

# 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.

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## Moral Maxims

Labor to keep alive in your heart that little spark of celestial fire called Conscience.

While just government protects all in their religious rights, true religion affords government its surest support.

I hope I shall always possess firmness and virtue enough to maintain what I consider the most enviable of all titles—the character of an honest man.

We ought not to look back unless it is to derive useful lessons from past errors, and for the purpose of profiting by dearly bought experience.

Associate with men of good quality if you esteem your reputation; it is better to be alone than in bad company.

George Washington, first President of the United States (1732-1799).

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## ZION'S ADVOCATE

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### EDITORIAL

"If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Luke 9:23.

This month of February the United States celebrates the birthday of two of her great men, Washington and Lincoln. The lives, thoughts and actions of these two men have had, and will continue to have, a direct bearing upon the life of every person living in the United States.

Lincoln whose life was contemporary with that of Longfellow, may have served as an inspiration for Longfellow's poem:

"Lives of great men all remind us  
We can make our lives sublime,  
And, departing, leave behind us  
Footprints on the sands of time.

"Footprints, that perhaps another,  
Sailing o'er life's solemn main,  
A forlorn and shipwrecked brother,  
Seeing, shall take heart again."

But surely the poem serves well to point out the lessons learned from these two men and to inspire us to greater efforts of achievement.

Let us pause to consider: What makes men great? Is this attribute within the reach of all? To what extent do we exert an influence? What kind of influence should we seek to exert? How can we best make it felt.

The one thing all great men have in common is dedication—complete dedication! This is sometimes called, singleness of purpose. Life is aimed at an objective and nothing can altar its goal. This leads to greatness or infamy depending upon the objective. Sometimes only history can reveal which, for only history can disclose the objectives. For as the objective of a man is revealed by time, he either grows

in the stature of greatness or he sinks into ignomy and shame.

This singleness of purpose is not only within our reach, it is the core of the two great commandments: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind:" and, "Thou shalt love thy neighbor as thyself," as found in Matt. 22:37 and 39.

Without the complete dedication of the heart, soul, and intellect of an individual, to the love of God and his fellowman he falls far short of that perfection mirrored in "The stature of the fullness of Christ", which we are admonished to achieve as our reasonable service.

The complete dedication of Christ to the will of the Father and to the salvation of mankind, made him the greatest individual ever to live upon this earth. He did not deviate from his goal though tempted by Satan and crucified by man.

To the extent that we associate ourselves with this singleness of purpose that was, and is, Christ's, we become extensions of His influence, as an obedient child becomes the extension of his parent's will while running an errand or performing his chores.

The greater our dedication becomes, the greater influence we wield among our fellowmen and the greater the sphere in which it is felt; as for example Dr. Albert Schweitzer. The character of such an individual takes upon itself the qualities of greatness associated with the love of one's fellowmen, and like Abou Ben Adhem, they may awaken some day to the realization that God has blessed them above many men.

Perhaps none of us will ever become as great as Washington or Lincoln, but we will, each of us, leave behind us, memories in the hearts of friends and loved ones. We should each ask ourselves this question: "For what would I want to be remembered?" There should be only one answer—"For the good I have done, and the help I have given to those who must follow me." If we each could leave the world a little better for our having lived here, we might some day have a world worthy of its Creator.

We have progressed in science, mathematics, and electronics beyond the normal comprehension. Only in the Humanities have we lagged behind and human nature is much the same today as in the days of old.

"Our youths loves luxury. They have bad manners, contempt for authority. They show disrespect for their elders, and love to chatter in place of exercise.

Children are now tyrants, not the servants of their households. They no longer rise when their elders enter the room. They contradict their parents, chatter before company, gobble up their food, and tyrannize their teachers." Does this describe our modern day children? It was written by Socrates 400 B.C. Yes the position of the world in regard to virtue and moral conditions, remains the same as it was 2,400 years ago. Human behavior has not changed and human behavior brings joy or sorrow—peace or war. Will it be

the same 2,400 years from now? If so our influence will have had little value for mankind!

Without personal application this will have little or no meaning for any of us—what kind of influence are we exerting—good—bad—or indifferent? Do we contribute joy or sorrow, happiness or heartbreak, respect and regard for law and order or disrespect and disregard by breaking traffic rules and cheating on our tax returns? Do our actions reflect idealism or realism? Does our personal association elevate or degrade? When we laugh, it is **with** some one, or **at** them? Certainly I would never call him great who in his upward climb, leaves bruised or broken hearts behind.

How can we exercise qualities of greatness? We can **dare** to be courageous, dare to have the courage of our convictions. Abraham Lincoln with one "yes" vote (his own) over-ruled his entire cabinet—he dared to stand alone!

A Phoenix, Ariz., police chief, once told this true story of a group of youngsters. After a school party this particular group decided to ride up to the top of South Mountains where a beautiful view of the city could be obtained. On the way they had a blow-out and no spare to replace it. A car standing across the street proved to have the same size tire and wheel as their own. "Let's take it", said one of the boys. One youth spoke up, "No its wrong." "Chicken" they called him and though he continued to object they proceeded to dismount the tire with him standing by watching the operation. Suddenly a police car turned the corner and everyone ran but the boy who had objected. Taken to the Juvenile Court he refused to reveal the names of the other's through a mistaken loyalty, mistaken because the loyalty was not returned and no one came forward to declare this boy's innocence, and he was convicted of a crime he did not commit, but consented to, by his presence. Had he had the courage of his convictions, his objections would have given place to action and he would either have left the scene or raised such a furor that none would have dared to continue in their rashness.

If we dare to have the courage of our convictions we will not only stand for the right ourselves, but give strength to others less courageous.

Will Durant wrote, "Truth always originates in a minority of one, and every custom begins as a broken precedent." Certainly our world could stand a few broken precedents as we join that "illustrious minority" that is Christ's

We can return good for evil, of which Dr. Frank Crane said: "Is not so much the result of piety or saintly nature as it is a gesture of greatness." To return good for evil is the surest way to disarm an enemy and win him as a friend. We can not heap abuse upon one who refuses to be offended and returns our acrimony with kindness and love.

The path to greatness is not an easy path—it is beset with sacrifice and self denial, it is a straight and narrow path that leads directly to its goal. It is the

path of complete dedication to God and its reward is life eternal.

"What can I do? I can talk out when others are silent. I can say man, when others say money. I can stay up when others are asleep. I can keep on working when others have stopped to play. I can give life big meanings when others give life little meanings. I can say love, when others say hate. I can say every man, when others say one man. I can try events by a hard test when others try it by an easy test.

What can I do? I can give myself to life when other men refuse themselves to life." Horace Traubel.

"Lives of great men all remind us, we can make our lives sublime, and departing leave behind us, foot-prints on the sands of time."

Thus we dedicate ourselves to God and join ranks with the truly great.

O. A. C.

### LESSON OF THE FLY

By Ardy Hanes, Sr.

I was standing on a bridge one morning  
Just watching the current roll by  
When suddenly into the water  
Fell an unfortunate fly.

Fishes that swam to the surface  
Were looking for something to eat.  
I thought that poor helpless insect  
Would surely allow them a treat.

Poor thing, I thought with compassion  
Your trials and dangers abound,  
For if you escape being eaten  
You surely then will be drowned.

That sentence was not more than spoken  
Than lo, like an angel above,  
I saw at the water beneath me  
A leaflet ascend from above.

It glided serene on the surface  
An Ark to the poor little fly  
Who soon to the shore ascending  
Spread its wing to the breeze to dry.

Sweet was the thought that was whispered  
That people should never despair  
For He who takes care of the insects  
Much more for His children will care.

