

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 27

Independence, Missouri, July, 1950

No. 7

The Builders

A Builder builded a Temple:
He wrought with care and skill.
Pillars and groins and arches
Were fashioned to meet his will.
Men said when they saw its beauty,
It shall never know decay;
Great is thy skill, O Builder,
Thy fame shall endure for aye.

A Teacher builded a Temple;
She wrought with care and skill,
Forming each pillar with patience
Laying each stone with care.
None saw the unceasing effort,
None knew of the marvelous plan,
For the Temple the Teacher builded
Was unseen by the eyes of man.

Gone is the Builder's Temple,
Crumbled into dust;
Pillars and groins and arches,
Food for consuming rust.
But the Temple the Teacher builded
Shall endure while the ages roll,
For that beautiful unseen Temple
Was a child's immortal soul.

—Selected

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ZION'S ADVOCATE

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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, Independence, Missouri.

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INSTRUCTIONS IN ORDERING

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

EDITORIAL

THE CHURCH OF CHRIST—OR RELIGION?

Part 3

Parts one and two, treating this subject (see May and June issues of ZION'S ADVOCATE) have dealt with the foundation of the church, and evidence of its decline.

These articles are written with the intention of supplying some of the basic principles, founded in scriptural truth, which may give some reason for the hope that lies within us. If we can understand why the necessity of a Restoration of the Gospel, it should be helpful to us in establishing our souls on the Lord. This should be—nay, IT MUST BE—our prime consideration in present days of evil and near future days of divine retribution to be showered upon the wicked.

"Open ye the gates, that the righteous nation WHICH KEEPETH THE TRUTH may enter in.

Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.—Isaiah 26:2-3.

With truth as a bulwark and righteousness our sword, the Holy Spirit will provide necessary strength to see us through to victory.

As we proceed with the subject at hand, then, may we come to greater truth. Without it, righteousness is impossible.

Having shown in the last paper, that the gospel light was extinguished because, as Isaiah said: "they have transgressed the laws, changed the ordinance, broken the everlasting covenant," and this being so, largely, because of false teachers entering in among them, bringing in "damnable heresies," let us examine the scriptures relative to religious teachers. More particularly, we wish to point up very definite statements concerning the authority needed if one is to be a proper representative of Jesus Christ in effecting the gospel law within the kingdom of God.

The importance of having fully qualified servants with proper authorization can hardly be overestimated, in view of the power they hold for good or evil, truth or error.

The Church of Christ is very fittingly referred to as a kingdom, the inference being that it is a form of government. Now, in any government, or I should say, every government, there is: the head or ruler; a land or place to rule; citizens to be governed; laws by which the citizenry must abide; and legally appointed persons to interpret and enforce the laws. If any one of these elements ceases to exist, that government ceases to exist as an organized unit. We believe this applies just as surely to the kingdom of God.

That we may not be misunderstood in our position on priesthood authority, we offer this, first: the relative merit of this element of God's kingdom is not above any other element of that kingdom, which includes the citizens comprising it. In other words: each part is entitled to proper consideration, and that is what we wish to do here—give proper consideration to the subject of authorization.

To our surprise, we have heard said, recently, something on this wise: "Authority, authority! God has authority and gives it to whoever He wishes!" Well, there is no disposition on our part to question this statement. It was the manner in which it was delivered, that bespoke the true meaning intended. The intention was to express contempt for divine authority claimed by the ministry of the Restoration Movement.

The challenge is willingly accepted, not for the purpose of encouraging debate, or of presenting a fighting attitude in any manner, but with the belief that "the truth will out": and if examined with the eye of pure desire, will be a source of comfort and strength.

Reference has previously been made to statements of the Apostle Paul in which he prophesied of "grievous wolves", men "speaking perverse things", and of the "man of sin" who would exalt himself in the "temple of God", being a son of perdition.

It may be argued that perhaps there was isolated cases of great spiritual wickedness in the ministry, but not so, generally speaking. True, it would be illogical to suppose all the priesthood would apostatize at about the same time, and there is no such indication; it cannot even be assumed that all, even every one who had received divine authority as a minister, did fall into such grave error. However, there are very plain statements from which we may draw reasonable conclusions. In this case, it is that there was such a general condition of apostasy amongst the believers, that it may be safely said the church was defunct; completely bereft of the Holy Spirit—laity and ministry together. I repeat: this was the general condition of the church.

From what do we draw this conclusion?

"Darkness covered the land and 'gross darkness the people'."—Isaiah.

"There was a 'famine * * * of hearing the words of the Lord.'"—Amos.

They broke "the everlasting covenant" and heaped "teachers to themselves" turning "unto fables."

Isaiah also said they "changed the ordinance". Who would be changing ordinances but the priesthood?

The Lord said: "their fear toward me is taught by the precepts of men." Isaiah 29:13.

There should be sufficient, in the aggregate of evidence supplied, to convince any, but the most hard-hearted, of the declension of the church.

As we have tried to show that the church, to be unequivocally the church of Christ, must be all that divine direction can institute and promote, not deviating, we propose, likewise, to show the application, to priesthood authority.

Paul, in speaking to the Hebrew saints, naturally referred to the type of religious ministrations of which they were most familiar, having lived under the shadow of the old Mosaic law for centuries. He said:

"For every high priest taken from among men is ordained for men in things pertaining to God"—

"And no man taketh this honor unto himself, but he that is called of God, as was Aaron." Heb. 5:1-4.

This was a rule which even the Master would not abrogate, as the next verse shows:

"So also CHRIST GLORIFIED NOT HIMSELF to be made an high priest; but he that said unto him, Thou art my Son, today have I begotten thee. As he saith also in another place, Thou art a priest forever after the order of Melchisedec."

He that said, "Thou art my Son" and "Thou art a priest forever"—the most high God—He it is who calls men into his service that He may have fruit gathered unto Himself. The power of choosing and sending forth servants was given also unto the hands of the Master, for he said:

"As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost." St. John 20:21-22.

All power is given unto me in heaven and in earth. GO YE THEREFORE, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."—Matt. 28: 18-20.

Could this commandment and promise be to any but whom had been called of God? Emphatically NO! The idea of anyone simply deciding to be a preacher, or more specifically, a minister of the gospel, on his own whim, is as absurd as to suppose one could enter into our federal government service in that manner; or to foolishly imagine, according to would-be officers of the kingdom, that citizenship thereinto is obtained just through acknowledgement of the Lord Jesus as a personal saviour—nothing more required. Surely, God knows what He needs, and what the people need; the exact office work to be done, and who most suitable to do the job. This is borne out quite plainly in Ephesians 4, beginning at verse 11:

"And he (God) gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers."

Here are the positions to be filled. Why are they needed? Listen:

"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ (the church, W.A.S.): till we all come in the unity of the faith, **and of the knowledge of the Son of God**, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive (they being false teachers—W.A.S.); but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

Is the ministry necessary? Fulfillment of the above responsibilities" for the perfecting of the saints", etc. is an utter impossibility without authority and power from God; it is not to be supposed that any may receive this power except by divine commission.

Listen again:

"Now ye are the body of Christ, and members in particular. And GOD HATH SET SOME IN THE CHURCH."

What has God set in the church?

"First apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."

But God appoints these things as He will.

"Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of healing? do all speak with tongues? do all interpret?" I Cor. 12:27-30.

Let me repeat: "God hath set" these things in the church. What right does man have to set aside His doings? Further, the absence of any of the aforementioned offices, or functions, clearly shows that we must go elsewhere in search of the church of Christ. Going still farther: it is possible for **men** to encumber the "government" with personal ideas and self-appointed offices, out of harmony with scripturally sound instruction, and beyond the scope safely indicated by "helps" or "governments". This, also, is sufficient reason to cause a setting of the face in another direction.

The responsibility of the ministry is further amplified by Paul, who considered himself one of the least of the apostles, but was fully cognizant of that which was laid upon him and his brethren.

"And all things are of God, who hath reconciled us unto himself by Jesus Christ, and HATH GIVEN TO US THE MINISTRY OF RECONCILIATION. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." II Cor. 5:18-20.

An ambassador is one who, because of his qualifications and knowledge of his loyalty to his government, has been entrusted as a representative of that government to influence other people toward acceptance of its principles as being mutually beneficial.

