

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 32

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No. 3

I Pray For You



I pray for you—

Who've never found the joyous gospel of His Son,
That you might have the self-same hope
That moulds us into one.

I pray for you—

Who once did walk the straight and narrow way,
Who, because of error, yours or mine,
We miss so much today.

I pray for you—

Our little folk, each one whom God entrusts
Into our care to teach His word
As the Savior has taught us.

I pray for you.

And, Father, I would add this earnest plea,
That I might find favor in Thy sight
That these prayers might ascend to Thee.

Mildred Hooker

I pray for you—

Near the end of the road as the last weary mile you
trod
That your faltering step may be kept steadfast
By the gentle hand of God.

I pray for you—

Who are ill of body, or in spirit weak
That our Father, who knoweth before you ask
Will grant you the blessing you seek.

I pray for you—

Who daily rejoice in the love of the Christ you know
That it might ever be thus with you
And in sharing, it will grow and grow.

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ZION'S ADVOCATE

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EDITORIAL

We often quote Scripture to indicate the signs which tell of the Second Coming of Christ. Among these quotations is the one, "There shall be wars and rumors of wars". This does not mean that just before this great event is the only time that there will be wars and rumors of wars. There have been wars and rumors of wars for hundreds of years. Many of the writers of the Book of Mormon told and prophesied of such things.

This country of ours, in the past 180 years, has been engaged in eight wars. We, as well as other nations of the earth, are spending fabulous sums of money for war materials. Wars and rumors of wars will continue until the prophecy by Isaiah is fulfilled wherein he writes, "And they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more."

War is: "A contact by force between two or more nations or states". They are not always declared; many of them just start.

The world is engaged today, in a war between the two greatest forces there are: the force of good and the force of evil. The force of good is supposed to be led by Christianity. The force of evil is being led by **atheism**.

The atheists are living up to their principles. They are ruthless in their dealings. They honor the god of force. They are truce breakers. They will sacrifice human lives to gain their ends. They are uniting their forces in all parts of the world under one name.

The Christians as a whole are not living up to their principles. Some are dealing justly with their fellowmen, others are using the principles of the atheist. They are divided into denominations, divisions, subdivisions and factions.

We often sing the song, "God is marshalling His Army." In this song are found these words: "God is marshalling His army for the rescue of His truth. He is calling now to battle both the aged and the youth."

This is the time of the Lord's preparation. If we are His we must as well be prepared. We must be in close enough contact with Him to receive His High Command. We often speak of the service in the military forces of our country. Let us try to make a comparison with our service in the forces of our Lord.

Let us suppose that it is the time for drill. The officer looks the recruits over and notices several missing. He asks where White is and is informed that White was out until the late hours of the night so he stayed in his bunk to catch up on the sleep he had missed.

He asks where Brown is and is informed that Brown had heard of a new place to fish so had gotten up early to go out to try it. He asks where Green is and is informed that Green had only one day a week away from his work so he had decided to take a little trip today.

He asks where Black is and is informed that Black did not like some of the recruits so he had made up his mind that he would not attend any more of the drills until the officer had gotten rid of them. If the officer wanted to know who they are, Black would be available this evening and would let him know.

Several were missing on the firing range. The officer inquired as to the reason and was informed that those who were absent did not like the guns they were practicing with so they stayed away.

Some had absented themselves without leave, because they decided they needed a vacation. They would be back when they felt like it. Perhaps it was during drill that day that the Sergeant called, "attention". Some kept on visiting. He called for a right turn. Some turned right, some turned left and others marched straight ahead. He called to halt and some continued to march.

The time for inspection had come; some were not wearing the proper uniform. They said that they had part of the uniform on and thought that they could get by with it. They said others had less of the proper clothes on than they did.

What would be the result if the above mentioned incidents would happen in the military? Would the officer let them get by? We know he would not. We know that when a recruit is told to be at a certain place he must be there and on time unless he is sick and cannot go.

We, as recruits in the army of the Lord, are placed on our own honor. It is just as important that we attend our church services (drill) as it is for those in the military of our country. We should attend and be on time. It is easy for us to find excuses to stay away from services, especially prayer service. It is easy to let our daily prayers be neglected but when we find ourselves in need of help, we want an answer right away.

We may say that we would attend our services of- tener but there are some who attend there who we do not care to associate with, so we, feeling that we are better, stay away. If this be true, what will the visitor find when he attends our services?

We can compare the incident on the firing range with our not wanting to attend classes because they are not studying the particular subject we want to study. When we get to the position where we cannot learn and more on a subject, then we are in a dangerous position as far as we individually are concerned.

The ones who were absent without leave are the ones who pack up and leave a local and drop all contact with the church. If they continue to stay out of contact they will lose and no one knows how much that loss will be.

Those who disobeyed orders are the ones who knowingly break the commandments of God. Who is there among the people of the Lord who does not need to give stricter attention to this part of our life?

The ones who were not clothed in the proper uniform are the ones who are not properly clothed in righteousness. We cannot excuse ourselves because we think someone else is worse than we are. We find that when we stand before the judgment bar of God, we will be judged according to our own works and not because we thought someone else was worse than we were. We find that unless our righteousness exceeds the righteousness of the Pharisees we cannot enter into the Kingdom of Heaven. God only is the judge of how righteous the Pharisees were. They thought they stood in close favor with God because of the standards they had set up for themselves. They even thanked God because they thought they were better than their fellowman.

" 'Tis a war that calls for valor; 'Tis a conflict with
with the world
There can be no furlough granted; Never must the
flag be furled
We can never cease the conflict, Till the summons
home be heard
We have all for life enlisted in the Army of the
Lord."

FROM THE DINING COMMITTEE

Dear Advocate Readers:

We are very glad to be back in our own country, and while we were reluctant to leave the saints in Wales, it is a great pleasure to us to be with our own people again. It was a pleasure to spend the Christmas with our own children and since this was at Falls Church, Virginia, right up against Washington, D. C., we were privileged to witness the demonstration of the Christmas Spirit put on by the government in the "pageant of Peace". This was the most colorful and dramatic Christmas I have ever seen, in which every church in the city of Washington and the vicinity took part, even the Jews. Of course they were not celebrating the birth of Christ, but were celebrating "Hanukah, the Festival of Light", in memory of the victory of the Maccabees, who, many years before the birth of Christ, were fighting a war for religious liberty. It seemed strange to us to hear Rabbi Noeman Gerstenfeld, the minister of the Washington Hebrew Congregation, in his greeting to his Christian neighbors say, "May our prayers unite us, Christian and Jew, in this festival season of light, so that we will stand together, as free citi-

zens of this good land, the hope of the world, to raise high a sacred torch to dispel darkness."

We thought how easy it would be to outlaw war, and usher in that great day the whole Christian world has dreamed of so long, when they would "beat their swords into plowshares and their spears into pruning hooks", if all nations could be as united in the effort for peace as those many different denominations or churches were in this great demonstration of the Peace Pageant at Washington. But we are so often divided in the Church of Christ, how can we expect the nations to get together and be in unison on the many big national questions. We hardly expect this to be done, but we can become united. There is one way and only one way and that is by our united prayers, and now it is only a short time till we will be meeting in Conference, and it is time that these prayers for this Conference should be one of our constant thoughts.

We are glad to be back in time to begin our preparations for this interesting date of April 6, and as we journeyed homeward from Washington, our first stop was at Brother Charles Joseph's home in Morgantown, West Virginia. Here we were met with a warm welcome, and it was a great pleasure to us to meet these fine people again, and here we picked up our first donation to the Conference. Bro. and Sr. Joseph thought the Lord had been good to them and blessed them in many ways, and when we went down into their fruit cellar and saw the abundance of fruits and vegetables these good people had put up, we, too, were sure they had been blessed. As they wanted to share their blessings with the Saints who shall attend Conference, even though they may not be there, we were very glad to make room in our car for the large box of fruit. So we want to call your attention to this important matter. The time now is getting short. We should be watching for that opportunity to send in our offerings, not forgetting that prayers and works should go together.

While we were glad to be back in America, we were sorry those whom we had to leave behind us in Europe, could not be here also, as we were made to realize many times when we were over there with them, that we, in America, do enjoy many blessings they are denied. We ask an interest in your prayers for them. We left them rejoicing in the Gospel and while they are few in number they are a stalwart group and are blessed by the Spirit of God. We earnestly hope they may all be with us some time in the near future.

Let us not forget to send contributions, either in fruit or vegetables, or whatever you may have. This can be sent direct to the church at Independence or to any of the Bishops. In the past the Saints have been very generous, which has made our efforts to care for the dining room at Conference, in a way very satisfactory to all and we feel sure has added to the spiritual well being of the whole body. We hope to continue even to a greater degree of service than ever before. So, we send the Saints greetings, hoping the Lord has blessed you as He has us.

