

# 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 the power of the Holy Ghost;" 1 Nephi 3:187

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**Apostle Joseph W. Kidd**

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# Zion's Advocate

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## Editorial . . .

### OPINION OR FACT?

Emphasis was made in a recent sermon on the importance of expressing only facts and not opinions in our testimonies. The speaker said that we preface too many of our statements with "I believe," "I think" or "I feel." All remarks so prefaced are apt to persuade people into accepting certain things as facts when actually they are mere opinions.

Just how many of us are guilty of such remarks are not known at the moment, but the sermon should make us stop and think before we continue to carelessly commit ourselves by voicing our opinions. This should especially caution those who are in a position to exert strong influence in the church. One wrong statement can forever destroy confidence.

Being in a state of commitment, wherein we have made a pledge or a promise, should not be anything new to those of us who are members of the Church of Christ. Our baptism constitutes a commitment to God to obey His will and God in turn has committed Himself by promising us the gift of the Holy Ghost as an abiding Comforter. For as long as we keep our promise, He will keep His.

From this standpoint we can be very realistic about our personal obligations, but there is an area where we are likely to violate the trust that has been placed in us. This is found in our voluntary ministrations — being in service to each other without any direct solicitations.

In this type of service we might feel to give counsel. If the counsel is truly guided by the Spirit of God, we need not fear as long as our response to the Spirit is complete. If the counsel is of man and we speak as if we are guided by the Spirit of God, then we have perpetrated a lie which could deceive many.

To avoid making such an error, we sometimes express our opinions, stating that they are opinions, and leave them to the discretion of the listener to decide whether or not they are worthy of his/her consideration. There is no law against unsolicited expressions of this type as far as I know. However, a repetition of expressing only our opinions can damage our reputation as a worthy counselor and can discredit our otherwise good influences. We all need more counsel from a knowledgeable standpoint — not from guesswork.

We are living in a time when the world is saying that there are no absolutes — one belief is as good as any other. This influence tends to relax our convictions and tempt our reasoning minds out on limbs of uncertainty. In doing this we are inclined to abuse our privileges by unloading a lot of human speculation on each other. Our minds then become confused and cluttered with unseasoned beliefs.

In our religious services, especially in our prayer meetings, there is a hope that through special inspir-

ation we can be given messages of truth that will edify and admonish us. During these services we are given the right to express ourselves as the Spirit leads us. We sometimes don't know when we stand to our feet exactly what we will say. Even a small statement of testimony can be a special help to someone. It is also true that a wrong statement can misguide someone who needs spiritual help.

The congregation usually looks to the priesthood members for special spiritual direction when a problem of general concern arises. It may seem that it is our duty to express ourselves even if we have no divine revelation given to us. This can be a serious mistake.

On the other side of the coin however, we can be too cautious and hesitant in responding to the promptings of the Spirit. If we squelch the spirit by refusing to speak that which is given us, we are equally wrong.

Our greater fault could be that we are unwilling to be committed to a statement of fact. To all truths there are oppositions and when we state a truth we are subject to be challenged by the opposition. This opposition is an age old factor that was not only evidenced during Christ's ministry but also during the time of the prophets whenever truth was spoken.

This day is no different. We cannot appease the opposition, regardless of what form it may appear, and continue to minister in the service of God. Our commitment is to be totally onesided, on God's side.

This fact has another aspect of which we should consider at this point. Situations have arisen in the past where the church has been divided on mooted

questions. It usually appears to be a two-sided conflict where there are strong wills on both sides of a question. At a time like this special discernment is required.

As it has been stated, both sides can be wrong. To align oneself with either side may commit a person to a position contrary to one's real conviction. To try to remain neutral on the question might bring accusations of being a "fence rider." There is no real answer to this situation except that all learn to give regard to the individual's right to seek guidance through the Spirit of God.

We should be more mindful of the fact that God always has the right answer to our problems. If we do not receive an answer when we have come to Him in special prayer and fasting, it isn't because He cannot or will not answer; it is because we fail to have the proper faith and attitude. If our minds are already made up as to what we want or what we think is right, then we have set up a stumbling block that will not permit the truth to be revealed to us. Let us also be aware that the devil never misses an opportunity to contribute to this situation.

It appears that we have become cautious to a fault in one respect and careless in another: cautious to the point of not allowing the Spirit to dictate our words directly as "Thus sayeth the Spirit", careless to the point of conjecture. We need to become reacquainted and reeducated to the workings of the Spirit as it was in the early days of the Restoration. Let the burden of our prayers be to this end.

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## STATEMENT BY THE APOSTLES CONCERNING THE LONGEST WALK MANIFESTO

This Church of Christ, headquarters on the Temple Lot, Independence, Missouri, as a religious body, has a great interest in the fair treatment of the American Indian people because of their heritage in the American continents, their cultures evolved from antiquity and their hopes for a democratic freedom with equal temporal, social and spiritual opportunities to enrich their lives. The position of this Church regarding the American Indian has never changed. We continue to be sympathetic toward their cause as a minority people seeking equality and justice under the law. The Church feels a responsibility toward helping all the nations of the American Indian to become a united people in serving God who gave them this land as an inheritance.

With reference to the document entitled "Affirmation of Sovereignty of the Indigenous People of the

Western Hemisphere", presented the 22nd day of July 1978, by "The Longest Walk Manifesto", Washington, D. C., we can not accept the expressed general attitude of militancy and implied threats against the National Government of the United States as being within the due and prescribed processes of redress for alleged persecution or discriminations against peoples residing within the United States; nor can we give affirmation to the accuracy of some statements contained therein.

We wish it to be clearly understood that this statement refers to the above-referenced document, and does not in any way indicate a rejection of the Indian peoples of the Americas.

William A. Sheldon, Secy.  
Council of Apostles of the  
Church of Christ (Temple Lot)

## APOSTLE JOSEPH W. KIDD

Joseph William Kidd was born April 20, 1926 in Oyen, Alberta, Canada to Herbert Fitzhugh Kidd of Bedford, Virginia and Irene May Conner Kidd of Knoxville, Tennessee.

After an illness of nine months, God called him home on Sunday morning, August 6, 1978, having a life span of only 52 years, 3 months and 17 days.

He leaves to mourn his passing, his beloved wife, Betty Thomas Kidd, with whom he was united in marriage on February 2, 1951; two sons, Gary William Kidd of Phoenix, Arizona, and David Wayne Kidd, of Oak Ridge, Tennessee; two daughters, Linda Sue Kidd and Laura Ann Kidd of Oak Ridge, Tennessee; a brother, Herbert F. Kidd, Jr. of Powell, Tennessee; two sisters, Mrs. Ray C. (Virginia) Phillips of Manchester, Tennessee and Mrs. O. L. (June) Messer, Jr. of Knoxville, Tennessee.

Services for Apostle Kidd were held on Tuesday, August 8, 1978 in the Weatherford Mortuary in Oak Ridge, Tennessee, with Apostle William A. Sheldon of Independence, Missouri officiating.

