

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 30

Independence, Missouri, February, 1953

Number 2

A Day of Fasting and Prayer

To All the Church of Christ
To the Local Churches and
To all the Scattered Members

The Council of Twelve does hereby issue this call to all the Church, to the Local Churches, and to **all** its members everywhere, that they observe the Sunday of April 5th, 1953, as a special day of fasting and prayer throughout the Church, on behalf of the needs of the Church in general; that we individually and collectively may be found prayerfully watching and waiting for the coming of our Lord and Master; that we may begin to look more diligently and faithfully toward the establishment of Zion, and the necessary preparations for the great day of the Lord.

The need of a careful self-examination is great; that while we are “in the world” we may be “not of the world.” Let us petition the Almighty God for the spiritual communication and direction, that in His wisdom is needful at this time, that all strife and contention and bitterness may be put out from among us; and that the spirit of unity, peace, and moderation may prevail throughout the conference sessions, to the glory and honor of His cause. The Council asks for the full co-operation of the membership of the Church in this effort for a closer walk with the Savior. Remember the date: April 5, 1953

Respectfully,

ARTHUR M. SMITH,
Secretary, Council of Twelve

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ZION'S ADVOCATE

Official Publication of the Church of Christ

Headquarters on the Temple Lot, 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.

Order all Quarterlies from the General Sunday School Association Treasurer.

EDITORIAL

AWAKE; PUT ON THY STRENGTH, O ZION

The admonition of the Lord to "Come unto me, all ye that labour and are heavy laden, and I will give you rest," has a wealth of significance especially in our day, and therefore, we ought to give careful consideration to some of the implications involved in it.

Wherever, and whenever the gospel has been preached, this thought has been the basic pattern of appeal to those who were weary and seeking that rest to their souls. God, who sees every need and searches the inmost thoughts of man, has never failed in his promise to give "rest" whenever man has heeded the plea to "come unto me." If you tell me that you have prayed much, and tearfully, but to no avail, I say you do not know your heart as He does, and in some way you have failed to come to him in the fullness of faith and righteous desire which alone will bring the fruition of your prayer.

"He that cometh to God must believe that he IS, and that he is a rewarder of them that **diligently seek him.**" Heb. 11:6.

Through obedience to divine law, the promise has ever been held forth that God, through His Son, and later, by the Holy Ghost, would walk with us, and speak to us, and in many mysterious ways lead us aright that we might show forth that peculiarity bespeaking us as "children of the light."

Until our first parents sinned, they beheld the glory of God, but then were cast out from the "garden." But again, when Adam and the sons of men began to call upon the name of the Lord, he hearkened, and showed them the way of righteousness. And space will not suffice to speak extensively of Noah, Abraham, Isaac, Jacob, Joseph, Moses and the children of Israel, God leading them from bondage "with an high hand"; of Lehi and Nephi and their kindred, being led before the destruction of Jerusalem to a land of promise, this choice land. We have the testimony of these and many, many more in which they staggered not in unbelief, but were persuaded that He who promised could and would work all things well, though oft times they knew not why they should act except that the Lord had commanded them.

But the history has also shown the results of their disobedience, or their **negligence**. These things have always caused the prophets and the apostles to mourn. Listen to Jacob's lament from Book of Mormon, page 109:

"O that cunning plan of the evil one! O the vainness, and the frailties, and the **foolishness** of men! When they are learned, they think they are wise, and the hearken not unto the counsel of God, **for they set it aside, supposing they know of themselves; wherefore their wisdom is foolishness, and it profiteth them not.** And they shall perish. **But to be learned is good, if they hearken unto the counsels of God.**"

It is because men have rather sought the counsels of men, relying more upon the wisdom of the world, and set at naught the word of the Lord, that He has left man to his own devices. The result has been confusion, more unbelief and folly upon folly, and then

they wonder why the Lord has so dealt with them.

"Remember, remember, that it is not the work of God that is frustrated, but the work of men; for although a man may have many revelations, and have power to do mighty works, yet, if he boasts in his own strength, and sets at naught the counsels of God, and **follows after the dictates of his own will, and carnal desires**, he must fall and incur the vengeance of a just God upon him." B. C. 2:2.

The Church of Christ has seen the fulfillment of this revelation in several instances, and perhaps will yet see more, but should we succumb and say, What is the use of my struggle? Some have arisen and say they speak by the Holy Spirit, and some have been deceived because it did not come to pass; others have wondered at it, and waited, and finally seeing that it originated with man or the powers of evil, have lost confidence in man—but more important than that, whether they realize it or not, **their confidence in real revelation from God has been shaken**. Consequently, that Spirit of Divine Revelation has been withdrawn to some extent, for, evidently, the church must be full of faith, and this faith must bring hope; but how can we hope save we shall be humbly obedient to Divine will in which we cannot seek to exalt self, but should consider our every needy condition?

Now, if we think of ourselves wholly as beggars at the throne of mercy and wisdom and knowledge, will we not offer **mighty prayer** to the Father in the name of Jesus that he might supply our need?

Now I want you to ask yourself, is Bro. Sheldon on the wrong track? Then let me ask you, Is all well in Zion, yet? If so, then sit back and expect the Lord's appearance momentarily, for when Zion is established in the heart's of the people, the Lord will bring again the Zion from above. But if I read the scriptures correctly, He will come and find His "bride" unprepared, fully. Nevertheless, because of mercy, and because there will be some of the "oil" of the Holy Spirit in the "lamps" of the "wise virgins", they will enter into the bridegroom's chamber.

We are living in the "days of preparation" spoken of by the prophet Nahum; furthermore, it is the Lord's preparation in which He will consummate his "strange act", that is, in which He will bring his work to its successful conclusion by the establishment of righteousness in all the world. This is that last time, spoken of in the Book of Jacob (Book of Mormon), third chapter, when the Lord's servants would go forth and labor with all their might; this is again the second time in which John the Baptist would go before the Lord to prepare his ways which occurred in his visit to Joseph Smith, Jr., conferring upon Joseph the authority to minister in the divine ordinances of the everlasting gospel. And it is because we have gladly received the precepts and yielded to the commandments of the Master under this ministration that we have come thus far today. But just how far are we?

Let me speak affirmatively: O, how far we **are** from that unity of the faith which ought to be ours! There are several reasons why this is so, but if they should all be enumerated and traced back, we should be forced to the conclusion that the basic reason is that the church in general **HAS NOT SOUGHT GOD IN**

THE PROPER WAY FOR HIS DIRECTION. WHAT IS GOD'S WAY?

"Blow the trumpet in Zion, **sanctify a fast, call a solemn assembly**: gather the people, sanctify the congregation, assemble the elders". Joel 2:15, 16.

Why yes, certainly, and the Lord will answer.

When the Lord poured out his Spirit on the day of Pentecost to the astonishment of all who were gathered there from the nations, the apostle Peter spoke to them saying:

"But this is that which was spoken by the prophet Joel; 'And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: and I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: the sun shall be turned into darkness, and the moon into blood, **before that great and notable day of the Lord come: and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved!**' Acts 2:16-21.

While this did refer to the events which happened in Peter's day, it is evident, too, that it speaks of our day. You will find this original prophecy in the same second chapter of Joel to which we have already referred, and we wish to point out a significant difference in the two texts. After the Lord had commanded them to gather in solemn assembly, and in which He promised to answer and to bless them abundantly, it was then the Lord said:

"And it shall come to pass, **AFTERWARD**, that I will pour out my Spirit, etc." Verse 28.

It could happen to us, **NOW**. Are you willing? Desirous? If we want God to help us to that unity of understanding and of service, He will tell us what to do, and if there **are** commandments already received which have not been obeyed because we have been fearful they were of man, and not of God, I believe He will verify them and give us discernment, **PROVIDED WE ASK FOR IT**.

Discernment of spirit is a very precious gift, for if it is ours, we cannot be deceived. We should also be cautioned in this: let us be prepared to **wait upon the Lord**, not easily discouraged nor tired in our supplication; nor should we presume to speak for the Lord, when He does not speak, but only the spirit of man. This is a grave offense, and expressly condemned in the scripture.

My brethren, will you give these thoughts your earnest, prayerful consideration, that we might unite our desires to put on our strength, which is **the Lord our Righteousness**, and be more fully prepared when He shall come?

WILLIAM A. SHELDON

FROM THE GENERAL BISHOPRIC

This short article is being written to call the attention of the church membership to the continuous need of financial assistance. As our opportunities for service increase our responsibilities increase also and likewise as our responsibilities increase our opportunities for service increase.