### CRITICISM

Abraham Lincoln once said: "If I tried to read, much less answer, all the criticisms made of me and all the attacks leveled against me, this office would have to be closed for all other business. I do the best I know how, the very best I can. I mean to keep on doing this, down to the very end. If the end brings me out all wrong, then ten angels swearing I had been right would make no difference. If the end brings me out all right, then what is said against me now will not amount to anything."

## THE TEMPLE LOT CHURCH.—IT'S MESSAGE

Apostle Clarence L. Wheaton

### Foreword

This is a speech which was delivered and recorded in the Educational Building of the **Reorganized Church of Jesus Christ of Latter Day Saints**, Independence, Missouri, the evening of October 27, 1963, before a group of the Older Youth of that organization. This meeting was presided over by Elder Richard D. Hughes, chairman of the Older Youth group of the Stone Church. The subject as you will note had relation to the mission of the **Church of Christ**, with General Church Headquarters on the Temple Lot. Preliminary to this address, a very spirited song service was led by Elder Hughes, which was enjoyed by all present. The service proper was then opened by singing that grand old Restoration Hymn, **Redeemer of Israel**, followed by prayer.

Introduction by Elder Richard D. Hughes:

"In some of these meetings we have been starting out fairly formally, and we realize this, but because of the nature of our whole discussion we feel that we need to exert a type of control over the meeting, because it would be very easy for some individual to get up and say, 'It is not true,' especially when we are dealing with cases of religion. So tonight, as before, I am going to moderate the questions and if I feel the questions are out of order or quite slanted, I will ask you to ask another question. And we would like you Older Youth, particularly, to be thinking of some good and pertinent questions that we can ask our guest minister tonight, so that we can understand and know more about the Temple Lot Church. I think it would be wise to point out that this series of meetings, as I have pointed out before, is for learning purposes, it is not for indoctrination of any type.

"Our guest will give his viewpoint and Church's viewpoint. This does not necessarily mean that the viewpoints are ours, as **Reorganized Latter Day Saints**. We will have our speaker with us next week. And I feel very honored tonight to have a very fine man with us. We have a man who is an Elder in the Church. He is their elder apostle; not meaning that he is the oldest apostle, but he has been serving in this capacity longer than the other apostles they have.

"Tonight we have with us Elder Clarence L. Wheaton of the Temple Lot Church, and I am sure that if we listen with right intent and the right spirit that we can learn a great deal. Brother Wheaton."

### The Address:

Clarence L. Wheaton: Thank you. I was rather intrigued with the idea of talking to the Older Youth of our sister organization, the **Reorganized Church**, and as I look around over the faces of those that are here, I find a number who were older youths and close friends and associates of mine in years gone by. I don't think that it is necessary for me to reveal to you just how old I am, but any way I have been around for quite awhile. So, Brother Hughes, and our many brothers and sisters of the Older Youth's organization of the **Reorganized**

**Church of Jesus Christ of Latter Day Saints**, I greet you in the fellowship of Jesus Christ, our Lord, in whose service we have all been called to serve in these last days or dispensation of his restoration of the Gospel among men for the last time. I call you brothers and sisters for the reason that we have a common heritage through the Angel's Message to the Prophet Joseph Smith, to whom we trace baptism and priesthood back to valid original sources.

In that spirit I stand before you tonight to give a reason for the hope within me, concerning **The Temple Lot Church and It's Message**, for which this time has been so graciously extended to me by your President, Elder Richard D. Hughes.

This is not the first time, and I pray that it will not be last time, that I shall be permitted to have this experience and association, and fellowship of talking to groups of this particular division, or faction of our Restoration. I remember the first time I spoke (in the Stone Church) I was about the age of some of the Older Youths who are here, way back in 1919 or earlier. And so tonight as we come together I hope that we will have the same consideration and respect for each other's views that we had and enjoyed then.

I would like to say in opening that various titles have been applied to the Temple Lot Church; sometimes we have been called Hedrickites, sometimes the Church of Christ (of Latter Day Saints), and by others as the Restored Church of Christ, but the true and legal name that we go by is that of the Church of Christ, with our headquarters on the Temple Lot, Independence, Missouri. This name was given to the Church by the Prophet Joseph Smith when he organized it for the last time in this dispensation on April 6, 1830. For reference on that I quote the following revelation as found in both your Book of Doctrine and Covenants and our Book of Commandments. It says:

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

Which commandments were given to Joseph, **who was called of God and ordained an apostle of Jesus Christ**, an elder of this church;

And also to Oliver, who was called of God, **an apostle of Jesus Christ**, and elder, and ordained under his hands:

And this according to the grace of our Lord and Saviour Jesus Christ, to whom be all glory both now and forever. Amen. (Book of Commandments 24:1-5; Doctrine and Covenants, Section 17.

This Church of Christ, through the instruction of the Angel's Message was organized by the Prophet Joseph Smith, at Fayette Township, Seneca County, New York. I do not know how many of you young

folks have had the privilege of going there, but I have been to that place near the little town of Waterloo, and have been in the very room and the quarters where the six elders met on the sixth of April and organized the church. It was quite an interesting experience. I also had the privilege of visiting the Sacred Grove over near Palmyra. There, a number of years ago, Sister Wheaton and I visited that area, went out in the grove; and we knelt down, as near as we could learn, in the place where the young Prophet knelt on the beautiful Spring Day so long ago and asked for divine direction, and for the help of the Lord. And in addition to the many other testimonies which we have had of the divinity of the Book of Mormon and of the Restoration of the Gospel in these days, we enjoyed the sweet influence of God's Holy Spirit and had these things reaffirmed to our souls. And so we have that experience as one of many gifts of God which we all hold in common as our heritage.

As early as 1831, Independence, Missouri was designated to be the place of gathering, and the temple was to be built on a spot West of the Courthouse. We, tonight, are very close to that spot, just the street divides us from the spot where Joseph Smith and several elders assembled together where the Temple is to be erected. Sidney Rigdon dedicated the ground where the city is to stand and Joseph Smith, Jr., laid a stone at the north east corner of the contemplated temple in the name of the Lord Jesus of Nazareth, (Quoting from the **Historical Facts Concerning the Temple Lot**, page one; which is (in turn) quoted from the old manuscript History by John Whitmer (first Historian of the Church).

During the excavation of that ground in 1929 the workmen found a stone on the north side line of the excavation and about forty feet back from the place where we had always believed that the corner of the temple was to stand. I wish to state that it is very interesting that at this particular point, or spot, which I refer to as the northeast corner of the Temple, that when I was a lad, there used to be a pile of stones which laid there. I often wondered where this pile of stones came from, and why it was there. It had caused through the many, many years it had laid there, a deep depression, and it could be found even after the stones were removed just a little to the south and east of the old baptism fount which was upon the Temple Lot. I had the unique experience, about a year ago, of having in my home one of the chiefs of the Pottowatomi Indians, Chief Supe-She, and in talking to him about this place he revealed to me the fact that many centuries ago people from various tribes of the Indian people met together in this area (to hunt). They had great battles, and they had come together in their war paint and he said they were met by a personage from the heavens who told them they must cease war; and He commanded that they should go back to their various tribes and bring a stone and put it in a heap marking the place where in the future days the Great Lodge of the Lord, or Great Spirit, as he called him, would be built. He said that after they

did that, they went north from here (Independence, Mo.) to the Missouri River and washed the war paint off their faces, which was of so great an amount that it caused the rivers waters to run red like blood. I am fortunate that I have that recording in my possession, which I hope to keep, but time will not permit me to go beyond these few thoughts tonight, but our Lamanite brethren for centuries have looked forward to the time when in this city the Great Lodge of the Lord, or Great Spirit would be built and would be a symbol of Peace, and a symbol of Unity, and of Love, among the children of men.