Mrs. A. M. Smith

For the Dining Room Committee

OUT OF THE MAIL SACK

Sagle, Ida.
January 18, 1955

Dear Readers of the Advocate:

Brother Jordan asked me long ago to write for the Advocate: then I thought, what would I write about. But I am sure that the Saints, of all people, need not lack for spiritual experiences if they are living humble, devoted lives.

First, I want to mention about a beautiful baptism we were permitted to witness. A Miss Ruby Coleman, I had know for nearly forty years, was buried beneath the icy waters of a beautiful little creek, near New Port, Washington, by Brother Jordan.

Through the kindness of Brother and Sister Mallow and Brother Jordan, they came after us, a distance of about fifty miles, and after the baptism and confirmation, a bountiful repast and visit in the Mallow home, they made the trip back up into Idaho, to bring us home.

What a joy to be there and receive such a treat at the hands of such dear ones. We were certainly loathe to say good-bye.

As I think of the vicissitudes of life, my mind is drawn to the parable of the talents, Matthew 25:14-30.

"For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.

"And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

"Then he that had received the five talents went and traded with the same, and made them other five talents.

"And likewise he that had received two, he also gained other two.

"But he that had received one went and digged in the earth, and hid his lord's money.

"After a long time the lord of those servants cometh, and reckoned with them.

"And so he that had received five talents came and brought other five talents, saying, lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

"His lord said unto him, well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

"Then he which had received the one talent came and said, lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

"And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.

"His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

"Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

"Take therefore the talent from him, and give it unto him which hath ten talents.

"For unto everyone that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

"And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."

Here we see that the gifts of God, whether they be material, or spiritual wealth, are inseparably connected with labor. We can readily understand what it means to labor for the material things of life. We are told in the Scriptures that all good comes from God.

Suppose my opportunities for earning a living are very meager, but I have one recourse—that of farming. Well, I am just no farmer and I do not like it any way. So I pass it up and bury my opportunity. The continual daily needs of the body must be sustained by someone's labor, whether it be our own labor, or someone else. To be deprived of that product of labor to sustain the body means to be destitute of food and clothing, not only for one's self, but those depending on us.

Where do we find a person in this life who labors exclusively for his own needs without the product of his labor extending, in a greater or lesser degree, to the lives of others.

We are told to "neglect not the gift that is in thee"—it does not say anything as to whether we are interested in our gift, or not, but how much more successful our work would be in life if we would look at it as a privilege—an opportunity given us of God, rather than a burden of doing a thing we do not like. Looked at from this viewpoint, how much easier the hard and unpleasant things of life would be, and how much greater success we could have in doing them.

Now let us look at the spiritual side of life. Those that came to this land were promised that in as much as they would serve God, they would prosper in the land. "Seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you". And again, "Many are called, but few are chosen". Could it be that those who are called and not chosen are those who have buried their gift?

The greatest gift to man has been restored to the earth—the gospel—the power of God unto salvation. What shall we do with it? Shall we hide it away in our bosoms, or shall we do our best to tell our neighbors, that they, too, might have a part in the great plan of redemption.

We have been instructed, "He that has been warned, let him warn his neighbor". If we fail to do this, our neighbor's sins will be on our shoulders.

We are told that unless we work somewhere in the service of the Master, our minds will become dark. For many years I have wondered why some very spiritual men have turned from the gospel and their minds became dark.

Recently I was made to know why—a little word with eleven letters—selfishness. Am I unwilling to bear the cross for others that Jesus bore for me?

O what it does mean to know that the power of God has again been brought to earth, and by the exercise of that power through the priesthood I have shed tears of joy to witness the rebuke and casting out of an evil spirit from a poor helpless individual. I was told to exercise that power and I would not be disappointed.

Years ago, when my three older children were quite small, we lived in a small house of three rooms—the living room was 16 x 20—a lean-to kitchen about 10 x 20 and an attic with room enough for two beds.

Sister Boyce, a destitute sister in the church with six children, came to live with us for a while until the church folks could get her a home of her own. Sister Boyce stayed at our house with the two youngest children—a boy of two years and a girl of four. She had been with us just six days when the little girl came down with scarlet fever. This was the last of February. Brother T. C. Kelley was in the neighborhood at the time and came and administered to the sick child, rebuked the evil power and commanded it to depart and leave us any further unharmed. Then we were quarantined and the doctor informed us that some of the children and perhaps all would have the scarlet fever before we were through with it. Although the sick child was very sick, the mother and little brother had to sleep in the same bed with her, but my children and little brother played out of doors in the snow every day and we were very careful in cooking and kept all bedding and clothing very clean—doing our best to prevent any further trouble.

The sick child finally got well and the quarantine was taken off and Sister Boyce moved into a home of her own and took her other children with her. Of course the neighbors decided it could not have been scarlet fever, as the rest of our children would have had it.

Sister Boyce had been in her own home just six days when two of her other children came down with the scarlet fever, but my children and the little boy that were under the power of the rebuke never did get it.

Several years later when my husband was engineer in the compressor room at the mine about six miles from our home, our two older children (girls) were keeping house and cooking for their father for a short time, so they had a little friend come to visit them for about a week, but she was sick all the while she was there. Well, we finally got the child home and it proved to be a bad case of smallpox. Of course that meant that the whole mining camp was more or less exposed to the small-pox, because the men would come out of the mine, through the compressor room on their way to the dry to change their clothes. At the time, the mine had a payroll of several thousand dollars a month, and we would be blamed for the small-pox.

Well, I was nearly frantic over the matter, so I prayed about it and I remembered the scarlet fever case in my home years before, so I made up my mind to phone to Spokane for an Elder, which I

did. Brother S. S. Smith came and when he knocked on the door and I opened it, he asked, "Is some one sick?" I said, "No". Then I told him the circumstances and I said I want you to go up to the mine with me and rebuke the disease and command that it trouble us no more. "Well", he said, "If you have that much faith about it, let us just bow in prayer right here and I'll rebuke the evil power, and I'll go home on the next train." He did so, and that was the last of the small-pox scare. No one took it and my girls had slept right with the sick girl for about a week.

In Gospel Bonds,

Lily Shirk

Apostol Clarence L. Wheaton:

Mi testimonio y experiencia sobre el santo evangelio de nuestro Señor Jesucristo. En un servicio sacramental que se hizo en nuestro local en la ciudad de Ticul Octubre de 1954, Yucatan, Mexico. Verificado dicho servicio por el apostol Wheaton, en ese momento yo fui llamado para ocupar el anciano de nuestra iglesia, y en esta hora no me senti impulsado de contestar y aceptarlo, pero entonces en las noches del 3 y 4 del Noviembre de 1954, tuve unas revelaciones del Señor.

En la noche del 3 yo vi que un hombre nos estan distribuyendo trabajos de un campo. Yo vi que somos muchos hombres, y tambien vi que el trabajo muchos lo dejaron, porque es muy dificil, pues es monte de grandes arboles y con espinos. Pues el trabajo consiste de tembar los arboles y dejar limpo el terreno vi que ni yo pude hacerlo.

En la noche del 4 del mismo tuve otro. Yo vi otra campo con sembrados que no conozco, y esta muy lobrego con hiervas espinosas y el trabajo consisto de deshiervarlo y dejarlo limpio. Nadie pude hacerlo, y aquel que distribuye vi que se acerco conmigo y me mostro la parto de aquel campo que me toca limpiar, y me senti triste case llorando porque veo que ya cambio de aspecto, pues el trabajo ya esta muy facil solamente hay algunas hiervas para arrancar, entonces me puse muy contento para hacerlo, y empee el trabajo con gozo. Fin.

Al despertarme me puse a meditar sobre aquella revelacion y he tenido varias revelaciones semejantes antes entonces me di muy en cuenta que el Señor me esta llamando para su servicio en su vina. El domingo 7 de Noviembre pude contestar el llamado y aceptar el ancianato, y persuadido por las revelaciones me puse depie a dar mi testimonio a la iglesia. Fin.

En la noche del 8 del mismo mes, fui ordenado anciano de nuestra iglesia con la emposicion de las manos de los hermanos apostol Wheaton y el pastor Ojeda.

Con esta carta yo saludo con amor todos los hermanos norteamericanos expecialmente los ancianos, obispos y apóstoles, suplico mucho que oren siempre por Mexico. Yo suplico que publique esta carta en el "Zion's Advocate."

