

Zion's Advocate

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

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Independence, Missouri, June, 1968

No. 6

America, God's Chosen Land

by

Lucinda Scott

(Tune of Nearer, My God to Thee)



This land of America, God's chosen land;
Nations of nations touched, with His holy hand.
"Chief of the nations" named; "One out of many" called;
To Joseph's seed was giv'n, by God's hand installed.

Foretold by prophecy, explored and proved
By men who were inspired, on whose minds God moved
To witness for the truth, bro't forth by His own hand,
Our land America, God's chosen land.

This land America, land of the free;
Preserved for those who came across the sea.
God's Spirit moved on those who came upon this land;
Bro't out of bondage drear, by His holy hand.

America is blest, for those who choose
To follow faithfully, God's holy news.
The righteous shall be blest, the wicked shall be cursed;
Blest land of liberty with Him is first.

All nations shall be, God willed it so;
There are no gates or bars, forward we go.
This is America, home of the nations free;
He willed it to be so, land of liberty.

Through Joseph's seed 'tis blest, God's chosen land;
No king shall prosper here, there's no contraband;
For Christ Himself is King, He is our only King;
America is His, praises to Him bring.

To keep these promises, He came to earth;
Born in a bed of straw, a lowly birth.
He grew to manhood years, He suffered for us all;
He is our King of Kings, if on Him we call.

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EDITORIAL

ARE WE FREE

"He is the Rock, his work is perfect; for all his ways are judgment: A God of TRUTH and without iniquity, just and right is he." (Duet. 32:4) "Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee. When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people; Jacob is the lot of his inheritance." (Duet. 32:7-9)

Our text tells us what we already know, but we must be ever mindful that the Gospel of Jesus Christ is built upon the KNOWLEDGE that "he is the rock" and that "his work is perfect". We all believe this if we with all our hearts, are true Christians. But alas, our human understanding of him and his ways are sometimes limited by the capacity we have for understanding the "judgment" referred to in the next phrase, "for all his ways are judgment." Sometimes we find the judgments of God are peculiar in the method they transpire. If we are not careful, we pass them by. However, they do transpire and override the judgments of men to accomplish the plan and the purpose of the Gospel of Jesus Christ.

We believe him to be "a God of TRUTH and without iniquity, just and right is he." I take the position that the greatest and most powerful principle is the principle of TRUTH. And, if we will build upon the principle of truth in all our considerations and associations in the work of the Gospel of Jesus Christ, we will be of all men a most happy and delightful people.

One of the strongest desires in the heart of a man striving toward Christ and a greater knowledge of his ways is the desire to become PERFECT, to build upon his "rock a sure foundation." This will not be attained unless a man is aware of the full purpose of the teachings of Jesus Christ, himself, to his followers here upon the earth. He promised them that if they would CONTINUE in his word, then they would KNOW THE TRUTH AND THE TRUTH WOULD MAKE THEM FREE. But they MUST CONTINUE neither varying left nor right, but holding fast to the rod of iron, lest they fall and great would be the fall thereof. According to the foreknowledge of Jesus he knew the frailty of men and that there would be those who would stray from the truth, yea even at the last day.

The principle of TRUTH becomes a mighty foundation stone, not only in the field of religion, but in the every day walk of life for all mankind. Without it, man is doomed to failure in finding the Utopia of existence. He cannot escape the destruction of war between nations. The principle of honest truth is the only foundation, the only common ground, that man can agree upon as a basis for an effort to end controversy. Truth is the only way you will be able to ever hope to gain thy brother with whom you may disagree. If we close our ears and

are afraid of the **TRUTH**, we may lose the promise Jesus made to that little handful of Jews we find record of in the gospel of St. John. ". . . **IF** ye continue in my word, then are ye my disciples indeed. And ye shall know the truth, and **the truth shall make you free.**" (John 8:31, 43) (Emph. mine K J S) **ARE WE FREE?** Why does truth make us free? Because **TRUTH TRANSCENDS ALL THE PRECEPTS OF MEN** and thereby brings us close to God. This is a relationship little understood by men that walk the earth, "then ye are my disciples indeed," a true child of God.

Many years ago, in association with another Elder of the church while going in and mingling with another group of the people of the Restoration from the west, we found a hearing in the discussion of the differences existing between us for the proposition that we proceed with respect and truth, and use a free pulpit and an open Bible. We found the discussion to be not only interesting but educational, and many many friends among them.

The second epistle of Peter 1st Chapter and beginning with the fourth verse we find an oft read scripture written to the followers of Christ thus: "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." If we escape the precepts of men by way of complying with St. John's word, ". . . If ye continue in my work, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free; John 8:32, 32). Then we can go on to Perfection in the knowledge of our Master Jesus Christ. We become "partakers of the divine nature." Has the truth made you free?

As a group, we will attain toward **PERFECTION** as the representative body of Christ on earth. We will no longer suffer conditions within the body not unlike that referred to by Paul in his writing to the Corinthians. One member of the body will not say to the other because ". . . I am not the eye, I am not of the body." And again, "And the eye cannot say unto the hand, I have no need of thee: or again **the head to the feet**, I have no need of you." (I Corinthians 12:16, 21) And no member of the body will say we have no need of the head. There will be no schism in the body, but it shall be even as he wrote to the Ephesians, each part will be fitly joined together functioning in its own capacity and order.

Freedom of Truth is not found among those who have ears to hear but will not hear, or eyes to see but will not see. Let us guard our spiritual freedom closely lest it be snatched from us by those in sheep's clothing, who seek to divide and lead away the very elect.

K. J. S.

DEDICATION SERVICES MAY 12, 1968

The little white church at 78 Highway and Holke Road was fairly well filled with members and visitors from distant points over the state of Missouri. The first service opened at 9:00 A. M. with visiting Pastor

Richard Wheaton and the Pastor John Randall in charge of the prayer service petitioning the Lord in an attitude of dedication.



At 10:20 Elder John Randall gave a short welcome to those that had gathered from near and far. At 10:40 Elder K. J. Smith the Pastor at the time of the organization presented the background and history of the East Local Church of Christ, (Temple Lot).

At 11:00 Apostle Archie F. Bell, the Missionary in Charge of the State of Missouri at the time of organization, told of his activities during this period. He paid special tribute to Mother's Day and assisted in the preparation for the Dedication Service of the afternoon.

12:15 lunch was served in our dining room which will seat 96. This was enjoyed by all, as we partook of the good things set before us by the ladies.

At 2:30 P. M. Elder Joseph Yates gave the dedication to large interested audience. There were those present from Georgeville, Missouri; Collins, Missouri; Preston, Missouri; Macks Creek, Missouri; Raytown, Missouri; and Independence, Missouri; and visitors from Holden, Missouri.

At the evening hour 7:30 P. M. Apostle Wm. F. Anderson gave the first sermon from a Dedicated Pulpit with a selected subject, "Looking Ahead". The inspiration of our elder brother will carry us far in the troublesome period just ahead.

HISTORY OF THE INDEPENDENCE EAST LOCAL CHURCH OF CHRIST (TEMPLE LOT)

History is the record of the events of the past and oft times has its beginning in circumstances that seemingly have little or no importance in the development of the future. In the summer of 1940, I and my companion and children came to Independence, Missouri, making this our home. At that time, the population of the city of Independence ranged from 16,000 to 18,000 people, and one of the larger churches of the Restora-

tion maintained four or five local churches. The population of the city grew over the years by leaps and bounds until it has reached a total of between 100,000 and 120,000 people. Our sister organization grew with the city until today it maintains some twenty-five established congregations and perhaps several missions. And, for many years we wondered, hoped, and prayed for the opportunity to move out and expand our missionary activity promoting the message of the Church of Christ. In the spring conference of 1958, while in conversation with one of the brethren concerning the welfare of the work of the church and our activity as ministers and representatives of the Gospel of Jesus Christ, we decided to approach the Missionary in Charge of the State of Missouri to obtain his views on the question of establishing another, a second local church within the vicinity of Independence. Apostle Bell agreed to consider the matter if we could present a signed petition of twenty members requesting the opportunity.

