

# 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 37

Independence, Missouri, August, 1960

No. 8

## Some Folks Go

Some folks go to church just for the walk;  
Some go there to laugh and talk;  
Some go there for observation;  
Some go there for concentration;  
Some go there to gain a lover;  
Some go there their faults to cover;  
Some go there to sleep and nod;  
But few go there to worship God.

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## ZION'S ADVOCATE

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EDITOR: Nicholas F. Denham, 4116 South Cottage, Independence, Missouri.

ASSOCIATE EDITORS: James A. Hedrick, 103 North 22nd Street, Blue Springs, Missouri; Lois Harris, 1920 South Osage, Independence, Missouri.

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### EDITORIAL

The world is being blasted with a popular religious theory today that has made inroads into the ranks of the Church of Christ and has robbed her of precious souls through the years. It is a theory of easy salvation and is based on partial truth and isolated passages of scripture such as, "Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts 3:31).

The words of Jesus to His disciples shortly before His crucifixion indicate that much more than belief is necessary for salvation: "If a man love me, he will keep my words; and My Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings; and the word which ye hear is not mine, but the Father's which sent me." (John 14:23-24).

A careful study of all the words of Jesus, including those which He taught the Nephites on the American continent shortly after His resurrection, must be made in order to know what to keep. A few pointed ones include:

1. The calling of men unto repentance. "Behold I have come unto the world to bring redemption unto the world, to save the world from sin; therefore whoso repenteth and cometh unto me as a little child, him will I receive; for of such is the kingdom of God. - - O ye house of Israel, whom I have spared, how oft will I gather you as a hen gathereth her chickens under her wings, if ye will repent and return unto me with full purpose of heart." (III Nephi 4:51, 58).

2. Baptism for the remission of sins. "And this is my doctrine, and it is the doctrine which the Father has given unto me; and I bear record of the Father, and the Father beareth record of me, and the Holy Ghost beareth record of the Father and me, and I bear record that the Father commandeth all men, every where, to repent and believe in me; and whoso believeth in me, and is baptized, the same shall be saved; and they are they who shall inherit the kingdom of God. And whoso believeth not in me, and is not baptized, shall be damned. Verily, verily I say unto you, that is is my doctrine; and I bear record of it from the Father; and whoso believeth in me, believeth in the Father also; and unto him will the Father bear record of me; for he will visit him with fire and with the Holy Ghost; and thus will the Father bear record of me; and the Holy Ghost will bear record unto him of the Father and me; for the Father, and I, and the Holy Ghost, are one. And again I say unto you, ye must repent, and become as a little

child, and be baptized in my name, or ye can in no wise receive these things. And again I say unto you, Ye must repent, and be baptized in my name, and become as a little child, or ye can in no wise inherit the kingdom of God. Verily, verily I say unto you, that this is my doctrine; and whoso buildeth upon this, buildeth upon my rock; and the gates of hell shall not prevail against them. And whoso shall declare more or less than this, and establish it for my doctrine, the same cometh of evil, and is not built upon my rock, but he buildeth upon a sandy foundation, and the gates of hell standeth open to receive such, when the floods come, and the winds beat upon them." (III Nephi 5:32-42).

3. Obedience to the commandments of Christ, which brings perfection. "Old things are done away, and all things have become new; therefore I would that ye should be perfect even as I, or your Father who is in heaven is perfect." (III Nephi 5:92). "And now it came to pass that when Jesus had ended these sayings, he cast his eyes rund about on the multitude, and said unto them, Behold, ye have heard the things which I have taught before I ascended to my Father; therefore whoso remembereth these sayings of mine, and doeth them, him will I raise up at the last day." (III Nephi 7:1-2).

4. Endurance to the end. "Behold, I am the law, and the light, look unto me, and endure to the end, and ye shall live, for unto him that endureh to the end will I give eternal life. Behold, I have given unto you the commandments; therefore keep my commandments." (III Nephi 7:10-11.)

Let every man who desires eternal life take heed, lest he be deceived.

### REUNION NOTICES

#### Wisconsin Reunion

Dear Saints:

We are writing to let all you Saints know that we are having our annual Wisconsin Reunion, at our church in Sparta, Wisc., on August 6th and 7th. We are also having the Dedication Services of our church building along with the reunion. We invite all to come who can. Those desiring a place to stay while they are here please write a letter to either Mrs. Viola Petrie, Route No. 1, Sparta, Wisc., or Isaac Brockman and we will make arrangements for a place for you to stay.

We are looking forward to a very good and spiritual time so we hope that all can come. Also we ask all the saints to pray for us all that this might be a great spiritual up-building to all of us. We are praying that the Lord will be with us both in spirit and power as He has in times past. So, we hope that all of you can be with us and enjoy the Spirit of God along with us.

Reunion Committee

Isaac Brockman John Davies Margie Cain

#### Michigan Reunion

Welcome to the Michigan State Reunion of the Church of Christ (Temple Lot) at Flint, Michigan, August 13 and 14. For further information and for your comfort while attending the reunion, please get in touch with

Robert Eddy  
1128 E. Humphrey Avenue Flint 5, Michigan

### "A FEW WORDS FROM US SOUTH OF THE BORDER"

Ticul, Yucatan, Mexico  
April 26, 1960

Zion's Advocate  
Box 472  
Independence, Missouri  
U. S. A.

Dear Friends and Brothers:

It is only natural for the young folks of our day, and even some that are not so young, to desire an education. What would we do in order to communicate with one another in the Church nowadays if it were not for this wonderful avenue of correspondence of which so many have made an art? So much good comes out of writing and reading, and especially of the latter. "Blessed is he that readeth . . ." (Rev. 1:3) says the Scripture and Christ commanded His disciples to search the Scriptures, which thing could not possibly be done without a knowledge of how it can be done.

I hope that my limited education can allow me to convey to you, through the graphic representation of words, the things that I desire you to know about us down here.

Another Easter Sunday has gone by and the things that were done, heard, seen or said will slowly recede further and further away to reside in the world of oblivion. To those for whom the days and the years have no meaning and value, except for the opportunity to seek pleasure and self-gratification which they grant them, this is all that life is made for. Very few of our friends in the United States are aware of circumstances here in this Roman Catholic infested country and sorry to say, some don't care. But when we realize that we are responsible of how we spend the days of our probation, that the time to serve God and to love our neighbor as ourselves is here in this world and live and not in Purgatory or in a "world of continuous progression", we then become interested in the welfare of them that have not heard the Gospel.

It is true that there are millions in the world, among the Buddhists, Moslems, Jews Hindus and even Roman Catholics (for this is not a Christian religion as popery and Mariolatry, which is sheer idolatry, are not part of Christian doctrine) who have not heard the gospel. This does not give anyone the right to say where they will go after their death for as Jesus said to James and John "to sit on my right hand and on my left hand IS NOT MINE TO GIVE", (Mark 10:40), and if Jesus, being the Son of God, could not do that very thing it is clear that none else greater than He could do it. ". . . As many as have sinned without the law shall also perish without law: and as many as have sinned in the law shall be judged by the law". (Romans 2:12). So, if truly we are Christ's disciples then it is our responsibility to go into all the world and preach the Gospel, teaching people to observe all things whatsoever He has commanded us. For them who have no concern for the things above and God's requirements of His children, we can only feel sorrow.

