

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."—1 Nephi 3:187.

Volume 26

Independence, Missouri, July, 1949

Number 7

FAITH

I will have faith,
However dreams are shattered;
I will have faith that righteousness can live;
I will have faith e'en when my heart is breaking,
To work and pray and give!
I will have faith
When troubled is life's ocean,
When low-blown clouds the Pilot's face shall
hide;
I will have faith when my fair ship is battered;
I will await the turning of the tide!
I will have faith
That God is still in Heaven;
I will have faith that He is by my side;
I will have faith though every star is darkened,
That He and truth abide!

—Selected.

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ZION'S ADVOCATE

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Instructions in Ordering

Our quarterlies are not dated, but numbered, because they contain a regular course of study, and if the schools desire to make this study, they should order the quarterlies according to number so as to avail themselves of the entire course, so far as the study has been extended up to the present time. None of the courses are, as yet, complete. This is due to lack of funds. We solicit the cooperation of the schools in general so as to enable us to complete the courses already started.

Send all orders for quarterlies and offerings to your General Sunday School Treasurer, Ora B. Derry, Church of Christ, P.O. Box 472, Independence, Missouri.

EDITORIAL

AMONG THE INDIANS

The late conference authorized a communication sent to President Truman relative to the Indian situation in Navajo Land and among the Hopis, which was drawn up and sent by Apostle C. L. Wheaton, and to which very favorable replies have been received. Following is a copy of the communication sent to President Truman:

Independence, Missouri, April 14, 1949

Honorable Harry S. Truman
President of the United States
Washington, D.C.

Dear Mr. President:

Pursuant to the action taken by the late General Conference of the Church of Christ (Temple Lot) held April 6 to 12, 1949, at Independence, Missouri, I take this opportunity of addressing this communication to you, to inform you of certain resolutions passed by said Church of Christ, relative to the situation existing among the Navajo and Hopi Indians of the Southwest. The action is set forth as follows:

"Be it resolved, that this conference shall go on record as petitioning the President of the United States to take such measures as are necessary to correct the unhappy lot of the Navajo and Hopi people on their reservations by a thorough investigation and correction of the policies of the Indian Service in its relationship to them; and that we urge our members throughout the United States and its territories to write and petition their representatives in Congress to enact laws which will remove this blot of shame upon the fair name of our government, for it is apparent to all that a more humane policy is maintained toward the underprivileged minorities of foreign lands than toward these helpless and unoffending minorities in our own land."

To implement this resolution and get the matter before you personally, further action was taken as follows:

"Resolved that this conference shall authorize Apostle Clarence L. Wheaton to represent the Church of Christ on the Temple Lot in bringing the matters in the previously adopted resolution in regard to Indian affairs to the attention of the President of the United States; either to contact him by correspondence or to wait upon him as he may feel led."

In an endeavor to carry out this responsibility, I wish to state to you, Mr. President, that during a period from January 18th to February 24th, this year, Mrs. Wheaton and I were laboring among the Navajo people as missionaries and in personally distributing and administering relief supplies, furnished by local churches and individuals of Independence, Missouri and vicinity. During this period we had opportunity to observe first hand, conditions existing both on and off the reservations, where we visited Gallup, Window Rock, Fort Defiance, Saw Mill, Wingate School, Manuelito, White Water Trading Post areas and the John Jacobs Irrigation project near Phoenix, Arizona.

During this time we traveled more than 750 miles on the reservation and adjoining lands where we observed conditions as they exist in the hogans, villages, schools and trading posts. In the hogans we found as many as eight and ten people occupying a space of approximately 10 to 14 feet in diameter, without furniture, sleeping on the bare ground with only sheep pelts and dirty bedding for protection in sub-zero weather and eating from the earth floor. Starvation was evidenced on every hand. Cleanliness was impossible because of a woeful lack of water and a lack of tools to dig for water. In many cases it was hauled for many miles yet it can be reached at a depth of 15 to 20 feet. Hospitals are considered by them as places of sure death away from loved ones instead of places of mercy, healing and restoration to health and happiness.

There is a lack of police protection both on and off the reservation leaving them a prey to bootleggers, thieves, prostitutes, etc. Though the children are anxious for an education, many schools are closed and in others some subjects are being taught which can never benefit them when they go back to the hogans in the present condition. Some children have little if any food except that supplied by the teacher in a school lunch. Some traders are exploiting these people by themselves setting the prices on the Indian's products and selling to Indians at a higher price than to white people. Charges are made that their natural resources of timber, minerals, grazing and water rights are exploited to the advantage of big business and the impoverishment of the Indians on their own reservations. And the Indian Service at Window Rock allegedly winks at all these evils, adroitly steering investigating committees away from these conditions so these corrupt practices continue.

Recently, Edward H. Cowboy, Navajo from New Mexico, was a visitor to Independence, Missouri, where he made appeals to gatherings in churches, before bodies of relief workers and the Kiwanis Club. I was present at these gatherings, and know that his appeal was very factual and convincing. He stressed the point that it was not charity which was sought but a sympathetic understanding of their plight by the public to that extent that they might be aroused to urge our government to honor the treaties made with them so that they might live a free, independent and self-respecting life as American citizens. They look to you, Mr. President, as the White Father in Washington, D.C., for relief and help, much as little children look to their parents.

We feel sure you are not aware of these deplorable conditions for we remember your most commendable humanitarian compassion toward the underprivileged minorities in Europe and other foreign lands. We, therefore, petition you personally to take this matter in hand, and take firm and effective measures to relieve the pitiful plight of these people, remembering that their sons with our sons fought side by side in two world wars to preserve the American way of life, thus defending

our free institutions which they to a large extent are denied the privilege of enjoying.

It will be very much appreciated therefore, if you will grant us as interested citizens of your home town a personal interview regarding these conditions for the purpose of giving you photographs and an eye witness account of what we learned, and to urge you to authorize an independent investigation of conditions among these people, free from the domination of the Agency there.

Most sincerely yours,
Clarence L. Wheaton
In charge of Missions to
North American Indians for
The Church of Christ (Temple Lot)
Independence, Missouri.

Immediately after the Conference, Brother and Sister Wheaton, accompanied by A. O. Frisbey, visited Navajo Land, taking with them a trailer load of agriculture implements, harness, etc., to aid in starting spring's work in getting lands plowed and crops seeded.

An interesting feature of this movement is that these implements are to be held "in common" and used by the group as needed. It may be quite fitting, if not a little startling, should the Lamanites be the first to demonstrate the economic principles by which Zion the Beautiful shall be established—especially after the hundred and twenty years of failure by the Gentiles

"First to the Gentiles, and then to
the Jews
Who soon will obey it when Gentiles
refuse."

demonstrating that they are the "new bottles" capable of containing the "new wine" of the gospel, both that pertaining to the temporal as well as the spiritual. Following are notes made by Brother and Sister Wheaton, relative to their recent visit:

Navajo Items.

Our late trek into Navajo Land included trips to Ship Rock, N. M., seat of the Navajo Tribal Council, where we talked with Chief Sam Ah-keah, chairman of the Council; to Window Rock, Arizona, location of Indian Agency; Fort Defiance, Arizona, headquarters of Navajo Indian Service, and hospital; Saw Mill, Arizona, location of only organized industry among the Navajos, where 500 to 700 men are employed in lumber industry; Manuelito, New Mexico, location of a State day school for off the reservation Indian children; White Water school, which was closed, but the center of Indian activities in the checker board area of Indian country; and to Wingate Boarding School, a government school for advanced training; and the John Jacobs Farming area near Phoenix, Arizona, where hundreds of Indians are employed at seasonal work in harvesting the crops.

From our observations of conditions as told to us and that came under our observation, we

learned that some of the Traders were abusing privileges on reservations by a two price system in which they charge one price to Indians, and another, lower, to the white people, and by mortgaging of sheep, etc., keep them in a perpetual state of indebtedness.

