

# Zion's Advocate

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

Vol. 42

Independence, Missouri, January, 1965

No. 1

## *A Prayer for These Times*



Slow me down, Lord!  
Ease the pounding of my heart  
By the quieting of my mind.  
Steady my hurried pace  
With a vision of the eternal reach of time.

Give me, amidst the confusion of my day,  
The calmness of the everlasting hills.

Break the tensions of my nerves  
With the soothing music of the singing streams  
That live in my memory.  
Help me to know  
The magic, restoring the power of sleep.

Teach me the art of taking minute vacations.

Of slowing down  
to look at a flower;  
to chat with an old friend or make a new one;  
to pat a stray dog;  
to watch a spider spin a gossamer web;  
to smile at a child;  
or to read a few lines from a good book.

Remind me each day  
That the race is not always to the swift;  
That there is more in life than increasing its speed.

Let me look upward  
Into the branches of the towering oak  
And know that it grew great and strong  
Because it grew slowly and well.

Slow me down, Lord!

And inspire me to send my roots deep  
Into the soil of life's enduring values,  
That I may grow toward the stars  
Of my great destiny.

Orin L. Crain

## CONTENTS

Editorial .....	Page 2	Ye Are Called To Be Saints.....	Page 6
Brethren Ye Have Been Called.....	Page 3	Apostles or Presidency .....	Page 11
Spotlights .....	Page 4	Wedding .....	Page 16
Local News .....	Page 5	Obituary .....	Page 16

## ZION'S ADVOCATE

Official Publication of the Church of Christ

Headquarters on the Temple Lot, Independence, Missouri.  
Phone: TEmple 3-3995

EDITOR: Richard R. Wheaton, 704 S. Elizabeth Road,  
Independence, Missouri 64050.

ASSOCIATE EDITORS: Clarence L. Wheaton, Sr., 204 W. Sea,  
Independence, Missouri 64050. Harvey E. Seibel, 8364 Midland Blvd.,  
Overland, Missouri.

PUBLISHED MONTHLY BY THE CHURCH OF CHRIST (Temple  
Lot), Box 472, Independence, Missouri. 64051.

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, 64051

---

### EDITORIAL

What is our outlook for the coming year? Will we repeat the mistakes of the past? or will we start this new year by a close examination of the past year, determined to profit by its mistakes and gain zeal and strength from its accomplishments?

Carl Holmes, a columnist of Tampa, Florida, asked his readers, "Are you enjoying life today and confident of tomorrow, or are you complaining about today and hopeless about tomorrow? Whichever it is, that is your habit of thinking, your attitude. Would it not be to your advantage and mine to examine occasionally our attitudes and find out which are productive of good results and which are harmful to our best interests?"

This self-examination is most desirable of both our spiritual attitudes and activities as well as our temporal attitudes and activities. It should not, however, only occur at the beginning of a new year, or new month; but should be made each day of our life.

Self-examination cannot be overdone if it seeks truth. It is overdone only when we are less critical and less thorough in criticizing ourselves than we are in criticizing others. In fact self-examination should be far more frequent, thorough and exacting.

It has been said and is very true, that, "Something is wrong in the life of the individual who constantly sees wrong in others." It should also be remembered that we too often see in others what we overlook in ourselves. In Matt. 18:22-31, we find Christ's parable of the servant who obtained forgiveness from his lord for his debt, then went and exacted from a fellow servant a similar debt. In the 32-35 verses we find this conclusion, "Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt because thou desirest me: Shouldest not thou

also have had compassion on thy fellowservant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not everyone his brother their trespasses."

Our personal faults may be different than those we criticize in others, but, we are told in the Scripture, James 2:8-10, "If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well: But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in **one** point, he is guilty of all."

We must also fully understand the meaning of the Lord's Prayer and the very real importance it has for us. III Nephi 5:101-106, "After this manner therefore pray ye, Our Father who art in heaven, hallowed be thy name. Thy will be done on earth as it is in heaven. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. Amen." See also Matt. 6:9-13, and Luke 11:2-4. We should especially note the words, "forgive us our debts, as we forgive our debtors." If we profess to forgive our brother or our neighbor and yet stand aloof from him, we have also asked God not to come near unto us again either, and this is exactly what He will do and what He has been doing most of the time since the early days of the Church; and I am convinced that He will continue to stand off from us until we come closer together ourselves.

There has been too many chapters of our history filled with quarreling and contending, not only within our own ranks, but with those outside our folds as well. We can read the publications of the Church from the the early 1830's right down to our present day and we find them overflowing with rancor and contentions. Yet we read in James 3:13-18, "Who **is** a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom. But if ye have bitter envyings and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but **is** earthly, sensual, devilish. For where envyings and strife **is**, there **is** confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, **and** easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace."

Still we ask ourselves in the face of all these truths, "What is the matter with the Church?" The matter with the Church is you and me, when we fail to be as free in forgiving one another as Christ was as He hung upon the cross and said, "Father forgive them; for they know not what they do." He did not search out from among them a certain few of His followers and forgive only them, but He asked for **ALL**, including you and me. Can we do less and be His followers?

Christ said, "I am not come to call the righteous, but sinners to repentance." It is to them, the sinners, we are sent, that we might entreat, not drive, them to repentance. No teacher on earth can force learning upon anyone. Learning must come from a personal desire to possess it. Neither can a student learn in a class whose instructor is contentious and whose classroom is full of confusion. Neither can the Spirit of God be enticed to instruct us under these conditions, nor can we teach in such a condition.

We must first desire to serve our fellowman, no matter what his color, race, spiritual condition or social status may be.

Let us then, as we begin this new year of 1965, remember the following observations of Albert Schweitzer, "I don't know what your destiny will be, but one thing I know; the only ones among you who will be really happy are those who will have sought and found how to serve."

We cannot commend to you a higher ambition or goal in life than to seek and find your place of service in the Gospel of Jesus Christ, who Himself called His disciples to Him and said, ". . . Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister: And whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Mark 10:42-45.

RAW

### THE OYSTER

There once was an oyster whose story I tell,  
Who found that sand had got under his shell;  
Just one little grain, but it gave him such pain,  
For oysters have feelings although they're so plain.

Now, did he berate the working of Fate  
Which had led to such a deplorable state?  
Did he curse out the Government, call for an election,  
Or cry that the sea should have given protection?

No, as he lay on the shelf, he said to himself,  
"If I cannot remove it, I'll try to improve it."

So the years rolled by as the years always do.  
And he came to his ultimate destiny—stew;  
And this small grain of sand which had bothered him  
so,  
Was a beautiful pearl, all richly aglow.

Now this tale has a moral—for isn't it grand  
What an oyster can do with a morsel of sand;  
What couldn't we do if we'd only begin  
With all of the things that get under our skin.

—Anon.

### ". . . BRETHREN, YE HAVE BEEN CALLED . . ."

Today, as never before there is an urgent need to reach people, particularly our own young people, with the truth of the Restored Gospel. And though we are not all called to serve in the mission field, for each of us there is much that can be done.

One area of greatly needed service is in increasing our publication of quarterlies and tracts that can be used throughout the church. Shall we leave the spiritual education and growth of our children and youth to other denominations and other teachers? This is precisely what is being done today throughout the church.

It is our firm conviction that within this Church of Christ there are many who, with the inspiration of the Almighty, could provide valuable help and guidance to our membership in the form of quarterlies and other much-needed publications. Will you help promote the Gospel of Jesus Christ? If you have, or could prepare, manuscripts that could thus be used, why not forward them to the Sunday School Quarterly Committee so all can profit from God's direction.

Don McIndoo, Quarterly Committee

There never was any heart truly great and generous, that was not also tender and compassionate.—Robert Frost.

