

Zion's Advocate

"And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and power of the Holy Ghost."—1 Nephi 3:187.

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Liberty

Bad men cannot make good citizens. It is impossible that a nation of infidels or idolators should be a nation of free men. It is when a people forget God, that tyrants forge their chains. A vitiated state of morals, a corrupted public conscience, is incompatible with freedom. No free government, or the blessings of liberty can be preserved to any people but by a firm adherence to justice, moderation, temperance, frugality and virtue, and by a frequent recurrence to fundamental principles.

Patrick Henry

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ZION'S ADVOCATE

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EDITORIAL

In a certain neighborhood, a young couple with small children were having an argument. Both the man and his wife were unhappy. Each had done something which displeased the other. At times they spoke harshly to each other and from time to time the children felt the effects of their parents' discord. Occasionally there were tender moments when their unhappiness was laid aside and all but forgotten; but in spite of these, their unhappiness increased until separation appeared certain.

A few doors away another young couple enjoyed the companionship of one another in a newly established home. Suddenly one day after a disagreement, the husband walked out leaving the wife to shift for herself.

Not far away an ex-wife came to her former husband's home to claim her share of her children's time.

How typical this neighborhood is of the many neighborhoods throughout the land! How contrary this condition is to that which God established and which was spoken of by the Savior when He said, "From the beginning of creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife: and they twain shall be one flesh: so then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder."

How sad it is to see such conditions around us in the world; but how much more so it is to see them amongst us in the Church, the bride of Christ.

The arch enemy of the souls of men is still deceiving men today as he did in the garden of Eden, telling them that God doesn't mean what He says. Nevertheless Jesus never spoke lightly and was serious in His every word. His word still stands as He spoke on the mount saying, "Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery," and as

He spoke to the Pharisees, "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery."

The followers of Christ must be very careful lest they be deceived and are carefully led out of the fold and down to destruction, for destruction awaits those who will not harken to the commandments of Christ.

NOTICE

What do you expect from your Advocate? The editorial staff depends upon your contributions in order to keep the paper going. Do you expect your staff to write a major portion of the material that is published?

Have you had personal testimony that the gospel is true? If so, we humbly solicit your testimonies in writing. We also humbly request the local churches to send in reports of their activities that their brothers and sisters in other localities may know of them.

Help us to make your paper a thing of interest and inspiration to all of its readers.

JOURNEYINGS

Leaving home the evening of May 22, I arrived in Columbus, Ohio, the following afternoon, and was met by Bro. Welsh and taken to his home where we were made welcome.

Sunday morning we wended our way to the meeting in the hall which they have had for Sunday mornings, having the privilege of talking to the group. A very good attendance and a pleasant time was had, the Lord permitting a portion of His Spirit to be present.

In the evening we had service in the home of Bro. Fred Welsh with but a small attendance. All meetings, if any are held outside of Sunday morning, are held in Bro. Welsh's home, but it seems that one meeting on a Sunday is about the limit. The instruction to gather together often is not heeded. On Sunday afternoon which is the usual procedure with Bro. Welsh and his son, Bill, is to visit those who are sick, and the shut-ins, and they have a few elderly folk who do not have any way to attend meetings, being a long way from the hall, and of course there are a few yet who are not fortunate enough to have a car to get around in.

Both brethren Welshes spent most every Sunday afternoon in like manner and thus the isolated and the sick are not neglected. During the week Bro. Fred does much visiting, he being well known in Columbus as he has lived there all of his life, and was a pastor in one of the Columbus branches for a long time, and was instrumental in having one of the churches built there, which in after years was sold by the heads of the church, thus breaking up that group, and many united with other churches, and some drifted away, and a few united with the Church of Christ, and many of those folks call Bro. Fred to their sick beds and he administers to them and endeavors to comfort. None are refused

whether in the Restoration or not. He is a very active pastor. They are anxious to secure a lot, where they can build a church where they can have more regular meetings, and also have extra meetings when needed. It is seemingly not easy to locate a suitable lot in a part of the city that would be acceptable and within their reach.

Leaving Columbus on June 10 I wended my way to Belding, Michigan, where an invitation had been extended to visit Bro. and Sr. Burns. They offered to take me to Dorr to meet with the folks there. Sunday, June 14, Bro. Burns cranked up his chariot and we wended our way to meet with the folks at Dorr, where we received a warm welcome, and the opportunity to talk to the group there. At present they meet in a schoolhouse in Dorr. I believe they are planning on building a church in the not too distant future. Bro. James Wilkinson is the pastor and he has a very willing and good helper, LaVern Lussenden. They pay five dollars per Sunday for the privilege of meeting in the schoolhouse. Some of the Dorr members live quite a distance from the place of meeting and it is sometimes a bit hard for them to attend meetings.

The week was spent in visiting and on June 21 we again met with the folks at Dorr, visiting with Sr. Postma and also with Bro. Wilkinson and the Burns folks. We had a pleasant day and talked to the folks in the evening and then headed for Belding with Bro. and Sr. Burns, some sixty miles distant. The day was well spent and enjoyed. It is pleasing and enjoyable to meet and visit with those who believe and accept the gospel.

On June 25 we went to Detroit where we spent the night with Bro. and Sr. Monroe, and on Saturday morning Bro. Burns and the writer headed for Wyandotte to be in attendance at the Michigan Reunion, arriving in time for the first meeting which was a prayer service. We were pleased to see Bro. Housknecht and his good wife there and to have a visit with them.

The reunion was not largely attended. There were some folks from Traverse City, a very few from Flint, and some from Muskegon and vicinity. The Wyandotte folks made all welcome but were a bit disappointed because they had expected a large attendance. All in all a good time was had by those in attendance. I had hoped to contact the pastors of the different locals there, but was disappointed in that, as I had hoped to outline some work with them.

There is needed a closer unity and understanding among the members of the church. There is a statement that I have read or heard somewhere, "United we stand, divided we fall," and there is much truth in it. Paul is on record of saying, "We are laborers together with God." I Cor. 3:9. We cannot labor together and pull in different directions. It is true that we do not all see alike as of now. If we did we would be very close to having Zion, it being a condition where "All are of one heart and mind." We should learn to agree to disagree a little, and that without doing everything possible to wreck the influence of each other. Time left to us is too short for fussing about anything. Let us do as did the boy who repaired to the woods after reading the statement of James 1:5, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and up-

braideth not." Surely with so much misunderstanding existing we do need wisdom, so, let's try that offered by James. It applies to all, not just to one person.

"Tear not down another's structure, hoping thus to build thine own." Let's all get on the construction crew and cease to find fault with each other. None are perfect, and the Master once said, "He that is without sin among you let him first cast a stone." John 8:7.

May the Lord help and direct us in the days that are ahead to improve the time that is left.

In hope for better understanding and final victory.

Your brother in Christ,

Wm. F. Anderson

MY EXPERIENCE IN BECOMING A MEMBER OF THE CHURCH OF CHRIST

I was born and raised in the Reorganized Church of which I was a member until 1952. Some of our relatives at Maple City, Michigan, had changed over to the Church of Christ; my husband's brother, Hervey Scott, being one of them. He started writing to us and pointing out the differences between the two churches, especially pointing out the fact that there was no scripture upholding the Presidency. Up to this time, we had thought very little about the Church of Christ, but at this time, having it brought so forcibly to our attention seemed to cause within us a resentment, which of course, is the general reaction with most every one.

During the time my husband and brother were corresponding, my husband told him he did not want to hear any more about it, but thank God, our brother did not give up. I finally started studying the account of Christ's appearance to the Nephites. I studied it over and over, and could find nothing to the contrary of which our brother was pointing out to us, although I will admit, I studied with the unconscious thought in mind to prove that he was wrong. I could not accept the thought that the Reorganized Church was not the right church, but through much prayer and study my vision began to broaden.

I spent many days studying and praying to have the truth shown to me, for my husband was ready to change over to the Church of Christ before I was, and of course that did have weight with me; meaning it gave me a greater desire to know the truth. Finally, one day when I had finished with my study, I prayed to God that he might show me the right way, for I was very much undecided as to which way to turn, for I was very much in the dark and needed guidance. While praying at this time, God answered me in what we call a still, small voice. The words were not actually spoken aloud, still if they had been, they could not have come to me clearer nor more forcibly. These are the words: "You have the words of Christ himself, both in the Bible and the Book of Mormon, what more do you need?" Then I gave myself completely to the power of God, and I was baptized with the Holy Ghost; it came down over me and completely covered me. It is impossible to describe the great peace that came to me. And not only that, the power of the Spirit gave me added strength physically. That same Spirit has been with me ever since as an

abiding Comforter; I never feel alone. At that time I made a vow to God that I would not take the word of any man regardless of who it was, unless it was in harmony with the words of Christ in the Bible and Book of Mormon.