To be an ambassador of Christ, then, is to be informed of His desires; to be in complete accord therewith, and to manifest his name by word and deed.

"We then, as workers together with him, beseech you also that ye receive not the grace of God in vain * * * Giving no offence in anything, that the ministry be not blamed: **but in all things approving ourselves as the ministers of God**, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by long suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and

dishonour, by evil report and good report: as deceivers, yet true; as unknown and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." II Cor. 6:1, 3-10.

These credentials must be in his possession, or he is easily seen as an imposter. They were held by the apostles and other righteous servants of the original church—nothing less should be expected today. Jesus commanded them to go forth and preach the word, and promised certain signs to be shown to the believers. And so they went in faith, discovering to their delight, the literal fulfillment of these promises. (see Luke 16:15-20.) This was because the Lord worked with them, and He did so because **He sent them!**

There is one other important phase which we must notice before we leave this subject. This is the principle of the laying on of hands for the bestowal of the Holy Ghost. A number of citations might be offered, but a few references will be sufficient. God has seen fit to use his human agents in conferring this gift for three purposes: as the second step in the completion of the "one baptism," viz; baptism of water and of the Spirit; for the healing of the sick; and for ordination of the ministry. As pertaining to baptism, see Acts 8:14-17. For healing of the sick, see Luke 16:18.

That the practice of laying hands upon men for the work of the ministry was followed, is quite evident, as is shown in Acts 13:2-3.

"As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." See also Acts 6:5-6.

This is the way God chooses to act. Foolish man will have it otherwise, but his presumption is not backed with power and with the Holy Ghost.

These will stand ashamed in the presence of their Maker at that great and last day when every vain and idle word will be taken into account.

Then there was the man, Simon, of Bible days, who, upon seeing the Holy Ghost bestowed through the laying on of the apostles hands, offered money to them, thinking to buy this power. He was promptly rebuked. Simons of today think to "buy" authority in the purchase of a theological education, but in vain. It is not our purpose to decry education—it is good, and necessary, but the Holy Spirit is, after all, the best instructor. This tutelage comes, not by purchase—it is the gift of God **to those whom He has called** who will apply themselves in spiritual diligence.

William A. Sheldon

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven where neither moth nor rust doth corrupt, and where thieves do not break through and steal: For where your treasure is, there will your heart be also."—Matthew 6:19-21.

MY TESTIMONY

Bremerton, Wash.

July 2, 1950

Dear Bro. Sheldon:

In compliance with your "Request" in the June copy of "Zion's Advocate", I am writing a brief testimonial though I fear there is nothing of interest or edification in it. It has pleased the Lord to make me one of the isolated ones, for His own reasons and purposes—perhaps as a punishment for sins for which I can never for give myself, though I have faith to believe the Lord can, and will or **has**. Though He has denied me association with the saints, He has otherwise greatly blessed me, with peace of mind, serenity of spirit, hope for the hereafter, and a goodly degree of bodily health, in spite of my age, (74), a comfortable home and daily bread. For these,, and all other blessings and mercies, I greatly thank Him, and may His Name be blessed and honored and hallowed forever, and His will be done on earth even as it is in Heaven.

Your sister in the gospel,

May (Premo) Cox
Rt. 5, Box 272

May 29, 1950

Dear Friends in the Church of Christ on the Temple Lot:

I want to tell you of the wonderful blessing I received after being very ill for five weeks with a soreness in my upper right side, that was really serious. The first week of my illness, I saw Bro. B. C. Flint in a dream. I awakened, and told my daughter about it. I dream very seldom, so I wondered why I dreamed of Bro. Flint. I wondered if the Flints were all right, or if my mother was ill, and he had been over to mother's home. Bro. and Sister Flint are dear friends of ours, and have been for years, but we are hardly ever together. Before another week had passed, I dreamed again of Bro. Flint, and this time Sister Flint was with him. After I dreamed the second time of Bro. Flint I knew that I must have him administer to me if I wanted to get well. I knew conference was only two weeks from then, and knew how busy he would be; so I thought I would wait until afterward, but all the time I was getting worse. So on the morning of April 16, 1950 (Sunday) I got up very early, to get to Bro. Flint's home before he went to church. Upon arriving at his home, he was not there. I left word with his grandson for him to come to Closson's to administer after the morning service. But before I reached my mother's home I saw Sister Flint and told her in a few words of my condition, and also of my dreams. She encouraged me so much by what she said. I will never forget it. I did not want to tell my mother what I thought was wrong, because she isn't well, and I did not want to worry her, but she knew I was bad off. Now to tell you how it was meant for Bro. Flint to administer to me. My mother and I were leaving to go to church when we saw Bro. Flint across the street. I called to him, and said "O, Bro. Flint will you administer to me?" He said "yes" and looked surprised as he knows I go to the

Stone Church. I knew I would be healed when he put his hands on my head, and anointed me with oil, and prayed so earnestly for me. I had an appointment with our Doctor for the following Wednesday at two o'clock, as he was going to take X-rays of my side. Before my daughter and I left our hotel for that appointment, I said—"Maxine, if the Doctor finds nothing wrong with me, I will know God healed me Sunday, when Bro. Flint administered to me." I am thankful, and grateful to say the Doctor found me in good health, and to his surprise did not need to take any X-rays. I hope I can live upright and just the rest of my life for this wonderful blessing. I do hope, and pray that Brother and Sister Flint will be blessed abundantly when they leave Independence, Missouri, for his mission.

Mrs. Estelle Tappan,
1205 Linwood Boulevard,
Kansas City, Missouri

JOURNEYING TEXAS

Leaving home on January 18, I journeyed to Dallas, Texas, stopping there a few days with our daughter. Later we went to Houston, where we were made very welcome in the home of Brother and Sister Landrum. We were unable to hold any services at that time, owing to conditions over which there seemed to be no control, but we are hopeful that we may be able to get our folks together, there. We only have a few, but it has been known that where a very few are desirous to have their neighbors to know the gospel, that churches have been raised up. So, we keep the lamp of hope burning as best we can.

While in Houston, we had opportunity to make the trip to Brownsville—a very pretty little city located in a very fertile valley. Brother Landrum works for the Railway Express over the Missouri Pacific Railroad. He made it possible for me to make the trip. We left Houston on Saturday evening, arriving in Brownsville on Sunday morning. Brother Landrum has a very good friend in Brownsville, who is a Mexican, a very likeable gentleman. As we passed through the yards, Brother Landrum gave his friend a high ball; he came over to the depot, and we were introduced. Our friend hitched up his new Dodge and we went sight-seeing through the valley; a very beautiful stretch of country. It would be impossible to give a description of the beauties to be seen in that wonderful valley. There was one feature that marred the beauty for a time, and that was a very hard freeze the year before, in which the larger part of the citrus crop was destroyed. Many hundreds of bushels of the fruit was hanging useless on the trees, and some orchards, or groves were completely destroyed; a heavy loss to the grower. The freeze seemed to go in streaks, and some groves were not hurt. It takes a long time for such hard freezes to be overcome, as, in some cases, there had to be replanting. A few freezes like that one would discourage the growing of citrus fruit.

The valley is very fertile and most all kinds of vegetables are grown. They told me they could raise four crops a year of some varieties. Of course there is an irrigation system, as the rainfalls are not heavy.

We drove miles through flat fertile country, with palm trees jutting the highways, and the flowers were gorgeous.

The buildings are mostly one story structures, except some in the towns, where one sees a few tall buildings. We passed through nine towns within forty-one miles; all very clean and attractive.

As we passed along, we thought of the many churches along the way, and not one of the Restoration. We could not help but think what might have been the outcome had the peoples of the Restoration been united, and "all speaking the same thing." Surely Satan has been very successful in disrupting and hindering the work intended in the Restoration.

There were numerous packing houses, where all kinds of citrus fruits were sorted, packed and shipped out; also canning factories, where fruits and vegetables were packed, and sent to all parts of the nations.

The valley is noted for its climate, and tourists are numerous. The valley is well supplied with tourist courts and hotels, which are well equipped; but to be privileged to enjoy their comforts, one has to have considerable of that which they call money. We saw cars from many states. We drove sixty-six miles before turning back.

