

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, May, 1953

Number 5

My Mission

I may not speak as some may speak
With words of power and light,
For my poor voice is far too weak
To emulate their might.
But still my stammering tongue may seek
Some words to comfort man,
And so I'll not refuse to speak—
I'll speak the best I can.

I may not sing as others sing
In strains sublime and sweet,
The while enraptured thousands bring
Plaudits to their feet;
But shall my voice be hushed and still?
Ah, No! I'll sing for man—
My simple lay some heart may thrill—
I'll sing the best I can.

I love to hear the mocking-bird,
Its tones are sweet; but then
My soul with humbler strains is stirred—
I would not miss the wren;
And while I am with all the rest
A part of nature's plan,
I'll speak the best, I'll sing the best,
I'll do the best I can.

DAVID W. WIGHT

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ZION'S ADVOCATE

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INSTRUCTIONS IN ORDERING

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

Send ALL remittances for the Sunday School Association to: General Sunday School Ass'n. Treasurer, Church of Christ (Temple Lot), Box 472, Independence, Missouri.

EDITORIAL

The Conference of the Church of Christ for 1953 is now past and by this time should be in the hands of the reader to be studied as history. Perhaps every member of the church who attended is not completely satisfied with the results. That is human nature. We have that feeling that had circumstances been different on some occasions more could have been accomplished. We may need to look no farther than the mirror to see one who was at fault.

How many present knew the type of conference we were governed by and what was the correct procedure for each resolution handled? How many knew where to find the conference rules? They will be found in the Zion's Advocate, May issue of 1939. We suggest that all who are interested in the Church and its Conference Rules and Regulations acquaint themselves with the same ere the one for 1954 rolls around.

Conference comes at a time of the year when Nature is beginning her work for that year. We should take nature's example and put forth with renewed effort now that we have returned to our activities for the year.

Some steps were begun this year that when planted on the ground should be wisely and firmly placed. One is the Zion's movement; the other is a HOME for the aged. Both got no farther than the introductory stage.

A day was set aside for discussion of the Zion's movement but owing to the magnitude of the subject and the limitation of time, nothing concrete was accomplished. Be not discouraged nor dismayed; the cause is good and the promise is sure.

A home for the aged would be good. The Scriptures bear the thought up that the Church must care for the aged, the widow, the orphan, and the poor.

Some shifting was done in the assignments for the Missionaries. All interested should check on these and contact the one in charge of their respective field, giving that Apostle information on the Spiritual needs in their locality.

A visit to the European field is contemplated. Arrangements are being made to send Apostle and Sister Arthur M. Smith there. In time of peace a person might look forward to a trip such as this with pleasure, but with the dark clouds of world trouble so plainly seen on all horizons there is much food for deep concern. We will try to, if possible, inform the Advocate readers as to the date of Brother and Sister Smith's sailing. We solicit for them your support in prayer that they might have a safe and successful missionary trip.

Much encouraging news was brought to conference concerning the work among the Indian people in Yucatan. That is part of the country where much of the Book of Mormon history was written. We have asked for periodic reports from the work down there in order that the reader of the Advocate might be kept informed on the developments.

We must all keep in mind that the primary function of the Church is missionary; the secondary function is local. The health of the Church is determined to a

large extent by the type of men a church has representing it. If they practice what they preach and preach the Gospel of Jesus Christ, much good can and will be accomplished for Him.

We are sorry that we do not have sufficient Articles and Letters to fill our pages this month. That is the reason for the reprinting of these writings of yesterday. There has been such a demand for copies of the February issue that we are reprinting the Article therein which has been requested so strongly.

We are earnestly hoping and praying that we will have sufficient new material for the June issue written in a clear affirmative manner. We are determined as far as possible to keep disputations and controversy out of our pages. We want the Zion's Advocate to be an instrument for the Kingdom of God.

A. F. B.

We are trying to divide the Advocate material we receive into departments with respective headings. We will appreciate your co-operation, so in submitting material, please Send Articles, Missionary Reports, Bishops Reports, Activities from the School of the Ministry, Questions for a Question Box, and Miscellaneous Items to Bro. Archie F. Bell, Ava, Mo.

Send Letters and Reports from Locals to Lois Harris, 1920 South Osage, Independence, Mo.

Send all Poems and Reports from Auxiliaries (Sunday Schools, United Workers, Young Peoples' Christian League) to Margaret Wheaton, 1101 W. Orchard, Independence, Mo.

PASTORALS

To the Membership of the Church of Christ in Arizona, Colorado, New Mexico, and Utah.

Greetings in the Lord Jesus Christ:

Having been appointed at the last General Conference of April 6-11, 1953, as Missionary in Charge of above states, and having Apostle Thos. E. Barton associated with me in the state of Colorado, I send this word of consolation.

We have had one of the most constructive conferences of recent years, making the prospects for real fruitful missionary endeavor most encouraging. Therefore, feeling that the field is white for the harvest, and the time is growing short, that it must be garnered, we hope to see the ministry of these States put forth the greatest effort possible to effect new openings where fruitful work for the Master shall be accomplished.

Where such openings can be made, it will be a pleasure to assist you in every way possible to make a success of the undertaking. Among activities which will bring results, is for members in isolated places, or where no organization of the Church exists, to open your homes for cottage preaching, prayer meetings, and the study of the Scriptures, where you can invite your neighbors and friends to hear the message of the Restoration.

The Conference having provided that I spend the

greater part of the Conference year in Yucatan, where our work has opened up with great possibilities for the Church of Christ, it will require much of my time there. However, I desire to visit every locality in my field where there is a local church, or members, for the purpose of doing missionary work, before leaving the States.

Will you co-operate with me to the end that we may all rejoice in the Lord by sharing together the work in His vineyard? A few lines making known the needs in your locality will be much appreciated. Remember, as one brother said, "Our greatest blessings are those we share with others."

Most sincerely, your brother in bonds,

CLARENCE L. WHEATON
204 West Sea Avenue
Independence, Missouri

To the members and friends of the Church of Christ in the states of Michigan, Ohio, and Indiana:

Having been appointed to labor in the above named states during the period when Brother Smith is in Europe, I will be pleased to hear from members or friends of the Church of Christ (Temple Lot) who would like to have the services of ye missionary, or a visit during the year; I will do my best to make arrangements for such service. The work before us is important, and each of us have a part to do, and it is needful that we work together to accomplish the work set for us to do. Hoping to hear from any who are willing to assist.