Brother Kidd was baptized into Christ, and united with the Church of Christ (Temple Lot) on June 18, 1939 by Apostle J. E. Bozarth in Knoxville, Tennessee at 13 years of age. He was ordained to the office of an Elder on July 7, 1957 by Apostle R. R. Robertson and Elder Herbert F. Kidd. After faithful service in this office, God saw fit to call him as His servant in the highest office in the Church; he was ordained an Apostle on April 6, 1967 by Apostles W. F. Anderson and E. L. Yates.

It was evident that Bro. Kidd was thoroughly converted to the gospel of Christ. His life was a demon-

stration, in large measure of the principles of divine love, meekness, patience, faith and long-suffering as taught and exemplified by our Lord. He was possessed of a surpassing gift of wisdom, with the ability to probe to the heart of a matter, and show it in the light of truth, whether for good or evil. In this, his work in the Council of Apostles, was of great value to the Church. A consistent and deep study of the Scriptures, in the attitude of humble prayer and earnest desire for truth, eminently qualified him as a special witness for Christ. His ministry of the Gospel was deeply appreciated by all, and was perhaps more far-reaching than many would realize; the full evidence remains to be seen when Christ shall make up His "jewels".

The greatest test of a man's value is the respect (or lack) accorded by his family. He retained the undying love and esteem of his wife, children, brother and sisters to the end. He was esteemed by fellow-workers at his place of employment for abilities connected therewith, but also for gentleness and innocent humor; and as occasion was presented, for enlightened counsel in moral and spiritual matters.

We will probably never fully understand, in this life, why Bro. Kidd was taken from our midst at this time; there were so many earnest prayers for his recovery throughout the Church. Nevertheless, because of a remarkable vision received by a son during the illness, and because of a faithfulness to Christ to the end, we are assured he is in the Master's hands in the Paradise of God; in this we must be content. Our earnest prayers are for his family, that they may abide in the peace and love of God which passeth knowledge.

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## THE GREATEST OF ALL

James E. Yates

(from Zion's Advocate, August, 1937)

"Wherefore, cleave unto charity, which is the greatest of all" (Moroni 7:52).

According to the word of the Lord in this text, and as spoken by all the servants of the Lord in all ages, **charity** is the greatest of all the Christian graces. This being true, any people learning to use and apply that great principle rightly, will become a **great people** as God measures greatness.

Will we, the Church of Christ in this age, qualify? If so, we **as a people** must learn and know the reality of this great and eternal principle, and learn how to make a practical application of it day by day. And

not only with each other, but also this loving kindness and charity must be applied to people of other churches, and to all our brothers and sisters in the various divisions of the Restoration. The fact that some of them are in deep error in many things does not absolve us from the responsibility of being Christian enough to extend to them a Godly loving kindness in every reality. They must be made to **feel** the genuineness of our loving kindness and charity. It is not enough to **preach** about charity, or to carry the mere profession of it.

And while we are members of this Church of

Christ, rather than some other division of the Restoration, because we know of their errors or false doctrines in some things, let us not flatter ourselves that we are yet free from all such things. But if there is no deliverance from the false and the erroneous by a mutual putting into practice of loving kindness and charity toward each other as the law of Christ requires, we shall never convince them of their faults or their wickedness, nor be able to discover our own worst defects. But by the right use of this **greatest of all the gospel graces, applied God-given, loving kindness and charity**, the Church of Christ can exert the greatest saving element for others, and achieve the most for herself. This is the Lord's way, and there is no other. Every attempt to promote righteousness in any other way is doomed to failure. God has preserved this Church of Christ as his unit in the great Restoration in order that his great purpose for the final redemption of Zion shall be consummated. He will use this instrument of his own appointing to bring about his great purposes for all Latter Day Israel. But this great work must be done in his way, not ours. His way requires that we shall be "**humble and full of love**"; otherwise he cannot use us, and must of necessity seek another people who will be willing to lay aside their own self-sufficiency, and willing to accept his way only.

#### Man's Way is as Nothing

If we think ourselves to be **something** when being wretchedly destitute of the loving kindness for the erring and the sinful we are in the sight of God as nothing, we but deceive ourselves. The sin of professed Christians in this particular is greater than the sum total of all their other sins. It is the failure of professed saints or Christians in this one particular thing more than in any other which suspends a veil over their eyes so that they are not able to see, nor to understand, nor to know the mightiest grandeur of the things of God. Consequently, not catching the high vision as a church body, God's highest standard for his people is not attained.

"If ye love them only which love you, what reward have ye? Do not even the publicans the same? But I say unto you, **love your enemies!**" (Jesus)

If the Lord demands of us that we love our enemies, what shall be said of our attitude toward our brothers and sisters who believe in God and Christ as we do, but who hold to some doctrines which we believe to be wrong? When the people of two rival churches professing to be the true church, so far forget the fundamental rudiments of true Christianity that they not only do not include each other in loving kindness and charity, but even come to hate one another, **then both parties are in sin and need to REPENT**. As an humble servant of Christ I hereby declare to all peoples of the Latter Day Restoration into whose hands this "Advocate" may come (and I declare it by the authority of Him whom we all desire to serve), that if

your hearts are barren of the pure love of God toward each other, whether because you deem them to be in error, or for any cause whatsoever, or if you have permitted the terrible canker of hatred to find a place in your hearts, **you can never, worlds without end, advance the great cause of our God and His Christ among men in that manner**. His cause we all know to be the **greatest cause**. It can therefore be truly advanced by right use of the greatest of all the Christian graces, loving kindness for one another, and charity. If we really love one another, should we not **pray** for one another?

Well, then, how about praying **with** one another in various divided church assemblies? What of real value is to be lost by a liberal exchange of pulpits? How about publishing such simple and truthful articles as this unpretentious treatise, in our various other L. D. S. publications? What mighty things our God will surely do for all of us when we can not only **profess** to love one another, but can also furnish acceptable **proof** of the same, by our implicit **obedience to the word of God**.

The time for the redemption of Zion is surely near. If we who believe ourselves to be the people whom the Lord will use to make Latter Day Zion glorious, continue to defer our specific part of this great work by our failure to love God and His scattered people by a practical demonstration of such **charity** as the high and holy laws of God require, shall we then escape His judgments and His wrath which is to be poured out upon the wicked?

If Latter Day Israel continues to neglect her duty in these things, verily it is the word of the Lord given of old, and by His servants warned of again and again in these days, that they who profess to serve Him, yet continue to walk in their own ways rather than in the way which He has appointed, shall soon begin to suffer the besom of His wrath, and they shall not escape. For God is not mocked, and there is a limit to the time He extends to the peoples of the earth to do the works of His holy appointment.

At the beginning of the great Latter Day Restoration of the gospel when the Father and Son appeared in vision to the lad, Joseph Smith, the question was asked, which of all the religious sects of that day was right, and which he should join. He was told to "join none of them"; that their creeds were an abomination in the sight of God.