Elder: Eusebio Yam

29 #217 Ticul, Yucatan, Mexico

Translation of the Above Letter

Apostle Clarence L. Wheaton

My testimony and experience over the holy gospel of our Lord Jesus Christ. In a sacrament service that we had in our local in the town of Ticul, October, 1954, Yucatan, Mexico. Verified said service by the Apostle Wheaton. In this moment I was called to occupy as an Elder of our church and in this hour I did not feel the impulse to answer and accept it. But then in the nights of the third and fourth of November, 1954, I had revelations from the Lord.

In the night of the third I saw that a man was distributing work in a camp. I saw that we were many men and also saw that we left much work because it was very hard. There is this mount of great trees and with thorns, then the work consisted of falling the trees and leaving the land clean. I saw that I was not able to do it.

In the night of the fourth of the same month, I had another. I saw another country with corn fields that I did not know, and it was very gloomy with thorny weeds and the work consisted of weeding it and leaving it clean. No one was able to do it. And I saw that one who distributed come close to me and show me the part of that field that was my duty to clean. And I felt sad, almost crying, because I saw that I could not do that work. But at the moment of leaving I saw that it had not changed in aspect. Therefore the work now was very easy; there were only a few weeds to pull out by the roots. Then I was very glad to do and began the work with joy. The end.

When I awoke I began to meditate over that revelation. I had had various similar revelations before. Then it strongly gave me the answer that the Lord was calling me for His service in His vineyard. The Sunday, 7th of November, I was able to answer the call and accept the office of Elder, and persuaded by the revelations I stood up to give my testimony to the church. The end.

In the night of the 8th of the same month, I was ordained Elder of our church with the laying on of hands of the Brothers Apostle Wheaton and the pastor Ojeda.

With this letter I greet with love all the North American brothers, especially the Elders, Bishops and Apostles. I implore much that you pray always for Mexico. I ask that you publish this letter in the Zion's Advocate.

Elder Eusebio Yam
29#217 Ticul, Yucatan, Mexico

HERE AND THERE AMONG THE YOUNG PEOPLE

This month we have a weekly news service from Minneapolis and vicinity. Vivian Wentworth started it off. "The Holidays are over again. I had to work all of the time. And terrible hours, too. Now we can get back to normal again. The tree is out. The tinsel is down and the gifts are unpacked so we're lulled into the routine of day to day living. We are going to go up home this week-end. The Gill boys from Rosemont are going to drive up so we will all go together. We were out to their farm for a sliding party one Sunday.

Five seconds to go down the hill and only half an hour to labor panting and puffing to the top again. What a vicious circle. Then we also tried out their new piano. After much singing, finally when we could speak only in hoarse whispers we returned exhausted to Minneapolis. I haven't had so much fun for ages!"

Glenn Gill followed through with the news the next week. "I have not heard from Vivian Heath but I did see her letter to Mary Lois in the Advocate. Perhaps she and I could get together and write a new hymn. Now that I've studied some harmony and orchestration I think I'd rather write music than poetry. I am no instrumentalist because the mechanics of music seem so unimportant to me that I don't spend enough time practicing them. I am the famous music teacher who can't play the instrument as well as his students. It's rather cool outside—started out about 12 or 15 this morning and hasn't warmed up a great deal today. We've had relatively mild weather up till now and lots of snow. I could not exactly say that we have an active young people's group but we may perhaps have some active young people. Since there are only about 6 of us and we are not really organized it hardly amounts to a group, but we do have a Sunday class and some ideas for the future. At our annual local meeting two weeks ago we elected a reporter in the person of my brother, John, so you may be seeing some Minneapolis news in the Advocate soon. We have been experimenting with some tape recording ideas and may come up with a taped discussion suitable for sending out soon. When Brothers Anderson and Sheldon were in Minneapolis earlier in the month Brother Maley recorded a statement from each of them to play back for the rest of us the following Sunday. Their comments were to the effect that the restoration movement had fallen behind its mark but, the race being far from lost, we could with cooperation and concentrated hard work regain our losses and do yet the job which Scripture indicates we should be doing. I'll go along with that, 100%. My brother and I took last week-end off and went with Vivian and Lovita Wentworth to Bemidji. We had a good time—hours of laughing with Laura and Bill (Lamb) and their family, listening to stories of Barney's experiences, visiting the Winegars, Spargos and Goulds and chopping wood and pumping water. It had been so long since we've had to chop wood and carry water at home that a little of it was fun. We'd never been up there in winter before and now we know we were missing something. The evergreen and birch forests are as pretty a sight in winter as in summer. There was on church meeting due to whooping cough and chicken-pox that is going around. There has even been a number of diphtheria cases in the area. Barney has been trapping and had quite a collection of frozen foxes, a coyote and a bob cat. My brother, Harold, stood them up in the snow and took some pictures of them as though they were alive and standing on their own."

And Lovita Wentworth filled in for the same period of time. "We are having a cold wave here in Minneapolis. The temperature hasn't been above zero today, and promises to get far below that tonight. I don't remember if I told you or not, but I am now an employee of Northwestern Bell Telephone Company. Mail clerk in the Engineers—Chief Engineers Department. Viv and I were up home last week-end. Everything is fine

up there. They have had a diphtheria scare. Two deaths from it. I guess it is all over with now but it sure had the population of Bemidji worried. Dad is planning on coming down to the cities this week-end. His mother recently suffered a heart attack and isn't doing too well. She is, or has been staying with her daughter—Dad's sister. Dad has sold all the livestock so we are no longer "farmers". He decided he preferred commercial fishing to farming; and also trapping. He has caught 3 foxes, 1 coyote, and one bob cat so far."

Then Vivian brings us up to date. "We had some snow here in Minneapolis. Only about 6 inches but it made everything fresh and sparkling for a day. Today the temperature soared up to around 30 degrees above zero. It was rather sloppy but nice and spring like. Dad was down here for about a week. Gram has been sick so he and Uncle John came down to see her. She is around 83 years old and has diabetes. She suffered a heart attack."

Vivian Heath joins Lovita in starting out the new year on a new job. "I'm now working in a factory in Muskegon Heights. The export department is the one I'm connected with. I do a lot of typing, take shorthand, and do filing. The work is very interesting since we deal with people from all over the world. It's by no means routine work. In fact, it's far from that."

And Joe Smith has gotten into another new class in Austria. "Well, the Army finally decided to help me learn how to ski. I guess they got tired of me always landing in a big pile. Those long boards are sure hard to keep under you. Anyway they have sent me to ski school. With only one week of school behind me I have a sprained wrist and a sore leg. You can sure get twisted up here. I don't guess they have small hills here, all of them are big. We are here at school for 5 weeks and I am sure going to enjoy it. We have all Austrian instructors so we are learning from some one who is capable of skiing. They start skiing here at 2½ - 3 years old. You will find the average boy or girl 10 years old can ski as good or better than an average GI can with 5 weeks training. Just last Saturday, January 15, I saw a 3 year old child come down a hill I didn't even want to walk down. (She was skiing) the snow was packed so hard it was ice. This morning we got up and it was sure cold, almost ten degrees below zero. We are sleeping in big tents with coal stoves. About 7:20 we went out for our early morning exercise. Physical training in 10 below zero is no fun. We were out for one-half an hour. Here I am telling you all the bad things, and it isn't so bad. I am really enjoying it. I'll try to tell you something more interesting. You have heard of the people of the Alp mountains, how they will yodel to one another. I have found it's true. The people use it as a greeting. They will sometimes yodel from one side of a hill clear down into the valley floor to someone they know. Also you have seen pictures of mountain people in short leather pants. Well, you will find as many short pants, or what we call shorts, on men here in the summer, as girls in the states will wear. These are usually embroidered with bright colored thread. Over here you will find, too, the food is very interesting and good. However the people here are heavy drinkers of beer, and with every meal they want beer. Veal steak is a

delicious plate. They usually prepare it well and it sure is good. The bread is almost all home-made, if it is bakery bread it is same as home-made bread. Thanks to all for the cards. I guess everyone had a merry Christmas. The cards from church and home folks sure helped to brighten my day."