Your brother in Christ,

WM. F. ANDERSON
619 South Chrysler
Independence, Missouri

A report of the meeting of the Quorum of Seventy on April the 7th in the Church on the Temple Lot, Independence, Missouri.

Meeting called to order by the Recording Secretary—opening prayer by Brother Rolland D. Sprague.

Reports were read from the following members of the Seventy: Elder John G. Jenkins, of his work in Wales. He has been able to increase the membership there in Wales by three the past year, and feels that he has been able to accomplish much good there.

Elder Rolland D. Sprague, reported of laboring in and around Independence and Cowgill, Missouri, helping in the construction of the new church building at Georgeville, also going to Kansas and laboring among the Indians there, giving out tracts and Books of Mormon. He feels that he has been able to accomplish much good. He attended the Colorado, Grand Junction Reunion and gave assistance wherever possible to do so.

Elder B. A. Winegar, reported of laboring in Minnesota, at Bemidji, and Saum. Baptizing some, also assisting Brother Leon A. Gould in his field, throughout Minnesota, and Iowa, administering to the sick, and helping wherever the opportunity presented itself.

Elder James M. Case, reported of his work in the General Office, and of the work, and opportunities that had been opened through contacts in the office. The

places he labored in Missouri were Houston, St. Louis, Collins, and Cowgill. He was able to contact the people in Lamoni, Iowa, and has promised to work among them this coming year, God willing.

Elder Archie F. Bell, verbally reported that his work had been small. He preached some, and administered to the sick, also held a good many fireside chats or home visits of which he is able and apt in this kind of work.

It is the intent of the Seventy this coming year to push forward with a greater effort, and to make themselves ready for calls of need, by qualifying as minute men in the army of the Lord.

May we as the Quorum of Seventy ask an interest in the prayers of the Saints that God will be pleased to send more workmen into His field. The work is great and the laborers are few, and we feel that the field is already white to harvest. Our desire is to assist those charged with the watchcare, over the work in God's sheepfold and that together we will be able to accomplish the work that lies before us as a church, and as a ministry. Closing prayer by Brother Archie F. Bell.

Respectfully,

Elder JAMES M. CASE
Recording Secretary of the
Quorum of Seventy

NEWS FROM FLINT, MICHIGAN

As I have been chosen to be reporter to the Advocate for the Flint Branch, I would like to give a few news items.

New officers were elected for the Sunday School on February 28th. Brother Orville Eddy is our new superintendent. Others elected were: Assistant Superintendent, Arthur Hough; Secretary-Treasurer, Mabel Bergey; Assistant Secretary, Audrey Eddy; Pianist, Doris Houseknecht; and Assistant Pianist, Mabel Bergey.

Brother Housknecht spent a week at the home of Brother and Sister Bigham at Port Austin, Michigan. He spent many hours telling them the wonderful gospel story. They and their son, Chester, have now transferred their membership to the Church of Christ and we wish to welcome them to our midst.

Sunday morning, March 15th little Marsha and Carol Oppper were blessed. They are the children of Mr. and Mrs. Lloyd Oppper. Mrs. Oppper is the daughter of Brother Leslie Adams.

Our ladies department have again started work. Sister Mabel Bergey has been elected President, and other officers are Vice-President, Sr. Almeda Pinder; and Secretary-Treasurer, Sr. Gertrude Eddy. They meet every two weeks on Wednesday afternoon at the church. The ladies bring potluck and the men come and eat their supper at the church with prayer meeting afterwards in the upper auditorium. They are at present trying to raise money to paint the inside of the church.

The branch is still without priesthood authority to shepherd them, so is under the supervision of the missionary of this field. Some of the ladies are working at temporary jobs and some men are working at two

jobs so as to earn more and, therefore, contribute more to pay off our mortgage on the church building.

The Flint Branch needs your prayers that God will provide priesthood here and so relieve the missionary of this responsibility.

DORIS HOUSKNECHT

INDEPENDENCE NEWS

Sunday morning, April 19, Bro. Fernando Ojeda assisted by Bro. C. L. Wheaton, spoke to a full house on "The Traditions of My People." An impressionable thought from those traditions was that a prophet appeared to the Mayan king and warned that unless the people turned from idolatry to Christ they should be conquered by "the bearded white men of Eastern lands". This was fulfilled by the conquest of the Spaniards. In the Book of Mormon the Mayan people recognize their history and hope through it for the light of salvation.

The evening of April 19, Bro. Vance H. Harris delivered his first sermon to the people and as the Lord directed, the ministry was admonished not to contend over doctrine of churches, which has caused disputations among all people down through the dispensations of time, but to preach Christ's doctrine of love and obedience.

A special preaching service was called for Tuesday evening, April 21, that we might again hear from our aged brother, Bro. James E. Yates, before he left for his mission field. He spoke to the announced subject, "The Sure Foundation of Zion in Independence, Missouri." He emphasized that one prerequisite of a sure foundation is obedience to the tithing law, and we were cited to Malachi 3:8.

Bro. Archie F. Bell, our Editor, was one of our recent speakers, and his timely subject, "Signs", was most interesting in that it dealt with the signs of the fulfillment of prophecy both in prophetic history and in profane history. Our understanding of the blessings bestowed upon Joseph (who was sold into Egyptian bondage) and his two sons, and the effect it has on us, both as a people and as a church, was made clear.—Bro. Wm. A. Sheldon spoke the evening of that same day and he stressed the need for continuous fasting and prayer because it is our responsibility to ourselves to do God's will. In part he said, "There is a way prepared for us to be turned to our God in these latter days, just as there have been in other times."

Bro. James Hedrick has answered his call into the armed service. He reported on Monday, April 13, and was taken to Camp Crowder, Mo. From there he was sent to Camp Chaffee, Ark., for a period of training. Bro. John Bell has received his orders to report for the army physical examination in May. We do not like to see these boys leave our presence but our prayers will constantly follow them no matter to which part of the world they may have to go. And we will entreat our Heavenly Father to ever be mindful of them that their absence may not be for long.

