

Zion's Advocate

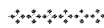
"And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and power of the Holy Ghost."—1 Nephi 3:187.

Vol. 42

Independence, Missouri, December, 1965

No. 12

Dear Magazine



Dear magazine, go upon your way
Over mountain, plain or sea.
God bless all who speed your flight
To where I wish you to be,
And bless all those beneath the roof
Where I would have you rest;
But bless even more the one to whom
This magazine is addressed.

J. T. Benoit

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Editorial

The Perfect Circle of Love

There is an ancient legend about a king who commanded an artist to appear before him to prove his skill. The artist set his easel up and picked up his crayons and with a flourish he drew a perfect circle and put his crayons away. People were astonished. They had expected a lovely scene or perhaps a portrait. But the artist explained, "Many artists can paint the colors of nature or the face of a person, but only a genius can draw a perfect circle."

We are constantly drawing circles in life—some large, some small. They are circles of love. Do we include some people in and leave out others? Edwin Markham once wrote,

"He drew a circle that shut me out,
Heretic, rebel, a thing to flout;
But Love and I had the wit to win—
We drew a circle that took him in."

Wouldn't it be wonderful if our circle of love was large enough to include people of all creeds, every color and race? Even those who have hurt us? Often when we have been hurt we resent it very deeply. The pastor of the University of Heidelberg told of a horrible experience during the war, when his company of soldiers was wiped out by Russian tanks crushing the men in the trenches. When asked how he felt toward the Russians today, he replied, "At first there was hatred—but not now. Through Christ, I rose above my hatred."

As Christmas draws nigh with its peace and goodwill and wonder, the touch of human hands, thrills us and the look in human eyes charms us. We need not be ashamed to be good, to be kind, to be loving. Let us rise above our hatreds and enlarge our circle of love.

V. J. W.

WELCOME TO COLD WEATHER

When it's nice and cold and snappy; when the world is bright and happy; when you're drinking in the ozone with a pair of grateful lungs; when the wintry winds go zipping and the rusted leaves are skipping, could the simple joy of living be the theme of sluggard tongues?

Oh! the song that's in the breezes! How it flirts with us and teases! How it drags us from the workaday to wander in the wood! How it comes to us and preaches, and takes hold of us and teaches, just in living, laughing, loving, to be satisfied and good!

Blow, ye tempest from the region of the Ice King, and his legion! Open up the smothered chambers of the dullard's sluggish heart! Blow new life into our being, blow new visions to our seeing, for there's love and life and laughter when the winds of winter start.

Sunshine Magazine

LOCAL NEWS

Phoenix, Arizona

Most vacations are over, school has started and the holidays will soon be here. The Don McIndoo family spent their summer vacation with the Bert Patterson and Larry Kelley families in the mountains at Lake Mary for a few days, then on to Grand Junction, Colorado, to attend the reunion and visit Betty's parents, the Dave Hinkles; then on to visit Don parents in Preston, Missouri, the Ed McIndoos. Sharon Kelley has recovered from her severe illness which followed her surgery and has graduated from college; she now has a job teaching physical fitness to elementary school girls. The Bert Pattersons had a lovely vacation touring north Arizona and parts of Utah and camping out, climbing mountains, swimming and boating. The Clem Sills took a very exciting trip to Alaska and sent their friends interesting post cards of a few of the many places they visited. And others here in Phoenix also had their vacations and all came home looking very rested.

We were so happy that we could attend the Colorado Reunion. From Arizona were our family (the Voorhies), the John Jones family, Dorothy Wilson, Hubert Yates, Jr. and Don and Ruth Willard of Sedona. The meetings were wonderful and full of spiritual food for all. It is good to be able to worship with our brothers and sisters who are able to gather for a reunion from far-away places. We also had the wonderful surprise while there of the sweet and blessed wedding of Karen Debeer of Denver and Billy Malone, also of Denver. Billy is the son of Mr. and Mrs. M. Malone of Denver and the grandson of Don and Ruth Willard of Sedona, Arizona. Apostle Leon Yates performed the ceremony. Once more we all wish for them God's blessings and many years of happiness. Dorothy Wilson, Verna Jones, Johnna Mae, and David went on from Grand Junction to visit their parents, the Chas. Eddys of Black River Falls, Wisconsin.

Louise and Hubert Yates, Jr. were blessed once again with a baby boy. They named him Joel Ammon.

John Gordon, Jim and Wanda Yates' new son, and Joel Ammon were blessed by Elder Hubert Yates, Sr., the proud grandfather.

We are so sorry to lose two of our members from Phoenix, Bro. and Sr. Ron Connor and little Deanne. They moved to Miami, Arizona, where Ron has a new job on the police department. We hope they will be able to be back with us as often as possible. We will miss them very much. Good luck, Ron, in your new job!

We all were invited up to Hubert and Patsy Yates' ranch, high up in the cool mountains, for a week-end of camping and horseback riding. Cooking, sleeping out, and just being together is always so relaxing. On

Sunday morning church services were held in the open under the beautiful pines. Elder Hubert Yates gave us an inspiring sermon. As you sit in the open and listen to the wind whispering through the pines while hearing the words of our Lord and of His love, it is not difficult to understand that God is indeed everywhere and you can so easily worship Him anywhere and anytime.

We here in Phoenix send our love to all our brothers and sisters in Christ, and our prayers are that you may enjoy God's blessings continually.

Velma Voorhies

Chamber Park, Missouri

Our local Church was organized October 17, 1939—just twenty years ago, with only 13 members present. It is nice to remember these things, to look back and to see the progress we have made. Of course we could always wish for more progress.

Since Summer started attendance in our little church has been up and down, due largely to vacations. While we missed the different ones who have been away from time to time, we also have enjoyed the presence of visitors from elsewhere. Among them were Apostles Don Housknecht and Bill Sheldon, the Harold Gill family and the Seibel sisters from Independence, and Sr. Kommer and her daughters from Ballwin, Missouri. The sermons preached in our little church have given us much food for thought. It is a pity that our human minds do not retain a clearer memory of the teachings which the ministers of God bring to us. On August 23, Bro. Seibel used for his topic "What After Baptism?" We were admonished that the rather popular and worldly viewpoint "once saved always saved" is not really upheld by Scriptural teaching, rather, the Scriptures teach that we are always to be ready to give everyone a reason for the hope that is within us. While we have heard the word with gladness, we must go home and search the Scriptures in order to be able to give our reasons.

On August 29, we were favored by a sermon from Bro. Wm. Sheldon. He spoke to us of the things which God has revealed in these last days, saying there are some who have arisen to teach against the things which God did in restoring the gospel to earth again. He read to us two parables, one dealing with the dinner for the sons' marriage which was fulfilled at the time of Christ and down to 70 A.D. at the destruction of Jerusalem. The other was the parable of the supper time told in Luke 14. We are living in the time when men have been bidden to the supper of the Lord, but few are willing to accept the invitation. All nations are invited, the rich and the noble, etc. But when they reject then cometh the power of God. The Book of Commandments, chapter 59, tells "After much tribulation cometh the blessings". There will be tribulation on earth and in the church before Christ comes again.

Sunday, Sept. 12, Bro. Seibel brought to our minds an insight into the practical use of the scriptures as a map with guide posts so that we might find the way of

salvation, the way from earthly life to heavenly life. The Scriptures tell of the route, "The strait and narrow way which leads to salvation", as opposed to the other route, "the broad way" which leads to destruction". But we are also told that "few there be that find" the way which leads to salvation. One reason is that so few people look into the guide book! The Bible is the all-time best seller among books, but in spite of that some 54% of the people know this Book of books so little that they are unable to name the first four books which it contains.

