

Zion's Advocate

“And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and power of the Holy Ghost.”—I Nephi 3:187.

Volume 28

Independence, Missouri, February, 1951

No. 2

Praise God, O Man

O man, why should thy voice be still,
While every flower, tree, and hill
Sing loud and long their praise to God;
Whose hand has formed the lowly sod.
From whence comes life to herb and tree,
For food and shelter so abundantly:
Thus He provides for creatures here
True cause for praise in Godly fear.

A. G. Smith

CONTENTS

Editorial	18	Righteousness	24
Conference Notice	21	More about the Iroquois Indian Confederacy.....	25
Church Directory	21	With the Church in an Early Day.....	28
Notice of Resolution	23	News from Locals	31

ZION'S ADVOCATE

Official Publication of the Church of Christ

Headquarters on the Temple Lot, Independence, Missouri

EDITOR-IN-CHIEF: W. A. Sheldon, 11427 E. 16 St., Independence, Missouri.

ASSOCIATE EDITORS: Margaret E. Wheaton, 1101 W. Orchard St., Independence, Missouri, Edith Bell, 1317 N. Pleasant, Independence, Missouri.

PUBLISHED MONTHLY BY THE CHURCH OF CHRIST

Entered as Second-Class Matter May 14, 1929, at the Post Office at Independence, Missouri, under the Act of March 3, 1879.

SUBSCRIPTION RATES: One Year, \$1.50. In bundles of twelve or more, for missionary purposes, \$1.00. Canadian and all foreign rates, \$1.75.

Send all subscriptions for the Advocate, Tithes, Offerings, Consecration and Donations to the Temple Fund and Storehouse to The Church of Christ, (Temple Lot), Box 472, Independence, Missouri.

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Primary, Vol 1, No. 4, Life of Jesus.....	.20
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Junior, Vol. 1, No. 2, God's Revelments to Mankind20
Junior, Vol. 1, No. 3, Fruits of the Spirit.....	.20
Junior, Vol 1, No. 4, Sermon on the Mount.....	.20
Senior, Vol. 1, No. 1, Principles of the Gospel (Sold Out)20
Senior, Vol 1, No. 2, First Causes In Creation.....	.20
Senior, Vol. 1, No. 3, In the Beginning, and Fall of Man20
Senior, Vol. 1, No. 4, Study of Israel's Begin- ning20
Senior, Vol. 2, No. 1, Israel Under Moses.....	.20
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Kingdom of Heaven Tract, No. 1.....	.20

INSTRUCTIONS IN ORDERING

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

EDITORIAL

"WHAT FRUIT HAVE YOU BROUGHT FOR THE MASTER?"

These words of that old familiar hymn ought, surely, to make us pause to consider, at the close of each day, the value of that day's activities with regard to the welfare of our own soul and of those with whom we have associated. Above and beyond that, we should seek to evaluate our life's experiences in the light of the word of truth, as to determine whether they have been "fruit" FOR THE MASTER. This thought, in turn, evolves into the principles of sacrifice toward God.

While there seems to be no specific commandment in the teachings of Christ relative to the offering of temporal sacrifices, yet the spirit of sacrifice is so intertwined within His instructions pointing to salvation and acceptance with the Father as to make impossible any thought of separation, both in a spiritual and temporal sense. The counsel of the Master truly does violence to the concept of belief alone (as many interpret belief), as being sufficient to guarantee our soul's salvation.

Look at the two great commandments as given by Jesus:

"Thou shalt love thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."—Luke 10-27.

What is it to love the Lord with all thy heart? with all thy soul? with all thy strength? with all thy mind? Does it not indicate very clearly that every fiber, visible or not, of the personality which is ME must be exerted in worshipful life to God? Yes, to the extent that **everything** else is relegated to a position of at least second place in my life.

Just for the sake of indulging the silly whims of some people, we might barely allow them to offer that complete love of soul, mind and heart is entirely spiritual, and as such, makes one acceptable with God. I say, this **might** be permitted with the mental reservation that, in reality, it must have a broader scope to include a physical demonstration of that love. That this is so, should be apparant from the statement that we should love the Lord "with all thy **strength**".

Is it not true that we have been granted physical strength by which we may labor to produce that which is necessary to sustain our bodies? Then can we realize that the efforts produced by the "earthly tabernacle", our human body, must also be included in the offering of love to our heavenly Parent, it being strength possessed by us?

Oh, it is true that the spirit dwelling within is the real "you" and "me", but if the spirit is "you" and "me" in entirety, that is, if I am really nothing more than spirit, then why a resurrection, or a reuniting of the spirit and the flesh at that appointed day? It must be that the visible man is, and shall be, an integral part of man whom God has created.

True again, the spirit of man must be separated from his "house of clay", through the process of death,

but this is because that man, in varying degrees, defiles his "temple", and it becomes necessary to regenerate the flesh as well as the spirit. Thus it is that every part of the body shall be restored to its proper and perfect condition for man's well-being and to the praise of God. I speak particularly of the righteous dead. See B. of M. pp. 341-342.

We do not wish to elaborate more in regard to the resurrection, as it is somewhat apart from the topic of our consideration. Our purpose in this has been to show that our body is a constituent part of our being, and that the strength of the whole is required in the tribute of praise toward God.

Now then: "thou shalt love" "thy neighbor as thyself".

We all love ourselves, at least to the extent that we are willing and **desirous** to expend a portion, be it great or small (generally it is very great), of our strength and talents to the satisfying of our physical needs. This, with spiritual wisdom, is necessary and good.

Shall we so neglect our bodies that because of resultant poor health, we must devote an ever-increasing portion of our time, effort and consideration to the rebuilding of that body? No, because then that has become the prime motive and goal of our life (usually so), thus placing God in second position. It is as nearly impossible for Him to find pre-eminence there as in the case of man seeking to shower too much of the abundance of God's gifts upon himself, thus again making the Lord's Spirit of secondary importance.

As for bodily health, however; either the human in us, or that coupled with divine wisdom, seldom grants an extended period of perfect health for any man. I say, divine wisdom enters into this, because few men, it seems, can enjoy the riches of God's mercy and blessing for any great length of time without becoming lifted up beyond measure, becoming exalted within himself, and refusing the Spirit of the lowly Master of men. And so, that we may not think of ourselves more than we ought, divine wisdom and yes, mercy, decrees that we must suffer light affliction, which is but for a moment, that He may work in us a "far more exceeding and eternal weight of glory" and that we may return and remember Him.

We are vitally interested in ourselves, spiritually and temporally, desiring that God will favor us with all our needs (at least, I trust our spiritual appetite is just as keen as that of the body in its various respects—let every man examine himself).

We surely love ourselves, for man oft times pushes to the extremity of his strength to satisfy a particular craving, regardless of whether that goal is in harmony with divine wisdom. Yet, in the final analysis, that desire which is found wanting in God's sight, as we may determine from the Word of Truth (the Holy Spirit verifying), is not actually an expression of love toward self, but works to the detriment of that man in accordance with the inexorable laws of God governing the universe.

If we err in judgment as to that course we shall

pursue, and having entered that way we see our mistake, and make **proper** application before the Throne of Grace and Mercy, that same law applies, and we receive, there, an adjustment which will set us aright, once again.

But we forbear to carry this thought further lest we becloud the theme before us.

Do we, as Jesus commanded, love our neighbor as ourself? Who is our neighbor? Read the parable of the good Samaritan in the tenth chapter of Luke.

Paul bears out the thought in Gal. 6:9-10 and further amplifies with the sanction of the Lord, we are sure:

"And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we, therefore, have opportunity, let us do good unto all men, **especially unto them who are of the household of faith.**"

The intent of this thought is toward vigilant observation to do everything within our power to lift all men up, both spiritually and temporally. In temporal things, we realize it is beyond the means of most of the membership of the Church of Christ to offer more than occasional assistance to others, whether strangers or brethren—but how carefully should we consider the opportunity as it is presented to us, before we turn our back upon the unfortunate one at the gate! And, shall I wait for him to come to my gate? or shall I close my eyes to one of the "household" who may not feel to ask of his brothers and sisters? Jesus said:

"Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

Ask Him who "my brethren" are:

"And He stretched forth his hand toward his disciples, and said, Behold my mother and my brethren; For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."—Matt. 12:49-50.

Also this:

"For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee."—Heb. 2:11-12.