LOIS HARRIS, Reporter

I WENT TO CHURCH

Today I went to church. Now what is so strange about going to church? Thousands of people do it every Sunday, all over the world. People go to little churches, and big churches, and rock churches and wooden churches. And still nobody writes about it. Well, I didn't go to a stone church. There were no vines twining around the door; there were no glorious archways, and no beautiful, stained-glass windows. In fact, by the standards of most people, it wasn't even a church.

It was a homely building, built of wood with tin siding, made to look like bricks. It looked like bricks alright, because it was so rusty, that you could hardly tell that it was tin; it looked more like rotten wood as seen in the forest. Wood that has lain in the weather for years and years until it has rotted and decayed and turned a dirty brown color. The building itself was 60 feet long by 28 feet wide. In the front were two long glass windows because it had been a store once long ago when horses were the popular conveyance and people could not travel many miles in one day.

This little building was situated in a farming community, ten miles from the nearest town; a town of only 200 population. The building, however, was not what attracted me most. It was the people. They were not extraordinary people because they were farmers, and farmers are very common in this country. They were what the city people and the movies call hicks. Simple, friendly people with but one purpose in life; to live and be left alone in that ever-troublesome, never-ending search for happiness, which according to Aristotle, is the ultimate goal in life.

There were the old folks, and the young folks. There were three generations represented in that little group of 49 people including myself and my two companions. What struck me most with the force of a ten-ton truck was the faith of these people. Some of them drove as much as ten miles in order to go to church in that little old dirty building.

In front of this church was a pole which the electric company had erected, but which they had failed to brace properly. It had broken off at the bottom, and had fallen partially across the front of the building, held from crashing and carrying the front of the building with it, by one guy wire. As we approached, the people were gathered in a small group discussing that pole. And one would have thought that they were in the process of building Boulder Dam! There were many theories as to how the pole had fallen. The young people, the excitement seeking element of the group, were imagining all the morbid and horrible details that can come only from a mind of youth. Everything from lightning to an automobile wreck, to strong bulls, were considered and discarded, in favor of the older and wiser heads of the gathering who very practically advanced the idea that the weight of the wires pulled the pole over because it was improperly braced.

With the destruction of their dreams as to how the pole became entangled in such a situation, the young heads turned to the consideration of what would happen if the remaining wire was cut and the pole allowed to drop. Oh, the beautiful destruction that could be

wrought! Automobiles smashed; the front of the building torn from its moorings like a loose tooth! But, alas! Such would not be the case, because one of the more steady members of the congregation shooed them inside and slammed the door on their wonderful visions of wholesale havoc and chaos.

Once inside, I became aware of the simplicity and Godliness of this simple gathering. Now I first realized that we were actually going to church. There was no minister. One of the members of the church led the congregation in singing, accompanied by a very young pianist, who by the way made three discords, much to her embarrassment, during the communion service. After the opening hymn the group separated according to ages, for Sunday School. Some of the classes had only one or two members, but nevertheless the study of the Bible was carried on in a very serious and studious manner. After each group had discussed the lesson for the day the congregation reconvened and communion services were held. Then the benediction and the end of the service.

Just like any church anywhere? Maybe so. But if God ever blessed any group who gather to worship, he should shine his favor on that simple gathering.

Why should they go so far to church in a little old worn out building? So old and decrepit that weeds were grown as high as some of the windows, and the dirt from the road was free to seep in at the cracks, despite the efforts of the valiant congregation to keep it clean. There is only one answer. Theirs is a living God. Theirs is a God who worries not about the size and shape of churches. They gather because they wish to give thanks. Thanks for neighbors and friends who would stand by in time of need. Thanks for a world they can live in and raise those little boys and girls who smiled at me in open, frank, friendliness, and with whom I talked in unbiased conversation after the service; who introduced themselves by saying, "Hi".

As we left the little church, I reflected on the faith of these people, and I realized that there are people everywhere who have the same faith if you could only see it as I have seen it; in its primitive simple surroundings.

I went to church. And I am going again, and again, and again. I now know that if you subtract the beautiful buildings, and the fine clothes from some people you can still have faith—a wonderful, glowing, radiant faith.

(The above is a copy of a letter written by a young

The above is a copy of a letter written by a young man, a member of the Church of Christ, to his wife while employed away from home after attending the services in a country church in a sparsely populated area.)

"Thicker than water" is the blood which binds brother to brother. How much more binding is the Blood of Jesus Christ which binds His Church together!

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 vil-

lage of Kirtland, Ohio. Here, at this 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:

"Hearken, 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 "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 Christ 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; Alphas 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 dispossess 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 \$725.00. 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, at 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 soceries, 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 offices 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

THE HOPE OF MORMONISM

I am thinking of the restoration and its purpose, and am carried back into the annals of history, and the same thought comes in a little different form. What was the purpose of God all through the ages; why was man created? I presume the answer is simply, For the glory of God. And we are constrained to ask to what extent has man given glory to God? It is needless to even attempt to cover all the history of the past, all are more or less acquainted with it. I think we are more concerned about the now than we are about the past, yet it might be well to refresh our memories with a glance at a little of the past.

Jesus, when he was on earth, and just before he was taken by the mob and nailed to the cross, was concerned about those who had elected to follow Him, and He expressed that concern in a prayer, and among other things He said, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." He knew that there would be forces that would tend to cause them to enter into the ways not mapped out by him, so He plead that they might be kept from evil. Again we find in that

same prayer another earnest appeal to the Father, not for Himself but for those who were His followers, and He says, "Neither pray I for these alone, but for them also which shall believe on Me through their word; 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 THE WORLD MAY BELIEVE THAT THOU HAST SENT ME." The greatest trust that could be given to mankind was to demonstrate that God had sent Christ into the world. So, long years after the people of that early time heeded the enticements of evil, and had wandered away into paths not ordered or traveled by the Master, there comes once more an appeal to mankind to glorify God, and show to the world that Jesus had been sent to show the better way of life, and in the years from 1820 to 1830 the Lord sought to bring about a condition through men by which he could prove that he was concerned about the welfare of humanity, and so we have what is termed the restoration, which brings us back to our meditations, "the purpose of the restoration." Let us take a look at one of the early expressions of the Lord in that time, and we find in The Book of Commandments 12:3: "Seek to bring forth and establish my Zion. "Keep my commandments in all things." In the following verse is a pertinent statement that might be read in connection therewith.

