be assembled together unto the place which I have appointed.

"Behold I say unto you, go forth as I have commanded you;

"Repent of all your sins, ask and ye shall receive; knock and it shall be opened unto you;

"Behold, I will go with you, and be your reward; and I will be in your midst; and you shall not be confounded:

"Behold, I am Jesus Christ, and I come quickly; even so amen."—Book of Commendments 52:25-30.

Therefore, by the inspiration of God's holy spirit, I say unto all the faithful children of the Church of Christ and the spiritually hungry people scattered throughout the rest of the Restoration: humble yourselves before the Lord in sincere repentance and lowliness of spirit, gird up yourselves with the righteousness of saints, and begin now to make preparation for the great day of the Lord as you have never done before. For the great and dreadful day of the Lord is drawing nigh. As we look back and see the way England as Ephraim vexed Judah, or the Jews after World War I, in failing to carry out her mandate from the League of Nations under the Balfour Agreement to establish the Jews in Palestine as their homeland; so that she, England, could exploit the rich oil fields of the Negus Desert. And then, when she, by such conduct laid the foundation for World War II, and afterward in admittance of her utter defeat in her designs of exploitation abrogated that mandate in May of 1945, we see the hand of the Lord working to carry out his centuries old promise to his covenant people. When the Jewish underground seized control of the land of Palestine, and set up a constitutional government, the very day England walked out, and proclaimed themselves as a free nation again for the first time in nearly eighteen centuries, we find England, as Ephraim, again vexing Judah by aligning herself with Egypt and the Arabian world, which are modern Ishmael the offspring of the Egyptian bond woman, Hagar, in an effort to thwart the Jews in making Palestine their homeland. And if it had not been for Mannasseh, the United States of America intervening, Ephraim's designs might have been carried out. Yet, in spite of these vexations, we find that Judah (Isa. 11:13), was blessed of the Lord and permitted to repossess her land of inheritance, just as it was promised they would do, with the result that hundreds of thousands of these people from every country on earth are returning each year, until now the Jewish population in Palestine numbers into the millions. Jerusalem, the holy city of the Jews and Christians has been made the capital once more, and with this event we cannot help but realize that the times of the Gen-

tiles has been fulfilled, for Christ said concerning this event, that Jerusalem was "to be trodden down until the times of the Gentiles be fulfilled." (Luke 21:24), and when the Jews moved into Palestine and established it as their capitol, the times of the Gentiles came in, and now we can expect that this gospel will be preached to the house of Israel as it has never been done before.

At the same time these stirring events were to take place, the whole Gentile world was to be in commotion because of wars and rumors of wars, as we have pointed out before. The Lamanites, or the seed of Joseph on this land, are also to be remembered of the Lord at the same time as also previously pointed out in the scriptures I have cited you to, for he said, "Verily, I say unto you, at that day shall the work of the Father commence among all the dispersed of my people; yea, even the tribes which have been lost, which the Father hath led away out of Jerusalem."—(III Nephi 10:5).

We can see his Spirit working among us, throughout the Americas. The American Indian is on the march, awakened at last in a large degree to their privileges and opportunities, forming themselves into great organizations embracing representatives from every tribe and nation. Among such mighty organizations is the National Congress of American Indians, the Eastern Federated League of American Indians, the Pan American League of Nations, etc. These are the signs of the times, which portend that God is arising to maintain his cause. Israel in every land is on the march. What are you doing? Let us arise and gird ourselves with righteousness for the great day of the Lord draws nigh.

#### OBSERVE SIXTY-FIRST WEDDING ANNIVERSARY

Brother and Sister Charles N. Denham, 411 South Hocker Street, Independence, Missouri, celebrated their sixty-first wedding anniversary November 26, 1950. The occasion was observed quietly, but they were "at home" to their relatives and close friends in the afternoon and evening. Sister Margaret Wheaton, their oldest daughter assisted in receiving their guests.

Bro. Denham, who will be 81 years old in January, was born near Pleasant Hill, Missouri, and Sister Denham, whose birthday in April will be her 80th, was born in Independence. They were reared in or near Jackson County and have spent most of their married life there, having raised their eight children in the same vicinity. They are: Floyd E. Denham, Nicholas F. Denham, Mrs. Margaret Wheaton, Mrs. Angela Wheaton and Mrs. Marion Sprague all of Independence; Clarence O. Denham, Kingsville, Mo., Mrs. Edna Bryan, Webb City, Mo., and Lcdr. Charles T. Denham, Patuxent River, Md. They have also thirty grandchildren and thirty-four great-grandchildren.

Sister Denham, whose birthplace is now occupied by the R.L.D.S. Auditorium, is a daughter of George P. Frisbey, who was among the first saints to return to Jackson County, Missouri in 1867. She was baptized by Elder George D. Cole at Independence, August 4, 1889 and Bro. Denham was baptized by Elder Richard Hill October 9, 1897 at Independence, Missouri.

### INDEPENDENCE NEWS

Our sacrament service, November 5th, was in charge of our Pastor, LeRoy Wheaton, assisted by Bro. J. M. Case, Darrell Yates and Robert Willard, priests, served the sacrament.