Helium Gas, Uranium and Vanadium are being produced on the reservation but the Navajos are not receiving royalties from them.

The best grazing and agricultural lands of Indians are over run by the whites, and the Indians pushed back on poor lands, where, in some instances, it takes 50 acres to profitably support one sheep, and "it has been estimated that the present Navajo lands can modestly support agriculture, stock raising and government employment combined, not more than 35,000 Navajos. Of the present Navajo population, this would leave about 20,000 who must obtain other wage work or go on relief if they are to stay on their lands. The only alternative is the development of new means of livelihood." Quoted from article "Land of Long Shadows."—Raymond Carlson, Editor, Arizona Highways, July, 1947.

While the Navajos have a saw mill and produce much lumber from the forests on the reservation, they are not permitted to use it for homes. If this material were handled properly, it could be made a source of labor outlet in the way of making furniture, cabinets, caskets and many other products.

Water that falls on the watershed of the reservation is not properly shared with the Navajos, which if done, would permit them to irrigate good agricultural lands of their own, and thus afford self employment with profitable return for them, and at the same time keep the family ties unbroken, as at present many of them are hundreds of miles away to find work.

Under Treaty agreements of the past the Navajos were promised a school for every thirty children on the reservation. There are approximately 16,000 children of school age, and only sixteen schools, nine of which are closed because of lack of funds for teachers, etc. School teachers are providing meals for some of the children out of their own salaries.

While the schools give them training and educations, including domestic science, and vocational training in leather art and silversmith crafts, we find much of it wasted, as there is very little opportunity to make use of such training.

The average hogan or Indian home of the Navajo is round, about ten feet in diameter, built of what we would call down-fall timber, laid together in such a way as to make a dome shaped building. The cracks between the logs are chinked with twigs or rocks and plastered over with adobe both inside and out. Most of them have no window, their only light coming from an opening left in the middle of the ceiling for the stove pipe to go through, an opening two feet or so square through which snow, rain or sunshine comes. Most of the doors are just rough boards nailed together such as we used to use for barn doors.

Some have only a blanket hung over the doorway and that, too, in temperatures more than 16 degrees below zero. Very, very few of them have any furniture. Their stove is usually joints of stove pipe, the bottom section split open and spread apart at the bottom and set on the bare ground. The fire is built on the ground in it. Their food is placed on the floor which is the bare ground; sometimes on a tray made of a discarded metal road sign if they have been fortunate enough to find one. They sleep on the ground on sheep pelts or blankets, lying with their feet to the fire and their heads to the wall like the spokes of a wagon wheel. We were in one hogan where seven grown-ups and two children live. Their fare consists mostly of brown beans, squaw bread and black coffee. One of the most deplorable situations is their lack of water. In the winter they can melt snow for water but the rest of the year they must carry water from two to five miles to their hogans. If they had tools they could dig wells near their hogans; but they have no tools.

How much easier it would be for the Gentiles, with wealth and means at their disposal, to demonstrate a high standard of Christian living, and yet they procrastinate. It would almost make one wish that dire poverty would visit Ephraim, also, if it would hasten the establishment of the celestial law in everyday living.

Here follows a statement presented to the Conference by Edward H. Cowboy, a leader of the Navajos, and read there by Elder N. F. Denham:

Navajo Assistance, Inc.

Box 106, Gallup, New Mexico

A non-profit organization for the purpose of giving direct assistance to the Navajo Indians, and to further such causes as may be beneficial to them.

(Accredited by the Navajo Tribal Council.)

Dear Friend of the Navajos:

The following comments and sentiments of the Navajos are given you, at the request of their leaders, so you may better understand their feelings, desires and needs at this time.

Our organization is endeavoring to assist them in their many problems, toward the goal of attaining their rightful place in American life and citizenship.

We bespeak your continued interest and assistance in this understaking.

Very sincerely yours,

Navajo Assistance, Inc.
Bert Pousma,
Managing Director.

Before we were taken captive by the United States in 1864, we lived on the land which lays between four of our sacred mountains namely: Mount Taylor, near Grants, New Mexico, San Francisco Peaks, near Flagstaff, Arizona, LaPlata Mountains in Southwestern Colorado, and Mount Baldy, near Alamosa, Colorado.

This was a large land and a good land, containing open plains, mountains, valleys and meadows. There was grass and trees, lakes, springs,

streams and water holes. We had our farms, orchards, sheep, goats and horses. We had a good living.

About 200 years ago, the Spanish came to our country and said that we would have to obey them. Then in 1823 Mexico said they were our boss. In 1846 the United States took our land from the Mexicans and told us we belonged to them. Why these nations, which had so much land of their own, had to fight about our land and take it away from us, is hard for us to understand.

When the United States soldiers came, they said we would have to stop fighting and stealing. Most of our people did not believe we had to obey these strangers, so kept on doing the same as they did before. Then the soldiers burned our fields and orchards and killed our animals. When we finally didn't have anything to eat, we were forced to bring our women and children to the white man's fort, so we wouldn't starve. That was in the Spring of 1864.

Then they took all our people on a long march of about 400 miles from our homeland to Fort Sumner, New Mexico. Our women, children and old people suffered much on the way, and we all reached Fort Sumner practically naked. We were hungry and cold, tired and sick.

While we were in exile at Fort Sumner, Washington appropriated \$100,000 for our relief, but we didn't get much relief. Some of our white friends heard about this and there was an investigation. This revealed that we were given only \$30,000 worth of relief supplies, and that some bad white men got away with \$70,000. We realized that dishonest people were taking things that were intended for us. Sometimes they would make us walk around a building and count us twice, so they would get more supplies for us, but we didn't get it. Then we tried to fool them by raising the number of persons shown on our ration tickets so our families could get enough to eat, but they found out about it and made different kind of ration tickets that we couldn't change.

We had old tents to live in. There wasn't enough wood to keep us warm, and, because we didn't have enough blankets or clothes, we suffered from the cold. However, we worked hard and willingly did what we were told to do, constructing buildings, unloading freight, etc. The soldiers and officers reported that we were very good workmen.

In our homeland, we were used to a roving life, but at Fort Sumner they made us live in twelve small villages and work on little farms. The bad water and poison weeds killed our livestock. The water also made us sick. Dry weather and bugs killed our crops. Many people died.

We were hungry, sick, weak and discouraged, and then a worse thing happened. In the Winter of 1866-67 smallpox came and killed many of our people. The dead were quickly buried, but the graves were not made deep enough. We saw coyotes come and dig up the bodies of our loved ones, and we were too sick and weak to do anything about it. We believe the coyote brings evil. That

made us feel doubly unhappy and afraid. We wanted to get away from that place. Many of our people escaped and went back to our homeland. Some of our girls, in order to get enough to eat and warm clothing, ran away to little towns and lived with white men or Mexicans. We longed for our homeland where we could keep our families together and provide food and clothing for them.

We begged for permission to go back to our own country. We were willing to agree to anything, just so they would allow us to leave that awful place where everything went wrong during the four years that we were compelled to stay there.

Then, in 1868, a treaty was made. We were permitted to leave Fort Sumner, but not yet permitted to go to our former homes. We were instructed to go to Fort Wingate (near Gallup, New Mexico).

After the long walk from Fort Sumner to Fort Wingate, we were again naked and hungry, but they didn't give us enough to eat. The treaty authorized purchase of 500 beef cattle and 1,000,000 pounds of corn for our sustenance in the winter of 1868-69. Some of that cattle and corn was not given to us. We never got enough food and clothing. We ate prairie dogs, rats and field mice, roots, wild plants, seeds and tree bark.

When it became too crowded at Fort Wingate, they took some of our people to Fort Defiance, Arizona, but we weren't yet permitted to go to our former homes. We had to loaf around and wait for the 15,000 sheep and goats which the treaty said we would receive, but which were late in coming.