There are some who wish to repudiate all that came through Joseph Smith, but if we do that, then we must repudiate the entire movement called the restoration, while it is true there were things offered in those days as revelation which failed to measure up, yet because the elements of the human entered in, must we discard all that was given? If in the early part of 1829, when only a few were willing to listen to the claims of the prophet the Lord spoke and told them "Seek to bring forth and establish my Zion," and they failed in the purpose the Lord intended. It does not destroy the revelation, but evidences again the failure of men to do that which the Lord asked of them.

Thus far the restoration has failed in the purpose, a hundred years has passed, and we are apparently no nearer the fulfillment of the purpose than they were in May, 1829. What is the trouble? It might be well for us to look carefully and earnestly for the reason.

There are many believers in the restoration of these last days, some hundreds of thousands, and yet we find ourselves divided and subdivided, into factions, and each faction laying claim to being the only true expression of the Restoration, yet in each and every part or faction of the church we find those who are truly honest, and believe in that which was committed to Joseph Smith, some accepting only a part of that which he offered as the word of the Lord, while others accept all without question. Each faction or portion claiming to be the church in direct succession. You will pardon me if I refer to a few of the larger portions and call a few thoughts to your attention. We have the church in Utah. They claim they are the true custodians of the great Restoration. They have their hundreds of thousands, and also wealth in material things, and we do not question the honesty of those people in their claim. The rank and file were just as honest in their acceptance of the Message of latter days as any other part of the work. We turn now to the Reorganization, with their hundred thousand, and

we find therein the same claim and conditions as above. From them we turn to that portion of the church founded by William Bickerton, who came in touch with the Restoration in 1845, under the ministry of Sydney Rigdon. He was successful in organizing what is known as the Church of Jesus Christ, and incorporated in three States, with quite a large membership. They also lay claim to be the only true representatives of the Restoration. They, like some other of the smaller portions of the church, have been placed in the discard and kind of considered as being objects of pity. Yet they have as valid a claim to being honest in their acceptance of the Restoration as any other part or faction of the work.

So we might continue. But some one might say, Why, that is the claim you people of the Church of Christ on the Temple Lot make, that you are the only ones. Yes, I know that is the impression that has gone out. But let us take a look for a moment, and I ask you to just put your prejudices to one side for a short time, and look at this matter without prejudice. Dear reader, it matters not to the writer which faction or part you might be associated with. I want you to be fair in your deductions. Has the church or faction to which you belong ever asked the other factions to join with them in an honest endeavor to come to an understanding and dissolve all differences? Have they been willing to take the matter to God in connection with all others of every faction and ask Him to reveal to us just what we should do? In other words, could there not be a basis of agreement brought about if we would let God speak to us, and through whom He might choose, or must God speak through the channel we designate before we will accept it?

The Church of Christ is willing to do that very thing. In fact, we are extending to all factions an invitation to join with us in an honest, earnest effort to bring about an understanding so that differences might be melted away as ice in a July sun. We do not claim that the people on the Temple Lot are the only ones who have received the blessings of God or do we claim that we are the only ones that are right. We believe that there are thousands in the various portions of the Restoration movement that are true and pure, and that God does bless them, and to just such we send the invitation to join with us in an endeavor to find the mind and will of God and establish that condition for which the Master prayed in that heart appeal of His, "That they all might be one—that the world might believe that thou has sent Me." We are not one now, and the Restoration movement has become the laughing stock of the world. Dear reader, do you not think it is time that we of all portions of the church who honestly desire to "Glorify our Father in heaven" should begin to segregate the chaff from the wheat in this great task that has been committed to us? There has, without doubt, crept into the ranks of the Restoration movement many things that are not in accord with that which God would have, and we of the Church of Christ only ask that we might get together and segregate the good from the bad, and ask God to help us in our task. Are you married to your own peculiar idea, or are you willing to put aside your idea and give God an opportunity to give His idea for us to follow?

There are those who doubt all or nearly all of the

Restoration movement, simply because mistakes were made in the early thirties and on down, but if we go close enough into history we will find similar mistakes crept in in past ages, so if we destroy one because of mistakes we must destroy all. Surely we do not wish to do that, so come with us and let us search diligently, asking God to help us to repudiate that which is not in accord with His will, and proceed to do the work which is expected of us.

I doubt very much if there are any of my readers who will lay claim to have seen the angel which came to Zacharias in the TEMPLE or to Mary, or even to Joseph Smith, yet with many of us there has come that testimony from God that an angel had come, and that God had again spoken, and called upon us to "Seek to bring forth and establish my Zion. Keep my commandments in all things." Can we do it if we are unwilling to unite for that purpose?

The Church of Christ on the Temple Lot is only a portion of the Restoration that extends an invitation to all factions, who ever they are, to join with them in an endeavor to unite on the principles of the gospel as laid down by the Master himself as found in the Bible and Book of Mormon.

"Come and let us reason together, saith the Lord." We can only reason with God when we are willing to unite on the revelations which have come that will stand the test of scrutiny and measure up to the standard books as referred to above.

Come and let us reason together and find a means of agreement. May God help us and in His way shed light on the troubled condition. Yours for the triumph of Christ.

PENTECOST! WHAT IS IT?

The term Pentecost, as applied in modern usage to the miraculous outpouring of the Holy Ghost on the disciples at Jerusalem nineteen hundred years ago, is a misnomer.

Pentecost was, and still is, a Jewish festival, occurring once a year and fifty days after the Passover. There is no particular relationship between this annual feast and the Holy Paraclete that descended on the disciples other than the fact that the great endowment was given on that day. But from that memorable event, tradition has associated the name of that day with the extraordinary thing that happened so that now it is customary to refer to any unusual spiritual manifestation as a pentecost.