From that time forward my knowledge and understanding was opened up so greatly, that it was and still is marvelous.

Since being a member of this church, I have seen the fulfillment of part of a dream having three parts, which I had in the early thirties. I never knew the meaning of this dream, but it didn't take long to realize its meaning after becoming a member of this church.

In this dream, I was standing at the foot of a hill which was covered with the most beautiful green grass that one could imagine. I was made to know if I climbed the hill, I would see something worth climbing for. I started climbing; while in the process, I would go a few steps and I would slip back a little, but I kept on until I reached the top. My attention was drawn to the sky, and there I saw Jesus and His twelve apostles; He was going in and out among them as though He was giving them instructions. I tried to help someone else up the hill, but it seemed impossible, for we would slip back each time we tried, although the person was willing. This person still lives at Maple City, and is still a member of the Reorganization. She was a member of the group there before they changed over, but she didn't change over. According to this part of my dream about her, it could be possible that she might in time become a member of our church. God used her in my dream to show me the connection between the vision I had and the Maple City Branch of the Church of Christ, for that was the branch of which I became a member.

In the second part of the dream, I was standing on the edge of an arena. In the arena there were many people milling around as though they knew not what to do; they were in semi-darkness. I was standing on a higher plane than these people, where the light was clear and pure. That is exactly the experience I had when I became a member of this church. In the third part of this dream, I was in a room by myself. My spirit had left my body, but did not leave the room; it stayed in mid-air. I could look down and see my body lying on the floor. Human words could not describe the happiness I felt. I had something in my spiritual hand which was used as a symbol to show me my work was not done on earth.

Shortly before I had this dream, I was told through prophecy what the Lord had called me to be. Because of the work that has been given me to do, it is necessary for me to study the word of God with all my might, mind and strength; this being the reason for the Lord giving me such great knowledge and understanding of His word. The promise that was given me, on the condition if I remained faithful, was that I would be a mother in Israel. It is a mother's duty to teach her children, therefore, it would be necessary to know the word of God to be able to teach it. Now, I hope it will be understood by all saints, the meaning of the earthly thing I had in my hand showing me my work was not

finished on earth, for it was an egg beater. An egg beater is used to stir and beat with. The word of God can be used to stir up and beat in pieces all the false doctrines which have been brought into the Restoration, and replace them with all the true points of the doctrine of Christ. Just think, what a wonderful and glorious church ours would be if it was abiding by all of the true points of the doctrine of Christ! We would be enjoying all the rights and privileges through the Holy Spirit that true followers of Christ have a right to.

I would like to take this opportunity to give my love as a sister in Christ to all saints, especially to those with whom I would correspond, but cannot, for my correspondence is extended almost beyond my physical endurance, along with the amount of study I must do to answer questions received through the mail, which include my two daughters, one of which has just recently been baptized into the Church of Christ, also the wife of my younger son, Lowell. I am still praying that all my children will eventually become members of the church. I have two sons-in-law, and a grandson which I am in hopes will soon become members. Then my joy will be full concerning my immediate family. My two daughters and two sons are now members, also my two daughters-in-law.

Let us pray for one another that we might receive the fullness of God's word and abide by it that we might reign with Christ in the Holy City, New Jerusalem.

Your humble sister in Christ,

Mrs. Lucinda Scott

THE TOWN OF DON'T-YOU-WORRY

There's a town called Don't-You-Worry,
On the banks of River Smile;
Where the Cheer-Up and Be-Happy
Blossom sweetly all the while.
Where the Never-Grumble flower
Blooms beside the fragrant Try,
And the Ne'er-Give-Up and Patience
Point their faces to the sky.

In the valley of Contentment,
In the province of I-Will,
You will find this lovely city,
At the foot of No-Fret Hill.
There are thoroughfares delightful
In this very charming town,
And on every hand are shade trees
Named the Very-Seldom-Frown.

Rustic benches quite enticing
You'll find scattered here and there;
And to each a vine is clinging
Called the Frequent-Earnest-Prayer.
Everybody there is happy
And is singing all the while,
In the town of Don't-You-Worry,
On the banks of River Smile.

I. J. Bartlett

HERE AND THERE AMONG THE YOUNG PEOPLE

Recently, I was given the idea of resuming the "Here and There" exchange column for the Advocate. When I mentioned it to past editors and correspondents, I received much encouragement. Now I'm here to exchange the latest news from the young people.

To start out, I would like to have you hear from Sr. Alice Reed, a member of the Temple Lot Local, now living in Ottawa, Kansas, because of her work. She suggested I ask all the young people to help me by taking excerpts from the letters they receive and sending them to me.

Alice writes, "I know that by working together, and praying together we can all grow much stronger in the faith. And we all look forward to doing more for each other. At least that is the way working with the young people always affected me. I sure miss not being with you all now. I think that is the thing I miss most out here."

I mentioned to Alice about our young people having a prayer meeting. In answer, she said, "If it was not quite up to par, don't be discouraged. Try it again soon because if a prayer meeting fails it isn't God's fault. He is always there but we have to make the effort."

I believe everyone should keep that thought in mind.

Bro. Glenn Gill from Independence, Wis., wrote concerning the local Sunday School and new church building:

"As you know, I am an elder and work very closely with the Sparta, Wis., Local. We have members at Black River Falls and at Sparta. We have just started a Sunday School with pre-school, primary, junior and adult classes before preaching service or sacrament service. It is the first time. Before, we had a primary and intermediate class meeting during church service, and an adult class on Wednesday night. I teach the juniors. There are 8 in my class from 10 to 14 years old. There are 6 in the pre-school and 4 in the primary class.

"We have just about completed purchase of a building which we will begin converting to our church building as soon as the red tape, etc., has been surmounted. So all things considered the work of Christ's Church is on its way up here. Our former Wednesday night class will become prayer service and song service on alternating weeks."

Bro. Glenn informs us also that he is taking a vacation trip to Yucatan, Mexico, for a month where he will be and travel among church members there.

I have always enjoyed reunions, both spiritually and socially. Sr. Pat Eddy of Flint, Mich., evidently also enjoys reunions from her comments on the Michigan Reunion which was held June 27 and 28.

"My Dad and Grandmother picked us (a girl friend and me) up, and we reached Riverview a little before noon. After a delicious meal, they held a business meeting. . . .

"From 4 to 6 was supper, followed by song service and preaching. . . .

"After breakfast was a prayer meeting, which I believe was enjoyed by everyone there. I love to hear

testimonies by other people. It seems that you can gain so much strength when you hear how someone else has had troubles too, and overcome them by faith in God."

Pat stated that she and her girl friend visited in the adult class of Sunday School which followed the prayer service. "The lesson was from St. John 2, and although we didn't get too far reading, we had some interesting discussions, particularly on the 4th verse, when Christ said, 'Mine hour is not yet come'."

She wrote that Bro. Anderson spoke in the following service.

In Pat's last comments of the reunion, she writes, "I don't know exactly how many people were there, but there weren't too many. It's too bad so many missed out, but I'm glad that it was made possible that I could go. I really enjoyed it. Everyone was so nice you just couldn't help but feel welcome. The meetings were wonderful and in a wonderful atmosphere."

The recent activities of the young people in Independence during June included a prayer meeting which we all enjoyed, then for a social gathering we enjoyed a swimming party. We have also been making plans for an outing again this summer.

It gives me great pleasure to announce the engagement of two of our young folks, Bro. Harold Gill from South St. Paul, Minn., and Sr. Donna Housknecht from Fenton, Mich. We offer our congratulations to both.

I feel that in receiving and sending letters sent for the "Here and There" exchange, I have gained much courage and strength. It pleases me most to have the opportunity of being able to share the comments and ideas of others with all my brothers and sisters in the faith.

Margret Harris, Correspondent

INDEPENDENCE Y. P. C. L. NEWS

The Y.P.C.L. met May 28 at the Jim and Duane Wheaton home as a surprise birthday party for Jim. A spelling bee called "railroad" was the entertainment for the evening. Margret Harris was the champion speller. After this, refreshments of birthday cake and ice cream were served.