For a long time the church has requested that a church history be written and finally the conference ordered it done. The history is written and ready for printing. The Board of Publication has requested the General Bishopric to furnish the funds (approximately \$2,000.00 at least).

The missionary effort is being extended into new places and the results are exceedingly encouraging. For example, in Yucatan there are 20 of our Lamanite brethren who have requested baptism as soon as arrangements can be made. They are building a church to meet in.

The Lord has given us a great opportunity and with it a great responsibility. Let us meet the challenge by accepting an increased share of our responsibility.

CONFERENCE ANNOUNCEMENTS

According to the order of the Conference of 1952, the Ministers' Conference of the Church of Christ, Temple Lot, will convene April 6, 1953 at 10:00 A. M. in the upper auditorium of the little white chapel on the Temple Lot, Independence, Missouri.

It has been ordered that the Report of the Committee on Jurisprudence will be the first order of business at this coming conference; after the conference is organized and open for such business. Copies of this report have been mailed out to all families of the church of whom we have record. If any of the church membership should desire copies of this report to study before coming to the conference, please write to Bro. J. M. Case, the Recorder, at P. O. Box 472, Independence, Missouri; and he will be happy to send you one, or as many as you need.

The previous Conference of 1952 has likewise ordered that the various quorums of the Priesthood meet April 2, 1953 at 10:00 A. M. on the Temple Lot to consider business that is to come before the Conference. This means the Twelve, the Bishops, and the Seventy.

Other committees and boards are hereby requested to have their reports ready at the opening day of conference where at all possible. This will greatly aid and speed the work of the conference. Your efforts will be greatly appreciated by all who attend. Read the "Directory of Officers and Committees which follows.

As Sr. Smith of the Dining Hall Committee has said in an earlier announcement, no charge is planned for meals in the dining hall this conference, the same way no charge was made last year. Those who can do so are invited to send funds and foodstuffs, or bring them with you.

Above all, remember to pray before the conference and throughout the conference for its success.

In the service of Christ

FOREST E. MALEY
General Church Secretary

DIRECTORY

of

OFFICERS AND COMMITTEES SERVING THE CHURCH OF CHRIST, TEMPLE LOT

For the purpose of aiding those who may have matters of interest to the Church and to the Conference, here is a list of people holding responsibilities in and for the General Church. Feel free to contact any one of them on matters which concern your interests in the Church.

Council of Twelve Apostles

Wm. F. Anderson, 619 S. Crysler St., Independence, Missouri. Missionary to South Central States; Kansas, Oklahoma, Louisiana, Arkansas, and Texas.

Leon A. Gould, 128 N. Brookside, Kansas City 22, Mo. Missionary to North Central States; North Dakota, South Dakota, Minnesota, Iowa and Nebraska.

Arthur M. Smith, Ava, Missouri. Missionary to Northeastern States and Eastern Canada; Maine, New Hampshire, Vermont, Rhode Island, Connecticut, New York, Massachusetts, New Jersey, Virginia, West Virginia, Pennsylvania, and Maryland.

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

James E. Yates, 2964 Newton Ave., San Diego, California. Missionary to Southwestern States; California, Nevada, Utah, Arizona, and New Mexico.

B. C. Flint, 209 S. Crysler, Independence, Missouri. Missionary to Great Lakes, West; Wisconsin, Illinois, and the European Mission.

T. J. Jordan, Suite 111—Donahue Block, Regina, Saskatchewan, Canada. Missionary to Northwestern States and Western Canada; Washington, Oregon, Idaho, Wyoming, Montana, and Western Canada.

R. R. Robertson, 1156 N. 9th St. West, Salt Lake City, Utah. Missionary to Colorado and Southeastern States; Kentucky, Mississippi, Tennessee, North Carolina, South Carolina, Georgia, Alabama, and Florida.

Thomas E. Barton, Hayden, Colorado. Missionary associated with Bro. Robertson.

Don W. Housknecht, Fenton, Michigan. Missionary to Great Lakes, East; Michigan, Ohio, and Indiana, with Flint, Michigan as a special objective.

William A. Sheldon, 11427 East 16th St., Independence, Missouri. Missionary to Missouri.

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, 7753 So. Constance Ave., Chicago, Illinois.

Boards, Committees, and Officers Elected Annually:

Full Time Representative in the General Church Of-

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

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

General Church Secretary: Forest E. Maley, 11805 Roberts Rt. 6, Kansas City 22, Mo.

General Church Recorder: James M. Case, 1106 E. Gudgell, Independence, Missouri.

General Church Chorister: Metta Anderson, 619 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: Marion Sprague, 424 E. Walnut, Independence, Missouri. Margaret Wheaton, 1101 W. Orchard St., Independence, Missouri.

Dining Hall Committee: Minnie Smith, Ava, Missouri; empowered to choose assistants.

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 Street, Independence, Missouri.

Standing Boards and Committees:

Note— the number in parenthesis () shows the number of "conference years" each committee member has yet to serve, figured from the Conference of April 1952.

Auditing Committee:

(3) James M. Case, 1106 E. Gudgell, Independence, Missouri.

(2) Dorothy Denham, 810 S. Liberty Street, Independence, Missouri.

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

Referendum Committee:

(3) Nicholas F. Denham, 810 S. Liberty Street, Independence, Missouri.

(2) Marion Sprague, 424 East Walnut Street, Independence, Missouri.

(1) Ora Derry, Rt. 3, Box 342, Independence, Missouri.

Relations Committee:

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

(2) R. R. Robertson, 1156 North 9th Street, West, Salt Lake City, Utah.

(1) Clarence L. Wheaton, 204 West Sea Avenue, Independence, Missouri.

Board of General Church Historians:

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

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

(1) Arthur M. Smith, Ava, Missouri.

Library Board:

(3) Arthur M. Smith, Ava, Missouri.

(2) Margaret Wheaton, 1101 West Orchard Street, Independence, Missouri.

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

Directory

Board of Publications:

Chairman—the Business Manager—Nicholas F. Denham, 810 S. Liberty St., Independence, Missouri.

(3) Forest E. Maley, 11805 Roberts, Rt. 6, Kansas City 22, Missouri.

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

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

(2) LeRoy Wheaton, 412 South Hocker Street, Independence, Missouri.

Building Committee:

(3) Harvey Bell, Ava, Missouri.

(2) Richard Wheaton, 204 West Sea Avenue, Independence, Missouri. (Chairman).

(1) Vance H. Harris, 1920 South Osage, Independence, Missouri.

Special Assignments Committees:

Jurisprudence Committee:

To bring final report to the conference of 1953.

Forest E. Maley, 11805 Roberts, Rt. 6, Kansas City 22, Missouri.

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

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

Arthur M. Smith, Ava, Missouri.

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

Committee to Examine Historical Manuscript:

To be dissolved upon the completion of their work on the history.

Clarence L. Wheaton, 204 W. Sea Ave., Independence, Missouri.

Arthur M. Smith, Ava, Missouri.

Leon A. Gould, 128 North Brookside, Kansas City 22, Missouri.

Committee on Past Conference Actions Now in Force:

To report to the 1953 Conference their findings relative to the compilation known as the "Handbook."

Secretary of the Twelve, Arthur M. Smith, Ava, Missouri.

Secretary of the Bishopric, C. LeRoy Wheaton, Jr., 412 South Hocker St., Independence, Missouri.

Secretary of the Seventy, James M. Case, 1106 East Guggell, Independence, Missouri.

Auxiliary Organizations:**School of the Ministry:**

Chairman—R. R. Robertson, 1156 North 9th St., W. Salt Lake City, Utah.

Assistant Chairman—Don W. Housknecht, Fenton, Michigan.

Secretary—Leon A. Gould, 128 N. Brookside, Kansas City 22, Missouri.

United Workers (Ladies Department):

Chairman—Minnie Smith, Ava, Missouri.

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

Secretary—Lois Harris, 1920 South Osage, Independence, Missouri.

Treasurer—Marion Sprague, 424 East Walnut St., Independence, Missouri.

Member-at-Large—Melix Anderson, 619 S. Chrysler St., Independence, Missouri.

General Sunday School:

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

Assistant Superintendent—Leslie Case, 716 East Kansas, Independence, Missouri.

Secretary—Mary Soovers, 822 S. Chrysler St., Independence, Missouri.

Quarterly Committee—Arthur M. Smith, Marion Sprague, Ance Sarbrook, Margaret Wheaton, Leon A. Gould.