But merely because Joseph was instructed that he should **join** none of them, would that justify him, or anyone else in taking an unkind or uncharitable attitude toward the various church peoples of that day? Surely not. Let the reader please observe that when Joseph wrote the history of that great event, while writing of what was said to him while in the heavenly vision, he goes on to say: **and many other things did He say unto me which I cannot write at this time.**"

Doubtless if we had those many other things which the Lord said to Joseph at that time they would be

found to be in perfect accord with all that God has spoken at other times, that the people of the Lord should maintain an attitude of true loving kindness and charity toward all, even including those who were involved in error and delusion and in substituting "doctrines of men" for the pure gospel of Christ.

But there was positive benefit came from Joseph attending the meetings and worshiping with those who were not conducting all things in accord with the word of God. From attending those meetings and worshiping with the various sects, Joseph's mind was sufficiently impressed with the importance of religion that he finally went to the woods to pray. And what great things for the blessing of multiplied thousands resulted from that prayer, and as a result of the heavenly vision given!

If any of our predecessors in the Restoration, or any of ourselves have felt or imagined that because the Lord said "join none of them", that we are thereby absolved from our Christian duty of showing kindness and charity to all the "sects", and of working in accord with whatever real good any of them may be doing, that attitude would be a very serious mistake upon our part. Certain revelations given to the early church of the Restoration make it clear that they were disobedient in certain important things, and that they came under the condemnation of God because of it.

"Behold I say unto you, were it not for the transgression of my people, speaking concerning the church and not individuals, they might have been redeemed even now." (D of C. Sec. 102, p. 2).

This was given June 22, 1834. And in the latter part of the same revelation the language shows that the church should take a "peace" attitude toward other churches and peoples. "And again, I say unto you, sue for peace, not only the people that have smitten you, but also to all people; and lift up an ensign of peace, and make a proclamation of peace unto the ends of the earth; and make proposals of peace, unto those

who have smitten you, according to the voice of the Spirit which is in you, and all things shall work together for your good . . ." (verse 11, chap. 102).

To harp upon the sins of our brethren all the time, to stand aloof from them, to assume a "holier than thou" attitude toward them, instead of recognizing the good they are doing and trying to work with them on those points of good, is not the right way to "lift up a standard of peace" to them, even though they may have "smitten" us at every opportunity.

We can not agree with some churches upon their doctrine concerning baptism, authority to preach, organization of the church, "First Presidency", etc., but when they teach that God is, that Christ Jesus is the Lord, that prayer is a divine commandment, that drunkenness is sin, that saints should practice virtue and holiness, the Lord requires of his people that we should cooperate with them in the promotion of such truths, and use those truths upon which we agree as a basis for as great a degree of "working harmony" and "peace" as may be possible.

In 1932 the Lord said to the church: "Unto whom much is given much is required." To the Church of Christ has been given a great revelation of the will of God, and with it a great responsibility. The redemption of Zion is the high goal of achievement which God has set for his people to accomplish in the latter days just before the Lord shall come again. Greatest achievements are only to be accomplished by proper use of the greatest means that are ordained of God. There is no greater instrument for the achievement of divine ends among men than the God-given rules of applied loving kindness and charity for all our brothers and sisters in the faith, and for all mankind, both the just and the unjust.

May the church robe herself in that pure attire and rise to set Christ's example for the nations, is our earnest prayer. Then shall the whole world be constrained to give honor and glory and worship unto our God and His Christ. Lord hasten the day!

## GIVEN TO THE MINISTERS' CONFERENCE

August, 1978

Today in the ministers' conference, I am concerned. We are considerably over 100 years old, standing as we do, so much nearer the return of our Lord Jesus Christ, (to me) we are nearer to the end than you think. There is absolutely no time to be lost by idly dilly-dalling away our time and talents given to us by God.

Let us cease to find fault one with another, and not tarry in our onward progress to take up hobbies or side issues. There are enough of the fundamentals

on which we all agree to help us in working in Spirit and unity for a long, long time.

We believe in this Church; I believe in this Church. It is worthy of our very best effort which we can give. Then and only then do we have claim on our Heavenly Father for protection and blessings.

So long as we are faithful and united are we a barrier to Satan, so that he (Satan) cannot penetrate. Let us never play into his hands.

May we continue forward, is my prayer.

Elder George Brantner

## THE WELL INVESTED TALENT

Memories of James E. Yates, by  
a granddaughter who remembers  
with love and pleasure



JAMES E. YATES, Middle Years



LILLY CRAWLEY YATES, In Her Middle Years

Once the users of the name gave it a harsher sound. That was when the Yates family spoke in the guttural tones of Germany. Then, after they moved to England, it took on a clipped note. It wasn't until the adventurous tribe migrated to the new world, becoming Americans, that it picked up a Yankee drawl (and, somewhere along the line, a bit of Indian color).

Amos T. Yates was born in Ohio in 1844, not quite a year after Harriet Ann Foster made her arrival in another midwestern state, Illinois. Somehow, the Heavenly Father got them both transplanted into Missouri and into love and marriage, on February 23, 1870. Their first child was born on March 12, 1875, back in Ohio, but they soon came to Missouri again. The eldest of four sons was named James Elmer, but he became Jim in short order.

When Jim was just a small boy he had an experience that he never forgot. He watched his parents being baptized — together — into the Reorganized Church. He wrote later, "I see Mother and Father step

into that clear, beautiful water . . . immersed in the sacred ritual of Christian baptism . . . there was a Spirit . . . which registered in our hearts, even . . . young children . . . sweet . . . holy and good . . . so impressive no human event . . . could dim the spiritual luster." There was a young man present, he wrote, named Thad Martin. Thad admitted to being convinced of the gospel's truth but refused baptism. Many years later an older and wiser Brother Martin was baptized — by Elder James E. Yates.

Two more sons were born, a fourth on the way. The family was happy, but times were hard and Amos felt he must make a change. He had the promise of a job in roadbuilding in the high country of Paonia, Colorado, but Harriet and the children must stay in Stewartsville, Mo. until he had gotten well situated. That sad leave taking was never forgotten either. Its poignancy was intensified when the dreadful word came back from Colorado. The thirty seven year old father had contracted pneumonia in the harsh mountain

winter and died, desolate miles from a doctor's care or a family's love. He was buried there in that wild, beautiful country he had been trying to help tame. The tragedy too found its way into words in Jim's poetry later.

Elsewhere another spouse was left sad and alone, with small children, one girl named Lilly. Elder Daniel S. Crawley, also of the Reorganized Church, had lost his wife when he met the widowed Harriet Ann with her four boys. Their similar problems were solved by love and union. Now, Jim and Lilly were step brother and sister; there must have been the usual brother and sister disagreements. As they grew older, they became good friends in a sibling sort of way. Then Jim left home for awhile. When he came back he was startled to realize that Lilly was grownup, adorable — and not really his sister! Before long, they hitched up the buggy and drove into town to get a marriage license. Jim had a rough time convincing the clerk that this was legal and proper. Hadn't he seen them growing up together as brother and sister?

They were married in July of 1893. That same year he was called to be an elder in the Reorganized Church. It was a full year for a nineteen year old.

There were seven children born to this Heaven-meant marriage: Amos (died in early middle age); Ruth (my mother, Mrs. Don Willard, now of Arizona); Evalena (Mrs. Clem Sills, also of Arizona); Hubert (an Elder, in Arizona); Joseph (Elder, Missouri); Esther (Mrs. Oren Caviness, he a member of the Bishopric, in Missouri); Leon (Apostle, Missouri).

