

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.

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AND WHEN he had said these words, he himself also knelt upon the earth, and behold he prayed unto the Father, and the things which he prayed, can not be written, and the multitude did bear record who heard him.

And after this manner do they bear record; the eye hath never seen, neither hath the ear heard, before, so great and marvelous things as we saw and heard Jesus speak unto the Father;

And no tongue can speak, neither can there be written by any man, neither can the hearts of men conceive so great and marvelous things as we both saw and heard Jesus speak;

And no one can conceive of the joy which filled our souls at the time we heard him pray for us unto the Father.

III Nephi 8:16-19.



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ZION'S ADVOCATE

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EDITOR: Archie F. Bell, Ava, Missouri.

ASSOCIATE EDITORS: Margaret E. Wheaton, 1101 W. Orchard St., Independence, Missouri; Lois Harris, 1920 South Osage, Independence, Missouri.

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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.

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EDITORIAL

The gospel seed has been planted, in various spots of the Lord's vineyard, in years past. Many times the seed is planted and never watered afterward. In that way some of the seed dies, other seed lies dormant, waiting hungrily for the water to come that it might take root and grow.

A successful farmer learns that it is unwise to sow more seed on his farm, than he can take care of in the proper way. If he has the fields and is short of the proper kind of labor, he will try to obtain help, that he might properly till the various fields of his farm. If the help he obtains is interested in farm work the farmer can expect a good degree of success in his farming operation for the year.

It is the same with the Lord's vineyard. He needs help who are interested in His work. They must know how to sow His gospel seed and how to water the seed after it has been planted. God, Himself, will give the increase.

The world is, today, in a new era of time. Many do not recognize it. Nations are arrayed against nations, not so much on the battlefield as, in influence, principles and power.

Christianity is arrayed against atheism. Atheism has planted its seed and has watered it well. The Satanic power has given it increase. Christianity is going through its most crucial test since the restoration of the gospel. Never has there been so great a need for a people converted to the gospel of Jesus Christ as there is today. The Church of Christ must step to the fore. Not only must it step there but it must stay in place. It must represent the sons of Joseph. It must take its place ready for when the Lord directs to push the people of the earth together. The instrument to be used is the gospel of Christ, not the sword. A century and a quarter ago the Church of Christ started proclaiming the fact that the "time of the end" was near; that the second coming of Christ was at the door. It started the people to noticing the signs which proved these facts. The world could not accept this teaching to begin with. In a few years other organizations took up parts of the teachings of the Church of Christ pertaining to prophecy, but not until the last few years has this teaching gotten so wide spread. Now, a person can hear it on every hand.

The Church should be just as far ahead in its practices as it has been in its teachings.

There is much perplexity among nations today. Conference after conference is held in various parts of the world and the results bring little if any consolation. The world condition is much like some dreaded disease; about the time they appear to have a condition cleared up, the cause that is sapping the strength of the nations breaks out in another place.

The work of destruction is getting bolder as evidenced by the incident in the hall of Congress a few days ago. This proves, it is not a nationality we are facing but rather a principle. Yes, a principle which has the destructive power of the adversary behind it.

When we see all these troubles, trials and tribulations going on about us, if we are faint of heart we will

want to hide ourselves, thinking we can escape them. There is no escape, we must face them. And we must face them in a wise way. And the only way, of wisdom, is instituted of God.

God made a promise to his people, the house of Israel, many centuries ago that, even though conditions should exist such as we see today, He would see to it that they were safely returned to the land of their inheritance. He said He would prepare for their return. He gave signs indicating the times of His preparation. Among the different prophets who prophesied of that preparation was Nahum. He wrote of it thus: "The shield of his mighty men is made red, the valient men are in scarlet: The chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken.

"The chariots shall rage in the streets, they shall justle one against the another in the broad ways: they shall seem like torches, they shall run like the lightnings."

Millions have witnessed the fulfillment of these signs of "The day of His Preparation." The multitude of automobiles on the busy streets in our large cities are "the chariots shall rage in the streets." The collisions of automobiles on the highways are "they shall justle against the other in the broad ways," The jet propelled airplanes are "the chariots shall be with flaming torches. They shall run like the lightnings." Let us repeat: These signs shall be visible "in the day of His preparation."

There cannot be too much emphasis placed on the fact that we must be a firm united Church. We must be the very symbol of Christ. The work ahead requires us to be magnanimous. We cannot be otherwise if we are to acquire and retain the spiritual position necessary for a people to have if they would be the chosen instruments, in God's hand, to accomplish His work which must soon come to pass.

We have mentioned God's preparation, now, let us prepare ourselves. Let us rid ourselves of all that is unclean or ungodly so we may be worthy to put on the whole armor of God. Even though Zenos prophesied that when the Lord sent laborers in His vineyard for the last time, they would be few; let us all qualify to be numbered with those laborers.

A. F. B.

NOTICE

Dear Saints:

For many years it has been the custom of the Church of Christ to give special attention to that period in the month of April in which we hold our annual conference, to make it a period of prayer throughout the whole Church, asking for the guidance necessary for those who shall attend the Conference, upon whom the burden of directing the Church through another year shall fall. In harmony with this custom, we take this means of calling your attention to this period of prayer, and ask that you make it a special effort upon your part to remember the Church and its needs in an earnest prayer to God that he shall direct us, that that which we shall do at this Conference shall rebound

to His glory and the building up of His kingdom here on earth.

For the past few years we have been moving steadily forward, each year just a little better than the year before, with the year that has just closed as being one of our most profitable and prosperous years the Church has seen for many years. Let us pray that the Spirit of God may continue to be with us through this Conference, beginning with April 4th and until the end of the Assembly, that under the influence of the Spirit of God, we may make such provisions for the ensuing year, that shall unite us in more Christian love, and that His Spirit shall be more abundantly enjoyed throughout the whole Church. To this end we ask that you join with us in our earnest prayer to God, for that wisdom, and guidance which we feel shall be needed at this time.

Arthur M. Smith
Secretary of Council of Twelve

FROM THE MISSIONARY FIELD

Gleanings By the Way

C. L. Wheaton

Following the advice we received from Elder Fernando Ojeda that the membership at Dzan was undergoing severe persecution at the hands of the Catholics there, several members of the Twelve and General Bishopric, who were at Independence at the time, considered that it was advisable for me to return to Yucatan, for the purpose of giving such moral support, and counsel as we were capable of giving, to help them over a very discouraging period in their church experiences.

At the same time, due to the poor physical condition of my wife, following the accident she had at Merida, Yucatan, which made it necessary for us to return to the States prematurely, it was also concluded by these brethren and myself that it was advisable for another member of the priesthood to go with me. My choice in this instance was Brother Donald E. McIndoo, of Phoenix, Arizona, a young brother who was a priest at the time.

By letter and by phone call we were able to ascertain that he would be available, therefore, plans were made to go by way of Phoenix, and attend the reunion of the Church of Christ, which was to begin Nov. 27, 1953. Also, that we would go by bus and train to Yucatan, rather than take the car as on previous trips. The trip from Independence, Missouri, to Phoenix, Arizona, was made with Elder Rolland Sprague and family, who also attended this reunion.

This gathering proved to be one of spiritual blessing and refreshing from the presence of the Lord, such as was needed by those going into a foreign land with a difficult situation ahead to take care of. During one of the prayer services Brother McIndoo was called to the office of an Elder. At the following Sacrament service, November 30, 1953, by the unanimous consent, and witness of the spirit to several, of the divinity of this call, the young brother was ordained and accepted by all present as an Elder of the church worthy of his calling.

The following week, having completed our arrangements, we left for Yucatan, December 8, 1953, by bus, traveling continuously day and night, till we reached Mexico City. Here we sought a hotel and some much needed sleep and rest for two nights, then proceeded on our way by bus again to Coatzacoalcos, where we stayed again for one night, and then took the train from there to Yucatan. This part of our journey proved to be very tiresome and fraught with a degree of danger. Heavy rains in the Chiapas "rain forest" area, had done considerable damage to the railway tracks, and we were delayed many hours before getting as far as Palenque, site of the ruins of an ancient civilization, where we again stopped over for much needed rest and to revisit the ruins.