### THIS IS TODAY

Today is here. I will start with a smile, and resolve to the agreeable. I will not criticize. I refuse to waste my valuable time.

Today has one thing in which I know I am equal with others—time. All of us draw the same salary in seconds, minutes, hours.

Today I will not waste my time, because the minutes I wasted yesterday are as lost as a vanished thought.

Today I refuse to spend time worrying about what might happen, I am going to spend my time making things happen.

Today I am determined to do things I should do. I firmly determine to stop doing the things I should not do.

Today I begin by doing, and not wasting my time. In one week I will be miles beyond the person I am today.

Today I will not imagine what I would do if things were different. They are not different. I will make success with what material I have.

Today I will stop saying, "If I had time" for I never will "find time" for anything—if I want it I must take it.

Today I will act toward other people as though this might be my last day on earth. I will not wait for tomorrow. Tomorrow never comes.

—Author Unknown.

## SPOTLIGHTS of OUR HISTORY

### BACKGROUND OF THE ARTICLES OF FAITH AND PRACTICE

From the time the Reorganized Church of Jesus Christ of Latter Days Saints sued the Church of Christ (Temple Lot), for possession of the Temple Lot in 1891 and lost, there had been a great deal of bitterness between the two sister-groups. What a travesty! Bitterness never can be conducive to spiritual growth. The records of both groups show that from the time shortly after the death of Joseph Smith in 1844, when they each declared themselves separate from that group which went into Utah, the two groups recognized each other as brethren in the 1850's-60's-70's and perhaps even in the 1880's.

As I grew up our custom in the church was to hold our sacrament each Sunday from 12 p. m. to 1 p. m. following preaching services. There was always an announcement at the close of the preaching service that if there were those who could not remain with us through the sacrament they might feel free to leave during the singing of a hymn between the two services. The explanation was always made that while we only administered sacrament to members of the church, yet non-members were cordially urged to remain and worship with us in prayer, testimony and song.

At one such Sunday service, when I was just a teen-ager, a gentleman whom none of us seemed to know came into our meeting and in compliance with the invitation, remained to take part in our sacrament meeting. Bro. Geo. D. Cole, Sr., Mae Namur's father, was chosen that morning to pass the sacrament. He told us later in the service that as he went down the aisle the Spirit came upon him and said, "Offer the emblems to your brother", referring to the visiting gentleman. If I remember correctly, he said the same words were spoken to him the second or third time. So as he reached the seat of the visitor he extended the plate of bread and said to him, "Will you eat with us this morning, my brother?" And with a smile and a nod he partook. When the opportunity presented itself he bore this testimony: He told us he was a stranger to all of us, that he was a missionary for the R.L.D.S. and had never given much thought to our little group. But that morning as he stepped out of the house where he was staying, this thought came to him, "Where shall I attend sacrament service this morning?" At that time there were just two R.L.D.S. locals in Independence—the Southside and the Stone Church. He said that to his astonishment a voice spoke and said, "With your brethren on the Temple Lot." So he lost no time in obeying and testified with tears that he was glad he had come, for he felt a great degree of the Spirit with us. He occupied our pulpit a number of times after that and was always welcome.

At a later time another visitor (not an R.L.D.S.) arose in such a meeting and bore a testimony. I cannot recall it all, but this I do remember, that he said God was watching over the little humble group on the Temple Lot and that they would be like little Joseph who was sold into Egypt, that they would be the means of saving their brethren.

Under the leadership of John R. Haldeman (a son of Adna C. Haldeman, an Elder in the early church before there were any divisions), the church on the Temple Lot flourished, the membership was increasing, they were publishing the re-print of the Evening and Morning Star and looking forward to a bright future. But just before Christmas of 1912, he suddenly died of a heart attack, causing many to become discouraged and wander away.

Sometime about 1915, A. L. Hartley, an uncle of James M. Hartley, was selected as pastor on the Temple Lot. The church was still suffering from the blow of the death of John R. Haldeman. Geo. P. Frisbey was becoming quite incapacitated. Alma O. Frisbey had for many years been inactive and had absented himself from church. James A. Hedrick, a son of Granville Hedrick and grandfather to our Jimmy Hedrick, about that time moved back to his father's farm in Kansas. Geo. D. Cole was in the Soldier's Home. Other elders were too far from Independence to be very active. So when A. L. Hartley bought a farm in South Missouri and had to spend most of his time there, he appointed Clarence Wheaton to be the assistant pastor. In the Summer of 1915, Clarence was ordained an elder and was elected to be pastor and also presiding elder, of the General Church, which offices he held for a number of years. About that time too, he was placed on the Joint Council of the Church of Christ and the R.L.D.S., in which capacity he served for about 30 or 35 years. (We still continue to keep our part of that Council filled.) In that capacity he naturally got quite well acquainted with the old missionaries of the R.L.D.S. as well as other factions.

In 1916 or 1917, a proposal, inspired by the fourteen points of agreement which had been reached many years before by the two churches, was made at a conference on the Temple Lot, that we accept members of the R.L.D.S. on their original baptism. (The fact had been overlooked somehow in the bitterness that had ensued between the two groups, that such transfer of membership had taken place a number of times in the years that had gone by.) That particular phase I will not go into here for it has been written up in the Advocate before. But I will say that a much better feeling began to exist between the two churches. Speakers were exchanged between the two groups many times much as it had been in the 1850's and 60's. Many of the sermons were taken down in shorthand and some were published. At least one of the sermons Bro. Wheaton preached in the Stone Church was published in pamphlet form. On several occasions we

(continued on page 9)

## TEMPLE LOT LOCAL NEWS

### Independence, Missouri

Many memories come to our minds as the old year draws to a close and the New Year begins.

One such memory is the fellowship we shared during Thanksgiving. Brother John Gill from So. St. Paul, Minnesota, was a guest speaker at our Thanksgiving services. He spoke of our forefathers, of the trials and hardships they suffered in order that we might have the freedom of religious choice that we enjoy today. Each one of us should use this freedom that has been won by our forefathers, to give unto others the wonderful words of our Lord which we have in the Bible and Book of Mormon.

One of our past speakers, was Brother Don Housknecht, Fenton, Michigan, whose subject was the soul of man. It is the responsibility of each one to understand and evaluate one's own soul and its power to determine man's course of good or evil.

Christmas is a time of giving. God gave His son as a gift to man that we might live. The children's music club is giving the elderly and those who are less fortunate joy through the singing of carols, and will be rewarded by this knowledge, and treats furnished by their sponsor, the Mother's Club.

Many participated by combining their time and talents for the annual Christmas program where each listener was rewarded in the warmth and joy of the carols and the youngsters found pleasure in the Christmas treats.

The Mother's Club is held once a month in order that the women members might be able to associate one with another. These meetings consist of a pot luck dinner, and a handcraft project or demonstration.

December 1, a business meeting was held at which time ways of progress for the locals were discussed.

The local priesthood has made available to members a list of those who stand in need of our prayers. They are also making arrangements for local priesthood visits.

Joy is in our hearts at the announcement of the birth of Dennis Michael Bruner on December 2. Our congratulations to Mr. and Mrs. Rodger Bruner.

At our sacrament meeting December 6, we witnessed one of God's holy ordinances, the blessing of Ronald Dwayne Waters, son of Mr. and Mrs. William Waters.

Sorrow was in our hearts on hearing of the death of Sr. Beatrice Green on November 30. We extend to her family our deepest sympathy.

We are happy to report that Brother Jack Sprague is being released from Service and will reside in Independence with his family.

Let us each go forward with a stronger desire to please our Father in Heaven throughout the coming New Year!

Judy Sprague and Margret Gill, Reporters

## A TESTIMONY

By Alice Darby

(Taken from a letter written by Alice to the Cavinesses, June '64).

