

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, November, 1960

No. 11

Forget It

If you see a tall fellow ahead of the crowd,
A leader of men, marching fearless and proud,
And you know of a tale whose mere telling aloud
Would cause his proud head to in anguish be bowed—
It's a pretty good plan to forget it.

If you know of a skeleton hidden away
In a closet, and guarded and kept from the day
In the dark; whose showing, whose sudden display
Would cause grief and sorrow and lifelong dismay—
It's a pretty good plan to forget it.

If you know of a spot in the life of a friend
(We all have such spots concealed, world without end)
Whose touching his heartstrings would sadden or rend,
Till the shame of its showing no grievance could
mend—
It's a pretty good plan to forget it.

If you know of a thing that will darken the joy
Of a man or a woman, a girl or a boy,
That will wipe out a smile or the least way annoy
A fellow, or cause any gladness to cloy—
It's a pretty good plan to forget it!

—Author Unknown

CONTENTS

Editorial	Page 162	Original Articles:	
Independence Diary	Page 162	What Does the Church Believe?.....	Page 164
Y. P. C. L. News	Page 163	Our "Hedrickite" Beliefs	Page 167
Obituary	Page 163	In Memory	Page 175
Letter to the Editor	Page 163		

ZION'S ADVOCATE

Official Publication of the Church of Christ

Headquarters on the Temple Lot, Independence, Missouri

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.

PUBLISHED MONTHLY BY THE BOARD OF PUBLICATION, Church of Christ (Temple Lot), Box 472, Independence, Missouri.

Second class postage paid at Independence, Missouri.

SUBSCRIPTION RATES: One Year, \$1.50 In bundles of twelve or more, for missionary purposes, \$1.00. Canadian and all foreign rates, \$1.75.

Send all donations for the Temple Fund, the Storehouse, Consecrations, Tithes, Offerings, and subscriptions for the Advocate to: The Church of Christ, (Temple Lot), Box 472, Independence, Missouri

EDITORIAL

It seems that the editorial in the March, 1960, issue of the Advocate, relative to the question, "What Does the Church of Christ Believe," has stirred up considerable interest among both members and nonmembers. This still remains a very important question. For the past several years, issues of the Advocate show clearly that there are diverse opinions on the subject of the "Hereafter." Some of the ministry believe that eventually all men will be saved; some believe that a certain class of men will be cast into a lake of fire and brimstone to remain there forever without end; some believe that there is repentance after death for some men; some believe that there is no repentance for any man after this life.

As these various and opposing beliefs are preached by their various proponents, they result in a confused and troubled membership which can easily be divided and set one against the other. Sad though it is, the children of men are like sheep; if someone will lead there are those who will follow.

This major question of the "Hereafter", for major it has become, should be temporarily laid aside until the Conference of the Ministry has come to an agreement on it. This agreement must come soon and in the proper way.

It is a fact that the church has been confused on a number of points including the "Hereafter" from its infancy. Many doctrines were introduced into the early church which brought it into disrepute with both God and man.

The Church of Christ received a revelation through Granville Hedrick, April 24, 1864, in which it was told, "Wherefore, all ye people who have covenanted with the Lord your God to keep all His commandments according to the fullness of the everlasting Gospel, I say unto you, lay aside all your contentions and false doctrines and teachings, and turn to the pure principles as they are given in the everlasting Gospel. If you do these things you shall be a blessed people." By this we can see there were "contentions and false doctrines and teachings" among the church in Bloomington before they came to Independence in 1867. Therefore we can not afford to take as our beliefs today all or any of the beliefs of our forefathers, simply because they held to these beliefs, lest we continue to

suffer the same disappointments, failures, and condemnations which they suffered and that we have consequently suffered up to this time; but we must heed the instruction given us aforementioned, "Lay aside all your contentions and false doctrines and teachings, and turn to the pure principles as they are given in the everlasting Gospel," and again as was given to the church in June, 1829, "Behold I have manifested unto you, by my Spirit in many instances that the things you have written (translation of the Book of Mormon—N.F.D.) are true: wherefore you know that they are true; and if you know that they are true, behold I give unto you a commandment, that you rely upon the things which are written; for in them are all things written concerning my church, my gospel, and my rock."

The church was instructed what to do to be straightened out. The evidence that the church was careful to follow God's instruction fully is rather lacking.

It is high time that we laid aside our own personal views, ambitions, and wishes, and come together in humility before God that we might understand and be unified on His will and His purpose lest we lose our opportunity to assist His people, the remnant of Jacob, unto whom He has given this land for their inheritance, that they may build the city, which shall be called the New Jerusalem. Let us heed the signs of the times as the storm clouds of world conflict are angrily mounting high on the international horizon.—N. F. D.

INDEPENDENCE DIARY

We have had no frost, but our scenery has taken on some of the glorious color that sets this season apart from all others; those beautiful reds, yellows, oranges and browns that cause fall to vie with springtime for favor with poet and artist.

To gladden the season even more we have an announcement of the birth of Barry Lee Gill on Tuesday, October 4 (weight: 7 pounds, 3 ounces). Barry is the son of Bro. Harold and Sr. Donna (Housknecht) Gill.

Bro. and Sr. Clarence L. Wheaton returned to our city on Wednesday, October 12. A reception in their honor was held at the church on the following Saturday evening, at which time we had the pleasure of greeting and welcoming them.

Our speakers have been Brn. Denver G. Chapman, LeRoy Wheaton, Robert L. Maley, Vance H. Harris, Leslie P. Case, Forest E. Maley and Rolland D. Sprague. We share with you some of the food for thought and souls' welfare, which has been presented by the above speakers:

In Acts 7:50-53 Paul speaks of stiff-necked people who resist the Holy Ghost. Do we this, because of self-will? Do we worship the frame which we shall lay down in the grave more than we do God? With self-will we cannot gain perfection.

What is your picture of Christ? Is your picture like mine? Are our pictures entirely different though we claim to be of the body of Christ?

Some day you are going to sit down at a table with the books opened in front of you. Across from you will be your Saviour. You will behold Him in his righteousness. You will look into His eyes and at the scars from the crown of thorns and of the nails which

pierced His hands for your sake. You will behold yourself from the time you were accountable. Therefore it behooves everyone who is accountable, to search out and become acquainted for himself with that person he will meet in that day; because the arm of flesh will be gone. There will be no bluffing. It will be like hearing a taped recording played back and having it compared with the scripture.

We divide into camps because we put our trust in the arm of flesh (Nephi 3:62) rather than think for ourselves and use what God has given us. Let us not place ourselves in another's hands and say, "Sir, lead us to Christ."

Christ gave us His law: Man soon added variations. We are not a people to be coddled; but only with a righteous desire to know the truth shall we be able to recognize wrong and to stand by the power of the Spirit of God.

If I would help my everyday associates to understand more of God's ways, I must know what is written and what is right. I must be ready to answer any query in a few words which are to the point and carry weight. Then—and most important—I must not undo my words by poor example.

Do we read our Bible as though it were a dictionary, picking out here part of a sentence and there part of a sentence, and then close the book thinking we have a full definition of God's law? We are not illiterate. We do not have the word of God written in Greek, Latin or Hebrew, and chained to a stand. We will be judged not by what we think is the law of God; not by what we have been told is in the book. The Book of Ether 5:41, "And now I would commend you to seek this Jesus of whom the prophets and apostles have written, that the grace of God the Father, and also the Lord Jesus Christ, and the Holy Ghost which beareth record of them, may be, and abide in you forever. Amen."

Irene Maley, Reporter

Y. P. C. L. NEWS

September 17 we met at the home of our leader, Bro. James Hedrick, for a called business meeting.

Bro. James Hedrick conducted the study class on Sept. 18 using as study material the "Word of Wisdom". Many of us have heard mention of the above and have often wondered what it is and its purpose.

Our social for September was held on the 24th when we went roller skating. Afterwards we had refreshments of hot chocolate and cookies at the home of Bro. James Hedrick.

For an educational on Saturday, October 1, we toured the Western Typesetting Co. It was very educational to watch the demonstration of the linotype and to hear the lectures on the other machines. We were also told a little concerning the proof reading of materials and the part held by the company in printing.

Oct. 8 we held another paper drive and spent the week rolling them, concluding on Oct. 16.

Sr. Janice Sprague conducted the study class on October 9, using as the basis of study, the game, twenty questions. In our study we connected the game by using religious history places and characters.

The young people wish to extend their congratulations to Bro. and Sr. Harold Gill, members of our group, on the birth of a son, Barry Lee.

Margret Harris, Reporter

OBITUARY

Richard Leroy Gould, infant son of Bro. and Sr. A. Eugene Gould, was born September 26, 1960, and entered into his rest, September 26, 1960, at Plummer-Griffin Clinic, Buffalo, Missouri. Graveside services were held at the Church of Christ Cemetery, six miles south of Long Lane, Missouri, September 30, 1960, at 2 p. m., with Apostle Leon Yates officiating in the presence of a number of saints, neighbors, and friends.

There are of the home to mourn their loss, the parents, Eugene and Bernice Gould; two sisters, Elizabeth and Shirley; a brother, Raymond; a brother-in-law, Melvin Tabler, the husband of Elizabeth; a grandfather, Leon A. Gould; also a grandfather and grandmother, Bro. and Sr. Schultz, of Portland, Oregon; and a host of uncles aunts, cousins, and friends.

