

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 the power of the Holy Ghost...."*
1 Nephi 3:187

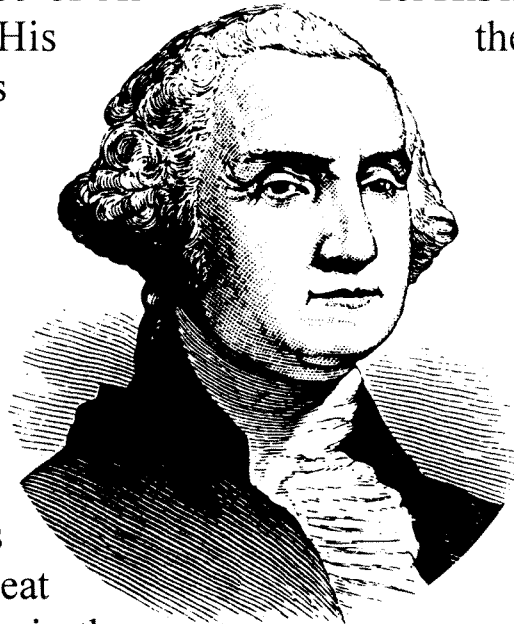
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Whereas it is the duty of all nations to acknowledge the providence of Almighty God, to obey His will, to be grateful for His benefits, and humbly to implore His protection and favor; ...

Now, therefore, I do recommend and assign Thursday, the 26th day of November next, to be devoted by the people of these States to the service of that great and glorious Being who is the beneficent author of all the good that was, that is, or that will be; that we



may then all unite in rendering unto Him our sincere and humble thanks for His kind care and protection of the people of this country ...

And also that we may then unite in most humbly offering our prayers and supplications to the great Lord and Ruler of Nations and beseech Him to pardon our national and other transgressions....

—Excerpt from George Washington's October 3, 1789, Thanksgiving Proclamation

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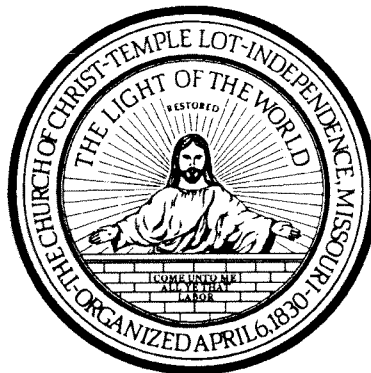
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underlining, ALL-CAPS and *italics*. The most important thing, though, is to send the material—the staff can arrange for typing or otherwise preparing anything you send.

Word Processors/Computers: We can utilize text files on IBM or compatible computer floppy disk of any size or format and nearly any word processor. If you have this capability, it is a big help to our process.

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ZION'S ADVOCATE IS...

To promote Jesus Christ as our only Saviour;
 To promote His Teachings & His Church, the Church of Christ;
 To be a voice of warning to His people; to be Zion's advocate.

The Victory that Overcometh

By Elder Gordon McCann

One of the things that I have noticed as I walk in this life while observing the world around me, is that life has become a daily routine of survival—survival in the sense that whatever I am engaged in, evil is always present to destroy my existence spiritually and physically.

John, the son of Zebedee, who was one of our first Apostles, while late in life living in Ephesus, addressed the brethren of the church by an epistle and penned a very profound statement. Brother John said, *“For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith”* (1 John 5:4).

Our ability to cope with daily life and to assure our victory over this world and all that it offers is predicated upon our faith in God. Our faith is truly the focal point or anchor for overcoming all things and is essential for us to be born of God.

The scripture is very plain where the Apostle Paul states: *“...without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him...”* (Hebrews 11:6).

To accept God in faith, as our Creator and the One who is in total control of all things, is the first step we must take as we develop the tools to combat this continual assault on our lives. As we accept God with an eye of faith we will bring about a positive feeling of hope for a better life or existence from the one that we are experiencing now. This hope, sprung forth by faith, gives us the ability to bear the onslaught of life, though it may seem impossible while we are here on earth, but we would have the assurance that a better life awaits us beyond the grave. That is why our brother Moroni wrote: *“Wherefore, whoso believeth in God, might with surety hope for a better world, yea, even a place at the right hand of God, which hope cometh of faith, maketh an anchor to the*

Our ability to cope with daily life and to assure our victory over this world and all that it offers is predicated upon our faith in God.

souls of men, which would make them sure and steadfast, always abounding in good works, being led to glorify God” (Ether 5:4).

I know that there are times within each of our lives when we get the feeling that maybe we are being singled out and that more things are going bad for us than what we believe we should be receiving. We may even feel a little forgotten by God. Our cares and problems in this life seem to overwhelm us to the

point that we put our hope aside for a moment. We become vulnerable to Satan's tools of depression, self-pity, and general lack of faith, causing us to stop praying or fellowshiping with our brothers and sisters, and thus standing apart from God and His people. What we are experiencing are the trials in life that are there to help us identify our weaknesses in the flesh. Then when we refuse to isolate ourselves, and instead draw closer to God in prayer, we grow spiritually. The Apostle Peter said: "...if need be, ye are in heaviness through manifold temptations: That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ" (1 Peter 1:6-7). Peter compares the trial of our faith with gold and indicates that the trials of life should be more precious to us than gold if we allow those trials to bring us closer to our God. The Apostle Paul also recognized the importance of trials within our lives when he said: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (II Corinthians 4:17-18).

God spoke very openly with our brother Moroni and gave

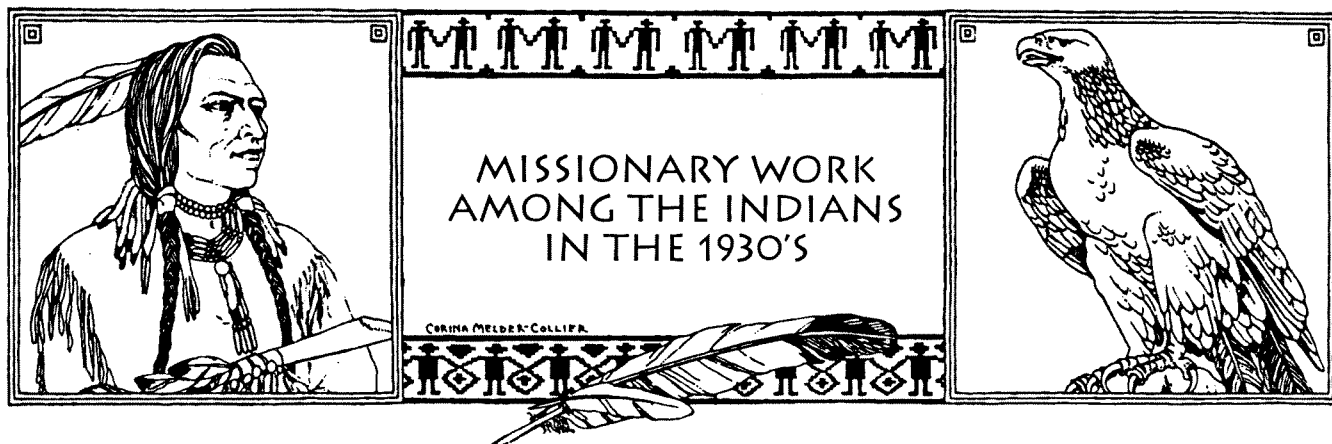
not only him but all who would read his record insight to how a person could grow through weakness. Our Lord spoke

There is a better place prepared for all who exercise faith in God by allowing the trials of life to purge the weaknesses of the flesh....