Now let us see what king Benjamin says about the poor in regard to the imparting of their substance:

"And again, I say unto the poor, ye who have not and yet have sufficient, that ye remain from day to day; I mean all you who deny the beggar, because ye have not: I would that ye say in your heart, that I give not because I have not; but if I had I would give. And now, if ye say this in your hearts, ye remain guiltless otherwise ye are condemned, and your condemnation is just; for ye covet that which ye have not received."—B. of M. pp. 222.

Before we pass on, however, let us also consider the case of the widow and her son with whom the prophet Elijah, dwelt for a time, as we find in the 17th chapter of I Kings. The barrel of meal was nearly

empty, as was also the cruse for oil, yet, because he asked of it, and because she had faith in the word of the Lord that there would be sufficient for them, the containers were replenished continually so that they ate for many days.

We mentioned the spirit of sacrifice, at the first, as being a requisite factor to enable men to approach near to God—the above instance illustrates that fact, nicely.

This being true, it will be well for us to analyze this principle, as we trust the Spirit may help. It is necessary that we seek to bring forth goodly "fruit" and offer it in righteousness unto the Lord.

We accept the fact that we and all living things, have been placed upon the earth at the pleasure of God—and for His pleasure. "And God saw everything that He had made, and, behold, **it was very good.**" All things were pleasant and acceptable to God in the morn of creation, because there was no evil but still, something was lacking.

Man, whom God had given power to have dominion over the earth by reason of the fact that the spirit within man could consume with Him,—this man, Adam, did not appreciate that communion, neither the things that had been given for his temporal welfare. He comprehended neither good nor evil. But it pleased the Lord to grant an agency unto man by which he might, by his own will, yield obedience to commandment, or refuse to do so.

For this reason, commandment was given that Adam and Eve should not partake of the fruit of a certain tree, which would give them knowledge of good and evil. Why they disobeyed does not enter into this discussion—it is sufficient to say that they did disobey, and at their own volition. As a result, they were driven from the beautiful garden wherein they dwelt, and death was their heritage, which judgment passed upon all living things. It was decreed that man should earn his bread by the sweat of his brow. Life became precious to him.

Dear reader, do you see how he came to appreciate what he had? He had to give of himself (a degree of sacrifice, if you please) in order that he might remain from day to day. More than this, he experienced **JOY** in the fruit of his labors.

Now this was according to the desires of God, for He was not a God of eternal vengeance. His love and mercy are as boundless as His judgment. Because he foresaw the disobedience of man, and the very end from the beginning, the infinite and perfect plan of redemption was conceived whereby men could once more come into His presence, view His glory, and eat of the fruit of eternal life.

How? What was it that could satisfy the demands of His justice? Could man who had so offended his Creator that death was his due—could he make that atonement? Had he been perfect, he should not have died, but now he was imperfect, and nothing short of a perfect atonement, a perfect offering, a perfect **sacrifice**, could satisfy. With man it was impossible, but with God all things are possible.

What is His name? Vengeance? Never, NEVER! "God is LOVE."

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his son into the world to condemn the world; but that the world through him might be saved."—John 3:16-17.

There you have it—the perfect sacrifice!

Now I would ask, here; If God were only one Being, as some would foist upon credulous, unthinking minds, how would the offering of His own flesh and blood upon His own altar, **TO HIMSELF**—I ask you, **HOW COULD THAT NULLIFY, OR APPEASE HIS OWN JUDGMENT!**

There was, therefore, not one person, but two—yes, even three. Yet **ONE GOD!**

This mystery is quite simply revealed in Jesus' prayer as recorded in the seventeenth chapter of John in which he prayed to the Father that the disciples might be **ONE** even as They (Father and Son) are **ONE**.

Another query:

Was Jesus the Son only because of being born in the flesh?

The Son existed before the foundation of the world! He was **prepared** as a lamb for the slaughter. He was the **ONLY BEGOTTEN** of the Father. If He and no other was begotten of the Father, pray tell, who "begot" all of mankind? Obviously, someone other than the Father. That Creator was the Son, himself, as the scripture makes abundantly clear.

We have emphasized that the Son was "prepared". That preparation was that He learned of His Father's doctrine and learned to subject His will to that of His Father.

This obedience became perfected in the fire of persecution which He endured in the flesh, and finally, His agony and death on the cross.

"Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him."—Heb. 5:8-9.

A perfect sacrifice **was** made, and this through love of Father and Son which passes all human understanding.

It becomes at once apparent, though, that the application for grace unto salvation must be on the terms of our accepting Christ, or in other words, yielding obedience to the principles of His gospel.

Perhaps it has seemed that we have gone afield from our subject of how **we** may bear fruit for the Master, but if so, we think it is justified. Our primary purpose has been to show the necessity of sacrifice, not excluding the Saviour.

Then if He, being perfect, had to give His all on the altar, what is required of insignificant man? Certainly no more than of the Christ, but may we be reminded:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

One thing which should be indelibly impressed upon our minds is that whatsoever good we may do is no favor to God, as though He has need of anything from humanity, but rather, we are dependent on God. Some people will close their prayer by such words as, "For Jesus' sake. Amen." Do we pray for the benefit of Jesus, or for ourself, and others? Make supplication **in the NAME of Jesus**—surely—that He may intercede with the Father for our sake.

So, "the effectual, fervent prayer of a righteous man availeth much", and he it is who has attained to a full spirit of self-sacrifice. He it is who has "left" the world for the love of Christ and His gospel.

That man will demonstrate his love by freely offering his talents, and of his earthly goods for promotion of the Kingdom of Heaven in a sin-cursed world. Yes, and often he will search the corners of his pockets for money to keep the physical church from want, to help the visiting missionary in his labor of love.

How much more could be said—but a zealous search for God will bring the daily inspiration of revelation as to what we may do to please Him.

Tithes and offerings have a very definite place in this discussion, but to do it justice would require more space, at this time, than wisdom dictates.

"Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."—John 15:8.

WILLIAM A. SHELDON

CONFERENCE NOTICE

According to the order of the final session of the last Conference, the 1951 Ministers' Conference of the Church of Christ (Temple Lot) is to convene at 10:00 A. M. April 6, 1951 on the Temple Lot, Independence, Missouri.

The ministry and membership of the Church are therefore urged to plan to be present to help care for the affairs of the Church.

Foremost in such plans will be a place to stay during the conference. A committee has been selected to help you in planning a place to stay. Get in touch with this committee by writing to either Bro. Nicholas F. Denham, or Bro. James M. Case, Box 472, Independence, Missouri.

A little further on in the planning you will encounter the item of meals. You guessed it; another committee has been set up to help you feed the "inner man". This committee has the care of handling the cooking and serving of meals in the downstairs dining hall of the little white church. They will welcome any offers of assistance in the way of sending supplies or volunteering help. You may reach this committee through writing to either Sr. Minnie Smith, Ava, Missouri; or by writing Sr. Bertha Case, 1106 E. Gudgell, Independence, Missouri.

Be sure to include in your plans a great deal of

praying between now and when you arrive at conference. Pray that you may be able to bring God's spirit with you and that His spirit will be there in power. Those who cannot attend the conference can help a lot by praying all during the conference that all deliberations will be pervaded by all those forces which are Divine. This is a "committee" that everyone is elected to.

Finally, plan to have of spiritual cultivation, and of fellowship with those of like precious faith. There is a "committee" appointed to handle this, too. Its committee members include each and every one who will attend what many look forward to as the best conference of recent years.

Look for your name in the list of officers and committees which follows. You may have a special responsibility for this April Conference of 1951.

Respectfully,

FOREST E. MALEY
General Church Secretary

CHURCH DIRECTORY

of

OFFICERS AND COMMITTEES SERVING THE CHURCH OF CHRIST, TEMPLE LOT

Council of Twelve Apostles:

Wm. F. Anderson, 619 S. Crysler St., Independence, Missouri. Missionary to Arkansas, Louisiana, Oklahoma, and Texas.

James E. Yates, 2964 Newton Ave., San Diego, California. Missionary to the western slope states.

Leon A. Gould, 2854 McDermott, Muskegon, Michigan. Missionary to Michigan and the Northeastern States, with Don W. Housknecht as associate.

T. J. Jordan, Suite 111—Donahue Block, Regina, Saskatchewan, Canada. Missionary to Europe.

A. M. Smith, Ava, Missouri. Missionary to Missouri, Kansas, and Nebraska with Wm. A. Sheldon as an associate.

R. R. Robertson, 1156 No. 9th St., West, Salt Lake City, Utah. Missionary to Utah, Colorado and the South-eastern States.