Following this the new baby son of Bro. and Sister Leslie Case was blessed, Bro. LeRoy Wheaton and Bro. J. M. Case, grandfather of the baby, officiating; Bro. Case acting as mouthpiece. He was given the name of Donald Dean.

Bro. and Sister D. Ray Bryant and family of Cowgill, Mo., again came to worship with us.

Bro. and Sister A. M. Smith were in town for a few days and Brother Smith was the speaker at the evening service.

November 12th, Apostle Wm. A. Sheldon was the speaker at the morning service, his subject: "What About Zion." He gave us a good sermon on being ready to meet the conditions when Zion comes to pass. He said, "If we don't live to meet Christ we won't feel at ease in his presence." Let us live in such a way that this condition shall come to pass.

Bro. Nicholas Denham was the speaker at the evening service. Some questions he asked were: "Does the gospel control our thoughts?" and "Are we partakers of the things of the world that will throw us into the same condition as those people?" "We should see to it that we are not partakers of the things of the world, and help our young people to understand the temptations which surround them."

Special meetings were held at the Church of Christ, November 15, 16 and 17, Apostle B. C. Flint was the speaker. His subject was: "What About Israel?"

All Day Reunion services were held Saturday and Sunday the 18th and 19th, with a basket dinner at noon. Bro. A. M. Smith was the speaker Saturday evening at 7:30. At 6:00 P. M., just before the preaching service, Bro. C. L. Wheaton showed slide pictures of Navajo Land; also some pictures he had taken at the Indian Meet this fall at Parsons, Kansas, which he and Sister Wheaton and Bro. and Sister Rolland Sprague attended.

Bro. A. M. Smith also spoke at the morning and evening services on Sunday, November 19. Our Pastor reports a good crowd and a nice time enjoyed by all.

Apostle and Sister Wheaton have recently returned from an extended trip in Arizona and New Mexico, during which time they visited in the home of Mr. Natoni Nez Bah, who gave some lectures here this fall. And they completed satisfactory arrangements for Mr. Nez Bah to accompany them on a trip to the State of Chiapas in Southern Mexico.

A meeting was held at the church November 21st at 7:30 o'clock, when Bro. Wheaton and others spoke concerning the proposed trip with Mr. Nez Bah. Bro. Wheaton showed slide pictures of Mr. Nez Bah and family at home in Holbrook, Arizona.

Bro. and Sister Charles Reed spent some time at their former home at Huston, Mo., attending to some

business. While they were away their daughter, Alice was with Bro. and Sister Denver Chapman and accompanied them on a trip to Collins, Mo., for the services of the day, November 12. The son, George Reed, was with relatives while the parents were away.

Sister Margaret Mann and her husband drove to Douglas, Arizona to visit her parents and other relatives.

Bro. and Sister Elmer Hunter drove to Omaha, Neb., to visit a week with her sister who had lost her husband.

Bro. and Sister Leslie Case and children, and Bro. and Sister J. M. Case drove to Ava, Mo., to spend the Thanksgiving week with relatives and friends.

Sister Miriam Mason and husband had as Thanksgiving dinner guests her sister, Mrs. John Wagaman, and Mr. Wagaman and a cousin, Mrs. Mabel Young Sandbrook and Mr. Sandbrook of Kansas City.

Apostle and Sr. C. L. Wheaton and Bro. A. O. Frisbey were Thanksgiving guests at dinner with Bro. and Sister LeRoy Wheaton. Bro. and Sister Charles N. Denham enjoyed Thanksgiving with their daughter, Marion Sprague and Bro. Sprague and children.

Bro. Charles Derry entered the hospital November 20, and was operated on that evening. He was returned home, November 30th.

Others who have been on the sick list are: Bro. Wm. F. Anderson, Bro. LeRoy Wheaton, Bro. Nicholas Denham, Bro. Forest Maley. Sister Marion Denham still has her bad days. Sister Ethel Holcomb is improving.

Bro. Ernie Premoe's parents of Holt, Mich., have arrived for a visit with Ernie and his brother and their families.

The United Workers bought linen and made a new sacramental cloth and two napkins for our sacramental table.

Some of the young men who have entered the service of our country are: Herbert Nicholson, son of Sister Effie Nicholson and husband, who has been called into the Marines, is in training. Bro. Virgil Rudd, son of Bro. and Sister Albert Rudd, has enlisted in the Air Corps. He is now in training. Nolan Matthews, a reserve, husband of Sister Katharine Wheaton Matthews, has been called into service. Word has been received he has been sent to Guam.

Apostle and Sister C. L. Wheaton left November 28th on a mission to the Indian tribes in the East.

The United Workers held an all-day meeting November 30th with luncheon at noon.

Bro. Rolland Sprague was speaker at the 11 o'clock hour, November 26. He read Psalms 99 and 100, also Luke 17:20-21. He said, "Within the heart is the building place of the Kingdom of God." He also read a fine article on keeping the laws adopted to our own epoch.

Bro. Joseph Yates was the speaker at the evening service. He read for us, the 4th chapter of Proverbs and chose as his text the 7th verse. He gave us a fine sermon on getting wisdom and understanding.

Miriam Mason, Reporter