The animals finally came in the winter of 1869-70. We were given about three sheep for each member of the family; also some seed and a few tools. We were sure glad to get them. Now we could leave and go to work. We took good care of the sheep and goats. We worked hard and did all we could to eke out a living so that the Government wouldn't have to help us. In 1887 an investigator said that \$700,000 was due our people for appropriations made by Congress for implements, seed and stock which we never received.

Our sheep and goats increased. Our people increased. We soon realized that we needed more land for our animals and that we were shut out from most of the land that we had before we were taken into exile. The best of our old streams, springs and lakes were excluded. We needed all the land and water back again that was our homeland between our four sacred mountains.

As early as 1875 some of our headmen went to Washington and pleaded for more land for our people. We did not understand that the treaty cut us down to such a small area.

In 1886, when the Apache Indians were on the warpath and the United States soldiers had difficulty in subduing them, our people were asked to help. While Indian troops were being formed, our chiefs met with the commanding of-

ficer. They said: "We are willing to help you. Our men will go to fight for you. They will leave their homes and loved ones. They will leave their people. They may not come back. They would like to have their children provided for by giving them our old homeland east of here that was taken from us. That is the heart of our country. That is where our heart is. That is what our children should have." The commanding officer replied: "We will do that." But that promise was not kept, and our children still have no land.

Small parts of our original homeland were given to us from time to time, but not nearly enough for our increasing people and animals. Some of our land was taken for the railroad. They were given a lot of land on both sides of the track, which was built in the early 1880's. They leased that land to white cattlemen and we were chased off. White and Mexican homesteaders came on our land, threatened us with guns and burned our hogans. Our best farm land is now occupied by white men and Mexicans. Our best grazing land is now controlled by white cattlemen. The good things were taken away from us, and evil brought into our country by bootleggers, gamblers and prostitutes. We obeyed the treaty in not harming others, but no protection was given us against others harming us. We were commanded not to scalp anyone, but it seemed that no one cared if outsiders came in and skinned us alive.

In spite of disappointments, we did the best we could with what land and water we were allowed, and increased our sheep from three per person to an average of over thirty per person. It takes fifty per person to make a decent living, such as the white people call "a minimum living standard." We had visions of the time when we would reach that standard and could afford a house, proper food and clothing, and all the other things we saw the white people have, and which we wanted for our wives and children, to make them well and happy.

But then, just when we were getting along pretty good, the Government said there was too much sand from our reservation going into the Colorado River, and would fill up Hoover Dam. We said: "Give us more land and water like we have been asking for. Give us back all our old homeland. Then there will not be "soil erosion from overgrazing." But they would not do that. Instead of giving us more land and water, they came to our homes and first took away our goats, which we needed for milk for our children and for meat to eat. Then they kept on cutting and cutting our goats and horses and sheep until we now have an average of only about seven per person. Many families have none at all.

When the treaty was made in 1868, the Government told us: "Take good care of your sheep. Then they will increase and some time in the future you will have enough to take good care of your families." We did just what they told us, but then, when we were getting enough sheep to take care of our families, they made us get rid of them. It made us angry and discouraged for them

to treat us like that. We hadn't done anything wrong. We obeyed the treaty. We followed their instructions. We worked hard and saved. Sheep are our heart. They are our life. They took our heart out of us. They took our life away from us. We were helpless, disillusioned and discouraged. Hunger and sickness increased. Many of our people, especially the babies and little children, died. Tuberculosis increased rapidly on account of undernourishment.

The Government said they would give us plenty of work on the reservation that would more than offset our loss of income from the sheep. They made flowery promises of giving us work building schools, dams, wells and irrigation projects. But those promises were not fulfilled. Some families had to eat the few sheep they had left and were then dependent upon relatives. Mothers, too sick or weak to bear more children, died and left many orphans.

The Government said they would give our needy people relief, but, even though there were thousands needing help, they gave small checks and a few supplies to only a small number. The relief supplies lasted only a few days and sometimes they skipped a month or two. Then the needy were again dependent upon their relatives and friends and consequently all were undernourished, as there was not enough to go around.

Thirty-six hundred of our boys were in the second World War. They were good soldiers. Their families received allotment checks and could buy baby foods, canned milk and other necessities for their babies and small children, but, when the war stopped and they didn't get those checks any more, the children had to go back to their old poor diet, and many are undernourished and sickly. More than half of our children die before they reach school age.

Our people need assistance. What we would like best of all is the fulfillment of promises made us. Then we would have more land and water, so that we could have more sheep and goats and farms. Now, instead of that, we are compelled to leave our homeland to go to work in beet and vegetable fields and on railroads far away from home and kin. We appreciate the efforts to help us get work, but they do not seem to realize that this is breaking up our families, as in many cases we cannot take our little children along; also crippled and sick and old and blind persons, who need our help, must be left behind. The railroads will not take families, so fathers must leave home for months. Sometimes the wife or baby dies and he does not know about it until he comes home many days later. Many of our men who go away to work are taught bad things by the white, black and Mexican men and women, who take advantage of their innocence and ignorance. As a result, disease and drunkenness is increasing. Some of our girls working far from home are learning to lead bad lives. When the fathers are away for a long time, the mothers, children, sick and aged are not properly protected and cared for. The off-reservation work is seasonal and menial, and

there is no future for us in that class of work. The breaking of families is contrary to all American and religious principles. It is having a very serious effect upon our children as well as the parents, and especially upon the older unmarried boys and girls.

We need the kind of work that will make it possible for us to keep our families together and support them—have a decent home for them to live in—dress our children properly when they go to school—buy proper food for our babies and little children—take care of the sick and crippled and old people—become respected American citizens. When they decreased our sheep, they promised us such work, building schools, roads, irrigation projects, dams and wells, and thus providing those desirable improvements which we so badly need. Those betterments will make it possible for us to again become self-supporting. Although their cost might be considered high, it is only a small percentage of the value of the land and the income which was taken from us.

We need education. In the Treaty of 1868 the Government promised us a school and teacher for every thirty children of school age, but today there is school room for only 8,000 of the 24,000 children of school age. 16,000 of our children cannot go to school. As there is not enough good land for them to make a living on the reservation, and, as they are not being given an education so that they can take care of themselves off the reservation, what will become of them?

In 1933 the Government promised, in addition to improving the seven boarding schools in existence at that time, to build seventy community-day schools with laundries and shower rooms, a doctor and nurse, and agents who would be ready to help us in our many problems. That made us very happy, as we wanted our children to be given an education without being sent far away from home and kin. We also needed the health and home-making services promised. But it was just another promise that was not fulfilled. At present we have a total of sixty schools, of which nine are closed, and several others cut to one room capacity. Actually we are getting less than half the school benefits promised, and the doctors, nurses, and agents promised have not been provided.

The schools are not operated for full term. Reservation schools are kept closed until off-reservation schools are sent their quota, and are closed before the school season ends. We would like to have all our own schools filled to capacity and operated full term before sending our children hundreds of miles away from home. Many parents wonder whether it isn't useless to give their children the present irregular education. We see public schools and mission schools on and adjoining our reservation where children are given full term standard course of education, and cannot understand why this is denied our children in Government schools.

We need hospitals. Sickness and death rate is extremely high on our reservation, but six of

our hospitals are closed and others not fully utilized. All the hospitals should be opened and operated to full capacity. More hospitals are badly needed; also tuberculosis sanatoria.

We need doctors and nurses who have our health and welfare at heart. There is never enough medical help to take care of our sick people. For many years we have been asking that our girls be given nurses' training in Navajo Service hospitals. Then we would have our own nurses. But this request was not granted and now the need is more acute than ever, and our people suffer.

We need homes. There is much sickness and suffering on the reservation because our people can afford only log and mud hogans to live in. We would like to improve our living quarters for the health and welfare of our wives and children.

We need water wells. In many cases we must haul water in barrels on wagons many miles, from unsanitary sources.

We need dams and irrigation projects. Good farm land was taken away from us, and, as it is apparent that it will not be returned to us, the best possible use should be developed on what we have. Besides the many desirable small projects, there is a large San Juan River project which would give work to thousands of our people and bring lasting benefits to our country. We hope Congress will appropriate the money for these improvements as soon as possible.