Most of the family's early years were spent in Oklahoma, where Jim was a farmer until he went into full time missionary work. Lilly was a dual parent for most of the year after that. When the "missionary barrel" and allowance didn't fill their urgent needs, Jim grew a little weak in his resolution. He would say to the gentle little "Mama", I can't go, Lilly. I've got to stay home and earn some money!" Her answer was constant and accompanied by a smile. "You must go, Jim; it's your job. My job is to stay here and take care of the children. God will look after us." It wasn't until her missionary husband was safely on his way that she would weep quietly for a bit; then she'd wipe her eyes and get back to work. And, somehow, God always did take care of them, sometimes just in the nick of time.

One particularly lean day Lilly was completely out of money and there was food for one Spartan meal. She summoned the children to eat, telling them that as they prayed for a blessing on this meal, they must also pray for the next one to be provided. As the prayer ended there was a knock on the door. The faithful little mother opened the door to see a neighboring farmer, only an acquaintance, not a close friend. Holding out his hand he said, "Mrs. Yates, something just told me to stop plowing and come over here and

give this to you." In the work-toughened palm was a \$10.00 bill, enough to buy a generous order of provisions!

All through the long winters while the other children were in school Jim was on the missionary trail, sometimes alone, sometimes with another elder. Ah, but the summers! That was another life. The family would pack the big lumber wagon with supplies for the season, including a small tent. Set up somewhere on an Indian reservation, the tent was more homelike than the farmhouse — "Papa" was there. One year they were on the Otoe Reservation in Oklahoma. Jim visited the chief and was given permission to camp and to participate in the worship services which they held quite often.

These affairs lasted all day and the spiritual part was for men only. They built a leafy arbor of branches, spread their handwoven rugs in a circle on the ground and sat crosslegged. The chief was in charge; he stood up holding a worship pipe in his hand and spoke of things of the spirit. Then he passed the pipe to the next man, who arose and did the same. Around the circle it went and Jim was included. With some help from an interpreter, he told them in his vivid way who he was and what was his life's purpose. He told them too that he had a book that told of their ancient history. He outlined its gospel story, emphasizing as he often did through the years the greatest virtue of all, charity. He became an accepted member of the tight circle, retelling the wonderful story each time they met.

In these gatherings the women kept apart, tending the children, visiting, preparing the big meal to be served at the end of the day when the men felt they were done. As Lilly sat on the ground with the Indian women one day, two white men rode by. She heard one say in a loud whisper, pointing to her, "See that one there? She looks almost white!"

This summer was the driest on record. All over the countryside the corn was drooping on the stalk. A few of the Indians had some oil well money, but for most the loss of this crop meant hunger. One morning the sun shone brassily in the bleached sky. An Indian friend came by the Yates tent. With an air of having begun already to solve the problem, he said abruptly, "Jim, you've got to pray for rain!" This confidence rather stunned the minister, really challenging his faith. He sent up a quick, urgent silent prayer before answering. "We can't command God, my friend, but if He is willing and our faith is strong enough, we can accomplish wonders. Call a meeting for a day of prayer."

On the appointed day all gathered. Jim and his Otoe friends formed their circle, while the women began their daylong cooking. This time the men didn't just talk — they prayed. In turn each man knelt down on his rug on the hard-packed earth and prayed — long, long prayers. After two or three hours a small cloud appeared on the pale and empty horizon. The men never stopped. When the circle had been



finished, they would start over — four, then five hours it went on. Another cloud joined its brother. The men continued; the women tended the cooking fire — and waited. After perhaps eight hours the Otoe men ceased their labors, seeming to be satisfied that they would be fruitful. The women served the food and each one ate fully and happily. Leftovers were gathered, children were rounded up, each family started for home. The nine Yateses turned the sturdy lumber wagon in the direction of the little tent home. The clouds thickened rapidly as they drove. Then, with dramatic suddenness, they opened their steel-colored arms and let their rich burdens fall. It rained . . . and rained . . . and rained. The wagon wheels splashed through new little rivers crossing the roadway. The wonderful liquid ran in their eyes, soaked their clothes, darkened the backs of the horses. Dry stream beds filled with rushing torrents; thirsty corn drank and drank, growing greener and plumper almost as they watched.

Next day Jim drove into the nearby town and picked up the small local paper. Its headlines shrieked of the rain. The life-giving moisture had covered the Indian farms like a blanket; the corn was saved. Surrounding farms belonging to white neighbors were bone dry.

Always Jim recorded his thoughts and deeds, rich emotions and warm words were a part of his God-given gift. A few diary entries create pictures for us.

March 30, 1909. Wrote two articles for . . . church history . . . sent them to . . . historian, Brother Hubert Case (uncle of Elder Maynard of the twinkling eyes) . . . debate between Father Crawley and Mrs. Carrie Nation (her militant bones are buried in Belton, Mo.) . . . held in April, 1898.

April 2, 1909. Administered to Sister Van Dyke . . . bedfast for weeks . . . physicians . . . said . . . she must lie in bed four months. She sat up . . . same day, arose . . . next . . . walked.

April 5, 1909. Daniel Crawley . . . aged father, died . . . spirit took its flight to . . . paradise . . . Joseph Smith III consented to preach funeral sermon.

May 2, 1909. Was spoken to by the spirit at . . . prayer meeting, and told that the Lord would make me a hunter and fisher of men.

January 4, 1910. Had little Leon photographed, then cut off his baby curls (our dear, dignified apostle Skeet). 'Lilly, says one daughter, took one look then turned her back and cried.)

August 15, 1910. Grove meeting (like our reunions, but outdoors, with tents) passed off nicely. I baptized Joseph (our Elder Joe of the beautiful white hair).

Dec. 19, 1910. Baptized five children . . . held confirmation meeting . . . Holy Spirit spoke to the saints.

January 3, 1911. Unexpectedly called to administer to . . . three year old son of Mr. and Mrs. Culver . . . given up by doctor to die, but received a marked

blessing, and in last report . . . informed of his steady recovery.

February 23, 1911. Lilly and I dreamed . . . of gathering ripe fruit. So I hasten away to seek it in the gospel field.

During those early family years he wrote plays of a religious nature, suitable for the family to perform. Every member, including the baby and the pet rabbit, had a part. Each play preached a sermon, told a story, held a moral. They played these over the countryside as they travelled in the summertime. One remembered title was "The Power of Prayer". "It was beautiful", says Ruth.

Then in 1914 he was assigned by the church to conduct a mission in Arizona; it seemed a world away. He decided that the family wouldn't be separated this time; accordingly, he assembled two wagons, covered them with canvas over wooden bows, hitched one to a team of horses, the other to a mule team. He and Lilly rode in the spring seat of one wagon; the children wherever they found space, sometimes running alongside, just for the fun of it.