A LETTER TO THE EDITORS

Belding, Michigan

October 12, 1960

Dear Editors:

It keeps one busy these days of strife and troubles in the world, and also striving to hold fast to the teachings of our Lord and Saviour, as we learned when we first came into the Restoration Movement and learned more when we came into Christ's Church upon this world.

Personally, I cannot understand the falling away from the truth and what Jesus taught, and how so many are putting out their own views and doing so much to the dividing of groups one against another. The Scriptures tell us that if a kingdom be divided, that kingdom cannot stand, and if a house be divided against itself, that house cannot stand. How we miss the old time meetings.

We had the pleasure of attending the reunion at Flint in August. We arrived in time for part of the prayer meeting on Saturday. In the afternoon we had our business meeting and elected new officers. I helped Sr. Eddy and Sr. Anabel with the meals. Sr. Eddy really had the responsibility and arranged some fine meals with side dishes and salads, pies and cakes.

Sunday morning we arrived at the church early to go to a lake where Bro. and Sr. Eddy's daughter was baptized. We had a wonderful prayer meeting—an old time prayer and testimony meeting. Several went fasting and we really enjoyed a very spiritual meeting. Sr. Bergy led the singing with Sr. Housknecht playing the piano. Brn. Reed, Adams, Burns, Housknecht and Pollock were the speakers for the two days.

Bro. and Sr. Rice from Wyandotte, Mich., were at the reunion and enjoyed the spiritual meetings with us. It was just like one large, happy family and God was with us. Remember us in prayer and our prayers are for the work of the church to carry on, and for those who are on the sick list.

We hope and pray that Bro. and Sr. Wheaton arrived home safely.

May God bless all the people who are serving Him and are not putting stumbling blocks in the paths of their brothers and sisters. Jesus came to save the sinners, not to put them out and then trample on them but to pray for them.

Your Sister in Gospel Bonds,

Mabel Burns

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 DOES THE CHURCH OF CHRIST BELIEVE?

By B. C. Flint

(Continued From October)

Again: "And I say unto thee, that thou art Peter, and upon this rock; (the rock by which Peter knew that Jesus was the Christ revealed to Peter from God, B.C.F.) and the gates of hell shall not prevail against it." (Matt. 16:18). Again: "Then Peter said unto them, 'Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.'" (Acts 2:38-39.)

Now again in the "Vision" of February 16th, 1832, we read of the second or "moon glory." And again we saw the terrestrial world, and lo, and behold; these are they, who are of the terrestrial, whose glory differs from that of the church of the Firstborn, who have received the fulness of the Father, even as that of the moon differs from the sun of the firmament. Behold, these are they, who died without law; and also they who are the spirits of men kept in prison, whom the son visited, and preached the gospel unto them, that they might be judged according to men in the flesh, who received not the testimony of Jesus in the flesh, but afterwards received it: (These had a probation in the spirit world or a condition of probation after this earth life. We'll notice this later, B.C.F.). These are they, who are honorable men of the earth, who are blinded by the craftiness of men; these are they who receive of his glory, but not of its fulness, these are they who receive of the presence of the Son, but not the fulness of the Father; wherefore they are bodies terrestrial, and not bodies celestial, and differ in glory, as the moon differs from the sun; these are they, who are not valiant in the testimony of Jesus; (slack living saints, B.C.F.) wherefore they obtain not the crown over the kingdom of our God. And now this is the end of the vision which we saw of the terrestrial, that the Lord commanded us to write while we were yet in the spirit."

Now, for the scripture to support this part of the "vision". "And these are those who have part in the first resurrection; and these are they, who have died before Christ came in their ignorance, not having salvation declared unto them. And thus the Lord bringeth about the restoration of these; and they have a part in the first resurrection, or have eternal life, being redeemed by the Lord. And little children also have eternal life." (Mosiah 8:58, 59, 60.) "For Christ also hath once suffered for sins the just for the unjust, that he might bring us to God being put to death, in the flesh, but quickened by the Spirit, by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is eight souls were saved by

water. The like figure whereunto even baptism doth also now save us." (I Peter 3:18-21.) "And for this cause I now write unto you, that ye may know that ye must all stand before the judgment seat of Christ, yea, every soul who belongs to the whole human family of Adam; (Is there anybody left out here? B.C.F.). And ye must stand to be judged of your works, whether they be good or evil, and also that ye may believe the Gospel of Jesus Christ, which ye shall have among you." (Mormon 1:86-87.)

This agrees with Christ's statement already referred to in Matt. 12:31-32. That there would be forgiveness in the "world to come." Or be able to contact the gospel of Christ and accept it in the "world to come." Else, why mention the gospel being among them?

Again: "Now this is the state of the souls of the wicked; yea, in darkness, and a state of awful, fearful, looking for, (being conscious between death and the resurrection, B.C.F.) of the fiery indignation of the wrath of God upon them; thus they remain in this state, as well as the righteous in paradise, until the time of their resurrection." (Alma 19:47.)

All scripture in both the Bible and the Book of Mormon plainly teach that both paradise, and hell, (God's Prison House) are temporary conditions, ending with the resurrection, and those in both are to be resurrected, as we learn from John in Revelation. "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 death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." (Sons of perdition, who had committed the unpardonable sin. B.C.F.) Revelation 20:12-15.

This all agrees with all that can be found in the "Vision", also with all that can be found in any scriptures that we have. Yet this is only a fraction of what can be found with reference to this matter that will disclose "What We Believe." But we now continue our study concerning "The Glory of the Stars."

It would seem that in our study of the Star Glory, that it might be well to introduce the subject by first giving a scriptural basis, and this we find in Mosiah 8:61-66, which reads as follows: But behold, and fear, and tremble before God; for ye ought to tremble; for the Lord redeemeth none such that rebel against him, and die in their sins; Yea, even all those that have perished in their sins ever since the world began, that have willfully rebelled against God, that have known the commandments of God, and would not keep them; these are they that have no part in the first resurrection." Here we see a picture of the wicked of earth all around

us. They have heard about Christ, but are willfully in rebellion. Hence they are not unacquainted with God like the heathen are. Yet our statement already referred to wherein Christ says that all manner of sin and blasphemy, that man has committed shall be forgiven except the sin against the Holy Ghost, which has already been shown to be only those who have accepted the gospel in this life and have then denied the whole thing can commit that sin, because no one can sin against something they never had. Of course, it is very evident that those "sons of perdition" will be found among the wicked of earth, but has already been shown that John, in Revelation, plainly says that while all the wicked will not come forth until the second resurrection, he also says that there will be those who will be cast into the "lake of fire" because their names were not found in the "Book of Life." Yet Mosiah also qualifies this statement of his by these words in the 66th verse as follows: "And now I say unto you, that the time shall come that the salvation of the Lord shall be declared to every nation, kindred, tongue, and people." Which agrees with the statement in Mormon 1:86-87, that the whole human family must some day stand before the judgment seat of Christ, and be judged according to their works, and also that they must hear and obey the gospel of Jesus Christ, which they shall have among them. Yet in that case, it is understood that countless millions will never have had the gospel of Christ among them in this mortal life. So they must have it elsewhere, or after this mortal life. Also Peter who says this: "For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." (I Peter 4:6.) This does not have the same reference as the statement of Peter, in the preceding chapter where we are told that Christ went and preached to the spirits in prison who were disobedient during the days of Noah, because of that statement a specific group are mentioned as being in the prison, while in this text it says, "the dead," indicates that all of the dead, who did not hear the gospel in the flesh must some day hear it and be given an opportunity to, with the same liberty as we who are in the flesh, and that would include all of the good people, honorable people of the world, including those who have died and are in Paradise.

Now I think we are ready to study the Vision, on the matter of those who come forth in the second resurrection and who they are. They are of the glory of the stars, Telestial.

"And again, we saw the glory of the Telestial, which is that of the lesser, even as the glory of the stars differeth from that of the moon in the firmament; these are they who receive not the gospel of Christ, neither the testimony of Jesus: These are they who deny not the Holy Ghost; these are they who are thrust down to hell; these are they who shall not be redeemed from the devil, until the last resurrection, until the Lord, even Christ the Lamb, shall have finished his work; these are they who receive not the fullness in the eternal world, but of the ministration of the Terrestrial, and the terrestrial through the ministration of the celestial; and also the telestial receive it of the administering of angels, who are appointed to minister for them, or who are appointed to be ministering spirits for them, for they shall be heirs of salvation. And thus we saw in the

heavenly vision, the glory of the telestial which surpasses all understanding; and no man knows it except him to whom God has revealed it. And thus we saw the glory of the terrestrial, which exceeds in all things the glory of the telestial, even in glory and in power and in might, and in dominion. And thus we saw the glory of the celestial, which exceeds in all things; where God even the Father, reigns upon his throne for ever and ever, before whose throne all things bow in humble reverence and give him glory forever and ever. They who dwell in his presence are the church of the Firstborn; they see as they are seen, and know as they are known, having received of his fullness and his grace; and he makes them equal in power and in might, and in dominion. And the glory of the celestial is one, even as the glory of the sun is one. And the glory of the terrestrial is one, even as the glory of the moon is one. And the glory of the telestial is one even as the glory of the stars is one, for as one star differs from another star in glory, even so differs one from another in glory in the telestial world; for these are they who are of Paul and Apollos, . . . but received not the gospel, neither the testimony of Jesus, neither the prophets, neither the everlasting covenant; last of all these all are they who will not be gathered with the saints, to be caught up unto the church of the Firstborn, and received into the cloud; these are they who are liars, and sorcerers and adulterers, and whoremongers, and whosoever loves and makes a lie; these are they who suffer the wrath of God on the earth, these are they who suffer the vengeance of eternal fire; these are they who are cast down to hell and suffer the wrath of Almighty God until the fullness of times, when Christ shall have subdued all enemies under his feet, and shall have perfected his work, when he shall deliver up the kingdom and present it unto the Father spotless, saying: 'I have overcome and have trodden the winepress alone, . . .'" It may be objected, that in Revelation 22:15 it classifies the sinners mentioned here as having committed the unpardonable sin and are 'sons of perdition'. We see no conflict because the statement of Christ still stands, that all manner of sin shall be forgiven but the sin against the Holy Ghost. So it also says that all of the wicked will be resurrected in the second resurrection, and there will be those whose names are not written in the Lamb's 'Book of Life' whom it says they will be cast into the lake of fire, with the devil and his angels, as well as 'death and hell'.