Clarence L. Wheaton, 204 West Sea Ave., Independence, Missouri. Missionary to the North American Indians.

B. C. Flint, 209 S. Crysler, Independence, Missouri. Missionary to Wisconsin, Iowa, Illinois, and Eastern Canada.

W. F. Jordan, Viceroy, Saskatchewan, Canada. Missionary to Saskatchewan, Manitoba, Minnesota, North Dakota, and South Dakota.

Don Houseknecht, Fenton, Michigan. Associated with Leon A. Gould in his field.

Wm. A. Sheldon, 11427 East 16th St., Independence, Missouri. Associated with A. M. Smith in his field.

Quorum of General Bishops:

J. A. Sweem, Hamilton, Missouri.

D. Ray Bryant, Cowgill, Missouri.

C. LeRoy Wheaton, Jr., 412 S. Hocker St., Independence, Missouri. (Secretary).

Nicholas F. Denham, 810 South Liberty St., Independence, Missouri. (Business Manager).

Edward H. Podhola, 3021 Chandler, Lincoln Park, 25, Michigan.

W. B. Davis, 2060 East 72nd Place, Chicago, Illinois.

BOARDS AND COMMITTEES ELECTED ANNUALLY:

Business Manager and Secretary of Transportation:
Nicholas F. Denham, 810 S. Liberty St., Independence, Missouri.

Full Time Representative in the General Church Office:
James M. Case, 1106 E. Gudgell, Independence, Missouri.

General Church Secretary: Forest E. Maley, 11805 Roberts Rt. 6, Kansas City, 3E, Missouri.

General Church Recorder: James M. Case, Independence, Missouri.

General Church Chorister: Metta Anderson, 619 S. Crysler St., Independence, Missouri.

General Church Historian: B. C. Flint, 209 S. Crysler St., Independence, Missouri.

Editor-in-Chief of Zion's Advocate: Wm. A. Sheldon, 11427 E. 16th St., Independence, Missouri.

Associate Editors of Zion's Advocate: Margaret Wheaton, 1101 W. Orchard St., Independence, Missouri.

Edith Bell, 1317 North Pleasant, Independence, Missouri.

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Minnie Smith, Ava, Missouri.

Bertha Case, 1106 E. Gudgell, Independence, Missouri.

Mable Burns, Rt. 2, Belding, Michigan.

Alvina Bell, Ava, Missouri.

Syble Ely, Route No. 4, Grand Junction, Colorado.

Reception Committee:

Nicholas F. Denham, 810 S. Liberty St., Independence, Missouri.

James M. Case, 1106 E. Gudgell, Independence, Missouri.

Rolland D. Sprague, 424 East Walnut St., Independence, Missouri.

ber of conference years each committee member has yet to serve figured from the April 1950 Conference.

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(2) James M. Case, 1106 East Gudgell, Independence, Missouri.

(1) Dorothy Denham.

Referendum Committee:

(3) Ora B. Derry, Rural Route 3, Box 342, Independence, Missouri.

(2) Nicholas F. Denham, 810 South Liberty St., Independence, Missouri.

(1) Marion Sprague, 424 East Walnut St., Independence, Missouri.

Relations Committee:

(3) Clarence L. Wheaton, 204 West Sea Ave., Independence, Missouri.

(2) A. M. Smith, Ava, Missouri.

(1) R. R. Robertson, 1156 No. 9th St., West, Salt Lake City, Utah.

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(2) Denver Chapman, 705 South Logan, Independence, Missouri.

(1) Louise P. Sheldon, 221 South Union, Independence, Missouri.

(1) LeRoy Wheaton, 412 South Hocker St., Independence, Missouri.

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(3) Vance H. Harris, Keflavik Airport, Keflavik, Iceland.

(2) Archie F. Bell, Keflavik Airport, Keflavik, Iceland. (Chairman).

(1) T. R. Ely, Rural Route 4, Grand Junction, Colorado.

Committee to Examine Historical Manuscript:

(3) Clarence L. Wheaton, 204 West Sea Ave., Independence, Missouri.

(2) A. M. Smith, Ava, Missouri.

(1) Leon A. Gould, 2854 McDermott, Muskegon, Michigan.

STANDING BOARDS AND COMMITTEES:

The number in parenthesis () indicates the num-

SPECIAL ASSIGNMENT COMMITTEES:

Committee on Jurisprudence:

Forest E. Maley, 11805 Roberts, Rt. 6, Kansas City 3E, Missouri.

Rolland D. Sprague, 424 East Walnut St., Independence, Missouri.

James M. Case, 1106 East Gudge, Independence, Missouri.

A. M. Smith, Ava, Missouri.

Nicholas F. Denham, 810 South Liberty St., Independence, Missouri.

Committee to Review Forms:

A. M. Smith, Ava, Missouri.

Forest E. Maley, 11805 Roberts, Rt. 6, Kansas City 3E, Missouri.

James M. Case, 1106 East Gudge, Independence, Missouri.

AUXILIARY ORGANIZATIONS:

General Sunday School:

Superintendent—Denver Chapman, 705 South Logan, Independence, Missouri.

Assistant Superintendent—James M. Case, 1106 Gudge, Independence, Missouri.

Secretary—Mary Case, 1106 Gudge, Independence, Missouri.

Treasurer—The Full Time Representative in the Church Office, James M. Case.

Quarterly Committee:

Thos. S. Maley, 2221 5th Ave. N., Minneapolis 5, Minnesota.

Ora B. Derry, Rural Route 3, Box 342, Independence, Missouri.

Amy Schraeder, Route 1, Bemidji, Minnesota.

Freda Flint, 209 S. Crysler St., Independence, Missouri.

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Assistant Chairman—James M. Case, 1106 Gudge, Independence, Missouri.

Secretary—Leon A. Gould, 2854 McDermott, Muskegon, Michigan.

United Workers (Ladies Department)

Chairman—Minnie Smith, Ava, Missouri.

Assistant Chairman—Ora B. Derry, Rural Route 3, Box 342, Independence, Missouri.

Secretary—Miriam Mason, 510 South Osage, Independence, Missouri.

Treasurer—Bertha Case, 1106 Gudge, Independence, Missouri.

Member At Large—Irene F. Yates, 2964 Newton, San Diego, California.

NOTICE OF RESOLUTION**To Be Presented To The Conference**

Whereas:—

Firstly:—The Church is always in greater need of that **spiritual sustenance** which comes from above, through **Fellowship-Association**, than we are of **excessive legislation**.

Secondly:—By the **word of the Lord** in our Book of Commandments; the business of the Church Conferences is to be transacted in the **Ministers' Conferences**.

Thirdly:—The Church of Christ has, by proper legislation, approved of the Commandments of the Lord in the matter, by establishing the **Ministers' Conference**—with the voice of all the people to be given for final approval, or disapproval, by referendum vote.

Fourth:—But, for one cause or another, we generally manage to frustrate our own legal and orderly procedure, by throwing our sacred transactions in the business of the Church, open to enemy critics of the world, by allowing **Mass-Conference Confusion to sit in**, as gleeful observers magnify our errors abroad; This to impair the work of the Church, by giving out misrepresentations of us.

Fifth:—In our illegal infringements upon the Law of the Lord in this matter, we at times, bungle our work by even trying to shift from **Mass Conference action, to Ministers' Conference Exclusive Voting**, all during one and the same business session!

Is it surprising that, under such disorderly procedure, this error could impair our efficiency?

Now, therefore, be it resolved:—

That, beginning with our General Conference of April, 1951, we shall **cease to change** from the legal and orderly way of transacting the business in the Ministers' Conference of the Church of Christ.

We shall adhere to the Commandments of the Lord, as have been approved by the Church providing for a **Ministers' Conference** to do the business of the Church; and for the **Referendum Vote of all members of the Church**, to **complete the final decisions**, in accord with our enacted law.

The foregoing resolution is sponsored by

Apostle James E. Yates
and
Apostle R. R. Robertson

NOTICE

All members of Quorum of Seventy are urged to turn in a yearly report at least two weeks before Conference.

Send reports to Recording Secretary,

Elder James M. Case
P. O. Box 472
Independence, Missouri

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.

RIGHTEOUSNESS

1. Is it possible for people to possess, some more, and some less, of righteousness?

2. Yes, certainly. Our Lord said: "Except your righteousness shall **exceed** the righteousness of the Scribes and Pharisees ye shall in no case enter into the kingdom of heaven."