Arriving back in Brownsville, we crossed the Rio Grande River into Mexico. I do not think it would be possible to picture to you the contrast of the two cities; one beautiful, the other—? In the Mexican city, there is no beauty to speak of. The buildings are strung along in a shanty sort of way. The streets are narrow and mostly one way. Their markets are without refrigeration, and of course, very unsanitary. Meats cannot be brought into the United States on account of the mouth and hoof disease. Like the Valley in the states, there are all kinds of citrus fruit grown, but it cannot be brought across the line on account of disease in the fruit which would affect the fruits on this side of the border. The Mexican government seemingly does not assist in stamping out of these diseases, so the embargo is necessary. In the border towns, they lay for the tourists, and one has to pay for the nick-nacks. I am told that the farther down you get from the border, the cheaper things are:

We did not go farther than the city across the river. Returning to Brownsville across a different bridge, we noticed a very desirable location; a settlement of very modern and up to date homes, built by Mexicans returning from the United States. The one redeeming spot.

Returning to Houston, we were shown around that city, which, it is claimed, is the largest in Texas. Anyway, it is a very fine city, with many fine hotels. One has just recently been finished and opened to the public, called "The Shamrock." It is a massive building—one of the largest in the world—being eighteen stories, and over a thousand rooms and apartments. It cost twenty-two million dollars. It has apartments that cost fifteen hundred dollars per month. On the ground floor, there are stores of various types. The main offices of the hotel are on the ground floor, a very beautiful swimming pool, and there are two banquet rooms; the Emerald Room is the largest, and the Shamrock

Room. These rooms seat hundreds of people. While we were in Huston, the Duke and Duchess of Windsor were guests there. We did not call on them.

There is also a very elaborate Veteran's Hospital, in which there are picture shows, swimming pools, with grocery, drug and other stores. We walked through the first floor. We do not envy the boys what they receive in that hospital. They sure earned all they get there. They gave their best to preserve our heritage. Let us give of our best that the gospel light might be carried to those who would receive.

SAN JACINTO MONUMENT

The place where Texas fought the decisive battle for its freedom from the tyranny of Mexico. One does not realize, in our day, when we have freedom and right to pursue our own course, just how much of a struggle was made to gain that which we now enjoy. A freedom loving people tired of the bondage under which they were placed, rebelled. Thus came the war that made Texas a democracy in her own right. During the years of 1835 and 1836, the people of Texas and friends fought for their freedom. San Jacinto is where the decisive battle of the revolution was fought, resulting in the establishment of the Republic of Texas, and later becoming a part of the United States.

According to historical data, as inscribed on the monument, we find that, as a result of that war, the United States gained much territory which included, not only Texas, but New Mexico, Arizona, Nevada, California, Utah, and parts of Colorado, Wyoming, Kansas, and Oklahoma; almost a third of the United States, containing nearly a million square miles of territory.

The monument was erected by the United States and Texas and dedicated to the memory of the heroes, and all others, who contributed towards the overthrow of the yoke of Mexico. It was dedicated April 21, 1836. It is five hundred and seventy feet in height, and has an elevator in which one can go to the top and view the surrounding country—that is if you have twenty-five cents to pay for the trip.

A museum is maintained in the monument, in which one can see many of the ancient accessories used by the people in those early days. There are ancient, or early documents, dating back as far as 1502; also a stone lance used by the Spanish of those early days. There was also the Papal Bull, issued by Pope Gregory January 8, 1852, granting the Arch Bishop of Mexico the power to publish indulgences, for which he was to send five pounds of wax every ten months. We saw a Spanish hand cannon which could be mounted on a crooked stick, or a pile of stones, and other such crude instruments of war; deadly, no doubt, in their own way.

There were many Indian relics of various kinds, such as tools, models of homes of those early days. It would be a long story to name all of the exhibits. In fact, one would need at least two days to see and study all that was to be seen there. Ancient weapons of war, a clock that gave month, date and day of the week; not so far behind at that. There were watches made as far back as 1823; old time eye glasses (the

lenses of which were very small) made in 1776; ancient tapestries, and household utensils. It is very interesting to see those utensils that the early inhabitants used, and other displays. It is worth while to visit the monument if ever in Houston or vicinity.

I was surprised to note that Texas received help from many states, and foreign countries in their battle for freedom from what they considered bondage. Freedom loving people from Alabama, Arkansas, Connecticut, Georgia, Illinois, Indiana, Maine, Maryland, Massachusetts, Michigan, Mississippi, Missouri, New Hampshire, New York, North Carolina, Ohio, Pennsylvania, Rhode Island, South Carolina, Tennessee, Vermont, Austria, Canada, England, Poland, Portugal, and Scotland. Thus we see that men of many nations at least loved freedom and were willing to fight for it.

Thus, the way for the restoring of the gospel was opened up, and while we may not realize it, that freedom from Catholic bondage had to be brought about before we could have enjoyed the privilege we now enjoy. How much do we appreciate the sacrifices that were made that we have the right to worship in our way? Is there any sacrifice too great for us to make that we might be a part of the greatest battle of all—the battle against sin and tyranny of Satan? Are you willing to impart of your substance that the gospel might go to the many thousands that hunger for just what we have to give? The Lord said "Gather my saints together unto me; those that have made a covenant with me by sacrifice."

May God help us to unite in the spreading of the gospel, that a people may be made ready for the Master when He comes.

Yours in Bonds,
Wm. F. Anderson

INDEPENDENCE NEWS

Good, warm days have come to Independence and the weather is one of the chief topics of conversation. Good growing weather; grain is starting to turn and will be ripe in a few more weeks. Though some corn is just through the ground, other fields look fine. All the crops are growing towards the harvest the Lord has prepared for mankind.

Back in the early times of the church, after the prophet Joseph Smith had been killed, the church was divided into many factions, with many leaders who professed to be Joseph Smith's successor. In Illinois were three branches of the old time saints: Eagle Creek, Crow Creek, and Half Moon Prairie. These three groups accepted no one as leader, but were presided over by old time elders, many of whom were ordained under the hands of Joseph Smith. Among these early elders that we find mention of in the Church before Joseph Smith died, and later among the group that came to Independence in 1867 and bought up the Temple Lot, was a man named Jedediah Owen.

We were very glad to see in our Sunday morning services: Mrs. B. M. Bolstad of Appleton, Minn.; Mrs. George Wolfe, Renton, Wash.; Mrs. Chas. Ziegler, Redonda, Wash.; Mrs. Martin Storbick, Tacoma, Wash.; and Mr. Claud Owen, Kansas City, Mo.; all great grand

children of the fore-mentioned Jedediah Owen. Although none of the grandchildren belong to the church today, they still have an interest in the place where their forefather helped to start the work in this place.

Sister Ruth Willard of Arizona and Sister Evaline Campbell of Phoenix, Arizona, made a short visit with relatives and friends in Independence. They are the daughters of Apostle James E. Yates. They drove to Chicago from here to visit friends, going back home by the way of Grand Junction, Colorado, to attend the reunion there.

Brother and Sister Rolland Sprague and family went to Grand Junction, Colorado to attend the reunion. They report a very fine trip.

Apostle Wm. F. Anderson is doing missionary work in West Virginia.

Apostle B. C. Flint and wife have gone into their missionary field. Brother Flint was ill for a few days before they left, but recovered so they could start on their church work at the time they planned to go.

Brother and Sister J. M. Case and family went to Cameron, Missouri on Decoration Day.

Brother LeRoy Wheaton and family, with Sister Wheaton's brother, Robert Gunter, and family are on an auto trip to Mildred and Robert's old home in Idaho.

Sister Wm. F. Anderson, Brother and Sister Ernie Premoe and small son, Vernie, and Brother Bert Cooper spent Sunday afternoon with Brother and Sister D. Ray Bryant in Cowgill, Missouri.

The children of Brother and Sister J. Maynard Case picked this year to graduate. Mary, the youngest, graduated from high school, here, and their oldest son, Robert, was a graduate on June 9th from the State University at Columbia, Missouri. Brother and Sister Case and Marvin drove down to Columbia to see him receive his diploma.

Brother and Sister Jack Martin and family of Collins, Missouri, spent the week-end with friends in Independence.

Brother Robert Case and family are spending some time here while he is looking for work. They expect to make a trip down to Texas, soon, to visit her people.

Young Freddie and Collette Joe of Arizona returned with Brother and Sister Sprague when they came back from Grand Junction, Colorado.

The young people of the church invited the older folks to a basket supper and volley ball game at one of the parks. There was a good attendance and everyone had a good time.