We have no serious objection to the use of the term as a metaphor, but we prefer to think and speak of the great spiritual outpouring at Jerusalem as an endowment, for that was the term used by the Master with reference to that event. (Luke 24:49). A brief study of the record at Acts 2:1-4 shows clearly that it was the day that was called pentecost, and not the thing that happened on that day. The record reads:

"And when the day of Pentecost was fully come, they were all with one accord in one place.

"And suddenly there came a sound from heaven as of a rushing wind, and it filled all the house where they were sitting.

"And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

"And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

This miraculous outpouring of the Holy Spirit, with its accompanying "power," was the thing they were commanded to wait for and received before they should go on their mission to the world. (Acts 1:4-5). Quite naturally a multitude was attracted by the strange occurrence, and when some criticized and questioned the source of the phenomenon, Peter replied in part:

"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."—Acts 2:16-18.

That bold speech and prophetic reference seems to have silenced the critics, for the record continues:

"Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?"—Ch. 2:37.

Under the benign power of that Holy Spirit, Peter was quick to answer the momentous question, for unto this end he was called to be an apostle. And his answer applied with equal force to every man and woman today. Hear it:

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Verses 38, 39.

Thus the promise was made good, so far as it applied to those disciples at that time, for that was not the only application of the promise. Peter, who was the spokesman on this Pentecost day occasion, was later sent of the Lord to the house of one Cornelius to preach the gospel, Cornelius having been instructed by an angel to send for Peter. While Peter was yet preaching, the record says, "The Holy Ghost fell on all them which heard the word." (Acts 10:44). On his return to Jerusalem, Peter was forced to make a defence of his action in going to the Gentiles, and he "rehearsed the matter from the beginning" (See Acts 12:1-19), showing how he had been directed of the Lord to go, and that as he "began to speak, the Holy Ghost fell on them, as on us at the beginning," and the same "promise" of the gift of the Holy Ghost made to the disciples was verified to the Gentiles, showing beyond dispute that the endowment was not limited to a few favored ones on Pentecost day. This spiritual outpouring on the house of Cornelius occurred some ten years

after the endowment was given at Jerusalem, and it did not happen on Pentecost day either.

Twelve years later, and many miles arway at Ephesus, miraculous outpouring of the Holy Ghost occurred when the Apostle Paul preached the true gospel and baptized a number. They not only received the Spirit, but they "spake with tongues and prophesied" precisely as they did on Pentecost day at Jerusalem. (Acts 19:1-7). Thus we find three separate instances where and when the "promise" made by the prophet Joel was fulfilled to those who obeyed the gospel, and the manner of its fulfillment is given with considerable detail.

Let us now return to the Pentecost day account and study Peter's speech a little more closely.

Referring to the prophecy of Joel, Peter quotes it this way: "And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh." Now let us read the prophecy as given by Joel and make comparison: "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh." (See Joel 2:28). It will be noted that Joel says, "Afterward," and Peter says, "In the last days."

Peter evidently based his interpretation on Joel's prophecy in its entirety which shows clearly that it had a latter-day application in particular. It was by no means fulfilled in its completeness on Pentecost day, nor in the first Christian century. Let us read the entire prophecy:

"And it shall come to pass afterward that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

"And also upon the servants and upon the handmaids in those days will I pour out my Spirit.

"And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

"The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come.

"And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, and in the remnant whom the Lord shall call."—Joel 2:28-32.

The latter part of the last verse attracts our attention first of all. Notice it: "for in Mount Zion and in Jerusalem shall be deliverance, and in the remnant whom the Lord shall call." Two places of deliverance are mentioned, properly associated by the conjunction and. Deliverance will also be had "in the remnant whom the Lord shall call." In Zion, and in Jerusalem, a Remnant will be instrumental in a great deliverance of the Lord's people, afterward. After some other notable event shall have transpired. What was it?

Israel, because of transgression, was under the iron heel of the oppressor, a "great army" was to invade their land and lay it waste. The Lord's heritage was to be scattered far and wide and in "far countries" they were to be "scattered and peeled" after which they were to return and build up the waste places and cause the land once more to blossom as the rose.

Two hundred years after Joel wrote his prophecy,

the Jews were carried captive to Babylon, and remnants were scattered elsewhere, two such remnants coming to this continent. The great scattering of Israel was more completely accomplished after the Jews rejected the Son of God, when Jerusalem was destroyed by the Romans, A.D. 70, and their land became a desolation. But after, yes, after all that, they were to return and build the waste places, which at this time is being done.

Now note what Peter said to those Jews at Jerusalem just a few days after that great Pentecost day endowment. We read:

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

"And he shall send Jesus Christ, which before was preached unto you:

"Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of his holy prophets since the world began." Acts 3:19-21.

The "restitution of all things" covers long years of exile for those Jews who rejected the message of life, and the great apostasy of the church in the centuries to follow. All this was covered by Joel's prophecy, and others, with which Peter was familiar. He, therefore, could properly set the time of fulfillment of the "times of restitution of all things" away down in "the last days". When the Lord would again pour out his Spirit on his people and when they would again dream dreams, see visions, and prophesy, because of the endowment of the Holy Ghost that would accompany the restitution.

A BRIEF VIEW OF THE DANCE

(Zion's Advocate, May 1932)

Quite frequently young church members have asked me the question as to what I thought of the dance; and this question has been urged upon me quite recently in consequence of which my mind has been more or less exercised in this particular regard; and so far as the Church of Christ is concerned I do not know whether or not she has placed herself definitely on record in regard to this matter; hence, I can speak only for myself; and to me the word "dance" does not necessarily signify that one must stand upon his feet and "cut the pigeon-wing", nor rattle off the "double-shuffle," nor enter into a hugging-match with some fair creature of the opposite sex and keep time with the sound of the violin; but to me the real dance is the joyful measurement or rhythm of the soul responding to the harmonious flow of musical sounds; and when the artist with delicate touch operates the keys of the piano, or organ, or manipulates the bow and strings of the violin, bringing forth the beautiful and inspiring strains of musical notes, my whole soul becomes enraptured with the melody. And whether consciously, or subconsciously, or unconsciously, I measure its time, and my soul is thrilled with its soothing charm, and thus I dance. My whole being is absorbed in this kind of dancing, while joy and gratitude to God arise from off the incense altar of my heart with praise and thanksgiving; nor am I any more re-

sponsible for this act of dancing than I am for the involuntary act of breathing or the constant beating of my heart. So, my dear young brother, or sister, if this is the kind of a dance you have in mind when you ask the question about dancing, in the above you have my answer! But if your question is with reference to the modern dance, this is quite another matter.