We believe that as the result of the failure upon the part of the Church,—(I am speaking of the Restoration), here in Independence, to build this Temple as directed, they suffered much persecution, and by November 1833, were driven from Jackson County into Clay County across the Missouri River, for we find in a revelation given in June of 1833, Section 92, they were warned of impending disaster wherein the Lord said:

Ye have sinned against me a very grievous sin, in that ye have not considered the great commandment in all things that I have given unto you concerning the building of mine house, for the preparation wherewith I design to prepare mine apostles to prune my vineyard for the last time, that I may bring to pass my strange act, that I might pour out my spirit upon all flesh.

I do not believe there is a single individual here tonight but what realizes the great importance of this work of building God's house, and of the necessity of us finding a way of uniting together in a common cause that that great project might not only be undertaken, but as a successful conclusion we could see the coming of our Lord and Savior Jesus Christ. I know that is the yearning that has been in the hearts of the older Older Youths, some of whom are here tonight, and many others that I have been associated with in the years gone by.

After they were driven across into Caldwell County, they were later driven out of the State of Missouri into Illinois, where they founded the beautiful City of Nauvoo. The Prophet Joseph Smith was killed at the Carthage Jail and the Church was again driven and scattered, thousands fled to Winter Quarters near Omaha, Nebraska. Many thousands more scattered through the Middle West and were lost from the Church forever. Some fled into Wisconsin and into surrounding areas and became known as the New Organization. Others remained as remnants of their local groups in Illinois. These latter were known as the **Crow Creek Branch of the Church of Christ**. Thus we have here as history relates, two groups of the Church that was established by the Prophet Joseph Smith. That they had many things in common in doctrinal beliefs and practices is well attested by the fact that from 1847 on, the elders of these two groups endeavored to effect some kind of a working agreement. Among those early elders were such men as W. W. Blair, Isaac Sheen, the late Joseph Smith; and

Granville Hedrick, Adna C. Haldeman, Jedidiah Owens, and others, all of these men were elders and associated together in the early church (prior to the death of Joseph Smith, Jr.), and these men had a desire and a yearning to amalgamate these groups into one, but they were without success.

The membership in Woodford and Livingston County, Illinois, known as the **Crow Creek Branch of the Church of Christ**, refused to be associated with the following of Brigham Young who went into Utah, but remained as a remnant of the original church without being disorganized or reorganized from the days of the Prophet Joseph Smith. I think somewhere in the scripture the Lord said that there would be a remnant spared, and I believe that there was. Not only was this remnant among this little group which we refer to in Illinois, but I believe it was also among those whose posterity is represented here tonight. I believe that this yearning is still fresh in the hearts and minds of many of them.

In 1867, this remnant in Illinois, known as the **Crow Creek Branch of the Church of Christ**, returned to Jackson County, Missouri, and were the first believers in the Restoration to so return after the expulsion of November 1833. We returned to Jackson County, Missouri in obedience to a revelation that was given through Granville Hedrick on April 24, 1864, as the result of a congregational season of fasting and prayer. And the Lord said:

Prepare yourselves and be ready against the appointed time which I have set for you that you may return in the year A. D. 1867, which time the Lord by your prayers and faithfulness in all things will open and prepare a way before you that ye may begin to gather at that time.

This revelation is found in the Truth Teller, published by the Church of Christ (At Bloomington, Illinois 1964), page 4.

Accepting this revelation at face value, the elders of the Church of Christ, nominally called "Hedrickites" prepared themselves in the winter of 1866, to do just what they were told to do. As the result, a long caravan formed and they started for Missouri after they had sold their farms and possessions, and they treked over the prairies of Illinois and Missouri, and when they came to the Missouri River in the vicinity of Blue Mills, the river was frozen over, but it had begun to show the appearance of thawing and there was soft mushy ice on top of the solid ice, and my wife's grandfather, George P. Frisbey, who was an old time ferry man on the Mississippi, and also a man who had done quite a bit of travelling in those days was the leader of this caravan. When they came to the river, across on the other side from Blue Mills, or down near what we call Atherton today, the people became fearful and they said, "It is too dangerous, the ice is thawing, it might break through, if we put our weight on it, therefore, we should wait till the ice goes out and find other ways to go."

But old Uncle George, as I always called him in my

youth, who was Elder George P. Frisbey, said, "We have come this far in faith, believing in the promise that God made, that he would open a way before us," and he said, "As for me and my house we will obey the Lord", and with that he reloaded his goods and his family in his wagon and started out across the ice amidst the prayers of our people. And as he crossed over the wheels made deep ruts in the slush ice, but they crossed safely. And when they had reached this side of the river the people cheered. They were told before Brother Frisbey, left to space their wagons just so that too much weight would not be in one place. And so, with that in mind, they crossed the river safely. There was no damage, loss of property, nor injury to a single soul. And they arrived in Independence, Missouri, in time to hold their first conference in Jackson County, Missouri, on the first day of March, 1867. They were received by the natives with open arms. They bought farm lands, they went into business, they obtained residences, and ultimately, through their united efforts bought up as opportunity offered the property which is known as the Temple Lot, which is just across the street (from the Stone Church).

This revelation of which we speak was published in 1864, and you will pardon this reference to historical matters because it is not intended for the purpose of offering any degree of criticism. We find that the leaders of the **New Organization**, as it was known in Wisconsin, issued this warning:

We would caution all our readers against going to that land before God commands his saints to go there by his prophet, (that is the late Joseph Smith), and if any go there before that time they may expect the judgments of God will come upon them. (Saints Herald, August 15, 1864).

So far as we have ever been informed this Hedrickite revelation was the first and only revelation of God to any group of the Restoration to return to Independence, Missouri, which was to be the center place of Zion. We have believed that and we still believe it today, as being the instruction to our people. And in compliance with this instruction this small band of saints arrived as I told you before. They were well received and have been a part of the community from that day till the present time.

Following the settlement of this remnant of the early Restored Church of Christ in Missouri, they proceeded to purchase land and to redeem Zion in the way of farms and homes. Also to purchase the famous Temple Lot which had previously been dedicated by Joseph Smith as the place of the Temple on August 31, 1831. I have been told, though I have not gone of the trouble of tracing it out, that part of the land which was bought by those elder members included the land where the Sanitarium and Independence Hospital stands today. That was part of the land that was included in the purchases by our early people when they came here. And we did this in harmony with what the Lord told us to do in Section 98 of the Doctrine and Covenants.

Now you may say, "Why do you quote from our Doctrine and Covenants?" Well Brothers and Sisters we do so because we use no other Doctrine and Covenants. We accept it so far as it is in accord with the Bible and the Book of Mormon and the early revelations to the church as equally as you do, as authority in our Church. And it is oft times used for that purpose. And in this Doctrine and Covenants the Lord told the Church that the only way this land could be redeemed would be by purchase, otherwise, if by blood, our enemies would prevail against us. And so we did as the Lord commanded us to do, and in the meantime, we find that in a revelation given August 16, 1863, that the Lord said:

Now I say unto you, let all your service as ministers in the things which I have appointed unto you be done in the spirit of meekness and condescension before the Lord. I the Lord will make known your duty and preparation toward your brethren wheresoever ye shall be required to labor before me in your duty and calling saith the Lord. (Truth Teller, July 1864, page 6).

At that time there were four apostles in the Church of Christ, including John E. Page, who was one of the first Council of Twelve set in the Church in 1834 or 1835. And so, you see, when we came back to Missouri, we came, to a degree organized just as we were commanded on the sixth day of April 1830, when it was said that Joseph Smith and Oliver Cowdery were ordained as apostles in the Church of Christ. We believe that that was in accordance with the New Testament pattern, as given to us. Pursuant to the above instructions we as a church through the years have held up the olive branch to all believers of the Restoration, to meet with us, and discuss ways and means by which we could be brought closer together in one common bond of fellowship. That the Redemption of Zion might be realized. That the Temple of the Lord might be built, and that a people might be prepared and gathered in the day of the Lord's coming.