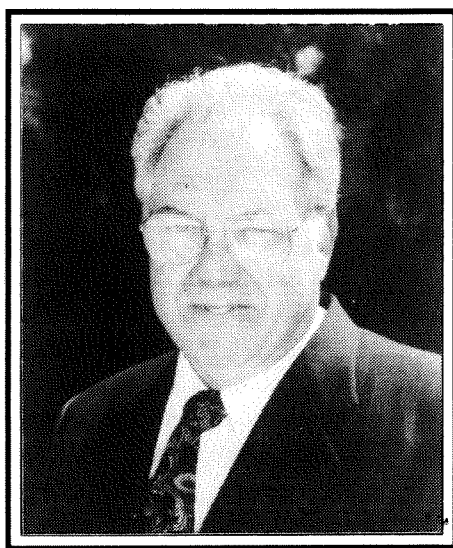
these words to Moroni: "...Fools mock, but they shall mourn; and my grace is sufficient for the meek, that they shall take no advantage of your weakness; and if men come unto me, I will shew unto them their weakness. I give unto men weakness, that they may be humble; and my grace is sufficient for all men that humble themselves before me; for if they humble themselves before me, and have faith in me, then will I make weak things become strong unto them. Behold, I will shew unto the Gentiles their weakness, and I will shew unto them that faith, hope, and charity, bringeth unto me the fountain of all righteousness" (Ether 5:27-29).

There is a better place prepared for all who exercise faith in God by allowing the trials of life to purge the weaknesses of the flesh to the surface to be confronted and overcome through the Blood of Christ. I will leave you with the words that were recorded by Moroni long ago. "...and I also remember that thou hast said that thou hast prepared a house for man; yea, even among the mansions of thy Father, in which man might have a more excellent hope; wherefore man must hope, or he can not receive an inheritance in the place which thou hast prepared" (Ether 5:32).

SERIES—Part 1



AN EXCERPT TAKEN FROM THE "AUTOBIOGRAPHY OF B. C. FLINT"



**Copied and Edited by
Apostle Roland Sarratt**

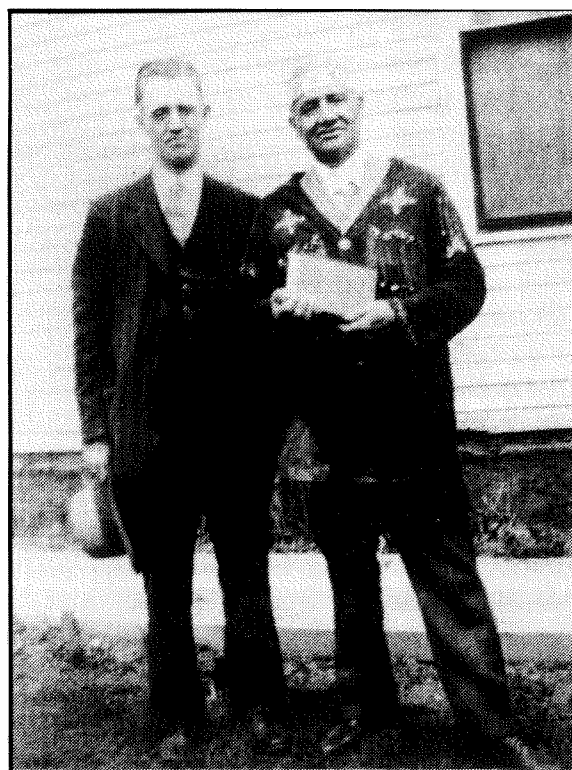
PART 1

About this time (spring, 1932) Apostle A. M. Smith, who was in charge of the general church office, received a very peculiar letter from an old Indian on the Six Nations Indian Reservation, in Ontario, Canada, about fifty miles west of Niagara Falls. This old Indian indicated that he had information of importance to us of the

Church of Christ, and that he wished to meet the members of the Twelve and deliver his message in person.

He told Brother Smith in the letter that he would arrive at Kansas City, on a certain train, on a certain evening. Accordingly, we took my car, and Sister Flint and Sister Smith accompanied Brother Smith and I as we went to meet the train. We met him as planned and he remained in Independence for a number of days.

He visited among the various members, and also met in council with the Twelve. He did tell us some rather striking things. Among others he told us that the time was ripe to begin missionary work among the Iroquois Six Nations, in Ontario. He also expressed his desire to be baptized. The brethren of the council asked him to indicate his preference as to who should officiate and he selected



**APOSTLE B. C. FLINT &
ELDER O. JOSEPH AT THE
TEMPLE LOT CHURCH**

me. I baptized him in Dout's lake here in Independence.

He had told us that there was to be a large gathering of Indians and whites at Niagara Falls in July following his visit. Sister Flint and our daughter,

Edna, who, at that time, were traveling with me in order to avoid the necessity of trying to keep up a home on the meager allowance that the church was able to give the missionaries' families, made plans to attend this Indian celebration at the Falls. We arrived in Caledonia, Ontario, from St. Thomas, where lived a good widow and sister by the name of Brokenshire. She accompanied us to the Indian Reservation.

This Indian brother, whose name was O. Joseph, met us in Caledonia and took us out to the Reserve. He lived in a little one-room shack, so having no room for the four of us, he took us to another Indian's home. This Indian was Harry Loft. He made us welcome and since he had no woman housekeeper, he asked Sister Flint and Sister Brokenshire to assume the responsibility of cooking our meals. We remained on the reservation and held meetings at O. Joseph's and Harry Loft's homes for the balance of the week. The Niagara Falls celebration was to be on Saturday. At this time Brother and Sister Alex Warner lived in Niagara Falls.

We found the Indian celebration to be a very large affair. It was in commemoration of the reopening of the border crossing



HARRY K. LOFT

privileges granted to the Indians at the beginning of the establishment of the two nations, the United States and Canada. This treaty recognized the Indians' right to free passage between the two nations because the Indians were citizens of neither nation. They had nothing to do with the making of a boundary line between the nations.