3. According to that plainness, it might easily be that we as individuals, or as a Church, might proudly possess some righteousness; but not quite enough, unto our salvation!

4. What is righteousness? Is it not rightness? **Thinking** the right things, concerning all the issues of life upon which we must act? **Speaking** the right things? **Doing** the right things—the **correct** things in accord with, and in **obedience** to the will of the Lord and the Commandments of God?

Is it not this which constitutes Righteousness? Surely so.

5. Specifically, to be Correct, in what we Think, **Speak, Endeavor, or Do**—thus to be Right or Righteous, if we ignore God's laws, or if we neglect to learn of their Precision in all things, how could any of us hope to increase in **Righteousness**?

6. God, Himself, must do all His mighty works in accord with perfect law. There can be no flexibility to Perfection without rendering it **imperfect**. God's laws are Perfect. Accurate obedience to those laws, produces Righteousness.

7. The most important business throughout our lives, for every member of the Church of Christ, is to acquire increased righteousness upon the part of the individual, and to assist in every way possible, to develop greater Righteousness, or Rightness, within the body. Our mutual progress in Righteousness depends upon precisely that.

8. But increased Rightness in what we Think, Say, or Do can not make progress, (at least it can not make progress at any dizzy speed) so long as we aim only at indefinite generalities. For, if we are to weed out error from the garden of our lives, we must name the weeds, locate their growth, and remove them!

9. Careful observers of numbers of our Church of Christ Conferences will agree that a Seriously Retarding Influence against the welfare and progress of the **Church in Righteousness**, has all too often been mingled with the good, as a result of spectacular displays made by good-meaning people, upon our Conference floor. This serious Error, as a result of our lack of **Correct Rightness in Conference procedure**, has become, sadly, almost proverbial among us.

10. By loving Revelation from our Lord, He has informed the Church in the early days of the Restoration

of the Gospel, as shown in our Book of Commandments, that it is the will of the Lord that the **Church of Christ Conferences** shall be conducted by the Elders, assisted by their associate division of the Priesthood, in their Ministry. Thus, by the instruction of the Lord, the Conference in the Church of Christ are **MINISTERIAL CONFERENCES!**

11. We, as a Church, have approved of that, as the Word of the Lord concerning Conferences in the Church of Christ; with the provision that in order that the Voice of the People may be heard in an orderly manner for approval, or disapproval of all important, or vital matters considered by the Ministerial Conferences, the **Decisions for the whole Church, is made through Referendum by the People.**

12. In that manner, and in perfect accord with the Word of the Lord to us concerning our Conferences, we could easily prevent satan from using one of his most effective weapons for evil against the Church,—that of blatant, and distorted reports to our enemies, (and God knows, the Church has them), by allowing to the Ministry that they discharge their sacred responsibilities before God and for the Church; in the ministerial conferences, unmolested by others; and then that in accord with the Lord's perfect plan in the matter, they then hand to the Church, their work for final approval or disapproval, as the case may be, through our Legally Accepted Referendum.

13. The Church has approved by our votes, of the Ministerial Conference as commanded of the Lord.

We have also approved of the **Referendum** as the means whereby the Church may act upon the matters presented by the Ministerial Conferences. Yet we continue to meet in a General, Promiscuous Assembly of both saints and sinners, and a What-Have-You-Mixture of both Friends and ENEMIES to transact the Sacred Business for the Church,—in direct contravention to the word given us by the Lord in this important matter,—then we wonder why we at times do not have more of the Holy Spirit with us, and less of those Cross-Currents of Evil, which are planned of satan to disrupt Rightness, unto Unrighteousness.

14. Yet us pray for **clear vision** and **Divine Strength**, Spiritual Vision to see God's truth, and holy strength to forge a sacred progress by walking in Obedience to His Commandments.

For unless our righteousness shall exceed the righteousness of many of the "Isms" which surround us, we could not hope to reach the high goal which God has set for the Church of Christ.

Yours humbly, in the Constancy of Faith and Hope, which is of Christ, our Redeemer,

JAMES E. YATES.

MORE ABOUT THE IROQUOIS INDIAN CONFEDERACY

We note that an article written by the undersigned several years ago, while we were doing missionary work among the Indians in Ontario, Canada, and entitled: "Joseph's Land; Its Destiny," has been reprinted in the January 1951 issue of Zion's Advocate.

In reading over the story told there about some of the traditions of the Iroquois, it has occurred to me that since this has aroused sufficient interest to cause the article to be reprinted, by request, it might be well to give a little further elaboration to some of the outstanding phases of the wonderful story of these Iroquois people.

The present location of the Iroquois has a historical background which has much to do with our American history in its early development. The five tribes making up the Iroquois Confederation, Mohawk, Onondaga, Oneida, Cayuga, and Seneca all had their original homelands in the finger lake country of New York. The Tuscarora came later from the south. To Book of Mormon students, this early location of these people is in itself significant. The hill Cumorah is also in this same region of New York. On page 774 of the Authorized edition of the Book of Mormon, we are told that at the last great battle near the Hill Cumorah, many of the Nephites went over to the Lamanites to save their lives. This fact accounts for the circumstance of the high intellectuality of the Six Nations Indians. In our work among them we were struck by the readiness with which they were able to assimilate our message. In the former article in the January Advocate we mentioned the fact that early American settlers called the Iroquois Indians the "Romans", of the New World, when discussing their elaborate system of a Democratic form of government. There are other things along this line equally striking. Dr. Frank Crane in his "Crania America" says, "that the Iroquois Six Nations are unsurpassed mentally by any people." Again; in a footnote on page 131 of Barnes School History we find this statement concerning them:

"The Indians in the fertile country of the Cayugas and Senecas, had towns and villages regularly laid out; framed houses, some of them well finished, painted, having chimneys; and broad productive fields, with orchards of apple, pear and peach trees."

We could add to the above almost indefinitely, but we wish to pass on to other matters. We might just add that Bro. Harry Loft, whom some of our members will remember when he and Sister Laretta Maracle, his cousin and housekeeper attended our conference at Independence, has blue eyes. Others among them have wavy hair and a number of other things which confirms us in the belief that there is doubtless as much Nephite blood among the Iroquois as there is Lamanite.

Further evidence of their intelligence is found in the fact that I found little difficulty in preaching to them. They never had an interpreter, and I preached with the same freedom as I have been able to do in any other rural community, white or red.

For seven years, we spent several weeks every season doing missionary work among them. We bap-

tized a goodly number and organized a local church, with about seventeen members, with two elders, one priest and one teacher. While Brother and Sister Alex Warner lived, they were very faithful after we got the work started on the Reserve, in going over almost weekly from Niagara Falls, and aiding the Indians with their services. We regret that later, when we could no longer go over there, the work was not followed up, and so when other representatives of the Restoration came in they divided the membership. However, a number still remain faithful to the Church of Christ, and some of the older ones have passed over to the great beyond. Among these, the church suffered a distinct loss when Brother Peter Adams, who was a Mohawk and held the office of priest, died. He had been a school teacher, and was well posted. He usually had a Bible in his pocket, and in meeting the sectarian ministry, he always gave an exceptionally good account of himself.

We might insert here a letter that Bro. Harry Loft wrote to the Advocate back in 1934. It shows the type of understanding of the gospel which our Lamanite brother had.

Ohsweken, Ontario, August 7, 1934

To the Advocate:

Our dear Brother Flint and Sister Flint's stay here is about ending for this summer. We, the members of the Church of Christ, are so thankful to our Great Spirit in sending a man like our Brother Flint and sister to teach of God's wonderful works. We are as lost children led astray and now we are being brought to the fold again. Slowly and surely they are coming in. We believe the Book of Mormon to be true and the long lost book. How thankful we are that it is coming back to us once again and this time to remain with us forever.

Your brother in Christ,
(Signed) HARRY LOFT

We will never forget Bro. Loft's conduct on the Hill Cumorah prior to his being baptized. Bro. W. F. Anderson, and the Niagara Falls saints, Sister Flint, Edna, and myself had made a trip to the hill, and held a service at its top. Bro. Loft had already accepted the story of the Book of Mormon, and while on the hill he walked and walked looking it over from every side. Then he settled himself and opened up his feelings in this manner:

"How I thank and praise God for permitting me to live to see the place where my great ancestor Moroni hid up the plates of our sacred record, and where also in latter days, God's other Prophet Joseph Smith was given this record which he translated by the power of God, and which now enables us, of the seed of Joseph, to learn of our lineage, and of God's wonderful dealings with our people in other ages."