In this Roman Catholic dominated country, the people look forward to "el Viernes Santo" (Good Friday) with an amusing anxiety. This period of reverent abstinence from meat and other "sinful" foods begins right after the "carnival", or celebration in honor of the god

of Buffoonery during which men, women and children disguise themselves in any ridiculous disguise they can get hold of, paint their faces and sometimes their half-naked bodies and get lost in the crowds that fill the streets and public places and take part in their dancing and drinking, and thus hiding their real identities and taking the opportunity that the occasion gives them to act as the "animal within" compels them, hoping that their disguises will serve fine to repel the bitter criticism of those few who now have some sense to stay out of the thing. This period of madness is followed by "Ash Wednesday".

All the ones that "sinned" during the Carnival must go to church in the morning, attend Mass and have the "father" make the sign of the cross on their foreheads with "holy" ashes, during which rite they are "reminded" that they are dust and that to dust they will eventually return (one wonders why they are not reminded before they take part in the mad frenzy, so they can abstain from "staining their poor souls"). Each Friday in the afternoon following Ash Wednesday they must go to confession. To eat meat during this period of time (Lent) is a sin.

The Sunday previous to Good Friday is "Domingo de Ramos" (Palm Sunday). All members of the Parish are required to take one or more palm leaves to church for the priest to bless. They must be freshly cut as they commemorate the riding of Jesus into Jerusalem. The "father" (Matthew 23:9) sprinkles holy water on the leaves after mass. These same palms are taken home and woven into accordion-like ribbons, about two or three inches long and about one and one-half inches square, which are later hung on windows, over doorways or in the villages from the edge of the thatch roofs in order "to keep away the evil spirits." They also serve to keep disease out of the homes.

During the rest of the days until Friday the people go to church in the morning and evening to offer prayers to the different pictures they have on display on each side of the church alley. They make genuflections and cross themselves before each picture which depicts the journey of Jesus through the Via Dolorosa from Pilate's Hall to Calvary. It takes about ten to fifteen minutes to make each "stop" or "station" and then they go on to the next until they get to the last.

Thursday afternoon is "Lavatorio", the washing of the feet. The very "elect", usually old men, go to the church and the priests wash their feet. That night will be spent in holy meditation by the devout. They may be allowed to contemplate the manikin (I can find no more suited description) that will "suffer" the scourging, wear the crown of thorns and be "crucified" in the afternoon of the next day. From that time on the bells do not ring. All the other pictures and statues of the saints wear a dark veil over them. They must be kept from witnessing the "agony" of their fellow-idol! The great day comes: "Veirnes Santo"! Everybody must go to church early enough to get a seat or they have to take a chair along as they go. They don't wear anything that is red or makes them conspicuous. Lipstick is a sin to put on on the occasion. Black is worn rather than any other color. This is a mournful day. Statues of St. Martha, of St. Veronica, the Virgin Mary and of St. Mary of Magdala accompany the statue of Christ

to the main altar, where the story of the Crucifixion is dramatized. The crowd filling the church from back to front and right to left look upon the drama of Golgotha in solemn silence. A hidden choir chants to the accompaniment of an organ. Some of the older women faint or become frantic and are taken outside. Others hold votive candles in their hands as they quietly mumble the rosary. In the evening the "cadavor of Christ" is taken down from the cross and exposed to the mourners in a glass casket placed a few feet in front of the main altar. People are allowed to march down the alley toward the casket in a long row and one by one kiss the glass that contains the "holy dead". This is done in profound silence. Some women carry a tiny branch of rue in their hands and when they reach the casket they strike the casket with it very gently and then do the same on the statues of the other saints already mentioned, which have been placed around the casket and made to look down upon it as though they were mourning too. The "Matter Dolorosa" attracts the most people as she was the one who suffered the most at the foot of the cross. They too get the kisses of the crowd and receive the prayers of the mourning children.

This last "Good Friday" gave us non-Catholics of Ticul the chance to witness another act of unconcern and disrespect for the laws of our country from both the laity and hierarchy of the Roman Catholic Church. Our Constitution (articles 3, 24, and 30) circumscribe religious activities to the interior of the building especially dedicated to the purpose or the homes of those interested in the performance of the different rites attached to their particular faith. Yet, in the evening of this day we were again astonished to see a long, seemingly endless row of paraders coming out of their church building, each of them holding a lit candle in his hand, marching down the street at the mystic sound of the chants coming out of a loud speaker installed on the church bell-tower, winding around one city block and then another and then around the main square of our town in an effort to make a public display of their dominion over most of our people, and no doubt in order to preserve the traditional pagan rite of fire worship, which has come down to us through this church in the form of the very common practice of burning votive candles. The statues of the saints were also paraded down the streets and the one who writes could not help but think of a Buddhist or other pagan religious celebration. The little branches of rue previously rubbed on the statues are taken to the homes and used to crush in the hands and rub on the nostrils of one having a spasm or for curing a "hex", and it will also come in handy when "Juanita" is in labor for another baby. It will make "holy" tea and she'll appreciate it too.

That night must be spent in mourning over the death of "God" (not of His Son). During the services of the next day, the devout are reminded of the great sufferings of Mary at the foot of the cross. They are reminded of the importance of praying to her since she is now the "Queen of Heaven" and our most exalted "Mediatrice". At midnight, Saturday night, when the clock strikes the number "12", the bells of the Campanile send glad notes into the air. God is risen and all the people rush to the midnight mass!

Early Sunday morning they have another mass. After the mass people are given bottles of "holy" water to take to their homes. When one gets a disease of some sort or is "bewitched" he just takes a sip or two of holy water and that will be the end of it. It is always advisable to have some of it handy; just suppose a new baby dies before the "father" has had a chance to "baptize" him; why, some of it could be poured on his little head. That will keep him from being sent to "Limbo", where he would not be allowed to see God.

The following week is one of much merry making. In almost every village a dance is held somewhere. One can feel free to "Cha cha" and/or drink all the "cereveza" he can possibly drink. "High-balls" run everywhere like honey from the comb, and evidently a general indulgence is granted to the children of Mary.

During this week, in some of the villages they have the very much looked-forward-to fiestas. These celebrations in honor of the town's patron saint, usually last four or five days. They have a typical Yucatan dance on the first night. The next day gives them a chance to go to a bullfight on the village's main square. Then, the following nights are spent dancing "cheek to cheek" at the rhythm of "Cha-cha-cha", "Mambo" or "Rock 'n Roll".

In the village of Uayalceh, about 30 miles northwest of Ticul, we have some friends who are eager to learn of the Gospel and the Church of Christ. We used to have a young man there at this place but who, like the rest of us, was not immune from temptation. He was tempted to leave the right path and follow after a "strange woman". This he did and thus dragged others behind him who were, also in their weak way, looking for the one who could lead them unto perfection. The ones that remained then lost the only one person in the village who was able to instruct them.