This treaty had been broken by the whites, but in 1928, after years of litigation, this treaty was reopened. The reopening of the treaty was the cause of an annual celebration in which a parade formed on the Canadian side of

the border and marched across the boundary over the honeymoon bridge to the New York side. Then a series of activities of a very interesting historical character were indulged in. In short, a regular field day celebration with bands playing, speaking Indian dances, and usually an adoption ceremony in which a number of distinguished individuals were adopted into the tribes, among them, some governmental representatives from Washington, D.C.

Master of ceremonies was Chief Clinton Rickard of Sanborn, New York, a Tuscorora chieftain. He was a college bred Indian, and a man of more than ordinary ability and character. He was, and still is,

Grand Chief of the Indian Defense League of America. This man and I later became fast friends, which friendship endures down the present time.

After the exercises of the celebration, we remained with Brother and Sister Warner. Brother Wm. Anderson was also there and the two Indians, O. Joseph and Harry Loft, also stayed with the Warners that Saturday night. The next day Brother Warner took his car and a load of the members and I took my car and also a load of the saints and set out for Palmyra, New York.

We visited the Smith farm and saw the room where the Prophet Joseph had his second visitation of the angel. We also visited the Hill Cumorah, and I was privileged to preach from the top of the hill in a little grove well back from the brow of the hill where the records of the Book of Mormon were found. This certainly was an experience, and one that I will never forget. In my audience were two Indians, and a couple of car loads of Church of Christ members who had driven over from Syracuse, New York. This was through the efforts of Brother Anderson, he having been there just before our meeting in Niagara Falls. Truly we almost felt that we were on holy ground.

The Indians also gave us quite a thrill by their actions and reactions to their surroundings. I'll never forget how Harry Loft reacted to it. He walked all over that hill, and when he came back he said, "Oh, how I thank God that he has spared me and permitted me to see this sacred spot. To think that here centuries ago, my great forefather, Moroni, visited this spot and deposited the sacred scriptures of my ancestors. And later God sent his angel and he too rested his feet on this spot and gave to the Prophet Joseph Smith the hidden plates of our record and we now can have it."

Later in the day after we had our lunch, we visited the grove where the young seer went to pray on that bright, spring day, and where the Lord and his Son Jesus Christ visited him and told him of his life's work if he were faithful to the call. Here we found the Utah church group in

possession with a service. Because they took it as an occasion to boast of the progress they had made along all lines since the humble beginning in that very grove, our Indian friends were unimpressed and we soon missed them. Back of the barn runs the little stream that was the place of the baptism of Joseph Smith and Oliver Cowdery in the early spring of 1820. Here the Utah people have erected a tank for a baptismal font. We found the Indians seated on this cement tank, and we joined them, and again Harry Loft said some very striking things. He evidently had been studying the surrounding terrain and buildings. He asked me, if when the Jews rejected the Christ, they were not driven out of their land and the land cursed, and became barren? I told him that such was the case. "Well then," said he, "Did the neighbors of Joseph Smith receive his message?" I told him, "No." Then he said, "Look at that corn, look at the wheat, look at these buildings in this neighborhood. That is poorest corn and wheat I have seen this year. Now when Joseph Smith brought the same gospel message that Christ had done, doesn't it look like this country was cursed a little bit too when they rejected the gospel?" I was astonished at the logic of this dear old Indian.

On Monday we returned to the reservation, I resumed my nightly meetings and they soon grew into something encouraging. We hadn't been there very long until I began to baptize. The first one I baptized was the wife of O. Joseph. Then on a Sunday after noon I baptized seven adults, among them Harry Loft,

and a number of others. We now began to look forward to organizing a local Church of Christ among these Lamanites.

One thing that really worked in our favor was the intense opposition we began to receive from the sectarian ministry on the Reserve. A number of the popular denominations were represented there, prominent among them being the Episcopal, or Church of England. Their pastor in particular did everything he could to drive us off the Reserve, but we continued to make friends. This Episcopal church was right within earshot of our meeting place at Brother Loft's home.

Brother Loft had quite a nice, large frame home with a big veranda clear across the front. We would put a table on it and hang a large lamp that Brother Loft had from the ceiling. They had an organ which they put out on the veranda and our daughter Edna played the hymns on it. With a few seats out on the beautiful lawn and the rest of the folks reclining on the grass, we had some real meetings.

Large crowds attended every service. We learned to sing the Indian hymns and enjoyed about the most interesting series of meetings in our entire missionary career. At the close of our series of meetings, which lasted a couple of weeks, old Brother Joseph spoke to the assembly in the Indian tongue and then instructed Sister Flint, Edna and I to stand down in front. This we did, not knowing what was going on, when the entire group stood up and marched in single file past us singing a hymn in the Indian tongue. Each of them grasped our hands and bade us God speed.

In many of those dusky eyes were tears. This was our first experience among the Indians.

The Six Nations are made up of the Mohawks, Onandagas, Cyugas, Oneidas, Senacas, and Tuscaroras. These comprise the Iroquios Confederacy, which means the confederacy of the great peace. This had its beginning in about the year 1370, as near as we can compute according to their traditions. An old Indian prophet, by the name of De-kah-na-we-da, was its founder.

His story is the most interesting in Indian lore of any I have every heard. The scheme was to unite all Indians in the whole country under the banner of this confederacy. De-kah-na-we-da wove into wampum the story of their ancestors and also a prophecy of the future, in which he predicted that in time to come, unless the Indians were all united, white brothers would come across the big water in canoes with white wings. They would become very mighty and very wealthy. Also they would become very wise. They would read by the lightening (electric lights). They would ride in chariots without horses (autos). They would talk through the clouds (telephones, radios, and telegraph). They would fly through the air like birds (airplanes), etc. The Confederacy still possess part of this wampum and we were permitted to see it.

This first meeting which we held with them was only the beginning, because we continued to visit them as often as we could while caring for the balance of our mission. We attended the annual celebration at Niagara Falls

continuously for four successive years, and we were finally adopted ourselves. Each time we visited the Reserve, we made additions to our membership and finally organized a local Church of Christ and ordained a number of men to the priesthood.

Added to this Brother and Sister Warner from Niagara Falls began to visit the Reserve weekly and despite their years and infirmities they did splendid work. However, there was one sad thing that entered into the work there and did much to scatter the membership of the church. There were some disgruntled ones among our own membership and priesthood who had followed Otto Fetting and others. In looking for a field to occupy their time they took occasion between our periodic visits to the Reserve to go in there and sow dissension among the Indians, and so succeeded in making divisions and also confused the Indians. This happened while Sister Flint and I were in the European field.

Each year we visited the Reserve, we found new elements of interest. We learned more and more of their traditions and beliefs. We found that the Utah missionaries had been on the Reserve and had seeded it down with copies of the Book of Mormon. However, they had failed to make much impression on the Indians, because of their defense of polygamy and the unseemly conduct of some of their missionaries with young Indian girls. This did militate to some extent against us for a time, but not for long, because we repudiated that evil and showed that the Book of Mormon was radically opposed to it. The upshot of it was that we got

nearly all of the Indians reading the Book of Mormon and most everyone had one. Of course, the more they read it the more they recognized it as being in accord with their traditions, until today, I will challenge anyone to wean an intelligent Indian away from the Book of Mormon once he has read it.