On June 4 the Y.P.C.L. met at the church with Martha Harris in charge of a miscellaneous discussion on "Why we believe this is the right church."

June 11 a Y.P.C.L. prayer meeting was held at the church with our chairman, Marvin Case, in charge.

We held a continuation of the discussion on "Why we believe this is the right church" on June 18.

We had a farewell party for Fernando Ojeda at Karma and Konnie Wheaton's home on June 25. We played croquet out on the lawn after which refreshments were served.

As an extra activity for June, to raise money for the annual Y.P.C.L. outing, the young people sponsored an Ice Cream Social at the church. A very nice evening was enjoyed by those present in spite of the small number.

Lovita Reed, Reporter

ORIGINAL ARTICLES

NOTE: We solicit articles for this department written in an affirmative

manner. An affirmative article is one in which a belief, or an opinion, is expressed, and evidences presented to support that belief.

CONTRIBUTIONS ARE THE OPINION OF THE AUTHOR AND DO NOT NECESSARILY REFLECT THE TEACHINGS OF THE CHURCH OR THE OPINIONS OF THE EDITORIAL STAFF.

WHAT IS MAN?

By Elder Herbert F. Kidd

Gen. 1:26-27, "And God said, Let us make man in our image, after our likeness . . . So God created man in His own image, in the image of God created He him; male and female created He them." What kind of man did God create? St. John 4:24, "God is Spirit: and they that worship Him must worship Him in spirit and in truth." God created man in His own image and likeness (or like God) so the man that God created would be a spirit man. Now this man could worship God in spirit and in truth, he being a spirit man.

Gen. 2:7, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." This man was made flesh, and is spoken of many times as sinful flesh. This man, in the Bible, oftentimes is called carnal. Romans 8:7, "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." This man cannot worship God. More about this man later. Back to the created man.

Gen. 1:31, "And God saw everything that He had made, and, behold, it was very good." Gen 2:1-4, "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because in it He had rested from all His work which God created and made. These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens." Now if you and I will take this verse (Gen. 2:3) to mean what it says, could we expect God to do any more creating after He had rested the seventh day? Then we could not by any means believe the man that God "formed" of the dust of the ground was any part of God's creation.

We will see if the Bible will tell us whether the man, male and female, was in the world or on the earth when God created them. Gen. 2:4-5, "These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens, And every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground."

We see from the above two verses that God created the generations of the earth, and every plant and herb of the field before they were in the earth. Now we see

that after all of God's creation were finished, and God had rested the seventh day from all His work which God created and made, that there was not a man to till the ground. Then we see in verse 7, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." What was it that God breathed into this man's nostrils? It was life! And this life came from God. Would not this life be the man that God created? I want to make this definitely clear before this article is finished. This man that God formed of the dust of the ground, who was to till the ground, we shall see what God did with him.

Gen. 2:15, "And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it." This would require tilling the ground. When this man dies he will go to the grave and to dust again. Gen. 2:18-23, "And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him. And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them; and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him. And the Lord God caused a deep sleep to fall upon Adam, and he slept: and He took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man."

What I want us to take particular notice of in the above is: after God had formed man of the dust of the ground, and he was flesh and bone, and God formed only one man of the dust of the ground, and put this man alone in the garden of Eden to dress it and to keep it, and out of the ground God caused all vegetation to grow. And out of the ground God formed all the fowl of the air, and every beast of the field, and all of the animals, and they all were given flesh and bone. And God brought all of them to Adam to name and what Adam called them, that was the name of them. There was not found an help meet for Adam, so God took a rib of Adam and made woman and brought her to Adam, and Adam said; this is bone of my bone and flesh of my flesh; she shall be called woman because she was taken out of man.

I believe the above scripture will show that all of God's creation of heaven and earth was completed in the six days of work of God's creation found in Gen. 1. Gen. 2:1-6 tells us of the extent of God's creation.

Gen. 2:7-23, beginning with the formation of Adam of the ground, shows that God formed out of the ground, all of the things God had created for the heaven and earth, and gave them a body of flesh, and all vegetation a body of its kind. We find that God created man, male and female, and all the host of heaven, and the generations of the earth at the same time, then found there was not a man to till the ground, so God formed man out of the dust of the ground and breathed into his nostrils the breath of life. This life God breathed into Adam was the man God created, male and female. You and I have been kept in reserve to be the life of this body of flesh, when we received the same. God called you and me "very good" when He created us along with the rest of His creation. But the man God formed of the dust of the ground, I cannot find in the Bible where God has ever called this man good.

We are told in Romans 8:7, "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." No wonder you and I have warfare with this carnal mind of the body of flesh we dwell in! We will let Paul tell us of the warfare he had with the carnal mind of flesh. Romans 7:15-25, "For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh), dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin."

I thank my God that Paul went on record showing us the warfare he had with the carnal mind of the flesh. It gives me courage to continue the warfare I have with the mind of the flesh. Paul says in Romans 7:17, "Now then it is no more I that do it, but sin that dwelleth in me." Paul was speaking of the mind of the flesh, for in verse 18 he says, "For I know that in me (that is, in my flesh) dwelleth no good thing." In verse 24 he speaks of this body of flesh as the body of death.

Romans 8:10-11, "And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." This quickening of this body of flesh will be at the resurrection of the body of flesh. Have you ever wondered why Christ came down to earth from the glory of God, and

was born of woman, and clothed with sinful flesh? God gave us Christ in the flesh as an example, and a pattern, and leader for you and me to follow. We are to become like Him in every way.

We must be obedient to God as He was obedient. We must be baptized by immersion, and by a man sent of God, as John the Baptist was sent of God, and it must be as Christ said to John, "To fulfill all righteousness." This body of flesh must die as the body of Christ died. Our body of flesh must be resurrected a body of flesh and bone. Yet the flesh and bone must be spirit flesh and bone as Christ's flesh and bone was spirit after his resurrection when He appeared to His disciples behind closed doors. He suddenly appeared, because mortal things had no power over Him. This is the way our bodies of flesh will be resurrected. Christ set the pattern that you and I must follow.

Let us see more of the Bible on the warfare of the created man with the carnal mind and flesh we dwell in. Gal. 5:15-17, "But if ye bite and devour one another, take heed that ye be not consumed one of another. This I say then, walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." St. John 6:63, "It is the spirit that quickeneth; the flesh profiteth nothing." II Cor. 5:21, "For He hath made Him (Christ) to be sin for us, who knew no sin."

If Christ the Son of God was born of woman, and was covered with flesh, and lived in a body of flesh here on earth, why should we think it incredible that God would create you and me in His image, and after His likeness, and call us man, male and female. That He would later give us a body of flesh to dwell in, being born of woman as Christ was, though she was more than woman, namely, a virgin.

Matt. 26:41, "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." When Christ spoke of the spirit that is willing, He was speaking of the created man that dwells in the flesh. James 1:26, "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." This should be a warning to you and me to be very serious minded about our own tongue. James 3:5-10, "Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: But the tongue can do man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we man, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be."

The above scripture is so plain we can not even try to make it plainer. One thing I must say: I pray to my

God that He will give you and me a will to understand the weakness of this body of flesh we dwell in. May He give you and me the power of His Holy Spirit to fight a good fight, that we may be able to bring this mind and tongue into subjection to the created man, which is the only part of us that can serve God.

James 1:5, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." Now we know James was not speaking of the man that God formed of the dust of the ground, for the Bible says in Romans 8:7, "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." So James would be speaking to the man God created in His own image and likeness, male and female. This man dwells in this body of flesh that God formed of the dust of the ground. When this body of flesh, or man, dies, the body goes to the grave and to dust. This man knoweth not anything.

All vanity, popularity, pride, glory of this world, and wisdom and knowledge of the carnal mind of this man will perish with his body in the grave, and will not be resurrected. But, the body of flesh and bone will be resurrected in its due time. This will be spirit flesh and bone as Christ has set the pattern. When His flesh was quickened by the Spirit and He came forth a living Christ that could suddenly appear behind closed doors in the presence of His disciples, He told them He had flesh and bone. The natural man could feel of His flesh. Christ has made it possible for you and me to have this body of flesh and bone, to be resurrected a spirit body just like He was resurrected, He being our pattern to follow.