But the Vision continues, "But behold and lo, we saw the glory and the inhabitants of the telestial world, and they were innumerable as the stars in the firmament of heaven, or as the sand of the seashore, and heard the voice of the Lord saying: These all shall bow the knee, and every tongue shall confess to him who sits upon the throne for ever and ever; for they shall be judged according to their work; and every man shall receive according to his own works, and his own dominion, in the mansions which are prepared, and they shall be servants of the Most High, but where God and Christ dwell they cannot come worlds without end. This is the end of the vision which we saw, which we were commanded to write while we were yet in the Spirit."

This is the substance of the vision that was had by Joseph Smith and Sidney Rigdon on the 16th of February, 1832. We have tried to show not, only, its

complete agreement with scripture, but also that it has been claimed by the old original leaders that it has been accepted as divinely inspired and the real word of God since February, 1832, and also that such a belief was held long before any of the members now in the Church of Christ, who came from other Restoration groups ever came over and mingled with them. It also should be a direct answer to the question: "What Does The Church of Christ Believe?" At least on the matter considered.

It should also be clear that we who did come from the other groups were not mislead when we were told that the Church of Christ on the Temple Lot was a continuation of the Church of Christ that was organized on April 6th, 1830, by Joseph Smith and his associates, and in which we have tried to faithfully preach and teach the original truths as was and had been accepted from the beginning. To this faith and this beautiful doctrine of a kind and loving heavenly Father, we have felt that we certainly were entitled to teach the gospel and church of 1832, in its fullness.

Just a word about some of the things that now seem to be discredited. Probation after death was taught by Joseph Smith and his associates, and as I have shown, John R. Haldeman in his defense of Joseph Smith says that Joseph stood in the church, the acknowledged mouthpiece of God, and gave attention to the revelations and extracts of revelations as found in the "old" *The Evening and The Morning Star*, and says that these were the accepted doctrines of the Church of Christ, and among those endorsed by Elder Haldeman is this "vision", which we have been examining in this discussion. And, he further says, "Aside from the claims made by Joseph Smith and others, that the early revelations were inspired of God, there are other proofs helping to confirm their testimony. The doctrines presented were harmonious with that in the Bible and the Book of Mormon. The proposed form of church government was also along the lines pursued in the formation of the apostolic churches, and left open no point of attack insofar as its provisions were concerned. The Church of Christ maintains that the early doctrines and form of church government were God-given and correct, and that any change or modification was a departure from the true church and apostate in its nature." (*Evening and Morning Star*, for September 1911, page 2, Editorial by Editor, John R. Haldeman.)

Now a word of explanation of some things said in this article. Probation after death, for those who never heard the gospel in this mortal life: "And after they have been scattered, and the Lord God hath scourged them by other nations, for the space of many generations, yea, even down from generation to generation, until they shall be persuaded to believe in Christ, the Son of God, and the atonement, which is infinite for all mankind." (II Nephi 11:26.) This is only one of the many statements found in the Book of Mormon, that tells us that Christ's Atonement was an 'infinite atonement.'

Webster defines the word, "infinite" to mean. "Not finite, without limit, not limited to time or space."

Probation: Any proceeding designed to ascertain truth; to determine character, or qualification, etc. As to engage a person on probation: Example, In theology; A state of period in this life, or after death, in

which man has opportunity to avail himself of the grace of God, and become qualified for a happier state. (Webster's New International Dictionary, Second Edition Unabridged 1952.)

Hell (God's Prison House), a place of punishment for correction and not just a place of torment. "My son, despise not thou the chastening of the Lord, . . . for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God death with you as with sons; for what son is he whom the Father chasteneth not? Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." (Hebrews 12:5, 6, 7, 11.)

To chasten: To inflict pain, trouble, or affliction on for the purpose of reclaiming from evil. To correct. Webster.

Punishment: To visit judicially with a penalty, to castigate, to chasten, or chastise. Webster.

We submit, that this is exactly what God does with his disobedient children, and in both the Bible and in the Book of Mormon, this treatment is to continue until their resurrection. If it was to end with the life of the mortal body, then it is this body of clay that actuates our conduct in this life rather than the spirit or soul that resides within this body. Yet it is the soul that is immortal and not the body of clay that perishes at death.

Finally, since Elder John R. Haldeman says that the prophet Joseph Smith stood in the church "the acknowledged mouthpiece of God", we will let him explain this "vision", himself, in an article in the "old Star" for August 1832, and in an article entitled, "To the Honorable Men of the Earth," page 6.

We quote him as follows: "Every man lives for himself. Adam was made to open the ways of the world, and for dressing the garden. Noah was born to save seed of everything, when the earth was washed of its wickedness in the flood; and the Son of God came into the world to redeem it from the fall. But except a man is born again, he cannot see the kingdom of God. This eternal truth settles the truth of all men's religion. A man may be saved, after the judgment, in the Terrestrial Kingdom, or the Telestial Kingdom, but he can never see the Celestial kingdom of God, without being born of water and the Spirit. He may receive a glory like unto the Moon, or a Star, but he can never come unto Mount Zion, . . ." unless he becomes as a little child, and is taught by the Spirit of God.

Editor's note: The last quotation in the above article is credited by Bro. Flint to John R. Haldeman. This quotation is not taken from John R. Haldeman's writings but from the composers of "The Evening and The Morning Star," Vol. 1, No. 3, August, 1832, published by W. W. Phelps & Co., which was reprinted in its entirety in the publication of the Church of Christ (Temple Lot), "The Evening and Morning Star," Vol. 12, No. 7, November, 1911, of which John R. Haldeman was editor.

CONCERNING OUR "HEDRICKITE" BELIEFS

Because of the scarcity of authentic copies of the early publications of the Church of Christ (which was once called "Hedrickites"), and because of the widening interest in obtaining the facts concerning the early beliefs of the Church of Christ, and due to inquiries directed to us with regard to these matters (perhaps because of the fact that copies of early Church of Christ publications are rarely to be found these days except in the hands of descendants of the early "Hedrickite" leaders, and it consequently being known that we are, therefore, in possession of such), we have compiled some of the most pertinent questions, with answers given entirely from the pages of "Hedrickite" publications, verbatim.—Elder Rolland D. Sprague and Marion Denham Sprague.

1. Who can say, authoritatively, what the Church of Christ (once generally called "Hedrickites") has believed?

A. ". . . I will confine myself to information, and positions taken, to that which comes from original authority, such as has never been, in any way associated with any other group of the restoration, except that on the Temple Lot."—B. C. Flint in "What Does the Church of Christ Believe?", Zion's Advocate, October, 1960, page 150.

2. Why is it important that each member know what the Church of Christ (once generally called "Hedrickites") has believed?

A. "All right, title and interest in any property belonging to this Church of Christ, is now and forever shall be vested in the members of this Church of Christ who believe and advocate the primitive doctrine, organization and practice of the Church of Christ as organized the 6th day of April, 1830, by Joseph Smith and those associated with him."—Old Record No. 2, page 131.

3. Can a majority vote of the general church members change the doctrine, organization or practice of the Church of Christ from that which was prevailing at its inception?

A. "If at any time, a majority of the members of this church should vote to accept any doctrine, system of organization or practice held to and advocated by any of the different factions of the restoration, in the aforementioned books (that is out of harmony with the primitive doctrine, organization, and practice as understood and recorded in the records and publications of the Church of Christ as organized April 6, 1830 by Joseph Smith and those associated with him) such actions shall be forfeiture of all rights, title, and interest in law or equity in any property owned by the Church of Christ."—Old Record No. 2, page 131.

4. Is there a period of years or months during which policies taught as being the beliefs of the Church of Christ can be considered as criterion, or is the date specific?

A. ". . . who believe and advocate the primitive doctrine, organization and practices of the Church of Christ as organized the 6th day of April, 1830, . . ."—Old Record No. 2, page 131.

5. What books, records or publications were existent and in customary use as a means of teaching doctrine or policy of the Church by it's founders on April 6, 1830?