I remember one night a very old Indian walked ten miles to hear me preach and at the close of the service he came to the stand and asked to see the plates of their sacred record. Someone had told him that I had the plates. I told him that I had no plates but explained to him the story in connection with them and their translation. I asked him if it was a tradition among his people that they had such a record that had been written on metallic plates. He told me emphatically that there was such a tradition, and so while he was glad to see the book he was a little disappointed that we did not have the plates.

On another occasion we were visiting in the home of a Mohawk by the name of Archie Lickers. He was a member of the Episcopal church and also a member of the Indian Council at Oh-sweken, the Indian village in the center of the Reserve. Mr. Lickers said to me, "Say, Flint, is there anything in that book that you say is the Indians' Bible that tells about three good men who will never die." Instantly I was alert, and asked him for his story. "Well," he said, "The story goes like this: An old Indian chief lay dying in his wigwam, and the Indians being superstitious about death, believing that it is caused by the workings of an evil spirit, do not go near a person dying

because they fear this evil spirit will fasten itself upon them. The friends of this old chief heard him muttering to himself in there alone, as they supposed. Finally he came out to them and told them he wasn't going to die, because while he lay there three warriors came to him, and told him that they were to live always and do good. He told how nicely they were dressed and that they brought him fruit, vegetables and herbs." Upon his telling me this story, I asked to see his copy of the Book of Mormon and from it I read the story of the three Nephite disciples. He was astonished and said that the story there was even better than they had it.

During one of our visits there, Fred Loft, a brother of Harry, came to spend a good part of the summer with Harry. He was a college bred Indian and had married an English girl and was quite aristocratic in his actions. He had been an official in the Canadian government, and was now pensioned off. At first he treated us very coldly and was quite rude to us, resenting our sponging, as he called it, on his brother Harry. Harry resented in turn Fred's treatment of us, and gave him to understand that we were doing the Indians a great favor.

At first Fred would not attend our services, but finally he heard a sermon or two, whereupon he became very friendly, and gave us a lot of valuable information. We talked about their ancestry, and he told us that in 1918, he had gone to the western coast laboring among the various tribes, in an effort to further continue the gathering of the Indians

under the old confederacy of De-kah-na-we-da. He felt they would need a lot of developing in many places, especially among the blanket Indians of the plains.

We called his attention to the story of his ancestry as found in the Book of Mormon. He was not much interested, because he said he did not care so much as to where they came from as he did about their development now. I showed him that the Apostle Paul made his appeal to the Hebrews because of their ancestry and that they should not have rejected the Christ because their prophecies were replete with references to the coming of Christ. Then I asked him why his people let the white man overrun his country seeing they were then quite numerous and the whites came over in just small groups in little sailing vessels. He answered that it was because the whites believed in Christ and they didn't. I asked him what he thought about the white man's present occupation of the land and their acceptance with God. He said he thought it was like Sodom and Gomorrah.

We learned that all white biographers of the Iroquois Indians admit the high intellectual quality of these Indians. Dr. Frank Crane speaks of them as being second to no people on earth intellectually. Added to this we saw and heard things while we were among them that caused us to believe the reason for this is that these people are as much Nephite as they are Lamanite. Our reason for this is in the fact of their origin being found in the Finger lake country of central New York, and that is in close proximity to the Hill Cumorah where the

plates of the Book of Mormon were found. That book tells us that at the last great battle there many of the Nephites went over to the Lamanites to save their lives, so we find among them, instead of the straight black hair, many with curly hair; also we found many with blue eyes, something rare among Indians generally.

Upon a number of occasions on the Sunday following the Indian celebration at Niagara Falls we drove out to Chief Rickard's home on the Tuscarora Indian Reservation about ten miles out from Niagara Falls, New York. I preached out at the Chief's home and also met a number of noted governmental officials, because it seems that the chief's position as Grand Chief of the Indian Defense League of America, brought him into close relationship with representatives of the President of the United States. Our frequent association with the Chief enabled us to become quite friendly and he always made us very welcome.

As a result of this association we learned some very interesting things about him. It seems that he had, at one time, been a student in a theological seminary with the design of becoming a minister of one of the popular churches of the day. Further, that he had renounced all connection with white men's religion and had returned to the so-called pagan religion of his forefathers. This seemed strange to us so we asked him for a reason for thus summarily rejecting the teachings he had received from his white brethren. He said it was because of the confusion that

seemed to exist among religious teachers and denominations. He told a reporter of the press that the white man's religion had failed them. He told me that he felt that he could be just as good a Christian under his forefather's religion as he could under any white man's church that he had as yet contacted.

"Anyhow," he said, "there is very little difference between our story and yours. We have the tradition that a virgin gave birth to a child, and because she was a virgin her mother felt that she had disgraced her family and so the mother of the virgin sought to destroy the child by throwing him into the river. This she did three times, but the child had power to come out of it himself. Then she realized that her daughter had given birth, not to an ordinary child, but to a god. This child grew to manhood and became the great white spirit, going from tribe to tribe teaching wonderful truths. Then he went away in the clouds and promised to return at some future day. We are still looking for his return." "Now," said he, "How much dif-



CHIEF CLINTON RICKARD

ference is there between this story and your story of Christ?"

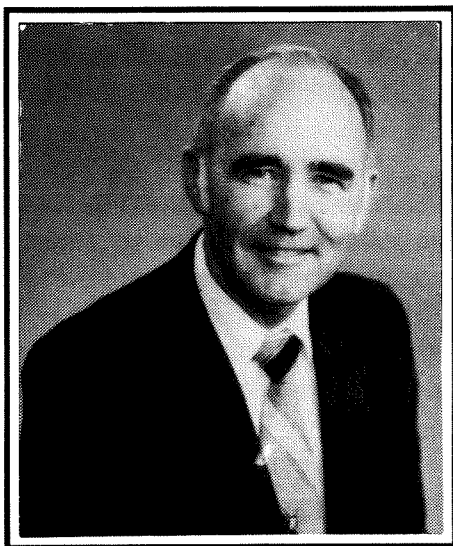
Another interesting circumstance at these celebrations was the sowing of sacred wampum. There was one special piece that had been brought down from Labrador that had a very sacred tradition and had been lost for over one hundred fifty years, but had been found among these northern tribes. It had been

placed in the custody of Chief Rickard as the leading representative of all Indians. Chief Rickard had a small wooden box made to contain this sacred relic, and this he kept constantly under his personal care. We found this to be a necessary precaution because of the rivalry that exists between the various tribes for its possession.