Ron Yates writes the news from Phoenix. "For the first time in about two weeks, it looks like the weather here is going to be completely clear. The recent rainy weather has been so unusual for Phoenix that I, for one, have been enjoying the novelty of it. However, since we Arizonians are used to eight or ten months without any rain at all, an extended drizzle like this can get rather confining. You've probably heard the typical Arizona comment: 'It's just another beautiful day, it is really beautiful outside now. I'm sitting on the south side of the house, and the rain-soaked citrus hedge reflects the sun very sedately. There is also a rather slow breeze dripping water from the trees to the ground. I plan to go horseback riding this afternoon; this should be an excellent day for that. Last Friday and this entire week are first-semester examination days at the college. We college students (Sharon Kelley, Bruce Cobb, and I) have been cramming madly for them. It will be a tremendous relief when they're over. We'll have to start registering for the second semester next week. The Christmas and New Year holidays were made more enjoyable by the short return of Bob Willard and young Hubert Yates. They had a leave from their stations in the Southern states and we had a great time together. It was good to have them back for a while and they added to our Christmas program and the New Year's Eve party. We recently had our annual church and Sunday School business meetings. We had, of course, a change of officers and we also enacted some worthy new policies. The church plans to provide boxes of food and clothing to one welfare family a month for the coming year and we surely recommend a similar practice for other branches. The individual contributions of our members are really quite small, and still the combined goods make a large offering for some destitute family. We have previously found the practice very rewarding. The County Welfare Department gives us the names of the families that need the help we can give."

When Jeri Mallory wrote from Maple City, Michigan, the news wasn't very happy. "I have been feeling pretty bad with the mumps. Everyone in the family has them except Dad. There are 7 girls and 3 boys in our family. Dad had them when he was smaller so I guess he isn't going to get them again. I have them on both sides. We have a little over 2 feet of snow up here now. Dad has sure been busy snow plowing lately. He works for the County Garage."

Then we come to one looking to the coming Conference. Fernando Ojeda writes from Ticul. "I'm trying to make a report for Conference and it's taking me much time, this is the reason I ask you to excuse this short letter. I'm glad to hear some news about our Independence people. Things around here are still rough but we trust the Lord and know that everything will turn out O. K."

Robert Hose and his wife in Dundalk, Maryland, are beginning to plan ahead for Conference too. "My

(continued on page 44)

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.

CHRIST'S APPEARANCE TO THE INHABITANTS OF AMERICA

Lucinda Scott

When the children of Israel were taken captive by Nebuchadrezzar, king of Babylon, there were those who escaped the sword. The Lord warned them through Jeremiah (51:50): "Ye that have escaped the sword, go away, stand not still: remember the Lord afar off, and let Jerusalem come into your mind." In 49:30-31, they are warned: "Flee, get you far off, dwell deep, O ye inhabitants of Hazor, saith the Lord;" "Arise, get you unto the wealthy nation, that dwells without care, saith the Lord, which have neither gates nor bars, which dwell alone."

We have here a record of a people who were led away from Jerusalem to another nation which is far off.

We have four distinct descriptions of that nation:

1. It is a wealthy nation. We know the land of America is the richest nation on earth.
2. It dwells without care. We call it the land of liberty and freedom.
3. It has neither gates nor bars. It is free to all.
4. Which dwell alone. The American continents were unknown at that time, and the world globe shows they are somewhat alone. We have here a description that could fit only America.

Compare this description with Joseph's land, described in Deuteronomy 33:13-17 ". . . Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, for the precious things put forth by the moon, and for the precious things put forth by the sun, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush . . ." Also Gen. 49:22-26. "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall". (The well suggests water over which his branches are to run). In his land, "The archers have sorely grieved him, and shot at him, and hated him." (We know how the so-called Indians were treated by the white people on this continent after Columbus' time). But they were made strong by the hands of the mighty God of Jacob, etc. The blessings of his father, through him, prevailed above the blessings of their fathers, "unto the utmost bounds of the everlasting hills."

I have presented these facts to show there were people on this continent, and they were led here by the hand of God; even 600 years before Christ.

Now, we can understand what Christ meant in John 10:16, "Other sheep I have, which are not of this fold:

them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

Romans 11:5, Paul says, "Even so then at this present time also there is a remnant according to the election of grace." All Israel did not attain that which they sought for, but the election obtained it, and the rest were blinded. (See 9:27-29).

Isa. 42:1-16. Isaiah's prophecy of Christ: "He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law." The Lord says: "Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them." "Sing unto the Lord a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and inhabitants thereof. Let the wilderness and the cities thereof lift up their voices," etc.

Isa. 41: With Christ's coming, the isles are to keep silent and listen to him. This righteous man which the Lord raised up from the east; he gave the nations before him, etc. "He pursued them, and passed safely; even by the way that he had not gone with his feet." "Who hath wrought and done it, calling the generations from the beginning? I the Lord, the first, and with the last; I am he. The isles saw it, and feared; the ends of the earth were afraid," etc.

I believe sufficient evidence has been presented to prove from the scripture that Christ gave his law to other people besides those at Jerusalem. It is just as reasonable to believe that these people kept a record of their civil and religious activities too; for we read in Ezek. 37:15, etc., that the Lord says to "take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions." The time is coming when these two sticks shall be as one in the hand of the Lord; and they shall be in the hand of Ephraim before the eyes of the tribes of Israel.

Isa. 29: There are a people whose voice shall be as of one that hath a familiar spirit, out of the ground, and their speech shall whisper out of the dust (the children of Israel were counted as the dust, Gen. 13:16; 28:10, etc.; Rom. 9:27). The words of a book that is sealed is to come before the vision of all. In bringing forth this book, it will be counted as a marvelous work and a wonder! Just a little while before Lebanon shall be turned into a fruitful field, etc., the deaf shall hear the words of this book, etc. "They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine."

In an account written by Louis Van Buren, Sen., November 14, 1867, of his travels in the Holy Land; he tells of the wonderful fruitfulness of the land, and he states: "It is a fact that the rain and dew are restored; recently, in 1853, the former and latter rains were restored, to the astonishment of the natives."

Ezekiel (37) says the Lord is going to gather Israel on every side, and will make them one nation, they all shall have one shepherd.

Christ is still a stone of stumbling and a rock of offence to both houses of Israel, Isa. 8:14. (See I Peter 2:7-8). Ezekiel names these two houses; the house of Judah, and the house of Joseph. The Bible is the history of the Jews, in, and around Jerusalem, so it would be the stick that was written for Judah. There must also be a book at the present time that was written by the seed of Joseph, for a book was to come forth prior to Lebanon becoming a fruitful field, so it would have to be before 1853.

Isa. 29: Woe is pronounced upon the city where David dwelt. ". . . And it shall be unto me as Ariel." Woe is pronounced upon another place; for we find in Isa. 18:1, woe is pronounced upon "the land shadowing with wings, which is beyond the rivers of Ethiopia."

Let us define the word Ariel: In medieval folk lore, a graceful spirit of the air.

So, we could take the word Ariel, here in Isaiah, as a spiritual condition. Woe was pronounced upon the spiritual condition of these two lands. Look at the world map or globe and see what land shadowing with wings lies beyond the rivers of Ethiopia. Here, we are given specific directions to a land shadowing with wings. Look at the American continents; you will find them considerably the shape of the wings of a great eagle. Between these two wings, the land of Central America, and Mexico is shadowed on both sides with land; and Central America, and the lower part of Mexico is directly beyond the land of Ethiopia.

So far, we have proven that people were led to America; that Christ did appear to the inhabitants of this continent; and, that it was after His resurrection; for, as it says in Isa. 41, he went by the way that he had not gone by foot; he pursued the people of the islands, "and passed safely". One definition for safe is: Not likely to disappoint; free from doubt and error; as, it is safe to promise or affirm. So, we could define this phrase, "and passed safely" in this manner: At some time the promise had been made to these people that Christ would appear to them; the time came when he affirmed that promise, and freed them from doubt and error.

Let us review Jer. 49 and 51. Between 600 and 595 B. C., the Lord directed the people to America; as we have proven. We see by these facts that the Lord was preparing a place in America for a purpose. We find the reason in Revelation 12, where we have the description of Christ's church that was established; being clothed with the glory of the sun (see I Cor. 15:40-44), and a crown of twelve stars upon her head. In verse 13, it says the dragon persecuted the woman that brought forth the man child (Christ). Verse 14, she fled into the wilderness. In Rev. 17, John gives us a word picture of the church that took the place of the true church of Christ. In Matt. 11:12, Christ says: "From the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." In Rev. 17, and II Thess. 2, we are told how it was taken, and by whom.

It might be confusing to some where it says the kingdom of heaven was taken by force.

Luke 17:20-21. The Pharisees demanded of Christ, when the kingdom of God should come. He told them, "The kingdom of God cometh not with observation." In other words, it is among them, but it is a condition that cannot be seen by the human eye. Christ told them, "The kingdom of God is within you (or among you)."

Luke 11:20. Christ said, "If I, with the finger of God cast out devils, no doubt the kingdom of God is come upon you." So, we see it was the ruling power of the kingdom among the people that was taken over.