One of the earliest revelations to the Restoration was to the effect that the city New Jerusalem would be built beginning at the Temple Lot. I believe that is found in Section 83, in the Doctrine and Covenants. This being true, and we believe that it is true with all our hearts, it is only logical to conclude that our heavenly Father would place this sacred spot in the custody of those who would preserve it for that purpose and that purpose alone. I wish to say in this regard that when ever the day comes that the Lord speaks to his people of this Restoration, and the means is available, and the people are ready to put their shoulders to the wheel and work together as saints of God in the building of that house, that we as a people (on the Temple Lot) are ready to cooperate in doing that every thing. It is something we should all give serious and prayerful thought to. The fact that the Church of Christ obtained the Temple Lot by purchase as the Lord commanded, and not by laches as has been claimed, is well attested by our early brethren of the R.L.D.S. Church:

When they, the Church of Christ, removed to Independence, Missouri **they bought up** as opportunity offered some lots belonging to the block originally dedicated for the building of the Temple, **including the site for Temple.** (R.L.D.S. History, Vol. 3, page 644).

These are matters of history that are here related. we are not offering them for the purpose of criticism, but just so that we might in these instances keep the record straight. Through the years our efforts to bring these two divisions of the Restoration into closer harmony has been to a very large degree successful. From about 1896 to 1919, the Joint Committee of Elders from both groups labored together constructively for a Working Harmony which bore fruit in 1918 in the form of twenty-four points of agreement on doctrine which were approved by the conferences of both Churches as a Working Agreement, in which we recognized baptisms and priesthood in each as being valid and binding on each other. The Church of Christ still affirms this agreement and prays that the day will again come when this committee on relations shall again be reactivated. We still from year to year continue to re-elect or fill vacancies on that committee with that hope in view.

I wish to again quote from the Truth Teller page 63, for October 1864, as to why we take the position, as a Church, that we believe that there is valid baptisms and ordinations in both groups. Quoting from an article by Adna C. Haldeman, he said:

Our belief is that as many of the members of the **New Organization** (that was the name at that time that the R.L.D.S. Church went by), as having obeyed the principles of adoption into Christ, the law of adoption having been administered to them by one of those who were in authority in Christ's kingdom, are our brethren according to the new and everlasting covenant. That it is in view of these facts that we are able to know why it is that honest members in every division that has grown up in the Church of Christ are blessed with the gifts promised in the gospel to those that believe.

I would like to give you just such an example of how this works. When my wife and I were young and our family was new, or in its first beginning, we had a son, Leroy, that was very, very sick. We thought we would lose him. And most of our elders were away and some were not available, and so we debated, "What shall we do?" Then we decided to call on one of the brethren of the Reorganized Church, President Frederick M. Smith. We told him our need, and he came to our home, the same home where we live today. And he and I together anointed and laid hands upon this child in the name of the Lord Jesus Christ, and that boy lives today as a living witness that God heard and answered the prayers of us two men as we stood there side by side in the humble attitude of his servants and administered. We could tell you of other instances. I remember upon another occasion that one of your apostles, Frank Sheehy, (I mean U. W.

Green) partook of the sacrament with us. Some of you older people remember him. He related that he got up on this particular Sunday morning to which I refer and the question come into his mind, "Where shall I go today for Sacrament?" He thought of the Walnut Park Church; the Southside Church; and the Stone Church; and the Enoch Hill Church, which were the four main groups at that time, and to his surprise, the answer to that prayer was, "Go over to your brethren on the Temple Lot, and take the Sacrament there." This was way back in the early 1900s that this took place. And he debated that, "To the Temple Lot? To those Hedrickites?", and he thought, "Surely I must not have heard correctly." And again the answer come, "You go." And so, as our service was in progress we noticed him coming in. I was just a lad then, a very young man. And he came and sat near the back of the Church. And as old Elder George D. Cole, who has long since gone to his rest, passed down through the aisles of the church, administering the sacrament, to one and then another, he came to Brother Greene. And the Spirit of the Lord spoke to him, and told him to offer the emblems to this brother. And so, with a smile, he offered the bread, and said, "Will you partake with us this morning, my Brother?" Neither one knew the other, but there was a common bond. The Spirit of the Lord that had drawn them together, so Brother Greene partook of the Sacrament with us. In later years others partook with us, and we have done likewise, in reciprocation along the way. It is in view of these facts that we are able to know why it is that honest men in every division that has grown up in the Church of Christ is blessed with the gifts promised in the gospel to those that believe.

The question has been asked, "What is the distinguishing feature between the Church on the Temple Lot and other divisions of the Restoration? It is this: We believe in the some organic structure of the church as set forth by the Prophet Joseph Smith in 1830, namely, first apostles, secondarily prophets, evangelists, etc., as set forth in the words of Paul in the 12th chapter of I Corinthians and other scriptures as found in the Bible and the Book of Mormon. This is in agreement with the statement of Joseph Smith in his history which he wrote concerning the events that transpired on the sixth of April 1830, he said:

We now proceeded to call out and ordain some others of the brethren to different offices of the priesthood according as the Spirit manifested unto us and after a happy time spent in witnessing and feeling for ourselves the powers and the blessings of the Holy Spirit through the grace of God bestowed upon us, we dismissed with the pleasing knowledge that we were now individually members of and acknowledged the Church of Jesus Christ, (this name was not applied in this form to the church until after 1838), and was organized in accordance with commandments and revelations given by Him to ourselves in the last days as well as according to the order of the church as record-

ed in the New Testament. (See Mill. Star, Vol. 14, page 27 of the Supplement.)

Thus the Church on the six of April 1830, being organized in accordance with the New Testament would have in it **first** apostles, which was the very thing that occurred, for in the Book of Commandments, chapter 24, as well as in the Doctrine and Covenants, Section 17, Joseph was called and ordained an apostle of Jesus Christ and Oliver Cowdery was called and ordained an apostle of Jesus Christ, and Oliver Cowdery and David Whitmer were designated in the Book of Commandments chapter 15, as being "called even as Paul mine apostle was called," and those two were to search out "even unto twelve", which shall have the desire of which I have spoken. Now that is one of the distinctive features of differences between our two churches of the Restoration. Having thus established the Church with **first** apostles (as the leading Council of the Church) in our day, we are in true succession of the Church of April 6, 1830, in its origin, organization, faith and practice and are prepared to affirm that position before all the world.

We consider our mission to be that of calling upon the honest in heart of every division of the Church of the Restoration, to reject the innovations and false doctrines which have crept in among us and unite our peoples upon the plain and precious doctrines set forth in the Bible and Book of Mormon and those commandments which have been given in our day that are in harmony with them. In this respect we cite you to Revelations 12:1-6; Ephesians 4:11; I Corinthians 12:28; III Nephi 3:110 to 116. Time will not permit that I shall give these quotations in full.

Summarizing the few thoughts I have brought to your attention tonight, some will say, "I have heard you people on the Temple Lot preach these things a long time." It is true. I was only 12 years old when I come into the Church of Christ, and then, at that time, I heard our people talk of these things. Others outside of our number did not pay much attention then, and I thought that perhaps it was just our ideas, but as time has passed bringing many developments, the truth of these principles for which we as a Church stand is being more and more recognized and we are made to realize with fresh emphasis that our mission is to call attention to error and innovation, and to call our brothers and sisters of this great Restoration back to the gospel pattern as revealed in the Bible, the Book of Mormon and the former commandments. We must discard all that is foreign to the truth revealed through the Angel's Message through the Prophet Joseph Smith, and build upon the solid foundation of God's word as recorded for us in the Holy Scripture. God wants us to get together. He wants us to rid ourselves of every untenable doctrine that has kept us apart, that we might work together and go forward unitedly to accomplish the work he has entrusted to us on the Temple Lot:

Verily I say unto you my children, I have watched over you and preserved you for a wise



purpose in myself. As I said unto you in times past, that I should make known unto you your duties towards your brethren, therefore, I am pleased with the efforts you have put forth, and now make known unto you that this is your work, —to gather together in one all those of my sheep who are scattered upon the face of the earth, . . .