NOTICE

All members of the Quorum of Seventy are requested to have their yearly reports in by March 15th, 1953.

Elder JAMES M. CASE
Recording Secretary
Quorum of Seventy
Box 472
Independence, Missouri

NOTICE

Notice is hereby given that the following preamble and resolutions will be presented for the consideration of the conference assembled April 6, 1953.

Preamble and Resolutions

Whereas, time is rapidly passing, and the redemption of Zion has waited long, while the "Millennial Year" awaits the preparation of the Children of the Kingdom for the ushering in of Zion's glad morning," and

Whereas, it is needful that a more complete and careful study of the Law of the Lord should be made to ascertain that which is required of the children of Zion, that both minister and member may be approved and stand each in his lot and place as a wise steward, qualified and capable of fulfilling the duties belonging to a citizen of Zion under the Celestial Law, therefore be it

Resolved, that Thursday, April 9, 1953, be set apart as a day to be wholly devoted to the consideration of the establishment of Zion, and matters related thereto, to the end that the church may arrive at a unity of faith and practice, and be it further

Resolved, that the sessions of said April 9, for the entire day, shall be in charge of three Apostles, chosen by the Council of Twelve from among their number; and two Bishops chosen by the General Bishopric from among their number, and that all other conference matter shall be held in abeyance on that date.

N. R. JORDAN
W. F. JORDAN
T. J. JORDAN
MARY J. JORDAN
RICHARD M. JORDAN
MRS. RICHARD JORDAN
JUDITH JORDAN
CHRIS JORDAN
JENNIE JORDAN
C. E. JORDAN

HOUSTON LOCAL

December 19, sorrow came to our little group of saints at Houston, when news of the passing of our Bro. Wm. Darrah became known among us. Brother Darrah had suffered for years from a heart ailment but had been as well as usual, when he sat down for breakfast and suddenly passed away. Funeral services were held in the Elliott's Funeral Chapel at Houston, Sunday, December 21, at 10:30 A. M. Elder Paul Mercer was in charge. He was taken to Independence for burial. Bro. Francis Darrah was called home by the death of his father.

Sunday, December 4, Elder Paul Mercer filled his regular appointments, with communion services following and prayer services.

Sister Wm. Darrah returned home from Independence and has been sick since she returned, but is better at this writing.

We continue our prayer meeting and Bible Study Friday night of each week and Book of Mormon study Sunday afternoon.

October 31, a little jewel came to make its home with Sister Mary Jane Ware and husband, of El Dorado, Kansas. It will answer to the name of John Charles. May his fond parents realize the responsibility that

rests upon them in teaching this precious jewel the spiritual way of life as well as the physical way. May God's grace abound in him as he walks in His pathway under the guidance of His Spirit.

Sister Wm. Darrah's brother, Mr. Arnold of Belleville, Ill., came to be with his sister and for the funeral of her husband, Bro. Wm. Darrah.

ANNA KEENEY

INDEPENDENCE NEWS

On Christmas day, a little daughter was born to Bro. and Sr. Ernie Premoe. The little one has been named Suzette Carol. The Premoes have two small sons, Vernie, aged 3, and Charles, aged 2. Sr. Premoe is the daughter of Sr. Ora Derry.

Bro. and Sr. Bill Morris of Lincoln, Nebr., are the parents of a son born to them, December 9. The young man has been named Michael Steven.

Our Sunday School gave a Christmas program at the church on Tuesday night just before Christmas. All the children took part with recitations, music and song, and a few of the adults added their bit with readings and talks, all in commemoration of the greatest gift of God to mankind, the birth of the Saviour, Jesus Christ. Following the program, treats of candy and nuts were distributed to the children.

Visitors to our services have been Bro. and Sr. Leon A. Gould of Bemidji, Minn.; Sr. Myrtle Darrah of Houston, Mo.; Bro. Bill and Martha Morris and wee son of Lincoln, Nebr.; J. E. Morris, father of Bill Morris, of Weeping Water, Nebr.; Bro. Corbin of the group at Shell City, Mo.; and Bro. Roy Frisbey's daughter and son-in-law.

Also a frequent visitor to our services, has been Brother R. J. Fletcher and his family of this city, and on Sunday, December 28, our pastor invited Bro. Fletcher to be our speaker for both the morning and evening services. His discourse concerned the unification of the Restoration groups. Many thoughts were brought before us that were much appreciated. Bro. Fletcher is pastor of a small group we know as the Cutlerites.

Other speakers of the month include Bros. Richard Wheaton, B. C. Flint, LeRoy Wheaton, Leon A. Gould, Forrest Maley, Wm. F. Anderson, and Joseph Yates. The predominating sermon subjects were Faith, Repentance, and Obedience to that greatest of all commandments, "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."

At the Sacrament service for January, Bro. George Reed was ordained to the office of a Deacon. Bro. James M. Case officiated in this ordination assisted by Bros. Leslie Case and Leon A. Gould. Your earnest prayers are solicited in behalf of this young brother that he may be guided by the Spirit of God in executing his duties.

Word comes from the mission field of Bro. C. L. Wheaton, that he is enjoying successful meetings among the natives there.

Bro. and Sr. Hubert Schrader of Bemidji, Minn., are living in Independence for the winter. Sr. Schrader is Amy Gould, daughter of Bro. and Sr. Leon A. Gould.

Remaining with her daughter for a time is Sr. Gould while Bro. Gould has gone back into his mission field.

Bro. Virgil Rudd of the United States Air Force stationed in Texas, was able to visit with his family, Bro. and Sr. A. V. Rudd, and other relatives and friends for Christmas. He was able to visit a week-end and attend services again in January.

An epidemic of the "flu" has spread throughout the area here and has caused much illness among the families of the church. Our weather has not been of much benefit in combating this scourge. We have experienced extreme cold, fog and dampness, as well as balmy days of spring-like weather.

Brothers and Sisters, we would like for you to know about one of our most enjoyable services. It is the mid-week prayer service which convenes every Wednesday night at eight o'clock. We have been meeting in the lower part of the church building where it seems we are able to draw more closely together because of the seating arrangement. The clock on the wall ceases to run so those in charge, as well as the congregation, are not aware of the time. It moves swiftly, and often our meetings last an entire two hours with everybody taking part in some way. Many times there are more, or as many, young people in attendance as there are older ones, and their prayers and testimonies of God's goodness are uplifting and inspirational to all present. We tell you of this that it may give encouragement to you, and we ask that you remember us in your way and we will continue to add our prayers for you that the satanic forces may be hindered.

LOIS HARRIS, Reporter

OBITUARY

Roy A. Frisbey was born March 14, 1885 in Jackson County, Mo., where he lived all of his life. He passed away January 7, 1953, at the age of 66 years, while spending the winter in Rio Hondo, a suburb of Harlington, Texas.

Roy Frisbey's father, Cary C. Frisbey, as a boy of ten, came to Independence when a caravan of the Church of Christ moved from Illinois in the spring of 1867.

Roy Frisbey was baptized and confirmed a member of the Church of Christ (Temple Lot) June 30, 1903, and was a faithful member until his passing. He was a pipefitter for the Standard Oil Co., in Sugar Creek before his retirement two years ago, and a member of the I.O.O.F. Lodge No. 21 of Independence.

Roy Frisbey and Nina Burkhart were united in marriage April 14, 1908 in Kansas City, Mo. They lived a full life together, and to this union were born ten children.

He is survived by his wife, Mrs. Nina Frisbey of the home; his mother, Mrs. LaRena Frisbey of Independence; five daughters, Mrs. Helen R. Smith, Mrs. Mabel Hines, of Independence; Mrs. Georgia Hutchinson, Mrs. Vera Kramer and Mrs. Leona Thompson, all of the home on Mayes Rd.; three sons, T. Sgt. Charles C. Frisbey, stationed at the Olathe Naval Air Base;

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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 CHURCH OF CHRIST

A Brief History of the Origin of the Church and Some of the Differences Between it and the Other Factions of the Latter Day Saints

The spring of 1830 was no different to the people of New York than any other year. The farmers were preparing for their spring work and the merchants in the city and villages, as well as the housewives, were getting ready for the spring clean up, all unmindful of the meeting in the home of Mr. Peter Whitmer, Fayette Township, Seneca County, New York, where six young men had met to organize the Church of Christ.