One evening the Chief had invited me to have some refreshment with him at the refreshment stand on the grounds, and we were chatting in a friendly manner when a young Indian hurried up to the Chief and told him that the belt had been stolen. The chief went into action pronto, and the police finally found

the belt hidden among the belongings of a Cayuga woman who had succeeded in getting across the river into Canada. We had a little experience with this wampum ourselves after we had been adopted by the Indians.

THE REVELATION OF JESUS CHRIST TO THE APOSTLE JOHN



By Apostle Don McIndoo

CHAPTER THIRTEEN (CONT.)

It would be well to remember that there are several major approaches to the book of Revelation. One of these is the Preterit point of view, believing that all the prophecies of this book were fulfilled in the days of John, or shortly thereafter. As they look at this second beast **“coming up out of the earth,”** they think of the politics of ancient Rome. David Clark writes, **“...this second beast is rightly recognized**

SECTION TWELVE THE SECOND BEAST

Editor's Note: This is the Corrected Version of the October issue's Section Twelve: The Second Beast.

as the Pagan religion or pagan priesthood. This Pagan religion supported the imperial power. It supported the civil authority, and especially lent its aid in the persecution of the Christians, and the Christian church. Thus it served the cause and power of the first beast...”¹

A second major point of view is the Spiritual. Perhaps Hendriksen best summarizes the basic precepts of this camp: **“The second beast is the false prophet (Rev. 19:20). It symbolizes false religion and false philosophy in whichever form these appear throughout the entire dispensation.”**²

The Futurist approach is to relegate all the prophecies after chapter four to a short

period of time just before the coming of the Lord. Although there are several differing views about this chapter, Gaebelein presents today's popular view: **“The second beast is a Jew.... He must be a Jew or his claim to being Israel's true Messiah would not be accepted by the Jews. The sphere of the second beast is Palestine.... This second beast is the final, personal Antichrist.... He is a counterfeit lamb and his two horns are an imitation of the priestly and kingly authority of Christ.”**³

Commentators of the Seventh-day Adventists generally take the Historicist approach; however, in their interpretation of this chapter they vary considerably from other Historicists, believing that the United States is the second beast. The French essayist, De Torqueville, wrote of the new American nation as being the result of two distinct elements, **“...the spirit of religion and the spirit of liberty....”**⁴ So the Adventist commentator, Spicer, concludes, **“The new nation arose ‘out of the**

earth'. It possessed the two features of civil and religious liberty represented by the two lamblike horns." He concludes with this warning: **"But the prophecy pictures a future development and reversal that may well cause grave concern to all lovers of liberty and freedom of conscience."** ⁵ Such commentators look forward to a time when religious activists will develop into a force **"...other than purely Catholic—dominating affairs, so that organized religion again could lay hold of the arm of civil law for the enforcement of religious observance."** ⁶

Quite the contrary, it seems today that, in spite of powerful religious lobbies, civil authority daily imposes restrictions upon religious liberty and lessens her influence.

Most Restoration authors, such as Sheldon, B. McIndoo, and Njeim take a Historicist approach to the book of Revelation. They emphasize that the second beast of Revelation 13:11 is distinct and different from the beast that arose from the sea (verse 1). This beast, coming **"up out of the earth,"** gives the appearance of peace and righteousness, yet shows a wicked power and is a tool of Satan.

Njeim tells us this beast came up **"out of the earth,"** like a plant growing out of the ground, not from the turmoil of the nations of the world like the other great empires seen by

Daniel. Its lamb-like appearance indicates a religious nature, yet it is an evil power. It is obvious that these two horns symbolize power. He identifies the two horns of this beast (verse 11) as the Papal Roman power in the west and the Orthodox religion of the eastern portion of the old Roman Empire.

Sheldon and B. McIndoo, as do most historicists, relate this second beast to papal Rome. They visualize the horns as symbolizing the **civil and ecclesiastical** power of the apostate Roman church. Sheldon goes further to state that the intention of this second beast **"was the implementation of the papal will by the sword, and was fulfilled by Frankish kings of Europe in support of the papacy."** ⁷

King Charlemagne of France overthrew the Lombard kings in Italy in A.D. 774 and gave unlimited support and power to the pope. He then began a thirty-year conquest to conquer and Christianize western and central Europe. On Christmas Day in A.D. 800 he knelt before an altar and **"Pope Leo III then placed a crown upon his head, and the people assembled in the church acclaimed him the great, pacific emperor of the Romans."** ⁸ This civil (military) and ecclesiastical (papacy) combination gave rise to the Holy Roman Empire, which existed from A.D. 800 to 1806.

This new beast, **"The Holy Roman Empire was an at-**

tempt to revive the Western Roman Empire, which had ceased to exist.... During the turbulent early Middle Ages the traditional concept of a temporal realm co-extensive with the spiritual realm of the church had been kept alive by the popes in Rome." ⁹ Thus we see that the Holy Roman Empire both exercised **"all the power of the first beast before him"** and causes the world **"to worship the first beast"** (verse 12).

No religion has played on the minds of its followers to believe in and imagine more supposed miraculous events (verses 13 and 14) than has the Catholic Church throughout the ages. Every Catholic nation has its numerous shrines where some supposed miracle or miraculous sighting of Jesus, Mary or some saint has appeared to a believer. Many of these occurrences involve the pagan, or semi-pagan, beliefs of the indigenous inhabitants of the land. The church then uses the incident to garner believers from among the indigenous people. In Mexico there are numerous places where tens of thousands of believers gather on the anniversary of a sighting of Mary. These occasions are then used by merchants to enrich themselves by the supposed miracle.

I shall not forget a documentary entitled *"Return to the Sacred Ice"* relating to Catholic worship in the mountains of Peru. An ancient tradition tells of a young boy tending his lla-

mas who reported to have seen Jesus as a child playing among the animals. Then the boy, Jesus, disappeared into a large rock on the hillside. The Catholic Church has built a chapel around this rock. Each year, on a specific date, thousands of Indians come to this chapel to worship. They first prepare themselves, then climb to the heights of a great glacier above the chapel. Upon returning they are always a few less in number, with the understanding that someone was used in sacrifice to the "gods of the ice."

After their descent, they enter the chapel to receive the Holy Communion. Having done this, they return to a valley where they await the rising of the "sun god" over the ridge to the east of the valley. With them is their Catholic priest. His explanation for participation in such ancient pagan rituals is quite revealing: **"When Europe was evangelized it too had its pagan rituals. Rome is open to different forms of worship because there is no one single way of approaching God."**¹⁰

Verses 14 and 15 tell us that the second beast, or the Holy Roman Empire, shall **"make an image to the beast"** and would insure that all who **"would not worship the image of the beast should be killed."** This Greek word **"image"** means a representation or a likeness of something. First, we must recognize that the image shall be of **"the first beast (pagan Rome), whose deadly**

wound was healed" (verse 14) because its motives, its unholy nature and its worship of the dragon was continued by papal Rome. Secondly, we have already shown that history records the purpose of the Holy Roman Empire was to restore the glory and pomp of the pagan Roman Empire. But how will it reflect the continuation of pagan Rome through the office of the papacy?