We, therefore, are presenting the story of that little group of devoted members who became the East Local Congregation of the Church of Christ, (Temple Lot).

It was written by one of its members who was as vitally interested in its welfare as he was the welfare of the entire general church but who has passed on to his reward. We deem it fitting to honor his memory in this respect, by reading his story that was written in the last days of Apostle B. C. Flint's life here on this earth.

"Pursuant to the favorable response, by Apostle Archie F. Bell, then the Missionary in Charge of the State of Missouri, for the Church of Christ (Temple Lot), a petition signed by twenty-one members of the church, whose membership were registered in Maple City, Michigan; Sulphur Springs, Arkansas; Ava, Missouri; and Independence, Missouri, asking that a second local Church of Christ be organized in the vicinity of the City of Independence, Missouri, was presented. It was approved, and an organization meeting was appointed for May 21, 1958.

The meeting was called to order in a temporary location at 2020 Vermont in the basement of the Alexander H. Smith home, by Elder K. J. Smith. Song No. 260 in the Saints Hymnal (Reorg. Ed.) was sung and prayer was offered by Elder L. V. Aldridge. Elder K. J. Smith then made the formal introduction of Apostle Archie F. Bell, who was invited to preside over the meeting. Brother Archie F. Bell made a few opening remarks, and asked for a season of prayer. Brother K. J. Smith acted as temporary secretary of the meeting. Apostle B. C. Flint made the motion authorizing Apostle Bell to affect an organization of a second local Church of Christ (Temple Lot) in the Independence, Missouri, area. The motion was seconded by Elder L. V. Aldridge, and carried. The next motion was to request the Missionary in Charge to indicate the officers necessary for a complete organization. This carried and the following officers were chosen: Pastor, Elder K. J. Smith, who was authorized to choose an associated; Secretary, Sister Orlea Premo; Treasurer, Wm. F. Anderson, Jr.; Choris-

ter, Sister Metta Anderson; Organist, Sister Ora Derry; Librarian, Brother Jimmie Smith; and Advocate Reporter, Sister Edna Smith.

A Board of Trustees was chosen as follows: Apostle Wm. F. Anderson, L. P. Caldwell, and Apostle B. C. Flint. The Missionary in Charge designated the terms of office of the foregoing officers. A Building Committee of three was selected consisting of Sister B. C. Flint, Sister Metta Rupe, and Brother Wm. F. Anderson, Jr.

Following this choice of officers, the name of this new local was discussed. Because of the fact that as yet we had no permanent place of meeting, and the organization meeting started out at 2020 Vermont Street in the western part of Independence, we started out as The West Independence Local Church of Christ, (Temple Lot). At a later date, when a permanent location was established on the property which was on a lot at the Junction of 78 Highway and Holke Road, we became the East Local. At the organization meeting the charter members of the organization were composed of the members named on the petition to the Missionary in Charge, together with one or two others who were present and whose names were entered in our regular records. A provision was also made for the organization of a regular Sunday School, which was attended to on the following Sunday morning at the 9:45 A. M. Sunday School hour.

At a regular meeting in our temporary meeting place at 2020 Vermont Street, a motion was made to accept the offer of Sister Ora Derry for use of her large double garage as a regular meeting place, until we could succeed in erecting a regular church building. A Committee of three, consisting of Elder K. J. Smith, Apostle Wm. A. Sheldon, and Wm. F. Anderson, Jr., was appointed to obtain chairs for seating. Also, the building committee was authorized to take charge of building funds, for the present, and a motion carried that 10% of all collections be set aside for a building fund. Another motion prevailed that the Secretary of the Local Church of Christ on the Temple Lot be petitioned to transfer all names of this newly organized local found on their records. An appeal was also sent to the general church recorder who issued the necessary certificates.

"GROWTH"

As to our growth, the following will show our progress in this regard. Sunday, November 8, 1959, Darl Jean Sheldon, Randall Sheldon, and Jennifer Nast were baptized by Apostle Wm. A. Sheldon. November 29, 1959, in the basement font of the Reorganized Stone Church, Kenneth James Smith, Robert Orville Smith, Robert Rupe, Michael Rupe, Geraldine Welton, and Charles Premo were baptized. Apostles A. M. Smith, Wm. F. Anderson, B. C. Flint, and Wm. A. Sheldon officiated. Sunday, June 29, 1960, Frank Fann, Jr. was baptized by Apostle Wm. A. Sheldon. A little later, as a result, Sister Mary Yates and Brother and Sister Robert McCubbins were baptized at Collins, Missouri. The names of Brother and Sister Robert McCubbins and

Brother and Sister Curtis Yates were added to our local by their request.

Sister Helen Kidd, living in Raytown, Missouri, whose name was on the records of the Collins Local Church, requested her name be transferred to our group; also her sister, Betty Martin. They became very active members.

June 21, 1962. Brother Roland Sarratt was baptized by Apostle Wm. F. Anderson. Brother and Sister John Randall increased our happiness by transferring from the Reorganized Church joining hands with us in a common endeavor. Dennis and Leyton Yates, sons of Brother and Sister Curtis Yates, were baptized and Brother and Sister Larry Shaw transferred from their former membership in Arizona.

Added to the above membership, some relatives of the present members, who lived where there was no local church to attend placed their names on our records. Just shortly after the baptism of Brother Sarratt, Brother Flint baptized two daughters of his niece, Sister Mildred Glascock, of Centerville, Iowa. Brother Anderson baptized a granddaughter from Arlington, Texas. Sister Derry's sister-in-law from California, Sister DeLong, requested her name be placed on the records of the East Local Church. Brother L. P. Caldwell, one of the charter members, was taken from us in death on October 25, 1964.

To the above record of increased membership is added a healthy increase in our ministerial strength. We began with three Apostles; Anderson, Flint, and Sheldon, and two Elders; Aldridge, and K. J. Smith. We suffered a great loss in the death of Elder L. V. Aldridge, who passed on from a heart attack in Arizona. Later additions began to develop September 24, 1961, when Brother Curtis Yates was called and ordained an Elder by Apostle B. C. Flint assisted by Apostle Wm. A. Sheldon. On August 25, 1963, Brother Roland Sarratt who was called through the gift of tongues at the Sparta, Wisconsin, Reunion, was ordained an Elder by Apostle B. C. Flint and Apostle C. L. Wheaton. Brother John Randall, accepted by transfer with his Eldership, was added making four Elders. At the General Conference of 1964, Brother Robert McCubbin was ordained to the office of Priest. With the transfer of Brother Larry Shaw, who was a Priest, we now had a Ministerial complement of three Apostles, four Elders and two Priests.

Hans Hansen of Hammond, Indiana, was baptized January 10, 1965, by Apostle A. M. Smith and became a scattered member of the East Independence, Missouri, local. He was ordained an Elder April 2, 1968, by Apostle D. W. Housknecht and Elder Arthur G. Smith.

The wedding of Betty Martin to Harvey E. Dunning was on July 10, 1965, at the East Independence Church of Christ with Apostle William A. Sheldon officiating. The Dunnings made their home near Deepwater, Missouri, and Betty transferred her membership back to Collins, Missouri, Local.

Another charter member, one who contributed much to the gospel work not only in the local church but also

in the general church, was taken from us. Apostle B. C. Flint departed this life January 7, 1966.

Calvin C. Randall transferred his membership to the Church of Christ from the Reorganized Church and his wife, Joyce was baptized by Elder John L. Randall at the East Independence, Missouri, Local. They were received into the local on July 3, 1966.

On August 18, 1966, the wedding of Jennifer Nast to Robert Oldham was conducted by Elder Nicholas F. Denham at the East Independence Church of Christ.

Brother and Sister Larry Shaw and family moved to Buffalo, Missouri, in June, 1967, transferring their membership back to Collins Local.

Belinda Nast was baptized August 13, 1967, by Elder Nicholas F. Denham at the East Independence Local Church of Christ and was confirmed on August 20, 1967, by Apostle Wm. F. Anderson and Elder N. F. Denham. She became Mrs. Gary Stone on September 15, 1967, in a formal wedding at East Independence Local Church of Christ, (Temple Lot), with Elder Nicholas F. Denham officiating.