From Palenque we traveled to Campeche, the end of the line, without further trouble or delay. At the latter place we again took a bus, without stopping over night, and arrived at Merida, Yucatan, the evening of December 17, 1953. Here we had our first misfortune, for when we went to claim our baggage, we found that my large suit case was missing from the bus and had not been unloaded. It was a case of theft or careless handling, and when it appeared that we were not getting any satisfaction from the men in charge of the bus we made an appeal to the police authorities, who immediately began an investigation. They in turn put the matter into the hands of the State and Federal police, and the next day we made a report of our loss to the American Consul at Merida, who sent out a description of the suitcase and contents to the officials of all the towns between Merida and Campeche.

After several anxious days, for all my personal belongings, clothes, etc., were lost in this luggage, the police found and returned my property on December 21st. It had been found in the possession of two men who were carrying it along the highway, where it had either been tossed off, or fell off the bus. The suitcase, a very sturdy one that our son Richard had carried throughout the last war, was completely demolished. It had been pried open, both hinges and locks were broken off, and the whole mess was tied together with ropes to keep it together. However, a check of the contents showed that not one thing was missing, but my clothing had been tumbled and every paper and item had been gone over thoroughly, evidently in search of either money or narcotics. But we were certainly thankful that our heavenly Father had heard our prayers and caused it to be returned.

In the meantime we had proceeded to Ticul and Dzan, from Merida, where we contacted Fernando. We arranged for a room at the local hotel, bought ourselves some hammocks and blankets, as we only were furnished a bare room, and then we went on to Dzan to hold our first meeting with the church people there.

It was a very happy reunion, in which we all rejoiced together. And with the exception of two young men, our group had held firm in the face of severe persecution and violence. We hope these two will in time return to the fold, but it will take some effort.

During our stay there both Elder McIndoo and myself preached to them several times with Fernando as interpreter. Several good prayer services were also held in which some of the young people took part

with prayers and testimonies, for the first time. It was quite evident that our young Elder McIndoo was, not only well received by them, but an inspiration to them of a better way of life.

Five more persons were baptized while we were there, and these were confirmed by the three young Elders, Fernando, Don, and Filemon. Several times we were called on to administer to the sick, some of our people at their homes. As a mark of progress we were made glad to see huge amounts of rock, sand, lime and other materials being assembled on the grounds for the erection of a new and larger chapel. Also the felling of several large trees to clear the grounds for the structure. And it was a heart-warming experience to see even the little boys and girls hoist rocks, such as they could carry on their heads and trot off to the site of the church, as their contribution to the effort being made.

We had considerable rain most of the time we were there, which not only held up building operations, but hindered us in our missionary efforts as well. On two occasions we got good soakings in the torrential rains as we walked from Dzan to Ticul. I got caught thus but one time; the others twice. On one occasion trying to find shelter under a tree from the rain, Fernando and Don must have brushed a limb with their arms, as they became covered with hundreds of seed ticks, tiny fellows, but vicious in their bite.

Having left the States not yet up to par physically after our last trip there, I again had to undergo a spell of amoebic dysentery, and had hardly recovered from that when I got a dose of food poisoning that was very serious for awhile, but due to administration and a good doctor, I was restored to health sufficient to keep going. On another occasion, a tragedy was averted by some of the local sisters, when a man brought me some sliced papaya, a tropical fruit, and having just finished my meal, I turned it over to Sister Cabrera, expecting to get it for a later meal. When I did not get it served at the table, I inquired about it, and they told me they had thrown it out, as it had been poisoned, and they would not let me eat it. They informed me that the man who had brought it, was one of those who had participated in the persecutions and was an enemy to us. He had been drinking heavily, and showed effects of it at the time, but I did not know that he had any enmity towards us. So again we have seen the hand of the Lord manifest, for had I eaten this fruit at the time it was handed me, it might have had serious consequences.

We were over there in Mexico almost two months, and every day was a busy one, as well as most of the nights. When we had concluded that we had accomplished our mission there at the time, we made our plans to return to the States. We had given encouragement to the membership there; we had seen their numbers increased by further baptisms; the materials for a new building assembled; and the work opened up in Ticul, with the first public services.

Since returning home, we have received tidings of good cheer, in which our brethren there are launching out in new fields together, notably at old Mani, where Fernando reports, "We were at old Mani with some of our folks from Dzan last Sunday (February 28th), and had Sunday School at the edge of the public well up there and had quite a crowd watching and listen-

ing but were not bothered at all. I told the folks the story of Landa and his **great** job in burning the books of our nation and all what I know about them. They all enjoyed it and we finally were invited to the home of an old man who requested us to sing and pray at his home and told us to go (come) back there again any time we wanted to. We came back to Dzan all tired of the long walk (about 8 miles), but happy after such an experience. We want to have a good service on the **glorious** 6th of April and are preparing a nice program," etc. You have read through the Advocate of how the folks received us, as told by Brother Fernando in letters to others. So we will leave it there. After returning to the States, my wife joined me at Phoenix, and the same evening about midnight Apostles Leon Gould and Don Housknecht came in after a long drive from New Mexico. Following that we had a fine series of meetings, with Zion and the Gathering as the main theme of our preaching. It was an enjoyable time. Shortly afterward the brethren went on their way to the West Coast, to California, Oregon, Washington and an extended trip through Idaho and Utah, and Angela and I headed towards home, stopping over for a few days at Albuquerque with the family of Sister Viola Henning. Here we found little Kathy very sick and in bed with rheumatic fever. Also Brand busy remodelling living quarters for Sister Jamison, mother or Sister Henning. Sister Jamison requested to be reinstated in the Church of Christ, and this is being attended to. While in Albuquerque, we had the pleasure of renewing acquaintance with Brother Herbert McPherson, who was formerly an Elder in the church at Port Huron. He had sent word to the Hennings for us to call when we came that way again.

By the time you read these words, we will have entered into the season of fasting and prayer, specially called for the last part of March. We hope that you have not forgotten to join with the rest of the church in making this period one of serious prayer for the welfare of the church.

Your brother in Christ,

Clarence L. Wheaton
204 West Sea Avenue
Independence, Missouri

OUT OF THE MAIL SACK

The following letter of activity and testimony from Maple City, Michigan came to us from Sister Minnie B. Price:

"We held a Christmas program on Christmas Eve after which we had a box social for which we received \$31.00 for the building fund. We are having dinners also to raise money for the same fund. We appreciate the assistance given us from those of the church outside our local. We have been having good attendance for this time of the year.

"Brother Harold Polack and wife Thelma made a visit to Brother Brantners' at Cedar Springs and also Brother Bowman's at Grand Rapids and several other homes and told of their blessings also.

"He told us that Sister Bowman's son who had had cancer and was told that he could not live long and he could not work, was healed. Brother Price was so

thankful as the Lord made known through him to Sister Bowman that her son would be healed if he obeyed the gospel. We hear that he is enjoying the blessings of the gospel.

"We expect to hold a one-day meeting May 23rd and all are invited to attend.

"Sunday evening the Lord spoke to us through our pastor, Brother Price, warning us of destructions that would take place in the near future and that our church building would be a place of refuge. That evil and conspiring men would arise in the church and lead many away. We were admonished to live close to God, He would protect them.

"Brother Anderson visited the local here and encouraged the saints very much.

"Our pastor performed a marriage ceremony Saturday and talked on the marriage law as there were a large number present.

"Hoping that these few items will be helpful to someone."

Enclosed with Sister Price's letter was the following testimonial letter from Riverview, Michigan by Sister Mildred Ballard:

"We, of the Riverview Church of Christ, have real cause to rejoice and be thankful to the dear Lord for answering our prayers on behalf of Jean Burns, who has recently undergone a delicate heart operation.

"Jeanie was born with this heart affliction and has been a semi-invalid most of her life on account of it. But now she is on the mend and the operation was reported to have been the most successful yet performed.

"We feel sure that the dear Lord and all of His angels were watching over Jeanie in that operating room and guiding the fingers of that surgeon. Especially so, since a little girl died of the same operation just a week before in that same room.

"That is why we feel that Jeanie's recovery was a blessing sent from God as a witness unto His people, that He hears our prayers and is always with us."

From Sister Verna Jones and family, 208 Follette Street West, Fond Du Lac, Wisconsin, the following letter has been received expressing some interesting thoughts for our readers:

"I have been getting my Advocate for some time now and reading the wonderful letters, sermons, poems, testimonies, and etc. It has brought me closer to these people even though I've never seen them. This brings to my mind the passage in Romans 12:4-5, 'For as we have many members in one body, and all members have not the same office: So we, being many, are one body in Christ, and every one members one of another.' I have found this true.