You will find Bible reference for the above statement in Eccl. 9:5, also Eccl. 12:7 (see James 3:14-18). I Cor. 1:19-20, "For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?" Eccl. 12:7, "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." Also, Solomon referred to the spirit's return to God. Other of the Bible writers refer to this man as spirit, which he is. But he is more than spirit. He is a man, with the image and likeness of God, male and female.

Let us see what God said about this man when He created him. Also what He called him. Gen. 1:26, "And God said, Let us make man in our image, after our likeness." Verse 27, "So God created man in His own image, in the image of God created He him; male and female created He them." Now I want you to read this same scripture and use the word "spirit" in place of "man," then judge for yourself which word gives the best answer. Now when this man leaves this body of flesh, it goes back to God who gave it. This man stands before God to be judged to see which place he has, in this life, prepared for himself, by obedience, or disobedience to the gospel of Christ. If he has been disobedient, he will go to hell and there he will go through all the misery and punishment that the Bible says he will, according to the deeds done in the flesh. This body

of flesh will not go to hell, heaven, or paradise. It remains in the grave until Christ comes to earth again to reign as King of Kings and Lord of Lords. Then Christ will bring in the first resurrection, and the righteous that obeyed the gospel and all of its commandments.

The ones who have been in paradise since they left this body of flesh, and went back to God, Christ will bring with Him, and their body of flesh which has been in the grave will be quickened by the spirit of God, and will come forth a body of flesh and bone which is spiritual. When God brings this created man with Him to this earth, then this body that is in the grave will be quickened by the spirit of God, and will come forth a spiritual flesh and bone, and the created man will be united with this body, and will reign with Christ a thousand years and a little season. This is before Christ brings him to God for the eternal judgment.

Scripture showing proof of the above is as follows: Luke 23:42-43, "And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, verily I say unto thee, Today shalt thou be with Me in paradise." Jesus said He and the thief would go to paradise when they died that day. Rev. 2:7, "He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

There is other scripture that teaches, that paradise is the abode of the righteous at death. Let the above suffice.

We will give scripture on the resurrection: Rev. 20:12-13, "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works."

John 5:25, 28, 29, "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live . . . Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

MORMON LAND TITLES

A Story of Jackson County Real Estate

By Rollin J. Britton

Paul wrote to Timothy: "Faithful is the saying, If a man seeketh the office of a bishop, he desireth a good work." Since Paul wrote these words an unnumbered host of bishops have trod old Earth, but the first of this

mighty throng to claim appointment by divine revelation was one Edward Partridge, who in a revelation vouchsafed to Joseph Smith, Jr., at Kirtland, Ohio, on February 4, 1831, was called to this office as the first bishop of the Church of Jesus Christ of Latter Day Saints, which church was then young, having been organized at Fayette, Seneca County, New York, on Tuesday, April 6, 1830.

From the place of its birth the Church shortly removed to Kirtland, Ohio, where it grew somewhat and where it visioned its future in wondrous manner. The great undeveloped West was beckoning to it. The West, where its task of converting the Lamanites (as the readers of the Book of Mormon learned to designate the Indians) lay, and where the Church could grow up a thing apart and through contact with the soil by the acquisition of lands, gain an anchorage from which the whole world must see the light. It was a glorious and mighty dream, and in the year 1831 the Church at Kirtland raised by contributions the sum of \$3,000.00, which found its way into the hands of Elder Oliver Cowdery, who transferred this fund of the Church to the new made bishop for the purchase of Western lands, for in May, 1831, a revelation had come to the Bishop at Kirtland, instructing him regarding consecration, inheritance of the saints and other matters—early in July further instructions of the same nature were given to him concerning Zion. Independence, Missouri, was pointed out as the place for the building of the City and even the Temple Lot was indicated. Instruction was also given for the Bishop and others to be planted in Zion. So in July, 1831, in obedience to these revelations, Bishop Edward Partridge, in company with Joseph Smith, the Seer, and others, journeyed to Missouri in search of Zion. Toward the last of the month that little band that was to make history to be read round the world arrived on the Missouri frontier. Jackson County had been organized in 1826. Independence, the seat of Justice, had been platted in 1827, and the town probably numbered three hundred inhabitants in 1831. To the west lay the almost unknown regions of the Lamanites. From Independence issued that mysterious trail that wound its way across plains and rivers to the great Southwest and Santa Fe and to the mountain fastnesses beyond, adown which trail Kit Carson had already wandered to live forever in the stories of beaver streams, of Indiana adventure and of the Conquest of California.

Here, in this border land where pioneers lived a sombre life apart from the haunts of men, yet where men lived more with God, than do men who continually touch elbows with men, Joseph Smith, Sidney Rigdon, Edward Partridge, Oliver Cowdery, Martin Harris and others visioned the City of Zion.

On August 3, 1831, these men boldly walked out on a part of the Southeast Quarter (¼) of Section Three (3) Township Forty-nine (49) Range Thirty-two (32), and at a point designated by Joseph Smith, the Seer, they dedicated the Temple Lot and gave to God a tract of land that neither they nor the Church owned, but which belonged to Jones H. Flournoy, but Bishop Partridge then proceeded to acquire title to the land on which

the Church still, after the lapse of ninety-one years, expects to see arise the great Temple of Zion, and on December 19, 1831, Jones H. Flournoy and Clara, his wife, conveyed 63.43 acres of land, inclusive of the Temple Lot, to Edward Partridge, for a consideration of \$130.00, which deed is of record in Book B at Page 1 of the records of Jackson County.

In the meantime, Bishop Partridge had been busy acquiring lands by entry from the United States, by purchase from the State of Missouri, and by purchase from individuals. An analysis of the lands he thus acquired for the Church reflects credit on the Bishop, for commencing on July 26, 1831, in a remarkably short time, he acquired all of the following tracts of land in Jackson County, Missouri:

IN TOWNSHIP 49, RANGE 32

	Acres
Lots 75 and 76 in Independence.....	.60
3 tracts in S. ½ of Sec. 3.....	125.25
1 tract in N. ½ of N. E. ¼ of Sec. 5.....	61.28
S. W. ¼ of Section 18.....	155.20
W. ½ of S. W. ¼ of Sec. 19.....	77.30

IN TOWNSHIP 49, RANGE 33

N. ½ of Section 13.....	288.25
E. ½ of N. W. ¼ and N. 60.66 acres of W. ½ of N. E. ¼ and 60 acres in S. E. ¼ of Section 16	200.66
E. ½ of N. W. ¼ of Section 21.....	80.00
S. E. ¼ and W. ½ of N. E. ¼ of Sec. 27.....	240.00
N. End of W. ½ of S. W. ¼ of Sec. 29.....	60.00
S. W. ¼ of Sec. 30	111.30
N. W. ¼ and E. ½ of N. E. ¼ of Sec. 31.....	185.23
E. ½ of the N. W. ¼ and W. ½ of N. E. ¼ of Sec. 32.....	160.00
N. W. ¼ of Sec. 33.....	160.00
E. ½ of N. E. ¼ of Sec. 34.....	80.00
	1,985.07

More than half of the lands thus acquired by the Bishop are today within the confines of Kansas City.

Two of the above tracts, the E. ½ of the N. W. ¼ and the W. ½ of the N. E. ¼ of Sec. 16, Township 49, Range 33, lie on either side of The Paseo between 27th and 31st Streets, and contains the deep set Troost Lake, one of the beauty spots of Missouri.

Another tract, the E. ½ of the N. W. ¼ of Section 21, Township 49, Range 33, lies east of The Paseo, between 35th and 39th Streets. Martha Slavens Memorial Church is on this tract.

The 60 acres in the W. ½ of the S. W. ¼ of Section 29, Township 49, Range 33, now includes Country Club Plaza, Elmdale and Bismark Place.

The S. W. ¼ of Section 30, Township 49, Range 33, is now Westwood Park, Vogel Park and Waverly Place.

The N. W. ¼ of Section 31, Township 49, Range 33, is now where Ward Parkway winds through beautiful Sunset Hill, and the E. ½ of the N. E. ¼ of said Section 31, is now a part of Country Club Golf Links.

The E. ½ of the N. W. ¼ of Section 32, Township 49, Range 33, has become Rockhill Park and Rockhill Place. Brookside Boulevard winds through this tract and Brookside Hotel is situated thereon, while the W. ½ of the N. E. ¼ of Section 32, Township 49, Range 33, has become Crestwood and Southwood Park.