At the Reserve we held our services from Bro. Loft's large front veranda, and seated the lawn as far as we could. Of course, most of our large audience rested comfortably on the grass of the lawn. One evening at the close of my service an old Cayuga came to the stand. He was a real old man and had walked ten miles to come to the service. He was a typical Indian with his hair in two braids down his back. He said

he came to see and hear me because he had been told that we had the plates containing their ancient record. He was disappointed when I told him that I did not have the plates, but did have the book translated into English and taken from the plates, and gave him the story of its origin. I then asked him if it was a tradition among them that there was a sacred book written upon metallic plates, concerning their ancestors, and which had been lost through the centuries. He said that such was the case, and I understood that this old man was not a member of any white man's church, but belonged to the "long house." He felt badly that I did not have the plates themselves.

One striking characteristic of the Iroquois Six Nations is their musical talent. They cared nothing for jazz, nor boogie woogie, of the whites. It was a very common thing on clear summer evenings for groups of young men who organized themselves into choirs to get out on open spaces and fairly fill the air with music. They always sang the choicer compositions, such as: "Beyond the Sunset", "One Fleeting Hour", and many others which they had translated into the Indian tongue. We will here give just a verse of one of their favorites, together with its English translation.

WILL YOU SEEK TO SAVE THE LOST?

Iroquois

Ah sa ton da te ah sa ton ka lyak?

Ah sa ro re onh gwe he gon

Ne ji ak te ne ne hon tha he ne

I se onh sa sa ha ha rast?

Chorus:

Ah sa ya - - - - di sak?

Ah sa na - - - - ton ha sa?

Ji te yo swa ta eh ya tents ten sta

Ji ka yen ro ya da ton onh.

English

Will you go and speak to the lost ones here?

To the ones who have gone astray

Will you lead them back to the shepherd's fold

From their wanderings in sin's dark way?

Chorus:

Will you seek them now?

Will you show - - them the way?

Some one may be lost

That you might lead home

To that bright land of perfect day.

Another evidence of the high standards that usually characterized them is the fact that they recognize the care of the Great Spirit in all that they do. At the big international field day held annually in July at Niagara Falls, where they celebrate the reopening of the treaty in 1928 concerning free border passing for the Indian, it is ALWAYS opened with prayer, and each year after we were adopted, I was asked to offer this opening prayer. My prayer usually followed their native prayers which consisted of a weird looking dance. In short, their frightful looking "war dances" are not, as has been generally supposed, orgies to arouse their war spirit. They are prayers for protection while in the battle.

A sample of their adoption ceremony will also illustrate their attitudes toward those in need. We will here append such a sample ceremony:

Indian Adoption Ceremony

"Friend; I, as Chairman of the - - - Nation, will soon call you brother. Since the Chief Matron of the - - - - Clan of my tribe has given her consent to your adoption, I am charged with the duty of conferring upon you the honor of becoming an adopted brother of this clan. You become one of us—you become of our flesh and blood, of our mind and soul, and from now on you will be welcome to sit with the members of our clan when the great peace bowl is set in our lodge and eat of the beavertail soup, the ceremonial peace dish of all our clans.

From now on you will be made welcome to the great Confederation of the Six Nations. You may travel to other reservations, but I charge you that you must first seek out the home of the - - - - Clan. That will be your home during your stay. You must treat the matron of the clan as your mother,— and the warriors as your brothers. Should you overtake an elderly matron you shall escort her until she tells you to pass on. If you should meet an elderly warrior, you shall do likewise. Should you meet any of your clan who are in distress and in want of food or bread and you have but one piece, you shall give one half, for it is the law of our people; it is the command of the Great Spirit, the Giver of all good things, and He has promised to give abundantly to the obedient. And now may the Guardian Spirits guide you and protect you from all harm.

You will now place your hands on this most sacred wampum belt, this emblem of everlasting peace among our people who are now your people. And I now place upon your head this headdress of eagle feathers,—the eagle, the supreme power among all birds. Your name among our people will be "—————" or "The Giver of the Message from the Air". In our ancient tongue, you will be known as "Yo-re-hon-ah-we." and now in the language of our fathers we sing the ancient ceremonial song. (Sing song).

And now by virtue of my authority as Chairman of the - - - - Nation, I declare you a duly made member of the - - - - Clan and of the - - - - Nation. We welcome you "Yo-re-hon-ah-we".

I have given the Indian name that was given me and it will be seen that it was meant to indicate my profession as a minister, or giver of a message from Heaven. This is in Tuscaora. The same in Seneca is Hi-we-yoh.

Another thing we were particularly cautioned not to do, was to ever stand for war, or to defend war. We were to aggressively oppose all war. The very meaning of the word "Iroquois", is "peace". The Iroquois Confederacy means the confederacy of the great peace. Now again read their constitution as found in the January Advocate.

One peculiarity in their adoption ceremony was the fact of their respect for ladies. In taking the men through the ceremony the chief takes the candidate by the hand, but with the ladies, they never touch them.

There are so many interesting features of their beliefs and customs, that we can only mention a few. So many of them are arbitrary when considered in the light of the Restored gospel.

We may mention just one or two as outstanding examples. These were merely referred to in the former Advocate article so we will now give them in detail.

It seems that before our arrival on the Reserve, the Utah elders had been there and fairly seeded the community down with copies of the Book of Mormon. We found one in about every home we visited. This in spite of the fact that in addition to the old, so called pagan religion of the Indians ("long house") there was the general variety of sects common to any community. The Utah Elders, however, had not been very successful in interesting the Indians. The Indians knew that they had been polygamists, so would have none of them. It therefore became our privilege to call out those books from their hiding places in closets, etc. One such case was at the home of Mr. Archie Lickers. Mr. Lickers was a member of the Indian Council at Ohsweken. He was also a member and leader of the choir in the Episcopal Church near the Loft home. On visiting him he told us that he had a copy of the Book of Mormon, but had never looked into it. So when we told him about its contents and that it was definitely anti-polygamous, he became a little interested.

One day while in his home he asked me if the book, which I had told him was the lost sacred book of his ancestors, had anything in it about three good men who would never die. I asked for his story. It went like this. "And old chief lay dying in his bark house and because the Indian superstition was that death was the work of evil spirits, the old man was left alone lest the evil spirits fasten on any who might come near. Later he was heard mumbling in his room, and finally came out to the rest and told them that he was not going to die. That three warriors nicely dressed came to him and brought him fruit and vegetables and other delicacies, and told him that they were always to live on earth and do good. I asked for his Book of Mormon and read to him the story of the three Nephite disciples of Christ who were to tarry on earth and do good. Mr. Lickers was astonished, and said that this certainly must have reference to the same incident.

Again, they have the story of the virgin who gave birth to a child, and because she was a virgin, her mother felt disgraced and tried three times to drown the child by throwing it into the river, but the child came out of its own strength. Then the mother of the virgin saw that her daughter had given birth, not to an ordinary child, but a god. This child grew to manhood, became the GREAT WHITE SPIRIT and went from tribe to tribe doing good and teaching a wonderful standard of life. He later went away in the clouds and promised to return at some later day, and they are still looking for his return.

We learned so many things of this kind that it would fill a volume. Anyhow, I'll dare anyone to take the Book of Mormon away from an intelligent Indian once he reads it.

Now a word about the mention of the historical background regarding the present location of the Iroquois in Canada, near the city of Brantford, Ontario.

Every student of American History knows that the Iroquois aligned themselves with the British during the Revolutionary War. The reason for this is attributable

to the predictions of the old prophet De-ka-na-we-da. In our former article it will be noted that he foresaw the coming of the white man to these shores, and predicted the course they would take. Consequently, when Briton invaded the colonies, the Iroquois felt that here was an opportunity to help drive the American squatters off from their former possessions. In other words the colonists were permanent, while the British were transient.

Hence, as a reward for their assistance, when the Americans won the victory in the war, Briton moved the Six Nations from New York to a tract of land in Canada. The deed then given to them was for a tract six miles wide each side of the Grand River, from its source to its mouth. They were to have it as long as grass grew and water ran. This deed was signed by the British Crown and was known as the Haldimand deed. The Grand River empties into Lake Erie just across the Niagara River, from Buffalo, New York. Its source is found well up into Ontario past Brantford.