"When I was living in West Virginia, Brother Robertson answered a letter I had written him, inquiring if he and Sister Robertson were coming to see us that year. He had been to see us the year before and had planned on visiting us again. In the meantime

we had moved and I wanted to give him our address. I'll add this also while I'm about it—our own beloved Brother Flint was the one who brought this good apostle into our group. I think it a wonderful thing for us to be able to meet so many of our church leaders. Of course we have to have order and each one has his field to oversee, but it is also very nice, if one can, to visit these different reunions. I'm certainly looking forward to our Wisconsin reunion and whoever can, be sure and join us, you'll be more than welcome.

"Now back again on what I started to say about Brother Robertson's visit. He answered yes, that he was coming and was bringing some members with him, if it was all right with me, which it was, but I was a little afraid. I had never met these people. I worried about my home. It was a very plain little home as well as the furnishings in it, and I really concerned myself with this thing very much, and when it was time for them to arrive I was all in a 'dither', you might say. But what a waste of worry, for these people were like I had known them all my life. Brother Overcast said this very thing as it seemed no matter how late we stayed up or how early we arose we had just heaps to say and do together.

"I wonder if any of you housewives have felt this uncertain fear at entertaining the missionaries, or I should say, being hostess to our missionaries. Especially if you feel your means are inadequate. You know, I feel that all our missionaries want for their laboring among us during the summer, is a loving welcome to our homes and a helping hand when one can. For maybe they too feel uncertain sometimes about a welcome not being at this home or that home. Certainly, a loving and heartfelt welcome at a humble home would be worth far more than a cold and unfeeling welcome at a palace.

"I pray that all good things will be ours at this conference. If there is anything virtuous, lovely, or of good report, or praiseworthy, let us seek after these things."

As a postscript, Sister Jones adds:

"I wrote this letter for the purpose of easing anyone who might feel the same as I had. One missionary's wife told me about the way some times she felt when being welcomed into a home and she will never know what enlightenment she brought to me."

NEWS FROM LOCALS

Maple City, Michigan

It has been some time since we have sent in a report from our local.

The Lord has blessed our local in many ways, especially with His Holy Spirit. We are poor financially but rich in His spirit.

Last fall we built an entry-way on our church by going in debt and since then the Lord has told our local (through revelation) not to go in debt. But we know that some day, with the Lord's help and our prayers, that we will have a nice little church.

The result of our election of officers in our Sunday

School business meeting on January 17 is as follows: Superintendent, Brother Harold Polack; Assistant, Brother Nolan Trumbull; Secretary, Sister Geraldine Mallory; Treasurer, Sister Edith Mallory; Chorister, Brother Otto Polack; Librarian, Sister Thelma Polack; and Janitor, Sister Kathleen Mallory. Teachers: Senior class Elder Peter Price; Junior Class, Elder Otto Polack; Primary class, Sister Ethel Whittern; and Cradle Roll, Sister Thelma Polack.

On January 24 in the local church business meeting, those elected were: Pastor, Elder Peter Price; Assistant, Elder Otto Polack; Priest, Brother Harold Polack; Teacher, Brother Alan Scott, who at this time is in the army; Deacon, Brother Ed. Mallory; Secretary, Sister May Polack; Treasurer, Sister Minnie Price; Chorister, Sister Irma Trumbull; Organist, Sister Lucinda Scott; Assistant Organist, Sister Irma Trumbull; Librarian, Brother Harold Polack; and Reporter, Sister Thelma Polack.

Recently a few of us went to Elk Rapids, which is thirty-four miles from church, to see Sister Lucinda Scott who can not get to church often as she has no transportation. Everything is fine with her and she is being blessed very much in doing the Lord's work.

January 6, we got over to see the Baty family. We enjoyed the visit very much. They live at Joy Field which is about thirty-five miles from church. They have no way of getting to church except when some of the members go and get them. They are also being blessed in doing the Lord's work.

February 7 was Sacrament Sunday in which we were blessed very much. Following Sacrament service we were served dinner by Mrs. James Mosher, Mrs. Fred Trumbull and Sister May Polack. Everyone enjoyed themselves.

Thelma Polack, Reporter

Independence Diary

The morning of February 14 Brother Vance Harris preached to us about charity. He read a large portion of the seventh chapter of Moroni. I believe that it would help us to live a better life before God, if we each would read this chapter often. Brother Harris admonished us to exercise our faith, look forward to the hope of eternal life and have charity toward all. That evening Brother Richard Wheaton preached to us. He continued the thought of the morning service and read from the eighth chapter of Moroni. This chapter teaches us that little children do not need to be baptized, for baptism is for the remission of sin and little children are without sin. Let me quote the eleventh verse of this chapter. "Behold I say unto you, that this thing shall ye teach, repentance and baptism unto those who are accountable and capable of committing sin; yea, teach parents that they must repent and be baptized, and humble themselves as their little children, and they shall all be saved with their little children: and their little children need no repentance, neither baptism."

February 21, Brother William Sheldon occupied the morning hour. The scripture reading was read from St. John chapter 4:8-15, which is the parable of the woman at the well. The thought of Brother Sheldon's sermon was that only through obedience to Christ's

teachings (partaking of the living water) can man return to the presence of God. Man cannot do this of himself, but only through the mercies of God.

The evening of the 21st, Brother Maynard Case was the speaker. The text of the sermon is found in Romans 10:14-15. "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" Brother Case emphasized the fact that no one takes the ministry upon himself, but must be called of God as was Aaron. He, also, read the parable of the marriage found in Matthew, chapter 22:1-14, which shows that many will be called into the marriage, but those not wearing the wedding garment (righteousness) would be cast out.

The morning of February 28, Brother Clarence Wheaton was our speaker. He told some of his many experiences in Mexico and Yucatan. He, also, spoke concerning the "sheepfold" and how they should be fed. They should be fed without any partiality shown between them. Brother Levi Maley occupied that evening hour. He preached to us concerning wisdom. Proverb 4:7 "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding." We should seek for wisdom. We were told that if we do not have wisdom, we can "ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed." James 1:5-6.

The second of March was our semi-annual business meeting and new officers were elected. Brother Leslie Case was re-elected pastor; treasurer is Brother Marvin Case; secretary is Sister Enid Morris; pianist is Sister Mary Lois Harris; chorister is Sister Enid Morris; reporter to the Advocate is Sister Katherine Moyer.

The Sunday School held their business meeting February 23. The new officers are: Superintendent, Brother Forest Maley; Assistant Superintendent is Brother Jack Sprague; Secretary is Sister Enid Morris; Treasurer is Brother Frank Elliott; Pianist is Sister Alice Fawn Hooker; Chorister is Sister Enid Morris. We pray God's blessings to be with each of these officers, that they might be able to do their work as He would have it done.

March 7, we held our regular sacrament service. A goodly portion of God's spirit was there to bless. In the afternoon some of the Elders took the sacrament to some of those who could not attend the service because of age and sickness. Among those visited was Gladys Nast, who was in the hospital to rest before undergoing an operation. At the time of this writing, Sister Nast is improving from the operation and hopes to be home in four or five days.

Brother Charles Reed occupied the evening hour on March 7. In this service, we were reminded of the great love that God has for mankind. For us, He gave His only Son, and in return He asks us to love Him with all our heart, soul and mind and to love our neigh-

bor as ourselves. Let us strive ever harder to live in love.

Irene Case, Reporter.

Flint, Michigan

I'm the new reporter for the Flint Branch. Some pretty nice things have been happening here.

Sister and Brother Onalee and Arthur Hough have adopted a tiny Indian baby of the Ottawa tribe. They named it Biblicly: Jared Michael. It is a handsome young one, and everyone loves it already.

The baby was born December 28, 1953, and blessed January 24, 1954, by Elders, Brother Glen Condon and presiding pastor Brother Leslie Adams. Brother Adams expounded in his blessing the Lamamite work which is to commence in these latter days.

The church held a shower at the home of Sister Adams after the Wednesday night prayer meeting on January 20th. It was a surprise to Sister Onalee and she seemed to be delighted.

On January 29th Apostle Wm. F. Anderson arrived and tarried until about noon January 11, from whence he is heading for Midland. He plans, and we hope to meet again this spring.

Brother Anderson gave a beautiful sermon beginning from the war in Heaven to the era of the Christ, illustrating the need of baptism by following the example and pattern of He who presented the law and Himself carried it out.