On August 4, 1831, the day after the dedication of the Temple Lot, quite a number of Latter Day Saints arrived in Independence from Ohio, and the first general conference in their new "Land of Zion" was held. Shortly a church store was established with Bishop Partridge in charge. He had been a merchant before he became a Bishop. In April, 1832, a printing press was set up with religious ceremonies, and the forthcoming of a paper to be known as The Evening and The Morning Star was announced.

The first issue of that paper followed in June. The Mormons were not looked upon with favor by the older settlers, some of whom owned slaves, and these latter were very much startled by an article in an issue of the aforesaid paper on "Free People of Color." A pamphlet shortly appeared entitled "Beware of False Prophets," and trouble was on. We are not concerned, however, about these troubles, our whole interest being in these church lands in Jackson County.

In 1833 there were 1,500 Mormons in Jackson County, but the pressure on them became so great that in November, 1833, a Mormon exodus from Jackson County across the Missouri River into Clay County followed as a compromise settlement of their troubles. An appeal to the authorities at the State Capitol for compensation for their lands in Jackson County, resulted in Governor Dunklin advising the Mormons to seek relief in the civil courts of the State. Lawyers were then engaged, among whom were Alexander W. Doniphan, of Liberty, and Amos Rees of Richmond. No civil actions were commenced and tranquility reigned for a short time in Clay County, where more lands were acquired. But trouble came again, and in 1836, Alexander W. Doniphan, a member of the Missouri General Assembly, as well as counsel for the Mormons, sought to bring about an adjustment of the troubles his clients were having with their neighbors, by creating for his said clients a county in the interior of the State, where they might live in peace away from the Gentile world in a county ruled by Mormons. In furtherance of this plan, Daviess and Caldwell Counties were cut off out of territory that had been a part of Ray County and organized into new counties in December, 1836, and Caldwell County, that Alexander Doniphan named after a friend of his father, one Captain Mathew Caldwell, famous hunter of Kentucky, was virtually delivered to the Mormons, who took possession in 1836 and 1837. Far West, their County Seat, became a thriving young city of perhaps 3,000, and nearly every settler in the county was a Mormon.

In June, 1838, a thriving Mormon town was organized on Grand River in Daviess County, and named Adam-Ondi-Ahman. On August 6, 1838, an election riot occurred at Gallatin, the county seat of Daviess County, brought on by an effort to prevent the Mormons

from voting in Daviess County, which effort was wholly successful. The so-called Mormon war followed, resulting in the expulsion of all Mormons from the State of Missouri, and the confiscation of much of their Caldwell County lands. Before leaving Missouri, Edward Partridge and Lydia, his wife, executed a deed to Alexander W. Doniphan of Clay County, and Amos Rees of Ray County in settlement of their fees as legal advisers of the Church. This fee appears to have been \$5,000.00, for which conveyance was made to the said lawyers of 1,080.58 acres of the Jackson County land heretofore described, which included virtually all of the Mormon holdings heretofore shown to be now within the confines of Kansas City. This deed was executed on November 28, 1838, and was recorded on February 20, 1839, in Book F, at page 292 of the records of Jackson County. The land thus acquired by Doniphan and Rees, exclusive of improvements, is now worth \$10,000,000.00, but this does not mean anything for had the \$5,000.00 been paid in cash and the same compounded since November 28, 1838, it would amount to a much greater sum than the present land value quoted.

Shortly after making the above deed in settlement of legal fees, Edward Partridge on March 2, 1839, executed a Power of Attorney to David W. Rogers of Quincy, Adams County, Illinois, empowering the latter to sell and convey any lands remaining vested in the said Bishop and listing much land in Jackson, Clay and Caldwell Counties. This Power of Attorney was recorded on March 22, 1839, in Book F at page 314 of the records of Jackson County, and much land was later conveyed by the said David W. Rogers under this instrument.

Almost immediately after the execution of this Power of Attorney, Edward Partridge on March 25, 1839, executed the following deed:

"KNOW ALL MEN THAT, Whereas, there was money put in my hands, to-wit, in the hands of Edward Partridge, by Oliver Cowdery, an Elder in the Church of Latter Day Saints, formerly of Kirtland, State of Ohio, for the purpose of entering lands in the State of Missouri, in the name of and for the benefit of said Church; and WHEREAS, I, Edward Partridge, was the bishop of and in said Church, he took said money and funds thus put in his hands and entered the land in his own name in the county of Jackson, State of Missouri, in the name of Edward Partridge, the signer of this deed; NOW KNOW YE, for the furthering the ends of justice, and as I have to leave the state of Missouri by order of Governor Boggs, and with me also our Church, I do for the sum of One Thousand Dollars to me in hand paid by said Oliver Cowdery, do give, grant, bargain and sell to John Cowdery, son of Oliver Cowdery, now seven years old, and Jane Cowdery, three years, and Joseph Smith Cowdery, one year old, all the lands entered in my name in the county of Jackson, in the district of Lexington, in the state of Missouri. Said Edward Partridge, the first party and signer of this deed, does also sell, alien and confirm to the aforesaid John Cowdery all real estate and lands he hath both entered,

as aforesaid, and all he owns in his own name by private purchase and holds by deed or gift, being intended for the use of the Church of Latter Day Saints or otherwise. This sale is to embrace all lots of all sizes, situated in Independence, and to embrace the lot known as the "Temple Lot," and all other lands of whatever description said Partridge, the first party is entitled to in said Jackson County, in the state of Missouri. Said Partridge also agrees to amend this deed to said Oliver Cowdery at any time for the purposes aforesaid.

Given under my hand and seal on the date above written.

E. G. Gates, Witness Edward Partridge (Seal)

STATE OF MISSOURI, CALDWELL COUNTY, SS.

BE IT REMEMBERED that on the 25th day of March, 1839, before the undersigned, one of the Justices of the County Court in and for said County, came Edward Partridge, who is personally known to me to be the same person whose name is subscribed to the foregoing instrument of writing as party thereto, and did acknowledge the same to be his act and deed for the purposes therein mentioned.

ELIAS HIGBEE, J. C. C.C."

"The foregoing deed, with the acknowledgment thereon from Edward Partridge to Jane Cowdery, et al, was filed and duly recorded in my office on the 7th day of February, A.D., 1870.

A. COMINGO, Recorder
By H. G. Goodman, Deputy."

Which deed was not placed to record till after the lapse of almost thirty-one years. From the reading of this deed one necessarily concludes that its purpose was to vest title to all of the then remaining lands of the Church of Latter Day Saints situate in Jackson County, Missouri, in the three little children of Oliver Cowdery, to-wit:

John Cowdery, aged seven years,
Jane Cowdery, aged three years, and
Joseph Smith Cowdery, aged one year.

This conveyance appears to have been made in the hope that these little children might out live the troubles of the Church, to return to Missouri in the fullness of time to reclaim for the Church, its lands and Temple site.

After the execution of this deed, Bishop Edward Partridge left Missouri with the twelve thousand members of the Church and took up his abode at Nauvoo, Illinois, where he died on May 29, 1840.

On June 27, 1844, Joseph Smith, the Seer, was assassinated in the Church. In 1847, the greater part of the Church residing at Carthage, Illinois, after which various factional differences arose at Nauvoo, clinging to the name "Church of Jesus Christ of Latter Day Saints," under the leadership of Brigham Young, founded and established themselves at Salt Lake City in Utah; a small faction under the leadership of Gran-

ville Hedrick, later organized as The Church of Christ at Independence, Missouri. A considerable following chose Joseph Smith, son of the Prophet, as its head, and established the Reorganized Church of Jesus Christ of Latter Day Saints at Lamoni, Iowa, from which point its headquarters have been moved to Independence, Missouri. The Utah Church has also established an extensive branch and publishing house at Independence.

On May 5, 1848, one James Poole, of Independence, Missouri, found the widow and three of the five children of Edward Partridge, deceased, living in Iowa and obtained from the said widow, Lydia Partridge, and from the three children, Eliza M. Partridge, Emily D. Partridge and Caroline E. Partridge, a deed for the 63.43 acres of land, inclusive of the Temple Lot, that had been conveyed by Jones H. Flourney and wife to Edward Partridge, for which James Poole gave the grantors \$300.00. He never obtained title from the other two children.