The Indians, trustful as usual, did not realize that with the formation of the Dominion of Canada, virtually a new self-governing nation came into being. This nation seemingly were not concerned with any treaties made with the Indians by the Mother country, and began crowding the Indians back from the mouth of the river until now the border of the Reservation on that side of the Province of Ontario, is over sixty miles from the mouth of the Grand River, and the present area of the Six Nations Reserve is a small block of land about twenty miles square, with the little Indian village of Ohsweken in about the center. Ohsweken is the seat of the Indian Council.

Furthermore, the Haldimand deed was abolished, and what was called the Simcoe deed took its place. This later deed took practically all of the Indian's rights away. Any natural resource such as oil, or other mineral wealth below plow depth was to be held by white capitalists. Right now there are oil and gas wells on the Reserve, but the Indians cannot hold a single dollar's worth of interest in them.

In 1923 an Indian chief by the name of Deskaheh went to England to lay their grievances before the British Crown, asking that the English government would rescind the unfair and confiscatory Simcoe deed and reinstate the Haldimand deed. He published a pamphlet in London in August 1923, entitled: "Why I Am Over Here Again". I have a copy of this pamphlet, and on the fly leaf is the complete text of the Haldimand deed. Of course, Deskaheh's mission did not accomplish anything, because, notwithstanding his having called attention to the ingratitude of the British government relative to the assistance given in the Revolutionary War, by his people the Iroquois, Deskaheh was not to be considered, as against the special interests in control of the oil and other valuable resources on the Indian lands. He even called attention of the Crown to the fact, that, because of his daring to come to England with his plea, he was a marked man in Canada, and would doubtless be languishing in a Canadian jail when it became known that he had tried to get Britain to acknowledge her debt and to stand by the very fair arrangement that had been made in the Haldimand Deed.

Not far from Brantford, there is an old Indian church. One that is reputedly the oldest church building in Canada. It was built away back in the colonial times. Among its furnishings is an old Bible and silver communion service presented to the Indians by Queen Anne. We visited it with our Iroquois brethren and they told us of its legends.

There is so much more that we might relate about the interesting story of the Iroquois Six Nations, in Canada and New York, but we feel that this added story will be sufficient for the present. Chief Clinton Rickard is the Grand Chief of the Indian Defense League in America and lives at the Tuscarora Reserve in New York near Niagara Falls. The Canadian Government has forbidden him to set foot on Canadian soil except for the privilege once a year to participate in the Border Crossing celebration. Already he has languished in Canadian prisons for his activity in working for his people. He once studied for the ministry in one of the sectarian churches, but gave it up and returned to the so-called pagan religion of his forefathers. I asked him why he did this, and he answered that the white man had commercialized everything he touched, even his religion and he said that he felt he could be a better Christian under the simple religion of his ancestors. He is a college bred man and was a scout in the American army in France in the first World War. We close with this tribute to Chief Clinton Rickard, a fine man and a sincere friend.

B. C. FLINT

WITH THE CHURCH IN AN EARLY DAY

By Frances

Introduction

With this issue of the *Zion's Advocate*, we offer the first chapter of the above named book taken from the fourth edition as published by the Herald Publishing House in the year 1912.

The continuity of this reprint from month to month will depend upon popular response, and perhaps a possible shift in editorial responsibility at the next General Conference. Your reaction as you may indicate by letter would be greatly appreciated.

The author claims this to be a true life story of a family in the earliest years of the church as restored in these latter days. While much might be said in regard to what the author left unsaid as pertaining to the division of the church, we will make only brief statements from time to time by way of clarification.

The story is good and should be an inspiration, especially to our young people, to see the quality of timber which these early day members displayed, and that to the glory of God.

WILLIAM A. SHELDON

Chapter 1 WERE ANGELS THERE

The sons and daughters of Zion—whose parents dwell in peace and safety, and who have the privilege of meeting together and worshipping God with none to molest or make them afraid, can not very well realize what it meant to be a Latter Day Saint fifty years ago; and, in order that they may know something about it,

we are going to tell them a true story, which we hope will prove both instructive and interesting.

In the western part of the state of New York, as early as the year 1831, lived a family by the name of Clark. They had removed there from the state of Vermont when the country was almost a dense forest, had built a log house and gone to work to clear a farm. Getting a farm ready to cultivate in that country was not a matter so easy of accomplishment as it is in this western country, where a strong team with a good plow and a driver will accomplish all the work in a few weeks, which there would require the work of many men for years. There were great trees to be cut down, and after they were lying on the ground they had to have all the limbs or branches cut off before they were ready to saw into short pieces of such length that strong men would be able to roll them together into a big pile ready to burn them. When this was done the branches must be cut in the same way, and the brush also gathered and piled with the rest. When all this had been attended to, there was still the stump of the tree which had to be dug out of the ground by the roots, and all the small trees and bushes which must be cut off and have their roots dug up in the same way. There would follow a big bonfire, large enough to do honor to any presidential election of modern times, when all that would remain of those monarchs of the forest, beneath whose branches the Indians had lain in ambush, or the deer had sought shelter from the chase, would be a smoldering heap of ashes to be spread by the free winds of heaven over the land, giving back in fertility that which had been taken from it.

The family of which we have spoken consisted at that time of father, mother, and seven children,—the three older ones being boys, who proved of great help to Mr. Clark in clearing up the land; but with the best effort of the father and three sons, they could not clear more than an acre and a half in two months; and as Mr. Clark was a man of energy, he persevered, looking forward in hope to the time when he should plant his grain and gather in his harvest and reap a reward for all his labors.

Sometimes, because of the trees being larger, the logs would be heavier than at others, and they would go a distance of four or five miles to obtain the help of a neighbor. To most of our readers this would seem a long distance for a neighbor to live, but it did not seem far to these early pioneers, and they were always ready to lend a help hand to each other, for they knew that when it came their turn to need help, it would be cheerfully repaid. Thus it happened that one time a perilous adventure befell one of Mr. Clark's sons, which we will here relate, for the sake of showing what the boys of that time were likely to encounter, and which very few in these days know anything about.

Mr. Clark had called upon a neighbor at one time for help in the manner we have spoken of, and when it became necessary to return this help he sent his oldest son, Daniel, instead of going himself, as he could not very well be spared from home. Daniel was a strong, light-hearted lad, and hailing anything in the shape of change, he gladly obeyed the summons; and early in the morning set out with a heart as light as his

limbs were strong, and before the sun was up presented himself at the door of the settler who needed his help, as fresh and strong after his walk of five miles through the leafy woods, as though he had just left his bed.

The task which required his help being completed, as he was not to return home until the next day, Mr. Ashton (the man he was helping) proposed to him to walk into the village, which was some miles beyond, in order to get a wolf trap repaired, as the wolves were very troublesome—coming sometimes right to the door of their cabins and destroying whatever in the way of lambs, calves, or poultry, were found unprotected; but he said nothing to Daniel of any traps in the woods beyond his house.

It was about three o'clock in the afternoon when Daniel started, and as the little town was only four miles distant, there would be ample time for him to get the trap mended and be back before dark. Dark, however, came, but no Daniel, and as an hour slipped by Mr. Ashton felt some uneasiness at his non-arrival; but not being able to think of any cause of danger to the boy, he finally came to the conclusion that he must have been disappointed in getting the trap mended as soon as he had calculated, and so had concluded to stay in the village until morning. Having made up his mind to this, he made the yards about his house secure for the night, and stretching his tired limbs upon the bed, was soon fast asleep. Let us follow Daniel and see if Mr. Daniel was correct in his conclusion.