Sheldon writes that in the eleventh century the Holy Roman Empire **"consented to the authorization or recognition of a College of Cardinals...."** This body of men, originally seventy in number, is appointed by the pope. Upon the death of a pope, they in turn elect the new pope from among their number. Their primary function is **"to assist the papacy as a supreme governing body of the church."**¹¹

So we see in them a mirror image of the pope and the continuity of his office. Further, during the time of the Inquisition, six of these cardinals constituted the Holy Office as chief inquisitors, who coerced the worship of the "beast" or suffered the heretics and unbelievers with torture and death, thus fulfilling verse 15.

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MISSIONARY MOMENTS

Missionary Moments

Apostles Frank Fann and Alvin Moser, and Elder Charles Brantner

Friday 3-8-02

When we arrived in Panabo this morning, the brothers and sisters were already in a service. They let Brother Frank take charge of the meeting. He began by saying that he wanted to change the service to a season of prayer that God would call ministry here in the Philippines. We knelt and eleven people prayed. When we sat down again Frank was moved by the Spirit to call three men to the office of Elder. He also told the group that there were others that would be called, but that they needed to prepare themselves first.

At the instant that he said the third name the Spirit witnessed to me that this was a true calling and both Brother Charles and myself were able to be witnesses. Brother Prudencio was in tears and the other two were very serious. They did not immediately accept, and this made us feel confident that they are being very serious about the responsibility. We had another short season of prayer, and Frank explained what the procedure was when a call was given.

The rest of the day was spent trying to instruct the people there in

how the church functions. We covered callings, order of services, some of the duties of the ministry, voting in the church, business, church policy about politics, government, aid, tithe, offerings, and etc. Afterward there were questions and answers about tribal wedding customs, marriage, sinful pastors, paid ministry, those without the law of God. It was a difficult yet satisfying day.

We are tired. Frank and Charles are back in the room and I am surrounded by young men playing noisy video games on the Internet and am headed for bed. Tomorrow we are going to go through some scriptures about some of the questions asked today. We get these same questions often, so we are preparing to amplify.

The names of the men called: Prudencio Alameda, Demetrio Indañgan, and Roger Manali.

*Magit gita ugma sa buntag,
See you tomorrow.
Jay*

Saturday 3-9-02

Today we had 4 lessons at our little sessions in Panabo. I taught a long class about unpaid ministry and Frank taught one on Callings. We used the scriptures exclusively today. On some occasions, we may just explain

the beliefs of the church. Today we used the scriptures for in-depth study. In the afternoon I taught a class about those without the law of God and little children who are free of condemnation and Frank taught a class about marriage.

We had received several questions about these subjects yesterday so decided to cover them in greater depth today. It must have worked, because today there were not too many questions.

There are tribal people in the hills that have more than one wife, so there were lots of questions about marriage. They also wanted to know what happens to people that hear the gospel, when there are no ministry present to baptize them.

Tomorrow we will have three ordinations in the morning, then four baby blessings. We will have a baptism class in the afternoon, then there are many people coming down from the mountains that are requesting baptism. We think about 22. That will be a good time to help our new elders learn to handle some of these things. We have located the prayer for baptism in Cebuano, so they can memorize it.

It will be a very long and busy day. It will also be our last full day with them. It will be my last day for a while, because we plan to have someone else come here other than

myself after conference. It will be a sad day for me, but a day for me to give thanks that I have had a part in this new work. It was a great honor and I thank God for it.

*Maayon Gabii,
Alvin Moser*

Sunday 3-10-02

Frank asked the congregation, "Do you accept these men to be your ministers here in the Philippines?" The congregation raised their hands in the affirmative. Frank said, "Then we will proceed to ordain them each to the office of elder in the Church of Christ. Brother Frank and I laid our hands on each one and ordained Prudencio Alameda, Demetrio Indañgan and Roger Manali, as elders in the Church of Christ.

Following this, we had a blessing service for seven children, five girls and two boys. Charles and Demetrio performed this ordinance.

Brother Frank and I then confirmed five newly baptized members and bestowed the Holy Ghost, in the name Jesus Christ.

Brother Frank then taught a baptism class for fourteen more people who desired baptism.

Lunch was next.

We headed to the beach about 1:00 p.m. There Frank, Prudencio, Demetrio and Roger entered the water, followed by the fourteen candidates for baptism. Frank baptized five, Prudencio three, Demetrio three, and Roger three.

We arrived back at the church in Panabo to handle the laying on of

hands. Charles and I took care of that ordinance. Then I conducted a communion service. I gave as explicit instructions as I was able to on the manner of the service. I asked the prayer over the bread, then Prudencio and Roger passed the bread. Demetrio asked the prayer over the wine and Prudencio and Roger passed it to the members.

We had the hand of fellowship after the service, and there were three late arrivals. Demetrio's wife, youngest daughter, granddaughter and one young man from Nabuntaran arrived. His wife, daughter and the young man wanted to be baptized. Frank conducted another class and during it informed Demetrio's family that he had been ordained as an elder in the Church of Christ.

Communication in these countries can still take a long time. Many people don't use phones or email. This time we went back to the ocean. Brother Prudencio performed the baptisms. Upon returning to the church, we had a confirmation service for these three. Charles and Roger performed this ordinance.

There were refreshments afterward and then a program by the young people of Panabo. They were teary eyed at the beginning. It was a farewell program.

They made me sing a special. It is the first one that I ever did alone in all my life. Only the love of these sweet people could ever have convinced me to do it. They made me! I sang one verse of "Don't Step There." After my song no one would dare step there.

Well then, some of them said a few words and Frank sang a song. Oh my!

They sang some more songs and gave little talks of "farewell and we love you." Then Charles sang a song. That's right! Only in the Philippines!

They gave us each a small gift. It was a wonderful and heart lightening experience. They cried and laughed. We cried and laughed.

At times during the day I felt like I was in a *National Geographic* special. We heard a traditional singer from the ATA tribe in the mountains. I felt as though I were transported into a bygone age. Primitive, tribal, yet beautiful in its simplicity and power. She sang in a native costume, that she still wears for all formal occasions. Her song was one asking God to bless their missionaries.

At the program in the evening, again I felt that strange sensation of being transported to some exotic place, as our brothers and sisters sang traditional Christian music in Cebuano or Visayas.

Today I am leaving here in just a few minutes. My heart stays with them.

*Until we meet again,
Jay*

NEWS

YUCATAN

November 2, 2002

Dear Brothers and Sisters, I have a few minutes free today before I leave Merida and go to Yobain, so I would like to use the opportunity to thank you all for your prayers and assistance to our loved ones here in Yucatan.