We need police protection. For years we have been pleading for law and order on our reservation; also for protection against unscrupulous outsiders. Bootleggers, gamblers, prostitutes, and other evil persons take advantage of the ignorance and innocence of our people, but very little protection is afforded us either on or off the reservation. We may not defend ourselves as we are treaty bound never to do white men any harm.

We need the advice, encouragement and assistance of all who have our welfare at heart. So many promises have been made and broken, that we don't know who or what to believe. We need true friends who try to understand our condition and will help us to help ourselves.

We greatly appreciate all the fine assistance given us by our friends over the country, and hope that you will continue to help us until we reach the goal of finally providing for our children the opportunities and privileges which we so ardently crave for them.

Approved:
Sam Ahkeah, Chairman
Zhealy Tse, Vice Chairman
Navajo Tribal Council.

The foregoing presents a graphic picture of the dire need of the Navajos, and we would stress the importance of each local looking about to see if there is something it can do to aid in rehabilitating a worthy people, "whose land the rivers (overrunning peoples) have spoiled." Isaiah 18:2.

Leon A. Gould.

AN APPEAL

111 Donahue Block, Regina, Sask.
April 9th, 1949

To:
The Membership of
The Church of Christ

During the late general conference the undersigned along with Sister Jordan was placed in charge of the European Mission which includes the British Isles, Germany, Holland, Denmark and Norway.

We might say that we have already applied for visas and passports and now seeking, through the proper channels, to obtain a military permit which would allow us to do missionary work in the United States and British Zones of Germany.

As you will already understand this will entail quite a heavy expense upon the Church and it is our desire that we make this burden as light as we possibly can upon the Church finances. We are appealing to all throughout the entire Church to send in their donations or free will offering for this cause and the fulfilling of this mission.

Will you please help us. Those living in the United States of America send their donations to the General Bishopric of the Church of Christ, Box 472, Independence, Missouri. Those living in Canada or in British possessions, send their donations to Bishop Russell Jordan of Viceroy, Sask. All monies thus received will be properly and promptly receipted for just the same as any other funds donated on behalf of the Church. May we further assure you that all monies thus received for this mission will be spent wisely and with care.

I remain,

Very sincerely,
T. J. Jordan.

Editorial note: People of Canada are restricted as to sending money to the U. S.

—o—
WEDDING
Gould and Fox

Elizabeth Virginia Fox, daughter of Mr. John Fox of Gaithersburg, Md., and Winfield Lewis Gould, son of Mr. and Mrs. Leon A. Gould of Bemidji, Minn., were united in marriage April 11, 1949, by Dr. Lilly of the Christian Church, in Rockville, Maryland.

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MINNESOTA REUNION

To All Interested: The Bemidji Reunion will be held on August 26, 27, and 28. Will those who plan to attend please notify some one of the committee in advance. Food and sleeping accommodations furnished; however any bedding that can be conveniently brought will be appreciated. A cordial invitation is extended to all. Address Route 1, Bemidji.

B. A. Winegar,
Mrs. James Spargo,
Mrs. Arlo Gould,
Mrs. Hubert Schrader,
Committee.

MAPLE CITY, MICHIGAN

The Maple City Local was organized at Maple City, Michigan, on the evening of June 19, 1949, with Elder Peter Price as Pastor, and Sister Ethel Whitten, Secretary-reporter.

Other officers selected were Sister Minnie Price, treasurer, Sister Irma Trumbull organist, and Sister Connie Whitten Chorister.

This organization was brought about largely through the transfer of 18 members from the Reorganization, and by the efforts of Apostle B. C. Flint in correspondence with Sister Hellen B. Knoth. Brother and Sister Knoth and daughter were members of the Church of Christ already, and with the baptism of three Sunday the 19th, by Apostle L. A. Gould, this brings the number of charter members up to 24.
L. A. G.

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OBITUARY

Catherine Veronica Rajewick was born June 15, 1880 at Schylar, Nebraska. Passed from this life June 20, 1949 at India, California. She had not been feeling well for some time, finally having a stroke from which she died at the age of 69 years and five days.

She married Ignatius Deleski, during the year of 1898. To this union was born five sons: Martin Deleski, who preceeded her in death, John P. Deleski, Kansas City, Kansas, Edward J. Deleski, Hamilton Field, California, Walter F. Deleski, Beaumont, California and Ignatius J. Deleski, San Carlos, Arizona.

Mr. Deleski preceeded her in death in 1907; and in 1909 she met and married Anton Viner. To this union was born one daughter Anna M. Gonzales, Thermord, California.

The family were all with her when she died. She had wished for just such.

She was baptized by James E. Yates in 1935 and lived true to the covenant made. Where there was sickness, she was always ready to respond and render help: she was untiring in her service to others, yet of a retiring nature. She loved her children, and they loved her.

She leaves to mourn her passing, other than the aforesaid children, three grandsons, one granddaughter, one great-grandson, and a host of friends.

She was laid to rest June 22, in the Coachella Valley Cemetary, there to await the call to come forth.

Service in charge of Wm. F. Anderson.

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INDEPENDENCE NEWS

In the last report, we spoke of a fairly constant rainfall for this time of year. Up to the present time, we are still receiving considerable of the same, with perhaps some slackening.

However, there is also a plentiful supply of sunshine, and the sun seemingly gave forth with a vengeance, today—a 103 degree temperature was reported.

Bro. and Sr. Nicholas Denham have just recently returned from a vacation motor trip to New
(Continued on page 12.)

Original Articles

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

Ordination

By Elder R. R. Robertson

(Read Before the School of the Ministry)

I assure you I sense very keenly my incompetence as a writer, but my sincere prayer is that the Lord will assist me through the power of the Holy Spirit in performing the task you have given me.

In treating the subject "Ordination" I shall make use of both words **Ordain** and **Ordination**.

Webster's definition of the word "ordain," "To appoint; invest with ministerial functions." Ordination, "The act of conferring holy orders." We might ask these questions: Who instituted ordination? Who was the first to be ordained? And by whom was he ordained? Who is to be ordained to the ministry of Christ in this the dispensation of the fullness of time? By whom and by what power are they to be ordained?

For our first witness let us examine the testimony of the Apostle Peter recorded in the Acts of the Apostles, 10:42, 43 (the Apostle Peter being one of the special witnesses chosen of God to bear testimony that he, Christ, rose from the dead):

"And he commanded us to preach unto the people, and to testify that it is HE WHICH WAS ORDAINED OF GOD TO BE THE JUDGE OF QUICK AND DEAD. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins."

From the foregoing word of God we learn that "Ordination" was instituted by God himself in the heaven of heavens the foundation of the world; His only begotten son "THE FAITHFUL AND TRUE WITNESS, THE BEGINNING OF THE CREATION OF GOD," was the worthy one to receive the blessing of ordination which only God could give. (Rev. 3:14.)

In this connection let us review a passage of Scripture recorded in the Hebrew letter by the Apostle Paul, Chapter 1, verses 1-9 inclusive:

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath APPOINTED (ordained) by whom also he made the worlds; Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; Being made so much better than the angels, as he hath by inheritance ob-

tained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, HATH ANOINTED THEE WITH THE OIL OF GLADNESS above thy fellows."

Verse 6 of the foregoing tells us that God makes his ministers as a flame of fire; in other words we are baptized with fire and the Holy Ghost, the means by which we are made partakers of the heavenly calling of Christ Jesus, the High Priest of our profession and ministry.

Christ being a perfect example for us to emulate, we, too, must love righteousness and hate iniquity if we are to experience the anointing of the oil of gladness from on high.

The Apostle Paul admonishes us to "lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; Who is willing to have all men to be saved, and come unto the knowledge of the truth, which is in Christ Jesus, who is the only Begotten Son of God, and ORDAINED to be a Mediator between God and man; who is one God, and hath power over all men. For there is one God, and one mediator between God and man, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time. Whereunto I am ordained a preacher, and an apostle. (I speak the truth in Christ, and lie not), a teacher of the Gentiles in faith and verity." (I Timothy 1:2-7 inclusive, Inspired Version.)