These six men were: Peter Whitmer, David Whitmer, Oliver Cowdery, Samuel H. Smith, Hyrum Smith, and Joseph Smith, Jr. It may seem strange to some that only six men were present at so important a meeting, for it is a historical fact that quite a number had been baptized before this date of April 6, 1830. By a careful study of the history as given by several of the writers of that day, we can safely say there were about 70, at least, who had already gone down into the waters of baptism, many of them living in the vicinity of the place where this meeting was held.

Concerning this meeting, we want to call the reader's attention to an excerpt from a document that refers directly to this event:

The rise of the **Church of Christ** in these last days, being one thousand eight hundred and thirty years since the coming of our Lord and Saviour Jesus Christ in the flesh, it being regularly organized and established agreeable to the laws of our country, by the **will and commandment** of God in the fourth month, and on the sixth day of the month which is called April; * * *

Book of Commandments, Ch. 24:1-2.
Reorganized D. & C., Section 17:1.
Reorganized Church History, Vol. 1, Page 67:
76, 77.

There are two things that we want to call to your attention in the foregoing quotation: first—the name of this church, "Church of Christ", and second,—"it being regularly organized and established * * * by the will and commandment of God." This should be sufficient authority, and should fix the name by which the church should be known as long as it should continue to be in existence, or till such a time as God should see fit to change the name, but since He makes the statement in the Book of Mormon that the church should be called by his name in the last days, we shall not expect Him (God) to make any change in this name.

From this time on, the church grew rapidly. In the fall of 1830, four elders of the newly organized church were sent on a missionary trip to the western borders

of Missouri. On their way, they stopped at the village of Kirtland, Ohio. Here, at his place, were added to the church a number of new members, among whom we find the names of men who subsequently became quite prominent in the events and development of the church. Here, we find Sidney Rigdon, Frederick G. Williams, Orson Hyde, Lyman Wight, Edward Partridge and many others became members of the Church (see Reorganized Church History, Vol. 1, Page 128).

We introduce these names because in the subsequent events that make up the history of our church, these men played an active part and were the men responsible for some of the outstanding changes that crept into the Church.

On the 3rd of May, 1834, the Church of Christ held a conference at Kirtland, Ohio, which had become the center, or headquarters, of the Church. At this conference, one thing outstanding in its nature took place, and we read in the minutes of the conference as follows:

"Minutes of a conference of the elders of the **Church of Christ**, which church was organized in the township of Fayette, Seneca County, New York, on the 6th day of April, 1830, A.D. The conference came to order, and Joseph Smith, Jr., was chosen moderator, and Frederick G. Williams and Oliver Cowdery were appointed clerks.

After prayer, the conference proceeded to discuss the subject of names and appellations, when a motion was made by Sidney Rigdon and seconded by Newel K. Whitney, that this church be known hereafter by the name of **The Church of the Latter Day Saints.**" R. C. History, Vol. 1, page 453.

This resolution was passed and the "churches abroad" were duly notified of the change in the name of the church. There had been other changes made in the organization which we may touch upon later, but we call attention to this change in the name as it has a very significant bearing on the question of this tract. We are told by some writers that there were some who objected to this change of the name of the church; however, the church went by this new name, "The Church of the Latter Day Saints", till April 26, 1838 when a revelation was received that again changed the name of the church to "The Church of Jesus Christ of Latter Day Saints". See Utah D. C., Sec. 115.

In July, 1831, certain instruction had been given to the church relative to the "Land of Zion", designating Independence, Missouri as the "center place", also designating the "spot" where the "temple" was to be built. From this revelation we wish to quote as follows:

"Harken, O ye elders of my church saith the Lord your God, who have assembled yourselves together, according to my commandments in this land which is the land of Missouri, which is the

land which I have appointed and consecrated for the gathering of the saints; wherefore, this is the land of promise, and the place for the city of Zion. * * * Behold the place which is now called Independence, is the center place, and the spot for the temple is lying westward upon a lot which is not far from the courthouse." Reorg. D. & C. 57:1.

Church History, Page 204, Vol. 1.

Nothing was ever done by the church, as touching these matters, except the dedicating of the "Land of Zion" and marking the "spot" and dedicating the same where the "Temple" was to stand. Edward Partridge purchased the land that had been shown to them as the place for the Temple; it consisted of a plot of ground containing 63 and a fraction acres, and cost \$130.00. The revelation states that on a "lot" was the "spot for the Temple." This property was not plotted into lots till 1851, and upon one of the lots thus plotted was the "spot" for the Temple."

One of the peculiar things about the purchase of this property by Edward Partridge is the fact that the property at the time of the "dedicating" was still state land. Nearly six months after the dedication Jonas H. Flourney purchased 80 acres from the government and six days later sold 63 acres of this 80 acres to Partridge. The original deed is in Salt Lake City; a photostatic copy of the original deed was printed in The Deseret News, January 23, 1932, in which no mention is made of the church, neither is Edward Partridge mentioned as trustee for the church.

It was not long after the dedication of the Temple lot that the first signs of trouble started in Independence, Mo., and within a few years all the Saints had been driven from the State of Missouri; but in spite of the persecution, the church had rapidly grown in numerical strength. The name of the church had been changed again, as is found in the history, and in the Utah Doctrine and Covenants. We quote from the Reorganized Church History, Vol. 2, Page 151, footnote:

Revelation given at Far West, April 26, 1838,
 " * * * Verily thus saith the Lord unto you, my servant Joseph Smith, Jr., and also my servant Sidney Rigdon, and also my servant Hyrum Smith, * * * ; and also unto my faithful servants, who are of the High Council of my church in Zion (for thus it shall be called), and unto all the elders and people of my church of Jesus Church of Latter Day Saints scattered abroad in all the world; for thus shall my church be called in the last days, even the **Church of Jesus Christ of Latter Day Saints.**" * * * "

R. Church History, Vol 2, Page 151
 Utah, D. of C. Sec. 115.

This was the name by which the church was known from that time on till the death of Joseph and Hyrum Smith in 1844. Within only a short time of about a year from the date of this revelation, the Saints were all driven from the State of Missouri.

The next place of interest in this narrative is the city of Nauvoo, Illinois. Here the church gathered and grew for a short time even as it had done at Kirtland, Independence, and Far West. Here it built a city of many thousand, and from here the dispersion of the church took place.

At the death of Joseph and Hyrum Smith June 27, 1844, a new question began to make itself heard; that question was, who shall be the successor of Joseph as the leader or head of the church?

Disintegration now set in, and within a short time several groups had formed, under various leaders; William Smith, brother of the martyrs, claimed the right to the presidency because of his relation to Joseph; J. J. Strang led a group up into Wisconsin; Sidney Rigdon, claiming the right to leadership, had gone back to Pennsylvania; Lyman Wight led a colony to western Texas; Alpheus Cutler led a group up into Minnesota; and Brigham Young, as the president of the Quorum of Twelve, went to Utah with the largest group, and there established the church in Salt Lake City. There were a number of other groups, but these were the principal ones that claimed some right to the leadership of the church.

It is a known fact that, scattered over the land, there were many groups of saints, some of which continued to carry on as best they could for a time. Among these were a group of saints in Illinois. Here a number of branches of the church, the Round Prairie, Half Moon and Crow Creek, and others remained just as they were, refusing to follow any of the various leaders, but continued to function in their local capacity till 1852.

About this time (1852), the church in Utah, under the leadership of Brigham Young, came out in the open and proclaimed polygamy to be a tenet of the Gospel and an ordinance of the church. Along with this doctrine, which had long been secretly taught and practiced among many of the divisions of the church, came the teaching of other doctrines such as the Exaltation of Man, Adam God, Celestial Marriage, and other doctrines just as unscriptural as these. This open teaching and practicing of these false doctrines, seemed to arouse the more sober-minded men throughout the Restoration to a new interest in the welfare of this **Church** which had been established "by the will and commandment of God."

In the fall of 1857, a little group of Saints in Illinois sent two of their elders, Jedediah Owens and Granville Hedrick, to meet with a group of Saints who were meeting in conference at Blanchardville, or Zarahemla, Wisconsin, October 6, 1857. This group was known as the **New Organization**, and consisted of men from the various groups, mostly from the Strang and William B. Smith movement. That this effort to unite with this group of Saints was a failure was due to a resolution that this "New Organization" had adopted in 1852 in a conference held at Beloit, Wisconsin, from which we quote the following:

"Resolved, that the successor of Joseph Smith, Jr., as the Presiding High Priest in the Melchisedec Priesthood, must of necessity be the seed of Joseph Smith, Jr., in fulfillment of the law and promises of God." R. Church History, Vol. 3, Page 209.