Brother Dan and Placido, Jr. left today for some special services in Cancun. Since Placido, Sr. is in Mayapan for the weekend, I am going to Yobain to care for the services there tonight. Meanwhile, I would like to catch you up on some of our activities here. Of course, you realize this includes services somewhere every night. Dan or I will be teaching, preaching or taking part in a Prayer and Testimony meeting every day.

On the 16th of October we were privileged to be part of a Priesthood Meeting to begin making plans of how to best help our church people. Your brethren here are greatly appreciative of the financial help sent to them through the tithes and offerings of their brethren in the U.S. We made our initial plans of how this money would be used and set some priorities. The ministry here suggested, and unanimously approved of, the idea of using some of this aid to help their less fortunate neighbors with the repairs of their homes. Each of the pastors presented a tentative list of members that needed repairs to their homes and churches.

On October 23rd I went with Elder Roger Can to the town of Kancabchen, which had not been represented in our meeting. We walked the limits of the town under a blazing sun (few trees had been left standing and those standing were leafless). The homes of every church member sustained damages, and some were completely destroyed, along with what possessions had been in them. One of the local members helped guide us through the destruction. I found most of the people to be very upbeat, smiling and thankful for the protective hand of the Lord over them.

That afternoon Roger and I went to the Building Supply store in Motul. As might be expected, the owner was a friend of Roger's. We gave him the list of materials needed for

the repair or reconstruction of 22 homes in four communities. He gave us a discount on all the supplies, provided free delivery and unloading, which was a great help. The materials were delivered that week and repairs were underway.

Sunday, October 27th, was a wonderful day of Reunion with members of eight congregations at our Reunion Grounds in Merida. It was a day full of fellowship, smiles, praise to the Lord and beautiful music. Brother Dan and Esaul Ku, a young recently-ordained elder, preached inspiring sermons, and I presented a study about the Lord's covenants with Israel.

After the reunion closed (3:30 p.m.) we continued with a beautiful baptism service. A young man of 17, from the village of Mayapan, was baptized. He bore his beautiful testimony in a soft voice that moved many to tears. In a dream, the Lord Jesus Christ had appeared to Miguel with outstretched hands and bid him to come unto Him. Miguel is an earnest follower of the Lord who has already been active in evangelizing friends. The baptism was followed by a beautiful Confirmation Service, and the hand of fellowship gladly extended to our new brother.

On October 28th Dan, Placido, Jr. and I went to the Building Supply store in Merida to obtain the materials needed for reconstruction of homes in Yobain and Uayalceh. These supplies were delivered that very day and unloaded behind the Yobain church. That evening twenty friends and neighbors were invited to come to the church property and pick up two bundles of roofing material to begin making repairs to their homes. Their joy and gratitude were not only obvious, but loudly expressed.

Sixty-nine families have received materials for the repair of their damaged, or destroyed, homes. Whenever possible we are trying to upgrade the quality of homes for our members. The usual cheap roofing material is an asphalt soaked paper. It smells, gets exceptionally hot and does not last more than a few years. So when possible we are trying to replace these homes with roofs of zinc or even with a block home with a concrete roof.

The roof of the church buildings in Ticul and Motul have been repaired, but we

have not yet begun on the heavily damaged Kopte church. Two other churches are in a program of expansion. The money funded for Aid and Building by the General Church has just about been expended. We need to keep some money in this fund for emergency use. We have also spent \$5,000.00 from the Phoenix Yucatan/Central America funds. The fact is that the needs have only partially been met. Let me explain.

In three communities we have members whose sole income depended upon the hennequen industry. That industry is now destroyed. The plants are uprooted and the factories destroyed. Since it was a dying industry, the government will not replace it. These families are going to need our help, and in the long term they will need a new source of work and income. Other communities have depended upon a slash and burn corn crop. Hurricane Isadore makes the third time in about a decade they have lost their harvest. Again, these people will need help through the year until next October's harvest is ready. But what is really needed is a better agricultural base - land of their own, with a well and pump.

I would like to suggest that any of you who would like to help with these projects send your offerings to the Phoenix Yucatan Fund in care of the Church of Christ. Our treasurer is Sr. Rhea Housknecht. Of course, we do not want these contributions to take the place of your tithing sent to the General Church, for that is of the utmost importance. How important is it? Your brothers and sisters in Yucatan, who have suffered so greatly from this hurricane, could probably use every centavo they have available. Yet they have chosen to send \$500.00 tithing to the General Church three times a year instead of using this money on their own needs. They so greatly appreciate the aid they have received from your tithing, they wish to be an active participant in such a program.

Again, thank you for your prayers and support.

*Hasta pronto,
Apostle Don McIndoo*

NEWS

MOGOLLON LOCAL REPORT

Greetings from the Mogollon local. Our love and best wishes go out to all our brothers and sisters in this land and in distant lands. We are praying for our Church family in Yucatan after the devastating hurricane.

We pray always for our ministry, new and old, to be led, protected, and strengthened for their daily and multiple tasks. We cannot be there, but by your writings to us, which we relish and stand in amazement of your ups and downs, in the which we are all connected and endure the same, for where one suffers, all suffer. And most importantly, when one rejoices, we all truly have reason to rejoice. As scattered members on this planet Earth, we press forward, day to day, with Zion as

our goal. Do not be discouraged in this world of sin, for good is growing, and its branches will cover the earth.

Our pastors are so faithful to us, doing their very best to give us what we need. Hubert Yates came to serve us and some new families we have coming in Show Low. Jay Moser is always faithful when he is in town. And someone we haven't seen in a long time, Gordon McCann. It was a good day of learning and fellowship. It was a good message, something coming across many pulpits. "Because iniquity shall abound, the love of many shall wax cold." But love is necessary for salvation. Love is opposed to evil, love converts sinners and love is the nature of Christ in you, it is the bond of perfectness. He that loveth not, knoweth not God. Indeed, it's easy to see that love is the glue that holds this Church together.

Winter is coming. We lit the wood-

stove this week; it will bring more time indoors and more time to reflect. Also, the Phoenix reunion is near, a gathering of souls to the mighty spirit of God. This is why all reunions are so successful and joyful. So wherever you are, we can rejoice as one, because we all live together in "His" heart, and surely soon it will be in His kingdom. Works of darkness and terror are all around, but he that trusts in the Lord shall not be moved. Endure, dear children, till His indignation be past. May your words be carried with power to the Godless and heedless.

*With gratitude and praise,
Sister Kathy Cloyd*

ANNOUNCEMENTS

PHOENIX REUNION

The Phoenix, Arizona, local would like to invite you each to join with us in the worship of our Lord at the 2002 Phoenix Reunion, which will be held **November 29th, 30th and December 1st**. Come and enjoy the warm weather and the warm fellowship.