A few years back some of the inhabitants of the place were driven out because they adhered to the teaching of a certain Protestant preacher who had gone into the place and interested some of these good folks. They were only allowed to take a few of their belongings and were threatened to be badly mistreated if they ever attempted to return. Some of the people were put in jail and paraded down the street with their hands tied to their back as though they were prisoners of war. One of these people was our brother Eusebio Yam, who died a few years after coming into the Church of Christ. The threat still remains to this day that any one else who may try to go there and disturb the peace of the village will have to suffer the consequences and anyone of the village who may emulate him will suffer likewise. However, several letters had been sent to us here in Ticul requesting that someone find a way to surreptitiously go there and hold services for the people. So, Sr. Petrona C. de Yam and I decided to mingle with the "Fiesteros" (celebrants) and in so doing make our way to these good people who wanted a service so much.

Early in the morning of April 21, our brave widow-sister and her five children boarded the "corn popper" to Uayalceh. I had to go to Merida and from there take a bus to the same place, which bus left in the afternoon carrying a load of about 80 passengers, several sacks of corn, beans, cases of beer and pop drinks, blocks of ice and what have you. Before we were out

of town on the road to Uayalceh, one of the rear tires let out a vociferous complaint. Some of the people got off and would not get back on for fear they would not get there in one piece. They were right. Before we were half way, rolling on the single tire on the rear it jerked out of place, rim and all, and left us waiting for help for over three hours. When we finally made it the sun was down but in the dark I was able to spot a friendly face. It was our brother, Felix Ucan (not a member), in whose little home the folks there gather together once a week to read and to pray. Some of these folks are unable to read and the ones that do can only understand so every little as they are Maya speaking.

Bro. Ucan led me to his home and when we got there found some nice people who had gathered and were expecting a service. After a meal which was prepared by the five women present we had an informal sort of service. We sang songs and offered our prayers to God then visited a while. After that some of us who cared went to the site of the fiesta and mingled with the crowd. We were told that the fiesta was in honor of the Christ of the Holy Blisters." So, blisters or not we were there to become as Jews in order to gain the Jews. (I Cor. 9:20-27).

After the Rosary the crowd that poured out of the church there gathered around the quadrangular dance floor. There were many "senoritas" in the place already, all bedecked in their silk embroidered Yucatan "Uipils" and their gold and red coral filigree necklaces. On one end of the floor on a stage was an orchestra and on the other far end was another stage where the village headmen and the priest had taken their places. The Fiesta then started with the usual pieces, "Aires Yucatecos", which like all other Yucatan folk pieces, is composed of the tunes and rhythms of Old Spain and the sounds of Old Mayan musical instruments.

This dance has been described more vividly by one of our visitors of last December from the United States in an article that appeared in the Advocate, so I won't bother to say anything about it. Suffice it to say that what skill I acquired in my school days in the performance of this dance provided the means by which we distracted the people's attention from our main purpose in the town. At the same time in our mingling with the spectators we were able to contact some others whom we invited to attend our meeting the next day. After having performed for our friends there a few times we decided we had better get back to where we really belonged.

On the morning of the next day we had about 25 adults and children at our meeting. We studied from both the Bible and the Book of Morman and the hour was well spent. Several of those present asked questions and showed much interest in the welfare of their souls. Before leaving for Ticul that afternoon one of the village headmen came to me at the station and told me that he had seen me dance the night before, complimented me for my dancing and my adding so much "vividness" to their fiesta and asked me to go back any time. I am sure he would have changed his tune had he known what we were really there for.

These folks, like others in isolated places, are in great need of our prayers. They have expressed a desire to know more about the Church of Christ and make good use of their days. We, too, who are trying

in our weak way to serve them are in great need of your prayers and of your understanding of our ways and desire to go on in spite of antagonisms and adversity.

This is not the time to disrupt our organization with the careless use of our means, our talents and our free agency. The Church of Christ must not be a refuge and a hiding place for the proud and the egocentric but the place for those who are humble, sincere and kind and whose goal is to seek perfection their obedience to the teachings of the Master, Jesus Christ.

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away. . . ." (Rev. 21:1).

May the time come when we can feel the real significance of these words of John and may our Father in Heaven give us the much needed strength to go on.

Your friend and brother,

Fernando Ojeda

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### THE CHURCH OF CHRIST (Temple Lot)

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#### A Brief History of the Origin of the Church and Some of the Differences Between it and Other Factions of the Restoration.

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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 Savior 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, Pages 67, 76, 77.

There are two things that we want to call to your attention in the foregoing quotation: first—the name of this church, "Church of Christ", and second—"it being regularly organized and established \* \* \* by the will

and commandment of God." This should be sufficient authority, and should fix the name by which the church should be known as long as it should continue to be in existence, or till such a time as God should see fit to change the name, but since He makes the statement in the Book of Mormon that the Church should be called by His name in the last days, we shall not expect Him (God) to make any change in this name.

From this time on, the church grew rapidly. In the fall of 1830, four elders of the newly organized church were sent on a missionary trip to the western borders of Missouri. On their way, they stopped at the village of Kirtland, Ohio. Here, at 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 writing. 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". 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 thousands, 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 tenant of the Gospel and an ordinance of the church. Along with this doctrine, which had long been secretly taught and practiced among many of the divisions of the church, came the teaching of other doctrines, such as the Exaltation of Man, Adam God, Celestial Marriage, and other doctrines just as unscriptural as these. This open teaching and practicing of these false doctrines, seemed to arouse the more sober-minded men throughout the Restoration to a new interest in the welfare of this Church which had been established "by the will and commandment of God."

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

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

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

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

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

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

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

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

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

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

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

lots from the City of Independence for \$75.00. This brings the total cost of the property now known as the Temple Lot up to \$1,250.00.

In the center, or near the center of the square thus formed by these lots, is the "spot" where the Temple was to stand. Here was found the stone that had been placed there to mark the spot that had been dedicated by Joseph Smith, 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 Truthteller.

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

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

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

The Church of Christ does not accept the office of

a First Presidency. Its introduction into the church came in a very interesting manner. As it is told by reliable historians of this event, it would seem that some of the ministry felt the need of one to preside over the priesthood, and so Joseph Smith was chosen as this one to preside over the Priesthood, but it was only a comparatively short time before he was acclaimed President of the whole church.

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

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

We believe that the introduction of these 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 only in the teaching of the Gospel, but also in the question of Church government.

### GET SOMEBODY ELSE

The Lord had a job for me,  
But I had so much to do,  
I said, "You get somebody else,  
Or wait till I get through."  
I don't know how the Lord came out,  
But He seemed to get along,  
But I felt kind o'sneakin' like—  
Knewed I'd done God wrong.

One day I needed the Lord—  
Needed Him right away;  
But He never answered me at all,  
And I could hear him say,  
Down in my accusin' heart:  
"Nigger, I'se got too much to do;  
You get somebody else,  
Or wait till I get through."

Now, when the Lord He have a job for me,  
I never tries to shirk;  
I drops what I have on hand,  
And does the good Lord's work.  
And my affairs can run along,  
Or wait till I get through;  
Nobody else can do the work  
That God marked out for you.

—Paul Lawrence Dunbar

# 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.**

## PAYING TITHES IS GOD'S LAW

By Henry Van Duine

Book of Mormon, Alma 3:41, 44, "And now I ask of you my brethren, How will any of you feel, if ye shall stand before the bar of God, having your garments stained with blood, and all manner of filthiness? . . . do ye suppose that such an one can have a place to sit down in the kingdom of God, with Abraham, with Isaac, and with Jacob, and also all the holy prophets, whose garments are cleansed, and are spotless, pure, and white?"