A. "'Behold I give unto you a commandment; that you rely upon the things which are written, (meaning the Bible and Book of Mormon,) for in them are all things written concerning the foundation of my church, my gospel and my rock. Wherefore, if you shall build up my church upon the foundation of my gospel and my rock, the gates of hell shall not prevail against you.' See par. 4th of the same Sec. 'Behold you have my gospel before you, and my rock and my salvation. Ask the Father in my name, in faith, believing that you shall receive, and you shall have the Holy Ghost which manifesteth all things which are expedient unto the children of men.' The foregoing revelation shows that Joseph Smith and Oliver Cowdery had the Bible and Book of Mormon before them, and were viewing them; and were also commanded to rely upon the things written in them. This revelation was given June, 1829, ten months before the church was organized, which proves that the first Elders were commanded to take the things that were then written, and to rely upon the things then written; and if they would build up the church upon the principles of the gospel, as written in the Bible and Book of Mormon, the gates of hell should not prevail against them."—Granville Hedrick in The Truth-Teller, July, 1864, page 8.

"The Board of Publication, of the Church of Christ at Independence, Mo., in their June 1911, issue began the reprinting of the first fourteen numbers of 'The Evening and the Morning Star' the organ of the Church before the expulsion from Jackson County, Missouri, in 1833. It was originally published in Independence, Mo., in 1832 and 1833, by W. W. Phelps & Co., acting under instructions of the prophet Joseph Smith, Jr., President of the Church of Christ. This was the **first** publication owned and controlled by the church founded by Joseph Smith, A. D. 1830. In it was printed for the **first time** many of the early revelations received by Joseph Smith, the prophet. It dealt with matters not to be found in any other church publication, and of vital interest to the student of early 'Mormon' affairs. The fourteen issues consisted of 112 pages. The first four pages for June, 1832 was reprinted in our issue for June 1911, . . ." The Evening and Morning Star, July 1911, page 4.

6. What basis for authority was used by the establishers of the Church of Jesus Christ of Latter Day Saints (sometimes called Brighamites)?

A. ". . . as is found in Sec. 103. . . Brigham Young has for his consolation, in the 40th Par., the appointment to the office of president over the twelve Apostles, 'which twelve hold the keys to open up the authority of my kingdom upon the four corners of the earth, and after that to send my word to every creature.'" Granville Hedrick, in The Truth-Teller, September, 1864, page 1.

7. What basis for authority was used by the New Organization (later called the Reorganization)?

A. "Now, as the author of this spurious revelation presided over these records, kept for the dead, while he lived in Nauvoo, has left his anointing and blessing upon the head of his posterity after him, as is found in

Sec. 103, Par. 18, it is the right of the heir as some think, to preside over these things in the same place, (Nauvoo,) from generation to generation, forever and ever, . . ." Granville Hedrick, in the Truth-Teller, September, 1864, page 1.

8. What is the basis for authority of the Church of Christ (sometimes called Hedrickites)?

A. "The brethren in the Bloomington district had often met together to fast and pray over the affairs and conditions of the Church. There were many members in that region, as well as plenty of authority or priesthood, and after much prayer and fasting, they concluded to form an organization of the members who had joined the 1830 Church.

"Several of their elders had been ordained and held the priesthood as early as 1832, and had never smirched nor stained it by going into any of the false ideas and corrupt practices then extant in the Church. . . .

"So you see we trace our authority in a straight line back to the 1830 platform through the hands High Priests, and Elders, and did not form any new organization nor re-organization, but simply united the scattering members of the old Church into a working organization and pledged ourselves to continue to stand upon the platform of 1830, and we have endeavored not to waver from that position, and you today see in us a portion of the old original Church, clinging to the pure principles and discarding all ungodly impositions and doctrines that have been introduced among Latter Day Saints." The Searchlight, page 10.

9. Were changes made in church policy between April, 1830, and July, 1833?

A. "It may not be generally known, but there have been many foundations laid since the angel Moroni spoke to Joseph Smith. For more than two years before Joseph Smith formally organized the Church of Christ, on April 6, 1830, the Lord, from time to time, instructed the prophet concerning matters affecting the welfare of the church soon to be established . . . Fifteen revelations were received from March, 1829, to April, 1830. In the year following the establishment of the church about thirty communications were received by the prophet, and presented to the church as having been divinely inspired." John R. Haldeman, in The Evening and Morning Star, Sept., 1911, page 1.

"Go with me to a revelation given to Joseph Smith and six Elders, Sept. 22, and 23 in 1832, . . . 'And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation . . . and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written, . . . There we have word of God that not only the church in Independence would be under condemnation, but it says the whole church was under condemnation, and would remain under this condemnation until they repented and did certain things, and if they did not repent, there would be a scourge, and a judgment to be poured out upon the children of Zion. The scourge and judgment came, which was positive proof they did not repent, and the whole church was still under condem-

nation in Dec. 1833, after they were driven out." James A. Hedrick, in The Evening and Morning Star, March, 1913, page 4.

10. What were some of the policies added to the church after April 6, 1830 and before its expulsion from Jackson County, Missouri, in December, 1833?

A. "During this period was revealed the great work of the location and upbuilding of Zion. In this period was also received the "articles and covenants," the Magna Charta or constitution of the church. The great "Consecration" or financial law was also received by the prophet during that period." John R. Haldeman, in The Evening and Morning Star, September, 1911, page 1.

"A Vision . . . We, Joseph and Sidney, being in the Spirit on the sixteenth of February, in the year of our Lord, one thousand eight hundred and thirty-two, and through the power of the Spirit, our eyes were opened, and our understanding were enlightened, so as to see and understand the things of God, even things which were from the beginning before the world was, which was ordained of the Father, through his only begotten Son, who was in the bosom of the Father, even from the beginning, of whom we bear record, and the record which we bear is the fulness of the Gospel of Jesus Christ, which is in the Son whom we saw and with whom we conversed in the Heavenly Vision; . . . And this is the Gospel, the glad tidings which the voice of the heavens bore record unto us, that he came into the world, even Jesus to be crucified for the world . . . that through him all might be saved . . . and saveth all the works of his hands, except those sons of perdition, who denieth the Son after the Father hath revealed him: wherefore he saveth all save them . . ." The Evening and The Morning Star, June, 1832.

11. Did the early Hedrickites accept all that was given by Joseph Smith?

A. "The Church of Christ, at Independence, Mo., has been very severely criticized by people calling themselves Latter Day Saints, for the course we have taken in publishing many of the things connected with the early happenings of the church. . . . It is an old scriptural teaching that if a building is to stand, it must rest upon a good foundation. . . . Spiritual manifestations from the proper source are priceless gifts and greatly to be desired and cherished by the saints of God, but many persons, witnessing an undoubted supernatural manifestation have rashly surrendered their judgment in the case and jumped at the conclusion that the persons through whom the manifestation was exhibited rested under the approbation of God. Laboring under this conclusion, oftentimes conceived in error, their minds were ready to accept, as correct, such peculiar claims or teachings as might be presented by the favored one. 'Try the spirits,' was the advice given nearly two thousand years ago. It was good advice then, and is still good. . . . It is not enough for one to conclude that everything is right because someone in whom he has great confidence has so declared. Each person entering life and earthly existence is given the problems of life to solve for himself, and must, if compus mentus, decide for himself." John R. Haldeman, in The Evening and Morning Star, September, 1911, page 1.

"We, the Church of Christ, have many times been

fiercely assailed because we objected to the acception of all the teachings of Joseph Smith, the prophet. We have been called a great many hard names such as 'heretic,' 'apostate,' etc. We deem it wise to lay before our readers some of the causes which have led us to conclude that Joseph had made some serious mistakes and had even preached false doctrines. Paul, you know has pronounced a curse against anyone, even an angel, who should teach and endeavor to establish a false doctrine as the religion of Jesus Christ." John R. Haldeman, in *The Searchlight*, page 28.

"We regret the necessity of bringing to light the many ungodly things in the history of the Church, . . . we well understand that the Church to be acceptable in the sight of God must cut loose from everything which is not of God. Many latter day saints have believed so implicitly in all the words of Joseph Smith that they would not listen to anything that cast a shadow over any of his revelations and in order to induce this class of people to regard Joseph Smith simply as any other man, with his good traits and his bad ones, we are forced to bring forward the irrefutable evidence of his getting out of the way, and being led by the evil one into preaching such things as 'multitude of Gods, etc.'" John R. Haldeman, in *The Searchlight*, page 37.

12. When was the "Consecration Law" given?

A. "The preceding issue for June, 1832, had contained the 'Articles and Covenants' which, in essence was the Constitution of the church. The July issue contained extracts from several different revelations. The most important, perhaps, was the one printed, beginning at column one, on the first page and taken from the 'Consecration Law' as the revelation given to the prophet in February, 1831, is often called." *The Evening and Morning Star*, August, 1911, page 1.

13. When was the revelation known as "A Vision" given?

A. "We, Joseph and Sidney, being in the Spirit on the sixteenth of February, in the year of our Lord, one thousand eight hundred and thirty-two, and through the power of the Spirit, our eyes were opened, and our understandings were enlightened, so as to see and understand the things of God, even things which were from the beginning before the world was, which was ordained of the Father, through his only begotten Son, who was in the bosom of the Father, even from the beginning, of whom we bear record, and the record which we bear is the fulness of the Gospel of Jesus Christ, which is in the Son whom we saw and with whom we conversed in the Heavenly Vision; . . ." *The Evening and Morning Star*, August, 1911, page 6. "The above is a Reprint Copy of Page 2, No. 2, Vol. 1, *The Evening and The Morning Star* for June, 1832; originally printed at Independence, Mo."