Added to our number were Harvey E. and Irene Seibel who moved to Independence from St. Louis, Missouri and officially became members of this local on January 14, 1968. Rex and Marie Weaver from California made their home in Independence and also joined our local in January 14, 1968.

James Robert Speer became our 59th member on January 28, 1968, when he was baptized by Apostle Wm. A. Sheldon. He was confirmed by Apostle Sheldon assisted by Elder K. J. Smith.

"Material Matters"

During the years, various changes have been made in the personnel of our official force, particularly in the Board of Trustees, with the older men being released and younger members being installed. Our records show that on November 19, 1959, a motion was adopted which authorized the Board of Trustees, Wm. F. Anderson, Jr., Wm. A. Sheldon, and Louis P. Caldwell to order the purchase of the lot or property at Holke Road and 78 Highway from Charles E. Chapman at the specified sum of \$900.00, for the purpose of erecting a church building. Previous to this authorization, various meetings had been held, with discussions taking place with reference to the style and size of the building desired, and the establishing of a Plans Committee and a Building Committee. All of these meetings were held in Sister Derry's double garage, meeting place. During this period regular pledge contributions of the membership were used in building up the building fund. These donations were often of a size that they were in reality a sacrifice in some cases. Added to this, the good sisters of the group worked hard night and day rendering considerable assistance financially through bake sales and bazaars. Our fund grew until, at the first audit of the period between May 21, 1958 and April, 1960, it had grown to \$3,422.26. The lot was purchased April 18, 1960, and actual excavation began about September,

1961. News of this actual beginning for a church home for the East Local Church of Christ, (Temple Lot) had been talked throughout the church. Substantial donations began to come in from friends and brothers and sisters throughout the church. The young brethren, who had assumed the responsibility of the actual construction, went to work with their might and by January, 1963, had advanced the building so far that we were able to move into the basement for our regular meeting place. The building continued to grow and right here we feel to express words of appreciation to Sister Derry and her daughter, Orlea for the splendid care of their garage as our meeting place for five years. I am sure it is the unanimous opinion of our entire East Local that the humble little garage will remain in our memories continually reflecting sacred, spiritual memory. God bless Sister Derry and her wonderful daughter, Sister Orlea, for their untiring service.

The first service held in the newly completed auditorium was the wedding ceremony of Elder Roland Sarraatt and June Carol Smith. January 25, 1964. Since this time, the whole church building has become a fine, acceptable, spiritual home. Regular services of all kinds are being held in the auditorium and Sunday School classes in the basement. In the basement, we also have a fine baptismal font, and the first baptisms were Suzette Premo, Douglas Premo, and Melinda Nast with Brother Wm. F. Anderson and Wm. A. Sheldon officiating.

The first speakers in the church proper, were the Pastor Elder K. J. Smith and Apostle A. M. Smith. May God help us to continue to prosper spiritually and materially throughout the coming years is our earnest prayers." (Majority quoted from B. C. Flint, first Historian.)

I feel to pay my respects to the memory of he who wrote much of the foregoing. He has since passed on to his just reward, but whose interest was sincerely and wholly confined to the progress of the work of the growth and development of the Restoration of the Gospel of Jesus Christ and the establishment of the kingdom of God here on earth, His church. Brother Flint was wholeheartedly interested in the expansion and growth of the missionary activity of his church.

There were many gifts and donations to the church by individuals both in monies and labor. The following list is some of those who were so wholeheartedly generous in individual gifts, and justly deserve our recognition.

Brother Spiller from Texas gave us our first chairs for our seating needs in our little meeting place at Sister Derry's garage. Elder and Mrs. L. V. Aldridge gave us our first piano. It was placed on a wooden platform built by the brethren, and upon which sat our first pulpit, built from an old fashioned sliding door which came from Brother Flint's home. Brother Elbert Luff installed our furnace in our church building at cost without labor charge.

The following gave sizeable individual gifts in monies, wholeheartedly and justly deserve our recognition:

Brother and Sister Keeney, Houston, Mo.
 Doctor and Mrs. Ireatis Keeney, Houston, Mo.
 Sister Charles Ballyntine, Lamoni, Iowa.
 Apostle and Sister Wm. F. Anderson, Indep., Mo.
 The Sunday School Group, Milwaukee, Wisc.
 Apostle and Sister Arthur M. Smith, Ava, Mo.
 Sister Betty Martin Dunning, Deepwater, Mo.
 Brother Spiller, Texas
 Brother and Sister Charles Rice, Michigan
 Apostle and Sister Wm. A. Sheldon, Indep., Mo.
 Sister Ora Derry and Orlea Primo, Indep., Mo.
 Apostle and Mrs. B. C. Flint, Independence, Mo.
 Brother and Sister Larry Shaw, Buffalo, Mo.
 Brother Elbert Luff, Independence, Mo.

Perhaps there may be many others I have no record of at this time, who generously gave from the heart as well as the regular monthly pledged donations of the East Local group. I would that all might have their proper place and recognition for their goodness and their generosity. Therefore, if I have missed any, I earnestly pray your forgiveness. It has not been intentional.

And among those who donated labor were the following:

Brother Rollo Addie, Whitewater, Wisc.
 Apostle Archie F. Bell, Independence, Mo.
 Apostle C. L. Wheaton, Independence, Mo.
 Alex and Verl Smith, Ava, Mo.
 Orval Rupe, Independence, Mo.
 Robert McCubbin, Independence, Mo.
 Alexander H. Smith, Independence, Mo.
 Sam Kidd, Raytown, Mo.
 Brother Curtis Yates and sons, Raytown, Mo.
 Apostle Wm. A. Sheldon, Independence, Mo.
 The Plans Committee:
 Orval Rupe, Independence, Mo.
 Alexander H. Smith, Independence, Mo.
 Wm. A. Sheldon, Independence, Mo.

And a host of other good people of whom we are justly proud.

(K. J. SMITH)
 (Local Church Historian)

THE CHILDREN'S HOUR . . .

BOOK OF MORMON STORIES

by
 Ora Derry

10. Priestcraft Among The Nephites

This land was a beautiful, bountiful land that God said was the choicest land of all the earth. He said it must be a righteous people who should be permitted to occupy this land.

Already the people had divided into two nations, the Nephites and the Lamanites which were dwelling in different parts of the country. The Nephites sought to live as God wanted them to and were a busy and in-

dustrious people, while the Lamanites were a lazy, idle, idolatrous, filthy people wandering in the wilderness and living on the beasts of the forest.

Jacob, the brother of Nephi, was consecrated by Nephi to be a priest over the people. He knew of the many wonderful things the Lord had done for his people. He had been born in the wilderness on the way to the promised land; he knew how Nephi had been instructed in building the ship for their journey across the great sea. He knew of the great storm on the sea as they came over; he knew how the compass refused to work after Laman and Lemuel bound Nephi and how it worked after the brothers turned him loose. He knew how God had warned them to flee from the wrath of his brothers to the land of Nephi where they had since dwelt. He had seen angels and they had ministered unto him and he had also talked with God.

A few years after the death of Nephi, a man named Sherem came among the people of Nephi teaching false doctrine. He was a very learned man and a very good talker. With his flattering words, he won many to believe there was no Christ. Sherem wanted to talk to Jacob and try to convince him to believe that there was to be no Christ.

Jacob asked Sherem, "Deniest thou the Christ which shall come?"

Sherem answered, "If there should be a Christ I would not deny him, but I know that there is no Christ, neither has been or ever will be."

And Jacob said, "Believest thou the scriptures?"

And he said, "Yes."

Jacob said, "Then ye do not understand them for they truly testify of Christ." All the prophets who had written had spoken of Christ and Jacob knew through the manifestation of the Holy Ghost that if there should be no Christ and no atonement made, all mankind must be lost.