Now we will go to the Bible. Acts 7: 32, 38, "Saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold. . . . This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us."

Now who are our fathers? Gal. 3:29, "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Returning to the Book of Mormon, II Nephi 5:70, 70, let us read, "Hearken unto me, ye that follow after righteousness: Look unto the rock from whence ye are hewn, and to the hole of the pit from whence ye are digged. Look unto Abraham, your father, and unto Sarah, she that bare you: for I called him alone, and blessed him."

In Gal. 4:28, the Bible says, "Now we, brethren, as Isaac was, are the children of promise."

Gal. 3:16, "Now to Abraham and his seed were the promises made," and verse 29 says, "And if ye be Christ's, then are ye Abraham's seed."

Matt. 8:11, 12, "And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth."

Now how did Abraham, Isaac and Jacob get into the kingdom of God? We answer, by keeping the ordinances of God.

Isaiah 24:1, 5, "Behold, the Lord maketh the earth empty, and maketh it waste and turneth it upside down, and scattereth abroad the inhabitants thereof . . . because they have transgressed the laws, changed the ordinance, broken the everlasting covenant."

Now we made a covenant with God when we came into His Church that we would keep His laws and His ordinances. We will now go to Malachi 3:7 in the Bible, "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them." Note what it says in this verse, "gone away from mine ordinances."

Just think, "away from mine ordinances." This is God telling us that tithes and offerings are His ordinances, and verse 10 tells us what His promises are.

He will open "the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Going back to verse 8 of Malachi 3, this is God speaking again. "Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation."

The Lord continues to speak in verse 13, "Your words have been stout against me, saith the Lord. Yet ye say, What have we spoken so much against thee?"

The Lord still tells them (verse 14), "Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance. . . ." These people don't see that there was any profit in keeping these ordinances of God, but in verses 17 and 18 He tells them what their reward would be. "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not."

So we see that when God makes up His jewels that we'll see who keeps His law and ordinances.

Now we'll go back to III Nephi 11 in the Book of Mormon beginning with verse 2, "And it came to pass that he commanded them that they should write the words which the Father had given unto Malachi." We find here in III Nephi 11, the words that were given unto Malachi in Malachi 3 and 4. In verse 29, we read, "And he saith, These scriptures which ye had not with you, the Father commanded that I should give unto you, for it was wisdom in him that they should be given unto future generations," and we are the future generations.

In verse 14, He tells us what will happen if we send in our tithes. He says, "And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground." Remember, the devourer is here as we cannot raise anything anymore unless we spray.

We are told in verse 15, "And all nations shall call you blessed, for ye shall be a delightsome land, saith the Lord of hosts."

Verse 17 repeats what Malachi said, "Ye have said, It is vain to serve God, and what doth it profit that we have kept his ordinances."

III Nephi 12: 1- 2, "And now there can not be written in this Book, even a hundredth part of the things which Jesus did truly teach unto the people; but behold the plates of Nephi do contain the more part of the things which he taught the people; And these things have I written, which are a lesser part of the things which he taught the people; and I have written them to the intent that they may be brought again unto this people, from the Gentiles, according to the words which Jesus hath spoken."

It is recorded in III Nephi 4:26 when the people heard the voice of Christ, and from then on we find that it was Jesus teaching the things He wanted them to be taught.

In III Nephi 12: 2, 5, and 4, Mormon wrote, ". . . and I have written them to the intent that they may be brought again unto this people, from the Gentiles, . . . Behold I were about to write them all which were engraven upon the plates of Nephi, but the Lord forbid it, saying, I will try the faith of my people; . . . And if it so be that they will not believe these things, then shall the greater things be withheld from them, unto their condemnation."

III Nephi 14:1, "Hearken, O, ye Gentiles, and hear the words of Jesus Christ, the Son of the living God," and all of III Nephi is the teaching of Jesus.

Referring back to "the intent that they may be brought again unto this people, from the Gentiles"—we are the Gentiles.

Alma 10:8, ". . . yea, even our father Abraham paid tithes . . . Now these ordinances were given after this manner that thereby the people might look forward on the Son of God, it being a type of his order, or it being his order; And this, that they might look forward to him for a remission of their sins, that they might enter into the rest of the Lord."

Then how can we look to Him for a remission of our sins if we don't keep these ordinances of His as it says, ". . . or it being his order."

Now we'll go to II Chron. 31:10-12, and we read, "And Azariah the chief priest of the house of Zadok answered him, and said, Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty: for the Lord hath blessed his people; and that which is left is this great store. Then Hezekiah commanded to prepare chambers in the house of the Lord; and they prepared them, And brought in the offerings and the tithes and the dedicated things faithfully."

As we read in the Bible and the Book of Mormon man has never wanted to keep what God called His laws and ordinances. III Nephi 11:10, "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them." Now in the Bible we see in II Chron. that when these people kept the ordinances of God and sent in their tithes and offerings, they had enough to eat and had left. The Lord says, "Mine ordinances." Then why fight against them.

In the Bible, Acts 5:39, "But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

Book of Mormon, II Nephi 15:2, "But behold, there are many that harden their hearts against the Holy Spirit, that it had no place in them; wherefore, they cast many things away which are written, and esteem them as things of naught."

I had a pain in my chest for about eight years and it got so bad that I could not get my breath at times. Coming home from work one night, I told the Lord that I was trying to do right in all ways and asked Him what was wrong. He told me, "You forgot to pay your tithes." So when I got home I told my wife that we are going to pay tithes and she said, "Good." So she sent in our tithes and the pain left and has not come back. That has been over three years ago. That is a

witness to me that paying tithes is His ordinance and we still have to keep it.

That good book, the Book of Mormon, brings us all the laws and ordinances of God. It brings back all the things that God wants us to teach. Not just to read, but to do.

Remember, the bombs are already made to destroy the people and the cities. Only a few years and things are not going to be so good. Let's get all things right with God that He might spare us.

## RUSSIA, ISRAEL AND YOU

By Silvanus G. Mason

### Russia

The main purpose of my little article is to try and convince you that invasion of Israel by Russia is inevitable thousands of years after the prophecy was given by Ezekiel. The Russian invasion of Israel is not only feared but expected and events are substantiating His divine revelation. God said for mine own purposes have I created. God has not created us to be the victims of scientific knowledge to blast all human and other forms of animal life off the face of the earth.

God uttered the keynote of His purpose to mankind through the song of the angels, Glory to God in the Highest, Peace on earth and Good Will Toward All Men. Only by obeying the principles of the gospel can the coming of the Russian invasion be shortened. Russia's invasion of Israel was foretold thousands of years ago by one of the Old Testament prophets. This may seem nonsense as there is not a single mention of the word Russia in the Bible as a nation. How then could Russia's invasion be foretold? That is a straight forward question and demands a modern answer.

In chapter 38 of Ezekiel there is an account of a mighty army coming down from the north quarters and completely overwhelming the land of Palestine and passing over that land and taking Egypt. We can not find in the Bible, written thousands of years ago, modern names of the nations mentioned in Ezekiel, in their exact spelling.

The great power of the north of Israel is Russia. Already Russia's power is penetrating the nations surrounding Israel: Syria, Iraq, Lebanon, Transjordan; all are ready-shaped for Russia to launch her attack on Israel and Egypt. Every scrap of evidence or news from the Middle East points to Ezekiel's prophecy. It could happen before finishing the reading of this Advocate.