We cannot set for ourselves by our own will the way of accomplishing our climb to heaven, any more than Peter could change the will of God concerning Christ and the crucifixion by cutting off the ear of the servant of the high priest in an attempt to protect Christ from the mob which had come to take Him. The thing we must do is choose whom we will serve, and after choosing to serve God we must yield ourselves and submit our wills to God's will, that His Spirit can guide and assist us. We cannot determine, any more than Peter could determine not to deny the Master, and then denied Him thrice. And think, how easy it is to just yield to God: so very much easier than trying to determine to keep the commandments, a thing which no man in the history of the world has ever done.

Lovita G. Seibel
The Watchman

East Independence, Missouri

We have had some very serious illness among our membership just lately. Apostle B. C. Flint is in the hospital and is in quite grave condition, the family would greatly appreciate an interest in your prayers in his behalf. Brother Babcock, the father of Sister Doris Sheldon also is in very grave condition resulting from a fall that caused a broken hip. He has had surgery on his hip and is now home, however his illness is complicated by a long standing case of Parkinson's disease. The family would appreciate your prayers in his behalf. Sister Gladys Nast is in the hospital and quite ill. There have been many tests made, and she really needs an interest in our prayers for she is greatly needed at home with her family. Sister Anderson has been ill and needs a blessing that can only come from our Heavenly Father. Let us not forget all these and others who need our prayers.

Dennis Yates, son of Curtis and Mary Yates, has won a four-year scholarship and is attending college at the University of Arizona at Flagstaff, Arizona, near the home of his aunt and uncle, Ruth and Don Willard of Sedona, Arizona. Lots of luck to you Dennis!

A Halloween party was held at the home of Brother and Sister Robert McCubbin. We found the warmth of good fellowship amongst the young in years and the young in spirit. The refreshments sparkled with the spirit of the occasion and genuine friendship added

flavor found no other place and the music around the fireside gave lasting satisfaction to a beautiful evening.

We were blessed by the visit of Brother and Sister John Davies from Madison, Wisc. We believe this brother and sister to be among the finest stalwarts supporting the work in the northern part of the country. They started home again and we wish them well until we meet again. We were also blessed with a visit of another couple from the state of Wisconsin, that we hold in the same degree of esteem, Brother and Sister Frank Knapp. These happy reunions for even a short season are the living proof of the power of the Gospel of Jesus Christ in its development of the brotherhood of man.

Several of our number attended the different reunions this summer and have reported a spiritual good time. How we wish it had been possible for us to attend all of the reunions throughout the land this year! May the Lord bless and keep each and everyone of you.

Taken from the Words of Truth
(a local church publication)

CHRISTMAS IS MORE THAN A DAY

Jack Lewi

Christmas is more than a day—

It is the souls of all the little children of the world—

It is the hopes and prayers of older people who have tasted fear and pain and dread and want—and see the first beginnings of a little light that favoring winds will kindle to a flame.

Christmas is more than a day—

It is the memory of all memories within the compass of human minds and hearts.

A memory of little things, almost forgotten—

A memory of great events in each one's life.

If each Christmas can be but the rebirth of great thoughts and firm resolves to make ideals come true—

Then, truly, Christmas is a day to be honored by all good people of every faith and creed—

In every village, in every home—

And each in his own way—each in the forms and rituals of this fathers—can pray for peace on earth, goodwill to men.

Christmas marks the coming into the world of a new force whose beneficence has never ceased; a force so human and compassionate that little children sing of it with glee, and yet so God-like that angels sounded its marching music to the world. The fires that burn on happy hearthstones are as altar fires, the cherishing of children's joys its alms, the loyalties of friendship its shining ritual. And its sacraments are Christmas cheer, Christmas charity, Christmas hope.

Sunshine Magazine

So long as we love, we serve. So long as we are loved by others we are indispensable: and no man is useless while he has a friend. Robert Louis Stevenson.

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord"

"And it came to pass in those days that, there went out a decree from Caesar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria). And all went to be taxed, every one into his own city.

"And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) to be taxed with Mary his espoused wife, being great with child.

And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid, And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

"And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men. And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us go even unto Bethlehem, and see this thing which is come to pass, which the Lord has made known unto us.

"And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things, that they had heard and seen, as it was told unto them." (Luke 2:1-20).

Such is the enchanting revelation of the Saviour's birth we observe at this time. Christmas: the stirring carols sound the glad tidings of great joy; friendly voices cheer us with warm greetings; cherished hours of reunion with loved ones; refreshment, fellowship, relaxation, spiritual enrichment.

A time of reflection, reminiscences of days that are gone—other Christmases with dear ones who have left

us. A time to gain perspective, to re-evaluate our lives and stewardship.

Christmas again. A reminder of the great hope for the future. As in Bethlehem, souls in despair are quickened, transformed and enraptured by hope. In Christ is the secret of life, joy, victory, peace. Only with Christ can man face his future.

Consider the miracles of time and place relating the birth to the birth of Christ at Bethlehem.

At the time when the angel announced the birth of Christ, it was humanly inconceivable that He would be born at Bethlehem of Judea.

Mary lived far to the north at Nazareth, in Galilee. It was particularly unusual for a woman to travel near the time of childbirth. And yet it was at that time that Mary made the difficult trip from Nazareth to Bethlehem.

God had decreed that Mary should marry Joseph, and that Joseph was to be the foster parent and the custodian of a sacred trust, the Child Jesus. And it was because of her marriage to Joseph that it became necessary for Mary to make the journey at that particular time to Bethlehem. Joseph was compelled under the stern decree of Augustus Caesar to go to Bethlehem, the city of his birth, to register as a subject of Caesar.

What if Joseph had not been a native of Bethlehem?

What if the strange decree by Caesar, that each citizen of the Roman world should be taxed in the city of his birth, had not been made? Such a decree was unprecedented.

What if the time element with reference to that decree had been shifted one way or the other? If the time for that registration had been later, Mary would not have been in Bethlehem.

What if either Joseph or Mary had been in such condition of health that they could not have made the trip to Bethlehem? What if? What if? What if?

But there are no "what if's" in God's plan and timetable. That which seemed impossible occurred through divine appointment to become a reality, an incontestable, historical fact.

God had said through His prophet Micah 700 years before the blessed event occurred, that Christ should be born in Bethlehem:

"But thou, Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be the ruler in Israel; whose goings forth have been from old, from everlasting." (Micah 5:2).

One remembers that when King Herod inquired of the Scribes of Israel concerning the place where their promised Messiah should be born, they replied, without hesitation, that He would be born in Bethlehem. On the strength of that information, King Herod issued that black, inhumane decree that every male child under two years of age should be killed. Except by the warning of the angel, Joseph and Mary would have been in Bethlehem when that ghastly slaughter of infants took place.

That which was most unlikely from every human standpoint became a glorious fact: Christ was born at Bethlehem, as the prophet had foretold. "With God all things are possible."

It is wonderful to observe that God has a timetable. He causes men and nations, emperors and peasants to move and act in accordance with His sovereign will. Before the emperor at Rome even dreamed of taxing the world, God had sent His angel to Mary with the blessed announcement that she was to become the mother of the Son of God. He gave Joseph faith and the grace to know that the Child was One begotten of the Holy Ghost. Many, many years before the time that Joseph had established residence at Nazareth, God had directed that his parents should live at Bethlehem where Joseph was born; otherwise he would not have returned there to pay taxes.

How wonderful that all these events, conditions and circumstances coincided when the hour hand of God's clock struck the appointed hour.

Our Redeemer came into this world at God's appointed time. He fulfilled God's appointments during His short sojourn on this earth. He lived in poverty and was reared in obscurity.

He did not travel extensively. Only once did He cross the boundary of the country in which He lived: during His exile in childhood. He possessed neither wealth nor influence.

His relatives were inconspicuous, uninfluential, and had neither training nor education.