When he started for the village his steps were not quite so buoyant as they had been in the morning, but still he went bravely along, and as he expected to meet some young friends upon his arrival there, he did not mind the walk in the least; but whistling as he went and scampering after any timid squirrel which he chanced to see, he hastened on the shady, lonely road until nearly three miles of the distance had been passed, and but for the heavy timber shutting out the view, the smoke from the village smithy might have been seen. Just then two mischievous squirrels ran across the road in front of him, and climbing nimbly into the lower branches of a hemlock tree, chattered at him as much as to say, "Whatever are you doing here, and what right have you in this leafy wilderness?" Tempted by the fun it would be to see them raise their bushy tails and scamper away, Daniel sprang to one side of the road, and with a bound or two was almost beneath the branch from which they were making a rapid retreat, when a foot sank in a loose bed of leaves and his ankle was clasped in a vise. For a moment all his faculties were benumbed and he was conscious only of an intense, stinging pain, as though at one stroke his foot had been severed from his limb; and it was not until he had recovered himself sufficiently to rise on his elbow, (for he had fallen down on his face when his foot was caught) that he discovered the nature and extent of his misfortune. A huge, strong wolf-trap had been set, and covered over with leaves to prevent the cunning animals from discovering or smelling it; and Daniel found himself a prisoner without the least hope of being able to escape until help should come to him, for the trap, which had been made strong and secure enough to resist the strength of any wild animal which might be entrapped therein, repelled all his

efforts to liberate himself; and despairing of escape he tried to collect his thoughts and look the situation squarely in the face. If he could have wrenched the trap from its fastenings, he thought, it might have been possible for him to have dragged himself toward the village, and perchance someone might be coming towards the woods whose attention he might have attracted by his cries; but this hope was vain, for the trap was chained to a strong stake, driven into the ground, and resisted every effort he was able to make to move it. The pain in his foot was intense, his limb began swelling, and he felt faint, sick, and very much inclined to cry; but he was a brave-hearted lad and would not suffer his tears to fall, even though he knew he was alone and no one could see him, as long as it was in his power to keep them back. He called loudly for help in hopes that he might be heard by some chance passer-by, but no help came and the hours wore slowly on.

The sun was sinking slowly out of sight, and in the woods twilight had already established itself; Daniel had ceased to call for help except at long intervals, but he was sustained by the hope that, as night came on and he did not return, Mr. Ashton would surely come to look for him. He listened intently to every sound, hoping to hear the gallop of horses' feet; but none came. The little gray squirrels who, unknowingly, were the cause of the misfortune, came down to the lower branches of the tree and looked intently at him, as if striving to decide in their own minds whether it would be entirely safe to venture down; then, seeing him so still, they gave a quick bound to the other side of the tree, and running down its branches were soon lost to sight in the dark woods. Poor Daniel, lying there helpless and chained in his bondage, seemed to realize for the first time in his life what a blessed thing it was to be free, and he envied even the little squirrels their liberty. The shadows grew darker, and now only a few faint beams of light could be seen struggling down through the tallest branches of the giant trees, whose tops seemed almost to come in contact with the blue of the sky; and presently even these rays vanished, and darkness, almost impenetrable, settled down over the woods. Hope did not die out of the brave boy's heart, for he said, "Surely Mr. Ashton will come to look for me, now that night has come and I am not there." The lonely hoot of the owl came from the branches over his head and was answered back from other parts of the woods, but these and the rustling of the leaves by the night wind were the only sounds which fell upon his strained ear. From time to time he called loudly for help lest any chance of help should pass by him in the darkness and he not know it, but echo was the only answer which came back to him; and, as the moments lengthened out, a terrible fear took possession of him, and tears for the first time rolled slowly down his cheek.

"I shall never see mother nor home again," he sobbed. "I am chained here, and before morning the wolves will find me and I shall never be able to keep them at bay. Oh, if I only had a strong stick I might perhaps drive them away, but I have none and can not move a step from here!"

Again he thought of his bondage with bitterness. What would he care for the long and lonely road if

only he were free. Then the pain of his foot and limb reminded him that he was a cripple, and if he were free he would not be able to walk. "I could at least climb into a tree and be safe from wild beasts, but now I am helpless;" and unable longer to control his feelings he sobbed aloud, and called upon the names of his brothers and sisters without knowing himself that he felt as though he was telling them good-by for the last time on earth.

When his passion of grief had expended itself, in a measure at least, he leaned his head against the trunk of the tree near which he was chained, and closing his eyes to shout out the dense darkness, he forgot to think about himself or that the possibility of any help reaching him, and gave himself up to thinking of home and what they were doing there. He knew that by this time his little brother and sisters were all in bed, and he tried to fancy which one had first knelt down by his mother to say his prayer. He saw his little curly-headed, blue-eyed sister Lucy, folding her tiny hands, and as he recalled her little prayer a calmness seemed to steal over his soul and he softly repeated:

"Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake
I ask the Lord my soul to take."

"Amen", he added, with that emphasis which made the prayer and language his own. "I wonder if I shall be alive in the morning, and if I am not" will the Lord receive my soul to Himself,—he wanted to say, but an undefined fear prevented his giving utterance to the thought, and he forced his mind again to return to his home. He saw his mother bending over her work, and he wondered if perchance some angel might not be whispering to her spirit even then, how sorely her absent boy was in need of help. Of one thing he felt very sure, his mother would never close her eyes in sleep before she commended each one of her children to the care of her heavenly Father. He knew just what book his father was reading at that moment, and the leaves rustling above him seemed to shape themselves into his father's voice, and he fancied he heard again the words which the night before were the last sounds that had fallen upon his waking senses; and, as they came now to his memory, a great lump rose up in his throat and threatened to choke him—"I shall not die, but live, and declare the works of the Lord."

Then, for the first time, tears, which were quiet, like the drops of a gentle shower, rolled over his cheeks, and the poor boy, though he could not kneel, bowed his head and prayed to God for help and strength. He prayed as never before in his life, for he realized fully that if God did not help him, there was no help for him; and in the darkness he seemed to feel the presence of a power which was able to save even to the uttermost, and he repeated to himself, "I shall not die, but live, and declare the works of the Lord." Peace and a sense of security, which during the rest of that terrible night never left him, came to him with the words; nor did it come any too soon.

Exhausted with fatigue and pain of body, but especially with his emotions, Daniel would have slept, but the pain of his imprisoned foot drove sleep away and he found himself wondering what time of night it

might be, and wishing, oh! so earnestly, for the morning, when suddenly his quick ear detected the sound of pattering feet over the road he had traveled, and his heart almost ceased beating as he listened. Steadily they came on; not the feet of one, but of many; and soon a low howl, taken up and repeated by others, confirmed his worst fears, and he knew he was at the mercy of a pack of hungry wolves. The fact that he had been caught in a trap set for them had told him that he must be in a place they were in the habit of visiting, and now his worst fears were confirmed, and he knew if God did not protect him, there was no hope for him.

Daniel was the child of praying parents, and he had been early taught the great principles of Christianity; but until this night they had been as abstract truths to him, the full force of which he had never realized. He knew that all the ways of his father's house were committed to the watchcare of God, and that whatever his parents did, they invoked the blessing of God upon it; but then he had seen them work just as earnestly to answer their own prayers as they had prayed that God would hear them; and somehow he had come to think that works had just as much, if not a little more, than faith, to do with it. But how was it now? He was helpless, chained as a prisoner, nothing to defend himself with, and his strength fast ebbing away. Should he believe and trust God, or should he despair and resign himself to die?

He was young, and life had never seemed sweeter to him than it did then. Thought crowded upon thought, like silver bells of memory ringing in undertones, and above the howling of the angry, blood-thirsty pack, he heard the voices of the loved ones at home, and clearly, distinctly, he heard the voice of his father as he read: "I shall not die, but live and declare the works of the Lord." Then he lifted up his hands and his heart to heaven, and there in his captivity and helplessness realized, for the first time in his life, that God was a reality and had power to save to the uttermost all who trusted in him.

All night long the woves howled around him. He could see the fierce gleam of their eyes in the darkness, and heard them snap their teeth in anger as if they would fall upon and devour each other; but though he was in their power and helpless as Daniel of old in the den of lions, not one of them touched him; and as the light of morning came and the rays of the sun penetrated the branches here and there, they slunk back to their hiding places in the wood, and Daniel was left to his own thoughts and hopes.

"I never heard such a howling in my life as the wolves kept up last night," said Mrs. Newcomb to her husband that morning. "It came from the direction of your trap, and you may think me foolish, but I fancied that one time I heard some one calling for help. Don't you think you had better go over there before you go to work and see what it means?"

"Yes, let us have breakfast and then I will go; but why did you not tell me last night?"

"I listened to see if I could hear anything but the howling of the wolves, and as I heard nothing more I

thought I must have been mistaken and did not wake you."

Mr. Newcomb lived near the village, and his farm extended almost to the woods, and just the day before he had concealed the trap, hoping to ensnare some of the pack and frighten away the rest; what was his horror and astonishment therefore upon going to the place to find Daniel imprisoned, and as he thought at the first glance, dead; for the poor boy, worn out with his long night of the pain and watching, had fallen into a fitful sleep. He awoke with a glad cry of joy at the sight of human help, and soon told the story of his mishap to Mr. Newcomb, whom he remembered to have seen once or twice at his father's house.