Then Sherem wanted Jacob to show him a sign and Jacob told him that if God should smite him that would be a sign to him of God's power and that Christ should come. As Jacob spoke Sherem fell to the earth and they cared for him many days. At last he called the people around him, and told them that he had been deceived by the Devil. He said that Christ would come and that the scriptures truly testified of Christ. After confessing to the people and to God, Sherem died. When the people saw and heard these things, they searched the scriptures and found out the truth for themselves. They ceased to believe the words of Sherem, and thus ended the first priestcraft taught among the Nephites.

All the days of Jacob and also his son Enos were spent in teaching the people the ways of truth and righteousness. The Nephites tried diligently to restore the Lamanites to the true faith in God, but the Lamanite's hatred was fixed against the Nephites.

Many of the Nephites' kings and leaders were mighty men in the faith of the Lord and they taught the people the ways of the Lord. When they kept the commandments, they were prospered in the land and against

their enemies, but if they forgot God they would not be victorious against them.

In the days of Amaron, about three hundred and twenty years after they left Jerusalem, the Nephites had become a hard and stiffnecked people. As God had told them many times that they must serve Him or be destroyed, the more wicked part of the Nephites were destroyed. But God also said He would spare the righteous and deliver them out of the hands of their enemies.

Now Mosiah was warned of the Lord to flee out of the land of Nephi with as many as would hearken unto the voice of the Lord and they departed into the wilderness. There was preaching and prophesying as they were led by the power of the arm of God to the land of Zarahemla.

The people of Zarahemla and also their king were very happy because the Lord had led the people of Mosiah with the brass plates to them. The people of Zarahemla had left Jerusalem just a few years after Lehi and his group left. They had journeyed in the wilderness and were brought by the hand of God across the great sea and into this land where they had since dwelt. Though they had had many wars and contentions, they still a great nation. They did not bring any records with them and through the years they had degenerated until they did not believe in any God. Their language was so corrupt that they could not understand Mosiah and his people.

Mosiah had his people teach them their language and when they learned it, the people of Zarahemla gave a genealogy of their forefathers from memory. The two peoples united and became one nation, the people of Nephi, and they appointed Mosiah to be their king. After the death of Mosiah his son Benjamin reigned in his stead, a just and good man before the Lord.

OBITUARY

Ruth Irene McCallon, 1101 W. Orchard, Independence, Mo., was born in Kansas City, Mo. June 19, 1900, and departed this life May 6, 1968. She lived in Independence until her marriage to George Walter McCallon of Rosendale, Mo. August 2, 1922. They lived on a farm in that area until Walter's death in 1956, when Ruth returned to Independence to live near her family.

Sister McCallon united with the Church of Christ, being baptized July 16, 1967 in the Temple Lot font by Apostle C. L. Wheaton.

Besides Bro. Wheaton she is survived by three other brothers: Alva S. Wheaton, 1101 W. Orchard Street, and Riley W. Wheaton, 12200 Mar Bec Trail both of Independence, and Paul A. Wheaton, Omaha, Nebr.; and one sister, Mrs. Pearl Skeen, 107 N. Jackson, Kansas City, Mo., and many nieces and nephews.

Funeral services were held at Carson's Funeral Chapel in Independence in charge of Elder Nicholas F. Denham assisted by Elder Leslie P. Case. Burial was in Savannah, Mo. cemetery where the Order of Eastern Star, of which she was a charter member, held a grave side service. She was laid to rest beside her husband after a prayer offered by Bro. Case.

ORIGINAL ARTICLES

Original Articles are the opinions of the author and do not necessarily reflect the teachings of the church or the opinions of the editorial staff. Even though some articles may in some cases be interpreted as controversial in nature, we believe that such articles if written in an affirmative manner in which a belief or an opinion is expressed, and evidences presented to support that belief, said articles should be presented to the readers.

AN ADDRESS TO ALL BELIEVERS OF THE RESTORATION

By Apostle Clarence L. Wheaton

To all believers in the Restoration of the Gospel in these last days relative to the site of the Temple, dedicated by Joseph Smith, Jr., and seven other elders of the Church of Christ August 3, 1831, at Independence, Jackson County, Missouri. Greetings in the Lord Jesus Christ:

It is with singular regret that it becomes necessary for us to take pen in hand to reaffirm the historic facts concerning that famous "Spot for the Temple lying westward upon a lot not far from the Court House."

From the time of the famous law suit instigated against the Church of Christ by the Reorganized Church in the late 1880s to this day, an adroit effort has been made by some wishful thinkers of the Restoration to dispute the facts concerning the legal ownership of the Temple Lot, as well as to draw attention away from the true location of the same to some fictional location elsewhere on the Partridge Farm property that was purchased some months after the Temple Lot was dedicated.

In *The Kansas City Times* for April 8, 1968 is found a news report on the conference activities of the RLDS Church which states, among some other things:

"In a report on conference finances it was stated a total of \$25,408 had been accumulated toward a temple in Independence. The temple would be located **somewhere on the original 62 acres** west of the Independence square that was dedicated for the purpose by Joseph Smith."

This "somewhere on the original 62 acres" was prompted by the text of the purported revelation of President Wallace Smith, which states, "IT shall stand on a portion of the plot of ground set apart for this purpose many years ago by my servant Joseph Smith Jr."—(World Conference minutes, page 262).

Thus we see that the groundwork is laid in the public press and through this purported revelation for the RLDS church to by-pass the Spot originally dedicated by the Lord through the prophet Joseph Smith, Jr., on August 3, 1831, and thus divert the attention of the unwary believers of this generation of the Restoration to some other place on the 63.43 acres which was later acquired by Edward Partridge and which contained the site originally dedicated for the Temple. When Joseph Smith Jr., and the other elders associated with him in this dedication of August 3, 1831, came to Independence from Kirtland, Ohio, the church did not own this piece of land. It was not until some fifteen months later, in December 1832, that the large tract of 63.43 acres was

purchased by Edward Partridge, and there is no evidence that it was ever purchased by him for the Church.

And in less than a year after its purchase, the Church was driven from Jackson County, and this land with others, was confiscated later by the State of Missouri and sold for taxes. Yet, through the years, as we shall show, this particular spot of land, owned by the Church of Christ today was openly and notoriously known to the citizens of this area as the Temple Lot. This fact was also noted by Judge Phillips himself in his "Opinion" and testified to by many witnesses of the Reorganized Church who were the complainants in the Temple Lot suit of the 1890s.

On this point we wish to call attention to a publication of the RLDS church which has recently come to our notice, entitled *The Auditorium*, by Roger Yarrington. On page 58 of this booklet we find an alleged "Plat of the Original Temple Lot, in Independence, Missouri, showing the tract sold by J. H. Flournoy to Edw. Partridge in December 1832." And beneath this Plat we find this statement, "'The Temple Lot' which was dedicated in August 1831, by Joseph Smith Jr., and seven other elders of the Church. **The Auditorium** is located on a portion of this large tract." It is interesting and revealing that Roger Yarrington did not use the "original" plat that was introduced in the Temple Lot law suit as he implies. For that plat, the true original, specifically set forth the metes and bounds of the Temple Lot as distinct from the rest of the 63.43 acres. Therefore, it is a misnomer for this Yarrington plat prepared by the Hand's Survey to be designated as the "Plat of the Original Temple Lot," encompassing the entire acreage purchased by Partridge in 1832, for all the evidence definitely designated just the 2 and 3/4 acres owned and occupied by the Church of Christ as **the Temple Lot**.

On August 3, 1831, fifteen months prior to the purchase of the 63.43 acre tract by Partridge, only this small portion was dedicated for the Temple. The Auditorium is not located on any portion of the Temple Lot, but is across the street south of it on a portion of the Partridge Farm. This small area of approximately 2 and 3/4 acres is owned and has been occupied continuously since we purchased it in 1867 to 1877 and built our first church thereon in the early 1880s. Later this building was burned to the ground by a fanatic. Today the headquarters of the Church of Christ is located on this Temple Lot, which is correctly designated by the Temple Site Marker we erected during the Centennial year of our return in 1867, to Independence, as the very first members of the Restoration to openly do so after the expulsion of November 1833, from Jackson County, Missouri. This return was in accord with a revelation

received through Granville Hedrick, April 24, 1864, at Bloomington, Ill., while the Church of Christ was located in Woodford County.