When I was nine years old I began having appendicitis attacks. I had from one to three a year until I was nineteen—that was over fifty years ago. My folks lived on a farm and in those days there were so many deaths from appendicitis operations that they refused to let me go through one.

The winter I was nineteen I went to Fargo, N. D. to stay with one of my father's sisters who was a registered nurse, and while there I took one of my attacks of appendicitis and my Aunt insisted I have an operation. She wrote to my father, picked a doctor and made the appointment. She was with me during the operation and the doctor and told her that my condition was so bad that he had doubts about my recovery. After I had been in the hospital for over a week without a bite to eat, the doctor told my Aunt, to send for my folks because I couldn't live.

One afternoon my father walked in and in my surprise I asked him what brought him to see me, did the folks back home think I was coming back in a box? He said, "Yes, I suppose they do", and I could see he thought the same, but I told him that I was not going to die, that I was determined to live. And that very day, after supper as the day nurses were preparing everything for the night—a man, a strange man came walking into the room. I knew he didn't belong to the hospital staff, and I was the only one who could see him. He was looking at me as he entered the room and came to the foot of my bed, and never once glanced at another patient or a nurse. He was dressed like the men of colonial days, a dark suit, garters like they used to wear, wrapped around his legs from the feet to the knees, a long cape with a white collar and a cap of cloth which matched the cape. As he reached my bed he threw back his cape and rested his hands on the bed. I was very disturbed because the nurse could not see him. He stood there looking at me for a short while and then left the room.

From that time on I grew better fast and when the doctor was sure I had recovered and was almost ready to go home he came to me and said, "I don't understand why you are alive, according to medical science you should be dead. I certainly do not take the credit for this miracle." I shall always be thankful to God for sending someone to me and for my healing.

---

No man is too big to be courteous, but many are too little.

---

There are no degrees of honesty.

---

Whether we realize it or not, we are never stronger than our faith; we never undertake anything greater than our self-confidence dictates.—Marden.

## 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.

### YE ARE CALLED TO BE SAINTS

#### Text:

"Paul, a servant of Jesus Christ, **called to be an apostle**, separated unto the Gospel of God, (Which he had promised afore by his prophets in the holy scriptures). Concerning his Son Jesus Christ our Lord, which was made of the seed of David, according to the flesh; And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection of the dead: By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name: Among whom are ye also the **called** of Jesus Christ: To all that be in Rome, beloved of God, **called to be saints**: Grace to you and peace from God the Father, and the Lord Jesus Christ."—Romans 1:1-7.

And again: "Paul, **called to be an apostle** of Jesus Christ through the will of God, and Sosthenes our brother, unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, **call to be saints**, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ." I Cor. 1:1-3.

We note in the above passages of scripture, which we have selected for a text, that as the outstanding declarations of Paul in his letters to the Romans and the Corinthians, he uses two phrases, one of which applies to himself personally, and the other to those who have been called out to be the membership of Christ's kingdom upon the earth. Of himself he said, that he was "called to an apostle" and of the Church he said of its members, "ye are called to be saints."

In the sense in which Paul uses this term "called" it can properly be called an avocation, in which such individuals or group of individuals are chosen of God for a specific purpose, and that purpose is to prepare mankind for citizenship in his everlasting kingdom.

Therefore, Paul being called to be an apostle, received this call from God the Father, through His Son Jesus Christ, our Lord, "and no man taketh this honour unto himself, but he that is **called** of God, as was Aaron." Hebrews 5:4. Therefore, God the Father, through His Son Jesus Christ, was perpetuating the organization of His Church, by the calling out of Paul to take the place of a previous apostle, who had either died or was martyred for the sake the Gospel.

And, second, Paul, seeks here to emphasize the fact

that those persons who have found citizenship in the kingdom of God on the earth, have also been called out, for a special avocation and that is to be saints. In addition to being called **saints**, they are also called disciples, (or followers), (Luke 6:13). Not only were the apostles called disciples, and often referred to as "his twelve disciples," (Matt. 10:1) but also specifically called "the twelve apostles" (Matt. 10:2). The Book of Mormon also verifies this to be true. But we will not go further at this time relative to the organization of His kingdom, as that is a subject of greater discussion than is our purpose at this time. Sufficient to say however, that just as God had a definite plan in organizing and establishing the Universe, so also He had a definite plan for the organization of His kingdom, which is also called His church, (I Cor. 12:28, and Ephesians 2:19-22).

The purpose of this article is to establish the nature and qualifications of those whom Paul spoke, who are "called to be saints".

**What is a Saint?** According to the usages of our language, a saint is a person who has become sanctified; a holy or godly person; one eminent in piety, and virtue.

In our moments of quiet meditation and reflection, how do we rate our standing as members of the church of the Living God, in our relation to being saints? Let us remember that many are called, but few are chosen. Are you among those thus chosen because of sanctification, holiness, godliness, eminent piety and virtue? If you are not then who is responsible? On whom will you place the blame in the last days when you face judgment? This is a serious matter, one to engage our most earnest prayers.

For a sanctified person, a saint, is one made holy; consecrated, and set apart for sacred purposes.

**How We Become Saints:** "But, behold, the righteous, **the saints of the Holy One of Israel**, (are, C.L.W.) they who have endured the crosses of the world, and despised the shame of it; they shall inherit the kingdom of God, which was prepared for them from the foundation of the world: and their joy shall be full for ever." II Nephi 6:42.

The question therefore arises: Is your faith sufficiently strong that you can bear the crosses of persecution, false accusation, betrayal, and to bear the shame of bearing the name of Christ as His saints?

These are among the prerequisites along the way toward beings saints.

"For the natural man is an enemy to God, and has been, from the fall of Adam, and will be for ever and ever: But if he yields to the enticings of the Holy Spirit, and **putteth off** the natural man, **and becometh a saint**, through the atonement of Christ, the Lord, and becometh as a child, submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father." Book of Mosiah 1:119-120.

By thus yielding to the enticing of the Holy Spirit, and acquiring the godly virtues thus set out by Mosiah, our works, our lives, demonstrate that we are striving to become the saints of God.

These things will lead us to take the first steps toward acquiring sainthood:

(For, C.L.W.) "the first fruits of repentance is baptism; and baptism cometh by faith, unto the fulfilling the commandments; and the fulfilling the commandments bringeth remission of sins; and the remission of sins bringeth meekness, and lowliness of heart; and because of meekness and lowliness of heart, cometh the visitation of the Holy Ghost, which Comforter filleth with hope and perfect love, which love endureth by diligence unto prayer, until the end shall come, **when all the saints shall dwell with God.**" Book of Moroni 8:29.

And Peter, another apostle called of God, to minister to the early Christian Church, points out to us another list of qualifications for sainthood, which he sets forth as necessary for those who would thus "be partakers of the divine nature," which are to be added to our faith, i.e., "add to your faith; virtue and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness, and to brother kindness charity." II Peter 1:4-7.

"For if these things be in you, and abound, (that is, become the predominating and dynamic force in your life, C.L.W.) they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." (In other words he has forgotten that he was called to be a saint, worthy of the fellowship of Christ. C.L.W.) II Peter 1:8-9.

It is therefore of paramount importance that heed be given to these things, "to make your calling and election (for sainthood, C.L.W.) sure: for if you do these things, ye shall never fail: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." I Peter 1:10-11. Thus Peter speaks of this calling and election, which is to be the saints of God and His Christ. This calling is specified again by Paul as "the vocation wherewith ye are called." Eph. 4:1. See also Philippians 1:27; Colossians 1:10, I Thess. 2:12.