The modern dance is one of the greatest evils of the churches of today. Whoever knew of a round-dancing-Christian (?) attaining to any great spiritual eminence or power in the church? Show me a professed up-to-date-round-dancing-Christian and in that same person I will point out to you a professor who had not enough Christianity to please God nor offend the devil. Just imagine a young girl or woman attending church all day Sunday, and after the evening services are over she engages with others in a Whist party, and the next night she is off to a dance or theater, or joy-riding spree; of what value think ye are her beautiful songs and testimony of the previous Sunday to those of her worldly associates? Are her subsequent actions in harmony with her Sunday profession? And how far does her influence go toward converting the world? Then suppose in her joy-riding she catches cold which develops into pneumonia, and she sends for the elders to have them administer to her, and she is not healed; whose fault is it? Is it the elders' fault? Nay, verily! Double-dealing Christians can hardly expect to merit the favor of God. But the promises of God are sure; and the reason why the sick are not healed as in days of yore is because people do not live their religion. They profess to have, but have not. Jesus says, "When you do what I tell you, then I am bound." He can not refuse when we in simplicity and faith implicitly obey His commands.

But you retort, "The Bible says there is a time to dance!" Yes it does; and in the same chapter of the Bible it also says, "There is a time to hate"; and "a time to kill"; and "a time to every purpose under the heaven"; (see Ecclesiastes, 4th chapter), and the writer also says: "Rejoice, O young man in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment."—Ecclesiastes 11:9.

"A time to dance?" Yes, most decidedly. But does such a dance as the Bible speaks of have a ghost of resemblance to the modern round-dances—to the "Turkey-trot," or the "lame-duck?" Or did the sexes in Bible times dance together? I wonder how many there are who practice dancing who know that it was not until the time of Louis XII of France that men and women were first permitted to dance together? Prior to that time all dancers danced separately, and their dances partook of the nature of pious religious services.

It was but recently that a splendid young man who belonged to the Church of Christ, asked of me the question: "What do you think about dancing?" I said to him, "Do you like to dance?" He replied, "You bet I do!" I then asked, "Why? Is it because you just love the exercise, or is it because you just love to get the girls in your arms and hug and swing them around the ballroom?" He made no answer. I then continued: "If it is for the sake of recreation that you so love to dance, then the next time you go to the ball-

room you see to it that all the men dance together by themselves, and that all the girls and married women dance by themselves, then go to it and dance away to your heart's content and see how long you will still have the dancing mania in your heart." He then replied, "Why Brother Willard, that would take the very heart and life out of dancing and kill the dancing amusement inside of a month." Precisely! Practically the only and pervading attraction in the modern dance is the intertwining association of the sexes. Cards, Whist, or checkers, or any other game, can be played without the women, but I defy you to have a dance even in the most fashionable circles without the women! Eliminate the women and girls from the dancing halls, and the round dance would die of galloping consumption.

Now let us take a brief glance at the dance spoken of in the Bible. I believe the first recorded case of dancing (in the Bible) is found where Miriam the prophetess, the sister of Moses and Aaron, (when Moses sang his wonderful song of praise and thanksgiving to God), Miriam, in participating therein, "took a timbrel in her hand, and all the women went out after her, with timbrels, and with dances. And Miriam answered them, Sing ye to the Lord, for He hath triumphed gloriously; the horse and his rider He hath thrown into the sea."—Exodus 15:20, 21. It was a religious dance demonstrating a religious act in which the women danced before God with religious fervor and joy for His great deliverance of them from the army of Pharaoh at the Red Sea.

Then again we read that when King David removed the ark from the house of Obed-edom, that "When they that bare the ark of the Lord had gone six paces, he sacrificed oxen and fatlings. And David danced before the Lord with all his might; and David was girded with a linen ephod." (See 2 Samuel, 6th chapter). But this can never be brought forward with any pretense in favor of modern dancing in a ballroom. It was simply the fervid expression of a joyous and a pious heart. It was not intended to amuse either himself or others, and he danced alone, and no longer than while he accompanied the ark. His was a religious joy in which he gave expression in the rhythm of the body.

Then again we read: "Praise ye the Lord. Sing unto the Lord a new song, and His praise in the congregation of saints. Let Israel rejoice in him that made him: let the children of Zion be joyful in their King. Let them praise His name in the dance."—Psalm 149:1-3. "Praise Him with the sound of the trumpet: praise Him with the psaltery and harp. Praise Him with the timbrel and dance."—Psalm 150:3, 4.

But who among all the modern dancers ever attended such a dance as herein described? And who is it that shouts praise and thanksgiving to God in the modern dance? And how would such praise accord with the "Lame-duck" or "Turkey-trot" dance and their accompaniments of jazz, or with the hugging, swinging waltz or cotillion? Or who would be sufficiently brazen-hearted as to ask Jesus Christ to participate in or bless such a dance, or to sanctify to His honor any of the modern dances?

When the Prince of Wales was here a short time ago his entertainers got up a special ball to his honor,

and dancing girls and society women almost tumbled over each other to get a chance to dance with him. But supposing Jesus Christ should have suddenly appeared in that ballroom, (which is an absurd thing to think of His ever doing), and it was made known that Jesus had stepped in; who, among all those dancing girls would have had the consummate cheek to have rushed up to Him to engage Him to dance with her the next waltz or turkey-trot? Nay, verily! But instead, every last one of them would have scuttled to the dressing room for their wraps to get away as soon as possible and to avoid being seen! But why? If these dances are respectable, and useful to the young people in order that they may attain grace and admired poise, why should they thus hesitate to invite Him to participate with them in the next dance of the "Lame-duck"? This of itself tells us the character of the modern dance, and will answer the question as to whether or not we should join therein.