II Thess. 2: Paul tells these people not to look for Christ to come again soon, for that day shall not come until there comes a falling away first, "And that man of sin be revealed, the son of perdition;" who exalts himself above all things, "shewing himself that he is God."

Rev. 12: The church was taken away from among these people. The true church fled into the wilderness, a place that God had prepared for her. She was fed and nourished there for a certain length of time. In verse 14, it says she was given "two wings of a great eagle" that she might fly into the wilderness, from the face of the serpent. She was to stay in the wilderness 1,260 days; or a time, and times, and half a time (days are prophetic years with the Lord. Ezek. 4:6). Dan. 7:15-27. War was made with the saints, and the one who spoke great words against the Most High, prevailed against them. He was to rule for a time, and times and dividing of times. The fact had been established that a time, and times, and half a time (or dividing of times), is the same length of time as 1,260 days, or prophetic years.

Bowers History of the Popes, vol. 2, p. 444. 1750. He sets the time of the Lombard invasion from 568 to 570. From the year 570, most historians date the beginning of the Lombards. Cardinal Manning says the invasion of the Lombards utterly extinguished and destroyed the last vestage of the Roman Empire in Italy. (Taken from "The Independence of the Holy See," by Cardinal Manning, pp. 13, 14, London edition, of 1877).

So, we could place the date of the falling away spoken of in II Thess. 2, at 570; also, the starting point of the woman that fled into the wilderness (Rev. 12).

Notice, in Rev. 12: The woman was given "two wings of a great eagle"; the American continents are formed so they resemble "two wings of a great eagle." We know the bald, or American eagle is the emblem of the United States; and the eagle appears on some of our coins, (reverse side, Statue of Liberty); and the motto on our coins: "In God We Trust."

Now, I am going to quote from the three volumes of the "Conquest of Mexico" by William H. Prescott.

In col. 3, p. 349—Prescott says: "The reader had now seen the principle points of coincidence insisted on between the civilization of ancient Mexico, and the eastern hemisphere. In presenting them to him, I have endeavored to confine myself to such as rest on sure

historic grounds; and not so much to offer my own opinion, as to enable him to form one for himself".

I am glad he wrote this, for it gives us the privilege of quoting him in an affirmative manner, where in some places he seems in doubt about some facts he has quoted from other writers.

I think by this time we are agreed, in view of what has been presented from the scripture, that there is no doubt that Christ appeared to the inhabitants of the American continent, as we will see from the facts we are about to present, compared with what has already been presented.

Vol. 3, p. 315. "The extraordinary monuments brought to light in Central America have given a new impulse to inquiry, by suggesting the probability,—the possibility, rather,—that surer evidences than any hitherto known might be afforded for establishing the fact of a positive communication with the other hemisphere."

PP. 317-320. The traditions among the Aztecs: the flood; the tower of Babel; and Adam and Eve. They had a goddess named "ciacoatl", "our lady and mother"; "the first goddess who brought forth"; "who bequeathed the sufferings of childbirth to women, as the tribute of death;" "by whom sin came into the world." "She was usually represented with a serpent near her; and her name signified 'serpent woman'." "In all this we see much to remind us of the mother of the human family, the Eve of the Hebrew and Syrian nations."

Footnotes. "After this we may be prepared for Lord Kingsborough's deliberate conviction, that the Aztecs had a clear knowledge of the Old Testament, and most probably of the New, though somewhat corrupted by time and hieroglyphics!"

Same page. "But none of the deities of the country suggested such astonishing analogies with scripture, as Quetzalcoatl, etc.; he was the white man, wearing a long beard, who came from the east (compare this with Isa. 41); and, who, after presiding over the golden age of Anahuac, disappeared as mysteriously as he had come, on the great Atlantic Ocean. As he promised to return at some future day, his reappearance was looked for with confidence by each succeeding generation."

Page 321. "One party, with pious industry, accumulated proofs to establish his identity with the Apostle St. Thomas; while another, with less scrupulous faith, saw, in his anticipated advent to regenerate the nation, the type, dim-veiled, of the Messiah!"

The missionaries were astonished by occasional glimpses of rites and ceremonies, which reminded them of a purer faith, etc.

Page 325. "The ingenuity of the chronicler was taxed to find out analogies between the Aztec and Scripture histories, both old and new. The migration from Aztlan to Anahuac was typical of the Jewish exodus. The places, where the Mexicans halted on the march, were identified with those in the journey of the Israelites; and the name of Mexico itself was found to be nearly identical with the Hebrew name for the Mes-

siah! The Mexican hieroglyphics afforded a boundless field for the display of this critical acuteness. The most remarkable passages in the Old and New Testaments were read in their mysterious characters; and the eye of faith could trace there the whole story of the Passion, the Saviour suspended from the cross, and the Virgin Mary with her attendant angels!"

Page 322. The missionaries witnessed a religious rote which reminded them of the Christian communion.

Page 345, footnotes. "Colonel Galindo, fired with the contemplation of the American ruins, pronounces this country the true cradle of civilization."

Vol. 2, p. 89. When the Spaniards visited Montezuma, the emperor of Mexico, the general of the Spaniards held a discourse with him about God. The emperor recognized that what they said of the creation of the world was like what he had been taught to believe. "His ancestors, he said, were not the original proprietors of the land. They had occupied it but a few ages, and had been led there by a great Being who, 'after giving them laws and ruling over the nation for a time, had withdrawn to the regions where the sun rises'! He had declared on his departure, that he or his descendants would again visit them and resume his empire."

Vol. 1, page 78. "In contemplating the religious system of the Aztecs, one is struck with its apparent incongruity, as if some portion of it had emanated from a comparatively refined people, open to gentle influences, while the rest breathes a spirit of unmitigated ferocity. It naturally suggests the idea of two distinct sources, and authorizes the belief that the Aztecs had inherited from their predecessors a milder faith, on which was afterwards engrafted their own mythology". "The Aztecs recognized the existence of a supreme Creator and Lord of the Universe. They addressed him, in their prayers, as 'the God by whom we live,' 'omnipresent, that knoweth all thoughts, and giveth all gifts'; 'without whom man is as nothing', invisible, incorporeal, one God, of perfect perfection and purity', 'under whose wings we find repose and a sure defence'."

PP. 83, 84. "Contrary to the natural suggestions of the ferocious Aztecs, we see the evidences of a higher civilization, inherited from their predecessors in the land."

P. 90. Footnotes. "It is impossible not to be struck with the great resemblance, not merely in a few empty forms, but in the whole way of life, of the Mexican and Egyptian priesthood."

P. 107. "We have already had occasion to notice the resemblance borne by the latter nation (Mexico) to the former (Egypt) in their religious economy. We shall be more struck with it in their scientific culture, especially their hieroglyphical writing and their astronomy".

PP. 120, 121, Footnotes. "Teoamoxtli, 'the divine book', as it was called. According to Ixtlilxochotli, it was composed by a Tezucan doctor, named Hue'matzin, toward the close of the seventh century. (Notice this paragraph). It gave an account of the migration

of his nation from Asia, of the various stations on their journey, of their social and religious institutions, their science, arts, etc., etc., a good deal too much for one book. It has never been seen by a European. A copy is said to have been in possession of the Tezcucan chroniclers, on the taking of their capital. Lord Kingsborough, who can scent out a Hebrew root, be it buried ever so deep, has discovered that the Teoamoxtli was the Pentateuch. Thus,—teo means 'Divine', amotl, 'paper' or 'book', and moxtli 'appears to be Moses', 'Divine Book of Moses!'

THE GREAT BATTLE BETWEEN THE LAMANITES AND NEPHITES AT THE TOWER OF SHERRIZAH

(Moroni 9:8)

Clarence L. Wheaton

In the Book of Mormon, we find an account of the last great battle between the Lamanites and Nephites, which took place about 400-412 A.D., at a place called Sherrizah. The chronolger, Mormon, gives this history of the event:

"For according to the knowledge which I have received from Amoron, behold, the Lamanites have many prisoners, which they took from the tower of Sherrizah; and there were men, women and children." And deploring this great slaughter, he makes the observation, ". . . how can a people like this, that are without civilization; (and only a few years have passed away, and they were a civil and delightsome people;) but O my son, how can a people like this, whose delight is in such abomination, how can we expect that God will stay his hand in judgment against us?" (Moroni 9:7 to 17).

At this time the Nephites also had departed from the true faith in God and His Christ, and had become idolatrous, and full of vices and wickedness, as the following relates:

"For this people shall be scattered, and shall become a dark, a filthy, and a loathsome people, beyond the description of that which ever hath been among us; even that which hath been among the Lamanites; and this because of their unbelief and idolatry." (Book of Mormon 2:44).