In infancy He startled a king. In childhood He puzzled the doctors. In manhood He ruled the course of nature, walking upon the billows as if pavements, and hushed the seas to sleep. He healed multitudes without medicine and made no charge for His service.

He never wrote a book and yet no library could hold the books that have been written about or which mentioned Him.

He never wrote a song, and yet He furnished the theme for thousands of songs. He never founded a college, but all the schools together cannot boast as having as many students. He never practiced medicine, yet He has healed more broken hearts than all the doctors, far and near.

He never marshaled an army, nor drafted a soldier, nor fired a gun, and yet no leader ever had more volunteers. Every seventh day the wheels of commerce

cease their turning and multitudes wend their way to worship Him.

The names of the past proud statesmen of Greece and Rome have come and gone, but the name of this man abounds more and more. Though time has spread almost 2,000 years between the people of this generation and those who watched His crucifixion, He still lives. Herod could not kill Him, Satan could not seduce Him, death could not destroy Him, and the grave could not hold Him.

He stands forth upon the highest pinnacle of heavenly glory, proclaimed of God, acknowledged by angels, adored by saints, and feared by devils, as the living personal Christ, our Lord and Saviour.

—Dale Crowley from Life Lines

JUST THINKING

There seems a magic in the very name of Christmas. The mere mention of the word brings that warm inner glow that is associated only with this day. There is no other feeling like the Christmas feeling—it is reserved for this happiest season. There are those who say that Christmas is children's time—that nothing equals a youngster's supreme joy in receiving his presents. I say that it is the time for grown-ups, and nothing equals the joy of giving.—Ira M. Leonard.

Sunshine Magazine

A THOUGHT

Men always have hope of a better world when they see the miracle of Christmas. All selfishness, bitterness, and hatred pause, and for a day surrender to the sweet charm of a little Divine Prince who cast his spell over the earth two thousand years ago—a spell that has not been broken, a charm that has increased to become a spiritual dominion stretching around the earth and from pole to pole.—Charles Well, American Writer.

Sunshine Magazine

OBITUARY

Alma E. Welkner

Sr. Alma Welkner, of Columbus, Ohio, passed from this life on November 11, 1965. She was born March 16, 1893, and was 72 years of age. She had been a member of the Church of Christ for the past nine years.

Sr. Welkner was preceded in death by her husband, Harland. She is survived by four nephews, one niece and a host of friends.

Services were held at Schoedinger Funeral Home of Columbus. Pastor William E. Welsh of the Columbus branch officiated. Burial was in Union Cemetery.

Though we travel the world over to find the beautiful, we must carry it with us or we find it not.—Ralph Waldo Emerson.

That Interesting Spot of Land West of the Courthouse — What and Where Is It?

Sermon Delivered on the Temple Lot, April 27, 1928
By Apostle Clarence L. Wheaton

I am certainly appreciative of this large audience that is here tonight, to hear the discussion of this most interesting subject, a subject that lies close to the heart of every man, woman and child who has embraced this Latter Day Gospel. When we stop to consider all that may pertain to this question we find that it is necessary that we must review some of the prophecies of the past that we may be able, through this means, to more fully understand and appreciate the great and glorious work of God, that is now unfolding before us.

We wish to call your attention at this point to the 6th chapter of Ether, beginning with the 1st verse. He says:

"And now, I, Moroni, proceed to finish my record concerning the destruction of the people of whom I have been writing. For behold, they rejected all the words of Ether; for he truly told them of all things, from the beginning of man; and that after the waters had receded from off the face of this land, it became a choice land above all other lands, a chosen land of the Lord; wherefore the Lord would have that all men should serve him, who dwell upon the face thereof; and that it was the place of the new Jerusalem, which should come down out of heaven, and the holy sanctuary of the Lord."

I wish to emphasize that which I have just called your attention to. In the second verse we find this land of America, upon which we at the present time reside, is looked upon as a choice land, above all other lands; a chosen land unto the Lord. In fact that is expressed here, that it was to be the place of the New Jerusalem, which should come down from Heaven, and THE HOLY SANCTUARY of the Lord.

In considering this particular phase of the subject, we think it necessary for us to diverge from the main subject that is before us tonight, and consider the great purpose of God in the establishment of his work upon the earth, and if you recall, some time ago, in delivering a sermon, I called attention to the fact that the Church of Christ, or the kingdom of God, embraced all of the children of God, both those that are in heaven and upon the earth. Paul, in referring to it, referred to it as the whole family of God, in heaven and earth, and in other places we have this referred to; notably in the 12th chapter of Hebrews; how the church of the First Born would come down and be established, and be called the general assembly of God. All of these references indicate to us that the Church of Christ is divided into two great divisions: that which we find upon the earth today, known as the Church Militant, and that which is composed of those gone on to their rewards, or the Church Triumphant, those awaiting the great day of their resurrection and return to dwell with those who are living upon the earth, with faithfulness and obedience to the gospel of Jesus Christ.

So we find that when we consider the question of the establishment of the New Jerusalem, the Scriptures indicate that there will be a material kingdom upon the earth at the time of Christ's coming, when He shall bring all the holy angels and the hosts of heaven, those men who have been righteous from the foundation of the world down to our present time, and they shall be joined together upon this earth in one great family where they will be with God, recognized as his people, and so recognize Him as their God.

Thus we find that these Scriptures point us to the fact that there is a heavenly Jerusalem, a New Jerusalem, which shall come down from heavenly Jerusalem, a New Jerusalem, which shall come down from God out of heaven, as well as a New Jerusalem which shall be built upon the earth, and inhabited by those who are righteous, keeping the commandments of God, and known as the Kingdom of God, upon earth, or the Church of Christ.

We find, by referring to Section 65, I believe of the Doctrine and Covenants, it says, "Wherefore, may the Kingdom of God go forth, that the Kingdom of Heaven may come." And so the Scriptures indicate that there will not be only a spiritual kingdom, but a material kingdom established as well.

Some of our critics have found fault with this doctrine of a New Jerusalem upon this land from the standpoint that they read in the 21st chapter of Revelation, where it says that in the New Jerusalem John saw coming down from God out of heaven, there was no temple therein, and we will answer that by saying that the study of the Scriptures assures us that the sanctuary, the holy sanctuary the tabernacle of God or Christ, or House of God, or Temple that Christ will have upon the earth, will have already been built by those who have been faithful and obedient to the commandments of God, and are awaiting his second coming. So we call your attention to that as we briefly pass by.

Now, we find, in continuing this same chapter, that we read a while ago, the 6th chapter of Ether, that a New Jerusalem shall be built upon this land, "unto the remnant of the seed of Joseph, for which things there has been a type; for as Joseph brought his father down into the land of Egypt, even so he died there; wherefore the Lord brought a remnant of the seed of Joseph out of the land of Jerusalem, that he might be merciful unto the seed of Joseph, that they should perish not, even as he was merciful unto the father of Joseph that he should perish not. Wherefore the remnant of the house of Joseph shall be built upon this land; and it shall be a land of their inheritance; and they shall build up a holy city unto the Lord like unto the Jerusalem of old; and they shall no more be confounded, until the end come, when the earth shall pass away. And there shall be a new heaven and a new earth; and they shall be like unto the old, and they shall be no more confounded until the end come, when the earth shall pass away."

We find, therefore, that the Scriptures indicate to us that upon this land a new Jerusalem would be built.

In order that the New Jerusalem may be like unto the Jerusalem of old, it is necessary for us to take into consideration that the outstanding feature of the Jerusalem of old was the glorious temple of God, where God caused His spirit to rest upon it in a cloud by day and a pillar of fire by night, where Moses was able to go in with those who had subjected themselves to the laws of God, and stand in His presence. So we find that this condition existed in the Jerusalem of old, and if a new Jerusalem should be established upon this land, LIKE UNTO IT, we can logically and with reason, look forward to the time when a temple would be built on this land in harmony with the Scriptures God has given us. We find by referring to Malachi 3:1-6 that the Lord, speaking to that great prophet, made use of this statement:

"Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold he shall come, saith the Lord of Hosts."