Evalena and Ruth kept a diary of the trip — fascinating! It calls up visions of a time gone, but not forgotten by Jim's and Lilly's now ageing children. Some of the scenes and emotions I can almost see and feel myself. Sometimes the two pretty young girls, Evalena with her sweet soprano voice, Ruth with a mellow alto, would sing duets when they stopped for occasional meetings.

They started from Guthrie, Oklahoma on June 6th, 1914. One entry several days later reads simply, "Washed! At Cheney's". Others are more detailed, but none more vivid.

July 13. Travelling out on prairie, no water in sight . . . suddenly came to pond, camped . . . spent night surrounded by large herd of cattle.

July 14. Travelled all day on Texas prairie . . . saw something . . . like blue cloud . . . watching for awhile . . . didn't move, decided it was trees. Came closer . . . not trees, but top of . . . first mountain we kids ever saw!

July 18. Met man with great wide wagon . . . burros . . . had been all over west . . . discouraging words . . . horses would die, we would run out of water wagons would tip over in mountains . . . never get across quicksand, rivers, etc.

July 29. Double teamed and pulled up biggest hill we ever saw a road on.

August 6. Few miles west of Santa Fe, New Mexico; no grass for the horses, just enough feed to last another day . . . prettiest little town I ever saw.

August 8. Last night on the prairie . . . moved on till we found . . . small stream near Domingo, a Mexican town . . . phoned to Albuquerque (New Mexico) . . . (for) mail . . . money. Persuaded merchant to give us some groceries, then moved across creek to wait.

August 10. Mosquitoes almost killed us . . . wind-storm arose; it was all we could do to hold the tent and wagons down . . . finally let tent fall. Mama and kids . . . in blanket on ground. Papa and Amos . . . held the big wagon . . . holding tent down with trunk. Soon as the wind went down, mosquitoes began again.

August 18. Tom (mule) down again . . . Papa, some Mexicans and the boys got him on his feet again. Don't know how or when we'll leave here.

September 4. Springerville, Ariz.) Met some Mormons who treated us very friendly.

September 6. Saw first sign telling how far to Phoenix, 254 miles. Must hurry or we won't get there in time for school.

September 9. Killed a rattlesnake. Had twelve rattles.

September 14. School starts, we are still 90 miles from Phoenix.

September 18. Reached Mesa . . . first view of Phoenix . . . sign "4 Miles to Phoenix" . . . loud hurrahs and cheers!

September 21. Moved into four room house and set up housekeeping.

The mission went well and Arizona became so dear to the family that several of them went back in later years to make it home. One year's mission became four; it wasn't till 1918 that they trekked back to the midwest in two old cars, an Overland and a Ford. This time a redheaded young Arizonan went part way with them to see Ruth off, later following her to Missouri to bring her back west in a marriage that has lasted almost sixty years. Amos had a new wife on this trip, too.

July 24. Ran on rim to post office, received mail . . . check, the bank would not cash it. Here we are in a desert city (Albuquerque), no home, no friends, three tires on the Ford, seven cents in our pockets, food for two meals. What next? However, we have been in such pinches before, have learned that manna was not just for the children of Israel.

August 3. All tires up . . . are in good shape to travel . . . serenaded by mosquitoes, some big as bats, some akin to buffalo . . . slighting no one . . . battle waged all night . . . foes retired, giving way to daylight enemies, flies.

August 6. Camped by school house . . . began to rain . . . broke the lock and went inside . (Am reminded of David and the shew bread in the temple!)

August 7. Hung our quilts on the fence to dry, fixed one flat tire . . . breakfast . . . cooking . . . rice boiled in muddy water.

August 10. (Council Grove) Stayed with Sister Pitzenberger.

August 12. Washed and ironed!

August 15. Arrived in Kansas City and Independence.

August 19. Rained . . . packed.

August 20. Started. Eight blowouts.

August 21. Ran out of gas. Papa walked . . . engine balked.

August 23, 24. Reunion grounds. Sang a Spanish song at night. (Two girls)

August 29. (Sedalia) Moved in . . . got goods that were shipped, \$35.00 carpet stolen.

August 30. Here we are. No furniture, no nothing . . . one and all disgusted . . . Everything is confused and uncertain. Mamma says the darkest hour is always before dawn. Papa thinks the darkest hour has not arrived, is yet to come. Who knows?

Like the rest of us, this man knew what it was to feel like giving up. Things did look up, though, as they always do if we but trust and obey. Jim continued in his missionary work for the Reorganized Church.

Then, in the 1920's the family saw wrongs creeping into the church they had loved so well. They transferred to the Church of Christ. Prior to the move Joseph Smith III had privately told Jim that he would someday be an apostle. In late 1928 he was called by Apostles Clarence Wheaton and Samuel Wood and was ordained that year by the same two. Samuel Wood later wrote to Evalena. "The Spirit of the Lord was present in great abundance!"

The gospel became Jim's whole life. Once, asked how he managed to win the hearts of good-sized crowds, he replied with some thought, "Oh, I guess I just open my arms and love them in." That love wasn't something that was born in him; it was the charity that comes only from the Spirit of God! It is to be had for the asking; he must have asked! From the time when he charged ten cents a head to pay the expenses of his movie projector accompanied lectures, to the time when he (with perhaps misguided enthusiasm) ran for vice-president on the Greenback Party ticket, he could sway crowds. I can remember being with him, when he would look lovingly out at a crowd and preach a sermon that must have changed some lives. God gave him a great gift and called him to use it. He did so with vigor and our Lord increased it. With all his human foibles and weaknesses I still remember most keenly a radiant reaching for life, for his fellows and for the gospel — oh, most of all for the gospel! That radiance seemed to wrap up and warm those around him.

His beloved Lilly died in February of 1926 after a long illness. Late that same year he married another wonderful woman. This was Vida Smith of the Reorganized Church, granddaughter of the prophet (and cousin to our remarkable Elders Kenneth and Alex Smith). She joined the Church of Christ too, bringing her own talent, a great poetic gift. They did some travelling together in missionary work before she died in 1945.

After her death he found himself short of funds (a chronic condition) and in possession of an old car

whose condition frightened family and friends. To raise money he raffled off the old gospel chariot. It was won by a widow lady of sweet face and temper. Her name was Irene Frishkorn (mother of Sister Suth Gill. In 1946, what did our irrespressible warrior do? He married the dear lady and drove with her on his missionary rounds — in the same ancient vehicle.

Irene lived until February of 1956. The soldier of God, himself gave up the fight in April of 1954, after being cared for through several months' illness by Evalena. She told me once that, though the physical labor was great, his loving gratitude for her help made it so much easier. You and I know the Source of that loving gratitude!

Evalena plans to write a more detailed story of her father's life and gospel work. If for any reason she is

unable to finish this task, another will complete it for her.

James E. Yates was given a "talent". He invested that talent and it produced tenfold. He had such human faults, some petty, some large. Still, most of us who knew him feel absolutely sure that he is in paradise, waiting to greet his Master. And when that time comes, my mother thinks, the Judge will say something like this.

"Jim, you sit down here in front of the throne. Your job was well done. Lilly, you sit here, right beside him. Your job too was well done."

It **must** be so for the missionaries and their wives, my mother believes. So do I.