In Bancroft's Native Races, is related the following remarkable account, taken from the Popol Vuh, the sacred record of the ancient Quiche-Maya people:

"All seemed to have spoken one language and to have lived in great peace, black men and white together." (N.R. Vol. 5, p. 547).

It is further related by Bancroft, evidently from the same source:

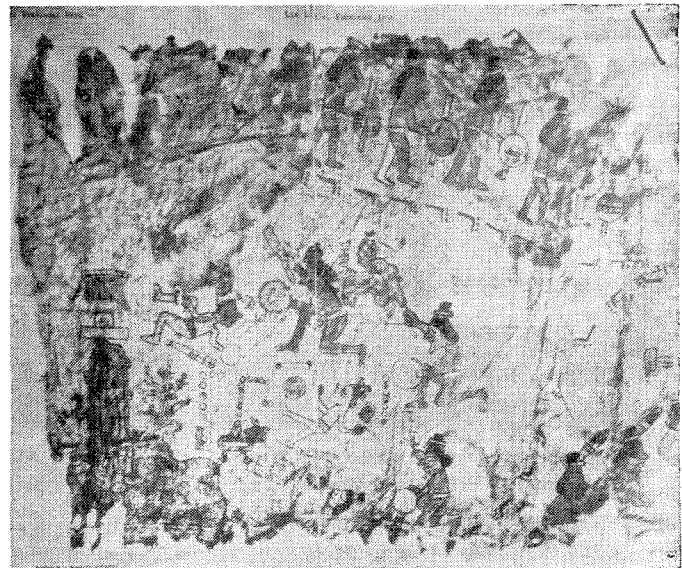
"They were fond of war of frightful aspect, ugly as owls, inspiring evil and discord, faithless, hypocritical, and tyrants, they were both black and white, painting their faces, moreover with divers colors."

The Book of Mormon account relates that as the result of wickedness and rebellion the Lamanites became a very black and loathsome people (II Nephi 4:35-36), and that the Nephites were a fair and delightful people, (III Neyhi 1:11), yet, they were descendants of a common parentage, speaking a common language. Their forefathers were brothers, Laman and Nephi, whose father was Lehi, descendant of Manasseh the son of Joseph who was sold into slavery in Egypt by the sons of Jacob. (Alma 8:3).

During a lapse of several centuries, the descendants of Laman and Nephi grew into two rival nations, the white descendants of Nephi being a righteous, civilized and prosperous people, while on the other hand, the Lamanites became a barbarous and warlike people, whose greatest delight was preying upon their more peaceful neighbors.

In the closing events related in the Book of Mormon we find the account, above mentioned, of a great battle at a place called "the tower of Sherrizah". It became a war of attrition, in which their cultures, civilization, and cities were destroyed and left in ruins. This battle was o devastating, as the result of both peoples having reached a low level of degeneracy, that they were at this time 400-412 A.D., a barbarous people, of whom Moroni stated, "only a few years have passed away, and they were a civil and delightful people."

The accompanying photogravure, copied from the Codice Fernandes Leal, furnished us by the courtesy of Dr. Antonio Canto Lopez, Director del Museo de Archaologia, Merida, Yucatan, shows the action of just such a battle as narrated above.



Could This Be The Battle Between The Dark-Skinned Lamanites And The White-Skinned Nephites At The Tower of Sherrizah? (Moroni 9:8).

A close study of these warriors reveals ten dark-skinned men with cropped or shorn hair, and four white-skinned men, one of the latter, tied with a rope, being led prisoner, and the three others prone on the ground as though wounded or dead. The prisoner has long hair as did the Nephites.

In the lower left hand corner will be noted what is apparently a tower. Above this tower as though being in the background is a Maya symbol of a temple, showing this was a place of renown and a place of worship. All these features are analogous to the account given by Moroni.

Again, it will be noted that one warrior, shown in the left center of the scene, was white, with a painted face. One of the Nephites, a white man, had dissented to the Lamanites, whose name was Amalickiah, and married the queen of the Lamanites, and became their king, (Alma 21:119 to 122), and were called the Amlicites. In times of war they painted their faces, and were marked in the forehead with a red spot, (Alma 1:111).

Relative to the fact this codice depicts both black and white warriors, and this in turn has been verified by the Popol Vuh, and Book of Mormon, I now present another source of evidence which proves that even to this day traces of the same condition of dark and light skinned individuals exist in the remote jungle areas of Chiapas and other localities of Central America. In Marsh's "White Indians of Darien" in the area south of the Panama on the Carribean Sea, it is related that he found, out of some twenty thousand Indians of that tribe, over two thousand five hundred were white, and from a scientific study of his discovery, it was determined by a group of Canadian and American scientists that this circumstance was caused by the presence of white genes in their hereditary backgrounds, and that in a few generations these Indians of Darien would all be white. Of this account more can be learned by reading the book itself.



A Group Of Lacandone Indians We Visited In The Jungles Of Chiapas. Note Little White Woman On The Left.

In the winter of 1949-1950, my wife and I, on our expedition into the jungles of Chiapas, Mexico, for the purpose of investigating the claim for a small group of white Indians among the Lacandones, found legendary reference to them, and evidence of their existence; but, we had been delayed in reaching the alleged out-posts of those we sought, until the rainy season had started, and the tribal cacique of the Pueblo at El Sedro, though very friendly refused to let any of his people guide us into the jungles, as the streams were fast becoming raging torrents which would make the journey very

hazardous. At this village, we found and photographed a woman who was very fair, with white skin, brown eyes and long black hair, a wife of the Cacique. The Mexican authorities have claimed that such persons were albinos, but an albino does not have color pigment, but a white chalky appearance, which was entirely lacking in this woman. She appears at the extreme left in the picture, apart from the others. Her face, hands and feet are very white, in contrast to the cacique, my wife, and other women appearing in this picture. My Kodachromes of this group plainly bring out this contrast.

After we had returned to our base at Comitán, and began the return journey to the States, we discussed this matter with a young man associated with the newspaper there, near Tuxtla Gutierrez, capital of Chiapas, and he informed us that a similar condition existed among the Zoque Indians of that particular area. For a few pesos we were able to hire a guide and conveyance to go to one of the Colonias, where a family, whose parents were both dark-skinned, consisted of several children. Among them were four sons, all white, and fair of complexion, light colored hair, and eyes that ranged from blue, grey and hazel color. As in the other instances, there were no evidences of albinoistic tendencies. We were able to obtain pictures of the mother and three of the sons, after she had induced them to come in and put clothes on.

We must conclude in face of these evidences that the analogy of the facts with the account given in the Book of Mormon is more than coincidental, therefore, it is a true account of the ancient people and their civilizations that inhabited this whole area.

HERE AND THERE AMONG THE YOUNG PEOPLE

(continued from page 39)

wife and I have been pretty well this winter. Right here I will tell you a little bit about us. I am 23 and my wife is 27. I have a little girl by marriage whom I adopted when I got married. She is 9 and in the 4th grade. We have lived in Baltimore for 4 years and like it very much although my family lives in Morgantown, West Virginia. Work got so scarce back home that I came here and got a job and have been here ever since. I work at Bethlehem Steel and like it very much. My wife also works. She makes envelopes by machine. My mother and father-in-law sold their home in West Virginia and helped us to get our home so they live here with us and we get along fine. I am going to try to make it to Conference this year if I can get my vacation. Don't know if I can or not."

Ella Engle

NEWS FROM LOCALS

Phoenix News

The Phoenix group started the new year off properly with a party, and more seriously, a business meeting. Both the church and the Sunday School had their business meetings, and a great deal was accom-

plished by both. Aside from electing new officers, we decided to provide food and clothing for some needy family once a month. The contributors to the plan bring their contributions to church where they add them to the box of things to be delivered at the end of the month. Several times during the past year we have done this and it has always been rewarding. We heartily recommend the practice to other branches. The individual contributions are small; yet, the combined amount provides a generous gift for the family. The County Welfare Department gladly gives the names of persons who need such help.

Bob Willard and young Hubert Yates were home over the holidays. Their leaves were entirely too short, but it was good to have them around, even for such a few days. They returned January 1, to their bases in Florida and Louisiana, respectively.

Mr. and Mrs. Don Willard of Sedona, Arizona, were in Phoenix for several days during the holidays. Mr. and Mrs. Sparky Malone and their family, and Mr. and Mrs. Shaw of Colorado were also here.

In our young people's group, Jimmy and Viva Shaw became the parents of a new daughter, Rita Marie; and, Donny and Betty McIndoo, not to be outdone, added Kathleen Edita to their marriage. The Sunday School sent each mother a bouquet Sunday, January 1, the day they came home from the hospital.