This deed to Poole was recorded in Jackson County, Missouri, on June 16, 1848. Afterwards James Poole conveyed all of said tract to John Maxwell. Since which time five additions to the City of Independence have been carved out of this tract. The first of these additions is known as Woodson & Maxwell's Addition and this addition includes the Temple Lot, which lot has by the platting of this addition become lots 15, 16, 17, 18, 19, 20, 21, and 22 of Woodson & Maxwell's Addition, and these lots 15 to 22, both inclusive, comprise about two and one-half acres. Through mesne conveyances following this Poole chain of title all of said lots 15 to 22, both inclusive, became vested, in November 1877, in Granville Hedrick as Trustee of the Church of Christ, which Church took possession of said lots and in 1882 builded a frame church thereon, and have continued to hold services therein ever since.

The deed from Edward Partridge to John, Jane and Joseph Smith Cowdery, heretofore shown to have been executed on March 25, 1839, was placed to record in Jackson County on February 7, 1870. Oliver Cowdery had died March 3, 1850, being survived by his widow, Elizabeth A. Cowdery, and by one child, Marie Louise, who became the wife of Dr. Charles Johnson, all of his other children had died without issue, leaving their mother and sister and father as their sole heirs.

The mother, Elizabeth A. Cowdery, made conveyance of any interest in the aforesaid lands that she might possibly have acquired to her daughter, Marie Louise Johnson, who, joined by her husband, on June 9, 1887, at South West City, Missouri, executed a conveyance of all of said properties to George A. Blakeslee, bishop of the Reorganized Church of Jesus Christ of Latter Day Saints, in trust for the use and benefit of said Church, which deed was duly recorded in Jackson County, Missouri, after which in 1894 the Reorganized Church of Latter Day Saints brought suit in the United States Circuit Court at Kansas City, Missouri, against the Church of Christ, resulting in a decree by Judge John F. Philips, establishing a trust in favor of the Reorganized Church and against the Church of Christ, removing the cloud from the title to the Temple Lot and

enjoining the Church of Christ from asserting title to the property and vesting possession in the Reorganized Church.

This suit involved no property except the two and one-half acres, known as the Temple Lot. No effort was ever made to question the title to any other property. See 60 Federal 937.

From this finding the Church of Christ appealed to the United States Circuit Court of Appeals, where, on September 30, 1895, Judges Caldwell, Sanborn and Thayer reversed the finding of the lower court, and vested the title to the Temple Lot in the Church of Christ. See 70 Federal 179, and 71 Federal 250.

It is a matter of passing interest to note a thing which the United States Circuit Court and the United Circuit Court of Appeals, both failed to discover in the trial and review of this cause, to-wit:

The little children, John Cowdery, Jane Cowdery and Joseph Smith Cowdery, named as grantees in the famous deed so much quoted, never existed.

Oliver Cowdery was the father of six children, to-wit: Marie Louise, born August 11, 1835; Elizabeth Ann, died May 9, 1837, aged 5 months, 25 days; Josephine Rebecca, died Oct. 21, 1844, aged 6 years, 7 months; Oliver Peter, died Aug. 13, 1840, aged 5 days; Adeline Fuller died Oct. 13, 1844, aged 15 days; Julia Olive, died July 3, 1846, aged 1 month, 6 days.

At the time the aforesaid famous deed was made by Edward Partridge, Oliver Cowdery had two children, Marie Louise and Josephine Rebecca. He never had a John, a Jane nor a Joseph Smith Cowdery, but the question of a conveyance to Trustees who were never in existence was not raised in this litigation. The court never learned the facts, and the famous deed has no value as a conveyance. Still the query remains: Why was the deed to non-existent trustees made?

So ends the story of a great investment in Jackson County real estate. All the holdings acquired by Bishop Partridge slipped away from the Church, save and except the Temple Lot, held fast by the smallest faction of the original brotherhood—a faction today of less than fifty persons.

Yet perhaps these fifty souls along with the one hundred thousand of the Reorganized Church and the more than five hundred thousand adherents of the Utah Church see through the eye of faith a wondrous structure yet to be on the famous Temple Lot.

The above article was obtained through the Reference Department of the Kansas City Public Library and was taken from the Missouri Valley Historical Society Publication, Vol. 1, No. 2, for 1922. It is herein published as a matter of historical interest and to a large extent agrees with our record of history; however, we wish to point out that when the revelation calling Edward Partridge to be set apart as a Bishop was given in 1831, that the name of the Church was not the Church of Jesus Christ of Latter Day Saints, but the Church of Christ.—The Editors.

R. D. FOSTER'S LETTER TO THE LATE JOSEPH SMITH

Note: We are presenting, for publication, the following letter, taken from Saints' Herald for April 15, 1875, and written by Mr. R. D. Foster to the late President Joseph Smith of the Reorganized Church, because of its historical value. Parts of it were published years ago in the Advocate, and was noted by President Wm. Cadman of the so-called Bickertonite group, and he requested it for publication in their paper, "The Gospel News." A remarkable thing about it is that Mr. Foster was associated with the Laws and Higbees, in the publication of the famous, "Nauvoo Expositor." Evidently, he was able to revise his opinion of the Prophet Joseph Smith after the latter's death.

B. C. Flint

The Letter

Loda, Ill., Feb. 14, 1874

To Joseph Smith, President of the Church of Jesus Christ of Latter Day Saints.

Plano, Illinois
Dear Sir:

Accept my sincere thanks for the favors that came to hand this day, by mail, namely, a copy of the Book of Mormon and a copy of Parley P. Pratt's "Voice of Warning", as well as your very welcome letter with your photograph enclosed; the same now occupies a page in my daughter's album and is very highly appreciated.

Next in order comes many familiar names that you enumerate as co-workers in advancing the cause of gospel truth. While reading them over I was carried back some thirty odd years, and many incidents of, or about that period, were made vivid in my memory; scenes that occurred when you were quite a little boy, and I was in the prime of manhood. One particular circumstance I will mention, as it appears to me to be incontrovertable evidence of the fact that your father was no false pretender, but that he was a true prophet of the living God. I was practicing my profession in Kingston, Ill., in the year 1837, and boarding with a Benjamin S. Wilber, a member of the Latter Day Saint's church; his wife was also a member, and a most excellent little lady and very intelligent. In the fall of this year President Joseph Smith, Sidney Rigdon, Judge Elias Higbee and Porter Rockwell, came to this house on their way to the city of Washington, in accordance with a revelation given to the church at Commerce, (afterwards Nauvoo), through Joseph Smith the Prophet, to lay their grievances before the President of the United States, (Martin Van Buren), for the sufferings they underwent in Missouri, from which state the church had been driven by mob law, after many of them had been inhumanly murdered, and others driven from the lands they had purchased from the United States government in that state. On the arrival of this company at Mr.

Wilber's I was told by Joseph Smith, the prophet, that if I was willing to obey the will of the Lord and be obedient to His commands, I must quit my practice and start the next day with them to the city of Washington.

I have many incidents, dottings, and jottings taken during our journey, one which I will mention. After we got to Dryton, Ohio, we left our horses in care of a brother in the church, and proceeded by stage, part of us; and the same coach that conveyed us over the Allegheny mountains also had on board as passengers, Senator Acon of Missouri, and a Mr. Ingersol, a member of Congress, either from New Jersey or Pennsylvania, I forgot which, and at the top of the mountain called Cumberland Ridge, the driver left the stage and his four horses drinking at the trough in the road, while he went into the tavern to take what is very common to stage drivers, a glass of spirits. While he was gone the horses took fright and ran away with the coach and passengers. There was also, in the coach, a lady with a small child, who was terribly frightened. Some of the passengers leaped from the coach, and in doing so none escaped more or less injury, as the horses were running at a fearful speed, and it was down the side of a very steep mountain. The woman was about to throw out the child, and said she intended to jump out herself, as she felt sure all would be dashed to pieces that remained, as there was quite a curve in the road, and one side the mountain loomed up hundreds of feet above the horses, and the other side was a deep chasm or ravine, and the road only a very narrow cut in the side of the mountain, about midway between the highest and lowest parts.

At the time the lady was going to throw out the child, Joseph Smith, your father, caught the woman and very imperiously told her to sit down and that not a hair of her head, nor any one in the coach should be hurt. He did this in such a confident manner that all on board seemed spellbound; and after admonishing and encouraging the passengers he pushed open one of the doors; caught the railing around the driver's seat with one hand, and with a spring and a bound he was in the driver's seat. The lines were still coiled around the rail above, to hold them from falling while the driver was away; he loosed them, took them in his hands, and although those horses were running at their utmost speed, he, with more than herculean strength, brought them down to a moderate canter, a trot, a walk and at the foot of Cumberland Ridge, to a halt, without the least injury to passenger, coach nor horse, and the horses appeared to be quiet and easy afterward as though they never ran away. One by one the passengers came along, some of them were limping badly, others were bruised, and some of them swearing about the driver and threatening to have him arrested, etc.