Brother Orville Eddy was called to the office of Priest on February 7 through Brother Anderson during his sermon, and he was ordained directly following. We offer Brother Orville our prayers and assistance.

Sister Henrietta Maitland has transferred into the Church of Christ. We deem this a joyful occasion and our prayers are for her also.

The young people have organized their branch of the Y. P. C. L. under the able direction of Sister Mabel Bergey. They are meeting with complications and overcoming them. Brother Frank Eddy is the teacher and they, also, are studying the Young People's Church History. We are very sorry to hear about those in Ava.

We are all striving and praying for Zion and our prayers are for God's people, everywhere.

Sister Winona Adams, Reporter

Ava Visits Advocate

February 14, Brother Harvey Bell was the speaker, with Brother Alex Smith in charge of the meeting. Brother Bell brought the questions before us:

What is the Gospel?

Is it the words of Christ?

Is it the words of the twelve Apostles?

Is it the prophecies?

(continued on page 63)

ORIGINAL ARTICLES

NOTE: We solicit articles for this department written in an affirmative manner. An affirmative article is one in which a belief, or an opinion, is expressed, and evidences presented to support that belief. Contributions are to originate with the author and do not necessarily reflect the teachings of the Church or the opinions of the editorial staff.

THE MOST POWERFUL RELIGIOUS BOOK OF THE NINETEENTH CENTURY

THE BOOK OF MORMON

By

Apostle Clarence L. Wheaton

and

Angela Wheaton

—Part Two—

The Jaredite or Sumerian Migration to America

In part one of this treatise we called attention to the fact that among the Tzeltal Indians of Chiapas, Mexico, a belief prevailed that the earliest inhabitants of America came "from the vicinity of the Orient, Palestine, Chaldea, Carthage," etc.

It is recorded in the Book of Mormon that a man by the name of Jared and his brother, led a colony "from the great tower at the time the Lord confounded the language of the people," etc. (Ether 1:7). Now it will be borne in mind that, prior to the time Joseph Smith translated this record, and published it in March 1830, little was known concerning the ancient inhabitants of America, their legends, traditions or archaeological background; and that only "since 1830 the veil has been lifted from the principal ruins of ancient Mayan works," etc. Therefore, he could not have drawn from these sources of information, material on which to base conclusions that these early colonizers came from "the great tower." If the Book of Mormon had come into being as the figment of man's imagination or in any other way than by the inspiration of God, there would have been much guess-work, miscalculations, etc., which archaeological exploration would have disproved. But archaeology is continually bringing to light concrete evidences of the truthfulness of the facts presented in the Book of Mormon. So we must conclude, as did Harvey Ingram that, "here is something that happened or did not happen," which should lead us to find "some way for an impartial investigation into the facts of the finding of the golden plates." (The Book of Mormon. C.L.W.).

The Book of Mormon account of this early migration is amply borne out by the Quiche-Maya traditions, which have been preserved in the writings of their ancient sages and historians, who translated these accounts into the Spanish near the time of the Conquest of Mexico and Central America.

Before entering into an examination of these ancient traditions and legends, we will examine the account as given in the Book of Mormon. It tells us that the Jaredites were a people who were led by an ancient prophet of the Lord by the name of Jared who, "came forth with his brother and their families, with some others and their families, from the great tower at the time the Lord confounded the language of the people, and swear in his wrath that they should be scattered

upon all the face of the earth," (Ether 1:7). They were instructed to go "down into the valley, which is northward," (par. 17), from their homeland in the vicinity of the great tower, or Tower of Babel, etc. This valley was then called the Valley of Nimrod, and today is recognized as the Euphrates Valley.

When these Jaredites, who were a colony of the ancient Sumerian people who inhabited Mesopotamia, came into this valley, "the Lord come down and talked with the brother of Jared," and "commanded them that they should go forth into the wilderness, yea, into that quarter where there never had man been," (par. 25-26).

Following these instructions of the Lord, "they did travel in the wilderness and did build barges, in which they did cross many waters," (Ether 1:28), (or rivers), and finally, after a long period of time, "the Lord did bring Jared and his brethren forth even to that great sea which divideth the lands," (Ether 1:36), where they "dwelt in tents upon the seashore for the space of four years," (par. 37), and "called the name of the place Moriancumer."

Taking a map of the ancient world we find the Tower of Babel was located in the vicinity of Babylon, and located on the right banks of the Euphrates River in Mesopotamia. Eridu, considered as the original home of man, was a few miles southeast of Ur of Chaldea where Abraham was born. Going northward from this area they would cross the Tigris river and several low ranges of mountains in order to reach the valley of Nimrod which was near the ancient city of Nineveh. From this valley they were to take their journey through a wilderness which was traversed by "many waters" or rivers, and "through that quarter where never had man been." To the north of Nineveh, and to the east, were great mountain ranges. Only to the west was there to be found terrain which fitted the description given, and only in this direction lay the Great Sea, known to the ancient world, as such, which divided the lands. For this Great Sea, the Mediterranean, divides the continent of Europe on the north from the continents of Africa and the Middle East Asia on the south, all the way from Phoenicia to the straits of Gibraltar in the west.

Digressing here for a moment, we wish to direct attention to Eridu, the locality from whence these early Sumerian colonizers probably began their long trek to the other side of the world:

"Archaeological Note: Eridu (Abu Shareh), 12 miles south of Ur, (of Chaldea), 150 miles southeast of Babylon, is the particular spot which tradition has fixed as the site of the Garden of Eden. Ancient tablets show that the early Babylonians regarded it as the oldest and most sacred city in the world. . . .

"Some of the oldest Babylonian inscriptions say, 'Near Eridu was a garden, in which was a mysterious sacred tree, a tree of life, planted by the gods, whose roots were deep, while its branches reached to heaven, protected by guardian spirits, and that no man enters

into the midst of it,' Arioch, king of Larsa, (Ellarsa), who was a contemporary of Abraham, (Gen. 14:1), called himself 'executor of the oracle of the holy tree of Eridu.'

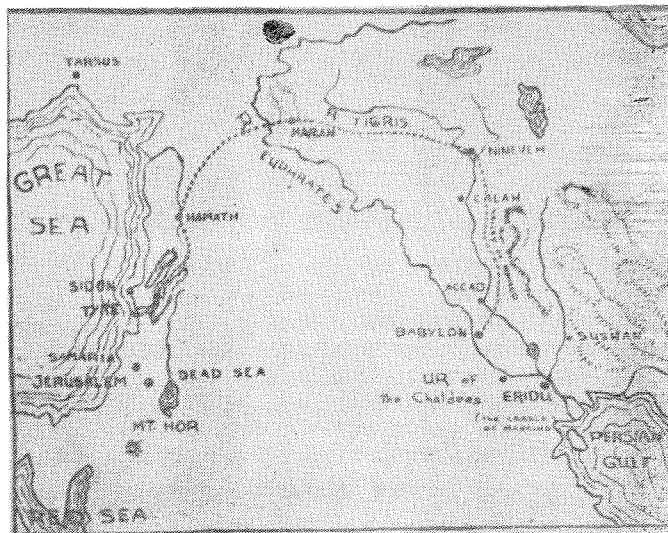
"The ruins of Eridu were excavated by Hall and Thompson of the British Museum, 1918-1919. They found indications that possibly it was the first city ever built; a prosperous and cultured city, revered as the original home of man." (Pocket Bible Handbook,—Halley, page 67).

This is of interest because of the Tzeltal Indian traditions that their first ancestors came from "Chaldea," etc., and as stated by Alfred Maury, "It is a very remarkable fact that we find in America traditions of the Deluge coming infinitely nearer to that of the Bible and the Chaldean religion than among any people of the Old World. It is difficult to suppose that the emigration that certainly took place from Asia into North America by the Kourile and Aleutian Islands, and still does so in our day, should have brought in these memories, since no trace is found of them among those Mongol or Siberian populations which were fused with the natives of the New World," etc. (Atlantis,—Donnelly, page 98). Abraham migrated from Ur of Chaldea after the Jaredite migration, to Haran, from there to Hameth, and into the regions of Palestine, evidently following the same route that had been blazed by the more ancient Jaredite colony, for this route to the Great Sea, and into Galilee and Egypt, in time became the route of commerce and empire.