Thus we find that the prophets of old looked forward to the time when there would be a material temple built upon the earth, to which Christ would come. It has been said by some that that had reference to the temple built in Jerusalem, to which Christ came before His resurrection, as he made his way triumphantly through the streets of Jerusalem, to that holy temple of the Lord. But you will notice by the further reading of this chapter, that I have called your attention to, notably in the 4th verse, it says: "Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years."

We find that that was not all fulfilled at the time of the coming of our Lord and Savior, Jesus Christ, though it is true that he went to that temple, yet we find it was those of the House of Israel who cried out for his blood. It was they who brought in the evidence before the court of Pilate that would condemn him to death, and they rejected him, and that instead of Jerusalem and Judah being acceptable unto the Lord, that about the year 70 A.D. that holy city was destroyed, and by the decree of the Roman Emperor Hadrian in the year 135 A.D., the holy city was razed to the ground, the temple burnt and destroyed and devastated to that extent that until this day it is said that the Jews are not able to tell the exact spot where it was located.

During the time that Christ was among the Nephites upon this land after His Resurrection He called attention to this same chapter of Malachi as found in 3rd Nephi, 11:26, 29.

"BEHOLD, I WILL SEND YOU ELIJAH, THE PROPHET, BEFORE THE COMING OF THE GREAT AND DREADFUL DAY OF THE LORD, etc. And now it came to pass that when Jesus had told these things, he expounded them unto the multitude, and he did expound all things, unto them both great and small. And He saith, these scriptures which ye have not with you, the Father commanded that I should give unto you, that it is wisdom in him that they should be given to future generations."

This prophecy refers to a time that was to be "future" after the Resurrection of Jesus Christ, and therefore was not fulfilled during His personal ministry in the flesh. However, He did speak of the fact that John was the "voice" in the wilderness and that if they would have received him that he would have been Elias but they rejected John, consequently Jesus called the Nephites' attention to this prophecy and indicated that "generations" would pass away before its fulfillment.

Until this work shall have been accomplished by John or Elias who was to "restore all things" we may well expect that he will appear from time to time, and as the time approaches for the completion of the work, at more and more frequent intervals.

They did not become acceptable unto the Lord at that time, for Judah or the Jews was scattered among all nations of the earth, and we find them in that scattered condition today, as was told us a few evenings ago in regard to them. But you will notice that the Lord intends to send His messenger. That was to be an event taking place shortly preceding the coming of Christ to His temple. We find there is no messenger spoken of in all the holy word referring to the coming of a restorer excepting Elias or John, who was to restore all things. He came to the Jews to prepare the way for the coming of Christ, and Christ told them that this was Elias, if they should receive him; but they did not receive him, so we find that it was necessary for Him to come to another people; and we find that in the opening dispensation of this latter day gospel, John the Baptist did come to Joseph Smith and gave these things to him; and the priesthood in a measure, was restored to them. We find that was the mission work of this man John, and as long as it is necessary for something to be restored relative to the work of that individual, Elias the messenger will do that work.

Now, I want to pass very briefly over these few points, as they are familiar to most all of us, and call attention to another point sometimes raised by those who reject altogether to the position taken by those who believe in this restored gospel in regard to the establishment of a New Jerusalem, at Independence, Missouri, and the building of the temple; and the argument is often advanced; and I have had to meet it many times, that if Christ intended to establish a New Jerusalem at Independence, Missouri, and cause a temple to be built here, why did he not reveal it in the Book of Mormon or the Bible? We answer that question by saying a parallel case appears in the prophecies concerning Christ's coming into the world. We could ask, "Why didn't God reveal to Abraham Christ's name, manner of His birth, and place of His nativity."

Let us review some of the Scriptures touching this point, going back to Gen 22:15. We find that 1892 years before the coming of Christ, God spoke to Abraham and said: "In thy seed shall all nations of the earth be blessed, because thou hast obeyed my voice," and yet there was nothing definite told Abraham as to how that was to be fulfilled; but let us come down 203 years later, and we find He speaks of Jacob, and says

to him, in the 49th chapter of Genesis, 8-12 verses, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come; and unto him shall the gathering of the people be."

Then we come down to Micah 5:1-3: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judas, yet out of thee shall He come forth unto me that is to be the ruler in Israel." Thus the place of nativity in due time was revealed to the world; and then it was revealed to the prophet Daniel 9:25 in 553 B.C.: "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks; the street shall be built again, and the wall, even in troublous times." Messiah, if you please, and we turn over to the 1st chapter of John and 41st verse, and find that Messiah, being translated, means Christ.

Then you read something else in that same 1st chapter of John. There we find that these Pharisees came to question John about his work, and what he expected to do, they made this statement to him. In in 25th verse of the 1st chapter. "And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? Why are you doing this?" Ah, the Pharisees knew that his name was to be Christ, and they ask him why he (John), was baptizing if he was not that Christ. So we find then, as Isaiah says in the 28th chapter, 9-10 verses: "Precept must be upon precept, precept upon precept; line upon line; line upon line; here a little and there a little." And that is the way God has done his work in all ages of the world. He has not revealed it all at one time, but he gives inspiration far enough ahead that preparation may be made, that people may be looking forward as the time draws near, that he would reveal more and more until there would be a people prepared according to instructions given to receive the full message, and accomplish the work that he had designed for them.

Thus we can, without fear of condemnation or criticism, trace the light of inspiration through the ages, concerning this great latter day event, the establishment of Zion and the building of the temple upon the land of America. The land shadowing with wings, the promised land of God. We are safe in concluding that this being distinctly a latter day event, God would unfold to us, in due time, that which he would have us do, and He did that.

Going back to the beginning of this latter day work we find in the Book of Commandments, chapter 44, verses 27-29, that the Lord speaks of "the building up of the new Jerusalem, which is hereafter to be revealed; that my covenant people may be gathered in one, in the day I shall come to my temple."

Now notice they were given this commandment in February, 1831, in which the Lord told them that in due time He would reveal unto them where the New Jerusalem that was spoken of by Ether, Nephi and other of the holy prophets, would be established upon this land of promise; and He says that hereafter it is to

be revealed, that my covenant people may be gathered in one, in the day that I shall come to my temple.

And then we find, in another revelation given in the same year, only a few months later, found in Section 57 of the Doctrine and Covenants, which says: "Behold, the place which is now called Independence, is the center place, and the spot for the temple is lying westward, upon a lot which is not far from the courthouse; wherefore it is wisdom that the land should be purchased by the Saints."

There is where this work was to be accomplished, and we find in another revelation, referring to this same event that that was to be the place where the New Jerusalem should begin to be built—AT THAT SACRED SPOT, dedicated and set apart for the work God had decreed. We find that that revelation refers to a certain spot. It does not say a great plot, a great portion of land, or large amount of land, but it refers to a SPOT, indicating by that it would be a very small place, and not a great tract of land, as some have intimated it would.

Turning to Sec. 83, par. 1-2, that which we have just read in regard to Independence, is again re-affirmed, but there's a little more light revealed on this subject. We find that in this revelation it indicates to us that not only was Independence to the center place, but it also indicates to us that this temple should be erected in "this generation." So we find that the Lord is revealing line upon line, precept upon precept, here a little, there a little, until we shall receive knowledge and the perfect plan shall be unfolded to us. So we find this temple was to be reared in this generation.

Now that we might be able to see that this work was being pushed forward, we call your attention to a manuscript copy of John Whitmer's history. You all know that John Whitmer was, by revelation, appointed to be the first historian of this church in the latter days, and I have in my hand a manuscript copy of this history that has been preserved, that was made by one Richard J. Lambert, of the Reorganized Church, and sworn to by Glaude L. Smith as being correct and in harmony with the original manuscripts. Turning to page 34 of this manuscript we find that on the 2nd day of August, this record was made.