**Why We Should Strive To Be Saints:** In the preceding review of the calling to be saints, we have endeavored to point out to you what a saint is, and how a person may become a saint. Now we wish to point out to you **Why** we should be saints, or in other words the advantage it will be for us to qualify for such a big and holy avocation. The prophet Zechariah, in speaking of the great and terrible day of the Lord, which we believe is close at hand, gives us a clear and concise reason why we should be saints in that day.

"Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the house rifled, and the women ravished, and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove from the north, and half of it from the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah; and the Lord shall come, **and all the saints with thee.**" Zechariah 14:1-5.

Thus we see, in that great and terrible day of the Lord, why we should make our calling and election sure, as the saints of God, that we may be among those who thus come forth with the Lord. And in the Psalms of David we read:

"Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. **Gather my saints together unto me: those that have made a covenant with me by sacrifice.** And the heavens shall declare his righteousness, for God is judge himself. Selah." Psalms 50:3-6.

So we see that it will be saints of God, not those who may just profess with their lips that Christ is their Savior, who will be gathered with Him in that day. For it will be those who have made a covenant with Him by sacrifice; those who from the heart have obeyed the gospel, and by sacrifice of worldly pleasures, and bearing the crosses of Christian living, who will thus be gathered. For which reasons we see why it will be to our personal interests to be numbered as the true saints of God.

And as the most inspiring and challenging reason of all, as to why we should thus make our calling and election sure, as the saints of God, is found in these words of Daniel:

(For, C.L.W.) "the kingdoms and dominion, and the greatness of the kingdom under the whole heaven, **shall be given to the people of the saints of the most High**, whose kingdom is an everlasting kingdom, and all dominions, shall serve and obey him." Daniel 7:27.

Therefore, as an apostle of Jesus Christ in these last days, I have called your attention to these teachings of the Scripture for the express purpose that there is not a single member of the church, or citizen of the kingdom of God on earth, who can be justified in the great day of the Lord, and expect to receive of His mercies, except those who can qualify to be saints of God. Therefore, may the inspiration of these words be an incentive to strive for the greater blessings to be enjoyed, in the kingdom of God. And in conclusion, may I use these words of Paul:

"Now God himself and our Father, and our Lord Jesus Christ, direct our way to you. And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: To the end he may stablish your hearts unblameable in holiness before God, even our Father, **at the coming of our Lord Jesus Christ with all his saints.**" I Thess. 3:11-13.

**Therefore go on in faith.**

#### **Those With Faith**

Those with faith will never falter . . . matters not how rough the way . . . in life's garden faithful people always find a sweet bouquet . . . faith is mankind's greatest blessing . . . without it the soul is lost . . . those with faith possess the power . . . to melt trouble's biting frost . . . faith is found through contrite prayer . . . God listens to those in need . . . giving them a priceless treasure . . . faith to progress and succeed . . . so remember as you journey . . . earthly roads are tough to tread . . . but the righteous ones will make it . . . those with faith, travel with God.

From Sketches by Ben Burroughs  
Kansas City Star, May 21, 1961

These words have been an inspiration and help to me in some of the darkest hours of my ministry. I pray they will be helpful to you.

From My Note Book of **Yester-Years**,  
Clarence L. Wheaton, Sr.

#### **TRUE CHRISTIANITY**

A Sermonette, by Apostle James E. Yates

True Christianity, is such an altitude on the mountain of right-living, that few of us ever reach the perfection level of its glorious heights, in this present world.

If any considerable number from the ranks of humanity are ever to reach the perfection level, and that achievement will be impossible, unless God may make our progress unto that glorious altitude possible after

we shall have finished this present struggle upward, in this present world.

But how could any soul-salvation be completely perfected, fully finished, anywhere below those Divine altitudes prepared of God for His obedient servants?

At the holy heights of righteousness upon that mountain, the mountain of true Christianity, are the richest and most enduring deposits of the heavenly perfection there are to be found.

Though we should fail to gain all other riches to be obtained in this present world, but shall continue to climb to obtain those spiritual deposits up the mountain yonder, in God's higher spiritual levels, the winning of that wealth will enrich the servants of God through the steady flow of time, unto our perfected abidings upon the shores of God's limitless and holy sea of boundless eternity.

Let us all strive resolutely to obtain those high-level values which are in the lode for all, yonder in those high altitudes of true Christianity to be obtained up toward the perfection levels for all who win that wealth by continuing the climb far enough. As Sister Louise McIndoo, of Phoenix, Arizona, so eloquently expresses it, "We have our planes of every day affairs. We have our foothills of small attainments, and we have our towering peaks of glorious spiritual experiences. As we spent those few days together, working, playing, praying, together, we could feel our souls expand and grow. Another peak has been added to our chain of mountains." See August Advocate, 1953. (Page 117).

For those who make themselves unworthy of the higher rewards, by their lack of effort, or energy to earn the great reward, there must come a time for those who must finally be placed in the classification of the unworthy, when the "Night cometh wherein no man work;" but for the diligent, and the worthy, they are promised that they may enter into "the perfect day." For all these, the Divine promise is: "There shall be no night there."

Reprinted from Zion's Advocate  
October, 1953

#### **KEEP ON TRYING**

No matter what the odds may be,  
Keep on trying.  
Whether doubt may fog the day,  
Of if trails impede the way,  
Keep on trying.

We are tried to test our worth,  
Keep on trying.  
We may fail or we may win,  
It all depends how we begin,  
Keep on trying.

—Everett Wentworth Hill



## SPOTLIGHTS

(continued from page 4)

held joint sacrament meetings, each group first meeting at their respective churches and then dismissing and in a body going across Lexington Street and holding a joint sacrament meeting. On one occasion I remember President Frederick M. Smith led his group across to our church and he and Clarence presided together over a wonderful sacrament meeting. Many times we held joint Missionary meetings out on the lawn of the Temple Lot and as many as two thousand gathered to hear. There was a good spirit present and I am quite sure God was pleased with the effort.

We did not necessarily accept each other's doctrinal viewpoints, but it was thought (and rightly so I believe) that by a closer, tolerant and more friendly association, we would each come to see some of our own errors and in time come to the oneness which Christ prayed for when He said, "that they all may be one as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." John 17:21.

By 1918 several more points of agreement on doctrine had been reached in the Joint Council and added to the 14 already reached. They were formally endorsed by the 1918 General Conference of each group and as "the 1918 working agreement of Harmony".

But in the early 1920's some discord had arisen in the R.L.D.S. church chiefly over a seemingly new doctrine termed the doctrine of Supreme Directional Control, or "S.D.C.", in the hands of the President of the R.L.D.S. by which he was given this authority over the whole church and its ministry.

In consequence of this discord in their church, as both pastor of the local church and presiding elder of the General Church, Clarence began to receive many inquiries from disgruntled members of that organization as to our church's position on "this" or "that" question. He was often, in those days, addressed by them as President Clarence L. Wheaton, because they considered that he held, as presiding elder of our General Church organization, the corresponding position to their President. This sort of thing gave rise to the false rumor that Bro. Wheaton called himself the President of the Church of Christ. A presiding elder is a chairman and a chairman in the parlance of our day is a president. Why make so much of people's innocent mistakes anyhow? So we didn't.

As the time went on this correspondence multiplied and became so voluminous he was burning the candle at both ends and still could not keep up with it. It must be remembered too that our pastors have never received remuneration from the church so he also had to work at his trade to support his family. His vacations was spent each year at General Conference, instead of as most people know vacations. The midnight oil burned every night far beyond the

midnight hours. He was a thin, pale boney young man in those days, and I, along with his mother worried for fear the strain would be too much for him. He would scoff at the idea and plunge again into his work.

But as time went on and more mail came in every day than he could hope to catch up with, he conceived the idea of printing a form letter (that was before the days of the duplicator machines) for most of the letters covered about the same points and he figured that a few lines jotted on the back of the form letter would easily fill in any additional information requested. So he began to work on it but soon decided that a paper of such grave concern should be brought into being by the combined efforts of the elders and be approved by General Conference.