The coming invasion of Israel by Russia is before our eyes. It is our duty to understand the events and things about us. In chapter 38 of Ezekiel, Gog is described as a hostile power that is to manifest itself in the world before the end of all things.

What is the great spoil of the prophecy? The answer is very clear, needing no comment. If the word is written spoil the closing of the Suez Canal in November, 1956, gave a startling indication of the vulnerability of Western Europe's oil supplies. For Russia to take over Israel and Egypt would be a great spoil. A glance at the oil map of the Middle East will show how the whole area lies an easy prey to Russia, and recent events and political developments in Egypt, Iraq, Syria, Lebanon and Jordan revealed the extent to which

Russia's influence is infiltrating into these countries. Who can doubt that the Great Power of the North of Israel is Russia?

### Israel

Abraham was the first Jew, the father of the Jewish race. What other man in history can be named the first of his race—the first and last absolute father? No one knows the father of the English, Chinese, Indian, Greek or any other. Only the Jews have a named father, and only Abraham of all men received the title deeds. To him it was only a named land, he never got a foot of it, even his burial place had to be purchased. It was from the stock of Abraham that God chose the mother of His son, so that salvation could be of the Jews. God gave him no inheritance, not so much as to set a foot on it. Yet He promised He would give it as a possession to His seed after him, and yet he had no child.

So what does this mean? Did God violate His promise? Never, the divine Jew in Heaven is to come back and claim the land, resurrect Abraham and all the prophets and establish His divine kingdom on this beautiful earth.

Let's listen to Jesus, There shall be weeping and gnashing of teeth when he shall see Abraham, Isaac and Jacob in the Kingdom of God and Jerusalem out and they shall come from the East and from the West and North and shall sit down in the Kingdom of God. Influx of Jews to Israel, nuclear developments to an alarming degree, men's hearts failing them for fear and for looking upon those things that are coming on the earth are signs.

Great events are stirring in the Holy Land today. After 2,000 years of exile a virile people is returning to its ancestral home. The promised land begins to flow with milk and honey. The Jewish seed is the vehicle, the channel of God's designs. The Jews are God's chosen people, and because God chose them as a special people, they had a high conception of themselves. The result is that they had sinned, but let them repent and God will deliver them. They have been going about in the morning saying "I wish it was evening", and in the evening saying, "I wish it was morning."

Every nation that has ill-treated the seed of Abraham has suffered. But God said the time would come when they would take hold of the skirt of him that is a Jew and shall say let me walk with you for we have heard that God is with you.

Today they are rising in power in all parts of the world in all walks of life. The recent war against anti-Semitism is a real proof that we can take God at His word. God will have His way. He will build the Kingdom. That is the consolation we have that the nations that are 'round about us will be brought to ashes. The church which has been building the Kingdom of God will be our salvation. When we shall have salvation from want, unemployment, sickness and death, that is the consolation we have; so let us play our part, do His will, taking no notice of our hurts that are inflicted through enmity, strife or jealousy. Some say the devil is dead. If he is I would like to know who is carrying his business on. He knows his time is short, so let us be on our guard that we shall not be deceived, weighed in the balance and found wanting.

### You

YOU means me, you, everybody. We are told the soul is the real you, the body is the house of the soul. The body crumbleth down but the soul lives on. The spirit that is within us is that choosing substance, that which is capable of choosing eternal happiness. So let us use our agency to choose that which is right, and let us not forget the hymn that is so well known to all of us, "We That Reject This Glad Message Shall Never Such Happiness Know."

We are asked if God is a God of love, why did He allow women and children to be slaughtered on their own door step? There is an answer to it. It isn't that God can't stop war, it isn't that He won't. But so respectful is He of man's human freedom that He leaves him alone to decide his own course. The greatest thing that is honored of God is a free will, therefore we live by the consequence of the choices we make, and if we are to be men we must take judgment and responsibility for the choices we make. Let us use our agency to choose those things that are pleasing to God. Our Prime Minister of this country (Great Britain) once said, "War begins in the minds of men, and let us not forget, there is something worse than the Atom Bomb and that is the desire to use it for destruction." So may God help us to cultivate a spiritual mind and devotion to spread the Gospel of the Kingdom that we shall not be a liability to the Church, but an asset, and that we shall not hinder His work by any pet theory of our own. Let us take God at His word and remember at all times that we cannot assist in this work unless we are humble and full of love.

The harvest truly is great but the laborers are few. Let us have that spirit throughout the Church, as they had in the upper room of Jerusalem. I am sure the Lord would like to see the Church of Christ making better progress than it is, so let us ask ourselves the question, "Are we a liability to the Church of Christ or an asset in spreading the Gospel of the Kingdom?"

### THE BOOK OF COMMANDMENTS IN HISTORY

The Book of Commandments as published by the Church of Christ (Temple Lot) is a direct copy of the original Book of Commandments as published in 1833. It represents a collection numbering sixty-five of Joseph Smith's revelation to the Church of Christ. 14 of these (Ch. II through Ch. XV) had been given through the interpreters at the time the Book of Mormon was being translated, while the balance was given, as the situations demanded, over a period of a year and a half after the "interpreters" had returned. The last was given in November, 1831, and served to preface the whole work as Chapter 1.

Joseph Smith, in 1830, had begun to arrange a collection of his revelations to be printed in a handbook intended to be a "book of commandments" to the new church. Some of these were individually printed in the church paper, Times and Seasons, which today serves as an effective cross-check as to the accuracy and content of the revelations that were later printed in the Book of Commandments.

This project of Joseph Smith's was not without opposition from those very close to him. Oliver Cowdery warmly contended with him concerning doctrinal error in it. David Whitmer prophesied, "That if they sent these revelations to Independence to be published in a book, the people would come upon them and tear down the printing press, and the church would be driven out of Jackson County." (D. Whitmer's "Address" Ch. VII. The reason for such fears can be found in Ch. 54:43, Ch. 65:45-47, Ch. 44:32, Ch. 48:68-69, where the residents of Jackson County are shown to be imposters on the lands of the Mormons' inheritance. Shunning caution, however, and with the encouragement of Sidney Rigdon, the publication was begun by W. W. Phelps & Co., church printers, in the early spring of 1833 ("Address" Ch. VII).

Following the Book of Mormon, this was the second in a series of church books to be published and the first book to have been published west of the Mississippi River. Church leaders were eager to have this significant work in print as it defined some of their powers and privileges not to be found in other scriptures. (Ch. 22:1, Ch. 30:6, Ch. 37:22, Ch. 49:23). The membership was equally as eager, for the words of their prophet, seer and revelator were to be valued as the words of God. (Ch. 21:5-6). However the fateful day of July 20, 1833, cut the venture short fulfilling the prophecy of David Whitmer. A furious mob, fired by statements they had read in the new Book of Commandments, proceeded to destroy the press and fixtures upon which it had been printed.

At this point all historians do not agree, for none have been able to fully determine, how many books were published, and if they were published, how many copies survived. Because there can be no concrete answer to these questions some have recklessly concluded that they never were printed complete. Looking more closely at certain historical facts however, we are able to confirm that many were completed and in circulation before the day of July 20, 1833.