At last the driver took his place and we were all going along nicely, when one of these members of Congress, after hearing the story of our ride and escape from the lady on board, said it was a miracle, and if Joseph Smith could perform such a miracle, he would then believe he was a prophet sent from God. This was Mr. Ingersol. Mr. Smith and Sidney Rigdon were both traveling incog., as, if their real names had been made

public on the way, especially that of Mr. Smith, we should have been much annoyed by the inquisitive. Little did those gentlemen think that Joseph Smith was the identical man that was instrumental in the hands of God in saving that coach load of human beings from a horrible death.

We made our first stop at Gadsby's hotel in Washington City. We stayed there during the winter of 1839 and 1840 to testify before committees and attend to all we could in the premises and in the meantime to preach and talk to the heads of the nation upon the mission and calling of Mr. Smith in this latter day. Curiosity was on tip-toe, until many believed and some were baptized and went back to Nauvoo, or Commerce, as it was then called.

Benjamin Winchester and Elder Barnes were preaching at that time in Philadelphia, and Mr. Smith and Mr. Higbee went there and did some preaching, leaving myself in the City of Washington to take care of Mr. Rigdon, and also to wait upon every preacher in the city, irrespective of church organization, and particularly to declare unto them the tidings of the Latter Day Saints, committed to this generation through Joseph Smith, Jr., and to warn them against the danger consequent upon its rejection. I commenced my duties as soon as I had any time, and called upon all the leaders of the different organizations of religion in the city. As a general thing I was pretty well received and very kindly treated. I thought that my report would be uniformly favorable, but I had one more visit to make; that was to Geo. C. Cookman, Chaplain of the United States Senate. . . .

On the following Sunday, this same George C. Cookman preached in his church, and told some strange tales; that he had had an interview with Joseph Smith, that arch imposter, and that the doctrines he taught were very irreligious and inconsistent with Bible truth; that he, Smith, did not believe in the Bible, but had got a new one, dug up in Palmyra, New York; and that it was nothing but an irreligious romance, and that Smith had obtained it from the widow of one Spaulding, who wrote it for his own amusement. I wrote this to Mr. Smith, and he said there must be some preaching in Washington to counteract these statements, as he was sure that God had some people in that city. We first got an upper room of an engine house to speak in, but half, no, not a quarter, of the people could get in. We had speaking then in the open air, on Pennsylvania Avenue, near the place, and gave out that there would be further services as soon as a room could be obtained. Before night some people secured the use of Carusi's salon, one of the largest and most suitable rooms in the city, outside the capitol building, and at night, there were services held. A great many of the members of Congress and heads of departments were present as well as President Martin Van Buren. We, of the committee from Illinois, all took the speaker's stand. And when near the close, who should come into the hall but Joseph Smith himself. We speedily got him upon the stand, and I had the honor of introducing him to that vast audience. He had just come in on the train from Philadelphia, and was tired, but he arose by the invitation of many who

called for him, and on that occasion he uttered a prophecy, one of the most wonderful predictions of his life. He adverted to the statements made by this George C. Cookman, declaring them to be willfully and wickedly false, and that if he, Cookman, did not take it back and acknowledge that he dealt falsely of him, his people, and his own congregation, also that he must turn and preach the truth and quit deceiving the people with fables, he should be cut off from the face of the earth, both he and his posterity. And he said this should be so plainly manifest that all should know it. At this, many gentlemen took out of their pockets their tablets and began to take notes of the prophecy; and Mr. Smith noticing them, "Yes", said he, "write it on your tablets; write it in a book; write it in your memory; for as sure as God ever spoke by my mouth, all these things shall come to pass."

Henry Clay, Relix Grundy, Tom Benton, John Q. Adams and many other celebrated characters were present at this time. Now, instead of Cookman doing according to justice and truth, he became more virulent than ever, and laid all the obstacles in our way that he could during our stay in the city. The matter appeared to be forgotten by many and I thought often upon the subject, having taken notes also. Soon after this there was an extraordinary excitement in the religious world, and they appointed a conference of all orthodox religions to assemble in England, at a certain time, to adopt measures of harmony between all the sects. The United States were invited, and accepted in these proceedings, to break down the partition wall that separated the various churches. Geo. C. Cookman was elected or appointed as a delegate for the District of Columbia to represent his views on the subject, standing, as he did, at the very head of the church, and Chaplain of the United States Senate. Now he, being an Englishman by birth, and his family in suitable circumstances for a pleasure trip, at the appointed time he (Cookman) thought it would be very pleasant to take his whole family with him, which he did. Both he, his wife, and all of his children went on board the steamship "President", and neither the ship nor a soul is left to tell what was their sad end. But the prophecy is fulfilled to the letter, and the words uttered on that occasion has never been forgotten by me, nor I presume by hundreds of others. Had Cookman gone alone, it might be charged to chance, but why was it that his whole family were so suddenly cut off both root and branch?

This, sir, is one of the many wonderful evidences that Joseph Smith was as much a prophet as Jonah, who foretold the destruction of Nineveh; or of Nahum, who prophesied concerning the present locomotion for traveling; both of them took centuries, and one of them thousands of years for their fulfillment; but this prophecy by Joseph Smith on George C. Cookman has been literally fulfilled in the shortest possible period; and that too in its fulness, beyond the possibility of question from any source.

I will tell you also another prophecy that Joseph Smith uttered in my presence, that has been proven true. This was in relation to Stephen A. Douglas.

He was a giant in intellect, but a dwarf in stature, that he would yet run for President of the United States; but that he would never reach that station; that he would occupy a conspicuous place in the counsels of the nation, and have multitudes of admiring friends; and that in his place he would introduce and carry out some of the most gigantic measures in the history of the nation. This was said when Douglas was Judge in that district of Illinois, and before he ever went to Congress. Has it not been fulfilled? Did he not get Andrew Jackson's fine remitted by law, a thing that was by all, considered impossible? Did he not introduce the bills for the covering of Illinois with railroads, without one cent's expense to the general government? Under his management, were not the Illinois bonds raised from a condition nearly worthless to a value nearly par with currency? Did he not rule in and through the state of Illinois, work and carry out its destiny for twenty consecutive years, more than any and all other men together? Was he not always one of the greatest men in the Senate? Did he not do more for the line of compromise on slavery than any other one man? Did he not run for President and get defeated? Did he not fulfill his destiny, and at last, on his dying bed, bequeath his children to his country, and counsel them to obey the laws and the constitution? Did he not utter these memorable words at the commencement of the rebellion, "There are only two parties in all the land"; the one he called patriots, and the other traitors? Was it not true? Did he not throw his adhesion to Abraham Lincoln in the time of deep trouble? And does he not now occupy an honored spot in the memory of his many friends, and a sacred spot in his loved city of Chicago? Yes, this prophecy has been literally fulfilled in my day and I bear testimony to its truth, when compared with history.

With consideration of very fine regards, I am sir, yours for the truth.

(Signed) Robert D. Foster

NEWS FROM LOCALS

Independence—Temple Lot

On Saturday, June 14, the Y.P.C.L. held a pie and ice cream supper at the church to help finance their annual outing.

On June 20 the Mother's Club Picnic was held at a new park in our area.

On June 27 a surprise house warming was given by Sr. Irene Case and Sr. Margaret Mann for Bro. and Sr. James Hedrick who have bought a new home in Blue Springs, Mo. We met at the church and made the trip on about fifteen minutes as a group. It gives us a great deal of pleasure to witness the many ways in which God blesses those who seek to keep His commandments; and so we very much enjoyed greeting and leaving our good wishes with Jim and Caroline and their sweet children, Debbie and Danny, in their comfortable and lovely new home.

We enjoyed having Alvin and Joyce Harris and their wonderful little people with us for a short week. They were present at the house-warming, as was our

dear Bro. Fernando Ojeda, who left the next morning for his home in Yucatan.

On Sunday, June 7th, baby Edith Marie Case, daughter of Bro. and Sr. Marvin Case was blessed by her grandfather, Bro. Harvey J. Bell assisted by Bro. Marvin.

Sunday morning, June 28, Susan Lynette Harris was blessed by her grandfather, Bro. Rolland D. Sprague assisted by her grandfather, Bro. Vance Harris.