So he presented the whole matter to the elders. The older, more experienced elders were not available, Geo. D. Cole had died; Geo. P. Frisbey had died; James A. Hedrick had been disfellowshipped; James M. Hartley had moved away and took no visible interest in the church; Alma O. Frisbey had begun to renew his interest in the church again after many years of absenting himself with seeming disinterest; T. J. Sheldon had transferred to the Church of Christ on his original baptism in the Reorganization; consequently Clarence L. Wheaton, A. O. Frisbey and T. J. Sheldon became the most active elders in this work, and their work was later approved by the General Conference. Thus the Articles of Faith and Practice were born.

It might be interesting to note that Clarence acting as their scribe or secretary has in his files the original document in his own handwriting and that some of the changes sought to be made in the Articles of Faith in 1926 which were opposed by Otto Fetting then and which presaged the Fetting debacle later, are in that original hand written manuscript. (Clarence had not learn what I term the "Biblical System of Typing" then, the only one he has mastered. The "Biblical System"? "Seek and ye shall find.")

These elders worked long and diligently, yes, and prayerfully, going over Scripture, both Bible and Book of Mormon and conference resolutions for interpretations which the church had by conference action placed on certain points. Never at any time did this committee consider it's work flawless, but rather that it could by conference action, in harmony with the rules governing conference action, be changed as any other conference action can be changed.

At times this committee called others in to consult with them on some point—not as a member of the committee, but to get their viewpoint on some matter under discussion: It was such an occasion when T. W. Williams, now deceased, an influential R.L.D.S. missionary for many years asked the committee for the privilege of sitting in on one of their meetings, and that he be given the privilege of asking some questions. Since he was the leader of what was known then as the Pro-

testing Group (protesting against S.D.C., the most of them still maintained their membership in the R.L.D.S. and many of them later returned wholeheartedly to the fold of the R.L.D.S.). Since Bro. Williams said he hoped to bring the whole Protest Group into the Church of Christ and he wanted to be sure of our position on certain points they thought it only a courtesy to grant his request. Out of this however grew the rumor that T. W. Williams wrote the Articles of Faith and Practice. The fact is that he could not agree with the position being taken by the committee so he and his group never did transfer to the Church of Christ. Some members of that group did, however.

When the committee finished its work on the Articles of Faith and Practice of the Church of Christ, the whole document was presented to the General Conference and approved. It has since that time been sent out to a referendum of the whole church and been approved on more than one occasion by conference action and referendum vote, and it stands today as a synopsis of the faith and practice of the Church of Christ as set forth in the Bible and Book of Mormon.

Angela Wheaton

It isn't hard to be nice to your boss—the test is whether you can be nice the fellow who works for you.

### MORE PRECIOUS THAN GOLD

More precious to me than gold are these:

The grace to forgive and forget and to think kindly of others.

Someone to understand me, and still be my friend.

Something to do, however small the task, providing it is something which has real value.

The spirit to exalt, but never to belittle, another, whether he be friend or foe.

A sympathetic understanding of my neighbor's trials, temptations, and problems.

Time for relaxation, rest, and recreation.

A free mind, unrestricted in its freedom, and unhampered by pride, or prejudice, or egoism.

A sense of humor, and the ability to laugh, even when the joke is on me.

An appreciation of the beautiful things which God has made and also of the beauty of the handiwork of men.

The sense of the presence of God in my life, and the power to live daily as in His presence.

And above all things else, the certain hope, assured to me by the good God, that the best is yet to come.

J. Frederick Bermon

### RECIPE FOR A HAPPY NEW YEAR

Take twelve fine, full-grown months; see that these are thoroughly free from all old memories of bitterness, rancor, hate and jealousy. Cleanse them completely from every clinging spite; pick of all specks of pettiness.

Cut these months into 30 or 31 equal parts. Do not attempt to make up the whole batch at one time, but prepare one day at a time, as follows:

Into each day put equal parts of faith, patience, courage, work, hope, fidelity, liberality, kindness, rest, prayer, meditation. Add about a teaspoon of good spirits, a dash of fun, a pinch of jollity, a sprinkling of play, and a heaping cupful of good humor.

Pour love into the whole and mix with a vim. Serve with quietness, unselfishness and cheerfulness.

—Anon.

### PROMISE YOURSELF

To be so strong that nothing can disturb your peace of mind.

To talk health, happiness and prosperity to every person you meet.

To make all your friends feel that there is something in them.

To look at the sunny side of everything and make your optimism come true.

To be just as enthusiastic about the success of others as you are about your own.

To forget the mistakes of the past and press on to the greater achievements of the future.

To wear a cheerful countenance at all times and give every living creature you meet a smile.

To give so much time to the improvement of yourself that you have no time to criticize others.

To be too large for worry, too noble for anger, too strong for fear and too happy to permit the presence of trouble.

—Anon.

### "WE GO OUR WILLFUL WAY"

Even those who dare to be  
Part of GOD'S great infantry,  
Find—at times—that they grow weak  
Careless of the way they speak.

Even those who profess HIS name  
Those who Eternity—proclaim,  
Sometimes wander off the path  
And thus—incur their FATHER'S wrath.  
Even a person who's wholly in love  
With their HEAVENLY FATHER up above,  
Some time—somewhere—throughout his life  
Is weakened by this earthly strife.

Even though we try to be  
Obediently—censure free,  
There are times that we all slip  
And of HIS HAND—we lose our grip.  
Even though we try so hard  
To do the will of our GOD,  
We find the Devil creeping in  
And ourselves committing sin.

Even though THE GUARDIAN of  
Everything we'll ever love,  
Guides us through our lives on earth  
I wonder just how—much we're worth.  
For—even though the things we do  
Are known to us—to be bad clear through  
**Still**—we let ourselves be led  
Into the path of sin—we dread.

Even though—**by Faith**—we know  
That Life within HIS RADIANT GLOW  
Can give us peace—we've never known  
We still live by the seeds we've sown.

Even when we hear the story  
Of Jesus' rise up into Glory  
Still—we go our willful way  
**Living only—for today.**

Living only for the gain  
That comes through earthly might and main,  
Gathering our treasures—here  
In this mortal atmosphere.  
And though we do—profess HIS NAME  
A reserved place in HEAVEN—claim  
I wonder if we'll make the grade  
Be welcome in HIS CAVELCADE.

I wonder if we've lived to see  
The GLORIOUS HEAVENLY SCENERY,  
When comes—**at last**—the call to rest  
I wonder—if we will be blest?  
I pray—with all the hope that's in me  
That CHRIST will sanctify—the soul within me  
And when the Battle's at its height  
May I—for THE SAVIOUR—fiercely fight.  
And when the fight is finally o'er  
May I take flight—and speedily soar,  
Into the REALM OF PEACE AND LIGHT  
Just and Holy—in HIS SIGHT.

From the 15th. chapter of the Gospel of St. Mark,  
verse 38. The words of Jesus, "Watch Ye and Pray,  
lest ye enter into temptation. The Spirit truly is ready,  
but the flesh is weak."

Harry S. Tordoff

The chief function of your body is to carry your  
brains around.—Thomas Edison.

The only thing that is more expensive than educa-  
tion is ignorance.