I want to pause here, with this remark, that I believe that that had reference directly to the work which we were trying to do at that time that brought about what was known as the 1918 Working Agreement between our respective groups, I believe that was the truth. it says:

. . . Ye shall lay aside all contentions with your brethren of the different branches of my church for in that day that I shall come to my temple I will perfect them in theory and in doctrine and all things pertaining to my church. Ye shall continue to strive for unity of my children that you may in this way be better prepared to meet the world when you go among them to preach the fulness of my gospel. As I said in times past, so say I unto you now, that ye shall be as little Joseph who was carried captive into Egypt, ye shall be the means of saving your brethren and bringing them to a unity of purpose and action before me, for the time of building the Temple and the fulfilling of the prophets is at hand, and the work must be accomplished speedily. Therefore I command you to be humble and prayerful. Gird up your loins with righteousness, for I will make bare mine holy arm in your defense before the world. For trials and tribulations are upon the nations of the earth, such as the world has never known. Yea, and upon this land shall I pour out my wrath, because of their pride and abominations, their secret conations, their whoredoms and murderings, which are displeasing in my sight, for verily I am the Lord and wink not at the wickedness of the children of men.

We only need to pick up our daily paper to find that that is true and is increasing day by day as potential dangers to us and our peoples, and proves to us the great necessity that is spoken of in the word of God, that when ye see these things come to pass, the desolation of abomination, stand ye in holy places. If ever there was a time when believers of this great Restoration need to be united and build the house of the Lord and redeem Zion that there may be a place of safety, I believe it is now. And the days that will come will prove that to be more and more true. So in conclusion, let me read these words from the Psalmist:

Behold, and how good, and how pleasant it is for brethren to dwell together in unity. It is like precious ointment upon the head that ran down on the beard, even Aaron's beard, that went down to the skirts of his garments, as the dew of Hermon, and as the dew that descended upon the mountain of Zion, for there the Lord commanded a blessing even life for ever more. (Psalm 133).

You know, a few years back, my wife and I had the privilege, one beautiful morning, about sunrise, of standing on the south shores of the Sea of Galilee. Looking toward the north and east we saw the hoary head of Mt. Hermon reared in the high heavens some fifty miles away, probably a little more, and reflected in the placid, clear, beautiful waters of the Sea of Galilee. These words of David came to my mind, of how blessed it was, and how pleasant for brethren to dwell together in unity. I believe that if I could say anything at all, as to what would be the message of the Church of Christ, to you people here tonight, it would be that we should pray, that we should work, and that we should strive, that we may bring about a unity among us so that these dreams of many that I have associated with in my younger days, and those who have gone beyond, those whom I hope will be my friends here tonight, and those that may be in the future, may realize this great hope of seeing the uniting of God's people in this day and the redemption of His Zion that we might have peace on earth and good will among the children of men.

And I thank you Brother Hughes for the privilege of stating this message to you.

Elder Richard D. Hughes: Thank you.

\*Note: When I spoke these words above, "and the days that will come will prove that to be more and more true," I little realized that that in less than thirty days after these words were thus spoken, that on a black Friday, November 16, 1963, the President of the United States of America, John F. Kennedy, would be stricken down by the assassins bullet, and that the kings and rulers of the world would come to our shores to pay homage at his bier. Nor that the Communistic world would hasten to disavow responsibility for this dastardly act, in order to avert the horror and holocaust of a nuclear war. Surely it is a time for all people, religious and other wise to re-evaluate their hatreds and animosities toward each other, and to strive more earnestly for that unity of which we have pled above. —C. L. Wheaton.

Footnote: Following the above discourse, the service was opened up for a series of questions from the Older Youths, which were answered. Due to the length of the above address to these young people, these questions and answers will be prepared for publication for the next issue of the Advocate.

Men show their character in nothing more clearly than by what they think laughable.

—Goethe

What we make of our lives depends on the decisions we make daily. Right living depends on right choices. It is up to us and no one else. We in America have the power of choice. Every day we are faced with new decisions, and our health, success, and happiness depend on how we decide."

Carl E. Holmes.

### "... MORE EXCELLENT WAY

I Cor. 12:31

"We wrestle not against flesh and blood, but against principalities, against powers . . . against spiritual wickedness . . ." From the 6th chapter of Ephesians, verse 12.

There are indeed, acting upon our lives, powers and forces in the world against which we must fight and wrestle if we are to stand. So strong are these forces, so well disguised, so much a part of our way of life, that we must have with us the full "armour of God" if we are to recognize and withstand them.

The physicist gives us a usable definition of the term, force. He simply defines it as "a push or a pull." This, then, is the warning of the Apostle Paul to the Christians of all ages—we must struggle against those things that would push or pull us, by gentle enticings, away from the love and salvation of God.

Idolatry is such a force. And though it wears a different mask today, it is just as real as it was in the days of the Hebrews' flight from Egypt when the Lord had to warn the Hebrew children of the consequences of idolatry. Exodus 20: 3, 5 and 22:20.

I imagine that the Hebrew children had many of the same characteristics that are exhibited by people today. If we each could look impersonally at ourselves we would see that many of our goals in life are quite similar. The wandering Jew in the wilderness, the fishermen in the days of Christ, the crusader of the Dark Ages, the Russian peasant of today or the American businessman in the Atomic Age, have all been seeking certain things; we expend our time and energies in a search for happiness, well-being, security and peace of mind.

The trouble has always been that we each define these goals differently; consequently we search in diverse places for these attributes of the spirit and they escape us. The Hebrew children turned to priests with sweet sounding words, to gods of gold and lives of sin to find happiness and security. It took the faith of Elijah (read I Kings 18) the prophet of God, to show them the folly of idolatry; that in times of trouble and distress they would find that their lives and beliefs had been in vain.

Why must we be concerned with idolatry? Simply because, in the true meaning of the word, our world and our nation have become an idolatrous people. It is one of the evil forces that we must recognize, avoid, and speak out against.

One theologian, Miller, defines idolatry in this manner: "An idol is anything which usurps the place of God in the hearts of men." If this is a good definition it provides us with a convenient yardstick by which to measure our lives. Those things that take first place in our thoughts, our words, our time, and activities are taking the rightful place of God in our lives.

Let us therefore turn a light upon some of the good and important aspects of our lives and examine them carefully.

1. Security, as pertaining to our financial well-being is a good and important thing. But shall we allow it to come first in our lives. Would we be dishonest to increase our personal wealth? Would we falsify tax reports to keep a little more of this security? Would we take advantage of another individual in a business dealing? Would we withhold our charity from those of the Church? Could we be enticed to leave our Church affiliation and communion and move to an isolated (spiritually) area for a little more security? If the answer to any of these questions is "yes" then perhaps our **true** god is green and about six inches long, with an engraving of Washington on one side.

Family recreation and enjoyment are good and important things for many reasons. But shall we let them come first in our lives? Do they keep us from attending church on Sunday? Do they keep us from attending our more important responsibilities? If so, the happiness they can bring will only prove to be temporary, and lasting joy and happiness shall escape us.

We must likewise examine many phases of our lives: work, hobbies, children, thrift, art, education, civil responsibility. These are all good and important things in the lives of people, but if we make them an end in themselves, if we love them to excess, if we make them our guide and model—these good things become idols.