The daughter of Bro. and Sr. Virgil Rudd, Denise Eloise, received her blessing on Sunday, July 5, with her grandfather, Bro. Ray Bryant officiating, assisted by Bro. J. M. Case.

It gives us a great deal of joy to see these faithful young parents bring their beautiful little ones to receive a blessing at the hand of God, for we know that these blessings continue with them and are a source of much faith and comfort to them and their parents. We believe this makes smoother the road to the age of accountability when we hope to see these same little ones enter the waters of baptism, as we this day, July 12, witnessed the baptism of Marlene Mann who today celebrated her eighth birthday and entered into this sacred covenant to accept Christ. Marlene, who is the daughter of Bro. Harry and Sr. Margaret (Long) Mann was baptized by Bro. LeRoy Wheaton, and confirmed by Bro. Leslie Case assisted by Bro. LeRoy Wheaton.

Sunday evening, July 5, Bro. Denver Chapman was our speaker. He asked the children to occupy the center section of the auditorium. He talked to them and to us concerning obedience to the commandment of baptism. If we do not want to become a part of those who have forgotten the God of this land we must teach our children carefully that it is a serious thing to want to go down into the waters of baptism; we must teach them the reasons we partake of the emblems of the broken body and spilled blood of Christ. We must teach them all is not completed once we go down into the waters of baptism. We find on page 162 of the Book of Mormon, "He that endureth to the end, the same shall be saved" . . . "For the gate by which ye should enter is repentance and baptism by water: and then cometh a remission of your sins by fire, and by the Holy Ghost. And then are ye in this strait and narrow path which leads to eternal life; yea ye have entered in by the gate; ye have done according to the commandments of the Father and the Son; And ye have received the Holy Ghost, which witnesses of the Father and the Son, unto the fulfilling of the promise which he hath made, that if ye enter in by the way, ye should receive. And now, my beloved brethren, after ye have gotten into this strait and narrow path, I would ask, if all is done?"

Our speaker following the baptism and confirmation was Bro. Nicholas Denham, one of the things he told us was of our responsibility as brothers and sisters in helping each other endure to the end.

Our other speakers have been Bro. Richard Wheaton, Bro. Leslie Case, Bro. LeRoy Wheaton, Bro. Vance Harris and Bro. Clarence Thompson.

Irene Maley, Reporter

SILVER ANNIVERSARY

Bro. and Sr. Kenneth J. Smith, 209 South Chrysler, observed their twenty-fifth wedding anniversary Thursday, June 4, with their family. Those present were their eldest son and family, Bro. and Sr. Alexander H. Smith and son, Raymond, and daughter, Lisa; their daughter, June Carol; and their sons, Jimmy and Bobby.

Bro. Smith is the son of Bro. and Sr. Arthur M. Smith, and Sr. Smith is the daughter of Bro. and Sr. B. C. Flint.

OBITUARIES

Ethel (Mary Ann) Joseph

Sr. Ethel Joseph, 70, died Saturday, June 20, at her home, 218 Putnam Street, Morgantown, West Virginia. Her passing was sudden, caused by a heart attack. Sr. Joseph was born August 17, 1888, at Pisgah, Preston County, West Virginia. She was the daughter of the late Henry and Letitia Rogers.

Survivors include three sisters, Mrs. Lilly Abbott of West Newton, Pa., Mrs. Opal Rogers of Baltimore, Md. and Mrs. Ruth Rogers of Calif.; two sons, Truman Joseph of New Jersey and Charles Joseph of Chicago, Ill.; and 5 daughters, Mrs. Lela Hose of Morgantown, W. Va., Mrs. Gweneth Moury of Tunnelton, W. Va., Mrs. Mary Corey of Baltimore, Md., Mrs. Evelyn Stone of Morgantown, W. Va., and Mrs. Marjorie Smith at Denver, Colo. Also eleven grandchildren and eight great-grandchildren. Besides this she leaves the many, many friends gathered through the years. Her companions of the Church of Christ and restored gospel friends are likewise many, having been a member of the Restoration for about forty-four years. Her husband, Charles, preceded her in death in May of 1958.

Funeral services were conducted by the Fred L. Jenkins Memorial Chapel with Apostle D. W. Housknecht in charge. Interment was at Fairview Cemetery in Pisgah.

Martha May Polack

Martha May Polack was born in this life February 27, 1897. Her life journey ended May 3, 1959, after 62 years, 2 months and 6 days.

She leaves to mourn her passing her husband, Otto Polack; three sons and six daughters by a former marriage, William, Robert, Louis, Oleen, Bonnie, Thelma, Marie, Florence and Donna. Their father preceded Sr. May in death a number of years previously. One son preceded her in death.

She also leaves three brothers, Henry Barker, Ernest Barker, and Christopher Barker, and two sisters, Ernestine Lawrence and Helen Kreen, and twenty-six grandchildren and one great grandchild.

On June 22, 1952, she became a member of the Church of Christ to which she gave a full measure of her devotion.

Services were held at the Martinson Funeral Home, Traverse City, Michigan, and conducted by Elder Don W. Housknecht. Burial was at Rose Hill Cemetery.

THE HELPING HAND

This column is for the benefit of the Sunday School work.

Contributions of interest, study helps and programs for the advancement of Sunday Schools are solicited.

Material will be reviewed and edited.

WHERE ARE THEY?

Yes, where are they? Where are the heart-filling stories taken from the Book of Mormon for our children? Is not the story of Alma being struck down as if dead for three days as wonderful and interesting to tell our children as the story of Joseph and his coat of many colors?

These stories should be available not only for our Sunday Schools but also for use in the home by the parents who want to instruct their little children. As these children grow older their desire to learn will also grow and these stories should be available for them to read for themselves.

So, writers of the Church of Christ, get your pens and papers out and go to work. Get some of these stories written and submit them to the editors.

"Train up a child in the way he should go; and when he is old, he will not depart from it." Proverbs 22:6.

Following are two additional helps which can be incorporated into Sunday School work. These were also submitted by Bro. Robert Maley.

The previously described item, namely, the hectograph, and these two items, the blackboard and flannelgraph, can not only be used in Sunday School work but also can be used in Bible School and even in the home.

The Blackboard

One thing that should be a part of nearly every classroom is the blackboard. In the large buildings where the fixtures are more or less permanent they are able to have the fine slate boards which are the very best. We of the Church of Christ have a unique problem, however, finding that we must in many cases hold our classes in a home or in space that must convert to another use. This makes it pretty hard to install any permanent fixtures of this sort and have everyone pleased at the same time.

There is on the market now, a paint called Chalk-board Paint. This paint can be brushed onto a wall, over plaster or wallpaper. It can be put on masonite or cardboard, and in each instance it covers very well and will dry overnight to give a fine textured surface which will take chalk just as any slate blackboard would. It is available at nearly any paint dealer at a small price.

Corrugated cardboard from an old shipping box can

be glued together to make a double thickness and when the Chalk Board Paint is brushed onto it (green or black) and allowed to dry, you will have a nice little blackboard which can be very easily stored. When you are through with it, or it becomes worn out, you can throw it away and make a new one. You can make a little "L"-shaped dust catcher down at the bottom of the board by bending about two inches of the lower part of the board forward to form a right angle, then the chalk dust will catch in this tray.

A moistened plastic sponge or a damp cloth makes an excellent eraser.

The Flannelgraph

This big name describes nothing more than a sizeable piece of fleecy flannel which is stretched over a backboard. This board can be made of double-strength corrugated cardboard. You can frame it or make it as elaborate as you wish, but it should be large enough, like a bulletin board, to make a good display.

Figure cut-outs like people, animals, trees or what have you, can be made to cling to this flannel surface merely by pasting a square of coarse sandpaper on the back when the cut out is finished. Of course a soft tinted flannel would make the best back-ground for this.

An advantage to this type of a display is that the figures can be moved or used again to tell another story. You'll find it extensively used in primary education everywhere with great effect. Try it, you'll see.

Reputation through a thousand years may depend on the conduct of a single moment.

SUNDAY SCHOOL SUPPLIES

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.

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

	Price Each
Primary, Vol. 1, No. 1, Childhood of Jesus.....	.20
Primary, Vol. 1, No. 2, Jesus' Ministry.....	.20
Primary, Vol. 1, No. 3, Jesus' Ministry cont.....	.20
Primary, Vol. 1, No. 4, Life of Jesus.....	.20
History and Religion—chart.....	1.50