Daniel was soon liberated, but he could not stand alone, and Mr. Newcomb was just starting to the village for help when Mr. Ashton rode up. In the morning when Daniel did not return he had become uneasy, fearing that he ought to have looked for him the night before, and as soon as he ate breakfast had saddled his horse and started for the village. Together they lifted Daniel upon the horse, both men feeling that they were more or less to blame for the sad accident. They took him first to the village, where his wounded foot was dressed; and after he had taken some refreshment, they procured a team and took him to his own home. The cheeks of his mother paled when she saw them drive up and lift him out; and after they had laid him on the bed, and were telling his father how it happened, she asked: "What prevented the wolves from devouring him?"

"It must have been the smell of the traps, for you know we have to cover them with leaves or we could never catch one," said Mr. Ashton.

Mrs. Clark made no answer to this, but tenderly pressed the hand of her boy and smoothed back his soft hair with a gentle touch. The little ones crowded around the bed, all anxious for a look or smile from brother Dan, as they called him. Oh, how sweet it seemed to the poor boy to be at home again, and in spite of every effort the tears would come to his eyes. After the men were gone he pulled his mother's face down to his and whispered in her ear:

"It was the power of God, mother, which kept the wolves from devouring me. If God had not preserved me, I should not be here now."

"I know it, my boy, I know it;" and kneeling down by his bedside, the little ones kneeling with her, she returned thanks to God for his wonderful deliverance.

(To be continued)

INDEPENDENCE NEWS

January 7th, Sacrament service was in charge of Apostle W. A. Sheldon, assisted by Bro. LeRoy Wheaton. Elders Bert Cooper and Joseph Yates served the sacrament.

Bro. and Sr. Denver Chapman, accompanied by Bro. Darrol Yates, drove to Collins, Missouri, to meet with our members there in service of the sacrament.

Bro. Bob Willard of Lamoni, Iowa, was a visitor at our service.

Sr. Mildred Glasscock of Centerville, Iowa, niece of Bro. and Sister B. C. Flint, spent the week-end with the Flints accompanied by her two little daughters.

Bro. and Sr. C. N. Denham have enjoyed a visit with her brother, Chester G. Frisbey, of Eugene, Ore., who has been in Independence about a month visiting relatives and friends. He made his stopping place with Bro. and Sr. Roy A. Frisbey, a nephew. He made the trip here mainly because of the serious illness of Sr. Denham. She has hardening of the arteries, and is still in very serious condition.

Sr. Marion Sprague has been quite ill and confined to her bed most of this month, but is now able to be up again.

Bro. Edward Wheaton and wife are the happy parents of a baby boy, born January 14, 1951. He has been named John Robert.

January 14th, Bro. Joseph Yates was speaker at the 11 a. m. service. He read for us Matt. 25, the parable of the talents. He spoke of our abilities and the capability we have to do good. He asked: "How are you using that ability?" Saying our spiritual development is very important. Everything we do that is good adds that much righteousness to our spiritual development. "How are you using your talents"? Saying: "To whom much is given, much is required".

In the evening Bro. Bert Cooper was speaker, but I was unable to attend.

January 21st, our pastor read a letter from Mrs. Till, (teacher of the Manuelito Indian School) thanking us for boxes which the United Worker's Group had sent at Christmas. She had told us in a former letter of a boy 7 years old who is losing his eyesight and hearing and we wrote her that we will pray for him. Mrs. Till told the boy's mother and the mother said: "When" in such a trusting attitude. Mrs. Till says the Navajos have great faith in healing by prayer. She says their dances are to them truly a prayer. Let us all pray for little David Chee; also pray for his parents who are trying to overcome the drink habit.

January 21st, Bro. R. Sprague was speaker at the morning service. He read from Alma 19:67-72, Alma's directions to his children. Also Book of Commandments Chapter 44:9; also the 24th verse; and D. & C. 77:1. These texts show that we might be equal in the bonds of heavenly things, yes, and in earthly things also, etc. He gave us a very helpful sermon on this subject.

In the evening of January 25 the Y.P.C.L. enjoyed a tour of the Lighting Institute of the Kansas City Power & Light Co.

January 28, Apostle W. A. Sheldon was speaker at the morning service. Bro. Elmer Hunter spoke at 7:30 P. M.

Little Jackie Wheaton, daughter of Bro. Ed. Wheaton and wife has chicken pox, but is recovering nicely.

Sr. Katherine Matthew has word from her husband, Nolan, stationed on Guam, he sprained his ankle but is

getting along nicely. Their little daughter, Nola Kay, now has a light case of chicken pox.

Bro. A. M. Smith of Ava, Missouri is reported doing as well as can be expected. All others on the sick list are recovering nicely.

Miriam Mason, Reporter

WISCONSIN

Black River and Sparta News

Our Sacrament meeting was held January 7 at Sister Leo Clifton's home. Although there were few present, we had a very nice meeting; and Sister Clifton had a delicious lunch.

The weather around this vicinity has been very cold and the roads bad. It has been as low as 44 degrees below zero. Due to this, we have postponed our prayer meetings until spring.

Sister Dora Tucker's daughter and family from California have been visiting their mother. She is the sister of Doris Hutchinson of Milwaukee. Sister Tucker who has been ill is much better now. We are very happy to report this and our prayers are certainly for her.

Sister Dorothy Wilson whose husband is in Korea, has received a letter from him written Christmas day. He has a warm sleeping bag now and warm clothing. Sister Wilson asks an interest in your prayers that he might return soon and safely.

We had a very Merry Christmas and Happy New Year, and we hope you all did too.

Pray for us and our prayers are for the saints.

Sisters Stavlo and Jones

OBITUARY

William Grant Barrett was born to John and Mary Barrett April 9, 1864 and passed away January 3, 1951. He was united in marriage October 5, 1890 to Ida Mae Oakes. To this union was born six children; Reed, Gus, Lester, Pearl, Oval and William, Jr. Mrs. Oakes, Pearl and Oval preceded him in death several years ago.

He also leaves to mourn his going, three brothers; Jesse Barrett of Metropolis, Illinois; Theodore Barrett of East St. Louis, Illinois; Albert J. Barrett of Springfield, Illinois; also two sisters: Delia Uzzle of Brunswick, Missouri, and Ida Songers, of California; eight grandchildren: Cletis Leavere; John, Robert, Charles, Fred, Willard and Pearl Barrett; Nancy Ann Vandenville; one great granddaughter, Pamale Jean Vandenville; and several nieces and nephews.

Mr. and Mrs. William Barrett united with the Reorganized Church of Jesus Christ of Latter Day Saints November 20, 1911, being baptized and confirmed by Elder J. R. McClain at Joppa, Illinois.

Bro. Barrett lived a faithful life until his death. He was a citizen of Metropolis, Illinois, and lived there

most of his life except a few years which he spent in Independence, Missouri. He had made his home with his son William, since April 7, 1950.

GOD'S WAY OF LIFE

(Dalton A. Tiffin)

1.

In God's great plan of pure life divine
There looms high His narrow way
Where Jesus bids all lost souls to come
His gospel law to obey
Most marvelous yet to human souls
Is this treasure way of life
For which God has given His own dear Son
The soul perfecting sacrifice.

CHORUS

Then let us give praise to our gracious God
And strive to be pure day by day
To be more like Jesus our Saviour, kind
In love through God's life treasure way.

2.

Christ's victory over sin and death
Through God's pure way He engaged
Hath proven life will eternal be
Saint's long promised heritage
For He after sealing God's pure way
With His own redeeming blood
Was raised up the King for eternity
The triumph of God's Fatherhood

3.

Here then we fellowship with the Lord
When born to this way He's trod
Where He through means of His Holy Church
Still leads mankind unto God
Thus glorious is The Church of Christ
Along God's straight narrow way
Where manifestations of His Spirit gifts
Give comfort in kindly array.

Sing to the music of "I'll Go Where You Want Me To Go."

WHEN?

(Grace Spring Law)

When will humanity awake to see
Only by sharing can the world be free?
Only by sharing with each other—
Only by true brother-love for brother
We weave the threads that hold the Tapestry
Of Life, into a lovely Harmony.

We are God's children, notes upon Life's string,
To play the mystic-music Love can bring
When dark deeds bring discord, we lose the theme
Of Faith and Charity—all Love can mean—

The Golden Song loses a tender tone,
And we hurt God when we go on alone
Without His music singing deep inside—
While all the others pray we find our stride,
And gain our place upon the Lighted Way
To sing the Vict'ry Song for Him some day.