"On the second day of August, 1831, Brother Sidney Rigdon stood up and asked saying: Do you receive this land for the land of your inheritance with thankful hearts from the Lord? Answer from all, we do. Do you pledge yourselves to keep the laws of God on this land, which you have never kept in your own land? We do. Do you pledge yourselves to see that others of your bretheren, who shall come hither do keep the laws of God. We do. After prayer he arose and said, I now pronounce this land consecrated and dedicated to the Lord for a possession and inheritance for the Saints (in the name of Jesus Christ, having authority from him). And for all the faithful servants of the Lord to the remotest ages of time. Amen."

"The day following eight elders viz: Joseph Smith, Jr., Oliver Cowdery, Sidney Rigdon, Peter Whitmer, Jr.; Frederick W. Williams, William W. Phelps, Martin

Harris, and Joseph Coe, 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 NORTHEAST CORNER OF THE CONTEMPLATED TEMPLE IN THE NAME OF THE LORD JESUS OF NAZARETH. After all present had rendered thanks to the great Ruler of the universe, SIDNEY RIGDON PRONOUNCED THIS SPOT OF GROUND WHOLLY DEDICATED UNTO THE LORD, FOREVER. AMEN."

Now, notice that which brought out in this history that has been preserved and handed down to us. It says that Joseph Smith laid a corner stone at the northeast corner of the contemplated temple. He didn't say that he dedicated 63 acres of land as a place for the temple, but he said that there was a certain spot, and that spot was marked by the laying of a stone marker at the northeast corner of the temple. Why, bless your souls, the church did not own 63 acres at the time this work was done. They didn't own so much as one 50-foot lot of that 63 acres at that time. No, not at all. But now notice, as we follow the history just a little further. We find this was done in August, 1831; on December 19th of that same year Edward Partridge purchased from Jones H. Flourney and wife 63 and 43-160 acres of land which included the lot which was dedicated as a site for the temple. This property at that time cost \$130. or \$2 an acre, and this strip of land of less than 2 $\frac{3}{4}$ acres, I believe the records refer to it, would cost the church, in 1831 \$5. Think of it! And today \$500,000 would not even so much as cause us to give it a serious thought.

I have, for the benefit of those who have not become acquainted with this spot of land, in the last few days, gone to the Recorder's Office (and you can go to the same place and obtain this same diagram that I have from the Recorder), secured this chart or plot; and here we have this triangular piece of land looking like it was cut out of a quarter circle of the 63-43/160 acres of land. I have carefully checked this over from the records in the court house, and other places, that I might be able to make you a chart showing how this land is divided among the different factions of the latter day work. We find this little spot of land here represents the temple lot. There's a little spot of green a little lighter than the other. The reason I have chosen the color of green is because every Christmas, when we want to refer to Christ or Christ-mass, that we use an evergreen tree because it represents everlasting life; because it is green; because of that fact I have selected this color; and, of course, curiosity naturally gets the best of you, and you say, why did you select the other colors for? We will tell you about that a little later, because there is a story behind it all.

This little spot of ground is the point of interest at this particular time. There is the temple lot, purchased as you would purchase a lot for the site of your home. Now I am going to call attention to these colors for a moment. You notice I colored this green, because it represents everliving, or the true love of God. This purple represents royalty. If you were close enough to

see this chart you would notice the mingling of these purple and brown lines. That represents royalty, or the monarchical form of church government by which the lands and chattels and all that may go with it may be handed down by inherited rights to future posterity through the ruling family in the Reorganized Church; so we find these mingled in and out throughout these pieces of land here, which have been bought by both members of the Reorganization and people outside of the Latter Day work for homes. This great red piece of land here—we remember the story in Revelation of that woman who was clothed in scarlet, representing apostacy, and this 20-acre strip of land here belongs to our brethren of the West. So we find this pretty well cut up. As to that little spot of blue up here—you know that blue is a neutral color. By shading it you can make it green and bring it over to the temple lot, where they will have growth everlasting; or by putting just a little of this red into this blue, you will find it will be purple; so you have the history of the condition existing here.

Now I hope no one will take offense at that. That's my idea of presenting it in a concrete way, that you may not forget what this chart means. Now, we will continue a little farther with this history and find this temple lot was bought almost four months after this particular spot for a temple had been dedicated, and the northeast corner of the temple had been dedicated by Joseph Smith as related by John Whitmer. In June, 1833, the church was rebuked for not having accomplished the building of this temple, and the importance of the work indicated. You will find that revelation in Section 92:1. I will read to you a portion of it that we may be able to get this matter clear in our minds. "Wherefore ye must needs be chastened and stand rebuked before my face, for 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 may pour out my Spirit upon all flesh."

That was the great object and purpose of God in the building of that temple upon this sacred spot of land, on which we are permitted tonight to worship.

Following this, we find that according to the history of the church that less than 30 days after this trouble broke out between the saints and the citizens of Jackson County, which resulted in the destruction of the printing office, and by the latter part of November following, all Latter Day Saints were driven from Jackson County. That was the result of disobedience to the great commandment in all things that God had given unto them. Is it any wonder that they were scattered and peeled, and driven from synagogue to synagogue, from post to post, until many members of that church were driven far out of the confines of the United States into one of the territories of the West?

But, listen! God has never required a thing of the children of men but what he has first prepared a way

for its accomplishment. Along with the scattering, even as ancient Israel was scattered, the Lord preserved a remnant that he could use, and so we find that from that little remnant of people, who were associated together after the expulsion of 1834, in Woodford County, Illinois, and on later, after 1864 Granville Hedrick was chosen as presiding officer of that people, and through him the Lord spoke and gave a revelation that the time was near at hand when his work would be accomplished, and here is what he said: "Prepare yourselves, and be ready against the appointed time which I have set and prepared for you, that you might 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 you may begin to gather at that time." Truth Teller, page 4. And then what happened? We find that these Saints, taking God at His word, made the necessary preparations, and according to the old church records which I have had the pleasure handling many times, you will find that they started to Independence, Missouri, and on the 1st day of March, 1867, held a conference at this place—the first time that a group of Latter Day Saints had been permitted to meet in an organized manner upon this land that had been dedicated to God since 1833.

Then the events transpired rapidly that has established the destiny of the Church of Christ. We find that in 1869 that the first thing this little group of returned Saints did was to gather their means together to the sum of \$750, and purchase a portion of this temple lot, on which we are permitted to be tonight. Turning to page 41 of the Abstract of Title to the Temple Lot properties, we find there a deed that was made out to one Granville Hedrick for the Church of Christ. This deed was made by "John T. Hedrick and Elizabeth Ann Hedrick, his wife, to Granville Hedrick, President of the Church of Christ (of Latter Day Saints), the trustee in trust for the said Church of Christ." It is dated November 8, 1869, and the consideration was \$750, and we purchased lots 21, 20 and 16.

Then we follow the history a little farther. Going down to page 49 of this abstract, we find lots 15, 17, 18, 19 and 22 of this property that we own, deeded by William Eaton and Mary Eaton, his wife, to Granville Hedrick, for the Church of Christ, and the same statement was made concerning the church as aforesaid, and the consideration this time was \$425, making, up to that time a total of \$1,175. Then we find on page 61 of the abstract that the city of Independence deeded to Richard Hill, as trustee, for the use and benefit of said Church of Christ, that little triangular piece of land, lying north of the church house which I indicated a while ago by this light green color that we have here for \$75. So we find that for a total sum of \$1,250 the Church of Christ actually purchased this property instead of squatting on it, and holding possession of it for some 20 years, or long enough at least to cause that laches should be the only defense of our brethren across the way. Or sleeping on their rights. The Lord said there would be some wise and some foolish virgins,

and he said the foolish virgins would be asleep, and when the cry came, the wise virgins would do a certain work. It seems as though that was enough for us, at least, to take God at his word, and obtain possession of this treasured spot of latter days.