Elder Leon Look of the Reorganization was our speaker at the morning hour, on the 11th, giving us much food for thought. Our local priesthood occupied the pulpit at all the other services during the month.

Ora B. Derry

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.

THE GATHERING

The subject of the gathering of God's people is one which has been largely neglected for nearly two thousand years. In fact, ever since the seeds of apostasy were first sown, and the evils resulting therefrom predominated in the church and iniquity abounded; from that time forward, many of the truths of the gospel were suppressed, and man-made theories instituted instead thereof. Among the suppressed truths was the gathering of the saints.

However, in these last days, this part of the gospel has, been to a degree, given more consideration, preparatory to the second advent of Jesus Christ. After the long silence on this subject, at last, light has been revealed from on high through the young Palmyra Prophet, Joseph Smith. This young, unlettered man, again announces to the world many portions of the gospel that lay hidden or entirely forgotten, and he claims divinity to be his authority for thus stating. However, his claim as a prophet must stand or fall upon the close examination as to whether it agrees with the prophets of old. May we remind our hearers of the statement made "If they speak not according to this word, it is because there is no light in them."

We propose to examine the scriptures on this all important subject. First we are going to the Bible, then the Book of Mormon; then we are going to examine the so-called revelations of Mr. Smith, to see whether these three records are in harmony on this subject.

We shall now ask you to go to Psalms 50, verse 5: "Gather my saints together unto Me; those who have made covenant with Me by sacrifice."

"This shall be written for the generations to come." "When the people are gathered together." Psalms 102, verses 18 and 22.

"And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious, and it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people," "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." Isaiah 11:10 and 12

"Lift up thine eyes round about, and behold: all these gather themselves together and come to Thee."

"Thus saith the Lord God, Behold I will lift up Mine hand to the Gentiles and set up my standard to the people: and they shall bring thy sons in their arms," "and kings shall be thy nursing fathers and their queens thy nursing mothers." Isaiah 49: 18, 22, 23. (See also Isaiah 60:1-22).

"I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them to-

gether as the sheep of Bozrah, as a flock in the midst of their fold." Micah 2:12.

"And they of Ephraim" "I will hiss for them, and gather them." "and I will sow them among the people: and they shall remember me in far countries; and they shall live with their children, and turn again, I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilliad and Lebanon; and place shall not be found for them. Zechariah 10:7-12.

"Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." Matthew 3:12.

"And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect." Matthew 24:31.

"Wherefore come out from among them, and be ye separate, saith the Lord." II Corinthians 6:17.

"That in the dispensation of the fullness of times He might gather together in one all things in Christ, both which are in heaven and which are on earth." Eph. 1:10.

"Now we beseech you brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him." II Thess. 2:1.

It is very clear, from this last text, that at the coming of Jesus Christ, the very sure and prevalent principle of His saints will be the fact of their being in a gathered condition, awaiting His coming. (See Acts 2 and 4; 4 and 32).

"And I heard another voice from heaven saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:4.

This voice came from heaven. After the angel, of verse 1, lights the earth with his glory, then Babylon the great, or the confused sects, are overthrown, and plagued and punished, for their sins, for they teach for doctrine the commandments of men. They are blind guides leading the blind. They teach false doctrine and contradictory false teachings; who have taken upon them so-called authority, but they have not been called of God as was Aaron.

Paul speaks of it in II Timothy as, teachers heaped to themselves, but we notice that clarion call by the angel from heaven to all of God's people in all lands, and in the islands of the sea: "Come out of her, oh ye My people."

We are admonished to be a separate people. Much could be said as to where we should go, but this would make this article much longer than is desired. We

leave this part of it with you as touching the teachings of both the Old and New Testaments.

Now we want to note some of the teachings of the Book of Mormon. We shall quote from the Lamoni edition:

"But behold, thus saith the Lord God: When the day cometh that they shall believe in Me, that I am Christ, then have I covenanted with their fathers that they shall be restored in the flesh, upon the earth, unto the lands of their inheritance, And it shall come to pass that they shall be gathered in from their long dispersion from the isles of the sea, and from the four parts of the earth; and the nations of the Gentiles shall be great in the eyes of Me, saith God, in carrying them forth to the land of their inheritance. Yea, the kings of the Gentiles shall be nursing fathers unto them, and their queens shall become nursing mothers; Wherefore, the promises of the Lord are great unto the Gentiles, for He has spoken it, and who can dispute it? But behold, this land, saith God, shall be the land of thine inheritance; and the Gentiles shall be blest upon the land. And this land shall be a land of liberty unto the Gentiles: and there shall be no kings upon the land, who shall raise up unto the Gentiles." II Nephi, chapter 7:2.

"And now I, Jacob, would speak somewhat concerning these words: for behold, the Lord has shewn me that those who were at Jerusalem, from whence we came, have been slain and carried away captive; nevertheless, the Lord has shown unto me that they shall return again." II Nephi, chapter 5:4.

"Nevertheless when they (the Gentiles) shall have received the fullness of My Gospel, then if they shall harden their hearts against me, I will return their iniquities upon their own heads, saith the Father, and I will remember the covenant which I have made with my people, and I have covenanted with them that I would gather them together in My own due time, that I would give unto them again the land of their fathers for their inheritance." Nephi chapter 9:9.

And again:

"But if they (the Gentiles) will repent and harken unto My words and harden not their hearts, I will establish My Church among them, and they shall come in unto the covenant and be numbered among this, the remnant of Jacob, unto whom I have given this land (America) for their inheritance, and they shall assist My people, the remnant of Jacob, and also as many of the house of Israel as will come, that they may build a city which shall be called the New Jerusalem, and then shall they assist My people that they may be gathered in who are scattered upon all the face of the land."

"Behold Ether saw the days of Christ, and he spake concerning the New Jerusalem upon this land, and he spake also concerning the house of Israel, and the Jerusalem from whence Lehi should come, that after it should be destroyed it should be built up again, a holy city unto the Lord, that this Jerusalem of old, in its rebuilding, should be the focal point of the gathering of Israel, but the New Jerusalem which should be built on this land should be the focal point of the gathering of the seed of Joseph." Ether 6:1.

We have thus examined in a limited degree, some of

the teachings of the Bible and some of the teachings of the Book of Mormon upon the gathering.

Now we wish to examine some of the purported revelations given us through the latter day prophet and see, if we can, if they harmonize with that which we found in the Bible and Book of Mormon.

"And righteousness will I send down out of heaven, and truths will I send forth out of the earth, to bear testimony of My only begotten, His resurrection from the dead, yea, also the resurrection of all men, and righteousness and truth will I cause to sweep the earth as with a flood, to gather out my own elect from the four quarters of the earth, unto a place which I shall appoint." D. & C., page 133, chapter 12.

"And that ye might escape the power of the enemy and be gathered unto Me a righteous people, without spot and blemish." page 136, chapter 7.

"For the time is at hand, the day nor the hour no man knoweth, but it shall surely come, and he that receiveth these things receiveth Me, and shall be gathered unto Me in time and in eternity." Page 139, chapter 5.

A Revelation of February , 1831:

"The city of the New Jerusalem shall be prepared, that ye may be gathered in one, that ye may be My people, and I will be your God."

Read also Revelations of March 7, 1831, Revelation of March, 1831:

"There are to be certain men appointed, and they shall be appointed to purchase the land, and to make a commencement to lay the foundation of the city, and then ye shall begin to be gathered with your families."

Another Revelation of March, 1831:

"But before the great day of the Lord shall come, Jacob shall flourish in the wilderness, and the Lamanites shall blossom as a rose; Zion shall flourish upon the hills and rejoice in the mountains, and shall be assembled together unto the place which I have appointed."

Revelation of 1831:

"And let the work of the gathering be not in haste, nor by flight, but let it be done as it shall be counselled by the elders of the Church and the conferences, according to the knowledge which they receive from time to time."

Another Revelation of August, 1831:

"And now behold, this is the will of the Lord your God concerning your saints, that they should assemble themselves together unto the land of Zion, not in haste, lest there should be confusion, which bringeth pestilence."

Now let us go back a little in these purported revelations through Joseph Smith. As early as May, 1829, we note one of the outstanding prophecies of these latter days..