This resolution establishes the doctrine of lineal Priesthood, which doctrine the Saints in Illinois could not accept, believing that the Presidency of the High Priesthood came by way of qualification and worthiness rather than from birthright. That they had accepted the doctrine of the High Priesthood, and the Presidency of the Church is evidenced by the fact that

Granville Hedrick was ordained to the office of the President of the High Priesthood after the pattern of the ordination of Joseph Smith, Jr., but be it said to the honor of this people, the so-called Hedrickites, in just a few years they became convinced of the fallacy of this doctrine, or practice, and discontinued it, finding no evidence of such an office in the Bible or the Book of Mormon; neither was there any such office provided in the original **Church of Christ** as established, "by the will and command of God" in 1830.

This marked the turning point of the Church of Christ. They had published their position on the question of plural marriage, and many of the other false doctrines that had crept into the church, in the Truth Teller, Page 14, which was the first publication of the group of Saints in Illinois.

Eventually, they dropped the office of High Priest, finding no evidence of such an office in the New Testament of the Bible or the Book of Mormon after the time of Christ's crucifixion, or in the organization of the church in 1830, neither was there any provision for such an office made in the early revelations at the time they were printed for the first time. It was after the introduction of this office in the church that the need to change the revelations that had already been received and published became necessary. These saints in this group, known as the Church of Christ, believed, with Paul, that Christ was the last High Priest, who entered the Holy of Holies once and for all. (See Paul's letter to the Hebrews).

In like manner, this group of people dropped the name that had been given to the Church at Far West; the tragic events following so closely proved beyond question, this revelation, April 26, 1838, was another very evident mistake, and we feel sure none today would care to dispute our statement.

So this group of the Restoration, now known as the Church of Christ, has steadily retraced its steps back to the original foundation of April 6, 1830; back to the organization that was "by the will and commandment of God;" back to the original name, "Church of Christ"; back to the original order of the priesthood, as it was established in the beginning of the church which we find agrees with the New Testament in all its teachings.

In 1864, this group of Saints in Woodford County, Illinois, received a revelation directing them to dispose of their properties and go to Independence Missouri, and the way would be opened up for them to purchase the property that had been dedicated as the place where the Temple was to stand. These Saints were obedient to this command, and in 1867 they came to Independence, Missouri.

This is significant in face of the fact that it had been deemed very dangerous for the Saints to return to the State of Missouri, because of the hostile feelings of the people against the so-called Mormons.

In March, 1867, they held their first conference in Independence. Two years later, 1869, they made the first purchase of that property known as the Temple Lot. They purchased lots 15, 17, 18, 19 and 22, in the Woodson Maxwell addition to Independence for the sum of \$425.00, and a little later they purchased lots 16, 20, and 21 for \$750.00. Some time later, they purchased a

three-cornered piece of land lying just north of these lots from the city of Independence for \$75.00. This brings the total cost of the property now known as the Temple Lot up to \$1,250.00.

In the center, or near the center of the square thus formed by these lots, is the "spot" where the Temple was to stand. Here was found the stone that had been placed there to mark the spot that had been dedicated by Joseph Smith, and the northeast corner of the Temple." (See John Whitmer's History).

The Church of Christ holds the Temple Lot property today by right of purchase; there is no mortgage or lien of any kind against this property; we do not hold this property by "squatter's rights", or any other right, except a clear title of purchase; neither are we holding this property for any other group of people, save the Church of Christ.

The church believes in the **original organization and teaching of the church as in 1830**. We believe in the building of the Temple and the gathering of the people before the great day of the Lord shall come upon us.

We believe there are many within the membership of the different groups of the Restoration Movement that have been deceived in the teaching of the doctrines of men, who would welcome the truth if it were possible to reach them; to such we offer an open door to come "ask for the old paths, wherein is the good way, and walk therein, and ye shall find rest for your souls." Jer. 6:16.

The Difference

Quite often the question is asked: What is the difference between the Church of Christ, and the other divisions of the Restoration?

First, there is a difference in the belief of the different divisions as touching such subjects as, Baptism for the Dead, Sealing for Eternity, Exaltation of Man, and a few others, which the Church of Christ long ago took a stand against as published in the Truth Teller.

Besides this, there is much difference in organization. We believe in the organization as set forth in a revelation given to Joseph Smith in March, 1829 as it was originally published. "And thus if the people of this organization harden not their hearts, I will work a reformation among them, and I will put down all lyings, and deceivings, and priestcrafts, and envyings, and strifes, and idolatries, and sorceries, and all manner of iniquities, **and I will establish my church, like unto the church which was taught by my disciples in the days of old.**"

This Revelation is found in the Book of Commandments Chapter 4 in its original form; this revelation is also found in the Reorganized Doctrine and Covenants, but the paragraph just quoted is left out. The reason is very evident when we consider the change that had taken place by the time the Doctrine and Covenants was published.

Now the Church of Christ believes in just this kind of an organization; Eph. 4th chapter, verses 11, 12, 13, wherein the highest officer in the Apostolic church was that of the Apostle; This, perhaps, is the greatest difference, since out of this has grown the many difficulties that so definitely separate the various groups.

The Church of Christ does not accept the office of a First Presidency. Its introduction into the church came in a very interesting manner. As it is told by reliable historians of this event, it would seem that some of the ministry felt the need of one to preside over the priesthood, and so Joseph Smith was chosen as this one to preside over the Priesthood, but it was only a comparatively short time before he was acclaimed President of the whole church.

Now came the difficulty, since many revelations had been already published which were in conflict with such an arrangement; this was when the many changes in the revelations **had to be made**, as was done not only in the wording, but also in the **date** as to when these revelations were received; the Utah church has long acknowledged these changes, as can be seen by reading the footnotes under the respective revelations where such changes occur.

The unscriptural office of President in the church is not accepted as a part of the original organization of the church by the Church of Christ; neither is the office of High Priest.

We believe that the introduction of these officers in the church are the direct cause of much of the troubles and trials of the church. As the years have passed, more and more power has been vested in the office of Presidency. The presidency of the Utah Church of Jesus Christ of Latter Day Saints has long had Supreme Control, while the movement in the Reorganized Church in 1925, wherein the president asked and did receive Supreme Directional Control, shows the danger in such an office.

Thus it will be seen: The difference is not in the teaching of the Gospel, but rather in the question of **Church government**.

Apostle ARTHUR M. SMITH
Secretary of Council of Twelve
Church of Christ (Temple Lot)
Ava, Missouri

A SERMON

(By William F. Anderson, January 18, 1953)

Most of you were here at the close of the Sunday School session. I am wondering if you noted the thoughts that were expressed in the closing prayer; and also in the prayer which you have just listened to. The burden of those prayers was to the effect that God would control the situation. I have no desire whatsoever to magnify myself, and I am very conscious that without the help of the Almighty my effort would become as sounding brass and tinkling cymbal. And if you desire, as the thoughts of the prayers expressed, that we do, or give, only those things that would be in accordance with the Divine will, we may receive together this morning, a blessing of recognition. There are none of us but what have some peculiar weaknesses that we have not fully overcome. And therefore we need to be patient with each other; we need to be prayerful for each other, that we each may be enabled to develop in our own lives those things that please God.

It, possibly, is needless for me to say that we are living in momentous times. We are living in the times

which point to the near coming of the Christ to the world. And if I were to say, this morning, that we are living in the most important age in the world's history, would I be going too far afield? We go back and think through the years we have just passed over, the period in which we have commemorated the birth of the Son of God, the gift of God to mankind. We think of that, and undoubtedly rejoice in the thought that God was so considerate that He was willing to offer, as a sacrifice, His only Begotten Son, that you and I and the rest of mankind might be redeemed from the fall, and receive recognition at His hands. So, God in His wisdom, and may I add, in His mercy, saw fit, in the day and time in which we live, to give us an opportunity, not only of knowing, firstly of hearing, and of knowing to a degree at least, the greatness of the gospel and mercies of God towards mankind, but also to give unto us an opportunity that we might assist Him in the bringing about of His purposes among men.