If we place our greatest trust and hope in institutions of men, they can become idols to us. Consider the aspirations of the Russians. What do they consider to be the solution of man's problems? What do they feel they will lift man to his rightful place? Social revolution as demonstrated by a communist society. Hence they publicly demonstrate their atheism, Can we likewise place all our hope in democratic institutions, in education, or the United Nations? We can, and many do, but when we do so we, like the Communists, become an atheistic and heathen nation.

David Thoreau, while defending some of his peculiarities, once wrote, "If I do not keep in step with others, it is because I hear a different drumbeat." The Christian may well pay heed to such a motto. If our inner ear has been atuned to the still small voice of inspiration, we must of necessity seem to be out of step with the world.

We are called to believe in and love our Heavenly Father above all else. Let us always struggle to do so, and let us pray that Goethe was correct when he stated, "We are shaped and fashioned by what we love."

—Don McIndoo.

You cannot do a kindness too soon, because you never know how soon it will be too late.

—Tolstoi.

Sometimes when I consider what tremendous consequences come from little things—a chance word, a tap on the shoulder, or a penny dropped on a newsstand—I am tempted to think there are no little things.

—Bruce Barton.

## THE LATTER DAY RESTORATION

(Taken from a little gospel leaflet)

By Apostle B. C. Flint

Webster defines the word "restoration" to mean: "To reproduce as originally existing". Thus in any discussion or analysis of a restoration in the latter days, it would naturally follow that we must first establish the fact that something existed which has ceased to exist, and so needed to be restored. This we will proceed to do.

Obviously this discussion has reference to the work of God on earth and among men. This necessitates an examination of the work of God on earth at a time when all agreed it was the direct work of God through His Son Jesus Christ. And since Christ says: "For I came down from heaven, not to do mine own will but the will of him that sent me." John 6:38, it at once involves both the Father and the Son in that work.

First, we will establish this premise: "The plan of salvation instituted by the Father and the Son, for the redemption of mankind was a perfect plan; because: The "Law of the Lord is Perfect." Ps. 19:17.

Second, the church organized by the Christ was indeed a correct organization, because: "Ye are the body of Christ, and members in particular." I Cor. 12:27. And, because Christ told his disciples that, "upon this rock I will build my church, and the gates of hell shall not prevail against it." Matt. 16:18.

Third, the above plan and the above church, did in the time of Christ as outlined in the New Testament, bring spiritual life to all who were associated with it by obedience to the principles of the gospel.

To the above outline in New Testament times all Christians will agree. It therefore remains for me to define the above church organization and divine plan and then to show that it departed into darkness, rendering it necessary that a restoration be brought about. It is a strange yet true statement, that notwithstanding the great variety of religious thought among the numberless churches professing to be the Church of Christ today, that ALL are agreed as to what constituted the plan of salvation, and as to WHAT was the form of organization as perfected by Christ himself. It is today that division exists. A fact in itself evidence of apostasy, or a departure from primitive Christianity.

Jesus said His plan was to be a simple one, and it was. Paul in Hebrews 6:1-2, sums up the principles of the doctrine of Christ in a simple statement that it consisted of: 1st, Faith; 2nd, Repentance; 3rd, Baptism; 4th, The Laying on of Hands; 5th, The Resurrection from the Dead; and 6th, Eternal Judgment. It is evident that the first four of these are initiatory, and designed to induct mankind into the "body" or Kingdom of Christ. A study of the plan as Christ himself gives it bears out this thought.

First, The Principle of Faith:

"Jesus answering said unto them, Have faith in God." Mark 11:22. "Faith is the substance of things hoped for, the evidence of things not seen." Heb. 11:1.

"But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Hebrews 11:6.

Second, the principle of Repentance:

"In those days came John the Baptist, preaching in the wilderness of Judea and saying, Repent ye: for the kingdom of heaven is at hand." Matt. 3:1-2, also Matt. 4:17.

Third, the principle of Baptism, for the remission of sins:

"John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." Mark 1:4.

"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." Acts 2:38.

Fourth, the principle of the Laying on of Hands for the bestowal of the Holy Ghost, etc.:

"Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John; who when they were come down, prayed for them, that they might receive the Holy Ghost; (For as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus). Then laid they their hands on them, and they received the Holy Ghost. And when Simon saw that through laying on of the apostle's hands the Holy Ghost was given, he offered them money, saying, Give me also this power that on whomsoever I lay hands, he may receive the Holy Ghost." Acts 8:14-19.

"When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied." Acts 19:5-6.

This covers those principles of the doctrine of Christ which are applicable to man in this life. The other two, the Resurrection, and Eternal Judgment, are still future and pertain to man's future state so have no place in this discussion.

We will now notice the form of organization effected by the Christ. In the text already noticed where Christ says he will "build His church", it will be noticed that the "rock" upon which Christ said he would build His church, was the rock of the divine knowledge that Peter had that Jesus was the Christ, received by revelation from God. This then presupposes that Peter was in possession of this spiritual knowledge, by reason of his having OBEYED all of the principles of the doctrine of Christ already discussed. And Peter was one of the Twelve Apostles, the first office that Christ introduced into His church as a part of His act of building. Paul to the Corinthians says that: "God set the members everyone of them in the body, as it hath pleased him." I Cor. 12:18, and later in the same chapter says those members so set in the church were: "First, apostles, secondarily prophets, thirdly teachers, etc." I

Cor. 12:28. He also explains this more definitely in Eph. 4:11, where he says: "And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers." Then he goes on and tells why they were so placed in the church and also tells that they were to be a permanent institution so long as the church remained in its original perfected state. He says that they were to remain, "till we all come to the unity of the faith", and were to be a safeguard against the people of God being "carried about with every wind of doctrine."

Now we will see when Christ did this part of the organizing. "And when it was day, He called unto Him His disciples; and of them he chose twelve, whom he also called apostles." Luke 6:13. Their names follow: "And He ordained twelve, that they should be with Him, and that He might send them forth to preach." Mark 3:14. All of the ministry named in the above texts were the official force that God placed in the church, "as it pleased Him." This simple fact certainly denies the right of men to manipulate or change the order of organization as found in the kingdom of God, or Body of Christ. The absence of them in the modern churches of today also indicates a departure, or falling away, so making necessary a restoration.

In the matter of the spiritual life manifest in the Church of Christ as outlined in the New Testament, it is very evident that its presence was contingent upon the very presence of the above outlined, very essential elements, both as to obedience to the principles and the existence of the God ordered form of organization. Hence, we read about the saints enjoying various marvelous gifts and manifestations of the power of God. The dead were raised, the sick were healed, they spake in unknown tongues, they had the gift of prophesy; and Christ's commission to His apostles, (before He finally ascended to heaven and from whence He has not yet returned in person), was that they should:

"Go ye into all the world and preach the gospel to every creature, and he that believeth and is baptized shall be saved but he that believeth not shall be damned. And these signs shall follow them that believe; in my name, shall the cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark 16:15-18.

That Christ promised to continue this order is evident from Matthew's account of this last commission, because He says there: "Lo, I am with you always even to the end of the world." Matt. 28:20. This, of course, would be contingent upon their continued adherence to the plan, and the fact of the correct form of organization remaining on the earth. That this would not continue after the passing of the apostles we will show later. But, that it was the order so long as the church remained faithful, is amply proven by Paul's experience, who came into the church subsequent to Christ's personal ministry, as found in His analysis of the spiritual life of the church and found in I Cor. 12:

1-11, where he enumerates the same spiritual gifts as were promised by Christ and which he indicates were the evidence of life in the church during his day. We feel that we will experience no opposition from among any body of Christians concerning anything we have so far written just so long as we confine it to the period covered by the New Testament, and this brings us to our real analysis. We insist that ALL of the elements discussed so far, MUST be in the Church of Christ today, the same as it was in the New Testament times, provided that the Church of Christ really exists today among men. If it does, it is absolutely certain that the Scriptures will indicate exactly how this could be, even in face of the fact, that the New Testament positively declares, in a prophetic way, that it should not come down to our day by way of a succession, or a continuation of Gods' recognition as was manifest during the New Testament times. One very simple test of this may be had from the form in which we have the Bible. Every one will agree that the entire New Testament was a PRODUCT of the Church of Christ as he perfected it and when it was functioning in a spiritual way. Yet the fact remains that the last book of the New Testament was written about one hundred years after Christ. It would naturally follow then, that if God was in direct contact with His church for one hundred years, and could speak to it, he could continue to do so, unless the church itself alienated itself from him by an apostasy. This is further indicated by the fact that, as already shown, the "rock" upon which Christ built His church, was a knowledge of the divinity of Christ received by revelation from God. So, if after one hundred years there was no further revelation from God, it is very evident that the foundation rock no longer remained. And the foundation upon which that foundation rock was laid was Christ Himself.