14. Were the twelve called before, or after, April 6, 1830?

A. "In the revelation given June, 1829, calling the Twelve, and which contained 'instructions relative to building up the Church of Christ,' after Oliver Cowdery and David Whitmer were assured that they were called with the same calling as the Apostle Paul, and had been told some of the duties and obligations of their apostolic office, the following appeared: 'And now behold there are others which are called to declare

my gospel both unto Gentile and unto Jew: yea, even unto twelve: And the twelve shall be my disciples, and they shall take upon them my name.'" *The Evening and Morning Star*, November, 1911, page 3.

15. Was the "gathering" first taught before, or after, April 6, 1830?

A. ". . . and ye are called to bring to pass the gathering of mine elect, for mine elect hear my voice and harden not their hearts: Wherefore the decree hath gone forth from the Father, that they shall be gathered in unto one place, upon the face of this land, to prepare their hearts, and be prepared in all things, against the day when tribulation and desolation are sent forth upon the wicked: . . ." From a Revelation, given September, 1830. Printed in *The Evening and The Morning Star*, September, 1832, reprinted in *The Evening and Morning Star*, December, 1911, page 6.

16. What was the attitude of the Hedrickites regarding Joseph Smith's leadership?

A. "We are condemned by some because we dare voice anything which might reflect unfavorably upon the life and conduct of the prophet Joseph Smith. We are termed 'apostates,' 'spiritually insane,' etc., by those who object to having anything said which calls the public life of Joseph Smith in question. As far as the regard of the people of the Church of Christ for the work established, in 1830, by Joseph Smith and his claims as a prophet of God are concerned, we doubt, seriously, whether any of the followers of Joseph Smith have as deep-rooted faith in his prophetic calling as have our own people. It seems to us that people who can see the faults and mistakes of a man and yet accept him, as having been an inspired instrument in the hands of God for the accomplishment of one of the greatest works of the latter days, cannot very consistently be charged with unwillingness to accord him his just due. We cannot, however, understand that any obligation exists whereby we are required to adopt the mistakes of a man along with the good things he presents." John R. Haldeman, in *The Evening and Morning Star*, Feb., 1912, page 1.

"Now, my readers, you can readily perceive from the above quotations that the Bible and the Book of Mormon both declare that there is but one God, and Joseph Smith interpreted the Book of Mormon by Jared's interpreters, by the gift and power of God in which it is declared there is but one God; and in a few years he is preaching a plurality of gods and also that in order to have eternal life men must learn to be gods themselves. Is it any wonder that the gates of hell have prevailed against the church, when such blasphemies are proclaimed as its doctrines and are we to be blamed because we seek to rid the church of such monstrous fantasies? God help the honest in heart to see the truth and proclaim against such base counterfeits." *The Searchlight*, page 30.

"Some people think that because we refer to the mistakes of Joseph Smith, we are injuring the latter day work. We would ask these same people, does it injure the Christian religion to refer to the mistakes of King David? Just because King David did practice polygamy, must we all sanction polygamy for fear that by referring to King David's connection with this practice we hurt the Christian religion? Is this logical? Will not the good done by Joseph shine with an increased

lustre when separated from the evil that sought to fix itself upon the good and by its black aspect dim the pure light of the good, revealed? If anyone can point out a way how these evil things may be disclaimed and repudiated without referring to them, we will be under lasting obligations if they will unfold their scheme to our understanding." Searchlight, page 38.

17. Concerning the condition of the church between 1830 and 1833, what was the opinion of the Hedrickite leaders?

A. "When one looks upon the picture of the Saints, fleeing with their families from the ruthless mob in Jackson County, Missouri, he cannot harmonize their expulsion with the statement contained in a revelation given June, 1829, wherein it was stated: 'Wherefore, you know that they are true: and if you know they are true, behold I give unto you a commandment, that you rely upon the things which are written; for in them are all things written, concerning My Church, My Gospel, and My Rock. Wherefore, if you shall build up My Church, and My Gospel, and My Rock, the gates of hell shall not prevail against you.' Evidently there was something wrong with the way they had 'built' or else they would have had the protection of God to enable them to remain upon the land of their inheritances." John R. Haldeman, in *The Evening and Morning Star*, February, 1912, page 2.

"Our readers may think we make too frequent reference to the condition into which the church had drifted so soon, but we wish to impress upon the minds of our readers the fact that the church was in a deplorable condition a short time after its organization. We do not present this as our bare assertion, or our opinion, but have copied what Joseph Smith presented to the church as the word of the Lord. The Lord, then, being our witness that the church had reached a state of condemnation in His sight in about two years after its organization, we have a right to examine the history of the church from then onwards to see whether it ever passed (by acts of repentance and obedience to God's laws) from under the condemnation the Lord declared they had brought upon themselves. . . . It would afford us boundless pleasure were we able to point to a stainless record for the brethren of the early church. But mistakes were made. Wrong courses were followed, with the result that thousands upon thousands of earnest, honest people have been unwittingly shouldering the burden of the mistakes of others. 'Mormonism' apparently has not grown large enough to come out frankly and admit the mistakes that were made, but at the same time directing attention to the many wonderful truths that were brought to light by the prophet Joseph Smith." John R. Haldeman, in *The Evening and Morning Star*, February, 1912, page 2-3.

"It seems that much is being said to us and about us (the Church of Christ) alleging that all we are doing is to tear down Joseph Smith, Jr. Now kind reader, let us carefully look into this allegation and see if it is just and will bear criticism. Now, kind reader, I wish to make this assertion for your candid consideration. It is a fact that beyond successful contradiction God called upon Joseph Smith, Jr., and gave him power to bring forth and establish the church of Christ in these last days preparatory for or to the second coming of Christ, . . . And now comes this declaration through and

by the things revealed that God was from all eternity to all eternity unchangeable and allwise, and that he (God) cannot lie and does not walk in crooked paths, neither doth he vary from that which he hath said. We, as a people, claim to believe the above to be true and from God as set forth in the Book of Mormon and that the revelations of God through Joseph Smith Jr., must work together in harmony therewith to establish the work of God in these last days in keeping the above declaration. . . . For instance, when the devil put forth his hand to decoy the saints of God from their duty, did succeed in darkening their minds, so said God in Sec. 83, p. 8, notwithstanding the efforts that God put forth to get them to correct their mistakes and right their wrongs, he could not, and of necessity they had to be punished, and finally resulted in their dispersion from their possession. . . . We have fought for nearly fifty years that the first work to establish the church of Christ was of God and was true, and is true, and will always be true, or all is false. . . . Now, kind reader, let me ask you if we who claim to believe that God called Joseph Smith to bring forth and to establish the church of Christ should conclude to do away with the Book of Mormon, have we got any foundation to build upon? Me thinks I hear you say we would have no foundation. Suppose we claim to believe the Book of Mormon and introduce polygamy, have we not virtually done away with the Book of Mormon? Where is our foundation? And again if we teach that baptism for the dead by proxy is right and necessary for the salvation of those that died without a knowledge of the gospel, after it being set forth in the Book of Mormon that they that die without a knowledge of the gospel are saved with their little children? . . . To take any other course than that marked out in the beginning would prove a failure like as the church did in the thirties, or worse. Then for a man to be consistent with reason and common sense and himself and God, let us ask ourselves, have we any mistakes to correct? Have we wrongs to right? . . . Now kind reader, let me ask those that say they believe all of Joseph Smith's revelations why they don't go to Nauvoo and carry out the 107 Sec. of the Book of D. C.?" George P. Frisbey, Editor of *The Evening and Morning Star*, June, 1913, page 1-3.

"Why did he do it? Simply because he lost the spirit in 1832, and commences to pick up things the spirit said was wrong in 1832, and tell the people they are now all right, and the people that have let go of the rod of iron and have taken the arm of flesh for their guide believe it." James A. Hedrick, in *The Evening and Morning Star*, May, 1913, page 1.

18. When was it that high priests were first mentioned in Joseph's Smith revelations?

A. "And now, concerning the items in addition to the Laws and Commandments, they are these: There remaineth hereafter in due time of the Lord, other bishops to be set apart unto the church, to minister even according to the first; wherefore it shall be an high priest who is worthy; and he shall be appointed by a conference of high priests." From a Revelation, given November, 1831, published in *The Evening and The Morning Star*, for October, 1832, page 3.

"If the Ensign means that the language contained in paragraph 17, Section 17, was given before the church was organized, on the 6th of April, 1830, it

prints something it cannot prove. We have shown in a former issue of this sheet that when the 'Articles and Covenants' (section 17) was printed in the first issue of the Star, June, 1832, it did not contain paragraph 17, with its reference to the 'president of the high priesthood', 'high councilor', and 'high priest'. We also showed that when one year later the Star put the Articles and Covenants into the paper for the second time, and after comparing it with the original revelation to eliminate printers' possible errors, paragraph 17 was still missing: we also showed that when they put the revelation into the Book of Commandments, it was also missing there. The Ensign writer attempts to account for this discrepancy in his own peculiar way, and which 'peculiar' way shall have our attention further along in this article." John R. Haldeman, in *The Evening and Morning Star*, April, 1912, page 2.

19. When was the channel of revelation closed to all except Joseph Smith, and Supreme Directional Control incepted?

A. "2. But behold, verily, verily I say unto you no one shall be appointed to receive commandments and revelations in this church, excepting my servant Joseph, for he receiveth them even as Moses:

"3. And thou shalt be obedient unto the things which I shall give unto him, even as Aaron, to declare faithfully the commandments and the revelations, with power and authority unto the church." Book of Commandments, Chapter 30, given in September, 1830.