We are further instructed in Heb. 5:4: "No man taketh this honour unto himself, but he that is called of God, as was Aaron."

Therefore, a call of God through the power and revelation of the Holy Spirit must be manifested in behalf of one who is to be ordained to the Priesthood and ministry of Christ in the Church.

There should be much preparation on the part of both the called and the minister who ordains him. We would do well to enter into the ordination service with prayer and fasting.

No man in and of himself is able to ordain a single soul to the least degree of the Priesthood of the Son of God. The Holy Spirit is the medium between God and man, through Christ the Mediator who offered the supreme sacrifice for sins through the shedding of his blood upon the cross, who is now at the right hand of God to make intercession for us.

The Lord, through the prophet Joseph Smith pertaining to the ordination of the ministry, has given us some explicit instruction as follows:

"Every elder, priest, teacher or deacon is to be ordained according to the gifts and callings of God unto him, by the power of the Holy Ghost which is in the one who ordains him." (Book of Commandments, chapter 24, verse 42.)

From this Scripture we see the relationship that must exist between God and every man who is to be ordained and set apart for the work of the ministry; first he must be divinely called of God and manifest the specific gift whereunto he is to be ordained.

Second, but by no means least, or of less importance, the officiating minister must needs be in rapport with the Lord Jesus Christ; a man of faith and of good works, with the testimony of Christ as a flame of fire burning within his soul.

The Lord speaking specifically to the "Twelve," recorded in the Book of Commandments 15:33-36 inclusive:

(But before quoting these words of the Lord with reference to the "Twelve" given as early as June, 1829, let me say that I am persuaded by the Spirit of the Lord these words are just as conclusive and binding upon the Quorum of Twelve of today, as they were in the day in which they were spoken. We brethren of the Twelve may well ask ourselves the question, can we qualify?)

"And now I speak unto the twelve: Behold my grace is sufficient for you: You must walk uprightly before me and sin not. And behold you are they which are ordained of me to ordain priests and teachers to declare my gospel, according to the power of the Holy Ghost which is in you, and according to the callings and gifts of God unto men: and I Jesus Christ, your Lord and your God, have spoken it."

I trust this brief summary will in a measure suffice, and prove profitable in our study of the things pertaining to the kingdom of God.

I concur in the scriptural prayers:

"Now therefore arise, O Lord God, into thy resting-place, thou, and the ark of thy strength; let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness." (II Chronicles 6:41.)

"Arise, O Lord, into thy rest; thou, and the ark of thy strength. Let thy priests be clothed with righteousness; and let thy saints shout for Joy." Amen. (Psalms 132:8-9)

WHAT IS THAT IN THINE HANDS?

By Apostle Clarence L. Wheaton

(Text: Exodus 4:1-5.)

When the Lord spoke to Moses from the flame in the burning bush and told him that he was to be chosen as an instrument in his hands to deliver the children of Israel from bondage, Moses said unto God:

"Whom am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?"

"And he said, Certainly I will be with thee, and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

"And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say unto me, What is his name? What shall I say unto them?"

"And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel. I AM hath sent me unto you." —Exodus 3:11-14.

After thus revealing to Moses his name and commissioning him to go on his mission of deliverance, and prepare the elders of Israel for their part in this great undertaking, Moses realized the greatness of his task, and that it would take more than just his word to move these elders and the people to obedience; and, as we all do when measuring such great tasks from human experience alone, he exclaimed:

"But, behold, they will not believe me nor hearken unto my voice: for they will say the Lord hath not appeared unto thee." (Exodus 4:1.)

Surely the Spirit of God giveth inspiration, and unless Moses and others similarly situated to perform special work for they will say the Lord hath not appeared unto thee." (Exodus 4:1.)

Surely the Spirit of God giveth inspiration, and unless Moses and others similarly situated to perform special work for the Lord shall have the inspiration of God to know what the gifts and talents are that God has placed in their hands, they cannot accomplish that work successfully.

Let us examine the Text:

"What is that in thine hand?"

If you were asked this same question by the Lord today, what would your answer be?

Examine your hands, each of you.

Meditate a moment. Then in your hearts evaluate that which you see in your hands.

The Lord said unto Moses, "What is that in thine hand?"

Moses examined the object in his hand and said, "A rod."

The Lord commanded Moses, "Cast it on the ground."

And when Moses had done so it became a serpent and he fled from it.

"And the Lord said unto Moses, Put forth thine hand, and take it by the tail, And he put forth his hand, and caught it, and it became a rod in his hand:

"That they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee." (Exodus 4:1-5.)

This was a simple experience, and yet it was to have a far-reaching effect, not only upon Moses, and the children of Israel, but upon future generations of men. It was a simple test of faith, a test of the spiritual strength of Moses, and a lesson to us of how faith can move upon the mind of man and cause him to trust God, and thus perform his task.

Did Moses use this miraculous gift, which he found in his hand, as a source of amusement for his friends?

No! With faith in God and confidence in his mission, Moses plagued a tyrannical king with his rod; he smote a river and caused it to turn to blood. Again he caused a plague of lice and another of frogs to come upon the Egyptians. He caused a Pharaoh's throne to topple and freed an enslaved people, and through them gave laws and a Savior that brought justice and salvation into the world. That is what Moses did with the simple gift of a rod that he held in his hand.

Look! Yes, look into your hands, examine thy gifts, O man or woman, see what power is hidden there that God needs to be in use today.

Compare that which is in thine hand with that of others:

Turning to the 17th chapter of 1st Samuel, we learn that the Philistines gathered together their armies for the purpose of invading the land of Israel, and we find the two opposing armies drawn up for battle. "Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and set the battle in array against the Philistines. And the Philistines stood on a mountain on one side and Israel stood on a mountain on the other side; and there was a valley between them." —1 Samuel 17:2-3.

Thus were the very existence and liberties of Israel at stake and jeopardized by a foreign aggressor. And the Philistines sent out their champion, Goliath, who was a giant and a mighty man of war, and challenged them to send a man of the Israelites to fight him, and as the battle should go so would the results be for Israel. This champion, Goliath, was six cubits and a span in height, or nine feet and six inches tall. "When Saul and all Israel heard the challenge of the Philistines, they were dismayed and greatly afraid."

A survey of the armies of Israel showed them all to be afraid, and they ran from him, that is all but one, a stripling shepherd boy, of an obscure tribe, by the name of David. And when he talked with Saul, and Saul could not turn him from his determination to answer the challenge to his people, he placed his armour upon him and a helmet of brass upon his head and a sword in his hand. But this was not to be the armour of this shepherd, as we learn by asking the question:

"David, what hast thou in thine hand, with which to overpower the Goliath? And we find that in his heart was Faith, **"and he took his staff in his hand,** and chose him five smooth stones out

of the brook, and put them in a shepherd's bag, **and his sling was in his hand."** And out of that Faith he was able to meet the Goliath with these words:

"Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of Hosts, the God of the armies of Israel, whom thou hast defied."

And therein was the secret of power in the hands of David, he met his adversary and slew him with a sling and a smooth pebble from the brook. Just small things, but when consecrated to the service of God they become mighty in demonstration against the powers that defy God.

Look into your hands! What gift, what talent, what power have you there that can arm you to meet the Goliaths of today? Goliaths of Greed, Selfishness, Social Inequalities and Injustices, Spiritual Immorality, and such, that challenge the very deepest faith in our souls?

Look in your Hands! In your Hearts! In your Minds! What do you find there? A pen that is mightier than the sword? A talent of music that could cause the sinner to turn to God? A gift to preach that would inspire men to seek salvation through the Lord Jesus Christ? An acquired skill, a profession, a trade, the knowledge of which taught to others would make life happier and enable them to raise their standard of living? Then remember that God is calling you to active service, to build a kingdom and a city of righteousness, and with your gift seasoned with a faith like David's, prepare to meet the challenge of these modern Goliaths.