"Yes, Satan doth stir up the hearts of the people to contention concerning the points of My doctrine, and in

these things they do err, for they do wrest the scriptures, and do not understand them. Therefore I will unfold unto them this great mystery, for behold I will gather them as a hen gathers her chickens under her wings, if they will not harden their hearts."

Again, in a Revelation of September, 1830:

"And also with Peter and James and John, whom I have sent unto you (Joseph and Oliver), by whom I have ordained you and confirmed you to be apostles and especial witnesses of my name, and bear the keys of your ministry, unto whom I have committed the keys of My Kingdom, and the dispensation of the gospel for the last time and for the fullness of times, in the which I will gather together in one all things, both which are in heaven and which are on earth."

Revelation of September, 1830:

"Listen to the voice of Jesus Christ, your Redeemer, the great I Am, whose arm of mercy hath atoned for your sins, who will gather His people."

Revelation of March 7, 1831:

"And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion singing:"

Revelation of October, 1830:

"And verily, verily I say unto you, that this Church have I established and called forth out of the wilderness, and even so will I gather Mine elect from the four quarters of the earth, even as many as shall believe in Me and harken to My voice."

Thus we see that the three books agree in one, as touching the gathering together of the saints of God, and I fully believe the time is now, when we should be giving serious consideration to this particular theme of the gospel of Christ.

But may I remind you that there is another all-important subject which has equal bearing upon every child of the kingdom of God that must be given due consideration, that is necessary in our qualifying to be one of those worthy of gathering together. This will be dealt with in another article.

T. J. Jordan

HELPMATE OF STALEMATE

By Leon A. Gould

The simplest definition given in the dictionary of a "helpmate" or a "helpmeet" is "an assistant" or a "companion, "a wife."

In the beginning, "Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an helpmeet for him." However God took note of the situation, and said, "It is not good that the man should be alone; I will make him an helpmeet for him."

From all that is recorded it would seem that the purpose in the divine mind was that the woman should really be a helpmate, an assistant, a companion, a wife, a "helpmeet" to co-operate with him in all that pertained to their natural welfare, to the welfare of their descendants, and to the welfare of the human race.

Happy is the man who finds that the fates have linked his life with that of a woman who fulfills in a large measure the intent and purpose of her creation, who is in fact a "helpmeet" in all that the word may properly be made to imply. On the other hand there are many, as a life time of observation proves, who, instead of being united in holy bonds with a "helpmate," find themselves unequally yoked together with a stalemate. And it is a pitiful sight, when a man dare not say that his soul is his own.

The dictionary describes a "stalemate" as "the position of a king in chess, when he can not move without being placed in check." Applied to the marriage state, it becomes intolerable, for a stalemate always stands alert to check every move of her spouse that has not been ordered, screened, inspected and approved by her.

When this is applied to material things alone, it presents a sorry spectacle that excites pity and compassion in the hearts of those who are thrown into association with them. But when applied to spiritual things, it becomes even more pitiful and distressing. Man is by creation a dual personality—both spiritual and material. And as he needs to develop his material being, so he needs to develop his spiritual being, for God intended that he should do both. And it is in the spiritual realm that the greatest evil results, from being yoked with a stalemate.

Sometimes the desire to stalemate springs from jealousy, and an elder's entire ministerial career is overshadowed and made nightmarish by his wife sitting on the bank, with a face pouting like a thundercloud, because there were some women among the number being baptized; and later she couldn't see any sense in all this "laying on of hands," when there were in the number some women to be confirmed. It was the attitude of a stalemate, and not the attitude of a helpmate. She would have checked his every spiritual move, if she could, and ruined his ministerial career; and her attitude was such as to drive people away from God rather than help to bring them into the fold.

Then there was an esteemed and talented friend of mine who was not so steadfast in his ministry, but was completely stalemated in his spiritual work because his wife would throw a fit every time he was called on to administer to a sister, and he finally gave up in despair, resigned his eldership, and turned in his license.

Other things, too, besides jealousy, are seized upon by a stalemate to gain her ends and destroy her husband's spiritual life. She wants him to devote himself exclusively to the pursuit of material things, the luxuries of life in a mad race to keep up with the Joneses. Sometimes it is lesser things. It upsets her orderly plans for Sunday dinners, so she stops her husband dead in his tracks just as he is becoming imbued with a missionary spirit that would develop his talents, and fulfill the purpose of his calling.

If there is an effort made to encourage him to officiate in his office and calling, she moves to interfere, and to belittle his capabilities. A helpmeet would, while recognizing his limitations, encourage him to improve upon his talent and would be a bulwark of strength, a helpmeet indeed.

Others who were qualified have been called, and their ordinations held in abeyance for years, because of a dominating spouse who was in danger of becoming a stalemate rather than a helpmeet. The risk was too great. And unfortunately a stalemate is of a temperament to fiercely resent even the mildest suggestion that she might be the impediment that is standing in the way of her husband's spiritual advancement.

Do not think for a minute, however, that such inclinations to act as a stalemate belong to the women alone. For dozens of instances have come under observation, where the wife's every desire and every move to live a normal religious and spiritual life was checked and frustrated by her spouse. Cases of this kind seem even more pitiable than the other, if not as far-reaching in their effects in crippling the work of God.

To their credit, be it said, there are a few noble souls who insist upon their moral right to carry on their religious life in harmony with their convictions, regardless of stalemates, whether male or female.

The moral of all this soliloquizing? If any, it must be that the young people of the Church of Christ should use greater care in the selection of a companion, remembering the admonition: "Be not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel."—II Cor. 6:14, 15.

And even where both are believers, it is well to let the head have equal right with the heart in the selection of a companion for life, that by using suitable discretion they may find themselves joined in holy union with a genuine helpmeet, to their mutual joy and happiness, rather than to find themselves saddled with a stalemate to their mutual sorrow and despair.

CONCERNING CHARITY

(Excerpts from a letter written by Apostle Don W. Housknecht)

It was only natural to discover, or should I say, "find again" that the blessings of God were forthcoming when we were a charitable people, as well as a "royal priesthood", an "holy nation", a "peculiar people". We have oft times discussed to no end the "reasons why" the blessings of God were no longer with us like we have experienced in times past. So as we started to analyze the word "Charity" as Paul so ably describes it, we believe we understand what Paul meant when he said "we see through a glass darkly".

There used to be a law in Michigan, and perhaps elsewhere, that the testimony of a "witness" would not be accepted if his testimony was based on what he "saw" through a window. I can understand partly why such a law was made.

Did you ever look through a window while standing at an angle to the window and notice that some objects were distorted and you did not see the object in its true form or shape? This does not necessarily mean that the glass has a flaw in it, but the grain of

the glass causes the object to appear to move or wiggle when you **know** that the object is not moving.

I told one of the sisters, last night, to look out the window at a telephone pole, and upon doing so, she said, "My goodness, it does **seem** to move." But, of course, it was **not moving**. But just step outside and look at the same thing, or "face to face" as Paul said, and you see its true form. When looking through the glass at some object, you know it is there, but you do not see it fully, or, again as Paul said, "I know even as I am known."

So our "prayer" meeting was most educational, and we are convinced that we are not as charitable as we thought we were, as the consensus of testimonies shows.

Could this possibly be the reason why there are so many factions and differences in trying to teach the truth of the way that Jesus Christ taught? We should face our Christian problems with the illustration Paul gave, and not be satisfied with imperfect vision, or let a "take it for granted" attitude hold us back from receiving that perfect knowledge that comes from seeing things as they really are. This perfect vision can only come to us by taking a "face to face" attitude. Let nothing stand between us and our "object" in life; nothing that will cause us to see things different than they really are. And, of course, that "object" should be salvation.

Who is going to say—"Why, my 'vision' is perfect". What is vision but knowledge? And who has all knowledge? What is knowledge but seeing or visualizing the things before us?

Now the "vision" of which I speak, a blind man can have. You do not need eyes except in your heart and mind to see the "object" for which we seek.

But, how do we gain perfect vision; how do we go about removing the things that mar our ability to see things the way God and Christ intend we should see them? You will notice I have used the word "we" meaning of course,, you and I and all of the professed followers of Christ. Yes, you and I, shepherds of the sheep; no one excluded. We all, if we be honest with ourselves, must admit we have seen through a glass darkly.