For information, please contact:

Pastor Bob Hedrick
2908 E. Rockwood Dr.
Phoenix, AZ 85050
(602) 494-9661
Bobnliza@juno.com

Asst. Pastor Glenn Orsted
1327 E. Wescott Dr.
Phoenix, AZ 85024-2393
(623) 780-8764

Asst. Pastor Duane Ely
18814 N. 30th St.
Phoenix, AZ 85050-3436
(602) 569-1516

WOMEN'S RETREAT

Friday, January 17, and Saturday January 18, 2003.

"Lead me in thy truth, and teach me: for thou art the God of my salvation, on thee do I wait all the day"
Psalms 25:5.

To the Sisters of the Church of Christ (Ages 18+): In an effort to follow the teaching of scripture as found in Titus, chapter 2, we invite all women to join us for a Women's Retreat. This will be an overnight fellowship activity and details will be announced through the CCEG.

For further information, contact:

Carrie Geier
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OBITUARY

Lois "Patsy" Yates

1903-2002



Lois Aurelia Townsend was born October 14, 1903, in Sioux City, Iowa, to Alverna W. and Mary Francis Lewis Townsend. She was the oldest of eight children and while living as an extended family she became very attached to her grandparents, and when they moved to Wisconsin she moved with them. Her grandfather, Ervin A. Townsend, was an Elder in the RLDS Church, and as a young child, church was an important part of her life. She learned to play the piano and was the Church pianist in her local congregation when she was 12 years old. Music had a special meaning to her life.

She moved to Arizona in 1922. There she met Hubert A. Yates, and got the name of "Patsy" from his best friend Ed McIndoo. They married on May 22, 1925, and her name Patsy Yates stuck for the rest of her life.

They had two sons, James E, and Hubert E. Yates. As a young mother she was active in the PTA and later the Navy Mother singers. In 1956, they moved to Cave Creek, Arizona. There

they managed Sierra Vista Guest Ranch. They later moved into Cave Creek, and had a riding stable and a 10-day trail ride. Patsy was the "Camp Cook," which was the hardest job, and she is well remembered for her biscuits, baked beans and apple pies.

Patsy enjoyed cooking, music, her children, grandchildren, and great-grandchildren. Her last years were spent at her son's home near the Church and her family where she passed away on September 3, 2002, at the age of 98 years, 10 months, and 17 days. She had been an active church member all her life, and as baptized in her youth into the RLDS church and transferred to the Church of Christ in 1925 when the Phoenix local was organized, and was the last "original" member of the Phoenix local Church of Christ. She taught her family well by example, of her kind thoughts, gentle words, and service to those around her. Her presence will be missed but her memory will last forever, and we witnessed many times her expressed desire to be with the

Lord. As I was cleaning out her purse, I found a neatly folded piece of paper with numbers of the songs she liked to play between church services. She was always ready to give of her talent to the Lord and to her fellow man.

Her parents, her husband, 1 brother and 4 sisters preceded her in death.

Sons, Jim and wife Wanda, Hubert and wife Louise, survived her. Grandsons, Jim Jr, Ed, John, and Joel. Granddaughters Cindy Berquist, Karen Riser, Annette Whitehead, and Patricia Ferrier. Sixteen great-grandchildren, and 1 great-great grandson. A brother Fred of Glendale, Arizona, and a sister Cheryl of Camp Verde, Arizona. Many nephews, nieces, friends and loved ones.

Services were held September 6th in Phoenix, with Apostle Jay Moser in charge. Burial was in Greenwood Memory Lawn Cemetery in Phoenix, Arizona.

TRIBUTE

My Grandma

To some, she was Lois Townsend...

To most, she was Patsy Yates...

To a few, Mother, Mom, Aunt Patsy...

To me, she was a woman....

Who encouraged a young child to sing her little heart out and never tired of my rendition of "Someone's in the Kitchen with Dinah"

Who taught a young girl that tomboys could still be little ladies, and insisted I wash my feet nightly even if it was in a horse trough before crawling into bed...

Who taught me how to put together a meal fit for a king on a 2-burner Coleman camp stove...

Who taught me by example "How to disagree without being Disagreeable";

How to appreciate classical music, gospel music, movie musicals and the voices of family gathered around the piano...

Yes—to a few she was Lois, to many—Patsy... But to me she was ...

Grandma, the maker of the best biscuits & banana coconut crème pie and wild grape jelly;

Grandma, with the twinkly blue eyes & sweet, sweet smile & warm embraces.

She truly was a jewel without price—MY GRANDMA.

*Lovingly,
Granddaughter Cindy Berquist*

My Grandmother Yates

The best words that can describe my Grandma come from Moroni 7:51-52.

"And charity suffereth long, and is kind, and envieth not, and is not puffed up, seeketh not her own, is not easily provoked, thinketh no evil, and rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; wherefore, my beloved brethren if ye have not charity, ye are nothing, for charity never faileth."

This next verse is for all of us.

"Wherefore, cleave unto charity, which is the greatest of all, for all things must fail; but charity is the pure love of Christ, and it endureth forever; and whoso is found possessed of it at the last day, it shall be well with them."

By my Grandmother's example in her life, I can tell you that she did have charity all the days of her life. You could not go into their home and not feel welcome and warm and secure. They were always helping someone, and were a friend to everyone.

Speaking of my Grandmother's example, I would like to thank her for showing us all how to be an Excellent Wife, Mother, and Grandmother. Grandma's love was for the Lord and her family. By her teaching the gospel of Christ along with Granddad, to their sons, both of their sons are ministers today, and are out preaching in the missionary field. Her eight grandchildren have all been baptized in the Church, and some of her great-grandchildren also.

You could pray with Grandma, and sing with Grandma. A song that

she always played for me over and over was, "How much is that doggie in the window?"

Everyone here can probably relate to one of these images of my Grandma. You drive into the Ranch, and are usually greeted out front, you walk up to the porch, and when you open the screen door, there is Grandma in her apron. She's either cooking, or playing solitaire, or enjoying a good book.

On Sundays there is no guessing what lunch will be. It will be chicken and biscuits with pea salad.

I wanted to share some words from my Granddad about my Grandma. When he first met her, he said this:

"I liked her blue eyes, she was soft-spoken and I liked everything about her."

On their Fiftieth Wedding anniversary he said this: "Today, as I look back on it, over fifty years, it was the best day's work I ever did in my life marrying Patsy. She's a jewel. Yes, sir, my wife is a jewel."

Yes, Grandma was not only a jewel to Granddad, her sons and grandchildren, but she was to all those her knew her. I'm so thankful God lent her to us for her 98 years. She was a wonderful example in every aspect of her life.

My prayer for each of us today, is to remember my Grandma by her example, and by the "Pure love of Christ" that she had in her life.

I love you Grandma... and I'll miss you.

*Your Granddaughter,
Patricia Ferrier
Written September 6, 2002*

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