If you have such gifts in your hands—and I am sure that each of you have—then ponder these words of Goethe:

"Lose this day loitering—
Twill be the same story tomorrow—
Then the next more dilatory.

"Then indecision brings its own delays, and days
are lamenting over days.

"Are you in earnest?
Seize this very minute—
What you can do, or dream
You can begin it.

"Courage has genius, power and
Magic in it.
Only engage, and then the mind grows heated.

"Begin it,
And the work will be completed."
—"The Dreamer" by Goethe.

Turning now to 1st Kings 17, we learn that Elijah, the prophet, prophesied against Ahab, who had raised altars to Baal, and thus incurred his wrath; and to protect Elijah, the Lord told him to go down into Zarephath, where he would find a widow who would provide him food and lodging during the great famine that was in the land. And so, we ask her:

"My good woman, what is it in thine hands, which can supply sustenance for a prophet of God."

And her answer: "As the Lord thy God liveth, I have no cake, but a handful of meal in a barrel and a little oil in a cruse."

Yet, with faith in God, she shared that meager fare with the servant of the Lord, and they had sufficient to last through a great famine.

This is indeed an inspiring account of what can be done with the little we may sometimes have in our hands to help in the Lord's work if we season it with love and faith. Surely in this principle we can find the secret of power to the church and the preaching of the gospel among the children of men, i.e., if we love him as we should and if we love one another as we should, then we will consider the substance that God has placed in our hands also, with a view of using it to the glory of His kingdom; for, as Elder Joseph Yates recently said in a sermon, "WE DERIVE OUR GREATEST BLESSINGS FROM THE THINGS WE SHARE WITH OTHERS," and there is no better way to prove this than to:

"Honour the Lord with thy substance, and with the first fruits of all thine increase."

"So shall thy barns be filled with plenty and thy presses burst out with new wine." (Proverbs 3:6-7.)

And now that the Bishopric is preparing to establish the Storehouse of the Lord upon the Temple Lot, according to the ancient custom of the church (Gen. 41:56, I Chron. 27:25, Mal. 3:10-11), we would especially have you consider this promise to Israel:

"The Lord shall command the blessing upon thee in thy storehouse, and in all THAT THOU SETTEST THINE HAND UNTO; he shall bless thee in the land which the Lord thy God giveth thee.

"The Lord shall establish thee an holy people unto himself, if thou shalt keep the commandments of the Lord thy God, and walk in his ways." (Deut. 28:8-9.)

Compare this promise with those God has made to latter-day Israel, as taught in the revelations to this church, and we find that the blessings to follow are identical. Thus the Storehouse is a gospel institution, and it is a mark of progress and inspiration when the Bishopric moves forward to establish it, that there may be meat in our Father's house to preach the gospel and take care of the poor and needy and to establish Zion and prepare for the gathering of God's people in these last days. Therefore, look again into your hands, and see what you may have, little or great, to cast into the Storehouse.

As an example, let us again turn back the pages of scripture, and take our place beside Jesus, as he stood over by the treasury, or storehouse of the Temple in Jerusalem, as recorded in Mark 12:41-44, and study those who were casting their offerings therein. Some were rich and haughty, proud, and desired to be seen of men as they cast of their abundance into the treasury, while others out of the goodness of their hearts

made offerings, which were in reality sacrifices. Among the latter group we see a poor widow approaching timidly to the treasury, and we will ask her:

"My good widow, what is that in thine hand, which thou desirest to cast in?"

And her reply: "I am a widow, my income is small, but I desire to share it with others. Here are two mites, a small amount, I know, but it is all that I have."

This offering, Jesus observed, for he said:

"Verily, I say unto you, That this poor widow hath cast more than all they which have cast into the treasury:

"For all they did cast in of their abundance; but she of her want did cast in all that she had even all of her living."

And, brothers and sisters, did you ever figure how small that widow's offering really was? One mite was the equivalent of three-fourths of a cent in our money, thus two mites equalled one and one-half cents. She was very poor, was she not? Are any of us that poor today? Yet she shared what she had, and Jesus, witnessing it, took note and I am sure that He remembered her and caused her to rejoice exceedingly. What a different world this would be indeed, if we could take the scales of disbelief, doubt and distrust from our eyes, and unreservedly say to God, though my means be small, yet in faith I will take of that which you have placed in my hands, and thinking less of self share with others the blessings you, Lord, have given me both spiritually and temporally, that the gospel may be more effectually preached and the poor among men be caused to rejoice. (See Isa. 29:19.)

Again we point you to another lesson; a multitude had listened all day to the Saviour as he preached to them in a desert place. They were tired and hungry. They hungered and thirsted for righteousness, and at evening his disciples would have sent them away to the city to find food and lodging, but Jesus, perceiving their intent, called them, and evidently asked:

"Ye apostles, disciples indeed, what have ye in your hands with which to feed this multitude of five thousand souls, who through the day have listened to me here in this desert place?"

And they said: "We have no more than five loaves and two fishes."

Surely, a mite, compared with the need, but when leavened with faith and love, and the desire to share, we find that they not only fed the multitude, but had more left than they had to begin with, even twelve baskets full. (See Math. 14:21.)

Again, look into your hands. Do you dare meet this challenge to your faith and profession of love of God and your fellowmen? "Bring ye all the tithes into my storehouse, and I will open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." (Mal. 3:10-12.)

And then there was the woman of Bethany, who had some precious ointment, when asked what she had, she said, "I have an alabaster box of very precious ointment, with which to anoint

the feet of a friend." So she anointed the feet of Jesus, and in so doing anointed a lowly Nazarene King of Kings and Lord of Lords, who even dying, would live forever more.

Now we see God coming down from Teman, and we approach him and ask, "Lord, what have you in your hands?"

And we have the answer, "I have horns in my hands, and there is the secret of my power, and with this power will I bless mankind and give them power through the Holy priesthood of my Son that they shall heal the sick, bestow my Spirit upon them, bless their children and ordain my ministry, and thereby bless their fellowmen."

And coming down from Mount Paran (See Hab. 3:3) to meet him was the Holy One his Son, and we ask him:

"Lord Jesus, what have you in your hands?" and we can hear his reply ringing down through the ages:

"I have wounds in my hands, from the nails from which I hung on a cross, wounds that were received in the house of my friends, which caused me to suffer the agony of death that I might share the most precious gift of all, LIFE, not of this mortal life, but of ETERNAL LIFE, and immortality, which could only be shared by my death and resurrection, that I might rise and live forever more. Take, therefore, as I offer it to you, and share with me this cross, that in doing so ye too, may arise and live."

So let me repeat again and again: "Look into your hands; what hast thou there?" And when you understand the purpose of that gift, rededicate your life to God, and use that gift for the blessing of all mankind. Bless it with these words:

"Hold thou my hand, dear Lord, hold thou my hand;

And when temptations come, help me to stand.
Constantly near to Thee,
All shall be well with me,
Holding thy hand, dear Lord, holding thy hand."

VISIONS and DREAMS

By

Apostle James E. Yates

Recently, while the writer and his good wife Irene were spending a while with friends at Colton, California, a tragedy occurred in the home of a neighbor there.

The neighbor lady, being interested in matters over the air by Radio, had moved her Radio to be within reach while she took her bath. She was doubtless not aware of the terrible danger of contacting any **Electric Current** while at the same time any part of the body **touches water**. In handling her Radio she by accident evidently, made some kind of electrical contact from the Radio connections. In a normal way in her parlor chair, said contact could have been harmless. But in the bath it was different. She was instantly electrocuted. Her sure death, under such circumstances, was instantaneous. That tragic event in the news of the day there, was fresh in our minds as we retired for the night. We fell to **musings**—

studying over life in general, and of death, as a **Divine Decree upon all humanity**. Our thoughts tried to include the meaning of the multiplied thousands of such startling things as the tragic item in the days news. While yet awake, and before lapsing into slumber I **Visioned**, and **Questioned: What is death? And Why?** And, is there a **Sequel of something better to follow**, in some time of Clearer Sunshine, after the Cloud?