Returning now to our narrative, and again looking at our maps, we find these "many waters" or rivers, were westward from Nineveh, across the upper tributaries of the Euphrates and Tigris Rivers. In crossing these streams, which drained the great watershed of the Armenian Plateau, beginning at Mt. Arrarat, southward, in what is present day Turkey, these colonists had to build "barges," or boats suitable to carry their families and cargoes across them. We are informed that the "headwater rivers (of the Euphrates), are rushing, torrential youthful streams that have cut many deep canyons and gorges in the wild upland region through which they flow," (Colliers Ency., 1953), which would well fit the description of a region "where there never had man been," some 2,500 years before the dawn of the Christian era, when the people were scattered at the confounding of their languages. Josephus, in his "Antiquities of the Jews and History of the Jewish Wars," said, "After this they (the people), were dispersed abroad on account of their languages, and went out by colonies everywhere, . . . There were some also who passed over the sea in ships, and inhabited the islands," etc. He gave the date of this event as being 2234 B. C. (Flavius Josephus, Book 1, Chap. 5, page 47). Hales Chronology from the Septuagint, gives this date as 3154 B. C. and Ixtlilxochitl gives it as 3097 B. C.

After crossing these barriers of "wilderness" composed of mountains, forests, rivers and deep canyons through the northern part of the Syrian Desert, as above related; as its pioneers, they probably blazed the old road of Empire, that led to Haran, the place where Abraham later migrated to and found his wife Sarah, then along natural valley routes leading to Hameth in northern Syria, one of the oldest cities of the world. This city of Hameth was in the valley of the Orontes River. This river is flanked on the west by the coastal

range of the Lebanon mountains, and reaches the sea at Antioch. Following up this river they would cross a divide into the regions of Galilee, and thence down the Leontes River, westward to the Mediterranean or "Great Sea" which divides the lands, to a point north of Tyre. Here, at the Great Sea, these early Sumerians, or Jaredites, "dwelt in tents upon the sea-shore for the space of four years." An old map shows this was the route from Nineveh to Tyre and Egypt at a much later date.

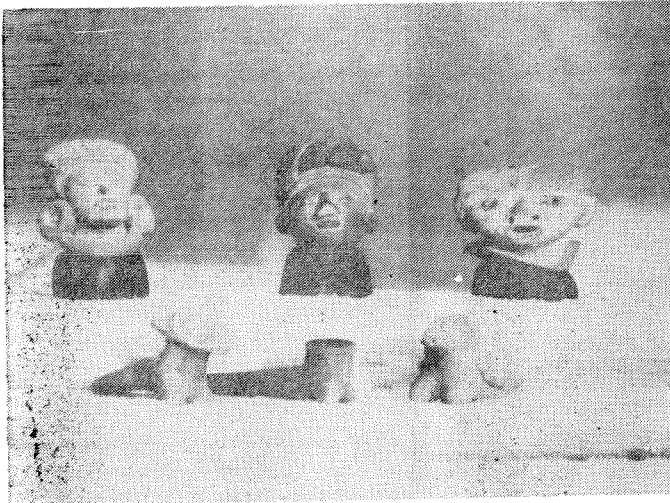


Possible Route of the Jaredites from the Tower of Babel Area to the Great Sea.

From these deductions we have established a reasonable premise on which to base our conclusion that the Jaredites would follow such a route to the "Great Sea" which was to the west of the Valley of Nimrod. Here in the land of Canaan, were to be found quartz or crystal deposits to which they would have access from which to "moulten out of a rock sixteen small stones," which were "white and clear, even as transparent glass," (Ether 1:60-61), for making lights for their ships. Also accessible to them would be the cedars of Lebanon with which to build their ships, for the description of them is that they were to be the length of a tree. It is also of interest to note that Tyre, which lies south of the mouth of the Leontes River, was an ancient seaport, and a place where great ships were built by the Phoenicians, who later inhabited this area, and were noted for their sea-faring men, who centuries later carried on commerce with distant Egypt and other Mediterranean countries.

When these colonists had finished their preparations and launched their ships upon the waters, they would be driven by the prevailing winds towards the west, and in due time would reach the straits of Gibraltar and from there the Gulf Stream with its trade winds that would carry them across the Atlantic through the Sargasso Sea, past the Canary Islands, and from thence into the Gulf of Mexico and to the shores of Central America. Along this lengthy voyage they might, from time to time put ashore, possibly at the mouth of the Nile, along the coast, or on the islands, for fresh water and food supplies. The account given in Ether said, they were "three hundred and forty-four days upon the waters," and they did land upon the shore of the promised land. Possibly their little colony

may have been augmented by additional persons, from some of these localities, for in our explorations in the vicinity of Panuco, near Tampico, the landing place of the first migration, according to the Quiche-Maya traditions, we found a number of little clay figurines, some thirty feet under ground, with distinct Egyptian and Ethiopian features.



Little Clay Figurines Found at Panuco, in Veracruz State, Mexico. Having Egyptian and Asiatic Features.

Having thus traced the probable wanderings of these people, who were descendants of the ancient Sumerians of Mesopotamia, we call attention to an article in *Life Magazine*, for December 31, 1952, "Three Views of Asia," which traces the migrations of various peoples after the Deluge, one of which was from this area down the coasts of the Mediterranean towards Palestine, Egypt and the West. Such a course of migration agrees with our theories, deduced from the Book of Mormon, and study of the ocean currents, that these Jaredites, as we call them, would find a natural terrain suitable for them to travel over on their long journey, or more than a thousand miles from the locality of the Tower of Babel to the Great Sea, which would help them skirt many of the natural barriers of coastal mountain ranges. This colony probably numbered well over a hundred souls at the time they left their homeland. With so long a journey overland, which would necessarily be slow, perhaps taking a number of years, (Ixtlilxochitl says 104 years from the Tower to the New World, and with the four years spent on the sea shore, it is quite possible that their number was increased considerably before they set out on their voyage to America.

During the four years they sojourned on the beaches of the Great Sea, they were commanded of the Lord to build barges, or ships which from their description were the length of a tree, (Ether 1:43-46), and were similar in some respects to our present day submarines, in that they could be buried in the sea, yet keep upright and proceed on their voyage. They were to be "as a whale in the midst of the sea," (par. 56).

After they launched their ships, eight in number, (seven of them may have been fitted out for the passengers, which would agree with the Indian legends, and the eighth for livestock, poultry, etc.), they set

forth, upon the waters, being driven by a "furious wind . . . towards the promised land," America, (Ether 3:6), which wind "did never cease to blow towards the promised land, while they were upon the waters; . . . and they did land upon the shore of the promised land," (Ether 3:10-13).

While much of this may seem to be more or less hypothetical, it would be well to take into consideration "where we find decided affinities between two or more points, we may reasonably presume that similar co-incidents existed as to many others which have disappeared under the attrition of centuries." In this respect we wish to call attention to a statement from the author of *Kon-Tiki*:

"Many observers have maintained, for weighty reasons, that the great Indian civilizations, from the Aztecs in Mexico to the Incas in Peru, were inspired by sporadic intruders from over the seas in the east, while all the American Indians in general are Asiatic hunting and fishing peoples who in the course of twenty thousand years or more trickled into America from Siberia. It is certainly striking that there is not a trace of gradual development in the high civilizations which once stretched from Mexico to Peru. The deeper the archaeologists dig, the higher the culture, until a definite point is reached at which the old civilizations have clearly arisen without any foundation in the midst of primitive cultures.

"And the civilizations have arisen where the current comes in from the Atlantic, in the midst of the desert and jungle regions of Central and South America, instead of in the more temperate regions where civilizations in both old and modern times, have had easier conditions for their development." (*Kon-Tiki*, page 175).

With the author of *Kon-Tiki* we are also inclined to ask the question:

"Were the wandering teachers men of an early civilized race from across the Atlantic, who in times long past, in the same simple manner, (he had crossed the Pacific in a balsa raft), had come over with the westerly ocean current and the trade wind from the area of the Canary Islands to the Gulf of Mexico? (Ibid).

From the *Kansas City Star* for October 20, 1952, we find that a young French scientist, Dr. Alan Bombard, "set out on a 5,000 mile Atlantic crossing aboard a small raft," . . . "He drifted to the Canary Islands from Casablanca, Morocco, 600 miles to the northeast. Previously he had floated through the Mediterranean from Monte Carlo." Which leads us to the conclusion that if this young scientist could accomplish such a feat on a small raft in our day, there is more than a reasonable likelihood that earlier Sumerian or Jaredite settlers could also have crossed the Atlantic in the kind of ships they said they did, driven by the same trade wind and ocean current.