Donna Moser

## TEMPLE LOT LOCAL NEWS

Late in July we had a rather delayed "baby shower". We waited until after little Sarah Irene Case was born on July 1st, then had a party for her whole family, on the 21st. It was a potluck supper at the home of Joe and Donna Moser, with some wonderful assistance from Gary and Gerry Adams and the beaming grandparents, Leslie and Irene Case. There were all sorts of good things to eat, lots of satisfying conversation, and gifts for both baby and parents (among the latter: cheese and baseball tickets!) I believe the guests of honor had a nice time; I know the hosts had more fun than anybody. I never cease to marvel at how much pleasure there is in the social life we share with our church family, than the other type (and I mean the wholesome affairs . . . we'll not even consider any others, for comparison.)

Many of us drove through the pleasant evening to Oak Grove on Saturday, August 26 to the R. L. D. S. church there. Seated inside we watched, and felt a part of the marriage sacrament between two beautiful young people, dressed in shining white.

Our sister Margaret Casey made sweet music on the organ while we read a welcoming poem from the young couple to the congregation.

Wearing a fluffy veil and dress with a sweeping train, Elizabeth Jo Terry, daughter of Mr. and Mrs. Charles Terry, was married to Scott Jeffrey Adams, son of Mr. and Mrs. Gary Adams.

Beth was attended by Debbie Edward, as maid of honor, and Susie Terry and Rhonda Traver. They were all in yellow: floor length dresses, hats, flowers. So were little Sandy Terry, a candle lighter, and very little Debbie Terry, flower girl.

Scott's best man was Warren Terry, with Tommy Fenwalt and Ted House as groomsmen. These three and young Eric Smith, ringbearer, wore pale green formal suits, as did the ushers. One of these latter was another Scott Adams, also our own, (son of Ray and Carol Adams). The others were Rick Terry, Bruce Terry and Mike Terry. Nick Adams (brother of groom), in green too, helped light the candles.

The opening prayer was given by Elder A. Jack Knapp II, of the R.L.D.S. church. He also gave some very inspiring remarks on the nature of marriage, including six points of effort to insure happiness. Last, but not least, of these was spirituality.

Ron Garwood and Sam Smith, accompanied by Debbie Hedrick and Nina Finnell and their guitars, sang "You Fill Up My Senses" at the beginning of the service. Then, accompanied by Pat Coleman at the piano, they did the lovely "And There Is Love" after the double ring ceremony. Elder Knapp administered the moving traditional vows and closed with another prayer.

There was a reception at the church afterward, with cake and punch served by Elinor Tarwater, Debbie Terry, Judy Terry and Velma Gordon. In the reception line with the bridal party were Beth's grandmother, Mrs. Edith Tucker and Scott's, our sister Doris Ratterree.

Our love will start out with this dear young couple. And how we do pray that God will bless and keep and use them!

D. Moser

A warm smile is one gesture which few things can compare - its kindly warmth will often melt even an icy stare. - Ethel Posegate.

Every Worthwhile achievement in life is the fruit of faith - faith in ourselves and faith in our Source.  
Lester D. Schriver.

## MORE NEWS FROM MICHIGAN

Little did Bernie and Laura Ritsema dream, when they first offered their lovely farm home near Hastings for the site of the Sunday School picnic for the Bradley Branch, that it would mushroom into a week-end camp-out for Church of Christ folks from all over the state. But that's exactly what happened the week end of August 19-20, when approximately 75 saints from Belding, Big Rapids, Bradley, Hopkins, Grand Rapids, Mt. Pleasant, Marion, Clare, Higgins Lake, and as far away as Maple City converged on them for what proved to be a very delightful get-together.

Saturday was spent in renewing acquaintances for the adults and everything from volleyball to frisbie for the "kids," with Joe, the frisbie-chasing (and sometimes catching) German Shepherd having more fun than anybody. Saturday evening, following a weiner roast, was spent sitting around a huge camp fire enjoying the program of skits and songs presented by the young folks.

Sunday morning dawned bright and beautiful as we gathered in from trailers, campers, tents, and what-have-you for a song and preaching service, with Brother Lester Waltham doing an excellent job of pinch-hitting for Brother Lavern Lussenden, who is recuperating from throat surgery. We in Michigan are very thankful that God has seen fit to answer our prayers in Brother Lussenden's behalf and that his throat problem was not more serious. We hope to hear that glorious voice raised in song the next time we are able to meet together.

Following a potluck dinner, those with long distances to travel started to disperse, leaving the Ritsemas once more with peace and quiet of their beautiful country home.

June Haines, Reporter

## A CLARIFICATION REGARDING SCRIPTURES ACCEPTED BY THE CHURCH

Inasmuch as there has been some misunderstanding as to the intent of Referendum Bill No. 1 of 1977 regarding accepted scriptural references for Church publications, and

Inasmuch as this statement originated with the Council of Apostles, we feel impelled to clarify our intent, hoping the desired effect will be realized as a guide for those concerned with the content of Church publications with respect to scriptural quotations. As it is the Bible usage with which the misunderstanding occurs, we address the following with regard to that book of Scripture:

The accepted standard in the Church is the authorized King James translation; but it is not desired to limit the published scriptural references to this par-

ticular translation. Other translations may illuminate a given text. When other references are used it seems appropriate and desirable to note the particular translation used. This should be done by the editorial staff, if not by the author of the item.

Article No. 9 of the Church's accepted "Articles of Faith and Practice", states: "We believe that in the Bible is contained the word of God . . .". This is a broad statement with reference to no particular translation. So far as effort to arrive at truth is concerned, it must be through the help of the Holy Spirit.

William A. Sheldon, Secy.  
For the Apostles  
(August 17, 1978)

## GREETINGS TO MANY FRIENDS

After thirty eight years at 209 South Crysler, Independence, Mo., we have changed our address to 2908 Claremont Ave., Independence, Missouri 64052. Our telephone number is still 461-6208. The welcome mat is still out and we will be happy to see you or hear from you at any time.

Kenneth and Edna Smith

## DUTY

Duty sits not by the fire, but tends it,  
Seeks God's truth, accepts and then defends it,  
Does not give that to her may be given.  
Duity takes the steps that leads to Heaven.

Vida Filley

## A PRESENTATION DELIVERED TO THE EDEN HEIGHTS RLDS CHURCH SCHOOL

by Apostle William A. Sheldon

(Of The Church of Christ (Temple Lot) on July 30, 1978)

This Church originated with five local branches of the Church established by Joseph Smith in 1830, located in Woodford County, Illinois in and around Bloomington, and one at Vermillion, Ind. Some of the prominent elders of the time who were active in the affairs of these branches were: David Judy, Adna C. Haldeman, Jedidiath Owen and Granville Hedrick, some of whose priesthood can be traced back to 1831-32. Hedrick was baptized in 1839 and ordained in 1843.