Now, I wish to call attention, at this point, to that which is a matter of history, and some times disagreeable to some of us, it is necessary that we may be able to have a clear understanding and history of this temple lot property. I will go back just a few years, and call your attention to something that possibly isn't accessible to everybody. That is, they haven't been able to have a full understanding of this history as we have been able to take it up in the course of our debates and discussions, and in building up and organizing churches in different points. By the way, folks, a man came to me the other night, and looked me over from head to feet, and said, Brother Wheaton, you are looking pretty good for a man who got whipped as you did in DeKalb. I said, You go back and tell my opponent that I am ready to take a whipping like that once a week if I could get the same results in organizing a church of 20 members when we got through with the whipping.

In 1891 the Reorganized Church filed suit against the Church of Christ for possession of the temple lots and introduced several deeds purporting to have been acquired by them in a proper manner. I want to call your attention to something. You know when criminologists begin to solve a crime, they first look for a motive. They want to find out what was behind it all. Was the man hungry, or just a thief or a rascal, that he did certain things? So I believe by looking back in history, you will have the motive for the law suit in 1891. We find that for some time previous to this, the Reorganized Church had built a church edifice not far from the land in controversy. On July 6th, 1884, there was a church dedicated in the east part of Independence by them. Reorganized Church history, vol. 4, page 455. On January 3, 1887, a committee consisting of F. G. Pitt, F. W. Barbee, F. C. Warnky, C. A. Bishop and Joseph Luff was appointed to secure a large lot for church building. Reorg. Ch. His. vol. 4, page 554. On June 9th, 1887, they obtained an alleged quit claim deed from one Maria Louise Johnson, only surviving daughter of Oliver Cowdery, and in fact, the only surviving child of Oliver Cowdery. See page 20 of Circuit Court Decisions. Also Abstract of Title to temple lot property, page 52. In this abstract it says that for a consideration of \$100 Mary Louise Johnson quit claimed to Bishop Blakesley, who was at that time in charge of the finances of the Reorganized Church, for \$100, all the title and interest she had in the temple lot property. Why, it is the easiest thing in the world to write a name at the bottom of a paper like that. Now this was done on the 9th day of June, 1887. And on the 11th of June, 1887 the Reorganized Church filed an injunction on the Church of Christ and told them to move off of the property, and of course they did that, like fun. They allowed their claims to lie from 1887 to 1891 when they filed suit

against the Church of Christ for possession of this property. That suit was dragged out over a period of five years. The decision of John Phillips was rendered in that case, according to a little pamphlet which I have, on the 16th day of March 1894, and it seems as though they knew what the decision would be, because four days after that they started circulating a little pamphlet I have in my hand, and have been circulating it ever since, telling the world what a wonderful decision they had in the famous temple lot suit, and it has caused questions to arise in my mind and that of many others, as to why it was they were not just as energetic in distributing the decision of the Appellant Court that quashed the decision of the Circuit Court.

Now, we find by going a little farther, with this thought, that the Reorganized Church, in this suit we have referred to based their claims on an alleged deed from Edward Partridge to the Cowdery children, three of them named in a conveyance that we have here. We will read it, just for the benefit of those who have not access to these records. Here's a deed which the records show did not have any date of purchase. "Edward Partridge to John Cowdery, Jane Cowdery and Joseph Smith Cowdery, filed February 7, 1879; consideration \$1,000." I want you to notice the matters that are contained in this deed, because it forms a very interesting story, or one connected with it. It says:

"KNOW ALL MEN, that whereas there was money put in my hand, viz., in the hands of Edward Partridge by Oliver Cowdery as Elder in the Church of Latter Day Saints, formerly of Kirtland, State of Ohio, for the purpose of entering lands in the State of Missouri, in the name of and for the benefit of said church, and whereas I, Edward Partridge was Bishop of and in said church, he took money and funds thus put in his hands and entered the land in his own name in the County of Jackson, State of Missouri that is, entered land from the Government of the U. S. in Jackson County, State of Missouri, in the name of Edward Partridge the signor of this deed."

I want to dwell upon that thought. It was "for entered land from the government in Edward Partridge's name." That's a falsehood. Going back to the original transaction of this land, we find that the State of Missouri sold this piece of land to one Jones H. Flourney in 1833. That's the date on the deed for this land, when he finished his homesteading upon this land and was able to obtain it for the sum of \$160; we find that Jones H. Flourney sold 63-43/160 of this land to Edward Partridge. So it wasn't the government selling that land to Edward Partridge at all. It was Jones Flournoy who sold it. So you see there's some missing links in this deed.

Now, we continue reading this deed: "Now, know ye that for the furthering the end of justice and as I have to leave the State of Missouri by order of Governor Boggs, and with me also our church, I do for the sum of \$1,000.00 to me in hand paid by said Oliver Cowdery do give, grant, bargain and sell to Jno. Cowdery, son of Oliver Cowdery, now 7 years, and Jane Cowdery 3 years, and Joseph Smith Cowdery, 1 year old,

all the land entered in my name in the County of Jackson in the District of Lexington in the State of Missouri. Said Edward Partridge the first party and signor of this deed does also sell, alien and convey to the aforesaid Jno. Cowdery, Jane Cowdery and Joseph Smith Cowdery, children of Oliver Cowdery all real estate and lands he has both entered as aforesaid and all he owns in his own name by private purchase and holds by deed of gift being intended for the use of the LOTS OF ALL SIZES SITUATED IN INDEPENDENCE AND TO EMBRACE THE LOT KNOWN AS THE TEMPLE LOT."

Just think of it! Why didn't he sell him the whole state of Missouri while he was at it? Just imagine any deed purporting to be given by Edward Partridge to the three children of Oliver Cowdery, in which he deeds them the whole city of Independence. The very best you can find anywhere was that he owned 63-43/160 acres, and yet we have before us a deed stating that he had deeded the whole city, or every lot of all sizes situated in Independence; and to embrace the lot known as the temple lot. That didn't say 63 acres. It says that the temple lot was one lot, and that land Oliver Cowdery was supposed to have gotten, embraced or included the temple lot, and all other lands of whatsoever description, said Partridge, the 1st party is entitled to in said Jackson county, State of Missouri; said Partridge also agrees to amend this deed to said Oliver Cowdery at any time for the purposes aforesaid. Given under my hand and seal the day above written." Signed Edward Partridge. The affidavit was subscribed on March 25th, 1839; this deed was filed on February 7th, 1879, it mentions three children. We have before us the names of Oliver Cowdery's children, found on page 173 of the Cowdery Genealogy by Meiling, 1911 which gives us the following list of the Cowdery children by his wife, Elizabeth, the only wife he ever had:

Marie Louise, born August 11, 1835; Elizabeth Ann, born November 14, 1836; Josephine Rebecca, born March 21, 1838. Oliver Peter, born August 8, 1840, Adeline Fuller, born September 28, 1844, Julia Olive, born May 27, 1846.

These are the children listed, and you don't find the name of any of the three named in the deed. I am going to tell you something else about this. We find by following the affair a little farther, that Joseph, aged one at the time of the writing of the deed should have been born not later than March 25, 1838, or four days after the birth of Josephine Rebecca. Imagine it! Jane, aged three at the writing of the deed, should have been born not later than March 25, 1836. According to this, if Jane actually existed, she was born seven months and fourteen days after Maria Louise. Well, now, don't laugh yet. Wait a minute. We have something else—and seven months and nineteen days before Elizabeth Anne of the authentic birth list. Can you beat it. But that isn't all. This other one that we have reference to here, John Cowdery, seven years old, is the worst of all. You know that Edward Partridge wasn't married until December 18, 1832, and for that oldest boy to be seven years old on the 25th day of March,

1839, he would have to have been born nine months before he had any parents. There it is? Now, wasn't that a wonderful record to go into court on, and sue for the possession of this sacred spot, that every man and woman in the latter day work believes had been dedicated by the servants of God for a holy purpose?