(1.) David Whitmer, that staunch witness to the Book of Mormon, testified: "Early in the spring of 1833 at Independence, Mo., the revelations were printed in the Book of Commandments. Many of the books were finished and distributed among the members of the church, and through some of the unwise brethren, the world got hold of some of them." ("Address" Ch. VII).

(2.) An ad in the Evening and Morning Star for May, 1833 listed them to sell for 25¢ and 50¢ each.

(3.) A letter written by Sidney Rigdon dated July 2, 1833 stated: "Consign the box of Books of Commandments to N. K. Whitney and Co., Geauga, O., care of Kelley and Walworth, Cleveland, Cuyahoga, O." (R.L.D.S. Hist. Vol. I, Pg. 303).

(4.) An Elder, Leonard Rich, who had taken advantage of the demand for the new book, was reprimanded for selling them above the listed price. (L.D.S. Hist. Vol. II, Pg. 27).

(5.) The law under which the book was copyrighted (on 14 Feb. 1833: U. S. Dist. Court of Mo. Dist.) allowed three months to produce the finished copy. This amounted to a legal equation, i.e., No book—No copyright. Since the copyright was registered, granted and validated we can use reverse arithmetic to conclude that the courts were satisfied that the printing was done and presented with suitable evidence before copyright was granted.

(6.) In today's collections of original copies of the Book of Commandments an interesting fact is revealed. There are two distinctly different types of title pages among the authentic originals—one has a printed border, the other has none. Knowing that a printer seldom stops his printing during an edition to reset his type, we are able to discover very probably that there were two editions to the book and it was destroyed during its second printing.

(7.) Libraries and collectors throughout the world are known to have original copies of this work. The Library of Congress has a copy. Another recently sold at auction in England for \$1,232.00. Even those who have been on record for years in maintaining that no complete copies existed reluctantly confess to having "A number of complete copies of the Book of Commandments . . . in the Historian's Library of the Church." (R.L.D.S. Doc. & Co. 1955 Ed., Sec. 108 Introduction).

The sum of this evidence safely concludes that the book was printed complete and distributed as original copies of it are yet to be found. "The Book of Commandments Controversy Reviewed", by Clarence and Angela Wheaton, will be extremely useful to any who wish to pursue the subject further.

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#### The Contents of the Book of Commandments

The Book of Commandments records the history of the early developments and changes in the Church of Christ. This is done in three periods generally: The New York-Pennsylvania Period, The Early Kirtland Period and the Kirtland-Independence Period.

The first period embraces dates from 1828 to Jan. 1831. This includes the instructions given through the interpreters when the Book of Mormon was being translated. (Ch. 2:15). The remainder, from Ch. 16 through 42 were given as certain occasions arose. Chapter 24 cannot claim to be a "revelation" as such. The introduction to this chapter indicates and church history confirms, this to be an action taken by a conference of elders which had met at Fayette, N. Y., in June, 1830.

Among other things to occur during this period was the setting up of Joseph Smith to be the undisputed head of the Church of Christ (Ch. 22:1; 30:6). Furthermore his word was to be above question. (Ch. 22:5). This premise was to be of great importance later as the "seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the church," etc., continued to unfold the "mysteries of the kingdom" to the young Church of Christ.

The Early Kirtland Period embraces Chapters 43 to 58 spanning the time from Feb. 1831 to June 1831. During this five month period the revelations begin to show marked influences from the Campbellite economic society with which the church was beginning to mingle. The focal point of this group of fifteen revelations is Chapter 44 claiming to be God's "new law" to the church. This had been promised previously in Chapter 40:28 and mentioned again in Chapter 43:4. The Church was to be governed by this "new law". (See Ch. 59:27; 45:8-9). Unlike the Articles and Covenants of Chapter 24, compiled by a conference meeting, this Chapter was given as a "revelation" by Joseph Smith himself, whose personal word was to have been above question. (Ch. 22:5).

In the summer of 1831 the Elders of the Church visited Independence, Missouri. To them this was the

Land of Zion, the place where the Holy City of the New Jerusalem was to be built. (Ch. 44:47; Ch. 48:59; Ch. 51:5; Ch. 54:1, 43). The remaining Chapters (Ch. 58 to 65), were given during that trip and soon after their return to Kirtland. These revelations instructed the organizing of the gathering to Jackson County, Missouri, the handling of personal funds and properties and the building of the Holy City with its appurtenances. As mentioned earlier, Chapter 1 was given three months after Chapter 65, in November of 1831, and was to have been the last in the series concluding the work and prefacing the Book.

The Church of Christ does not endorse the Book of Commandments as a "standard" to their faith as is done by those who follow the teaching of its counterpart, the Doctrine and Covenants. The revelations given through the interpreters are generally reliable wherein they have not been altered. In all cases, however, those things claiming to be the revealed words of God must stand the test of the scripture to which the Church of Christ has been committed from the beginning, the Bible and the Book of Mormon. This has been our stand. (Quote Truth Teller, Temple Lot Suit).

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## FROM THE PAGES OF HISTORY

### No. 1

#### Concerning the Call of Three Apostles

Many minds have been disturbed concerning the call of three Apostles at the Conference in April, 1928. Some have thought that the Church of Christ relied entirely on the call to these men through Otto Fetting and as the Messages submitted by him had been declared unreliable by the Church and therefore not binding on it, this would of a consequence repudiate the call of these three men to the Apostolic Quorum. We are submitting the following for the readers information:

Zion's Advocate, May 1928, Front Page. "On Sunday, April 8, a prophecy was given through Elder C. L. Wheaton to the effect that Elders E. E. Long, James E. Yates and B. C. Flint should be set apart for the filling of the Quorum of Twelve, and that three men should be selected and blessed for the receiving of the Lord's plans and specifications for the Temple. The call of these same to the Apostleship had also been given through Otto Fetting by a recent visit of the Messenger who said his name was 'John'."

On page 70 of the same Zion's Advocate will be found under the heading, Manifestation Received by Apostle Otto Fetting, the following: "The Lord has called you men to assist in His work in these last days, to build up the Kingdom of God, and to help in His work let there be added with you Elmer E. Long, B. C. Flint and James E. Yates as members of the Twelve Apostles in the Church of Christ. . . ."

In view of the above, it will be seen that the Church of Christ did not have to depend alone on the call of these three by Otto Fetting.

General Church Historian  
Archie F. Bell

## NEWS FROM LOCALS

### Independence Diary

In our morning service of May 22 we enjoyed a special song from the Children's Music Club, "Alleluia."

The 8:00 P. M. service of June 5 was in charge of the local Y.P.C.L. They conducted a song service interspersed with readings from the scriptures and poems.

The Mother's Club held their annual family picnic June 10. Games were planned by Sr. Donna Gill. Bro. and Sr. Nolan Matthews won the pie-eating contest and Bro. William Sheldon and son, Randy, won the father and son three-legged race.

We enjoyed visits from Bro. Frank Elliott of Wichita, Kan., and Bro. Glenn Gill of Sparta, Wis., during the past month.

We are glad to welcome the family of Bro. Harvey J. Bell of Grand Junction, Colo. Bro. Bell has been working here since conference time and since the close of school has been joined by Sr. Bell and Lois June.