Back in the early days of the restoration, we find several of the revelations that commence just about like this. You have heard it, and read and reread it, and reheard it many, many times. But I am wondering just how much effect it has had upon our individual lives, and how seriously you and I have taken the responsibility that has been laid upon us as recipients of the gospel of the Restoration. In the eleventh chapter of the Book of Commandments, we find a statement something like this: "Behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder." I wonder just how seriously the Restoration people have considered that statement. Then, coming down, I wonder if we as a church have considered as seriously as we should have, and endeavored to recognize just what that means. I will proceed. Notice, the Master of men speaking. **He is** going to do it, but He has thought best to make choice of human instrumentality. In and through those who are willing to become obedient to the things that the Master has offered, will they be given that opportunity to assist, or to be instruments in His hands in the accomplishment of the task that is committed to the Restoration. The Restoration has become divided and subdivided, and as I thought about it during the last few days, I have pondered much. I have worried a good deal the last few days, because I am conscious of my humanity. I am conscious that in and of myself I will not be enabled to bring to you anything of worth. But if your prayers will mingle with the two prayers that I have referred to this morning, we trust that God will be the speaker, using your humble servant as His mouthpiece.

"A great and marvelous work . . ." How marvelous has it been? I want us, each of us, to ponder the thought in our own hearts and to ask ourselves individually just how much we consider the marvelousness of the work that was delivered to a boy something over a hundred years ago. Have you determined in your own heart that there has been something marvelous? Oh, I am quite willing to concede, and I do not wish to detract one iota from the translation of the Book of Mormon, but my brother and sister, the translation of the Book of Mormon into the English language, in and of itself, is not a marvelous work and a wonder. The Book of Mormon, with its teachings, falls **flat**, unless it is backed up by the righteousness of the people that present it to the world.

I have quoted many, many times, and I feel something like the Apostle Peter when he said, "I wish to stir your pure minds up by way of remembrance." Maybe we don't forget, maybe it is just thoughtlessness on our part, that we fail to think upon these things. We fail to meditate sufficiently upon the things pertaining to the work of God as revealed to us in these last days.

I heard a statement made in the Sunday School class this morning, and I trust that the one who made it will not object to me using it. There was some thought of the gospel going to the Indians, or to the Lamanites, and the thought was (I may not be able to express it just as he did), but his thought was that, instead of converting the Indian from his tradition, to a large extent we have adopted them. We have adopted them, and we should take to them the traditions of the gospel of Jesus Christ. We can't do it unless we develop in and among us, the marvelousness of that work spoken of by the Lord in eighteen hundred and twenty-nine.

Now what is that work? I wonder if we were to take the entire revelation, in and of itself, if it wouldn't apply to something besides, if at all, to the translating of the Book of Mormon. Maybe it wouldn't be out of place if I were to turn to it and read it so that we might get it just as it is without any idea of my own in connection with the thought; and I want to turn to the eleventh chapter of the Book of Commandments. Oh, you are all familiar with it; I have used it so many times, but I am still convinced within my own heart that we need it yet today, because we have not yet ascended unto those heights that God would have us ascend to.

"A great and marvelous work is about to come forth among the children of men."

"About to come forth." This revelation was given in March, eighteen hundred and twenty-nine. "Behold, I am God." (I am God.) "Give heed to my word which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow; therefore, give heed unto my word."

If I were to say to you this morning that that is the outstanding feature today, that that's the thing you and I and the rest of us are called upon to do; and I am asking you—you have to be your own judge in the matter—how much heed are **you** giving to the word of the Lord? Or, are you developing ideas of your own? You have a right to do that if you wish to. The result of developing ideas has caused divisions, misunderstandings, misrepresentations, and hard feelings. We don't need to go very far back in our history to find that to be true. Have we condemned the fellows who didn't believe as we did? Might I offer just this thought: While I was in Flint a short time ago holding a series of meetings, a certain individual called up to where I was stopping. And I talked with that individual for quite some little time, who had departed, or he and others had departed from us. I invited them to my meetings, and that individual said to me, "Brother Anderson, will you preach us a good sermon if I come out?" I said, "I'll do my best." I didn't believe as they did; I don't now. But I wonder if I can afford to be harsh and unkind and hard to the fellow, or even the group, that might have been deceived be-

cause of the activities of the Satanic forces. I wonder if it's not my duty and my place to be a friend rather than a foe. I wonder if it wouldn't be my place to go into my secret closet and ask God to reach out, and if it were possible, to help those people to understand differently. Then, on the other hand, I might be wrong. I'm not ready to concede it now, but oh, there is just such a possibility—that I might be wrong. Therefore, we have much need that we ask God about it. If there ever has been a time in the history of the Restoration when the people who love God and righteousness should get together in unity and humble petitions before God, it's today.

I had a letter, recently, from a brother whom I had learned to respect and care a great deal for, who is a minister in another part of the Restoration movement. He had called at the house when I was away; he wanted to see me. He asked Metta to have me write to him and I did. I wrote him a nice, friendly, sociable letter. And in his reply he made this observation; he says, "I have thought that you felt as I did, that there should be a reuniting of the two groups." He didn't use those words, but that's the trend of his thought. Why should we unite? Why **should** we unite? Just because it would make us a stronger and a larger organization? Or should we be willing, as I said to him, to present the whole matter to God and ask God to set us right. I wonder if He would deny us. You heard, last Sunday morning, a statement that I'm going to try to bring to you now. It was given to the early church when the elders of the church were admonished to "gather together to agree upon my word." And I wonder if that's not applicable to the whole restoration movement today. I said to this brother, in response to what he said about the coming together, "Yes, I'd like to see every department and every group of the Restoration movement come together and ask God to straighten us out." I haven't heard from him since; I don't suppose I ever will, unless I happen to run into him when he might be here some time.

Now listen folks, what about this marvelous work and a wonder? If I say to us this morning, that God has shifted the responsibility and laid it on our shoulders, how are you and I seeking to carry the burden? Are you individually—and if you do it individually, you do it collectively—are you individually, in the quietude of your own chamber, at your own family altar, in the quiet hours of your meditations, are you seeking God that you might be enabled to develop a righteousness that will be acceptable to him? Not with the idea that you become self-conscious of your greatness and your goodness, because when you and I become righteous in the righteousness of God, your individual self will sink into insignificance. You and I will sense our littleness and how small we are compared to God.

"Give heed unto my word." What do you know about it? How much are you seeking to acquaint yourself with the work of God? Are you making that a part of your daily curriculum? Or are you letting things take care of themselves. Folks, we'll never be enabled to heed and to keep the word of God unless we know what it is. Never in the world will we be able to do it.

Just now, there comes to mind the thought expressed by the Apostle Paul as he wrote to Timothy, and I

believe it's applicable to me. I believe that I can take a lesson from it, yes, I can take advice from it. What was good for Timothy is good for me. He says "Study"; "study to show yourself approved unto . . ." Wm. Anderson? Not by any means. "Study to show yourself approved unto **God**, a workman that needeth not to be ashamed, rightly dividing the words of truth." Oh, but somebody says, that applies to the priesthood. Oh, does it? Does it? It's true, the Apostle was speaking to his associate Timothy, but what's good for the preacher is good for the member. There are not two standards in the church. There are not two standards in the system of the Almighty. God doesn't require more of Rolland Sprague than he does of any of the rest of us. And I believe with all my heart that each of us can become so close to God that we will be able to rightly divide the words of truth.

Now let me go back. We have wandered a little bit. "A great and marvelous work is about to come forth among the children of men." And will I go far astray when I say that he tells them in this chapter, or in this revelation, what that marvelous work and a wonder was to be? "Now as you have asked," yes, it's an answer to prayer, "Now as you have asked, behold I say unto you, . . ." first, the first admonition, "keep my commandments." Will I repeat, that unless we acquaint ourselves with those commandments, we're not going to be able to keep them. "Now as you have asked, behold I say unto you, keep my commandments and seek to bring forth and establish the . . . "Book of Mormon"? No. "The cause of Zion."

"The cause of Zion." Have we done it? I wonder if in a verse or two I couldn't give unto you the crux of the question and indicate to us what that cause is? You are familiar with it. It's as old as the New Testament Scriptures and older, as far as the printed word is concerned. It goes back to the very beginning, and the Master reiterating to that young man who said unto him, "Master, what is the greatest commandment in the law?" You know the answer, don't you? "Thou shalt . . ." commandment, "thou shalt love the Lord thy God with all thy heart, might, mind, and strength. This is the first and great commandment."