But some will say, "It is just the little parties, or house dances which we delight to attend, and surely there is no harm in them?" But in those "little house dances" do you invite Jesus there to participate in them with you? If not, why not? And do those who take part in those "little party house dances" dance to sacred music and in the midst thereof sing praise to God from whom all blessings flow? Do they "praise Him in the dance?" Nay, verily, verily, they do not; but they are simply hugging parties set to music. Those "little partys" are but "big partys," in short clothes. T. DeWitt Talmadge once said when speaking of those professed Christians who persisted in attending dancing halls: "Five hundred couples of those round-dancing card-playing theatre-going Christians could dance a cotillion on the point of the finest cambric needle, and swing the corners without touching elbows."

Brother, sister, can you invite Jesus to go with you to the dance? If not, don't go. But instead of trying to see how close you can come to the death-line of sin without slopping over, try to see how far you can keep away from it, and thus be true to yourself and to God. "Let your light so shine that others seeing your good works may be led to glorify your Father which is in heaven," is the counsel Jesus gave.

WHAT IS TRUTH?

Truth is the foundation on which every premise and every problem must be based. Truth is uncompromising, unyielding, and unchangeable. It is the criterion by which every act and feeling and condition is measured into mankind. Truth is the infinite power pervading all things whether visible or invisible, and is the hidden harmony of life; and serves as the single thread that runs through and connects all things; the unchangeable principle that controls the universe of God.

When Jesus the greatest prisoner who ever stood at the bar of what men call justice was questioned by Pilate, "Art thou the King of the Jews? Jesus answered, My Kingdom is not of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a King then? Jesus answered, "thou sayest that I am a King. To this end

was I born, and for this cause came I into the world. That I should bear witness unto the Truth. Everyone that is of the truth heareth my voice. Pilate said unto him what is truth?" St. John 18: 33, 36, 37.

By this we may know that if we are of the truth Christ will speak to us and we will hear his voice, even the still small voice that pierces through and quickeneth all things. It would seem that everybody knows what truth is, yet we are oftentimes troubled as was Pilate who propounded the question unto Jesus of Galilee, "What is Truth?" This question so vital unto eternal life has echoed and re-echoed down through the centuries of time even unto our day.

Well-meaning people have surmised and believed many errors, but Truth remains always the same. Man changes, truth does not. It is of God and is eternal the same yesterday, and today, and forever.

Christ said, "If ye love me keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; Even the spirit of truth; whom the world can not receive, because it (the world) seeth him (the Holy Ghost) not, neither knoweth him; but ye know him; for he dwelleth in with you, and shall be in you." St. John 14:15, 16, 17.

Therefore for us to be able to bear witness of the Truth we must have the indwelling of the spirit of God in our hearts. Christ said, "And this is life eternal that they (His Disciples) might know thee the only true God, and Jesus Christ whom thou hast sent." St. John 17:3. Those of us who have the witness of the Truth in our hearts as it has been preached unto us by the spirit of truth are made to rejoice in the hope of glory, and therefore we are not ashamed of the gospel of Christ, and we do know that it is the power of God unto salvation, unto all mankind who will believe and obey the gospel and thus be established in the righteousness of God. To know the kingdom of Christ we must come out from the world and be transplanted into the Kingdom of God. "Born of water and of the spirit;" thus becoming the children of the King, knowing him and hearing his voice when he shall speak unto us. When we know the truth and abide therein we are made free from the things of the world which bring the souls of men into captivity and despair wherein they perish. Those of us that have been born again are not of the world, even though we are in the world we may, if we will, enjoy the peaceful things of the Kingdom of our Lord.

The Apostle Paul tells us that "the kingdom of God is not meat and drink; but righteousness and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men." Romans 14:17-18. And again. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked that ye are not the servants of sin, for ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." Romans 6:16-17.

Let us therefore walk not in the ways of the world or after the lust of the flesh, but after the spirit of God,

whose children we are if we hold fast the confidence and the rejoicing of the hope firm unto the end. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end. Hebrews 3:6-14.

Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them. For ye were sometime darkness, but now are light in the Lord; walk as children of light; For the fruit of the spirit is in all goodness and righteousness and truth. Eph. 5:6, 7, 8, 9.

Greetings unto all that love us in the faith and gospel of Christ.

Elder R. R. ROBERTSON
of the Council of Twelve

DUTY

Is the way so full of dangers
And the storms of life severe,
Do we wander here as strangers,
Through a wilderness most drear?
Does courage almost fail us
When the gloom of night is here,
Upon the way so rough before us
Do we look with dread or fear?

Often darkness gathers thickly
And to our troubled spirits clings,
But to vanish **sure** and **quickly**,
When the early morning brings
Sounds of gladness, and we listen
To each cheering note, and then—
As the mocking echoes ring
Speak the rocks and hills again.

Why fear a ghostly phantom,
Enduring not the light of day,
Whose form is only shadow
And so soon must pass away?
Why be faint or feeble-hearted,
Knowing well sometime somehow
There will be a glad tomorrow,
If we do our duty now.

'Tis faith which clears the pathway
Hope to generate the power
Charity surely never faileth
In life's most dark and trying hour,
Let us know each sacred duty,
Perform it bravely, just and right,
There may be no glad tomorrow
Should we faint or fail tonight,

A. A. Yates

SATAN'S MISSION

(Composed by Ina Shelly Hicks, at Saulte, St. Marie
1923)

1

When the Gospel in its fullness
Came to earth in Latter days
And the precious angel's message
Came to lighten all our ways

Satan rose in hot rebellion
And said it shall not stand
For I swear I'll overthrow it
It shall not live upon the land.

2

I have ruled the world in power
Nations moved at my command
And through all the long dark ages
I have ruled with iron hand.
I have been King and law-giver
None had power to stay my hand
And I'll overthrow the Gospel
It shall not rule the hearts of man

3

This you see was Satan's mission,
For in centuries gone by
He rebelled against God's wishes
Loving darkness more than light.
And he caused a war in heaven
And was banished from God's sight,
Taking with him as an army
One-third of all the hosts of light.

4

He and all his mighty army
Now became the hosts of hell
And the pain of grief and suffering
They have caused, no tongue can tell.
For he chose as his great mission
To overthrow the work of God
He became our soul's destroyer
Fighting everthing that's good.

5

So he worked against the gospel
Fighting it with all his might
Bringing all his force to battle
Against the power of truth and light.
Bitter trials and tribulations
Followed those who chose God's way
They were scoffed at scorned and hated
Persecuted night and day.