I Visioned of times to be. Of a distant City of **Beautiful Perfection**. No sorrow there. No pain. No untoward situations to produce even a flutter of unhappiness for those of "**The Elect**", so fortunate as to dwell there. Surely, a City so exquisite in all its appointments, so gauged to every standard of beauty in all its **Perfection**, has never yet been realized in any **literal structure**, commonly known attributable to the hands of men. That **City of Perfection** is yet to be seen in **Vision only**, or through the Holy instrumentation of a **Divinely Delineated Dream!**

The Holy City

As a Real, Material, Perfected Place of Happy Residence for all Who Will Qualify for its Citizenship.

"And he carried me away, in the Spirit to a great and high mountain and showed me the **Great City**. * * * descending out of heaven from God. * * * and the **Nations of them that are Saved** shall walk in the light of it, and the Kings of the earth do bring their glory and honor into it. * * * And there shall in no wise enter into it anything which defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's Book of Life."—Rev. 21:10, 27.

That City of "**Perfection of Beauty**" is, down to the present time, to be seen by **Divine Vision Only**. The Vision is real, depicts truly the City to be. but that **Material City of Beauty and of Perfection** is yet to occupy with full Material appointments in every detail, grace by a qualified Godly Citizenry. But let it be remembered that no worthy constructive achievement among men was ever yet brought into being until the **Dreams concerning it**, and the **Visions of its structure to be**, had first found place in the **Minds** and in the **Concept** of those who are destined to create and bring it into Material Form. No human City exists today in all the realms of human activity, which was not first **Visioned**, and fashioned and constructed in **Vision and Dream** before any obstructing stone was first removed, or any shovel of sand or clay or of earth, was ever cleared away for the **Material Structure to follow**.

Back now to the question: What is death? Answer: Death is the **Disolution** of certain material forms which are, in order to make way for the assembling of elements for a structure of that which is to be better and more glorious than that which preceded it. No truly great structure, either of the **Spiritual**, or of the **Material**, or **Both**, was ever reared, either in **Time**, or **Eternity** without first **Clearing the ground of inferior—quality material**, in order that the **Superior—Quality Structure** may be reared there. The clearing of the

ground for better edifices to be, is what death is, as its rather awesome "Bull-dozer" scrapes up debris which may contain much of both **Beauty**, and of **Ashes**, in making way for **Infinitely Better Times** for all of life involved.

So it was that after learning of the tragedy of the woman taken so quickly by death through the accident of being electrocuted,—and then after meditating upon the fact that the writer suffers a present illness which trends toward but one end, and the further fact that though the fatality be not as quickly consummated as are the sudden so called tragic deaths which occur everywhere daily, **That It Is Equally Certain**; unless of course, countermanded by Divine orders. I ceased my wakeful **Visions**, fell asleep and **Dreamed** the remainder of this written analysis of Life, and of Death, as a means to the end of **greater things to be!**

Also, I had been told of **certain narrow-visioned whisperings** concerning the illness of one: James E. Yates, as likely to prove fatal to him. The report of these whisperings had been related to me by friends who had heard the comment. I had meditated upon them while awake. Now in Dream also while wrapt in sleep, I reviewed those whisperings and their **utter lack of quality**, as this vital subject was being Spiritually illumined to my soul. Said foolish whisperings, as had been reported to me, ran about as follows: "**Have you heard of the sickness of James E. Yates? They say he is wasting away with an incurable disease. It is probably the judgment of God sent on him for his fighting against the Church.**" etc. etc.

Much cheap gossip engenders in the mouths of those whose need for more real religion than they have ever found, is made glaringly apparent by the taint, in that particular brand of piety. In reply, the writer here takes the liberty to observe that their claim to speak in defense of "The Church," is based upon the rather **unsteady assumption** that the "Reorganized L. D. S. Church" is of a truth, the Lord's Church.

Secondly, the writer here again declares that truth publicly, and for all who will take the pains to measure it. Namely:—We the many Ministers and hundreds of members who have opposed those heresies of false doctrine leading to Apostasy which in recent years have so sadly plagued the **Reorganized Church**, have not at any time fought against "**the Church.**" We have fought only against those evils which have so surreptitiously been foisted upon that Church **by those leaders who speak directly contrary to the true Word of the Lord.** As the writer's late beloved companion, Vida E. Smith Yates declared while on her death-bed, when asked whether she had any message to be stated to the Church in general, she said: **that all should be told that she was not ashamed of anything she had ever done pertaining to the gospel.** Yet she had withdrawn from their church. She had united with the Church of Christ, and she remained in the Church of Christ to the end. Similarly, I declare my own certainty that **all our vigorous protests against the false doctrines** which have so sadly seized the **Reorganized Church** were

inspired of our Lord. His inspiration led us to denounce said evil teachings. With the certainty that **God is**, and that **His Truth** will stand adamant at the last, **this our unfaltering Testimony shall endure!** In finishing this analysis of Life and Death, as shown forth to the writer in **Visions and Dreams**, as well as in the written **Word** of God, he here asks those critics who would assume that because of critical illness or of possible approaching demise, that he must therefore be under the anathema of God, **will they answer these questions: Which one of you expect to escape an illness? Which one of you expect to escape the final Divine Decree of Death passed upon all humanity?** Finally, who would dare to assume that in the all-wise decisions of God for humanity, said decree of death is to be entirely profitless to us all?

No. It is by using the great Clearing-Out Process of Death, as **Preparatory** for something far better to be, that the **Holy City**, as foreseen by **Prophets and Seers** is yet to stand a **Shining Monument** of the **Perfection of Beauty**, in very literal and actual **Material Reality!** Who then, should shrink from any death which may help, even in smallest measure to **Make Way**, for that which is **God's Ideal for Our Eternal Life?**

Rather, let us all rejoice in the Will of God for ourselves, even though He choose that through the pain of **Physical death** for us, our fullness of **Eternal Life** shall thereby **be Perfected.**

THE BOOK OF MORMON VINDICATED

Chapter IV

An Ensign to Be Lifted Up (A Preparatory Work) Before the Second Coming of the Savior, and It Is to Be to All Nations.

There is another thought we must not overlook, and that is that an "ensign" is to be lifted up to the nations as a part of this "strange work." As proof of this I shall call your attention first to the prediction of Isaiah:

"And he shall lift up an ensign for the nations from far, and will hiss unto them from the end of the earth; and, behold, they shall come with speed swiftly: none shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken, whose arrows are sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind: their roaring shall be like a lion, they shall roar like young lions; yea, they shall roar, and lay hold of their prey, and shall carry it away safe, and none shall deliver it." Isaiah 5:26-29.

Notice here:

1. An ensign is to be lifted up to the nations.
2. It is to be lifted up "from far."
3. When the Lord shall "hiss" for his people it will be "from the ends of the earth," reckoning from Jerusalem.
4. They shall "come with speed swiftly."
5. "Their horses' hoofs shall be counted like flint, and their wheels like a whirlwind."

6. The "roaring" of their horses "shall be like a lion."

We have already shown that "from far" would be "in far countries," where Ephraim is to "remember the Lord" at the time he is gathered; and that "from the end of the earth" would be "the utmost bound of the everlasting hills," where Ephraim is to be blessed "with blessings of heaven above" in the last days. The words, "they shall come," etc., show that this, too, is to be at the time the Lord gathers Israel. And, as horses of flesh and blood do not have "wheels" nor hoofs "like flint," it is evident that the prophet refers to the "iron horse"—the steam engine, with "wheels like a whirlwind," and whose "roaring" is "like a lion"—as the means of conveyance the Lord will use in bringing Israel back, "with speed swiftly," to their own land.