Ronald Yates, Reporter

St. Louis, Missouri

As this was the first Sunday of the new year, a lot of our old members were back. They said they wanted to start the new year off right. We only hope they keep coming every Sunday. We are very glad to have them back. We also had some visitors who were staying with Brother Nichols. They were: Wayne Davies and his friend, Keith Bower, both stationed at Fort Leonard Wood.

Brother Nichols was our speaker. He quoted that, "Man cannot live by bread alone, but by every word that proceedeth out of the mouth of God." Also, you should think about building your treasures in heaven and not here on earth. He spoke from St. John 4:1-22; St. John 9:33-41.

The new officers took over their jobs.

January 9, 1955, we had sacrament.

On January 16, we had a large crowd, the largest this year. Brother Alton Shankle was the speaker of the morning. He spoke on Faith. He quoted that he that cometh to God must believe that he is. He quoted from the books of Hebrew and Romans. He talked of Paul's teaching.

Brother Nichols, our pastor, spoke on the life of Christ. He spoke of how Simon would not know death until he had seen the Savior. He spoke on how at the age of 12, Christ was already about his father's business. He spoke of when John the Baptist baptized Jesus, and when Jesus was tempted by the devil. He

spoke of how we should not tempt the Lord our God. He spoke of how Christ has all power. Brother Nichols brought out many good things. He really spoke of many wonderful works to show us that if we live by Christ's teachings, we will have life and have it more fully. He quoted from St. Luke 2:25; Matt. 3:13; St. John 1:34. He left us with this thought: As ye have therefore received Christ Jesus the Lord, so walk ye in him (Colossian 2:6).

On January 30, Brother Shankle was the speaker. Sister Shankle drew a chart something like the one Brother Sprague has down here not too long ago. She did a very good job, although she says she has not completely finished it. Brother Shankle used the chart to bring out his points. He spoke of the six steps and explained each one: Faith, Repentance, Baptism, Laying on of the Hands, Resurrection, and Eternal Judgment. After he was finished I heard some of the members say that they really enjoyed him because it is easier to understand when there is a picture to help express his thoughts.

Edith Frey, Reporter

Ava Visiting, Aloha

In case some are curious, the word in this title, Aloha, which is Hawaiian, means a greeting as well as farewell. In this case it is used as a greeting. When taking the first letter of each word of the title, Ava Visiting, Aloha, it spells Ava.

We have started a class on various subjects found in the Restoration. The class is held on Friday nights.

Mrs. Harvey Bell is back from her visit in Independence where she was visiting her daughter and son-in-law, Edith and Marvin Case, and her new grandson, G. M. Case.

Enid Bell was visiting in the home of Harvey Bell and family at Ava, from February two until the seventh. Also visiting in Ava the past two weeks was Cliff Engle, who visited his sister and family, Mrs. Russell Lathrop, and Archie Bell and family. Both Enid and Cliff are from Independence.

Sunday, February 6, we held our Sacrament Service. Alex Smith and Harvey Bell were in charge.

We have been holding Prayer Meetings on Wednesday nights when the weather permits.

Jack Bell

Wyandotte, Michigan

One of our young couples, Brother and Sister Ernest Long, the former Opal Fields, were blessed with a nine pound, nine ounce baby boy on December 10. He was blessed, Danny Richard Long by Elders Edward Padhola and Arthur G. Smith on Sunday evening, January 9, 1955.

On Sunday morning, January 16, we had Apostle and Sister A. M. Smith with us. Brother Smith was the speaker at our morning worship and also at the evening worship. We were very glad to have them with us. He had some very interesting experiences to tell. We

also had with us Brother Housh from Detroit for the evening service.

We would like all the saints to remember our Brother Marvin Shrum in your prayers. He fell and broke his leg at work and has been hospitalized about eleven weeks now and has suffered a great deal. I think maybe a get-well card or letter would cheer him up greatly. His hospital address is: Mr. Marvin Shrum, Room 38, Delray General Hospital, Delray, Michigan. The home address is: 16384 Jackson Street, Wyandotte, Michigan. We hope and pray that he will soon be able to come out to worship again with us.

Helen Chesney, Reporter

Grand Rapids, Michigan

I'm reporting a wedding which took place at the Church of Christ Godwin Heights Branch on January 8, 1955.

Our Sister (in Christ) Howe's son, Arden Dale Howe and Vera Alice Chiverton were united in marriage. Brother Benjamin Bowman performed the ceremony.

A nice time was had by all and lunch was served in the home of Brother and Sister Bowman.

Marian Walthorn, Secretary

Independence Diary

In the morning service of January 16, Brother Vance Harris used as his scripture reading St. Matthew 7:21-27, wherein it likens the man who heeds the words of the Master to a man who builds his house on a foundation of rock; and describes what happens to the man who builds his house on a sandy foundation. Two kinds of building were described—temporal, which can cover many things; and spiritual, which can be only for Christ or against Him. We have a standard set of instructions for doing both kinds of building. As the foundation of a house must be solid, so also must our spiritual foundation be solid, giving heed to making the frame solid and the inside finish of a proper kind. Deuteronomy 32:4 tells of this rock or foundation: "He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he." II Samuel 22:1-4 records David calling on the Lord who is his rock. Is the same Lord who was their rock, our Lord and rock? Christ gave His disciples something solid to cling to. The elements of nature can penetrate a temporal house, but nothing can penetrate a well built spiritual house. The maintaining of your spiritual house is like unto the maintaining of a temporal house. We have to repair and clean our spiritual houses by working against the elements of Satan that are trying to enter in. Calling on God in prayer to ask forgiveness and strength is a move toward maintenance of our spiritual houses. An endeavor must be made for unity, for we lack it; the whole world lacks it.

Brother Marvin Case was the speaker for the evening service on January 16. Reading from II Corinthians 2:1-10 and 3:1-8, he emphasized verse 6 of chapter 3 as follows: "Who also hath made us able ministers of the New Testament; not of the letter, but of the Spirit: for the letter killeth, but the spirit giveth life." He also read Alma 19:88-98 wherein the plan of redemption is being expounded. God had prepared a plan from the foundation of the world, and could never change this plan because it would be unjust. A need for mercy

was also foreseen in this plan; he stated we must repent and come unto Him by the way He has set up. We now search for the wisdom and truth of God as Solomon had it. This wisdom will give us a godly sorrow in our hearts so that we may be forgiven and the "letter of the law" will not fall upon our heads. By the help of God, we can make of ourselves a clean temple where the Lord can dwell. The decision lies with us; if we would serve God, we will extend a loving heart, helping hand and kindness to others. As stated in Romans 2:1, we are inexcusable for judging another for things we might have done ourselves.

Brother Forest and Sister Irene Maley have had a new member added to their family. Julie Ann was born on January 19. She is the little sister of Bonnie Gayle 1½, Rebecca Susan 4, and David Lee 6.

The morning preaching service of January 23 was occupied by Brother Jack Sprague. I Timothy 4:12 was the Scripture reading: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." Brother Sprague is a high school student, so he used as an example his Spanish teacher who is put there by the school board to teach because there is a need. In like manner God's "school board" sets the parents here to teach the children because there is a need. The people of the nation of Israel were commanded to teach their children diligently the commandments of the Lord. As the teacher makes a contract with the school board, so also the parent makes a contract with God in the blessing of the child "that our sons may be as plants grown up in their youth; that our daughters may be as cornerstones, polished after the similitude of a palace." Psalm 144:12. Be interested in the work of the young people in the Sunday School organizations and young people's groups. The bringing up of the children should be such that it can bring no shame upon the parents.

St. John 8:12-59 was the Scripture reading given by Brother Denver Chapman in the evening service of January 23. The "light of life" referred to in verse 12 covers the scope of this life and the life hereafter, which comes through Christ. Do we love the place God has prepared for us to worship? Have we come to love this sanctuary and to love to meet each other in it? If not, we have fallen short, for love must be shown to God or He will react with terrible judgments. We have a great responsibility in showing love for our children by setting an example and teaching them. Every day children are faced with situations in school and the world about us that they cannot cope with except with the help of parents who are guided by the Lord. Each of us has a perfect blueprint to follow if he will but read and understand the Scriptures through the power of the Holy Ghost. The Lord wants us to be a good and righteous people, so we can enter into His glory. Put your faith in the future—the past is only a lesson. There is not very much happiness in the world today, but we should be a happy people because the song in our bosoms is the joy of the Gospel.

The latter part of January brought us some needed moisture in two snowfalls followed by much cold weather. Many of our group have been suffering from colds and flu. Sister Mildred Hooker is able to be back at her work part time after being confined to her home for about ten days.