From 1852 on, these branches began holding joint meetings or conferences, considering, among other things, the serious condition of the Church following the death of Joseph Smith. In 1857, John E. Page and W. W. Blair attended a conference of these people to investigate their claims and position as a part of the original Church. Page was one of the apostles during the lifetime of Joseph Smith, and Blair was connected with the "New Organization" before it became the RLDS Church. After this conference, Owen and Hedrick returned with Blair to attend a conference of the New Organization which was held at Zarahemla, Wis. the same year; there, they receive the right hand of fellowship. Hedrick was appointed with J. W. Briggs to draw up a document setting forth the common beliefs of these two organizations. However, the task was not completed, possibly because of difference in belief concerning succession in the presidency.

In conferences of 1857-59, those in Illinois took a strong stand against polygamy, baptism for the dead, lineal priesthood in the presidency and other matters. They rejected the claims of Brigham Young, James J. Strang, Wm. B. Smith, Sidney Rigdon, and others to the presidency of the Church. In March of 1857, they issued "A Declaration of Independence and Separation", which reads in part:

"Therefore for the love of God the Eternal Father, and for the love of truth, which has come through Jesus Christ, God's only beloved Son, to whom be all praise and honor:

"We the Elders and members of the Church of Jesus Christ of Latter Day Saints in the state of Illinois who have often assembled in conference for the last four years at different times and in many places, and also have declared our independence and separation from all those apostate and polluted characters who teach or practice polygamy, called the spiritual wife system or anything like unto it . . . declaring that we have no fellowship in union or association with any such person or persons who teach or practice the doctrine of polygamy . . .

"Our foundation is upon God's holy word given by

the will of the Father through Jesus Christ the beloved Son by revelation to his holy prophets and apostles for salvation, and is contained in the Bible, Book of Mormon and first edition of the Book of Covenants given for a standard of faith, rule and practice to the Church of Jesus Christ of Latter Day Saints. Upon this Rock and Platform of Jesus Christ we stand and profess to build, by the mercy and grace of God, through our Lord and Savior Jesus Christ, who is our head . . ."

It will be seen by this that, at the time, they were called by the name "Church of Jesus Christ of Latter Day Saints;" later, they reverted back to the original name, "Church of Christ." Also, they had accepted the 1835 Doctrine and Covenants, not realizing, at that time, the many changes which had been made in the revelations.

John E. Page united with these people in 1862, and at a conference of 1863, was elected president of the conference. Here, he ordained Hedrick, Judy, Owen and Haldeman as apostles, making five in all. A few months later, at another conference, Page nominated Hedrick as President of the High Priesthood, and after agreement from the body, he with others ordained Hedrick to this office. Here again, we find them following the erroneous precedent in establishment of a presidency in the Church, contrary to the scriptural provision for the twelve apostles as the presiding authority. This was later corrected.

In 1864, a revelation through Hedrick prepared the way for the return to Jackson County, Missouri, from which I quote the following:

"Hear, O ye people, and hearken to the counsel of your Lord and Savior Jesus Christ, who are called by my name and keep my commandments, you who have sought to know My will concerning My people, who have professed My name, and entered into the new and everlasting covenant to keep all the counsels and commandments of the only true and living God; hear, then, these things which are revealed unto you by the power of His Holy Spirit; prepare, O ye people, yourselves in all things, that ye may be ready to gather together upon the consecrated land which I have appointed and dedicated by My servant Joseph Smith and the first elders of My Church, in Jackson County, state of Missouri, for the gathering together of My saints, that they might be assembled in the day of indignation upon the ungodly. 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 . . . ”

So far as we know, this is the only revelation given directing the saints when to return. When those of the Reorganization heard of this revelation, a notice was published in the Saints Herald warning the membership not to go until it should be revealed through the prophet (Joseph Smith III), or they could expect the judgements of God to follow. We do not know of any such judgements, and yet there are many of the latter day saint faith who have come after that time.

According to this revelation, about sixty of these saints began the trek from Woodford County, Illinois to Jackson County, Missouri in the winter of 1866-67, in a covered wagon caravan. When they reached the Missouri River, opposite Blue Mills, they found the river covered with ice and about six inches of slush and water. Many were fearful to drive their heavily laden wagons across, but Elder George Frisbey took the lead, saying that God had promised to prepare the way before them. His wagon made deep ruts in the slush, while the others knelt in prayer upon the shore. Upon seeing his safe crossing, the rest followed in his tracks, and all reached the other shore safely. A conference was held in March 1867, and they openly declared themselves as Latter Day Saints. By that time, according to the promise, the Lord had softened the hearts of the Missourians, and they were able to remain, purchase property and build their homes. In 1869, they began purchase of the lots which comprise the present Temple Lot (2¾ acres), and by 1877, had accomplished their primary purpose. This includes the exact site dedicated in 1831 for the Temple.

In 1887, a small frame building was erected on the Temple Lot for worship services, but was burned down in 1898. The present building was erected in 1902.

The next item of interest is the famous Temple Lot suit brought against the Church of Christ by the RLDS Church in 1891. The basis of this suit was a deed purportedly executed by Edward Partridge as Bishop of the Church, and made out in favor of three minor children of Oliver Cowdery. In actuality, these three children never existed; neither was it recorded until about 30 years after it was supposed to have been executed. The original deed was not produced at the trial, so the whole transaction was highly questionable. Nevertheless, the judge awarded the property to the RLDS Church, but it was promptly appealed. When the U. S. Circuit Court of Appeals heard the case in 1895, it overturned the decision of the lower court and restored the property to the Church of Christ. It is evident that this reversal was made because the Church of Christ retained the only equitable interest in the property (through its purchase of the lots); if these were allowed to be clouded as to ownership, so also would the remainder of the 63 acres of the original property purchased by Partridge in 1831; this

would not do because of the many improvements which had been made on the acreage in possession of many others. The RLDS Church again appealed to the Supreme Court, but the decision of the Circuit Court was sustained.

Beginning in 1885, several efforts were made to confer with others of the Restoration Movement, to investigate the claims and differences of others. The only response was from the RLDS Church, and these two bodies began meetings in 1890, and drew up articles of agreement. In 1918, the work continued, at which time was developed a "Working Harmony Agreement". Because of this, there was an exchange of pulpits between those of the Ministry of both Churches. Here, it will be well to read a statement made by Elbert A. Smith of the RLDS first presidency, as recorded in the Saints Herald in 1918, concerning the agreement:

"This means of course, that all vexed questions of doctrine, baptism, and priesthood, were carefully considered by the best intelligence that the Church could assemble at a General Conference, both among the priesthood and the delegates.

"Though arguments might be advanced upon both sides of the question, as is usually the case, this assembly conceded that our Church of Christ brethren had established their claims so far as may be involved in tracing baptism and priesthood back 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 them from their trust, they have kept themselves clear of evil forces and designing men. Hence no charge of apostasy from the original faith could be supported, were there any among us inclined, at this time, to make such a charge."

In the agreement, the 1835 edition of the Doctrine and Covenants was accepted, though the Church of Christ brethren were aware of the changes which had been made in the revelations, when compared with "The Evening and the Morning Star" and the original Book of Commandments. These changes had been discussed, but it was decided to let this agreement relative to the 1835 D & C stand until a comprehensive study could be made. This proved a stumbling block in 1921. One of the members of the committee made an attack on the committee's work and insisted on adherence to the D&C as a standard of faith. Because of this, and to explain our position, a Church of Christ conference action in 1921 was as follows:

" . . . We endorse the revelations as contained in that edition except where they differ from the way they were printed in the Book of Commandments and The Evening and Morning Star. That where such differences occur, such revelations shall be considered upon their merits."