Now read Isaiah 18:1-3.

"Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia; that sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from the beginning hitherto; a nation meted out and trodden down, whose lands the rivers have spoiled! All ye inhabitants of the world, and dwellers on the earth. See ye, when he lifted up an ensign on the mountains; and when he bloweth a trumpet, hear ye."

The seventh verse makes it clear that this, too, has reference to the time that Israel shall be saved from his scattered condition and "brought unto the Lord of Hosts, the Mount Zion."

We ask you to notice this.

1. The Lord is to "lift up an ensign" and "blow a trumpet"—the gospel trumpet.

2. "Swift messengers" are to be sent to a "nation scattered and peeled," etc. — that is Israel.

3. They are to be sent from a land "shadowing with wings," which is "beyond the rivers of Ethiopi."

4. "All ye inhabitants of the world, and dwellers on the earth" are commanded to see and hear when the Lord does this work.

5. Then "shall the present be brought unto the Lord of hosts, the Mount Zion."

There are one or two points in this, to which I wish to call your attention now; others will be noticed in their proper place. By a comparison of this chapter with Isaiah 5:26, we see that both refer to the same time and same work. Both speak of the ensign, both speak of the swift means of travel, both speak of the return of Israel; one says the work shall commence "from far"—"at the end of the earth," while the other says it will be in a "land beyond the rivers of Ethiopia." Ethiopia at present is a little country almost due south of Jerusalem, but in ancient times it took in a much wider territory, as will appear in the following description:

"Originally, all the nations inhabiting the southern part of the globe, as known to the ancients; or rather, all men of dark brown

or black color were called Ethiopians (Greek, aitho—ops, sunburned). Later, this name was given more particularly to the inhabitants of the countries south of Libya, and Egypt, or the upper Nile, etc."—Chambers Encyclopedia, Vol. 4, p. 142.

"Beyond the rivers of Ethiopia," "as known to the ancients," would be "over the sea" in "the west," or southwest, of Jerusalem; and, as the ensign is to be lifted up at the "end of the earth" from Jerusalem, we find ourselves again landed in America (the land of Joseph), as the place where this work is to commence. And when we come to this land we find that both North America and South America, in their shape, resemble the wings of a bird; also that the American eagle, with spread wings, is used as the emblem of liberty; hence it may truly be termed "a land shadowing with wings."

For further light in regard to lifting up this ensign, I now call your attention to Isaiah 11:11-16:

"And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. . . . And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry shod. And there shall be a highway for the remnant of his people, which shall be left from Assyria, like as it was to Israel in the day that he came up out of the land of Egypt."

This puts it beyond question that the ensign is to be lifted up at the time the Lord commences his work for the salvation of Israel; at the time he shall gather the "outcasts of Israel" and the "dispersed of Judah from the four corners of the earth"; when he shall save "the remnant of his people." Also that the power of God is to be made manifest in such a remarkable manner, in the performance of this work, as to make it indeed "a marvelous work and a wonder."

Now, please remember that when the Lord saves "the remnant of his people" he is to make "a short work . . . upon the earth" (Romans 9:27, 28); that the "consumption decreed" is to follow immediately upon the heels of this work (Isaiah 10:20-23); and that just before the "consumption" the Lord is to proceed "to do his strange work," (Isaiah 28:21, 22). And now, we have just learned that in saving "the remnant of his people" he will "set up an ensign for the nations," making it clear that the short work, the "strange work," and the setting up of the ensign, all refer to the same work; and that this work is to commence in a "land shadowing with wings," "beyond the rivers of Ethiopia," and at the opposite "end of the earth" from Jerusalem. Remember also that it is to be when the Lord shall "save his people, the remnant of Israel," that Ephraim is to be "my firstborn." (Jeremiah 31:7, 9.)

If any are in doubt as to what is meant by the ensign, please read the following:

"There shall be a root of Jesse (Christ) which shall stand for an ensign for the people; to it shall the Gentiles seek."—Isaiah 11:10.

Christ is the "ensign," and he is held up to the nations by preaching the gospel to them. Peter says:

"This is the word (the living word that was made flesh, the Christ) which by the gospel is preached unto you."—I Peter 1:25.

Hence it is that we find the expressions, "preached Christ," "preached the word," "preached the gospel," used synonymously in the Scriptures. If Christ is the "ensign," and if he is presented to the nations through the gospel, then, when we read that God will "lift up an ensign to the nations," we are to understand that he will preach Christ unto them, proclaim the gospel to them, and that the lifting of the ensign in the last days is simply the restoration of the gospel of Christ. This being true, we will now hear how this work is to be commenced:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come." Revelation 14:6, 7.

The gospel, then, is to be brought from heaven by an angel. Jesus says:

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come."—Matthew 24:14.

When the gospel is thus restored, it is to be to "every nation, and kindred, and people"; when the ensign is lifted up, "all ye inhabitants of the world and dwellers on the earth" are commanded to "see" and "hear"; and when "this gospel of the kingdom shall be preached in all the world," it is to be a witness "unto all nations."

When this angel brings the gospel he is to declare that the "hour of God's judgment is come"; when the ensign is lifted up, "with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." (Isaiah 11:4.) And when "this gospel of the kingdom shall be preached in all the world," "then shall the end come."

This connects the restoration of the gospel by an angel, and its being preached "for a witness unto all nations," with the setting up of the ensign. Hence the claim of Joseph Smith that an angel came from heaven and gave him authority to organize the Church of Christ, preach the gospel, and thus build up the kingdom of God, is found to exactly accord with the predictions of the Bible as just quoted.

Further evidence as to how this work is to be commenced and carried on please read the following:

"Surely the Lord God will do nothing, but he revealeth his secrets unto his servants the prophets."—Amos 3:7.

And, in connection with this, please turn and read the prophecy of Zachariah. In chapter 1:18, 21 he relates a vision, in which he "beheld four horns." The angel that talked with him told him that, "these are the horns which have scattered Judah, Israel and Jerusalem." Then he sees "four carpenters," and the angel tells him that they have come to "cast out the horns of the Gentiles, which did lift up their horn over the land of Judah to scatter it." This is a vision of the redemption of Jerusalem—of the time when the "horns of the Gentiles" shall be cast out of her. The prophet then proceeds to describe how this redemption is accomplished. He says:

"I lifted up mine eyes again and looked, and behold a man with a measuring line in his hand. Then said I, whither goest thou? And he said unto me, to measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. And, behold the angel that talked with me, went forth, and another angel went out to meet him, and said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns for the multitude of men and cattle therein. . . . Ho, ho, come forth and flee from the land of the north, saith the Lord. . . . Sing and rejoice, O daughter of Zion; for lo, I come and I will dwell in the midst of thee saith the Lord."—Zechariah 2:1-10.

(To be continued.)

INDEPENDENCE NEWS (Continued)

York, and other New England states, where they visited relatives.

Bro. and Sr. Alva Wheaton and Carolyn Nast are enjoying a vacation at Bemidji, Minn. Bro. Alva is an ardent fisherman, so, no doubt, is thoroughly enjoying himself.

Brethren Bert Cooper and Ernie Premoe have returned from Montana where they were employed for a time. Ernie had a fine baby boy (and wife, Orlea, of course) awaiting his return.

Sr. Dorothy Wilson and husband stopped briefly in Indep. to visit Bro. and Sr. Flint and also Dorothy's cousin, Sr. Doris Sheldon. They were enroute to Black River Falls, Wisc. to see her relatives (the Charles Eddy family) and friends, before leaving for Japan. Mr. Wilson is a member of the armed forces, and expects to be there two years.

Bro. and Sr. Flint have ventured into his field again, despite remaining poor health.

Let us uphold them in our prayers as we should all who strive to carry the Gospel Message.

Bro. Robert Case and family are visiting here at the home of Bro. J. M. Case, his father.

Bro. Levi Maley visited his son, Bro. Forest Maley, for a few days and expressed his gratitude for the privilege of worshiping with us once more.