The plat prepared by the Hand's Survey, which is reproduced in the booklet, *The Auditorium*, above referred to is lacking in many details that were set forth in the original plat used in the Temple Lot Suit. Therefore we wish to set forth with this article a reproduction of the original plat as found in the volume of evidence in this famous law suit, as it was presented by John N. Southern, attorney for the Church of Christ:

The Original Plat of the Partridge Farm and the Temple Lot Used in the Temple Lot Suit.

Under oath, in the Temple Lot Suit, John N. Southern, attorney for the Church of Christ identified the above plat as follows:

I offer now a copy of the original plat of Woodson and Maxwell's Addition to the town of Independence, with the accompanying certificates of dedication and acknowledgement and of verification, and it is admitted that the original plat is in the possession of and under the control of the Recorder of Deeds for Jackson County,

PLAT
—OF—
63 AND 43/166 ACRES
—SOLD BY—
JONES H. FLOURNOY & WIFE,
TO EDWARD PARTRIDGE.
DECEMBER 1832.



SCALE:
1 Inch = 250 Feet.



This part marked as the "Temple Lots," was the portion of the Partridge Farm that was under litigation, CLW.
WILLIAM CHRISMAN.
TRACT.

West 120 Poles
Place of Beginning 47

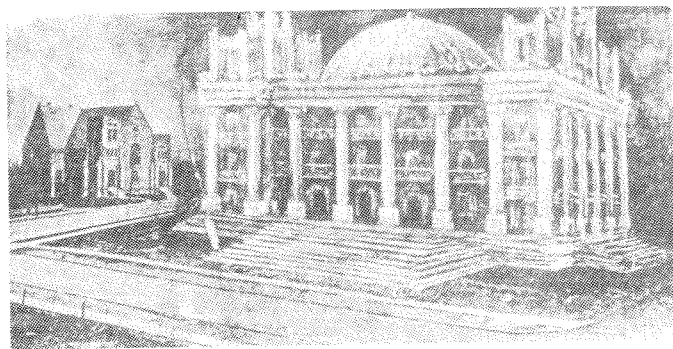
Missouri, and that his office is the only and proper place for its deposit, and that he is the only proper custodian of it, and that the plat was signed and executed as it purports to have been, and ask that it be marked "Exhibit V. S." (Recorded 31st day of March, 1851).

It will be noted that while the Hand's Survey plat follows the general boundaries of the original survey, many of the details are lacking. We call attention especially to the fact that in the original plat, the Temple Lot, then under litigation, was outlined by a wavy line, marked in red ink to designate just what "spot of land" was under consideration. This original plat shows that the Temple Lot was located where the Church of Christ has its General Church Headquarters, and that on the east side it faced "Temple Street" or, as it is named today, River Boulevard, just as it does now.

On this point, the true location of the Temple Lot Site, we call attention to the following, which was the stated position of the RLDS church at the time they sued the Church of Christ for possession of the Temple Lot:

"When the Church of Christ 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.**" (RLDS Church History, Volume 3, page 644, 1917 edition).

No question should exist in the mind of any fair minded persons as to the exact location of the site for the Temple. It is right on the acreage owned and occupied by the Church of Christ, north of the RLDS Auditorium, and there, if ever, is the place where the House of the Lord, or temple, provided for in the revelation through Joseph Smith Jr., in July 1831, (D & C 57:1) will be built. Other so-called temples may be built elsewhere, but they will not be the one provided for in this revelation. We now present a reproduction of a "Dream Temple" which was published by the RLDS. It was superimposed upon a photograph of the Temple Lot, and can be readily identified by the fact that to the north of this dream temple, the Stone Church is clearly shown. This painting was by an Earnest Webbe and I believe, published in the Autumn Leaves a number of years ago:



Another feature of this controversy which we now wish to consider is that of the **Return** to Jackson County, Missouri after the expulsion of the Church in November 1833. Turning to page 66 of Roger Yarrington's

booklet, **The Auditorium**, we quote the following which will be analyzed in the light of facts, as relates to the Return and his allegations concerning the title to the Temple Lot, and the claims of the RLDS church to succession to the original Church of Christ, organized by Joseph Smith Jr., on April 6, 1830:

The Return

The RLDS Church Version:

The return to Independence was not immediate. Joseph Smith III, a man of great wisdom and patience, counseled the Saints to be willing to serve where they were for a time. In 1881 church headquarters were located in Lamoni, Iowa, a farming community about 120 miles north of Independence. There a church publishing house and later a college were built. In 1921 the church headquarters culminated a gradual move to Independence that had begun as early as 1906. Large numbers of members were beginning to gather in Independence before the turn of the century. (**The Auditorium**, page 66).

Church of Christ (Temple Lot) Version:

On April 24, 1864, in answer to much fasting and prayer, a revelation was given by Granville Hedrick to the remnant of the Church in Woodford County Illinois, which among other things said:

"... And inasmuch as My church and people have been driven and scattered, therefore take counsel of Me, your Lord and director, who says unto you: prepare yourselves and be ready against the appointed time which I have set and prepared for you, that you may return in the year A.D. 1867, which time the Lord, by your prayers and faithfulness in all things, will open and prepare a way before you that you may begin to gather at that time." etc. (Truth Teller, Vol. 1, No. 1, July 1864, page 4).

In accordance with this instruction the Saints in Woodford County, and adjoining counties of Illinois, began their preparations to return, or gather, as thus commanded, three years later in 1867.

At the same time that this revelation was given, it was published to all Believers of the Restoration through the columns of the Truth Teller. The reaction of the "New Organization" later incorporated under the name of the Reorganized Church of Jesus Christ of Latter Day Saints, was as follows:

"We would caution our readers against going to that land before God commands his saints to go there, by his prophet Joseph Smith (III). **If any go there before that time, they may expect the judgements of God will come upon them.**" (Saint's Herald, August 15, 1864).

For a more comprehensive consideration of this "return" we cite you to the "Historical Facts Concerning the Temple Lot," 1954 edition, by the author if this present resume from which we quote:

"And yet this remnant, 'this small band' of 'Ecclesiastical Nondescripts' as Israel Smith calls us, (quoting Judge Philips Opinion), not only followed the instructions of God through Granville Hedrick, and returned,

they and their children, to Jackson County, Missouri, but two or three years later members of the Reorganization began to trickle into the State, and from that day to this we have never heard of a single one of them suffering the judgements of God upon them for so doing, (nor of a revelation for such gathering through Joseph Smith III as above predicted). And it was not until after they, (the RLDS), had wandered through Illinois and Iowa, 'got about as close to Missouri as possible,' and spent . . . twenty five years at Lamoni; . . . then on to Independence in 1906.' (Saints Herald for March 31, 1952, page 38), forty years too late to lay a legitimate claim to the Temple Lots." (See Historical Facts, pages 4 to 6).

The question therefore arises, Where was the wisdom, and discernment of the Spirit of God in the Late Joseph Smith III, that he failed to give the instruction for his people to return in time to lay claim to the sacred spot where the Temple was to be built as provided of the Lord through his father, Joseph Smith Jr.? In this light, let us review further the allegations of Roger Yarrington, found on page 66 of his booklet, **The Auditorium:**

Saints had been acquiring land, building homes, churches, and social institutions. (1) In March 1894, a suit had been brought against the Church of Christ **which had for many years occupied a small portion of the Temple Lot.** (2) The Title to these lands had been held by the Reorganized Church for some time. (3) Judge John F. Phillips, of the Circuit Court found in favor of the Reorganized Church, and his decision pronounced the church to be the true and legal successor to the original church founded in 1830, by Joseph Smith Jr., on the basis that all other factions had departed from the doctrines and practices of the early church.