6

Fierce and terrible the battle
Waged against them day by day
Satan fought to overcome them
But although he slew God's people
Yet the truth remained the same.
And he could not overthrow it
Though he worked with might and main.

7

Satan tried his best to conquer
Through the powers of the world
Till at last he saw 'twas useless
Earth's powers against the saints to hurl.
And he said, "I'll work among them,
I'll cause division in the ranks.
If the world can't overthrow them,
I'll wear them out by other pranks.

8

I'll get right in among them
And ere they know what they're about

I'll make them hate each other
I'll sow the seeds of strife and doubt.
I'll cause discouragement and envy
Hatred, jealousy and doubt
I will make them fight each other
Make them wear each other out.

9

But God foresaw what he intended
And in his mercy, power and love
He gave to us a revelation
Telling us of Satan's move
He told His people what was coming
Warning them to be prepared
That they might fight on with courage
And the church might still be spared.

10

Saints these times are now upon us
We can see on every hand
How that Satan tries to tempt us
Tries to gain the upper hand.
All his are daily watching
For a chance to sow the seed
That will grow and scatter poison
In our hearts—O, then take heed.

11

Satan ready stands to tempt us
With his smooth deceptive way
He is seeking to deceive us
Will we let him have his way?
If we do he'll make us traitors
To the cause we love so well
And the harm he'll work among us
Only God Himself can tell.

12

God has warned us, shall we heed it?
Shall we listen to the call?
Shall we turn our backs on Satan
And be faithful one and all?
Shall we listen to that warning
Coming from the courts above?
Shall we let him guide our footsteps
By the power of His love?

13

Let us all be up and doing
Let us watch with daily care
Let us make our minds a storehouse
For thoughts of love and trust and prayer.
Let's be thoughtful in our actions
And be careful in of our ways
Let's be kind and true and loving
Toward each other day by day.

14

Let's not harbor thoughts of envy
Jealousy or strife or doubt
Let us fight against contention
Let us watch what we're about.
Let us uproot each seed of poison
That we find along our way
Let us cast it from among us
And be watching day by day.

15

Thus if we will heed the warning
 Uprooting all the poison seed
 God will help us in our efforts
 And the faithful will succeed.
 Satan then cannot o'erthrow us
 All his power will not avail
 God will be our strong Protector
 Satan's mission then will fail.

Grieving of soul? HO! who will list
 Unto my tears, falling as mist,
 And mingle yours with mine, and rise
 Above all closes Paradise;
 Uplifting e'en one soul, with thee
 To stand redeemed; with you in ME?

—Hervey A. Scott

This divinely inspired poem was written on the date of September 28, 1950, during a period of trial and great suffering; and with other poems was filed until such time as peace of spirit should permit my setting in order all my writings which were then in great confusion, I having no typewriter, neither place to work. All these needs being supplied by the Lord, and after laboring all the year until recently, as my share in it, recently, in December, 1951, after putting in order all my files, under index, I came to my poems written by pen, and about the first coming to hand was the words of our Lord's deep sorrowing and disappointment.

THEN I WEPT WITH MY LORD

Wheresoever there shall be found
 A voice wherewith my truth shall sound,
 E'en there my Spirit's power shall be
 To testify of truth in Me;
 To testify and bear witness
 Of things shortly will come to pass;
 Of earth's travailings and her woe
 Long since pronounced, "As man should sow."

Yea, "at the door," destruction stands,
 Poured out by his own wilful hand,
 And tribulations broadcast, rife,
 Grant neither pity on all life;
 My wrath shall rest not, that I stay
 The hand of man as he shall slay—
 My sword of vengeance he shall be
 Upon all flesh loveth not Me.

The spark is kindled, and the fire
 Shall rage till sated is my ire;
 Till consumed is all wickedness
 And earth o'erflows with righteousness;
 No peace shall rest until men know
 To love his brother here below;
 And till the earth, thus, as in heaven,
 Shall name all men indeed, as brethren.

My voice has uttered oft this strain,
 But as oft has spoken in vain;
 My warnings, as oft heeded not,
 Are on the written page a blot;
 Eyes, bright, but scan their words as dead,
 And e'en my people needs be led;
 O, what harvest remaineth Me
 Of those are given eyes to see?

Whose ears are open, eyes not shut,
 HEAR THOU and SEE, what's left ME but

IMPORTANT NOTICE

Due to circumstances beyond the printer's control, the History of the Church of Christ will not be off the press until approximately August 1, 1953. We are extending the special pre-publishing price of \$3.00 per copy until that date. The regular price will be \$4.00 per copy after the above date.

As soon as the histories are off the press, all orders will be promptly mailed. Send all orders to the Business Manager, Box 472, Independence, Missouri. Make all checks and money orders payable to the Church of Christ (Temple Lot).

REUNION

Remember the Colorado Reunion at Grand Junction, Colorado, the week-end of June 6, 7, and 8. Everyone is welcome.

Please notify Marvin Ely, Grand Junction, Colorado, Route 4.

Marvin Ely

The Puryear Tennessee Reunion will be held June 26, 27 and 28. We have a nice church building, beautiful shade trees in the church yard and plenty of parking space. Everybody come early and stay late and you will make no mistake.

R. R. ROBERTSON
 Missionary in Charge

OBITUARY

Charles R. Haldeman was born July 21, 1883, at Independence, Mo. He was a son of James F. Haldeman and a grandson of Adna C. Haldeman. He was baptized into the Church of Christ September 6, 1893 at Independence, Mo.

Passed from this life at Huntington Park, California, Saturday, April 25, 1953.

He leaves to mourn his passing, his wife Mrs. Lena Haldeman of the home, 3115 Grand Ave., Huntington, Park, Calif.; two daughters, Mrs. Virginia Taylor of Los Angeles, California; and Mrs. Con England of Lenexa, Kansas; three sisters, Mrs. Melissa Gardner, Englewood, California; Mrs. Maude Wagaman, 1929 Arlington, Independence, Mo.; and Mrs. Miriam Mason, 510 South Osage, Independence, Mo.; four grandchildren, and a host of relatives and friends.