## FIRST APOSTLES OR FIRST PRESIDENCY, WHICH?

By F. F. Wipper

Paul declared: "God hath set some in the church,  
first apostles, secondarily prophets, thirdly teachers,  
\* \* \*" (I Cor. 12:28), and the historical record of events  
sustains the fact that the first ones chosen to represent  
Christ, in the Palestine Christian dispensation, were the  
twelve apostles. (Matthew 10:1). There is reason to  
believe that the use of the words, "**First apostles**" also  
indicated priority of rank in function in so far as it  
related to their work in breaking new ground in their  
gospel work and in the planting of new churches.  
After the churches were securely planted, or after local  
church officers functioned in the administrative powers  
delegated to them by the voice of the people, the sov-  
ereign right of the people was respected, and by a tie  
of more potent binding power than that of blood,  
the great household of faith, the church of the living  
God—the Church of Christ—(made up of independent  
units of organization called churches) were held togeth-  
er in the unity of the faith. This, according to trustworthy  
historians, represents the simple form of organization  
of the New Testament in which the few simple duties of  
the apostles and other itinerant ministers are readily dis-  
tinguished from the office work of local officers such as  
elders and their assistants who acted as overseers,  
pastors, teachers, and workers in charge of tempor-  
alities.

### NEW TESTAMENT PATTERN

The church of the latter days was to be organized  
according to the New Testament plan. Joseph the Seer  
said:

"As well as according to the order of the Church as  
recorded in the New Testament." Mil. Star, Vol. 14,  
page 27, Supplement.

In the Book of Commandments, chapter 4, and para-  
graph 5, we read:

"And I will establish my church **like unto the church  
which was taught by my disciples in the days of old.**"

In chapter 23 and paragraph 4 we read the follow-  
ing:

"That I have caused this last covenant, and this  
church to be built up unto me; **even as in days of old.**"  
(Doc. and Cov. 20:1).

### LATTER DAY APOSTLES

We are therefore not surprised to learn that the in-  
structions of the Lord in June 1829, provided for the  
selection of a quorum of twelve apostles. According to  
the Doctrine and Covenants, the instruction reads as  
follows:

"And now, behold, there are others who are called  
to declare my gospel, both unto Gentile and unto  
Jew; yea, **EVEN TWELVE**, and the twelve shall be my  
disciples, and they shall take upon them my name."  
(16:5).

The third paragraph of this section mentions the  
calling of two:

"And now, Oliver Cowdery, I speak unto you, and also unto David Whitmer, by the way of commandment; for, behold, I command all men everywhere to repent, and I speak unto you, even as unto Paul, mine apostle, FOR YOU ARE CALLED EVEN WITH THAT SAME CALLING WITH WHICH HE WAS CALLED."

Another apostle is mentioned in Doc. and Cov. 17:1:

"Which commandments were given to Joseph Smith, Jr., who was called of God and ordained an APOSTLE of Jesus Christ, to be the first elder of this church, and to Oliver Cowdery, who was also called of God, an apostle of Jesus Christ, to be the second elder of this church. \* \* \*"

### THE SEER'S WORK

Wonderful indeed would have been the results if the New Testament order of things could have had uninterrupted course of development in the organization of the early church. Joseph the Seer as an apostle, associated with the other two named, was rightfully entitled to special light in opening the latter day dispensation, just as Noah, Moses, and others were delegated to act as agents for God in their time to initiate these great undertakings. But as the waves of the sea have made their bounds, likewise man has his bounds pointed out to him by God. Joseph Smith had his bounds:

His special gift as a seer is indicated in chapter 4:2 of the Book of Commandments:

"And he had a gift to translate the book, and I have commanded him that he shall pretend TO NO OTHER GIFT, for I will grant him no other gift."

According to the Doctrines and Covenants God said something else. But alas God is represented as having changed his mind in so many places in the Doctrine and Covenants, that we are forced to conclude He has been grossly misrepresented. We will see.

### WHITTMER'S TESTIMONY

David Whitmer, who was closely associated with the events of the early days of the church, said:

"After the translation of the Book of Mormon was finished early in the Spring of 1830, before April 6, Joseph gave the stone to Oliver Cowdery and told me as well as the rest that he was through the work that God had given him the gift to perform, except to preach the gospel. He told us that we would all have to depend on the Holy Ghost hereafter to be guided into truth and obtain the will of the Lord. The revelations after this came through Joseph as "mouthpiece" \* \* \* but sometimes he was mistaken about it being the will of the Lord." P. 32 "Address."

The foregoing supports the idea that a specific work was assigned to the Seer, and that only while engaged in that special task was he to be distinguished from his fellows. It appears, too, that during the time Joseph the Seer was in possession of the stone, that he used it to assist him in various ways: such as informing him of the intentions of lurking enemies, and special instruc-

tions relating to the manuscript, as well as commandments pertaining to the organization of the church. David Whitmer testifying about the latter says:

"The revelations in the Book of Commandments up to June, 1829, were given through the "stone", through which the Book of Mormon was translated. Page 53, "Address."

### APOSTLES

As an apostle Joseph was not to work alone because Oliver Cowdery was also an apostle, and as such was equally entitled to direction as an apostle in preparing for organization. This was according to the old plan:

(A) "And, behold, I grant unto you a gift, if you desire of me, to translate even as my servant Joseph." (Doc. and Cov. 6:11.)

(B) "And now, behold, I give unto you, and ALSO unto my servant Joseph, the keys of this gift, which shall bring to light this ministry." (Doc. and Cov. 6:13.)

(C) "Yea, behold I tell you in your mind and in your heart by the Holy Ghost, which shall come upon you, and which shall dwell in your heart.

Now, behold, this is the Spirit of revelation; behold, this is the Spirit by which MOSES BROUGHT THE CHILDREN OF ISRAEL THROUGH the Red Sea on dry ground." (Doc. and Cov. 8:1-2.)

(D) "Now this is not all, for you have another gift, which is the gift of working with the rod; behold, it has told you things: behold there is no other power save God, that can cause this rod of nature, to work in your hands, for it is the work of God; and therefore whatsoever you shall ask me to tell you by that means, that will I grant unto you, that you shall know." (Book of Com. Chap. 7:3.)

(E) "Wherefore I, the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant, Joseph Smith, Jr., and spake unto him from heaven, and gave him commandments, AND ALSO GAVE COMMANDMENTS TO OTHERS, that they should proclaim these things unto the world." D. & C. 1:4.

### FIRST APOSTLES

God evidently also set here in this church FIRST apostles, who, although they did not as yet act with others in a full quorum of twelve, served equally before the Lord in breaking new ground for the planting of a church upon earth among men. According to Doctrine and Covenant 17:1 Joseph Smith is called "The FIRST elder" and Oliver Cowdery "The SECOND elder." The Book of Commandments, chap. 24:3-4 does not support this change in the identical place, but it is clear to be seen that in the revelations which were received after June, 1829 (after the stone was given up) the preeminence is assumed by Joseph the Seer, contradicting the original arrangement.

### MONARCHY SYMPTOMS

Another symptom of "MONARCH-ITIS," a blemish as marked and unsightly on the fair form of the church of liberty as an ugly boil on the fair and beautiful coun-

tenance of an otherwise lovely face, is the pompous title:

"Thou shalt be called a seer, translator, a prophet, an apostle of Jesus Christ, an elder of the church \* \* \* accompanied with the exclusive privilege:

"Wherefore, meaning the church, thou shalt give heed unto all his words, and commandments, which he shall give unto you, as he receiveth them, walking in all holiness before me; for his word ye shall receive, AS IF FROM MINE OWN MOUTH, in all patience and faith." (Doc. and Cov. 17:2.)

The Church of Christ of this time, that bid fair to shine as fair as the glorious sun in the firmament, was being eclipsed by the shadow from an intermediary element, a monarchical official form, which thrust itself between man and God, and which hindered the original purpose of God for the time being, and just as the king purpose of Israel was a step backward, likewise this Latter Day monarchy partially eclipsed the fulness:

"And all this that it might be fulfilled, which was written by the prophets; the weak things of the world shall come forth and break down the mighty and strong ones, THAT MAN SHOULD NOT COUNSEL HIS FELLOWMEN, NEITHER TRUST IN THE ARM OF FLESH, but that every man might speak in the name of God the Lord, even the Saviour of the world; that FAITH ALSO MIGHT INCREASE IN THE EARTH; that mine everlasting covenant might be established; that the FULNESS of my gospel might be proclaimed by the weak and the simple, unto the ends of the world, and before kings and rulers."—Preface to the Book of Commandments.