(4) The decision of the Court concerning the disposal of the land was reversed the following year in September 1895 by Judge Thayer in the Circuit Court of Appeals. (5) The reversal was based on the rule of laches. The Church had slept on its rights too long and **the Church of Christ was allowed to continue to occupy this portion of the Temple Lot because of its long occupancy.** However the Appeal Court's decision in no way contradicted the original findings concerning the church's claims to being the lawful successor to the early church. This opinion on the church's adherence to the early doctrines, given by a federal court was never changed." (Note: Numbers 1 to 5 in the above text has been inserted by us to enable the reader to consider these points in their order.)

We will now examine these points one by one:
Averment number 1 of Roger Yarrington:

In March 1894, a suit had been brought against the Church of Christ which had for many years occupied a **small portion of the Temple Lot.**

Our answer to this allegation:

It is difficult, at times, to find words to express our feelings over such a statement, with mildness, except as we feel led to quote the words of Jeremiah:

"A wonderful and horrible thing is committed in the land;

The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: **and what will ye do in the end thereof?"** (Jeremiah 5:30-31).

The facts are that the RLDS church started their litigations against the Church of Christ in the late 1880s by demanding that we vacate the Temple Lot property in their favor. When this demand was refused, they began litigation on August 6, 1891, in the Circuit Court of the United States for the Western District of Missouri, which culminated in the infamous Opinion and Decision of Judge Phillips, under date of August 3, 1894.

And in this "Opinion" on which the Reorganization pins what is apparently their only true claim for succession to the original church, Judge Phillips said, concerning the tract of 2 3/4 acres, owned by the Church of Christ which was the focal point of this litigation:

This property in question was originally acquired by an agent of this church **for the purpose of erecting a temple thereon designed to be the New Jerusalem of this religious order,** from which the eyes and yearning desires of this people through sixty years of exile and wandering, have never been turned or diverted. To them it has been as the New Jerusalem to the Israelites and as Mecca to the Moslems. **For 62 years it has been known to this sect and the people of Western Missouri as "The Temple Lot", on which in the fullness of time, and the fulfillment of prophecy, was to be erected a splendid temple for the gathering of the believers for religious worship and exultation.** Paragraph 2010, page 697, Temple Lot Abstract.

This opinion, expressed by Judge Phillips had reference only to the property under litigation and not to the whole tract purchased by Partridge in 1832, for the Church of Christ never purchased nor laid claim to other than the Temple Lot acreage which they own. Judge Phillips sets forth that this property, the Temple Lot which we own, was acquired "for the purpose of erecting a thereon a temple destined to be the New Jerusalem of this religious order: that for 62 years it had been known to this sect and the people of Western Missouri as the 'Temple Lot.'" Thus the tract the Church of Christ owns and occupies, as of April 1968, is not a "portion of the Temple Lot" but in fact is **the Temple Lot** for which the Reorganization was suing and as set forth as such in their histories and the Opinion of Judge Phillips on whom they rely for their claims of succession.

So this question should be now set at rest in the interest of all concerned. The tract of land purchased by Edward Partridge fifteen months after the dedication of the Temple site, had to be purchased, as its former owner, Jonas H. Flournoy evidently would not partition his farm. All this tract was never at any time dedicated for the Temple, only the Temple Lot held by the Church of Christ, which these early elders, Haldeman, Hedrick, Owens and Frisbey, etc., knew was **the spot.**

Averment Number 2 of Roger Yarrington's Return:

The title to these lands (the Temple Lot—CLW), had been held by the Reorganized Church for some time.

The Facts Concerning the Reorganized Church's Claim:

The Reorganized Church did not come into existence as a nucleated corporate body before 1860, at which time Joseph Smith III became its First President. Therefore it had no basis in law for suing for an equitable or any other title to property which had been originally purchased by the Church of Christ in 1832, and that was the corporate name of the Church which was Restored and organized by Joseph Smith, Jr., and six elders at Fayette Township, Seneca County, New York, from April 6, 1830, to May 31, 1834 (D.C. 17:1, Bk. of Com. 24:1), when on motion of Sidney Rigdon, the name was changed to "The Church of the Latter Day Saints." (See RLDS Ch. Hist. Vol. 1, page 453-54, 1917 Edition), of which Edward Partridge was the Bishop.

The Reorganized Church prior to 1860 had been called the "New Organization" and had published the first volumes of the Herald under that name. **They never at any time held a valid title to "these lands"**, (the Temple Lots), which were owned and occupied by the Church of Christ. The only title the Reorganized Church claimed to have had to said property which they set forth in the Temple Lot Suit, was the pseudo quit-claim deed they purchased from Maria (Cowdery) and Charles Johnson, dated June 9, 1887, just two days before they instigated the **Temple Lot Suit**, nearly 20 years after the Church of Christ had returned to Jackson County and **purchased this property**. This quit-claim deed was based upon the **presumption** that the spurious Partridge-Cowdery deed, purportedly acknowledged in March of 1939, bearing no date of execution, as noted by the Appellate Court, in which three minor children of Oliver Cowdery, who had never existed, were named, was valid, yet the deed was not valid, (For full details of this deed read Historical Facts Concerning the Temple Lot, published by the Church of Christ, Part Seven, pages 27-32).

The nucleus or small remnant of the early church which composed the New Organization had its beginning in the Strangite faction from which Zenos Gurley, H. H. Deam, Wm. Marks and others came. These members thus recruited were but a "small band" as testified to by W. W. Blair in the **Temple Lot Suit**:

The Reorganized Church in April 1860 (the date the late Joseph Smith III, was ordained its President, CLW) did not number probably more than 150 members. It has continued to progress steadily until now. (The Saints Advocate, September 1878, page 24).

In the Temple Lot Law-suit, as a witness under oath, he, W. W. Blair, again said:

I became a member of the Reorganized Church in 1857, was baptized by Zenos Gurley, Sr. **I do not suppose that over fifty or sixty persons belonged to the Reorganized Church at the time I became a member . . .** (Abstract of Evidence, Temple Lot Suit, page 148).

Either 150 members in 1860, or 50 to 60 in 1867, was indeed a **small band** out of many thousands who composed the membership of the church at the death of the Prophet Joseph Smith, Jr., and to claim to be only successor to that church of 1830 on that basis is rather boastful, as the greater part of the membership and nine of the apostles went West with Brigham Young. The two remaining apostles, Wm. McClelland and John E. Page remained with the Church of Christ then in Woodford County, Ill., till their death.

At the October 7, 1852 Conference of the "New Organization," later called the Reorganized Church, it was provided that the one holding "the highest priesthood" should "preside and represent the lawful heir to the Presidency." (General Conference Resolution 1852 to 1915,—1916 Edition, RLDS).

From the History published by the RLDS Church itself, we glean the facts as to who constituted the highest authority at the time of its nucleating:

Jason W. Briggs who was one of the first seven apostles chosen in the Reorganization . . . his home was at Beloit, Wisconsin, from 1842 to 1854 . . . partly through his efforts there was a branch of the church raised up in Beloit . . . **He with the branch at Beloit, fellowshipped with the organization under Brigham Young until 1845 or 1846**, when as an organization they renounced the leadership of Brigham Young and accepted that of James J. Strang and remained in fellowship with Strang until the first part of the year 1850. . . . On September 16, 1849, (while still with Strang, CLW), He, with Elder D. G. Wright, organized a branch at Waukesha, Wisconsin. (RLDS Church History Vol. 3, pages 737 to 738).

After the death of Joseph Smith, Jr., Elder Gurley investigated the claims of various leaders, and finally accepted those of J. J. Strang as being the most reasonable . . . He was present at a conference held in Voree, Wisconsin, June 1 and 2, 1850, and in these minutes we find this entry:

"Brother Z. H. Gurley was . . . sent to the North-eastern part of Wisconsin on the presentation of President Strang. It was probably while on the mission thus appointed that **Elder Gurley raised up the Yellowstone Branch, the members of which helped to form the nucleus of the Reorganization.**" (RLDS History Vol. 3, page 744, 1911 edition.)

More could be brought forth to thus trace the nucleus, or tiny beginning and origin of the Reorganization, but this will suffice to clarify their averments of succession to the original church. That they were a remnant of the early church and may have valid priesthood and baptisms we are willing to concede, as set forth in the Working Harmony adopted by both the Church of Christ and Reorganization in 1918. This agreement the Reorganization repudiated in 1926, but this church has continued to respect it.