I am constrained to ask the question, how many of us are keeping the first and great commandment? How many of us are giving God first place in our lives, over and above everything else, putting nothing before God? If we do, if we put **anything** before God, we are loving that thing more than we love God. Thus we are displacing God in our lives. I don't care what it is. I might mention a number of things. It won't be necessary. "Thou shalt love the Lord thy God with all thy heart." Do you do it? You are going to have to answer the question. I can't answer it for you. I can only answer for myself. And I am not your judge. My responsibility is to preach the gospel. Whether you receive it or reject it is your responsibility, not mine. "The second is like unto it. Thou shalt love . . ." those that love you? Hate them that hate you? Is that it? Will I repeat back just a moment or two in my talk and say again, referring to the same group of people, should I hate them, or should I love them? Not that I agree with what they may present; no, that is not the point; but they are my neighbors, if you would like to put it that way, and if I do good to them, there is a possible chance that they

might do good to me. "Thou shalt love thy neighbor as thyself." How many of us are keeping the two first commandments? Because upon these two commandments are hinged all the law and the prophets. You know what that means. It simply means that I can't keep righteously the rest of the commandments unless they are hinged upon that very thought: That I love God with all my heart, that I love my neighbor as myself. My baptism would avail me nothing if I do not love God first and best of all, and my neighbor as myself. The laying on of hands for the reception of the Holy Ghost will be a failure unless I develop that love for God that the Master has asked of us.

So we go a little further then, in this eleventh chapter of the Book of Commandments, and read another thought or two just for our information. It should not be needed. "Behold I speak to unto you . . ." Who? These men back there that had come to him in prayer and asked God for guidance and direction in the work that lay before them and what they were to do. "Behold, I speak unto you, and also to all those who have desired to bring forth and establish this work . . ." "What work? This marvelous work and a wonder, the cause of righteousness, a people who will be superior in righteousness to any other people in the world. Is that getting too egotistic? No, folks, it isn't. That is what is asked of us. "No one"—that means me, that means you—"No one can assist in this work . . ." that means me "except he shall be humble and **full** of love." Does it fit with the two great commandments? "Except he shall be humble and **full** of love." "Having faith . . ." "How much faith have we? How much faith have you and I today?"

The other evening the telephone rang and I answered it. And a brother who is sitting in this room this morning said to me, "One of my neighbors is very, very sick and we'd like you to come over and administer to him if you will." I said I would. I went. Listen folks, I wonder if it was faith as you and I should understand it, or was it because there was no relief from any other point. I've thought about it a good deal since the other night; yet, when our brother presented the thought to them, there came into their hearts a ray of hope, a ray of hope.

The next morning this brother called me up and said, "Our prayers were heard last night." That man went to bed and slept all night and he hadn't had rest for weeks before. I wonder if God acknowledges those who come to him. Have you any faith? Do we trust God?

There's an epidemic going through the country and locality today that is causing much distress. Are we free from it? You may think Bro. Anderson foolish and extreme, but when I say to you this morning that when we develop that standard of righteousness of which the Master of men has asked us, we will escape those things. That's how much faith I have in God and his promises to the children of men. "No one can assist in this work except he shall be humble and full of love having faith, hope and charity." How much charity have we? Let's sit in judgment upon ourselves individually this morning and not upon the other fellow. Let us think about it again.

I hold in my hand a little booklet or pamphlet that contains some revelations. I believe that God is the author, regardless of what you may believe about it.

—I believe that God did speak to Joseph Luff. I know few men that lived any closer to God than Joseph Luff did.

"You have read and seek to teach others. Why will ye not first understand? Have ye not fulfilled the scriptures? Your prophets are hidden and your seers are covered." Think about it. I have a bunch of purported revelations in my desk that I've had for years and I have tried them by the arbitrament of time, and they don't amount to the snap of your finger. "Your prophets are hidden and your seers are covered; but remember, your turning of things upside down shall be esteemed as potter's clay. For shall the thing framed say of him that framed it, He hath no understanding and we must needs improve his methods?" Can we? Can you improve upon the methods of God? That's what our people across the way tried to do. And that's why these revelations came to them. And they heeded them not.

Back in eighteen hundred and twenty-nine, the Lord said, "A great and marvelous work is about to come forth among the children of men." Surely the Lord will proceed when following the period that this revelation was given in nineteen hundred and six. Let me go back and read a verse or two, or rather a line or two, and get it connected if we can. "He hath no understanding and we . . ."—God, then, hath no understanding; that is what he is referring to—"He hath no understanding and we must needs improve His methods." That was spoken across the way. "Surely,"—now, we're coming back to the thought of the marvelous work and a wonder—"Surely the Lord will proceed to do a marvelous work among this people, even a marvelous work among this people, even a marvelous work and a wonder, for the wisdom of their wise men shall perish." You take it and look at it and make the comparison if you will. "And the understanding of their prudent men shall be hid. Ye were chosen out of this world."

I wish I could drive that down into your subconsciousness this morning. **Our** subconsciousness. "Ye were chosen out of the world to achieve by His methods, and for the glory of His name." We cannot achieve, in other words we cannot accomplish, the work that God has given us to do, only by and through obedience to His divine injunctions or commandments, that we might become a better and greater people. Now I wonder if I can call your attention to a very familiar Scripture, one that we are all familiar with. If we are not, we should be. If we have not familiarized ourselves with it, we have lost. And I would like to ask you, not as a favor to me, but as a favor to yourself, that when you go home today that you take the time to read the seventeenth chapter of John, the prayer; the prayer of Jesus Christ just before his crucifixion. He is concerned about His people. Not only the people over there, but the people here, today. What was his concern? "And now I come to thee, and these things I speak in the world that they might have my joy fulfilled in themselves." Speaking of His people. "I have given them thy word." Let's note it carefully. It has been handed down through the years. We have it today in the written form. "I pray not that thou shouldst take them out of the world . . ." Listen, folks, are you and I conscious this morning of the concern and love that Jesus Christ had for us? "I pray not that thou shouldst take them out of the world, but that

thou shouldst keep them from evil."

Do you think ill of your brother, your sister, your neighbor? If you do, it is an evil that you and I should get rid of. We should get it out of our lives. "They are not of the world." How much are we of the world? Let's give it consideration this morning because it is worthwhile. Our time is growing short. It is later than we think, as the popular phraseology is. "They are not of the world, even as I am not of the world. Sanctify them. . ." How? How are you and I to be sanctified? "Sanctify them through thy truth, thy word is truth." By the application of the truth of God, to your life and mine. By the application of the teachings of the Master of men to your life and mine. "As thou hast sent me into the world, even so have I sent them into the world." Will I go too far afield if I say that there isn't an individual in the Church of Christ today but what has the privilege of being the ones that are sent? Not necessarily ministry in the sense of priesthood, but there isn't one of us but what can minister, teach and for their sakes—your sake and my sake—"I sanctify myself that they also might be sanctified through the truth."

We cannot be sanctified through the truth without an application of the truth to our lives. "Neither pray I for these alone . . ." No, not those people who are with him. "Neither pray I for these alone but for them also which shall believe on me through their words." I believe that Jesus Christ had me in mind, when He gave expression to that thought. I believe He had you in mind. And he wants us to be one with them back there. One with them back there—but I must hasten. "That they all might. . ." go their own ways and each one do as he pleases? No. But isn't that what has been done? As we look back over the past one hundred twenty-nine years, isn't that what has been done? ". . . That they all may be one, as thou Father art in me and I in thee, that they also may be one in us. "That they . . . "the world," . . . may believe that thou hast sent me." What has the Church of the Restoration represented to the world? What have they represented to the world? I've thought of it a good deal.

Sixty-eight years ago yesterday, there was a hole cut in the ice—the ice was two feet thick—and it was 10 below zero, and I went down into the waters of baptism, and made a covenant with God to serve Him. I wasn't out of the water a minute until my clothes were frozen as stiff as a board. I don't know that I would like to live that sixty-eight years over. I could make a lot of corrections if I would go back and know what I had passed through, but I wouldn't want to go through it again, because there are a lot of things I would like to weed out.

Let us not forget, you and I, and I mean the Church of Christ, has a responsibility second to none in the world, and there is need, much need, for the endeavor to unify our forces in righteousness, that we might know God's will.

Have our prophets been hidden? Doesn't God speak any more? Is He unwilling to converse with us? And in our struggle, in our weakness and frailties, is he not willing to come to our rescue and help us to understand if we will seek Him without any idols in our hearts? I'm going to have my way regardless! Is that the way to approach God? A great and a marvelous work is about to come forth among this people. Let us strive to do our part and become what God would have us to become.

INCIDENTS IN THE HISTORY OF THE CHURCH

By Apostle B. C. Flint, Former General Church Historian

In contemplating the present divided and somewhat confused state of affairs in the great latter day movement, and the rivalry that exists between the various groups of that restoration, it might be well to, in retrospect, go back in the history of the church and review some of the earlier views and doctrines as they were held in the early days of the church, or as the Apostle Peter admonishes, "Stir up your pure hearts by way of remembrance."