Our speakers for the past month have been Brethren Forest Maley, Richard Wheaton, J. M. Case, Levi Maley, Marvin Case, Clarence Thompson, Harvey Bell, and Nicholas F. Denham.

Thoughts gleaned are:

The invitation to sin is a promise of pleasure and a promise of immunity to the consequence. Beware of any suggestion in which the phrase "No one will ever know" occurs.

There are two kinds of ills to which men are subject, physical ills and spiritual ills. God has given cures to both if we seek Him.

Caroline Hedrick, Reporter

### Columbus, Ohio

I will try to write some news to our Church paper. To begin with, I would like to report the place our good Bro. Robert G. Wagner and his wife, Sr. Wagner, moved to. They moved some time in July, 1959, from 273 Dinnis Lane Avenue, Grove City, Ohio, to 9141 Cypress, Arlington, California. When some of the missionaries happen to be in that territory, they would be more than pleased to have them call on them. Bro. Wagner holds the office of Deacon in the Church of Christ (Temple Lot), so, be sure to visit them if at all possible.

On Easter Sunday, April 17, 1960, two babies were blessed, the names of these babies are as follows: Sylvia Louise Matthews, born May 31, 1957, and her sister, Irene Sue Matthews, born Sept. 28, 1959. These two girls are the daughters of Mr. James David Matthews and his wife, Sr. Mary Louise Matthews of 2527 Findley Avenue, Columbus, Ohio. These two babies were blessed by their great grandfather, Elder Fred C. Welsh, of 2575 Findley Avenue, Columbus, Ohio. It was a very sacred and spiritual service.

On May 27, 1960, Apostle Arthur M. Smith and his good wife arrived at 2575 Findley Avenue, then on Sunday, May 29th, Bro. Smith blessed us with a very spiritual sermon, then after the sermon, a very spiritual ordination took place. Bro. William E. Welsh, was ordained to the office of an elder. He had been in the priesthood for quite some time holding the office of a priest. Bro. Welsh was ordained under the hands of his

father, Elder Fred C. Welsh and Apostle Arthur M. Smith, Bro. Smith being the spokesman.

On Monday, May 30th, this good brother and his good wife left for Michigan. I understand they went to Bro. Smith's son's home. We were very sorry to see them go.

We are still meeting at the same place that we have been for about six years, the DeMolay Hall, corner of Broad and Burgess Streets. We do not have so many at the meetings but the meetings continue to be very spiritual.

There are several that should be baptized in this branch, and I look with great anticipation hoping they will enter the Kingdom ere long. We do have quite a number of shut-ins that are unable to attend the services at all, but they are always anxious to receive the Sacrament.

We are trying to scrape up enough money so we can buy a church home of our own. Any money we may receive from any of our brothers and sisters in Christ, or any other one, whether they belong to the church or not, will be very much appreciated by all of us, and it will please the Lord as well. If you feel that you can spare any amount at all, will you kindly mail it to our pastor, Elder Fred C. Welsh, or to the clerk, M. D. Gross, of 643 Oakwood Avenue, Columbus 5, Ohio. Bro. Welsh's address is 2575 Findley Avenue, Columbus, Ohio. Thanks.

Marion D. Gross, Reporter

#### East Independence Local

After reading last month's report in the Advocate, I noticed I neglected to tell you who the Planning Committee is. Our committee is Orville Rupe, William Sheldon, and Alexander Smith. Their duty is to draw up plans for our new church.

This month has been a busy one for our local. We held Bible School June 27 through July 1. Edna Smith was in charge. We had twenty-nine children enrolled with nine teachers. Each morning they all sang songs together and then they were told a story. The theme was the six principles of the Gospel taken from the Book of Mormon. After the stories they went to their own tables to work on handcraft. Refreshments were served every day. Friday night an achievement program was held.

Sunday morning, June 5, Bro. and Sr. Fann had their little baby boy blessed. We were thankful to be able to witness this event and thankful God has set this ordinance in His house.

Sr. Barbara Hoagenson, who was Barbara Babcock, gave birth to a little baby boy, June 21.

Some of our visiting speakers have been Bro. A. M. Smith and Bro. L. A. Gould. Bro. Smith's sermon was on the prophecy and how it was being fulfilled.

Bro. Gould spoke to us about how important it is for us to keep the Lord's Day. He told how the Israelites were punished and how we also would be punished if we failed to keep His day. He told us if it was important in the days of the Israelites it is just as important now. Bro. Gould met with us during the winter but has since gone to live with his son Eugene, near Buffalo, Mo. We miss him very much.

Frank Fann was conducted into the waters of baptism by Bro. William Sheldon, Sunday, June 26, and confirmed at the evening service by Bro. Anderson and

Bro. Sheldon. Our hearts rejoice to see this young man desire to be obedient to the Lord's commandments and we invoke the Lord's blessings on him and his family.

Mrs. Grace Logan from Long Beach, Calif., was here to visit her relatives, Sr. Derry and Sr. Premo. While here she attended a Sunday morning service.

We have received three more adults in our local as a result of baptisms held at Collins, July 3. They are Sr. Mary Ellen Yates and Bro. Robert McCubbin and his wife, Sr. Adair. We feel encouraged by this and know that the hand of the Lord is still moving in spite of the troublous times in which we live.

Doris Sheldon, Reporter

#### Collins, Missouri

Sunday, July 3, was a special day for the church people of Collins as there were about 74 here, some from Phoenix, Ariz., Independence, Mo., and from near the Springfield and Preston vicinities. We were fortunate to be able to meet in a church for the day here and we enjoyed so much to have more room.

Our hearts rejoiced as six were baptized that day. They were Bro. Curtis Yate's wife, Mary; Bro. Wendell Yates's wife, Oreta; Sr. Mary Yates's brother, Robert McCubbin and his wife, Adair; Kenneth Martin and Terry Cook. The two boys of Bro. and Sr. Robert McCubbin were blessed and Bro. and Sr. Richard Wheaton's little girl was administered to.

Sunday School and preaching services were in the forenoon with Bro. Edd McIndoo as speaker, then most all went to the creek for the baptismal service. A basket dinner was at Sr. Norma Cook's home in case of rain. The Sacrament and Confirmation service was held in the afternoon and we all enjoyed a spiritual feast as the Spirit of God was there in our songs, testimonies and prayers, and also when we extended the hand of fellowship to those dear ones who had joined with us in the true Church of Christ.

God saw fit to show in a dream to one of His servants, Bro. Leon Yates, this special day's service and the church inside and out in every detail. He told some of it the Sunday before, so when some who used to go to this church showed they didn't want us to have it for the day, we thought of the dream and Bro. Everett Martin decided to go see the man again, who told us we could have it, and he said to go ahead and use it. It would have been impossible for everyone to have been comfortable in our home.

Where there is good being done the evil one is always present to try to prevent it and to try the Lord's people, so through faith in His promises we can go forward and do the things that should be done.

We have had some wonderful sermons from Brn. Edd and Don McIndoo and Brn. Leon and Joseph Yates for which we thank God and appreciate so much the efforts of His servants who brought His messages to us. We have enjoyed so much having our brothers and sisters from other places with us. May God's spirit and blessings be with all the locals and groups and people of this church.

It was with much sorrow when we received the word of the passing on of Bro. R. R. Robertson as he was well known and loved by this people.