Averment by Roger Yarrington Number 3:

The decision of the Court concerning the disposal of the land was reversed the following year in September

by Judge Thayer in the Circuit Court of Appeals:

The Facts Concerning This Reversal:

We admit that the decision was reversed in September 1895, by the United States Circuit Court of Appeals. Not only that but the Court ruled "The cause will be remanded, with direction to dismiss the bill of complaint." (Fed. Rev. 70, pp. 183-189). And by this order of the Court the Phillip's Decision as well as his Opinion on which it was based went by the board, as "such reversal has the effect of completely setting aside and vacating the proceedings of the lower court and it is as if such opinion and decree had never been entered."—From an opinion on this litigation by the law firm of Thice and Phelps, Independence, Missouri.

Argument is advanced that this reversal had no bearing on the question of "Succession". However the Appellate Court disagreed with this interpretation in these words:

"The suit at bar cannot be regarded as a suit to enforce the due administration of a charitable trust in the ordinary sense. On the contrary, **it is a controversy between rival churches**, or congregations to obtain the possession of certain real estate, to the end that they may each devote it, in their own way to pious uses. **It is one of those controversies, therefore, in which the public has no immediate concern. Moreover as the STATE OF MISSOURI IS NOT A PARTISAN IN MATTERS OF FAITH, but guarantees perfect religious freedom to all its citizens, and IS PRECLUDED BY ITS CONSTITUTION (Articles 2, Section 7) from lending aid or support, either directly or indirectly "to any church sect or denomination of religion," IT IS MANIFEST THAT THE STATE COULD NOT MAINTAIN A SUIT TO RECOVER PROPERTIES IN CONTROVERSY FOR THE USE AND BENEFIT OF THE REORGANIZED CHURCH, either upon the theory that it is the duty of the State to see that property conveyed to pious use is faithfully administered or upon any other theory.**" (Federal Reporter Vol. 71, page 273.)

It will be noted that this decision of the Appellate Court specifically refers to "properties in controversy for the use and benefit of the **Reorganized Church.**" The pious use for which this Temple Lot property of the Church of Christ was claimed by the Reorganized Church, was that it, the RLDS, based its claim upon the principle of "Succession" to the original church. Therefore the Appellate Court not only ruled against the validity of its claim to the property by virtue of the Cowdery quit-deed, but also said that the State of Missouri was "precluded by its constitution from lending aid or support, either "directly or indirectly to any church sect or denomination of religion . . . or upon any other theory." Therefore, to have allowed the Phillips Opinion to stand relative to the RLDS claim of "Succession" would have been a violation of the constitutional law of the State of Missouri. To claim otherwise than this is deceptive and misleading of the unwary to whom such claims are made. It is a case of ingenious pleading which should be discouraged.

Averment of Roger Yarrington Number 4:

The reversal was based on the rule of laches.

Here are the Facts of the record stated in the Appellate Court Decision:

Laches was only one point on which the Phillips decision with opinion attached was reversed. The point at issue which the RLDS Church refuses to recognize was that of an **adverse Independent title** which the Church of Christ held as opposed to the quit-claim deed they held. On these two points of law the Appellate Court ruled as follows:

1. Held that the complainant (The RLDS Church, CLW) asserting an equitable title to land could not maintain a suit in chancery to enforce it and recover possession from **the occupants who were alleged in the bill to be without any title**, legal or equitable, to land, and therefore occupied the position of being mere trespassers.

2. . . . Held that the Complainant and those whom it represented had been guilty of such laches as should bar them from relief in equity, even though it were established that the original grantor held the land charged with a trust for the complainants or those whom it represented. (Federal Reporter Vol. 70, pages 179-180).

We rightfully maintain therefore, that the Appellate Court held two points against the Reorganization.

1. The Church of Christ held an adverse (or opposing) independent title to the Temple Lots as against the RLDS claim based on the squamous quit-claim deed which they could not maintain.

2. That even if the Reorganized Church had had an equitable title, which the Appellate Court never conceded, and this the leaders of the RLDS know full well, laches would have nullified their claims any way. Thus laches was a secondary consideration.

All these aspects of the questions above reviewed have been more fully considered in our volume, **Historical Facts Concerning the Temple Lot**, the second revised edition of which will be off the press shortly.

In conclusion we would say, Much more could be included in this resume to show the absolute absurdity of the article by Roger Yarrington concerning the Return and the legal aspects of the Temple Lot and its location, but sufficient has been set forth to establish the fact, beyond cavil, that the plot of ground owned and occupied by the Church of Christ is the true site for the Temple, revealed by revelation and dedicated by Joseph Smith Jr., and other on August 3, 1831. In the Church office we have the stone marker these men placed on this property to identify the "northeast corner of the temple." Today a beautiful stone marker locates this point of identification with proper inscriptions upon it for all to behold and study.

As the custodians of this sacred place under God, we call upon all believers of the Restoration of the gospel through the Angel's Message by the direction of the Holy Spirit to cease the conflict over this matter, join

with us in building the House of the Lord on this sacred place, by sending your contributions to the General Bishopric of the Church of Christ, who are now holding in reserve a large sum for this purpose.

Come, all ye Brothers and Sisters of the Restoration, regardless of which faction or division to which you belong, and let us get about our Father's business and build His house that we may receive that great endowment of His Spirit which has been promised, that we may be perfected in theory, in doctrine and practice, and all things pertaining to our ministry, that we may forth united to evangelize the world for Christ for this the last time, and have a people prepared for His coming again into the world.

Come, let us reason together. Let us shake off the shackles of false leadership and rally around the banner of Jesus Christ, who is our only Leader and Commander. Come! The Spirit and the Bride say, Come, and let those that hunger and thirst after righteousness come, For the Lord sayeth, "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city of their God.

NEWS OF CEDAR SPRINGS, MICHIGAN

On April 21, 1968 we had another beautiful baptism in the usual place of Lime Lake.

Miss Annette Spencer decided in order to walk the straight and narrow pathway of life, she must first enter into the gate.

The weather was cold and cloudy but during the time of being at the lake the sun shone brightly. We all are very happy for this young sister and wish her a very special blessing.

Our hearts go out to the family of Bro. Henry Van Duiene in their great loss, we are going to miss Bro. Hank very much in our special meetings. His faith was something we all leaned upon, and drew courage from his firm handshake.

May God bless his family and give them strength.

Sister Janice Stephens, husband Ross and baby Sarah returned home safely from their trip to Independence and surrounding cities.

They looked over many farms and had the wonderful privilege of staying in the homes of Brothers and Sisters, for which they were very thankful.

There seems to be some sickness yet lingering among our people up this way, perhaps when the sun shines stronger it will be driven away.

Brother and Sister Bud Hanes have made a trip into the west. Hope all goes well and they return safe to us. They are so needed in our local.

Hope it doesn't rain May 4th. We are having a yard clean up around the little church.

Sister Sally Brantner

WISCONSIN REUNION NEWS

The Wisconsin Reunion will be held at Sparta, Wisconsin, August 10-11, 1968. All are invited to come and feast with us. If you plan to attend please contact the Wisconsin Reunion Committee so that all necessary arrangements can be made.

The Church of Christ is located on Highway 16 going east out of Sparta.

The Reunion Committee
Frank Knapp
R.F.D. 1
Black River Falls, Wisconsin

Roy Hunholz
2534 N. 63rd Street
Wauwatosa, Wisconsin 53213

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A VOICE FROM THE DEAD

(The following sermon is from the pen of the late John R. Haldeman, one of the intellectual ornaments of the Church of Christ in other days. He was editor of the Church paper at the time the Evening and Morning Star was reprinted. His excellent articles running through the paper at that time exercised a very pronounced effect in lifting the veil of our tradition.)

What's In A Name?