How many times have you helped your wife wash the windows or the windshield of the car? Why did you? Was it just to make them clean so your neighbors could not say—look at their dirty windows? Of course it wasn't. You wanted them clean so you could "see things better". So it is with our mind's vision; the vision of things we see with our heart. Maybe the window of our heart does not necessarily become dirty, in that sense, but it does get fouled up now and then, and what happens? Of course,—that's it exactly—we do not see things as they really are. Oh sure, we see them, that's true. But with what understanding?

Peter said, "The end of all things is at hand: be ye therefore sober, and watch unto prayer, and **above all** things have fervent charity (there is that word again) among yourselves, for charity shall cover the multitude of sins." I Peter 4:7-8. So we tried to analyze the word "charity", and how it pertained to us, and I, for one,

pray God above to help me apply charity to my life, if for no other reason than one of the explanations Paul made—"Charity never faileth."

FROM YOUR GENERAL CHURCH HISTORIAN

At the 1949 General Conference, the undersigned was elected General Church Historian. I was just out of the hospital at the time, and was under doctor's care, so was unable to attend the conference, and when I learned of their action, I was strongly inclined to decline to act, as I felt my inability and lack of qualifications for so important an assignment. However, since I have never felt justified in refusing to do what might be asked of me, during my long life of missionary experience, I reluctantly undertook the work. Later in the season I continued my missionary work, and immediately began to collect material from which to obtain data for a brief church history.

In the autumn, when we returned from our mission field, I began active work, and from the introduction to this contemplated history, which I append to this report, it will be seen that I have obtained most of the material now in existence and while it required extensive study, I began to write and continued this work throughout the winter months here at home.

In this, I have checked and double checked every statement I have made, against the matter I have in hand, with the result that I now have eighteen chapters of matter, and have brought the history down to when the return was made, by the saints, to Missouri, in 1867. From there on, I will still have to write several more chapters. I had this work down to the indicated time, by conference time this year, and so reported to the conference.

My object now, in making this report to the membership through the Advocate is to inform the membership of the church that the history they have been asking for, for some time, is now in process of being realized. It will not be an exhaustive history, but will be a brief story of the work done by the great restoration movement from the time the young seer of Palmyra, New York, went, as a boy, to the woods to pray for light, down to more recent times.

For the benefit of our members who may read this we wish to give them a brief outline of the work done down to date. We have given names to each chapter, and we will give a list of them here, so you may all see what will be included. Following the introduction which we include here: Chapter 1.: "EARLY BEGINNINGS"; Chapter 2.: "JOSEPH SMITH'S SECOND VISION, AND WHAT CAME OF IT"; Chapter 3.: "THE BOOK OF MORMON"; Chapter 4.: "THE BOOK OF MORMON; THE STICK OF JOSEPH"; Chapter 5.: "THE CHURCH OF CHRIST IS ORGANIZED, OR RESTORED"; Chapter 6.: "THE CHURCH GROWS"; Chapter 7.: "THE IDEA OF ZION, THE TEMPLE"; Chapter 8.: "PUBLICATION BEGINS"; (In this chapter we discuss the work of Joseph Smith and his associates in bringing into existence the Book of Commandments, as the first publication of the Revelations given to the church through the Prophet, Joseph Smith. This shows conclusively that the revelations as they came from the hands of the Prophet, and published in the Book of Command-

ments, are the genuine revelations as given, and as having his endorsement, and dedication by prayer and consecration).

Chapter 9.: "PERSECUTION INCREASES"; Chapter 10.: "THE HUMAN SIDE"; (Here we discuss, briefly, the various innovations that entered early into the latter day work, and which later was responsible for the divisions that overtook the work.)

Chapter 11.: "THE CHURCH EXPANDS"; Chapter 12.: "AN ASYLUM IN ILLINOIS"; Chapter 13.: "NAUVOO"; Chapter 14.: "THE MARTYRDOM AND WHAT FOLLOVED"; Chapter 15.: "FACTIONALISM ARISES"; Chapter 16.: "THE NEW ORGANIZATION"; (In this chapter we discuss the rise of the "Reorganized" church in southern Wisconsin.) Chapter 17.: "THE CHURCH CONTINUES"; (In this chapter we discuss the work of the old time saints, near and around Bloomington, Illinois.) Chapter 18.: "THE RETURN"; (In this chapter we discuss the return of the saints, in accordance with the revelation to Granville Hedrick in 1864, to Independence, Missouri, and their obtaining possession of the sacred Temple Lot, dedicated by Joseph Smith and others, in August, 1831. This includes the diagram of the Temple Lot Abstract and Deeds.)

At the time we were elected historian, the conference appointed three committeemen, to review my manuscript, as to its correctness, etc. During my work I have furnished each of these committeemen carbon copies of my work as above outlined.

We feel that since this manuscript when finished will make a small volume, there will be considerable expense in having it printed; and since further, the whole project was ordered by a regular General Conference, and seemingly with quite general approval by the membership, judging from the letters we have received, we further feel that the membership should give full support to the cost of producing the work, relieving, as far as possible, any undue strain upon the general treasury. Our present world conditions seems to be affecting the treasury very, very noticeably, and might curtail our necessary missionary activities. We trust that our membership will give this matter careful attention.

Your brother in gospel bonds,
Apostle B. C. Flint,
General Church Historian

AN OUTLINE HISTORY OF THE CHURCH OF CHRIST, TEMPLE LOT

Introduction

Webster defines the word "history" to mean, 'a learning by inquiry', from the Greek 'historia.' "That branch of knowledge which deals with events that have taken place in the world's existence; the study or investigation of the past; a narrative or an account of an event or a series of events in the life of a nation, or that have marked the progress or existence of any community or institution; * * * a narrative; an account of things that exist; etc."

This definition imposes upon us the responsibility of being as accurate as possible, in any account we

might present, as being the history of the great Restoration of the gospel, and church of these latter days.

There are, already in existence, a number of histories written by the various groups, into which the church broke up at the death of the Prophet, Joseph Smith. These give much of the detail of events transpiring, from the inception of this work down to more recent times. Because of this fact, we feel, since these are available, that to spend too much time on incidents not strictly in line of the real activity and progress of the movement, would be merely a repetition of what is already available. Also, from the fact that a short concise history, that can be placed in the hands of readers and students as soon as possible, is primarily the object of this present publication.

However, in studying closely these historical works we find that, oftentimes, because of the factional, partisan, interests that these histories represent, that discrepancies sometimes appear. This makes it necessary to make a careful comparison between them, in order to ascertain exactly what did happen at a certain given time. This is not said with any desire to reflect discredit upon the authors of such histories, but from the deep sense of responsibility, that our regard for this great latter day restoration, as a divine institution, causes us to desire to make this present production as accurate as it can possibly be made. In this we wish to remain as far removed from any partisan bias as possible, and to tell the story as dispassionately as possible, letting the responsibility of error in conduct, if there be such, rest exactly where it belongs, giving special favor to none, and that might include ourselves. For instance, we are now living in the year 1949, and we realize that between this date, and the date 1820, when the young prophet went to the woods to pray, that a record has been made. A story was in the making. It is this story, of the record that has been made, that we will try to tell as briefly and accurately, and truthfully as we possibly can, realizing that in this, as in all our ministerial labors through a long life of gospel service, we are not laboring to please any man or set of men but we ARE laboring in the interest of God's work, and to Him we are amenable first of all. It is to Him that we realize we will have to give a final account.

In this work we are using as source material, the following recognized historical works "Joseph Smith the Prophet and His Progenitors," by his mother Lucy Smith. The "Life of Joseph Smith the Prophet," by Edward Tullidge.; "An Address to All Believers in Christ"; by David Whitmer.; "Church History," (Reorganized 4 Vols.); "Utah Church History,"; "Teachings of the Prophet Joseph Smith," by Joseph Fielding Smith. (This is a compilation of the teachings and sermons of Joseph Smith during his lifetime. It is verbatim and unedited. It is drawn from such works as: "Manuscript History"; "Journal History of the Church"; "Documentary History of the Church"; "Evening and Morning Star"; "Times and Season"; "Far West Record"; "Messenger and Advocate," etc.)

Added to these, we are using the reprint of the original "Evening and Morning Star," the various editions of the "Doctrine and Covenants," including the second European edition, published in Liverpool in 1849.

"The Book of Commandments," and the late work, "A New Witness for Christ in America," by Kirkham. As we proceed, we will seek to bring every available work that we can find to our aid, in order that we may have as valuable a history as it is possible to produce; not giving undue attention to any one phase of the work, but in as brief a space as possible, tell our story.