Brethren came to me after the debate and said to me, Brother Wheaton, you don't mean to say that Oliver Cowdery was in adultery before he was married. No; not by any means, for if there was a clean man in that early church it was Oliver Cowdery. Records show that. Then what do you mean? I said, Brother Curtis, I mean that these three children only existed on paper, and that's all, and that deed was a forgery. Ah, he says, Brother Wheaton, do you say that's a forgery? If so, the Reorganized Church wasn't the ones who forged it. You will have to go back and blame it on this Partridge and the Justice of the Peace, reputed to sign his name to it. I don't have to do anything of the kind. Let me show you something about this matter that some of you may not know.

In the famous decision of the Circuit Court of Appeals of 1895, which reversed the wonderful claims of the Reorganized Church, we find they made this statement. It says, "In our opinion, the equitable interests so acquired by the ALLEGED Cowdery deed whatever may have been its nature, was not sufficient to support an action for recovery of possession from an adverse occupant who claimed under an adverse title."

That's what the supreme court said. Not laches. Not that the Reorganized Church had a sleeping potion that kept them asleep for 20 years. It says they did not have sufficient equitable interest, howsoever acquired sufficient to support an action for recovery of possession from an adverse occupant. That's what the supreme court says about the so-called Partridge-Cowdery deed. It wasn't sufficient to maintain their case.

THERE IS ANOTHER REASON * * * That deed although purported to have been executed by Partridge in the month of March, 1839, was not recorded until February 7, 1879, prior to which date no one seems to have been aware of its existence. The original deed was not produced at the trial of the case, and the evidence failed to show who had possession of the same, or whether it was still in existence.

That's what the court is saying. Somebody else went to sleep. Yes sir. No one seems to be aware of a deed that was purported to have been made by Edward Partridge to Oliver Cowdery's children; but that isn't all it says:

"THE ORIGINAL DEED WAS NOT PRODUCED AT THE TRIAL OF THE CASE AND THE EVIDENCE FAILED TO SHOW WHO HAD POSSESSION OF THE SAME, OR WHETHER IT WAS STILL IN EXISTENCE."

That sounds like somebody went to sleep? They were asleep before they were ever born. Didn't have any claim. Didn't even have a deed to go into court with and make a claim on. And then to go around and publish to the world this little pamphlet here "The

Church in Court," compiled by Elbert A. Smith, and this "In the Circuit Court of the United States for the Western Division of the Western District of Missouri by John Philips," Judge and try to make it appear that the Reorganized Church has proved itself in court. But a higher court rendered a decision that quashed all rights to succession they ever thought they had.

Continuing the statement of the court: "WE CONCLUDE THEREFORE THAT IN VIEW OF THE OPEN DENIAL OF THE TRUST, FOR MORE THAN 20 YEARS, THE REORGANIZED CHURCH HAVE ACQUIESCED TOO LONG IN THE ASSERTION OF ADVERSE RIGHTS TO BE NOW HEARD TO COMPLAIN, EVEN IF WE SHOULD CONCEDE THAT THEY WERE NOT GUILTY OF LACHES BEFORE THE DEED TO THE Cowdery children was discovered and placed on record, and before the alleged trust affecting the property became known." They have acquiesced too long. You bet they did? They ought to have kept still.

"IN ACCORDANCE WITH THE VIEWS HEREIN EXPRESSED THE DECREE OF THE CIRCUIT COURT WILL BE REVERSED, AND THE CAUSE WILL BE REMANDED WITH DIRECTION TO DISMISS THE BILL OF COMPLAINT."

Does that sound like the Church of Christ only had squatter's rights? It doesn't to me, folks. Well, who is guilty? I do not charge the Reorganized Church with being guilty of fraud: I don't believe that men who were religiously inclined to do the best they could, would do that. I don't say that. But somebody perpetrated a fraud, and the best we could say about it, if they didn't do it, then at least they were gullible dupes in the hands of some clever person, who put it over on them. Failing in these efforts, others were used. An effort was made a number of years ago to get possession by offering to build us a meeting place, some other place, but this, too, failed. We are still here.

What did Elbert Smith say about this matter? We find that he referred to the many things that were tried to be done, but he says of the Church of Christ:

"As an organization they have held to the fundamental doctrines of the church and have been guilty of no moral lapse. In fact, in the face of adroit efforts to bribe and seduce from their trust they have kept themselves clear from evil forces and designing men."—Saints Herald for April 24, 1918.

Who were the ones to offer a bribe? I was offered at the conclusion of the 1918 agreement, an allowance for my family and the opportunity of going with Hubert Case among the Indians by Frederick M. Smith. Never from Utah was there a bribe offered nor from any other faction; only from this one. We are not guilty of accepting bribes. We can not be moved from our trust. Thank God for that.

I want to call your attention here how that in 1918 the Church of Christ was still on the watch tower, protecting her interests in all things. In reading article 22 of the working agreement, we have this statement recorded, "that the branch of the Church of Christ on

the temple lot which was presided over by Elder Granville Hedrick and his successors, shall be continued, and that no change made in the custody of the temple lot." Oh, yes; some thought we had just gone to work and cut off our heads. Not on your life. We have been too close to the lion before, to ever stick our heads in its mouth.

Following this, I received a letter from President S. O. Bennion of the Utah Church, immediately after the 1918 agreement was made, that the news was being circulated far and near that the Reorganized Church had come into possession of the temple lot, and the question came to me from far-off lands, as pastor of this little church, "Is it true that the Reorganized Church has come into possession of the temple lot? Do they own it? Have they got any claim on it? Have you put any mortgage on it yet?" I answered back, "No." It wasn't but a little while after that I got a letter from U. W. Green and he said the Utah people were telling that they had a \$20,000 mortgage on the temple lot. He wanted to know if that was true, he said. I wrote back and told him emphatically it was not, and I made him a copy of correspondence I had from a Utah brother. I did it because I thought it was keeping faith with the 1918 agreement and in that I told him, Brother Green, as long as elders in Israel will go out and misrepresent they can not hope to succeed. Some day there will be a reckoning. What will become of trusting souls who believe a report not true. It has caused some of you to be awakened to the danger they have drifted into. The letter follows:

Independence, Missouri
March 7, 1921

Elder U. W. Green, of the Quorum of Twelve,
Reorganized Church of Jesus Christ, of L. L. S.
Dear Brother:

I received your request of the third inst., in regard to information concerning the statement of certain Utah missionaries saying that the Utah church has a mortgage on the temple lots.

This recalls to my mind the fact that about November 10, 1919, the President of the Central States Mission of the Utah Church made the same inquiry concerning statements made by some elders in the Reorganization, to the effect that you people had a mortgage or some other hold on the Temple Lots.

Of course it is obvious that this kind of propaganda work is very deceitful and is not conducive to the best possible results in establishing the claims of either faction of the Church, and we as a people do not look with favor upon it, for no permanent good can be accomplished by such work because people that are converted by such methods will sooner or later find out the truth and become suspicious of those who do it and begin to sow the seed of discord among the saints that they come in contact with. Therefore we feel that the heads of each faction should discourage such practices.

I herein make you a copy of the statement that I

made to them which clearly shows what the facts are.
November 10, 1919

This is to certify.

That the Church of Christ (commonly called Hedrickites) are the sole owners of and possessors of the Temple Lots at Independence, Missouri.

Further that I am one of the three trustees of said property and president of said Church of Christ, knowing that what I state is true, and we hold the deeds.