"And they who were baptized in the name of Jesus were called the Church of Christ and it came to pass as the disciples of Jesus were journeying * * * they were gathered together * * * and Jesus again showed himself unto them * * * and stood in their midst and said, what will ye that I shall give unto you. And they said unto him, Lord, we will that thou wouldst tell us the name whereby we shall call this Church? For there are disputations among the people concerning this matter. And the Lord said unto them verily, verily I say unto you, why is it that the people should murmur and dispute because of this thing. Have they not read the Scriptures, which say, ye must take upon you the name of CHRIST, which is my name, for by that name shall ye be called at the last day, and whoso taketh upon him my name * * * therefore ye shall call the church in my name * * * and how be it my Church save it be called in my name; for if a church be called in Moses' name then in must be Moses' Church, or if it be called in the name of a man, then it be the church of a man; but if it be called in my name then it is my church, if it be so that they are built upon my gospel, verily I say unto you, that ye are built upon my gospel. (Nephi 12th Chapter)

Take upon you the name of Christ. * * * Wherefore all men must take upon them the name which is given of the Father, for in that name shall they be called at the last day. Wherefore, if they know not the name by

which they are called they cannot take place in the kingdom of My Father. (Sec. 16, par. 4, D.C.)

"The rise of the Church of Christ in these last days." (Sec. 17, par. 1) In this same section reference is made to the Church seven times, in which is used the words "Church of Christ." In sections 19, 20, and 42 and in many places in the Doctrine and Covenants, wherever the Church is spoken of by the Lord, it is called the "Church of Christ," and it was generally understood that that was its name. Some of the members, however, seemed to have tired of the simple name of Christ and for fear that their neighbors would be unable to recognize their saintly lives by their daily walk they chose to style themselves the Church of the Latter Day Saints in contradistinction to the former day Saints.

It was not until the 1835 Conference that the name "Church of Christ of Latter Day Saints" appeared in the Lamoni Edition of the D. and C. The first edition omits the name "Christ" and they call themselves, "the Church of Latter Day Saints." By what authority the Reorganized Church inserted the name "Jesus" we are unable to state.

We have not seized upon this particular place in order to prove that the church at one time called themselves by the name of "Latter Day Saints" only for during the trial of the Temple Lot suit the Reorganized introduced a witness by the name of Hiram Rathburn, who stated under oath "that he had come to Missouri in 1831" and on cross-examination testified: "There was a book in the early days of the Church called the Book of Commandments. I think in the Book of Commandments the church was called the Church of Christ. I said the Church when we settled in Independence in 1831 was called the Church of Jesus Christ of Latter Day Saints, but is barely possible that the name was settled on at a date that that because at the outset the Church was simply called the Church of Christ, then it was called the Church of Latter Day Saints and finally the name was settled on as being the Church of Jesus Christ of Latter Day Saints."

William B. Smith testified in behalf of the Reorganized Church and here is some of his testimony concerning the name of the Church: "The name of the Church of which I was a member before I came to Kirtland was called the Church of Christ, * * * The Church at that time was called the Church of Christ." W. W. Blair, one of the founders of the Reorganized Church says under oath: "The official name of the Church between 1830 and 1834 I think they called it the Church of Christ and some other names too. I think the name of the Church of Latter Day Saints was given after Edward Partridge came to Missouri. I believe in 1834 they had a book that was called the Book of Commandments."

Joseph Smith, president of the Reorganized Church, testified: "I do not know of any church referred to in the Book of Mormon called the Church of Jesus Christ of Latter Day Saints, or the Reorganized Church of Jesus Christ of Latter Day Saints."

Some people have contended that Nephi, Lehi, and many of the prophets of God, in referring to the church in the last days, have called it the Church of the First Born, the Church of the Lamb of God, etc. and quote many, many passages in the scriptures to sustain their idea but they lose sight of the fact that all these lived and wrote previous to the time when the Saviour returned purposely to earth to settle a dispute in regard to the name of the Church. He tells them as plain as words can make it. "You must be called after my name." and to prevent any but the proper name being applied to His Church He tells them to take upon you the name of Christ which is my name."

No "Jesus," no "firstborn," no "son of man;" he cuts them all off and tells them to call themselves by His name and then tells them that that name is Christ.

In the great name of the Lord when we shall all be called out by name who will answer to the name, Church of Christ? Not the Methodists, nor the Baptists, nor any of the sectarian creeds, for they all have their names and are known by them. Not the Utah Church, not the Reorganized Church, for they have both abandoned the name long years ago. Maybe the despised "Hedrickites" will be the only ones humble enough in the last great day to answer to the call for the Church of Christ. We have answered to it several times on earth as defendants to law suits, endeavoring to protect property belonging to the Church of Christ, but we sincerely hope that we will not be alone on that great day when members of the Church of Christ are called out. It may be thought by some that the name is not essential to the salvation of souls of mankind but the Lord tells the Church in D. C. section 16, paragraph 4 to call themselves by the name of Christ and tells them if they don't answer to that name, they can have no place in the kingdom of His Father. Reader, do you want to have a place in that kingdom? What name do you answer to? Christ tells them that they must be called by his name if they desire to be His Church. If they be called by some man's name, then they are a man's Church.

The first time the Church answered officially to its new name was in its conference in 1835 and then its new name was given by a man; and reader, whose Church must it be who answers to any other name save the one Christ gave, which was His own.

It can be proven beyond a doubt that the Lord commanded them to take the name of Christ when the Church was established in 1830 and the Church was the day well pleasing in the sight of God and was called the Church of Christ. Reader, if the Church was not right in 1830, what hope have we today?

Let us all get back onto the 1830 platform in name as well as theory.

"For I testify unto every man that heareth the words of the prophecy of THIS BOOK, If any man shall add unto THESE THINGS, God shall add unto him the plagues that are written in this book." Revelation 22:18-19.

ANGELS IN DISGUISE

Mothers must be angels
 Sent from God in Heaven above
 For no one else but angels
 Have so much of God's pure love.

And so when God made mothers
 He must have had in mind
 The need for some one kind and good
 The way for me to find.

When I was just a baby
 I was sick an awful lot
 And mother never really knew
 If I would live or not.

The doctor's word was sure and plain
 That I would never be
 A man full grown of stature
 So much was wrong with me.

But mother didn't worry
 She just got down on her knees
 And prayed a loving Savior
 She had always tried to please.

That He might for a little while
 Let her love and care
 And keep me close within her heart
 That He my life might spare.

And Mother's prayers were answered
 For I grew strong and well
 And Mother took me on her knee
 Such stories she would tell.

And as the days went speeding by
 On silent wings had flown
 Mother's hair had turned to gray
 As I had older grown.

And now as you can plainly see
 To manhood I have grown
 And ever bright in memory
 Is the Mother I had known.

Who gave so much that I might be
 Strong and tall and straight
 And taught me how to that I
 Might enter in that gate

That leads to where the Savior is.
 She taught me of His love
 And of the sacrifice He made
 That I might live above.

Mother's gone to live with God
 In heaven in the skies
 And I am sure that Mothers are
 Just Angels in disguise.

Rex Weaver

MORNING, NOON AND NIGHT

by

Ollie DeLong

O Morn, how lovely thou art!
 Thou art the youth of the day.
 Thou art the Spring, the joyous Spring,
 Happy, so happy and gay!

O Noon, how glorious thou art!
 The midday of our life
 Where golden opportunities float;
 And with Earth's problems strive.

Oh Night, how peaceful thou art!
 How wonderful thy calm!
 In thee, and thy solitude, we find rest
 Away from life's cares and storm.

How calm and beautiful the Night!
 How wonderful the Noon!
 How glorius is the golden Morn,
 With God's workmanship, atune.

WEDDING

SWEEM - SARRATT

On May 17, 1968 at the home of Elder Ray Bryant of Cowgill, Missouri, Mrs. Jessie Ellen Sarratt and Mr. Jorn A. Sweem were united in marriage by Elder Ray Bryant in the presence of a few members and friends.

Nancy, Karen, and Donna Bryant assisted in the ceremony. After congratulations, pictures were taken and ice cream and cake were served. The bride wore a beige suit with an orchid corsage.

The couple will reside at the home of the groom in Hamilton, Missouri.

"But God hath chosen the FOOLISH THINGS of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty". I Corinthians 1:27

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