We lay no claim to literary excellence, nor to being an outstanding authority on the matters treated, but to present to our readers, in a humble and God-fearing manner, this work. We pray His blessing, as recognition, to be upon us as we write, and upon those who may read, and all solely in the interest of truth. May God bless it and you.

Your humble servant,

Elder B. C. Flint
General Church Historian,
Church of Christ, Temple Lot,
Independence, Missouri.

Begun November 3, 1949.

EXTRACT STATEMENT FROM LETTER OF WM. E. McLELLAN

Printed in the True Latter Day Saints Herald, Vol. 19, No. 14; July 15, 1872, page 435 to 437, quote, "Now I will examine the claims to validity of Book of Doctrine and Covenants: none of Joseph Smith's revelations were ever printed or published until June, 1832. Some of them were printed in the "Evening and Morning Star", edited and published by W. W. Phelps Co., in Independence, Missouri. It was published from June, 1832, until July 1833, then it was destroyed by mob violence. They are also printed in the Book of Commandments," some of the revelations in regular course, as far as they were given until September, 1831. Now I have in my possession a copy of the old Stars, and also the Book of Commandments, as far as printed here, (Independence, Missouri).

The Star re-published in Kirtland, was commenced in January, 1835. All its numbers, until October, 1836, were printed in the interest of the Church of Latter Dayites. In November, 1831, I presided in a council in Joseph's translating room, in which it was first determined to print the revelations at all. It was often said in those given before to "keep these things from the world." But in this council it was determined the time had come for them to be printed, and go to the world, contrary to the Lord's directions: The council lasted one evening, and the next day and evening, J. Smith, O. Cowdery, and S. Rigdon, were appointed a committee to prepare the revelations for the press. In doing so they took out of them, added to them, and altered them just to suit their then supposed enlightened view. Thus altered and changed, O. Cowdery, and J. Whitmer were appointed a committee to carry them to Zion, in order for them to be published in the "Book of Commandments." J. Smith, S. Rigdon, and N. K. Whitney visited Zion in April, 1832.

W. W. Phelps, O. Cowdery, and J. Whitmer, are the committee of publication, and they were still to examine said altered revelations before publication, and alter again when necessary. Many Councils were held by these men, while here in Zion. The order of

Enoch was set up by them, and to all nine members of it, false names were given; such as Gazelam, Palagorma, Olihah, etc.; O shame on such nonsense: The committee of publication commenced the work in April, 1831, I wrote off a number of the revelations as originally given, and have them now. They were materially altered (seen by comparison), before printed at all.

After the meeting (mobing) Cowdery was sent to Kirtland to consult with the leading authorities of the Church, and then soon sent on to New York, and purchased another press and fixtures, and set them to work in Kirtland. They professed to reprint the Stars, but did so in a very altered condition. In September, 1834, J. Smith, O. Cowdery, and F. G. Williams were appointed a committee to fix up the revelations again in order to have them printed. And in August, 1835, they had completed their labors, and submitted them to a general assembly. I think there is scarcely a revelation printed in that book but that is altered and changed. I have counted more than twenty material alterations in one revelation, by comparing it as printed here (Independence, Missouri) and in Kirtland. I say J. Smith transgressed many times from 1827 till 1834. But in 1834, was his fall. There after he had not power with God to officially act in accordance with the mind and will of the Lord. He commenced his history on the second day of May, 1838. O. Cowdery wrote his first letter on history Sept. 7, 1834, to W. W. Phelps. In it he says, "April 5th, 1829 my natural eyes first saw Joseph Smith." Joseph Smith says in his history that, "on the 15th day of April, O. Cowdery came to my home, until which time I never had seen him." Here is a difference of ten days.

Their memories were at fault. John Whitmer, who was church recorder and historian, had quit the church, and took his history with him, and keeps it carefully yet; and hence Joseph was compelled to depend upon his treacherous memory for items or facts. Hence his mistakes. All the writings of the "Church of Christ," and of the Church of Latter Day-ism, were made out after the leading authorities had fallen from God. Therefore, we can't depend on them; except those only that were printed in this city (Independence, Missouri) in 1832 and 1833: And even not entirely in them:"

GOLDEN WEDDING ANNIVERSARY

Mr. and Mrs. Leon A. Gould observed their fiftieth wedding anniversary June 10 at the home of Mr. and Mrs. Hubert Schrader at Three Island Lake, where open house was held from 2 p. m. until 8 p. m. for relatives and friends. Mrs. Schrader is their youngest daughter.

Mr. and Mrs. Gould were married in 1900 at the home of the bride's parents, Mr. and Mrs. E. B. Anderson, at Anderson Siding, about five miles northwest of Bemidji at a double wedding, Mrs. Gould's eldest brother, E. M. Anderson and Lillian Hand of Missouri being the other contracting parties. Elder I. N. Roberts, a traveling missionary, officiated. Mr. Gould's brother acted as best man and Miss Bertha Hunter was bridesmaid.

Mrs. Gould came to Bemidji as a school teacher in the fall of 1898, and taught her first term in the county at Bear Creek, boarding with a Mrs. Near, and later

taught the first term in the new "Bowers School". She made the trip from her former home near Clitherall, to Bemidji in a prairie schooner, with her father, a three-day trip at that time.

Mr. Gould came to Bemidji in December, 1898, and filed on a homestead in Eckles Township, built a homesteader's shack, and taught the spring term of school at Moose Corners, in '99, and the fall term of the same year. The first in the old log school house and the second in the new frame school house built during the summer.

Mr. and Mrs. Gould moved to Lamoni, Iowa, after their marriage where they made their home for nine years. Mr. Gould acted as amanuensis for one of the church leaders from 1900 to 1904 making two trips to California and one to the South Sea Islands, New Zealand, Australia and the Sandwich Islands with him. After that he worked in the printing office at Lamoni for four years.

Returning to Bemidji in 1909, Mr. Gould took up farming in Eckles township. He served as mailcarrier on R.F.D. No. 1 for one year and then as postal clerk for fifteen years in the Bemidji postoffice.

In 1936 he became a general appointee of the Church of Christ, with headquarters at Independence, Mo., and had charge of the work in Minnesota and the northwestern states. A year ago he was transferred to Michigan and the northeastern states, Mrs. Gould going with him. Mr. Gould observed his 74th birthday on May 7, and Mrs. Gould will be 71 in August.

Eleven children were born to the Goulds and nine of them are still living. Winfield Gould, Arlo Gould, and Mrs. Amy Schrader, all of Bemidji, Minn.; Donovan Gould and Mrs. Helen Talbert, Milwaukee, Wisc.; Eugene Gould, Portland, Ore.; Mrs. Stella Winegar, Columbia Falls, Mont.; Mrs. Lovita Siebel, Rockville, Maryland and Mrs. Darlene Smith, Ava, Missouri. There are 26 grandchildren.

LETTERS

Vesta, Minn., June 19, 1950

Dear Advocate Readers:

Wife and I celebrated our Fiftieth Wedding Anniversary June 10th, at Bemidji, where we were married in 1900. It was a wonderful day in every respect, weather conditions being ideal, identical with fifty years ago, and the beauty of the natural surroundings the same.

The festivities over, we began preparation for our trip to the field, and drove to Vesta, the 16th, where we began active missionary labors for the year.

Yesterday, the 18th, Seventy B. A. Winegar baptized three in the Minnesota river. We had a preaching service in the afternoon, the weather being cool and somewhat forbidding. But in the afternoon, as we reached the banks of the river, the sun came out in its glory and penetrating warmth, which seemed an omen of good.

The three baptized were Brother and Sister Wayne Krause, and a fifteen year old daughter, Carrol. We

rejoiced to see these worthy young people take this important step.

Brother Wayne is a son of Brother and Sister Bert Krause. Brother Krause passed to the other side on April 5, last. Sister Krause has been a mainstay in the church here since her transfer in '34; and the meetings yesterday were held at her home here in Vesta.

We will close our meetings here Tuesday night and Wednesday morning Brother Winegar will leave by bus for Bemidji, while wife and I will turn the Pontiac eastward; she to stop in Milwaukee and visit our daughter Helen for a while, and I to go on to Muskegon for the state conference which meets June 24 and 25. Our field address will be 2854 McDermott St., Muskegon, Michigan.