20. Were the revelations to be published and broadcast before the world?

A. "21. Wherefore, I command you again by my Almighty power, that you confess your sins lest you suffer these punishments of which I have spoken, of which in the smallest, yea, even in the least degree you have tasted at the time I withdrew my Spirit.

"22. And I command you, that you preach nought but repentance; and show not these things, neither speak these things unto the world, for they cannot bear meat, but milk they must receive:

"23. Wherefore, they must know not these things lest they perish." Book of Commandments, Chapter 16, given in March, 1830.

21. Has the Church of Christ (Hedrickites) customarily raised her voice against error?

A. "The first Elders in this church said to the people, when they stood before them to preach, 'we believe in primitive doctrine, we want no more, we will have no less.' We say, give us 1830 preaching—it will be good enough—and the effect will soon be seen in and out of the church. It is our purpose, hereafter, to notice and expose, at length, each addition above referred to, giving time and place of their births, and by whom they were brought forth; and show that none of them were known as forming any part of the doctrine of the church of Christ, organized April 6th, 1830, having no existence at the time the church was organized." Adna C. Haldeman, in *The Truth-Teller*, page 15.

"But such is not the fact; for the materials are at hand ready to defend the primitive organization of the church of Christ, and maintain her doctrine in all truth; and also to expose all the false teachings that have been intruded upon the church, to the public view, that the truth may be read and known with perfect certainty

by all men who wish to become acquainted with those great and important facts. And let it also be remembered that it is the design of this work to maintain the position that Joseph Smith was at one period of his life a true prophet of the most high God, and that he did fall from that standing and relation that he once held as a prophet, and afterwards gave false counsel to the church, though it may sound grating to the ears of some. Yet the truth must be told, and the design of the TRUTH TELLER is to tell the truth according to the best ability that may be found within the resources of the church, whether it reveals to condemn or justify." Granville Hedrick, in *The Truth-Teller*, page 19.

"Some things were learned by revelation; some by investigation, but let it be said to the credit of our people, they have always been willing to receive the light, and to forsake error, when they understood rightly, even though the error they forsook might have been taught by Joseph Smith, himself. This cannot be truthfully said of all our critics." John R. Haldeman, in *The Evening and Morning Star*, April, 1912, page 2.

"This doctrine is precisely in principle upon a parallel with the purgatorial doctrines of praying souls out of hell. Who is prepared to show any material difference between baptizing souls out of hell and praying them out? False positions always have defective arguments presented for their support. . . . For the promise of God was to the church in the beginning; that if they would build upon the truth, the gates of hell should not prevail against them. . . . And hence if ever the church is restored from her present confused condition, her members must return to her primitive organization; and if her primitive order was just and pure in all things, then all false doctrines must be repudiated by her or she cannot assume her former position; for all spurious revelations and false doctrines and teachings must be thrown out, and it must be known what they are, or it would not be safe to engage in so high a calling; . . . all iniquity and every appearance of evil must be put away from her premises and let the word of the blessed Lord and Saviour be her only guide in all things, as is recorded in the fullness of the everlasting Gospel." Granville Hedrick, in *The Truth-Teller*, page 18.

"One of our subscribers in writing to us complains that our paper has 'too much fault finding in it.' His objection, after being considered, may have some truth in it. This paper has found a great many things that we wish never existed. . . . But when men, professing to stand as teachers and leaders of the people, give public expression to their ideas and teachings, we maintain that we have the right to challenge such ideas and teachings, when they infringe upon the gospel of Christ. . . . Men who believe that the work was founded, at the beginning, upon truth and righteousness should be eager to have the facts brought to light." John R. Haldeman, in *The Evening and Morning Star*, July, 1912, page 1.

"It seems that much is being said to us and about us (the Church of Christ), alleging that all we are doing is to tear down Joseph Smith, Jr." George P. Frisbey, in *The Evening and Morning Star*, June, 1913, page 1.

"The Elders of the Church of Christ (or Hedrickites if you wish) deem it their solemn duty as Ambassadors of the Kingdom of Heaven to protect and warn the un-

suspecting and uninformed of any movement which in its course might prove injurious to the cause of Christ. The standing, rank or blood of any concerned will not be considered by us in contending against those who attempt to introduce or sustain false ideas and endeavor to plant them as principles of Christ. While it is painful to us to oppose ideas advanced by those once high in the favor of Almighty God yet our love for God and His righteousness is greater than our love for man. And the thought that certain individuals were once chosen vessels of the Lord will not deter us in our duty. We remember that Solomon was blessed of God with the greatest wisdom ever given to man, but that he fell into transgression so far as to raise up idols for his numerous wives to worship and the faithful historian has not neglected 'because it was Solomon' to tell of his fall. Peter's denial of Christ is faithfully portrayed in the scripture, even if it was Peter. God is no respecter of persons neither should His servants be in this day, but when error is apparent they must speak out against it, that Satan may be estopped from claiming further victims." John R. Haldeman, in the Searchlight, page 90.

22. In what light did the "Hedrickites" hold the doctrine of universal salvation?

A. "So if all the righteous spirits are resting in paradise from all care and etc., until the time of their resurrection they cannot go or be at the same time in prison laboring with care, preaching to the spirits in prison, do you think you can be in paradise resting and at the same time laboring preaching to the spirits in prison? No you cannot be in two places at the same time. And if all the righteous are received in paradise that is the place where all the spirits go except the wicked, and as I have shown that the blood of Christ atones for the sins of all those that obey the gospel and work righteousness until death, and that all little children are alive in Christ and also all they that die without a knowledge of the gospel, these are all righteous ones, they all go to paradise and there remain until the resurrection of the just which is the first resurrection.

"In Alma 19:45, 46, 47, there you see the wicked which choose evil works like those that Noah and others preached to and that was disobedient to the things God's servants taught them, go to prison or into utter darkness, where there shall be weeping and wailing and gnashing of teeth; and this because of their iniquity; being led captive by the will of the devil, thus they remain in this state as well as the righteous in paradise until the time of their resurrection. Now those that think they will go to the prison and preach the gospel to those that die without a knowledge, they think so because they have been led captive by the will of the devil, by receiving false teachings from a false spirit, therefore they will go to the prison all right, but they will be sent there because of the false teachings they have believed and will remain in prison with weeping, wailing and gnashing of teeth until the time of their resurrection. Not every spirit is of God, Paul said try the spirits. Please read these references: Gal. 1:6 to 10, 2 John 1:9-10-11, and I John 4:1, and Isaiah 8:20. The writer has no desire to go and preach to the spirits in prison, because the spirit that he is in possession of bears witness with his soul by which he is able to know if he is faithful until death, his spirit will rest in the Paradise of God until the time of his resurrection which will

be the first resurrection, and I find this is according to the law, and the testimony." James A. Hedrick, in The Evening and Morning Star, June, 1913, page 4.

"There you can say all will be saved except those who shed innocent blood, and then you can give a wink of the eye, and say we are going to be Gods ourselves, we can decide no innocent blood has been shed when we call a council of the Gods, . . . Now dear reader, you can see what nonsense priest-craft can lead a man into, under the pretense of having the keys and the sealing and binding power. Here are some claims of priest-craft, some sealing them from prison, and baptizing their spirits out of prison; others forgiving their sins, and keeping them from prison, and praying their souls out of prison, the two Apostacies are a good bit alike. So let us stop and consider when Satan tries to lead us into priestcraft, to the building up of Satan's kingdom, even if he claims to have the sealing and binding power against all sin except the shedding of innocent blood. . . So let us cling to the rod of iron, and get back on the rock as recorded in the command of Christ to the apostles, St. Mark 16:15, 16. And He said unto them: 'Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptised shall be saved, but he that believeth not shall be damned.' There is the sealing power of God. . . The sealing and binding power (or priesthood) was restored to man in these last days, and it agrees with the word of God as revealed in the Bible, and Book of Mormon." James A. Hedrick, in The Evening and Morning Star, March, 1913, page 3.

"If you think those that are wicked here in this life, that the righteous will be able to go into the prison, and deliver them, please read what will happen to the wicked after the resurrection of all the dead, read Revelations 21: 'But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators and all liars shall have their part in the lake which burneth with fire and brimstone which is the second death.'" James A. Hedrick, in The Evening and Morning Star, April, 1913, page 3.

23. What profound fallacy was universal salvation considered as related to?

A. "There we see if we build not upon God's gospel we have joy for a season but by and by they are hewn down and cast into the fire where there is no return, and there is no return for those that do not endure unto the end, and we are told this life is the life to prepare to meet God and after this life, that ends at death, then comes the day when there can be no labor performed, and this is the final state of the wicked, whence they can not return. In Mosiah 2:12 it reads: 'And there is none other salvation, save this which has been spoken of: neither is there any conditions whereby man can be saved, except the conditions which I have told you.' Read this closely and see if there is any conditions that agree with proxy baptism, or a chance of repentance if we neglect our repentance until death, for the same spirit that possesses us at death will possess us in eternity, so we must be careful what spirit possesses us here; and we obtain that spirit by our faith, and works. In Sec. 110 Lamoni edition, verse 5, there Joseph tells us who baptism for the dead is for and if true who receive the benefit, there Joseph said it is 'for the salvation of the dead who should die without a knowledge of the gospel,' or law. Now if one heard

the law they heard the gospel, and those that died without a knowledge of the gospel or the law, died without knowing the will of God concerning them. Now we will consider what hope or condition those that died without knowing the will of God concerning them, the gospel of the law. It is certain that the heathen nations that never heard the gospel or the law, and also little children that died in their infancy, died without a knowledge of the gospel.