In the Quiche-Maya traditions as translated by the historian, Ixtlilxochitl, it is related:

"At the end of the first age of the world or the 'sun of waters' . . . the earth was visited by a flood which covered even the most lofty mountains. After the re-peopleing of the earth by the descendants of a few families who escaped destruction, the building of a tower as a protection against a possible future catastrophe

of a similar nature, and the confusion of tongues and consequent scattering of the population . . . seven families speaking the same language kept together in their wanderings for many years: and after crossing broad lands, (evidently Mesopotamia, Syria and Phoenicia, C.L.W.), and seas, (the Mediterranean, Sargosso Sea, and Atlantic Ocean, C.L.W.), enduring great hardships, they reached the country of Huehue Tlapallan, or 'old' Tlapallan, which they found to be fertile and desirable to live in." (Native Races Vol. 5, p. 209).

According to Sahagun, "the primitive portion of the Nahuas, or ancestors of the Toltecs, were in a distant east, beyond immense seas and lands. Amongst the families and tribes that bore with least patience this long repose and immobility, those of Canub, and of Tlocab, may be cited, for they were the first to determine to leave their country. The Nahuas, sailed in seven barks or ships, which Sahagun calls the Chicomoztoc or seven grottos." And in the Kingsborough version of Sahagun's account (as found in Vol. 8, of his Mexican antiquities), he says, "these seven grottos or caves, are the seven ships or galleys in which the first settlers of this land came," etc. It was at Panuco, near Tampico, that those strangers disembarked; they established themselves at Paxil, . . . and their state took the name of Huehue Tlapallan. It is not stated from whence they came, but merely that they came out of the regions where the sun rises." (Native Races Vol. 3, p. 270).

In the above quotations we note that these first settlers landed at Panuco, and "established themselves at Paxil," also called Huehue Tlapallan, and "they found (it) to be fertile and desirable to live in." We have pointed out that the Book of Mormon accounts called the land to which the Jaredites migrated, a "promised land" and in another place it has been described as "a choice land above all other lands, a chosen land of the Lord," (Ether 6:2), Panuco means, "place where they arrived who came by sea," (N. R. 5:189). These strangers had come "in search of the 'terrestrial paradise,' (and) were called Tamoachan, which means 'we seek our house,' and settled near the highest mountains they found." (N.R. 5:190). This place was Paxil, described as a "most excellent land, so full of good things, where the white and yellow maize abound, also the cacao, where were sapotes and many fruits, and honey; all was overflowing with the best of food in this country of Paxil, or Cayala." (N.R. 2:717).

We also learn from this account by Sahagun that the "primitive" or first colony that came to America was led by two men, who may have been brothers. Their names were Canub and Tlocab, which is analogous to the identity of Jared and his brother of the Book of Mormon account (Ether 1:7-12), of the migration from the tower of Babel. And it may be well to bear in mind the fact that by the time Sahagun made his translation from the old codices, that changes of languages must have taken place, as it has in other parts of the world over a lapse of centuries, therefore was more or less legendary, whereas, the record of Ether is reputed to be translated from a well preserved record, written close to the time these events transpired, as set forth in our previous consideration of this question.

The ancestors of the Toltecs, above mentioned, were

the Quinames, a race of large people, referred to by some writers as giants, mentioned "as the first inhabitants of Mexico," (Native Races 1:670). Concerning these giants, we cite the following:

"Veytia indeed rejects the idea that a race of giants actually existed, and Clavigero considered their existence as a race very doubtful, although admitting that there were doubtless individuals of great size. (N.R. Vol. 5, p. 198).

"The Mexicans around Cholula had a special legend, connecting the escape of a remnant from the great deluge with the often mentioned story of the origin of the people of Anahuac, from Chicomoztoc, or the seven caves, (also translated ships, galleys, or grottos, C.L.W.) At the time of the cataclysm, the country, according to Pedro de los Rios, was inhabited by giants." (N. R. 6:67).

"The Quinames, traditionally assigned as the first inhabitants of nearly every part of the country, have been the subject of much discussion among the Spanish writers." (N.R. 5:198). Traces of these "giants" or large people have been found in various places in Mexico, Guatamala, and even as far south as Peru. It is rather significant that these traditions concerning "giants or individuals of great size," etc., also support the evidences found in the Book of Mormon, which relate to the Jaredites as we will now observe:

"And the brother of Jared being a large and mighty man," etc. (Ether 1:8), "And Lib was a man of great stature, more than any other man among all the people," etc., (Ether 6:44), ". . . there were thirty and two of the people of Shiz, and twenty and seven of the people of Coriantumr, . . . And they were large and mighty men, as to the strength of men." (Ether 6:97-99).

To these accounts we add, that during our exploration of the ruins at Panuco and Tampico in 1951, we were informed by the archaeologist of that area, of a cave near Guerrero, in the State of San Luis Potosi, which could only be reached with horses and Indian guides, in which the remains of several people of larger than ordinary size were excavated. It is interesting in this regard to add the following from an ancient work which Alexander the Great, caused to be translated, which work came from the royal library at Nineveh, relative to the people of immense size who built the great tower of Babel, the locality from whence the Jaredites came. This record stated:

"From the gods, who inhabited the earth in the first ages, there sprang a race of giants of immense size, and of the strongest bodily frame; full of insolent daring, they formed the ambitious design to build a lofty tower (Babel), but while they were employed in the erection, a dreadful tempest, raised by the gods, destroyed the huge edifice and scattered among them unknown words, whence arose discord and confusion." (Historical Geography of the Bible,—Coleman, p. 51, from Historical Data,—L. E. Hills, pp. 8 and 9).

So we find, that both the Book of Mormon and the traditions of the early Mexican people agree; that the first settlers of America came from the distant east; that they came from the tower of Babel at the time of the confounding of the languages; that they were a people of immense size; that they had come across the Atlantic in ships, or barges, described as being tight like a dish

or comparable to a cave, and though the Book of Mormon speaks of eight ships, and the legends of only seven, it is possible that the seven were the ones that carried the families, and the eighth the live stock and equipment, therefore the legends would not mention it. Therefore the analogy between the traditional history of the ancient civilizers of America and the Book of Mormon, leads us to conclude that this Book was a well preserved and authentic record of the events which transpired.

THE MINISTERIAL OFFICE OF DIVINE APPOINTMENT

By Elmer P. Hunter

"And no man taketh this honour unto himself, but he that is called of God as was Aaron." Heb. 5:4.

I

Exodus 4:12. "Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." See Isaiah 50:4; Jeremiah 1:9; Matthew 10:19; Mark 13:11; Luke 12:11 and Luke 21:14-15.

Exodus 4:13. "And he said, O my Lord, send I pray thee, by the hand of him whom thou wilt send."

Psalms 68:11. "The Lord gave the word: great was the company of those that published it."

I John 2:27. "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him."

II Cor. 1:21. "Now he which stablisheth us with you in Christ, and hath anointed us, is God."

II Cor. 2:15, 16, 17. "For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish.

"To the one we the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things?

"For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ."

II Cor. 3:1. "Do we begin again to commend ourselves? or need we, as some others, epistles of commendations to you, or letters of commendations from you?"

II Cor. 5:20. "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

Gal. 6:17. "From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus."

I John 4:6. "We are of God: he that knoweth God hearth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error."

II

Its Field Is the World

St. John 4:35. "Say not ye, There are yet four

months, and then cometh harvest? behold, I say unto you, Lift up your eyes; and look on the fields; for they are white already to harvest." Matt. 13:38; Matt. 28:19,20; Luke 24:47; Acts 2:39; and Col. 1:23.

III

Its Constraint

I Cor. 9:16, 17, 18. "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!"

"For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me.

"What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel."

IV

Its Power

Mark 6:20. "For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly." Romans 1:16; I Cor. 1:18, 24; II Cor. 6:7; and Hebrews 4:12.

V

Its Glory

II Cor. 3:7, 8, 9, 10, 11. "But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away:

"How shall not the ministration of the spirit be rather glorious?

"For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

"For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

"For if that which is done away was glorious, much more that which remaineth is glorious."