Beginning in 1918, some began coming from the RLDS Church to the Church of Christ by transfer. This was accelerated after 1925 because of the supreme directional control doctrine with effective discipline as advocated by the RLDS presidency. Because of

this, and an aggressive missionary program, the ranks of the Church of Christ began to swell rapidly.

(Because of the time, the address was cut short to allow for questions and answers; the following was intended to be included in the remarks).

In 1925, the office of Presiding Elder was abolished, and they petitioned the Lord in fasting and prayer to re-establish the apostolic order, and a committee of five was chosen to have the oversight of the work until the Lord should direct otherwise. Some of the apostles were again appointed in 1926, and in two or three years the Council was filled; the Church has had at least a quorum (seven) ever since.

Revelations were given to the Church, through various ones of the priesthood, giving the size and other details of the plans for the temple to be erected on the Temple Lot. This was in 1929. An appropriate ceremony was held in the breaking of sod, which attracted wide interest in those of the several branches of the Restoration Movement. Excavation was begun shortly thereafter, and in the course of the next few years was virtually completed with the sinking of column footing holes down to bed-rock, and being shored to prevent collapse.

However, as is usually the case, when the sons of God come together, Satan attempts to thwart their efforts. False revelation was also given through one who claimed to receive visits from John the Baptist, and in which a number of messages were received. These were received with but little suspicion (though a few questioned them from the beginning) until the twelfth message. In this, it was understood to direct that there should be baptisms performed for the traditions and sins of men, and this would include all those who had come from the Reorganized Church who had been received by transfer. This raised serious objection and question in the minds of many, and a special conference was appointed to consider the matter. The question of re-baptism was rejected, but as a result, Otto Fetting, who had given these messages, led a considerable number from the Church, and formed another "Church of Christ". That movement has subsequently been divided into a few other new churches, and another claims to continue to receive messages after the death of Fetting. This division of the Church, along with the troublous economic times of the 1930s, caused the work on the temple to cease. The excavation was later filled in by the Church, and the Lot restored to its present state of beautification.

When the excavation was begun in 1929, two corner marker stones were found with inscriptions. One had been buried about 2½ feet below the surface, and was evidently the one referred to in the history as in-

dicating the northeast corner of the temple. It is roughly inscribed "40W" and "1831", showing that it was placed forty feet west of the designated corner, according to a surveyor's practice. The second stone was found ninety feet to the south of the first stone, and embedded in the roots of a large tree. Being inscribed thus: "SECT" and "1831"; we believe this indicates the southeast corner of the temple. It was 52 feet west of the corner. Being 90 feet apart, this gives the width of the temple, and according to previously mentioned revelation, the length of the temple is twice the width.

Notable differences between the Church of Christ and the RLDS Church are: in the name, which we are convinced was given in revelations as early as 1830, and which is supported by the Book of Mormon; our acceptance of the Bible and Book of Mormon as a sole standard of faith by which all latter day revelation must be judged (hence, the changed revelations as found in the D&C are not acceptable); our rejection of such offices as a first presidency above the Twelve Apostles, or in other words, a designated prophet at the head of the Church (the Lord will speak through whomever He will), High Priests and Patriarchs, all of which are not according to the New Testament pattern of Church government.

The following quotation from Book of Commandments 4:5 was evidently deleted on purpose from the D&C (Section 5):

And thus, if the people of this generation harden not their hearts, I will work a reformation among them, and I will put down all lyings, and deceivings, and priestcrafts, and envyings, and strifes, and idolatries, and sorceries, and all manner of iniquities, and I WILL ESTABLISH MY CHURCH, LIKE UNTO THE CHURCH WHICH WAS TAUGHT BY MY DISCIPLES IN THE DAYS OF OLD" (emphasis, mine).

This Church of Christ insists on the ancient order and doctrine of Christ's Church, so far as we are able to understand it.

Since the Lord has, for His own peculiar reasons, made this Church of Christ the physical and spiritual custodians of the Temple Lot, and as we are informed through a revelation to Joseph Smith that the city New Jerusalem is to be built "beginning at the Temple Lot", and "by the gathering of the saints", we anticipate that this Church will act as a nucleus for that gathering of those who are pure in heart (see D&C 83:1, 2). This gathering can only be on the terms of the true gospel of Jesus Christ, and He will surely separate the human innovations which have occurred in this latter day work (see Matt. 13:41).

"Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man." (Ecl. 12:13)

Do the duty which lieth nearest to thee! Thy second duty will already have become clearer. Thomas Carlyle

## A PERSONAL TESTIMONY

by Virginia Kidd Phillips

I learned at an early age that God really does hear and answer prayers.

God was so good to me to send me into a home where I was taught the Gospel by my parents from my very earliest memories. Instead of telling me fairy stories (which she sometimes did tell me) my Mother told me oh, so many of the wonderful Bible stories.

She was a wonderful storyteller, and I could just visualize Joseph and his coat of many colors, Noah and the Ark, David and Goliath, Elijah and the Ravens, the Birth of Christ, Daniel in the Lion's Den, Shadrach, Meshach and Abednego and so many others. My Dad was an Elder in the Church and God blessed him with a great amount of knowledge and wisdom. He had a wonderful understanding of the Gospel and was so kind and patient in his teaching to we children.

During a part of my childhood years this great country of ours was in the midst of the "Great Depression." My Dad was having a most difficult time to keep bread on the table. During this time I had an experience that I have never forgotten. My shoes literally came apart; there was no way that I could continue to wear them. My Mother's baby sister, who was 17 months my senior and had feet two or three sizes larger than mine, gave me a pair of heavy oxfords. I wore them to school for a number of days and as I scooted my feet along, since the shoes were too large for me to pick up my feet, I was so terribly embarrassed. After enduring this humiliation for a number of days, I went to my Dad on a Saturday morning and I cried and told him I just couldn't bear to wear the big shoes and I so wanted a pair that would fit me. I was so upset and hurt; however, as I look back, I wonder how terribly hurt and helpless my Dad felt. He listened with great concern to my outcry and told me that it was impossible for him to buy me a pair of shoes. However, he told me that there was a way for me to obtain my shoes. He told me that if I would pay to God, in faith believing, and if it was God's will that He would see that I got my shoes.

I Immediately went to my bedroom and knelt by my bedside and poured my heart out to God.

That same Saturday, in the afternoon, my Aunt Sadie and her husband, Uncle Jim stopped by to see us. Uncle Jim was employed by one of the railroad companies and his income was more than adequate. Also, he was a very generous and caring man. After visiting awhile, he noticed my shoes and said, "Virginia, are those all the shoes that you have to wear?" I told him that they were. He turned to my Dad and said, "Herbert, get ready and let's take Virginia down town and buy her a pair of shoes."

God has always been so good to me. Oh, He has answered so many of my prayers; other times it has not been His will to answer.

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