"Mosiiah 1:107 reads: 'For behold, and also his blood atoneth for the sins of those who have fallen by the transgression of Adam, who have died, not knowing the will of God concerning them, or who have ignorantly sinned.' There you see God's blood atoneth for the sins, even those who did not know the will of God concerning them. Now I desire to show that those that died in their ignorance and little children are in the same condition and have eternal life and will come forth in the first resurrection. In the Book of Commandments, chapter 48 and verse 48, it reads, 'And then shall the heathen nations be redeemed, and they which knew no law shall have part in the first resurrection.' Bear in mind that these never were in prison. Now I see no show for those that think they have the priesthood and want to baptize for the dead in this life, and preach to the spirits in prison after death, but that they will go to the prison all right, but instead of preaching the gospel they will be waiting for the resurrection, which will be the second resurrection, and they will be looking for the fiery indignation of God's wrath upon them, unless they repent. See Alma 19:47." James A. Hedrick, in *The Evening and Morning Star*, May, 1913, page 4.

24. How did the early leaders feel about those who taught universal salvation or probation after death?

A. "Verse 15 reads, 'Behold I say unto you, that he that supposeth that little children need baptism is in the gall of bitterness, and in the bonds of iniquity; for he hath neither faith, hope, nor charity; wherefore, should he be cut off while in the thought, he must go down to hell.' There it is, God commanded these things and they will stand against those that suppose that those need baptism, when God says they are alive in Christ. Now you that suppose that baptism must be performed for those that died in their ignorance, not having the gospel declared unto them is in the gall of bitterness and in the bonds of iniquity, and if they deny the mercies of Christ unto them they must go down to hell. So repent all you that deny the mercies of Christ before it is too late, for if you procrastinate the day of your repentance until death the devil will seed you his; so repent, repent, is the feelings of my soul. And think not because you are ready to meet the Lord and say, 'Have we not prophesied in Thy name and in Thy name cast out devils, and in Thy name done many wonderful works,' For that sure the Lord will say unto you, 'depart ye workers of iniquity.' Remember, your apostacy commenced when you refused in 1832 to return to the former things that was written, not only to say but to do." James A. Hedrick, in *The Evening and Morning Star*, June, 1913, page 3.

". . . and those principles of the Gospel of Christ, and ordinances of his Church are clearly defined in the Bible and the Book of Mormon, wherein is contained the fullness of the Gospel. Further than that,

whatever contradicts those principles, is a wicked assumption, throwing the lie in the faces of all the sacred records of the Church. The doctrines of the 'lineal presidency', 'baptism for the dead', and all other doctrines that are not in accordance with the fullness of the Gospel, are false." John E. Page, in *The Truth-Teller*, page 80.

"The reader will readily perceive that the Book of Mormon, in the foregoing quotation, positively says: 'That all little children are alive in Christ, and also all they that are without the law, for the power of redemption cometh on all they that have no law: wherefore he that is not condemned or he that is under no condemnation cannot repent, and unto such baptism availeth nothing.' This reading is as clear as language can make it that all the human race, both old and young who have died without the knowledge of the Gospel, are under no condemnation and cannot repent, having transgressed no law, and as baptism, according to both the Bible and the Book of Mormon, is unto repentance, therefore baptism can avail nothing for the dead, 'for repentance is unto them that are under condemnation and under the curse of a broken law.' But Sec. 106, Par. 5, contradicts this and all the foregoing quotations. Read the last part of Par. 5, and you will see a preparation 'before the world for the salvation of the dead who should die without a knowledge of the Gospel.' The Book of Mormon says the power of redemption cometh on all those who have no knowledge of the Gospel, as well as little children, and baptism availeth them nothing; for the power of redemption cometh upon all of them alike. Which shall we believe, the sacred Book of Mormon, or these spurious revelations, which have been so elaborately devoted to establish one of the most rotten principles of doctrine ever imposed upon the church?" Granville Hedrick, in *The Truth-Teller*, page 35.

25. What was the avowed stand of the Church of Christ concerning these things?

A. "Baptism for the dead, plurality of God's, blood atonement other than the atonement of Christ, and polygamy, is rejected by the Church of Christ and they all belong to Satan, and a belief in these will send a man or woman's soul to hell or the prison house." James A. Hedrick, in *The Evening and Morning Star*, June, 1913, page 3.

26. How did the Hedrickites justify their stand, in the light of Joseph Smith's revelations?

A. "Now I desire to consider the doctrine of those that hold the priesthood in this life that they will be permitted or requested to go into the prison house and preach the gospel to the spirits in prison, . . . Now I desire to consider this doctrine according to the law and the testimony, and if it is not according to the law and the testimony it is because there is no light in them; and if no light is in you, then you are in darkness, as the Lord told you you would be until you returned and remembered the former commandments, not only to say but to do . . . be honest with yourself, and see if the church has returned and done those former things, and if they did the former things in the Bible and the Book of Mormon, why did the scourge spoken of in case they did not repent, come? See Luke 16:26: 'And besides all this, between us and you there is a great gulf fixed, so that they which would pass

from hence to you cannot; neither can they pass to us, that would come from thence.' Now let us go to the Book of Mormon, the book that came to replace the most plain and precious things taken from the Bible." James A. Hedrick, in *The Evening and Morning Star*, June, 1913, page 3.

"How can it be expected the church of Christ can be built up in all purity and holiness while there are so many vain and foolish doctrines taught in it. Every Christian is a lover of truth, which refines and purifies the affections of the soul, while falsehood demoralizes. Let all the saints be awakened to a general investigation of the truth in love and friendship and darkness and error will soon flee away, and harmony and union in the light of God's word will become the leading principle to be felt and enjoyed in every heart, when love and friendship would soon be consolidated throughout their ranks. The adversary then could no longer have power; for the light of truth would announce the dangers of approach at every corner, and the shield of God's word would expose and repel every bolt of false doctrine shot forth from the regions of darkness, and by the light of truth be hurled back to that pit from whence they came. But while men persist in their obstinacy to the light of truth, as revealed in God's word, they must sooner or later meet the fatal consequences; for if they stand on the side of falsehood they will perish in darkness." Granville Hedrick, in the *Truth-Teller*, page 37.

"The foregoing revelation shows that Joseph Smith and Oliver Cowdery had the Bible and the Book of Mormon before them; and were also commanded to rely on the things written in them. This revelation was given June, 1829. . . ." Granville Hedrick in the *Truth-Teller*, page 8.

27. Did the Hedrickites believe in repentance after death?

A. "Now we wish to consider whether there is any chance to return and repent after this life which ends at death. . . . See Book of Alma 16:228 to 234: 'For behold, this life is the time for men to prepare to meet God; yea, behold, the day of this life is the day for men to perform their labors. . . . For behold, if ye have procrastinated the day of your repentance, even until death, behold, ye have become subjected to the spirit of the devil, and he doth seal you his; Therefore the spirit of the Lord hath withdrawn from you, and hath no place in you, and the devil hath all power over you; and this is the final state of the wicked.' . . . Read this closely and see if there is any conditions that agree with proxy baptism, or a chance of repentance if we neglect our repentance until death, . . ." James A. Hedrick, in *The Evening and Morning Star*, May, 1913, page 3, 4.

28. Did the Hedrickites believe that little children or those who had not salvation declared unto them in this life would ever need baptism?

A. "See Mosiah 8:58, 59, 60. 'And these are those who have part in the first resurrection; and these are they that have died before Christ came, in their ignorance, not having salvation declared unto them. And thus the Lord bringeth about the restoration of these; and they have a part in the first resurrection, or have eternal life.' There we see those that are classed as little children are in the same condition as those that

die in their ignorance, and as it said in Mosiah 1:107: The blood of Christ atones for their sins, and if it does they need no baptism." James A. Hedrick, in *The Evening and Morning Star*, May, 1913, page 4.

"This language informs us, in plain terms, that baptism for the dead was prepared for 'the dead who should die without a knowledge of the gospel, or in other words, persons who had passed from life in ignorance of the law of God, and without having had the opportunity of hearing the gospel of Jesus Christ preached or explained to their understanding. At first glance it seems a beautiful doctrine that makes provision for the dead who died in ignorance of the will of God concerning them, and it would be a beautiful conception sure enough, were it not that the Lord God Almighty had made other and different arrangements for the identical class of people supposed to be benefited by this doctrine; and in declaring how salvation cometh to those who should die without a knowledge of the gospel, God states an entirely different method than is indicated in the doctrine of baptism for the dead, by proxy. . . . To those not familiar with the teachings of this doctrine, we will briefly sketch its supposed operations; for instance those who accept this doctrine believe that Joseph Smith and other elders, regarded as faithful who have departed this life, are at the present moment of time in the spirit world preaching to the spirits in prison. . . . The very fact that they were confined in the prison house of the Lord shows that they had been guilty of breaking some of God's laws, or they would not have been confined; and having had a knowledge of his requirements and choosing to disobey them, as would naturally follow, they could not claim any of the benefits of the law formed 'before the foundation of the world' for 'the salvation of those who should die without a knowledge of the law.' . . . The Book of Mormon is a strong witness against this doctrine, as may be seen by reference to numerous passages, within its lids; at a little past the middle of the 8th chapter of Moroni, Book of Mormon, occurs the following: 'For behold that all little children are alive in Christ and also all they that are without the law. For the power of redemption cometh on all they that are without the law; wherefore he that is under no condemnation cannot repent; and unto such baptism availeth nothing. But it is mockery before God denying the mercies of Christ.' . . . Should it not be sufficient for us to know the 'power of redemption cometh on all they that are without the law'? If this declaration of the prophet be true, what need have they 'who are without the law' with baptism of any kind?" John R. Haldeman, in the *Searchlight*, page 129-130.