A few texts predicting an apostasy or falling away of the church from its original splendor, will illustrate this fact. Christ Himself said: "And from the days of John the Baptist until now the Kingdom of Heaven suffereth violence, and the violent take it by force." Matt. 11:12. Paul in preaching to the saints at Ephesus understood this same fact and in ringing tones, admonished them as follows: "Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20:28-30. Also, in his second letter to the Thessalonians and the 2nd. chapter, beginning with the first verse, he tells them that the day of Christ should not come except there be a "falling away first" which he then describes in detail. Added to this we have a beautiful picture of the church depicted as a "woman clothed with the sun," (Light from God; Revelation B.C.F.) Rev. 12:1-6. This beautiful woman, (church) was to lose her spiritual authority, (the man child) and then when that

had been taken up to God, the woman herself was to flee into the wilderness for a period. This was the period of darkness known in history as the "dark ages". It is described by the prophets of old and the time when: "Darkness covered the earth and gross darkness the people." Isa. 60:2, and when there would be no: "Prophets, rulers, or seers." Isa. 29:10, or when there should be: "famine in the land, not a famine of bread nor a thirst for water, but of hearing the words of the Lord." Amos 8:11.

So much for this brief statement, concerning the Church of Christ in its purity, as fashioned by the Christ Himself and the fate that would befall it, because mankind would not continue in the Ways of God. Now what promises does the Scripture contain relative to a restoration back to the primitive purity of the Church of Christ?

We will simply call attention to the statement in Rev. 12:1-6, where it is plainly indicated that the flight of the woman, (church) into the wilderness was limited by a definite period, from which it is fair to infer that at the close of that period, that the church would then come forth, in its original form. This thought is amplified by the statement of Christ, where in telling His disciples of his second coming and of the end of the world, He draws rather a dark picture of the conditions which would result from man's disregard of God and His law. There were to be "wars and rumors of wars," "famine," "pestilence", etc. Yet, amid all of that he says: "And this gospel of the kingdom shall be preached, in all of the world for a witness unto all nations, and then shall the end come." Matt. 24:14.

If it was to be "this" gospel, such as he was then preaching, it would be the same gospel, and if we have proved our contention that "this" gospel did cease to exist because of apostasy—then it must be that if it was to again be preached as a sign of Christ's second coming, it MUST be because it was to be restored.

(Editor's note: This article will be concluded next month).

### WHAT IS RELIGION?

(Sermon by Al Voorhies, Phoenix, Arizona  
September 15, 1963)

"If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1:26, 27.

This is quite an order—to keep ourselves unspotted from the world. A minister, especially, should keep himself unspotted from the world, the same as should a school teacher, because people look to them for an example

Going to church is not necessarily religion. Anybody can go to church, and some churches are conducted upon the principles that they have religion

when they have a big crowd and a big collection. That is not religion.

I was once asked to hold some meetings in a little mission in Kansas City. One night a drunk man came in and took a seat in the back. The service hadn't opened yet, and the men in charge said to me, "We'll have to get this man out of here. We can't have him in our midst." But I reminded them that this man was the kind who needed the service more than those who were already converted. He was allowed to stay, and he sat there all through the service without causing any commotion. After the services, we sat out on the walk and talked for over an hour. I never saw that man before that, nor since. But I hope and pray that I did him some good by talking to him. The point that I want to make is that true religion seeks to help the sinner, not put him out.

A little boy was once asked in school to give a definition of the word, "salt." He thought a few minutes then said, "Well, salt is what spoils the potatoes if we leave it out."

Just so, religion is what spoils our lives if we leave it out. If religion, true religion, is left out of our lives it leaves those lives flat and tasteless, as potatoes are tasteless without salt. More than this, a lack of true religion destroy character, and destroys the home.

We have said that merely going to church is not necessarily religion, but going to church is a part of a careful religious life. Do we go to church out of habit? Do we go because we are expected to go? Or do we go because we desire to go and to learn more about God and the right way of life? Some go to church because it helps them in their business, or because it is popular among their friends.

True religion includes the right conduct in business, professional and spiritual matters. It includes a belief in a here-after, in the origion of sin and the actuality of a future heaven and a future hell.

Religion is not something to be taken on one day and forgotten the next. It is something we must work at, constantly, every day. I have to work hard at mine all the time. All of us have doubts at times. It is then we should increase our devotions to God, and let God be our guiding principle. James says: "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.

What better way to overcome doubt and lack of wisdom?

Honesty of purpose, integrity of soul, and freedom from a bad conscience—these are indications of a real religion. What is a conscience? Timothy speaks of those "Speaking lies in hypocrisy; having their conscience seared with a hot iron." 1 Tim. 4:2.

Conscience is that part of our mind which decides the moral quality of our thoughts and deeds. We can refuse to listen to this decision until our conscience no longer works for us. It is "seared with a hot iron." We can shut out that inner voice, sometimes called "the still, small voice," or our conscience—whispers of God.

With a seared conscience we can curse, swear, drink, or do any wicked thing and not even know that it is sin. It is important to keep conscience alive, and sensitive to wrong doing. Then it can be a great help in the practice of real religion. A good conscience is one that has no feeling or reproach. Our conscience is clear.

St. John relates a story in which Jesus caused some people to feel a guilty conscience. They were about to stone to death a woman who had been found in adultery. But Jesus busied himself writing with his finger in the sand while they quoted the law of Moses and sought his consent to stone the woman. At last he arose and said to them: "He that is without sin among you, let him first cast a stone at her."

And what did her accusers do? They left the scene, one by one, accused themselves, by their own consciences. And Jesus' words then to the woman were, "Go and sin no more." He did not condemn her, but he acknowledged that she had done wrong and told her not to repeat that sin.

We need to be willing and ready to tell others of our religion, but the best way to tell it is to live it. If we are true Christians we do not need to tell others about it. Our lives will tell it for us. Every tree is known by its fruit.

Religion need not make us have a long face. If we have the spirit of God we will be happy, even through troubles which we will surely have in our lives. True religion helps us to meet them with courage.

If a salesman going out to sell his merchandise doesn't know what he is selling, he will make few sales. If we don't know what we have to sell (our religion) we will make few sales. Do we know our pro-

duct? Have we studied it so that we can give an intelligent answer to anyone who asks a question about it? We should have an answer ready.

Can we show any interested person that the Book of Mormon is a part of the word of God? To know the product we have to sell is a part of true religion.

I once invited a man to attend our services. He refused, saying he didn't want to associate with hypocrites. I told him that if he didn't change his ways that he would associate with hypocrites some day in hell. He later attended church, though was not converted, as far as I know. But he at least got a good start in the right direction.

The truly religious person takes Christ with him always. He will take us forward and reveal things to us that could not be revealed in any other way. If we put all our confidence in Christ, nothing is impossible. We carry our burdens to Christ, and he lightens them. He said: "Come unto me all ye that labour and are heavy laden, and I will give you rest."