Brethren Flint and Wheaton, who have been recuperating from similar illnesses in which they underwent surgery, are getting along very well though it will be a time before either will be able to participate in normal activity.

Our pastor, Brother Leslie Case, spoke in the morning service of January 30. His Scripture reading was Hebrews 6:1-11, wherein it states "let us go on unto perfection". The word "perfection" is distasteful to the world. Many people ask, "Who wants to be perfect?" Moroni 10:29-30 tell us: "Yea, come unto Christ, and be perfected in him, and deny yourselves of all ungodliness . . . that ye become holy without spot." We must work toward this perfection by obeying the Lord's commandments, the greatest of which is to love Him. In loving we can be perfect in the grace of God. In learning of Him, His love, and commandments, we should have a greater desire for this perfection. What should the gospel do for us? "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no log. Gal. 5:22-23. If we want to bring forth these good fruits, we must learn to govern ourselves. We have an unruly member, the tongue, that must be bridled if the other things are to come to us. Evil thoughts may come into our minds, but they need not be expressed, for they will become deeds and possibly habits. Habits are what make up our character. "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." St. Matthew 12:36-37. Many worldly people think we are weak if we try to live a Christian life, but when the time comes for the burning and weeping and wailing and gnashing of teeth, the worldly strong men will not necessarily be strong any more. There is no difference between righteousness and perfection. "Sow, to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you." Hosea 10:12.

The last Sunday of each month has been set aside for an all-day meeting. In accordance with that, a covered dish dinner was served in the dining hall of the church. During the afternoon there was visiting and singing. A light supper was served at 5 p. m. after which we entered into the evening prayer service.

The speaker of the evening was Brother Rolland Sprague. He asked: Where have we been guilty of procrastination? Many of us are guilty of this—we slothful and careless. There is a great need for preaching to stir up our minds to repentance and righteousness, because in the present day a great effort is put forth to divert us from the things of God. Alma warned the people of his day to ". . . hearken unto my words, and cast off your sins, and not procrastinate the day of your repentance." Alma 10:27. He gave this warning because there might not be a tomorrow in which to repent, but immediate repentance would make the people safe. "Many of them did believe on his words, and began to repent and to search the scriptures." Alma 10:32. This searching of the Scriptures is necessary to show ourselves approved unto God. We are prone to consider that putting off the work of the Lord for a bit is not sinful; but

this is worse than the more obvious worldly things because he that knows to do right and does not do it will be judged by that law which he knows. If somewhere we have procrastinated and we realize it, let us take it upon ourselves to correct this situation.

February was ushered in with freezing rain followed by snow. It made travelling around Independence a bit hazardous, but the bad weather was neither far reaching nor long lasting.

The morning service of February 6 was devoted to Sacrament Service. Brother L. W. Maley was the speaker at the evening hour. The Scripture reading from Proverbs 2:1-14 tells of the seeking of wisdom. Many seek a contact with God. They must first believe that He is and is a Rewarder of those that diligently seek Him. He that will do the will of the Lord shall have wisdom. Study is in vain if the things that are studied are not put into practice. America, generally speaking, is a Christian nation; but the people are not receiving the Gospel as God intended for it to be put forth. It has been adulterated. The way of escape is through prayer and meditation. "Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." Isaiah 55:2.

We were saddened to hear on this first Sunday of February, of the death of Sister Jennie Belle Army of Independence.

One of our missionaries, Brother T. J. Jordan, of Regina, Saskatchewan, while visiting in Independence, was the speaker of the morning hour of February 13. He stated that it is our opportunity, our privilege, and our mission to break the bonds of Zion. "Where wilt thou put thy trust? In a frail form of clay?" (Saints' Hymnal No. 239). Have we placed our trust in man or have we done as the balance of the song says: "No! Place thy trust above." We are approaching a troublous season of perilous times beyond any that which we have ever experienced. Conditions are coming that we had better be prepared to meet. "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father." St. John 14:12.

Is Christ in us? Look at yourselves to see why you are not enjoying the things you think you should have. When we keep the commandments and walk in His way, we retain His love; if we take upon us the things of the world, the spirit leaves us. We cannot be a part of both the world and His Church. Can the broken branch of the tree bear fruit? We cannot bear fruit of the Gospel unless Christ is in us. "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." St. John 15:5.

Another of our missionaries was the speaker for the evening service. Brother A. M. Smith's home is Ava, Missouri, but he has just returned from Europe. Referring to the sermon of the morning, he said the story of the broken limb is easy to understand, yet there is a reason why the limb is broken. If the tree is properly pruned and perfectly formed, there will be no weak spots in it and it cannot be broken by the storms. If bad limbs are pruned (if our weaknesses are removed), the food will make the remaining parts grow stronger to produce better fruit. If we grow up as a wild tree with no particular thought to our spiritual growth, we

are likely to be enticed by things of the world. "I went by the field of the slothful, and by the vineyard of the man void of understanding; And, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw, and considered it well: I looked upon it, and received instruction. Yet a little sleep, a little slumber, a little folding of the hands to sleep: So shall thy poverty come as one that travelleth; and thy want as an armed man." Proverbs 24:30-34. Are we guilty of a little sleep when we should have been about our Father's business? Have we failed to train our vine to bear the best fruit? It has been the dream of the restoration that some day there would be built here a city of the righteous where the Master would walk. This is beyond the concept of our minds; yet our faith prompts us to look forward into that future. If we have followed the blueprint which Christ laid down for us in building our spiritual house, we can look into the future with joy and hope. "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord." II Peter 1:2. This peace can only come through Christ. What would it mean to us if our lives could lift humanity to dwell with Christ? We cannot know of the conditions coming; and we cannot lift our fellow men unless we are higher than they. Let us cast aside those things that are detracting from our spiritual growth.

Sister Ora Derry returned on February 13 from Traverse City, Michigan, where she has been staying with her daughter (Mrs. Orlea Premoe) and her family, who had all been ill.

Enid Bell, Reporter

Y. P. C. L. NEWS

From Independence

On January 20, at our regular Church History Class, we discussed some of the doctrines that were introduced by men into the Church causing division and dissension.

On parliamentary study night of January 27, we put into practice some of the things we had learned. We had some planning to do for a chili supper and we made the evening serve a double purpose. We got our plans made and at the same time practiced our knowledge of parliamentary procedure.

At the first Church History class of the month on February 3, we read some of chapter 13 in the Outline History concerning the city of Nauvoo. We discussed how the church people had built up the land wherever they settled.

Our social for the month of February was held on the tenth. We had a Chili Supper and invited all the local church members to attend. We divided the young people into committees assigned to certain duties. Although there was a lot of work and preparation connected with this activity, our efforts were rewarded by a large crowd despite the fact that it was a cold stormy night. We hope all who attended enjoyed themselves as much as we did.

We give you another name and address to add to the list of names we have published from time to time. This young man, in the service of our country, will appreciate hearing from you.

Pvt. Wayne E. Davies
U. S. 55-493-952
Co. B 1092d
Engr. Bn. (c)
A.P.O. 547, San Francisco, Calif.

Wayne is the son of Brother and Sister John Davies of Montfort, Wisconsin.

Mary Lois Harris, Reporter

OBITUARY

Ernest Hall was born April 25, 1881 at Farwell, Michigan, living in that locality during his early life. He met and married Ida May Strobel April 25, 1903, and they celebrated their golden wedding at their home in Midland, Michigan, April 25, 1953. To this union were born one son and one daughter.

Brother Hall was baptized during the summer of 1908 and united with the Reorganized Church of Jesus Christ. He transferred to the Church of Christ October 7, 1952. Brother Hall was called to the office of priest and labored in that office until his death.

Brother Hall passed from this life January 13, 1955 at his home from a heart attack. He died within a few minutes after being stricken.

He leaves to mourn his passing his wife, Ida May Hall; one son, Edwin Hall of Midland, Michigan; one daughter, Mrs. Glen Abbey of Midland, Michigan; four grandchildren and three great grandchildren; and, a host of friends.

He was laid to rest in the Midland Cemetery. The funeral was in charge of Elder Lewis Grice of the Reorganized Church.

ATTENTION UNITED WORKERS

Has your accumulation of pennies grown since our last meeting? Don't forget to bring them to the general meeting to be held some time during the coming Conference.

We will be looking forward to seeing all the ladies who attend the Conference at our United Workers meeting. Bring the report from your local of the past year's activities or mail it to the secretary, Lois Harris, Box 472, Independence, Missouri.

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.

Send ALL remittances for the Sunday School Association to: General Sunday School Association Treasurer, Church of Christ (Temple Lot), Box 472, Independence, Missouri.

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