Signed, C. L. Wheaton

In addition to this I will say that neither the Utah Church nor any other faction of the Latter Day Gospel have any claim mortgage, lease or incumbrance of any kind against the Temple Lots, at Independence, Mo., except the Church of Christ upon said property who are the legal owners and possessors of the same; all other claims notwithstanding.

Respectfully your Brother in Christ,

Clarence L. Wheaton

P. S.—If you wish to publish this letter you may do so, for since receiving your letter information has come to me that the Utah missionaries are using the same tactics at Lawrence, Kans., and other places to advance their cause, therefore this information might be of use to your elders in other fields in meeting the same proposition.—C. L. W.

This letter was published in the next issue of the Ensign following the reception of the same by Apostle Green.

I want to call your attention to something else. Failing to get possession by bribery and otherwise, they tried the "sour grapes" plan and said, "We can go any place and get a lot to build a temple on wherever we want to on this 63 acres.

The following excerpt from a letter written by one of the First Presidency to a member of the Reorganized Church in Flint, Michigan, under date of October 29th, 1927, is a good example of this policy:

"This is nothing of record showing the EXACT spot upon which the Temple is to be constructed nor the exact dimensions, but we do have a record of the original plot which was set apart as the place where the Temple was to be constructed, and the Auditorium is being built on a part of that plot."

The author of that letter was woefully ignorant of the history of the "Spot for the Temple", or else wilful in an effort to deceive for the record is written, that does show the "EXACT SPOT" where the Temple is to be built and the cornerstone laid, and that the Auditorium is not on that "plot."

I am going to read to you from a sworn affidavit of a report printed in a paper in Port Huron. I am not going to read it all because my time is rather limited, but it says: "The new building will be 300 by 300 feet in size and will seat 7,500 people. It will be surmounted by a dome 168 feet in diameter and 76 feet higher than the roof of the building. The roof is to be 102 feet above the main floor. THE ESTIMATED COST OF THE TEMPLE IS \$1,500,000 . . . THE TEMPLE WILL STAND ON A HILL AND CAN BE SEEN FOR MILES

IN EVERY DIRECTION." Elder Matthew Liston, pastor of the Varney Avenue Church, said today. "The building, with its walls of polished white marble, will be an impressive sight. It will contain offices, quorum rooms, committee rooms and a great auditorium and will be the headquarters of the denomination. All labor on the edifice will be performed by members of the church."

So we find that that was not circulated in Independence. They tell you in Independence, No, we don't believe that that's the temple. But go away from Independence 500 miles and see what you hear. They tell you here at Independence there isn't a ripple of disturbance on the surface of the Reorganized Church, among its different branches. But just go out among the people and I will guarantee you will hear enough of the roaring of the waves as a result of the commotion, and winds of adversity, to disprove that statement.

I call your attention to another interesting feature. Notice what John Whitmer said concerning this temple lot. He said there was a certain spot that Joseph Smith walked upon on the 3rd day of August, 1831, and laid the stone, and that stone laid there marked the north-east corner of the contemplated temple. I want to refer you to history printed by our brethren across the way, vol. 1, page 209, and you will find that it refers to it there in this way: "On the 3rd day of AUGUST THE SPOT FOR THE TEMPLE, A LITTLE WEST OF INDEPENDENCE, WAS DEDICATED IN THE PRESENCE OF EIGHT MEN, among whom were myself, Sidney Rigdon, Edward Partridge, W. W. Phelps, Oliver Cowdery, Martin Harris and Joseph Coe." That's just exactly what John Whitmer said. He goes on to give you a little more history.

We refer now to Church History vol. 3, page 644, as to where that site is—whether it is where the auditorium now stands, or where we place it on the chart.

"When they (the C. of C.) removed to Independence, Missouri, they bought up, as opportunity offered, some of the lots belonging to the block originally dedicated for the building of the temple, INCLUDING THE SITE FOR THE TEMPLE."

Thus they admit it themselves. Yes, sir. So we find there was, after all, a certain "spot" that you could lay your hand on and definitely locate, dedicated through his servants for the building of a temple, to which the Lord had promised he would come.

Now, that should be satisfactory to us. We believe this ought to set your minds at rest, about some things, but let us continue a little farther. The Reorganized Church admit that in their history, but afterward they go to work and cause this little handful of people on the temple lot to endure a loss of some \$5,000 in order that they might be able to retain this piece of land. If this wasn't the temple lot, why the anxiety to obtain it? They could have gone out and purchased more land than this plot for \$5,000 any place, at that time. They could have bought five acres of land at \$1,000 an acre,

and then would have been paying a high price at that time.

We want to pass on, and come down through the pages of history until about 1919; when this little handful of people over here, after having done their part in casting up the highway, as was beautifully presented by our sister last evening; in 1919 the elders of the church were greatly interested in what was going to be accomplished, so we got together in prayer before the Lord, and here was what was given on March 11, 1919: "Verily I say unto you my children who have taken upon you the name of mine only Begotten son Jesus Christ, I have watched over thee and preserved thee for a wise purpose in myself. As I have made known unto you in times past that I should make known your duty unto you in regard to your brethren, therefore, I AM PLEASED TO MAKE KNOWN UNTO YOU THAT THIS IS YOUR WORK, TO GATHER TOGETHER IN ONE ALL OF THOSE OF MY SHEEP WHO ARE SCATTERED UPON THE FACE OF THE EARTH. Ye shall lay aside all contention with your brethren of the different branches of my church, for in the day that I shall come to my temple I will perfect them in theory, and in doctrine, and in all things pertaining to my church. Ye shall continue to strive for a unity that ye may in this way be better prepared to meet the world when ye go among them to preach the fulness of my gospel.

"As I have said in the past, so say I unto you now, that ye shall be as little Joseph who was carried captive into Egypt. Ye shall yet 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 this work must be accomplished speedily. Therefore, I command you to be humble and gird up your loins with righteousness, for I will make bare my 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, upon this land I shall pour out my wrath, because of their pride and abominations, their secret combinations, and 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.

"Now, my children if ye will do this even as I have commanded you, I will pour out upon your heads such blessings as ye have never witnessed before, for I will cause this branch to grow and prosper in the eyes of all men to that extent that they will marvel and wonder because of it, and shall say, 'is this not the people that we had set aside as of no worth? Have we not said that it would only be a short time that they would cease to exist because of their old men dying off and their numbers few? Therefore, let us search out and find the cause of this prosperity, surely the Lord has remembered them. Therefore go forth with your mights and contend not with your brethren that may differ with you, for they are in my hands, and I will cause them to see the things I would have them do in mine

own time, and way. Thus sayeth the Spirit of the living God, who is from all eternity to all eternity, Amen."

And in his own due time he caused them to see. In 1925 he caused that things to come in among Latter Day saints which is most despicable and that is the theory that gives authority to one man to enslave the masses of people and bring them into subjection to his own will, and God caused that this people should rebel against it. Yes, my friends, some of you have been called rebels. Why? Burke says, "Kings become tyrants from policy, when subjects are rebels from principle." Some of you people had too much principle to allow a thing of that kind to come. Consequently, you rebelled and have had that mark placed upon you. Jesus Christ, however, was a rebel. All the great men of history have been rebels. They have stood

out in opposition to things that were wrong and consequently incurred the wrath and displeasure of the mighty.

Now, we follow this thought a little farther, and find that after 1925 as the Lord said in the manifestation, I have just read, I will cause that you will prosper greatly and gain favor in the sight of men. Haven't we done that? In 1925, when this work began to move, there was only one local Church of Christ, and all members associated with it very Sunday could be seated in that middle row of seats. But since that time we find that 30 branches have been organized with representatives in far and wide places of the earth, and this year the Church of Christ, through the mercy of God, is sending a man across the seas to carry the glad tidings to distant parts of the earth.

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