Instead of the NEW COVENANT plan being given right of way, which sees in the Moses man idea, "the Spirit of revelation \* \* \* the Spirit by which Moses brought the children of Israel through \* \* \*," distorted minds (walking "after the image of his own god") see reflected the OLD COVENANT idol (the Moses idea of a depraved people who, being unworthy to approach God, plead with Moses to act as their intermediary):

"Go thou near, and hear all that the Lord our God shall say: and speak thou unto us all that the Lord speak unto thee; and we will hear it, and do it." (Deut. 5:27.)

### DIGNITY

Just what the circumstances were in April, 1830, that created the provocation for placing the exclusive right of authoritative communication into the hands of Joseph Smith, is difficult to determine, unless it was found necessary in this instance, as in another case, to recognize "THE DIGNITY OF THE OFFICE WHICH WAS PLACED UPON ME." (C. H. vol. 1, p. 428.)

This exclusive privilege was clearly an illegal monopoly in restraint of religious liberty, and should have been declared unconstitutional by an authorized body having the right to investigate the merits of the proposal.

There appears to be some reason for the proposal of September, 1830 (Doctrine and Covenants 27:2), for about this time Hiram Page was experimenting with

a seer-stone. According to David Whitmer, the true seer-stone was given up in the Spring of 1830, and any other attempt upon the part of anyone to use a stone after the true stone was surrendered, would certainly be out of order, but to use this as an excuse for imposing upon the liberties of the people a powerful monopoly granting to Joseph the exclusive right "to receive commandments and revelations in this church" is surely applying the remedy with a vengeance and making the remedy worse than the disease.

### A STEP BACKWARD

In February, 1831, another proposal of the same character was introduced growing out of the activities of a prophetess of the name of Hubble. The fact that many were being misled only emphasizes the fact that the average spiritual level was very low, and that the people had gone backward and not forward, and that the cure in this case, namely the bestowal of the exclusive power of acting as the mouthpiece of the Lord, was a Mosaic measure under Mosaic conditions calling for the Moses period type of a Moses man. This was a time for able men to sound the alarm of repentance instead of yielding to measures of retrogression. That the Lord was trying to lead the people out of the Mosaic level of bondage is evident from the following:

"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 this condemnation resteth upon the children of Zion, even all, 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, that they may bring forth fruit meet for their Father's kingdom, otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion; for, shall the children of the kingdom pollute my holy land? Verily, I say unto you, Nay." Doctrine and Covenants, 83:8.

Not even an angel from heaven, much less a mere man, had the right to divert a people from the plan indicated in the New Covenant, which provides that man was not always to depend upon the counsel of a man for his knowledge of God. (See Jer. 31:31-33; John 6:45; Doc. and Cov. 1:4.) He was to put away childish things. He was to be left free to walk and talk with God.

### GREAT PROPHETS

The greatest prophets of the past came to disturb and shake up the entrenched and established religious hierarchies, and came to denounce powerfully organized systems which had departed from the true order of Jehovah. Under a system which gives a certain man in executive control a monopoly in the realm of revelation, the rebukes of an Elijah, Jeremiah, Samuel, Lehi, Abinadi, and the Lamanite prophet who denounced the multitude from the walls of the city would be

in vain. The thunderous rebukes of mighty men outside of the ring would be in vain against the walls of this monopoly, as are the mighty waves against the impregnable sea-walls. The monopoly would in the meantime stifle the best in man because it would be judged best to "leave well enough alone."

In the days of Mosaic bondage, they were under the rod and under a schoolmaster, but the time was to come when the "Ishmael"—the son of the bond-woman—was to be cast out to make way for the son of the free. In contrast to a system which projected an intermediary between God and man, and which was "added because of transgression," there would be introduced the following:

"After those days, saith the Lord, I will put my laws in their inward parts, and write it in their hearts, and will be their God, and they shall be my people.

"And they shall teach no more every man his neighbor, and every man his brother, saying know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord." (Jeremiah 31:31).

The monarchist who struts in dignity to the accompaniment of the rattle of saber, scabbard and side-arms, sees reflected in his own mind the image of a sacerdotal high priest Moses, armed with supreme executive powers and with exclusive privileges of ex-cathedra communication and interpretation. The son of the free, the liberty-loving Son of God, welcomes the advent of the Daniel's, Isaiah's, Jeremiah's, etc., who come to declare the counsel of Jehovah, free from regal pomp of executive power, adorned only with the right of their ministry free from officialism. The only credentials of a prophet should be the crowning halo of the light from God, and his only weapon should be the sword of the Spirit that is able to divide to the uttermost and penetrate to the innermost.

#### FORERUNNER

The emergency and necessity prerogatives of one who opens a dispensation—the fore-runner to organized form—should fade and dissolve upon the establishment of the organized form, as did John the Baptist after the establishment of the work of Christ. To persist in adhering to the fore-runner form is to stifle the butterfly in the crystal stage of its development.

#### CHANGES

A change in a single word in the revelation of June, 1829, which provided for a quorum of twelve, laid the foundation for a great change in the organic form of the church:

"There are others who are called to declare my gospel, both unto Gentile and unto Jew; yea, **EVEN TWELVE.**" (16:5 Doc. and Cov.)

The Book of Commandments reads:

"**YEA EVEN UNTO TWELVE.**" (Not more than twelve.)

The fore part of the revelation mentions the calling

of Cowdery and Whitmer as apostles, and another revelation mentions the calling of Joseph as an apostle. Thus three are already provided for, and others were to be called to act as special witnesses "**EVEN UNTO TWELVE.**" Why this change? It will be noticed, too, that this change is made to skillfully fit in with numerous other vital changes, all a part of an elaborate plan, as well executed as a masterful production in mosaics.

#### DELAY SELECTION

The command to select the Twelve was given June, 1829, and it is fair to presume, that God intended those appointed to make the selections, or at least make preparations to do so, without delay. The door through which many thieves have entered frustrating the attainment of objectives, is DELAY. After a delay of six years the selections were made, but too late perhaps to remedy the mischief which, serpent-like and unobserved (but with a purpose) wiggled and glided into prominence, and which with the years, developed around it, a system of huge proportions and of great power. Daniel Macgregor, in correspondence with Brother J. J. Snyder, the man who acted as the scribe for David Whitmer, asked him if he had ever heard Bro. David Whitmer say as to why it was that he and Oliver Cowdery delayed so long in carrying out the instruction of the Lord in reference to choosing the Twelve as they were appointed to do it in June, 1829. The Twelve were not selected until 1835. The answer is as follows:

"Answering your question as to what Brother David Whitmer said to me about the delay in their choosing the Twelve, I have the following to say: David and Oliver were told in a revelation in June, 1829, that they were to search out the 12; they alone, were to do it. In those days, David told me that all of them almost worshiped Joseph, on account of his gift to translate and his communing with the Lord; and they thought that anything Brother Joseph did was, of course, all right, and according to God's will. David and Oliver (so David told me) spoke to Joseph frequently about searching out the twelve, and Joseph gave them no encouragement to go ahead and do it; they (David and Oliver) depended too much on Joseph, consulting him as to how they should proceed with everything concerning the work. So it was put off from time to time, and was not done, according to Church History, until six years afterwards. And when it was done, Joseph dictated in the matter."—Letter, Jan. 12th, 1926.