FOOD FOR THOUGHT

Archie F. Bell

A great deal has been said, both in conversation and from the pulpit, in the past one hundred and twenty years, about New Jerusalem and Zion. The principle part spoken of has been the spiritual side. The main theme has been, build the spiritual man and the rest will come to pass. While studying this over lately I have wondered if we have gone far enough. We all agree, I believe, that the most important principle is the building of the spiritual man. But let us allow a few thoughts to enter our minds for serious consideration.

On every hand, both in the Church and out, is the thought that the Lord is soon going to do something. We of the church believe that we come under the promise that Christ made back in his ministry as recorded in:

Luke 12:32, "Fear not, little flock: for it is your Father's good pleasure to give you the kingdom."

Now let us see if we can find some of the meaning of this statement. What does it take to constitute a kingdom? First, a king; second, subjects; third, territory; fourth, laws.

Revelation 21:1-2, "And I saw a new heaven and a new earth: for the first heaven and the first earth had passed away and there is no more sea. And I, John, saw the Holy City, New Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband."

How many times in the past have the membership and priesthood of the church been asked, by those investigating our claims, to explain this. They want to know the conditions and the time in which this is to take place. I don't believe this can be given using the Bible alone. But with the Book of Mormon used along with the Bible I think we at least can give food for serious thought.

Jesus, when speaking of a time which to all indications seems to be in a very near future, said, as recorded in:

III Nephi 9:56-59, "And it shall come to pass, saith the Father, that the sword of my justice shall hang over them at that day; except they repent, it shall fall upon them, saith the Father, yea, even upon all nations of the Gentiles. And it shall come to pass that I will 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."

In the above reading we note some things that are to come to pass. One: the sword of God's justice shall fall upon nations of the Gentiles if they do not repent; two: he will establish his people; three: they will be established in the land of America; four: this establishment shall become the site of New Jerusalem.

We shall pass over the statement of God's sword of justice and take up Number two:

Isaiah 2:2-3, "And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, come ye, and let us go up to the mountain of the Lord to the house of the God of Jacob; and he will teach us his ways, and we will walk in his paths: for out of Zion shall go forth the law and the word of the Lord from Jerusalem."

We have the location of the place that the Lord's mountain (government) will be established in the top (center) of the mountains (governments—States), but a new thought enters the picture: Zion! Zion is the gathering place of holy people. But please note that this passage in Isaiah does not mention New Jerusalem. It does mention Old Jerusalem. At the same time it indicates the central place of the Lord's government here on earth will not be Jerusalem of old, but states only that the word of the Lord shall go forth from there. Could it be that there will be a gathering of the Lord's holy people before New Jerusalem is completed? Let us examine the scripture some more.

Once more Jesus is speaking of the Gentiles saying:

III Nephi 10:1-5, "But if they 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 the remnant of Jacob, unto whom I have given this land for their inheritance, and they shall assist my people, the remnant of Jacob. 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 assist my people that they 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."

We notice in this last reading a repeat of some of the things we have read before, but also we find a connection to the beginning of the building of New Jerusalem. There is one outstanding thing found in the reading of both of those passages. That is; the power of Heaven shall come down among them.

This we should all agree is very essential. The power of heaven must be demonstrated not only in deed but in word. When this gospel of the kingdom (Matt. 24:14) shall be preached among all the dispersed of the Lord's people, every representative of the Lord must teach and preach the same gospel, and the only way this can be accomplished is under the influence of the power of God.

Our thought here is not to disagree with anyone but rather to bring out some thoughts concerning the incidents of future history and if possible try to bring some thoughts of time connected with them. With this in mind let us examine something more. In verse 5 of the last reading, we find that the Lord is going to start to bring his people back to the land of their inheritance. As Isaiah writes it:

Isaiah 11:11, "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people which shall be left from Assyria and from Egypt, and from Pathros, and from Cush and from Elam, and from Shinar, and from Hamath, and from the islands of the sea."

How well this fits in with the reading in III Nephi 10:5-8. How the Lord is going to gather His people home. But we ask when?

Let us go again to the:

Book of Jacob 4:3, "And in the day that he shall set his hand again the second time to recover his people is the day, yea, even the last time that the servants of the Lord shall go forth in his power, to nourish and prune his vineyard; and after that the end soon cometh."

Does this give us a period of time? Yes! It does! The last days. Note how that fits in with:

Micah 4:1, "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be excited above the hills; and people shall flow unto it."

Let us see how much we have brought out so far that we can think about.

First: the sword of God's justice shall hang over all the nations of the Gentiles.

Second: God is going to establish His people.

Third: He is going to establish them in America.

Fourth: He is going to establish them in the central part of the United States.

Fifth: They will be a holy people.

Sixth: The place where they are established shall become New Jerusalem.

Seventh: The gathering shall begin at the time the building of New Jerusalem starts.

Eighth: The gathering shall be accomplished in the last days.

You may question my statement in number five. "They will be a holy people." Perhaps I should have qualified this statement, but it isn't too late to do so. Let us turn our attention to:

Isaiah 4:3, "And it shall come to pass that he that is left in Zion and he that remaineth in Jerusalem shall be called holy, even every one that is written among the living in Jerusalem."

It is there isn't it? And this is before the end too, you will notice if you read verse five. It is still time when there is need for defense. After the end there will be no need of defense.

In view of the foregoing, which is just a light sketch of the detail leading up to the end, let us examine our thoughts further. When we say "city", we do not speak lightly. A city is more than just a gathering of people. When we speak of the Lord's city we mean an orderly place where many people live, where there are buildings of various kinds, with all the necessities for cleanliness. We mean, where these buildings will be set in order and the necessary streets built to give access to these buildings.

These following remarks I want to direct in particular to the young men and young women, the boys and the girls in the church.

When a man answers the Lord's call to the priesthood, he is expected to qualify himself in every respect so as to function in that position to the best of his ability. There is a tendency over the world today to become lax in the development of skills and talents. I have tried to show you that a city of our God is to be built, and perhaps many of our young people will still be living at that time. I have called to your attention how a man, whether he be sixteen or sixty is expected to qualify when he answers the call to the ministry. I firmly believe that there are many more skills that the Lord would be pleased to see developed, in his

people, as well. Let us name some of them. Farming, housekeeping, recording, street and road building, heat craftsmanship, plumbing, electrical, concrete working, carpentry, stone masonry, plastering, painting, and many others such as music and song. There is no reason why a craft or talent should interfere with a man's ability as a minister for Christ, if it so be that he is chosen for such. Think back on Ezra, Nehemiah, David, Solomon, Nephi, the Brother of Jared and many others; they were builders, and David was a musician.

Let us notice the reading in a few quotations from the Book of Mormon:

I Nephi 5:173, "And it came to pass that after I had finished the ship according to the word of the Lord, my brethren beheld that it was good, and that the workmanship thereof was exceeding fine."

II Nephi 4:24-25, "Wherefore it could not be built like unto Solomon's temple. But the manner of the construction was like unto the temple of Solomon; and the workmanship thereof was exceeding fine."

Jarom 1:19, "And we multiplied exceedingly, and spread upon the face of the land, and became exceeding rich in gold, and in silver, and in precious things, and in fine workmanship of wood, in buildings and in machinery, and also in iron and copper, and brass and steel, making all manner of tools of every kind to till the ground."

Ether 4:65, 72-78, "And it came to pass that Lib also did that which was good in the sight of the Lord—72—And they did work all manner of fine work. And they did have silks and fine twined linen; and they did work all manner of cloth, that they might clothe themselves from their nakedness. And they did make all manner of tools to till the earth, both to plow and to sow, to reap and to hoe, and also to thresh. And they did make all manner of tools with which they did work their beasts. . . . And they did work all manner of work of exceeding curious workmanship. And never could be a people more blessed than were they, and more prospered by the hand of God."

The foregoing will show you that they developed their talents as well as their spiritual man when they were a blessed and prosperous people. I am not trying to get our young people to turn their entire attention to their material talents and leave the Lord out, but I am trying to get them to see there is more joy in life to work and to develop their talents even though there doesn't seem to be a great financial future in it.

We need not follow the rules of the world in the monopoly of skills. It was not so in the early history of our country. In those days they realized the need of being neighbors and helping each other. We must return to their practice if we would be the children of Christ.