29. How did the Hedrickites customarily ascertain true prophecy from false?

A. "'Behold I give unto you a commandment; that you rely on the things which are written, (meaning the Bible and the Book of Mormon,) for in them are all things written concerning the foundation of my church, my gospel and my rock. Wherefore, if you shall build up my church upon the foundation of my gospel and my rock, the gates of hell shall not prevail against you.' See par. 4th of the same sec. 'Behold you have my gospel before you, and my rock and my salvation. Ask the Father in my name, in faith, believing that you shall receive, and you shall have the Holy Ghost which manifesteth all things which are expedient unto the

children of men.' The foregoing revelation shows that Joseph Smith and Oliver Cowdery had the Bible and Book of Mormon before them, and were viewing them; and were also commanded to reply upon the things written in them. This revelation was given June, 1829, ten months before the church was organized, which proves that the first Elders were commanded to take the things that were then written, and to reply upon the things then written." Granville Hedrick, in *The Truth-Teller*, p. 8.

"We believe the King James version of the Bible to be the Word of God so far as it is corrected translated. We also believe the Book of Mormon to be the Word of God." From the *Epitome of Faith*, in *The Searchlight*, page 24.

"... but you may think that was taken out when the most plain and precious things were taken from the Bible. Yes, but did not the Book of Mormon replace those plain and precious things?" James A. Hedrick, *The Evening and Morning Star*, March, 1913, page 2.

"... when Christ comes to his people... that have kept the faith that is contained in the Bible and Book of Mormon, and the Revelations of God, and will be able to reject the Revelations of men and devils, and cling to the rod of iron where there is purity taught..." James A. Hedrick, *The Evening and Morning Star*, May, 1913, p. 3.

30. Shall we abandon the long-established platform above?

A. "If at any time, a majority of the members of this church should vote to accept any doctrine, system of organization or practice held to and advocated by any of the different factions of the restoration, in the aforementioned books (that is out of harmony with the primitive doctrine, organization, and practice... of the Church of Christ as organized April 6, 1830...) such actions shall be forfeiture of all rights, title, and interest in law or equity in any property owned by the Church of Christ." *Old Record No. 2*, page 131.

IN MEMORY OF R. R. ROBERTSON

By Joseph W. Kidd

As one who was privileged to know our dear departed, I, Joseph W. Kidd, take this opportunity to express my gratitude to our kind Heavenly Father for the life of our dear Bro. Robertson. Because of his life, which was full of love, a kind word, much wisdom, a glorious hope of the resurrection, labor for truth in the gospel and our Lord, Jesus Christ, my life was made richer in many ways.

Our very small local (Knoxville, Tennessee branch) was privileged to hear the last three sermons preached by Bro. Robertson.

I have always enjoyed his sermons, especially these last three. He spoke with tear-filled eyes as one who believed in the Prophet Joseph Smith, the work Joseph performed, that Joseph was not a fallen prophet, and that he sealed his testimony with his own blood.

In the very last sermon preached, Bro. Robertson pointed out that God, with an angelic ministry, shall perform a work to bring about a fulfillment of many things we look forward to seeing. Without the hand of our Maker, the "little stone," as some wish to call it, would be inadequate.

Through Bro. Robertson I learned to love the Inspired Translation of the Holy Scriptures. Also much more of Joseph's work, as he was inspired of God.

The truth of such matters can be measured by the way given in Alma 16:149-158, "Now as I said concerning faith—that it was not a perfect knowledge, even so it is with my words. Ye can not know of their surety at first, unto perfection, any more than faith is a perfect knowledge. But behold, if ye will awake and arouse your faculties, even to an experiment upon my words, and exercise a particle of faith; yea, even if ye can no more than desire to believe, let this desire work in you, even until ye believe in a manner that ye can give place for a portion of my words.

"Now we will compare the word unto a seed. Now if ye give place, that a seed may be planted in your heart, behold, if it be a true seed, or a good seed, if ye do not cast it out by your unbelief, that ye will resist the Spirit of the Lord, behold, it will begin to swell within your breasts; and when you feel these swelling motions, ye will begin to say within yourselves, It must needs be that this is a good seed, or that the word is good, for it beginneth to enlarge my soul; yea, it beginneth to enlighten my understanding; yea, and it beginneth to be delicious to me.

"Now behold, would not this increase your faith? I say unto you, Yea; nevertheless it hath not grown up to a perfect knowledge. But behold, as the seed swelleth, and sprouteth, and beginneth to grow, then ye must needs say, that the seed is good; for behold it swelleth, and sprouteth, and beginneth to grow. And now behold, will not this strengthen your faith? Yea, it will strength your faith, for ye will say, I know that this is a good seed, for behold, it sprouteth and beginneth to grow. And now behold, are ye sure that this is a good seed? I say unto you, Yea; for every seed bringeth forth unto its own likeness; therefore, if a seed groweth, it is good, but if it groweth not, behold, it is not good; therefore it is cast away."

Inasmuch as I have applied the above, I can surely say: Belief in the Prophet Joseph Smith, and most of his work, has become a seed planted in my heart, which has swelled, grown, and enlarged my soul. It has become delicious unto me. My faith has been increased thereby. I cannot deny it to be a good seed. On the other hand, the seed of disbelief in the things mentioned herein could have resulted only in sorrow. I would be left without a sure hope.

I do not believe that Joseph was a perfect man. In his weakness he allowed things to be done which are contrary to the Scriptures. The weakness of man can be seen in all dispensations of time. First of all, Adam. Moses could not enter the promised land. (Numbers 20:12.) Abraham denied his wife because of fear of man. (Genesis 12:13.) Jacob loved his son, Joseph, more than the others. (Genesis 37:3.) Peter began to sink in the water because his faith was shaken. (Matthew 14:31.)

Listen to Jacob from the Book of Mormon, "Behold, my beloved brethren, I will unfold this mystery unto you; If I do not, by any means get shaken from my firmness in the Spirit, and stumble because of my over-anxiety for you." (Jacob 3:29.)

Christ said, "I give unto men weakness, that they

may be humble." (Ether 5:28.) Let us not be quick to condemn because of weakness.

"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." (James 1:5.) This applies to all men now, and surely we should make use of it to solve our every problem, as did Joseph Smith. Often, we expect God to immediately reveal to us the truth of all things, notwithstanding it is not promised in this manner. "For precept must be upon precept, precept upon precept; line upon line, line upon line, here a little, and there a little." (Isaiah 28:10.) God is not slack as some men count slackness, but his promises are sure.

We must have the Holy Spirit to know the truth of all things. We must continue in His (Christ) word if we are to have a continuation of the Holy Spirit. "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." (John 8:31-32.)

With reference to the Holy Spirit, I refer you to "Zion's Advocate", January, 1958, page 10. You will find an article entitled "The Holy Ghost" written by Forest E. Maley. I can truly say, this is one of the greatest articles to appear since I subscribed to the Advocate, approximately seven years ago. I suggest all to read this article once more. I do not know Bro. Maley, but I feel sure he could not have written such an article without the Holy Spirit. Possibly Bro. Maley and I may not see eye to eye on everything. This would not mean he or I have not the Holy Spirit. But I truly believe he does, as I believe in the Prophet Joseph Smith.

I dedicate this article, with fond memories, to our dear Bro. R. R. Robertson, and once more thanking our Heavenly Father for his life which has meant so much to me.

May the memory, that our dear brother believed in the fullness of the Restored Gospel of Christ, last throughout all ages to come. Amen.

Editor's Note: The following are excerpts from early publications of the Church of Christ.

"And let it also be remembered that it is the design of this work (Publishing of The Truth-Teller. Ed.) to maintain the position that Joseph Smith was at one period of his life a true prophet of the most high God, and that he did fall from that standing and relation that he once held as a prophet, and afterwards gave false counsel to the church, though it may sound grating to the ears of some." (The Truth-Teller, Vol. 1, No. 2, page 19.)

"We believe the King James Version of the Holy Bible to be the Word of God so far as it is correctly translated. We also believe the Book of Mormon to be the Word of God." (Epitome of Faith, No. 8, The Searchlight, April, 1896, page 24.)

"A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels . . . The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction."

Proverbs 1:5, 7

CHURCH OF CHRIST PUBLICATIONS

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

	Price Each
Book of Commandments—Paper Cover.....	\$1.00
Book of Commandments—Leatherette	\$1.25
Outline Church History	\$2.00
Book of Mormon—Missionary Edition	\$1.25
Also Available at	5 for \$5.00
Book of Mormon—Cloth Binding	\$2.50
Book of Commandments Controversy Reviewed.....	\$1.00

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.

	Price Each
Primary, Vol. 1, No. 1, Childhood of Jesus.....	N/C
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