#### GROWING OUT OF

Presidency advocates who gleefully and eagerly appropriate the example of Alma who presided over the church during a portion of the Mosaic period in America in the absence of a quorum of twelve, are asked here to take note of an incident in the history of the Latter Day Church as a fitting dessert to their meager repast, in the case of an action of expediency in the absence of a quorum of twelve, which after being used became entrenched and established never

again to be dislodged during the life of the church. Its very existence at once projected into church activities something of such gigantic proportions that menaced the progress of the church unless something was introduced which would act as an off-set—a safety balancing system. The words used introducing the elaborate balancing system in Doctrine and Covenants -04:11 are very appropriate:

OF NECESSITY, THERE ARE PRESIDENTS, OR PRESIDING OFFICES, GROWING OUT OF, OR APPOINTED OF \* \* \* "

### SAFEGUARDS

The safety of the church depended upon the eternal vigilance of its engineers in charge of the respective parts of this elaborate machinery, to prevent it from becoming jammed anywhere, and thus safeguard the engine from getting out of control. It did get out of control in 1844, which is evident from the multitude of offices held by the head of the church at that time, and otherwise. The entire system was re-introduced in 1852-1860 and was manipulated fairly well with controls during the days of the Reorganization until we reach the period of 1917-1925. In 1925 the entire elaborate and delicately adjusted system was violently jammed through the introduction of Supreme Directional Control, and lo, there stands before us today the form in all its gruesomeness and ugliness, sinister and menacing, disrobed of everything which gave it the appearance of respectability and spiritual utility. What a contrast as we compare it with the faith-inspiring picture of Revelation 12—a beautiful woman clothed in pure white, enshrined in the glory of the sun, with the apostolic crown of twelve stars upon her head! The glory and majesty of this picture is its simplicity. It is gorgeously SIMPLE! It represents the old and true order of things. It is free from the blemish of hands put forth to steady the Ark of God.

### MINORITY MOVEMENTS

Left alone in the early days of the church, Joseph the Seer graciously acted the part of "Daddy" as explained by Andrew Jensen, the assistant Historian of the Utah Church:

"For nearly three years after its organization he acted without counselors, but close by his side and associated with him in nearly all of his administrations stood Oliver Cowdery, who was also called of God, an apostle of Jesus Christ, to be the second elder of this church." P. 5, Church Chronology.

The next step in the order of events follows:

"On the 20th I called a general council of the church, and was acknowledged as PRESIDENT OF THE HIGH PRIESTHOOD, according to a PREVIOUS ordination at a conference of high priests, elders, and members, held at Amherst, Ohio, on the twenty-fifth of January, 1832." Times and Seasons, Vol. 5, pp. 611, 612, 624.

A "CONFERENCE OF HIGH PRIESTS, ELDERS, AND MEMBERS." Indeed! But the Historian of the Reorganized Church anticipating a criticism remarks:

"A part of the church was far away in Missouri with no adequate means of transportation, but to make good this DEFICIENCY (if deficiency it was) he was, on Thursday, April 26, 1832, presented to the church in Missouri at a 'general council' of the church; and the action of the church at Amherst ratified \* \* \* " P. 247, Vol. 1, C. H.

Another MINORITY movement, but movements of this kind became quite common in the early church after the monopoly became entrenched:

(A) Feb. 17th, 1834, the High Council of the church was organized. P. 429, Vol. 1, C. H.

With a membership already running into the thousands, 9 high priests, 17 elders, 4 priests, and 13 members (increased two days afterward to a total of 62) authorize and organize the highest judicial tribunal in the church!!!

(B) The high council of Zion was organized July 3, 1834, and it was reported that the following were present. "Fifteen high priests, eight elders, four priests, eight teachers, three deacons, and MEMBERS." (C. H., Vol. 1, p. 503.)

(C) On September 24th, 1834, the council which had been authorized by a vote of 43 and 62 members to recognize "the dignity of the office which had been conferred upon me." (C. H., Vol. 1, p. 428), authorizes the selection of a committee to prepare the Doctrine and Covenants for the CHURCH OF THE LATTER DAY SAINTS.

With idolatry in man-worship already rampant, what a simple matter it must have been to bowl over the wee little bit of a group of uninformed loyalists. How silly, too, must appear the heroic gestures of this official who in thunderous tones with semi-apoplectic wrath, declares, criticizing the "MINORITY MOVEMENT" elevating Brigham Young:

"Less than a twentieth of the number of the church estimated to be at Nauvoo, and vicinity, and less than one hundredth part of the entire membership, as estimated at the death of Joseph, were present when the vote was taken." S. H. p. 1170, 1925.

However, a minority in Missouri ratified the action of a minority in Ohio. "An irregularity born out of an antecedent irregularity." But if irregular to begin with, a thousand times ten thousand ratifications could not legalize the action. Repetition grooves and ruts an action but does not make a crooked course straight. It merely follows the crooked course.

(concluded next month)

When we look at what we want and then compare that with what we have, we shall be unhappy. When we think of what we deserve, then of what we have, we shall thank God.

### A SOUTH CAROLINA WEDDING

Before a candle-lit altar banked with pine boughs, ivy, and mums, in the Thorn Hill Baptist Church of Kershaw, South Carolina, Kenneth A. Smith, son of Elder Arthur G. Smith, of Lambertville, Michigan, and Miss Mozelle Williams, daughter of Mr. and Mrs. Joseph F. Williams of Heath Springs, South Carolina, were united in marriage on October 25, 1964.

The bride was attended by her sister as matron of honor, three bridesmaids, a junior bridesmaid, and a flower girl, who was Diana Marie Smith, sister of the groom. The groom's father served as best man. Brothers of the bride were ushers and a former pastor of the bride's family performed the ceremony.

The bride and groom are making their home in Riverdale, Maryland, a suburb of Washington, D. C., where Kenneth is employed by the Aero Geo Astro Corporation, a firm engaged in the space programs of the government. He is following his chosen field of electronics. We wish success, happiness and the blessing of God to be with this young couple as they journey through life together.

Elder and Mrs. Arthur G. Smith with daughters Elizabeth and Diana motored to South Carolina for the wedding. They returned to their home in Michigan by way of the Smoky Mountain National Park as part of their annual vacation.

Description of a great man: "When I met him, I was looking down. When I left him, I was looking up."

You can't control the length of your life, but you can have something to say about its width and depth.

### OBITUARY

#### Beatrice M. Green

Sister Beatrice M. Green was born March 26, 1909, in Jamesville, Wisconsin and departed this life on November 30, 1964 at Independence, Missouri.

Sr. Green was married to Francis L. Green, May 20, 1926, and to this union was born one son, Melvin L. Green. Beatrice and Francis Green moved to Independence 20 years ago. She was baptized on August 23, 1959 by Elder Nicholas F. Denham on the Temple Lot, where she attended regularly until her death. Sr. Green was preceded in death by her husband Francis, two years ago.

She left to mourn her passing, her son and daughter-in-law, Melvin L. and Dorothy Green and their three children, Dale, Dennis and Diana all of Independence, Missouri; a step-mother Mrs. Ethel Dewey of Jamesville, Wisconsin; two brothers, Elmer Dewey of Independence, Missouri and Le Roy Dewey of Madison, Wisconsin; a step-brother, Fredrick Dewey of Tucson, Arizona; a sister-in-law, Arra Gentry of Independence; and many other relatives and friends.

Vivian Olson  
Apt 7, 414 Belt  
Berndji, Minnesota

### CHURCH OF CHRIST PUBLICATIONS

Send all orders to: Church of Christ (Temple Lot), Box 472, Independence, Missouri. 64051.

	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 (Out of Print) .....	\$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. 64051

	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
Records of the Bible.....	N/C
Records of the Book of Mormon.....	N/C
History and Religion—Chart .....	1.50