Now let us make a brief summary of our thoughts. The Father will be pleased to give us His kingdom. It will consist of territory which will be the seat of His government. The territory with His government will be known as Zion. It not only will be a place of His government but also will be a place of refuge for His people. It will be in existence at the time that the sword of God's justice shall hang over all nations of

the world. The people who shall be permitted to dwell therein shall be holy. A city which shall be called New Jerusalem will be built in this territory. It shall be located in the center of the United States. God shall redeem this place himself (Isaiah 27) with judgment. To this Zion shall all the Lord's people be gathered except those whose inheritance shall be in the land promised to Abraham, Isaac and Jacob. The New Jerusalem shall be built by the Lord's people. They will need to develop their skills as well as their spiritual man.

NEWS FROM LOCALS

(continued from page 55)

Reading from Amos 3:7, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Then from I Nephi 8:186, "And in them shall be written my gospel, saith the Lamb, and my rock and my salvation;" speaking of the gospel and records that were to come forth unto the Gentiles, latter portion of verse 183, "I will be merciful unto the Gentiles in that day, insomuch that I will bring forth unto them in mine own power, much of my gospel, which shall be plain and precious, saith the Lamb;" Warning us also, Mark 7:7, "Howbeit in vain do they worship me, teaching for doctrines the commandments of man."

Brother Alex Smith was the speaker, the morning of the 21st, using for his text, the parable of the sower, found in Matthew 13, how some of the seed or word of the gospel fell by the wayside and the evil one snatched it away from careless or indifferent hearts, some fell among rocks, or those that receive the word rejoicing, but when trials come they are offended, and turn away, some fell among thorns and thistles, which are we if we let the cares of life, deceitfulness of vain glory or riches of the world choke out God's word and we become unfruitful; some fell on good ground, which bring forth good fruit, thirty fold, sixty fold, and an hundred fold.

The Evening Study Hour was spent in the continued study of the question, "What is Zion and how shall it be redeemed?" Quoting from II Nephi, chapter 12, verse 25, "And others will he pacify, and lull them away into carnal security, that they will say, All is well in Zion; yea, Zion prospereth, all is well." Also verses 30 to 33, "Therefore, woe unto him that is at ease in Zion. Woe be unto him that crieth, All is well; yea, woe be unto him that hearkeneth unto the precepts of men, and denieth the power of God, and the gift of the Holy Ghost. Yea, woe be unto him that saith, We have received, and need no more. And in fine, woe unto all those who tremble, and are angry because of the truth of God."

New questions for future study were:

What is mighty Fasting and Prayer?

What is Apostasy?

Are there Ten Tribes coming from the North?

We are continuing our Wednesday evening Prayer meetings, and rejoice that we have this means of approaching our Heavenly Father to thank Him for the many blessings we have received, and to entreat Him for the guidance and welfare of His Church. We only wish that we could overcome personal shyness, that we could take part more freely, as we know a greater

amount of the Spirit will be with us, and also when we can draw our minds from our work, etc, in preparation for these meetings.

February 28, Brother Archie Bell occupied the 11 o'clock preaching hour. His subject was, "Preparation" using for scripture reading, the 12th chapter of Daniel. I shall quote portions of it, "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: . . . But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased. . . . And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? . . . that it shall be for a time, times, and a half. . . . And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. . . . And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." Then turning to Jacob, chapter 3:63-68, where it speaks of the different ones the Lord had led away or planted, some in a poor spot of ground, and some in an even more poor spot of ground, also another branch the Lord had planted, and the last ones that he had planted in a good spot of ground, but only part of these brought forth good fruit, and part brought forth bitter." Book of Nephi 10:4-8, quoting a portion, "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."

The evening hour was spent in continued study of Zion and also the question of mighty prayer and fasting. I Samuel 12:23, "Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach thou the good and right way." II Nephi 14:11, "For if ye would hearken unto the spirit which teacheth a man to pray, ye would know that ye must pray: for the evil spirit teacheth not a man to pray, but teacheth him that he must not pray."

Brother Jack Bell visited with his parents, Brother and Sister Archie Bell, the week of the 21-28. Delores Bell returned to Independence with him for the week-end.

The Ministry met for a Priesthood meeting, Monday evening, March 1.

Darleen Smith, Reporter

INDEPENDENCE Y. P. C. L. NEWS

During the month of February we had our second regular Church History study night. On the last Thursday of the month we had a social at my home. We played volley ball and then had refreshments. Although the weather was rather cool we all had a good time.

March 4 was another Church History study which was very enlightening.

Our regular semi-annual business meeting was held on March 11. We elected officers as follows:

Chairman, Marvin Case; Assistant Chairman, Jimmy Moyer; Secretary, Enid Morris; Assistant Secre-

tary, Mary Hedrick; Treasurer, Carol Moyer; Reporter, Mary Lois Harris; Recorder, Jack Bell; and Pianist, Alice Fawn Hooker.

We also discussed plans for conference.

Brother Joe Smith, one of the young men in the service, is now stationed in Austria. His address is as follows:

Pvt. Joseph F. Smith
R. A. 17389530
Co. "E" 350th Inf. Reg.
A. P. O. 541 % Postmaster
New York, New York

I am sure he would enjoy receiving mail from young people of the Church.

Joyce Elaine Sprague and Alvin Leon Harris were married the afternoon of February 20 at the church in a double ring ceremony. The rings were carried by Janice Lynette Sprague. Mary Lois Harris was bridesmaid and Bill L. Morris acted as best man. Candlelighters were Marian and Marilyn Denham. Jack Sprague and Pat Harris were the ushers.

We offer congratulations to this happy couple and wish them much happiness.

I would again like to extend an invitation to all to attend the Conference which begins April 6.

Mary Lois Harris, Reporter

NOTICE

For several years many people in the church have indicated that they wanted and needed a history of the church. We have recently published "AN OUTLINE HISTORY OF THE CHURCH OF CHRIST."

This is a compact compilation of the history of the Church of Christ from 1830 to the present time, compiled by Apostle B. C. Flint. This work is also, as its name implies, "an outline" to a more complete study of the history of the church, as it is a ready reference to many of the old publications, historical documents and other histories of the Restoration.

Although the history has been off the press for nearly six months we have received comparatively few orders. Because we want you to have this history, we have recently set the price at cost plus a few cents for postage, (\$2.50 per single copy or three or more copies for \$2.25 per copy postpaid). Send your orders to: Business Manager, Church of Christ (Temple Lot), P. O. Box 472, Independence, Missouri.

We also expect to have available for conference a new edition of the tract "The Temple Lot Deed", by Apostle A. M. Smith, and a new tract "Historical Facts Concerning the Temple Lot (That Interesting Spot of Ground West of the Court House)," by Apostle C. L. Wheaton.

The Board of Publications

REUNION NOTICE

We were very happy when Ferguson was chosen the place for the Missouri Reunion.

I am thankful that God has been willing to restore this Gospel upon this land of ours where we have

freedom of worship.

Come one, come all, let us worship the Lord together. We are looking forward to having the Saints from other states with us. We can all share our blessings and the Spirit of the Lord together.

We have arrangements made to care for all who can come. Some of our friends, not members, are willing to share their homes with visitors. That shows a good Spirit.

The committee is:

Brother Archie Bell, Ava, Missouri.

Brother William Sheldon, 1011 South Cottage, Independence, Missouri.

Alton Shankle, 10179 Imperial, St. Louis 21, Missouri.

Those who can come please get in contact with the committee so we can have all arrangements made.

Hope to see you all August 6, 7 and 8.

Alton B. Shankle
10179 Imperial Drive
St. Louis 21, Mo.

SPRAGUE-HARRIS

Brother and Sister Rolland D. Sprague announce the marriage of their daughter, Joyce Elaine to Alvin Leon Harris on February 20, 1954. The ceremony, read by the bride's father, took place at the Church of Christ (Temple Lot), Independence, Missouri.

The young couple are making their home in Omaha, Nebraska, where the bridegroom is attending college. Alvin is the son of Brother and Sister Vance Harris of Independence.

THE SKYLINE

It was late afternoon and the heavens
Had turned to a hazy blue,
And with the trees forming a border,
A city skyline showed through.

I stopped to look and to ponder
How that skyline in the haze
Was seen there as the shadow
Of the city's life-filled days.

In that small frame one perceived
The story of a nation told,
How people as well as cities
Have changed since the days of old.

And, as that city skyline,
Our lives are on a hill
For all who stand about us
To see how our days we fill.

So let's all be like the city;
Make changes for the best,
So we will be proud of our shadows
When we have gone to our rest.

Mary Lois Harris