To do this, perhaps as good a place to start would be to go to the early teachings of the Prophet Joseph Smith, himself.

Back in May of 1838 he tabulated a set of questions and his answers to them as he had met these different opposing views throughout his ministry, or as he says concerning them himself; we quote: "I published the foregoing answers to save yourself the trouble of repeating the same a thousand times over and over again."

In Documentary History of the Church Vol. 3, pp. 28-30 and later in the Millennial Star Vol. XVI, p. 150.

These were first printed in the Elder's Journal Vol. 1, Number II, pages 28 and 29, and are as follows:

First:—"Do you believe the Bible?"

If we do, we are the only people under the heavens that does, for there are none of the religious sects of the day that do.

Second:—"Wherein do you differ from other sects?"

In that we believe the Bible, and all other sects profess to believe their interpretations of the Bible, and their creeds.

Third:—"Will everybody be damned, but Mormons?"

Yes, and a great portion of them, unless they repent and work righteousness.

Fourth:—"How and where did you obtain the Book of Mormon?"

Moroni, who deposited the plates in a hill in Manchester, Ontario County, New York, being dead and raised again therefrom, appeared unto me, and told me where they were, and gave me directions how to obtain them. I obtained them, and the Urim and Thummim with them, by the means of which I translated the plates: and thus came the Book of Mormon.

Fifth:—"Do you believe Joseph Smith, Jun., to be a Prophet?"

Yes, and every other man who has the testimony of Jesus. For the testimony of Jesus is the spirit of prophecy. Revelation 19:10.

Sixth:—"Do the Mormons believe in having all things in common?"

No.

Seventh:—"Do Mormons believe in having more wives than one?"

No, not at the same time. But they believe that if their companion dies, they have a right to marry again. But we do disapprove of the custom, which has gained in the world, and has been practiced among us, to our great mortification, in marrying in five or six weeks, or even two or three months, after the death of their companion. We believe that due respect ought to be had to the memory of the dead, and the feelings of both friends and children.

Eighth:—"Can they (the Mormons) raise the dead?"

No, nor can any other people that now lives, or ever did live. But God can raise the dead, through man as an instrument.

Ninth:—"What signs does Joseph Smith give of his divine mission?"

The signs that God is pleased to let him give, according as His wisdom thinks best, in order that he may judge the world agreeably to His own plan.

Tenth:—"Was not Joseph Smith a money digger?"

Yes, but it was never a very profitable job for him, as he only got fourteen dollars a month for it.

Eleventh:—"Did Joseph Smith steal his wife?"

Ask her, she was of age, she can answer for herself.

Twelfth:—"Do the people have to give up their money when they join the church?"

No other requirements than to bear their proportion of the expenses of the church, and support the poor.

Thirteenth:—"Are Mormons abolitionists?"

No, unless delivering the people from priestcraft, and the priests from the power of Satan, should be considered abolition. We do not believe in setting the Negroes free.

Fourteenth:—"Do they not stir up the Indians to war, and to commit depredations?"

"No, and they who reported the story knew it was false when they put it into circulation. These and similar reports are palmed upon the people by the priests and this is the only reason why we ever thought of answering them.

Fifteenth:—"Do Mormons baptize in the name of 'Joe' Smith?"

No, but if they did, it would be as valid as the baptism administered by the sectarian priests.

Sixteenth:—"If the Mormon doctrine is true, what has become of all those who died since the days of the Apostles?"

All those who had not had an opportunity of hearing the Gospel, and being ministered unto by an inspired man in the flesh, must have it hereafter, before they can be finally judged.

Seventeenth:—"Does not 'Joe' Smith profess to be Jesus Christ?"

No, but he professes to be His brother, as all other Saints have done and do: Matt: 12:49-50, "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."

Eighteenth:—"Is there anything in the Bible which licenses you to believe in revelations now-a-days?"

Is there anything that does not authorize us to believe so? If there is, we have, as yet, not been able to find it.

Nineteenth:—"Is not the canon of the Scriptures full?"

If it is, there is a great defect in the book, or else it would have said so.

Twentieth:—"What are the fundamental principles of your religion?"

The fundamental principles of our religion are the testimony of the Apostles and Prophets, concerning Jesus Christ, that he died, was buried, and rose again in the third day, and ascended into heaven; and all other things which pertain to our religion are only appendages to it. But in connection with these, we believe in the gift of the Holy Ghost, the power of faith, the enjoyment of the spiritual gifts according to the will of God, the restoration of the house of Israel, and the final triumph of truth.

It will be noted that in many of the prophet's answers he is quite blunt in his statements, but when we consider the harassment that followed him continually, it is not surprising that he was sometimes a little impatient.

Furthermore, in some of the answers, subsequent history and the position that the church took, in a general way, require that some elucidation be given, as for instance in the "Sixth", question and answer, where the prophet answers "No", to the question of a belief in the Saints having "all things IN common." Had the wording been; "all things common" and not "all things IN common", the answer would doubtless have been in the affirmative.

Again, in the "Thirteenth" answer the prophet says that the Saints did not believe in freeing the black slaves of the south. Joseph Smith was killed seventeen years before the breaking out of the great Civil War, in which the slaves were finally freed. Hence, the slavery question had not yet become the national issue that it later became. However, this did not mean that Joseph Smith did not have very definite views on the subject, but like in so many other things, he was far ahead of his times, in his plan for a solution. Joseph Smith did NOT believe in freeing the slaves because he had a much more humane and logical solution to the slavery question, and one too, in which many of the leading statesmen later came to advocate in an attempt to avert the terrible slaughter of that war. Joseph's solution was for the government to buy the slaves from their masters. Here is what he says on this matter: "Petitionla so, ye goodly inhabitants of the slave states, your legislators to abolish slavery by the year 1850, or now, and save the abolitionist from reproach and ruin, infamy and shame. Pray Congress to pay every man a reasonable price for his slaves out of the surplus revenue arising from the sale of public lands, and from the deduction of pay from the members of Congress. Break off the shackles from the

poor black man, and hire them to labor like other human beings; for 'an hour of virtuous liberty on earth, is worth a whole eternity of bondage!'" Reorganized Church History, Vol. 2, p. 722.

Had this wise course been followed, which would not have cost one hundredth part of what the cruel Civil War cost the nation in money, besides the terrible slaughter where brother fought brother, our national history would not have presented the spectacle to the world of a people divided, and which has not to this day been wholly eradicated.

Then in the "Sixteenth" question and answer it is very clear that, according to the statements of the prophet himself, the church was then and throughout his lifetime, definitely committed to the doctrine of, "Probation after death" for all of those who never had the privilege of hearing the gospel in this life, also as it has been consistently taught through the years since.

Some might object to some of what is here stated, because of the date, when this set of questions and answers were tabulated. However, as we have already shown the prophet was answering the objections that had come to him throughout his life's ministry, and so it was merely tabulated in May, 1838.

In this connection it may also be stated that it was on May 2, 1838 that Joseph Smith first gave a published account of the wonderful vision he had, when, as a boy, he went to the woods to pray and was visited by the Father and the Son. This makes these two documents contemporary, and so it would seem to be consistent to give both equal acceptance as to value. Because, let it be remembered that there are some who challenge the genuineness of this latter story of Joseph's vision, and that also on the ground of its late appearance in print.

With the best of good will and wishes to all saints for the New Year, and may God richly bless all, is our prayer.

OBITUARY

(continued from page 23)

Ralph A. Frisbey, A.D.C. at the Naval Air station, Point Mugu Calif.; John F. Frisbey, Mayes Rd.; four sisters, Mrs. Almeda Himes and Mrs. Allie Cogan of Independence; Mrs. Nora Denham, Col. Nueva Station, Maria, Mexico, D. F.; and Mrs. Laura Burkhart, Duny-man, Okla.; fifteen grandchildren and a host of relatives and friends.

The service was held at the George C. Carson Funeral Home in Independence at 3:30 P. M., Saturday, January 10, 1953. Elder LeRoy Wheaton was in charge, assisted by Elder Rolland Sprague. Angela Wheaton, Irene Cogan, Richard Wheaton and Nicholas Denham sang, accompanied by Mrs. W. Amos Esry at the organ.

The I.O.O.F. Lodge No. 21 of Independence conducted a service.

Because Ralph Frisbey did not arrive until late Saturday evening, graveside services were held at 10:00 A. M. Monday in Mound Grove Cemetery.