When we pray to God do we expect an answer? Or are our words just empty symbols. Is prayer just a form of speech? Do we pray as the Pharisees and Publicans did—standing on the corners to be heard for our much speaking? Or do we pray in humility and faith, expecting an answer? If we ask God earnestly he will answer us, though not always in the way we want to be answered. But God's way is always the right way. Who are we to question God? Every enlightened child, as well as the grown-ups, should be able to talk with God in prayer. This is a part of true religion.

In short, we might define true religion in these few words: "TRUE RELIGION IS LIFE IN CHRIST."

## 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.

### THE NEW BABYLON

Before we go into detail about the "New Babylon", let us first sort of check into the old Babylon and see if there is any difference between the two. In Genesis, chapter 11, and I quote, "And the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, Go to, let us make brick and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city, and a tower, whose top **may reach** unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth."

More than a million slaves died to erect its mighty

walls and buildings, more millions walked its streets and broad avenues. Babylon prospered under the Sumerians, Babylonians, Assyrians, and Persians, over a span of years that is longer than all the years since the birth of Christ. Babylon was all the Bible says it was and more. It was wicked, cruel, rich, and strong. It was also inventive, as we still use after twenty centuries, their system of telling time by twelve hours, and some of its laws and legal procedures we still use.

There were watchtowers every 160 feet, Babylon was probably the largest walled city ever to have existed. The Babylon, in the time of Nebuchadnezzar, was a fortress that no enemy on earth was strong enough to take.

They had true archers, a well with a chain that could pump a continuous supply of water.

The Tower of Babel was 288 feet square and 288 feet high! It was built in a series of seven stages, or terraces, and contained over fifty-eight million bricks. The Tower was used for the worship of Marduk, the Babylonian God. Four times, Babylon was conquered, and the temple destroyed. Nabopolassar and Nebuchadnezzar rebuilt it, and on the latter's death in 562 B.C., the city was conquered by the Persian, Cyrus, and he spared it. Later Xerxes destroyed it for all time.

There was in Babylon fifty-three temples to the gods, fifty-five shrines to Marduk, three hundred shrines to earth divinities, six hundred to celestial divinities, one hundred and eighty altars to Ishtar, and one hundred and eighty others to unknown gods. The Greeks and Romans adopted the arch from them, among other things. The shrine at the top of the Tower could be seen, gleaming in the sunlight, for miles away. The story of Noah's Ark and the flood, came indirectly to us from Babylon. They got this story from Sumer, or as the Bible says, the Land of Ur, from whence Abraham came. The ancient Sumerians have been traced back eastwards through Afghanistan and Baluchistan to the Indus Valley, 1,500 miles from Sumer. The Sumerians came down to Babylon 6,000 years ago, and they were a civilized people. The Bible speaks of the ancient people. It seems that every civilization has destroyed itself, in one way or another. idol worship and wars after wars. So the old Babylon destroyed itself, when they tried to reach heaven with their Tower, and going against the word of God with their idol worship.

The ten horns of the eighth beast will make war with the Lamb who is Jesus under the character of a conqueror and **he** will overcome them. The ten kings or horns of the Third Babylon will soon be made known.

The great and devastating wars of the **time of the end** have started or may start at any time, and they will end in the Holy Land, the Armageddon battle, when the slaughter by the Lord will be many times greater than the calamity poured upon the 185,000 soldiers of Sennacherib, King of Assyria, all slain in one night. The Lord will plead with all flesh and give the wicked to the sword. And the slain of the Lord will be from one end of the earth even unto the other end of the earth, they shall not be lamented neither gathered nor buried, they shall be dung upon the ground.

Another view of the wrath to come on the ungodly any time soon appears in these words:

He cried with a loud voice, saying "to all the fowls that fly in the midst of heaven. Come and gather yourselves together to the supper of the great god, that you may eat of the flesh of kings and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and the flesh of them who sit on them, and the flesh of all, free and bond, both small and great."

And another voice from heaven gives advice—  
"Come out of **her** (the Babylon of today) my people,

that ye be not partakers of her sins and receive not of her plagues—death, mourning, and famine." (Rev. 18: 4:8).

Every great city today, is a Babylon, and we who live in them are told to get out and away from their evil and iniquity. The people of the Lord have evidence to see that they are to come out of Babylon, the Lord will not avoid punishing those who are among and with people doing evil and loving sin, because the testimony of their association indicates they are partners in the sins.

Wars and rumors of wars, well we have that right now. Peace, peace, will be heard, here we are again the world leaders cry peace, but build great armies. The time of the end is here now, and this civilization is the "New Babylon".

At no time in the history of mankind, have we had more signs of foreshadowing the time of the end, the "New Babylon", as so often spoken of in the Bible, by practically every prophet from Isaiah to Malachi in the Old Testament and by the writers of the New Testament. Only recently, within the past few years, have the conditions in the world been such as to correspond with turning away from the truth to worship fables.

The whole world is in a turmoil of envy, fear, greed, suspicion, power and authority that regiments individuals and make serfs of them, as the ancient Kings enslaved their people. The newspapers carry items clearly indicating the present confusion in the world, in men's hearts, "Their hearts failing them for fear of those things that are coming."

The armament race is running wild and millions of dollars are being borrowed and spent for guns, ships, airplanes, and other weapons of destruction. Thousands of men are kept idle under arms, while those who labor to support them are groaning under the taxation. The nations today are recklessly adding to their insolvency and hastening the **Chaos** as prophesied over two thousand years ago. As in the twenty-fourth chapter of Isaiah, verse 21, "And it shall come to pass in **that** day, that the Lord will punish the host of the high ones that are on high, and the kings of the earth upon the earth."

So the Old Babylon and the New Babylon are just about the same, the Old Babylon had a high tower, wide streets, avenues, and a wall. Well, we have many high towers, wide streets, avenues and a wall. They had idols to worship, so have we. So the Old Babylon had nothing on us, and we can destroy each other faster. Oh, Babylon Babylon, how did we go astray.

Lawrence John Ballard

"A bone given to a dog is not charity. Charity is the bone shared with the dog when you are just as hungry as the dog."

—Jack London

**WERE THESE TWO CITIES ANY WORSE?**

A friend of mine and I—were talking the other day,  
 About the way the world was run—and how much vice  
 held sway.  
 We named a few names between us—that are held in  
 high esteem,  
 Then pictured those around them—and it made our  
 heads careen.  
 For many of these in closest touch—made the under-  
 world their home,  
 And have openly admitted—that they tossed their boss  
 a bone.  
 For—even though he held position—it was only due to  
 them,  
 And if at any time he got out of line—he would be all  
 done—then.  
 Then we talked of the "little man"—trying to make his  
 way,  
 Only to be stepped upon—by the "big shot" of the day.  
 We talked about the many ways—that man employs  
 deceit,  
 One of the worst of which—was the "add on" in repeat.  
 When folks, with malice aforethought—would add that  
 extra word,  
 That eventually had the same effect—as the "run  
 through" of a sword.  
 We talked of how man cheated—how he left his brother  
 "broke",  
 How his greed and love of money—of the Devil's lures  
 —bespoke.  
 We talked of lust and sex—and how vile man had  
 become,  
 How some had even stooped so low—they tried to  
 tempt their son.  
 And then we stopped and thought awhile—of the  
 prophecies foretold.  
 They pictured the times in which we live—in these,  
 the latter days,  
 When man forgets his God above—and goes his per-  
 verse ways.  
 And we began to wonder—about Sodom and Gomor-  
 rah's fate,  
 Were these two cities any worse—than we have been  
 of late?  
 Will God forever hold His hand—and let these things  
 go on,  
 Or, is our fate in the offing—with His patience almost  
 gone?  
 I do so hope, before too late—that people will come to,  
 And try to change their way of life—and the awful  
 things they do.

Harry S. Tordoff

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