While at Bemidji, I had the privilege of blessing two of our grandchildren, Winfield William, son of Winfield and Betty Gould; and Linda Dawn, daughter of Don and Blanche Gould, also Ronda, little daughter of Sister Irma Greip. And another grandchild, Sandra Lee, infant daughter of Arlo and Lillian Gould, was blessed by Brother B. A. Winegar.

Brother Winegar is planning regular trips to Vesta through the summer, to help keep the work moving here. May we experience an increased ministerial activity all along the line, this conference year, is our fondest hope.

Sincerely,

Leon A. Gould

May, 1950

Dear Advocate:

As I received this letter from my son, who is serving in the Navy, I thanked God for it. I thought my work in this world was all done in vain, but he says, "As the years go by, you will come higher and higher in your work."

"I am so thankful God has given me the light to guide him right. Of myself I haven't done anything, but God gave me the right way and I want to thank Him. I hope I may help others, too. It is wonderful to know we can have God to trust when others fail us.

"I can't see why lots of us can't see how helpless we are without Him. My constant prayer is that my son may come to teach the gospel and to help his buddies as he goes about his work. It is much easier to say a kind word than a cross one. My prayers are for all and I am asking an interest in yours.

Mrs. Hilmer Carlson
406 Concord Ave.,
Rockford, Illinois

Somewhere At Sea

Dear Mother:

I wanted to get you something for Mother's Day, but I can't right now. I will in the near future. This is your day and I hope you are having a good time. I wish I could be home, but I am so far away. But still I can say I have a good mother, and there is no other who can replace her. I appreciate everything you have done for me. You taught me right from wrong and now I realize what life really is. And I hope, as the years go by, you will come higher and higher in your work and everything you do.

I did wrong, and you told me about it, and now I understand. So, Mom, take care of yourself, and don't let anyone harm you. Just think to yourself, they are no better.

I wish you a happy Mother's Day from a sailor way down here, who wishes he could be home to help you. But I will be home, and that's for sure. I will send you something later.

It is always nice to have a wonderful mother to think about. I sure do appreciate all you have done. So may God richly bless you and keep you from all harm.

Your son forever,

Junior

Ernest Carlson

U. S. Scipian, C V L 48

THE DIE IS CAST

Out from God's scattered Zion,
An ingathered motley throng,
There came a few faithful people,
The Angel Message to prolong.
Armed with divine authority
And love, for His Cause they bare,
United, they've stood throughout long years,
Where Zion shall rise most fair.

They heard not, "Lo here, . . . Lo there",
For they'd drunk from the True Spring,
And continued to hold the cup
Cleansed pure for His indwelling.
When lo, God looked upon His few
Remaining sheep of His fold,
And He said, "These I will favor
When all others Me have sold.

Yea, few, He said, will enter in
And follow the narrow way,
So, look not upon this people
As weak, though "few" the display.
God is with them, guiding, blessing,
And the gifts of old remain
To witness unto the faithless,
Their glory, these few now gain.

Again, there'll be a gathering—
To this Fold will shepherds bring
From round about, His faithful, true
From deception's misleading.
In His due time, God's hand will move—
His finger on the wall write—
And every hindrance be removed
Before His pure truth and light.

"Truth, crushed to earth, must rise AGAIN!"
And, "Their aged men shall live"
Was not spoken without intent—
These mightily shake the seive.
The Kingdom on earth He will revive,
In power it shall roll on,
And in His hour of appointment,
He will bring again Zion.

So, lift ye up your heads, nor fear,
 For, Christ stands to be your Head,
 And HE will speak to summons whom
 He will, to His people lead.
 His plans, were established olden,
 He has not, voided, cast out,
 Nor, has His ear in dullness, caused
 His love faith's pleadings to flout..

Lo, 'tis dark for many waiting—
 I have heard their entreaties—
 Many, seeking for the manna,
 And the sweet wine from the lees.
 So, I've sought to hear a whisper,
 My dear brethren, speaking truth,
 That I might write here a picture
 Of the way God's feet pursueth.

Surely, light—His glory—will shine,
 To light up earth's darkest day,
 And that all who seek His Kingdom,
 May enter the narrow way.
 That, their eyes envision Zion's
 Safety from the coming blast,
 And, to us the pledge is given—
 Church of Christ, the die is cast!

Hervey A. Scott, February 22, 1950

OBITUARY

Anna Hinderks, daughter of Henry and Mary Hinderks, was born March 6, 1878, at Stewartsville, DeKalb County, Missouri, and died in the Burlington Hospital, Burlington, Iowa, April 30, 1950, at the age of 72 years, one month and 24 days.

She was reared in the Maple Grove Community north of Stewartsville, Missouri, and at an early age became a member of the Maple Grove Reorganized Latter Day Saints Church. She transferred to the Church of Christ, Temple Lot, September 29, 1929.

She was united in marriage to Henry H. Johnson, December 21, 1898. They continued to make their home in the community of her childhood and on this place their four children were born.

Thirty-one years ago they came to Cameron and have since made this their home and have endeared themselves to the entire community.

On March, 13, 1950, Mr. and Mrs. Johnson went to Burlington, Iowa to visit their daughter, Mrs. Robert Consolver and family. Shortly after their arrival she became ill and was hurried to the Burlington Hospital. Every care was given to her by her entire family and after a period of time she was able to leave the hospital and again be in her daughter's home. The past week she had enjoyed car rides and apparently was gaining in strength. Last Saturday morning she became ill and later that day was returned to the hospital where at 3 a. m. Sunday morning she quietly passed away.

She was a faithful and devoted wife and mother, and spared nothing in her loving care for her family. Her kindly radiance will be greatly missed by all who have had the privilege of knowing her.

The Johnsons were blessed in their marriage by being able to celebrate their fiftieth wedding anniversary, December 21, 1948.

Of the immediate family she leaves to mourn her passing her faithful husband, three daughters and one son. Mrs. Ruth Shreve, Cameron, Missouri, Mrs. Thelma Lollar, Stewartsville, Missouri, Mrs. Marjorie Consolver, Burlington, Iowa and Harold Johnson, Brookfield, Missouri, one brother, Henry C. Hinderks, Stewartsville, Missouri, four grandchildren and two great grandchildren.

Funeral services were in charge of Bishop John Sweem and Bishop D. Ray Bryant of the Church of Christ, and she was laid to rest in the Maple Grove cemetery which is a portion of the farm where she was born. Many years ago her father, Henry Hinderks, gave this land to the Maple Grove church for a cemetery.

OBITUARY

Levi W. Richards, born in Wabash County, Indiana, on June 15, 1860, passed away on May 31, 1950, at his home in Newaygo County, Michigan. He leaves to mourn his death, his wife, three nephews and one niece, besides a host of friends. He became a member of the Church of Christ, being baptized by Elder L. E. Welch on July 2, 1939. He was loved and respected by all who knew him until the end.

Funeral services were in charge of Elder L. E. Welch. Interment in Big Prairie Cemetery, Newaygo County, Michigan.

OBITUARY

Albert Chester Krause was born in Baird, Iowa, October 18, 1887, and passed away April 5, 1950, being 62 years, 6 months and 17 days old. He is survived by his wife, seven children, and 12 grandchildren. He was united in marriage with Sister Evva Reynolds, on February 28, 1910, at Rockwell City, Iowa. In 1915 they moved to Vesta community where he farmed until 1944, when they moved into Vesta to live. He was baptized into the Church of Christ at Independence, Missouri, 1934, on the Temple Lot, a daughter, Lois (now deceased), being baptized at the same time. Apostle A. M. Smith officiated. On the same occasion, Sister Krause transferred from the Reorganization to the Church of Christ. Five sons and two daughters are now living: Everette and Virgil east of Vesta, Wayne at Hanley Falls, Chester of Cottonwood, and Floyd on the home farm, Della Bittner at Lamberton, and Allene Kremin north of Milroy.

Brother Krause had been in failing health for some time, and this winter while in Texas he had to rest much, suffering from a heart affliction. After returning to Vesta this spring, he entered the hospital at New Ulm, and passed away shortly after.

Funeral services were held Monday afternoon, April 10, in the Presbyterian Church, with Reverend Melvin Hall, of Echo, officiating. He was laid to rest in the Vesta Cemetery.