Sr. L. M. Sarratt, Reporter.

**Y. P. C. L. News**

On June 18 the young people held a business meeting and elected officers for the new term. They are leader, Bro. James Hedrick; assistant leader, Bro. James Moyer; secretary, Sr. Janice Sprague; treasurer, Sr. Donna Gill; reporter-recorder, Sr. Jewell Welton; parliamentarian, Bro. Harold Gill; and pianist, Sr. Martha Harris.

Bro. Harold Gill was in charge of our June 19 and 26 meetings when we finished studying the pamphlet called "Future Punishment". Following the meeting of June 19 we had a thankful invitation by Bro. and Sr. Richard Wheaton to go swimming at their home. No meeting was held July 3, because so many members were on vacation.

The Y.P.C.L. outing will be held August 20 and 21 at Odessa, Mo. It is a weekend camping trip, so those planning to attend should bring their own bedding and eating utensils. There may be swimming and horseback riding, so bring clothing appropriate for the occasion and plan to be in Independence by August 19 at which time you should contact the chairman of the outing committee, Bro. Duane Wheaton, INdependence 1-0058.

All young people are invited to come.

Jewell Welton, Reporter

**OBITUARIES****James Hudson Martin**

James Hudson Martin passed away on Thursday, April 28, 1960. Funeral services were held at two o'clock Sunday, May 1, in the Beckwith Funeral Home Chapel with Elder Joseph E. Yates officiating. Music was a duet by Mrs. Orvil Martin and Mrs. Wendell Yates.

James Hudson Martin, son of Robert Childress Martin and Mary Emogene Cook was born in the old Samuel Martin home one mile south of Collins, March 26, 1874, and passed away at Humansville, Missouri, on April 28, 1960, at the age of 86 years, 1 month and 2 days.

Bro. Martin was converted to the Gospel of Christ and become a baptized member of the Reorganized Church of Jesus Christ of Latter Day Saints in the year 1900. He transferred his membership to the Church of Christ (Temple Lot) May 12, 1930, where his faith and membership remained the rest of his life.

He was married to Myrtle May Barnett, daughter of John Thomas Barnett and Laura Ette (Miller) Barnett, October 10, 1897. Most of their fifty years of married life was spent on their farm one and one-fourth miles south of Collins. He was a loving husband and father, good provider and always mindful of the welfare and the comfort of his family. Nine children were born to this union, two of whom preceded their parents to the great beyond, Stella Gratin and Roy Dull. Myrtle May, his wife, passed away May 8, 1948.

Surviving are Laura Emogene (Mrs. L. W. Meyers) of Kansas City, Mo.; Vera Lillian (Mrs. L. M. Biles) of Redfield, Kans.; John Robert of St. Joseph, Mo.; Fannie Mildred (Mrs. H. R. Scofield) of Oak Grove, Mo.; Everett Lee of Collins, Mo.; Elsie Lorraine (Mrs. Max Rousseau) of Salem, Ore.; James Wendell (Jack) of Marietta, Ga.; also one sister, Mrs. Lizzie Guy of Richmond, Mo.; 17

grandchildren, 15 great-grandchildren and 1 great-great-grandchild; also a host of other relatives and friends.

Pallbearers were R. C. Routh, Donald Martin, Robert Truitt, Lucas Bishop, Durl Peterie and Floyd Stiles. Interment was in Robinson Cemetery under the direction of the Beckwith Funeral Home of Humansville, Mo.

**R. R. Robertson**

Robert Roy Robertson was born May 20, 1883, near Nashville, Tennessee, and passed from this life June 6, 1960, at Fort Sanders Presbyterian Hospital, Knoxville, Tenn. When he was two months of age his parents moved to near Martin, Tenn. At the age of twenty he traveled west and settled in Salt Lake City, Utah, where he worked for the Union Pacific Railroad as Freight Checker until his retirement in June, 1948.

Bro. Robertson united with the Church of Christ (Temple Lot) in 1934, and was ordained an Elder, Sept. 10, 1937. On April 14, 1942, he was ordained an Apostle and went into full time missionary activity following his retirement from the railroad.

On June 1, 1960, Bro. Robertson and his wife were on their way home from holding services in Knoxville and Oakridge, Tennessee, when he suffered a heart attack. He was returned to Knoxville where he was administered to and later died.

Funeral service was held at Foundry Hill Local, Church of Christ (Temple Lot), Puryear, Tenn., June 8, 1960, with Elder John A. Sweem of Hamilton, Missouri, officiating. After the service there the body was taken to Salt Lake City, Utah, where another service was held with Elder Marvin Ely of Grand Junction, Colorado, officiating. Interment was in Wassatche Lawn Cemetery near Salt Lake City.

Besides his wife, Myrtle, Bro. Robertson is survived by five children, all of Salt Lake City, Utah; two brothers and two sisters in Utah; one sister of Corning, Arkansas, and several grandchildren.

**THE LARGER PRAYER**

At first I prayed for Light;  
Could I but see the way.  
How gladly, swiftly would I walk  
To everlasting day!

And next I prayed for Strength,  
That I might tread the road  
With firm, unfaltering feet, and win  
The heaven's serene abode.

And then I asked for Faith;  
Could I but trust my God,  
I'd live enfolded in His peace,  
Though foes were all abroad.

But now I pray for Love,  
Deep love to God and man—  
A living love that will not fail,  
However dark the plan.

And Light and Strength and Faith  
Are opening everywhere!  
God only waited for me till  
I prayed the larger prayer.

—Ednah Dow Cheney

# 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.

## TELEVISION

The value  
of TV  
Is important  
To see.  
Forming character,  
It gains power  
By the hour.  
The day  
Has come  
That TV means  
To some  
Entertainment:  
Score of games,  
Old movies of  
A thousand names;  
And nothing more  
But the door  
To the core  
Of laziness.  
TV  
Could be  
An art gallery,  
Window of wisdom;  
Not the terminal  
Of a day,  
But the dock  
On the bay  
Of the world.  
What a chance  
Science brings  
With inventions  
Of many things  
Possibly good,  
Big and small  
But they aren't  
Good at all.  
For television  
Is used wrong  
By the throng  
Of people  
Who don't care  
To improve;  
Or don't dare.  
They don't know  
What it means  
To be more mature  
Than teens.

"Let's admit it: LOYALTY is a verbal switchblade used by big and little bosses to force us to quickly accept a questionable situation which our intelligence and conscience would reject."

Lillian Smith in the JOURNEY.

## CHURCH OF CHRIST PUBLICATIONS

Send all orders to: Church of Christ (Temple Lot), Box 472, Independence, Missouri.

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There are a few Books of Mormon available in Morocco leather binding. Please write for price.

## 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.

In compliance with the action taken at the 1960 General Sunday School Association General Assembly, all publications printed by the Association will be sent free of charge. Send ALL orders to: General Sunday School Association Treasurer, Church of Christ (Temple Lot); Box 472, Independence, Missouri.

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Primary, Vol. 1, No. 2, Jesus' Ministry.....	N/C
Primary, Vol. 1, No. 3, Jesus' Ministry con't.....	N/C
Primary, Vol. 1, No. 4, Life of Jesus.....	N/C
Sunday School Record Book .....	N/C
History and Religion—Chart .....	1.50