

ZION'S ADVOCATE

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

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THE TURNING OF THE TIDE

The Saints' Herald for May 1, 1929, page 1, contains the following paragraph:

"For many years the path of the Saints was away from Zion, geographically, and too often morally. With the rise of the Reorganization there came a turn in the tide. Amboy and the coming of President Joseph Smith to take his father's place, and his own place, his divinely appointed position as president of the church, the turn of the tide became obvious. Geographically and morally the church turned its footsteps back toward Zion."

The "tide" toward Zion, geographically and morally, begun in 1829-31, with the restoration of the priesthood, the organization of the church, and the pioneer movement to Independence. No people ever entered into the service of God with greater promise, and brighter prospects of a glorious achievement than did the Saints in those early days. But scarcely had the first waves of the inbound tide left their cargo of material on the shores of Zion, than the treacherous under-tow of disobedience was dragging them back to sea to be dashed to pieces on the rocky shoals of apostasy only fourteen miles (years) away at Nauvoo.

It is truthfully said in the Editorial quoted above, second paragraph:

"Zion was not to be moved to Utah or any other point."

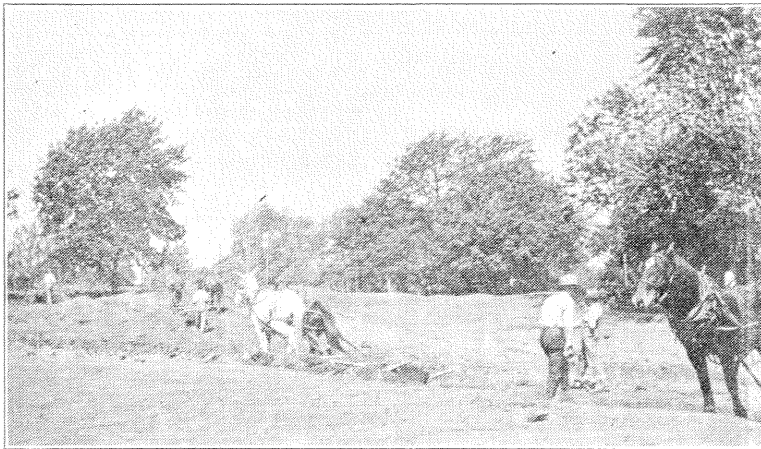
They that "remained," and were "pure in heart," "who would not give way to corrupt doctrines," were the ones, to return with their children and build up the waste places. But "after a long time," it is said, "the language would indicate, they were to return," etc. Now, where did the writer find

the language that would indicate that they should return "after a long time?"

In the same section, 98, of the D. and C., beginning at par. 6, is found a beautiful "parable," concerning "a certain nobleman" and a "spot of land, very choice." And the "servants," of the nobleman, who were sent with specific instructions to make certain improvements. But those servants became "very slothful," and "hearkened not unto the com-

mandments of the Lord," and when "the enemy" came upon them they "fled" and the enemy "destroyed their works."

Then it was that "the Lord of the Vineyard" said unto one of his servants, "Go and gather together the residue of my servants; and take all the strength of mine house, which are my warriors, my young men, and they that are of middle age also, among all my servants, who are



The work of excavation progresses nicely. Ere long the concrete and steel will be in evidence.

the strength of mine house, save those only whom I have appointed to tarry; and go ye *straightway* unto the land of my vineyard, and redeem my vineyard, for it is mine, I have bought it with money. Therefore, get ye straightway unto my land; break down the walls of mine enemies, throw down their tower, and scatter their watchmen; and inasmuch as they gather together against you, avenge me of mine enemies; that by and by I may come with the residue of mine house and possess the land."

Now the word "straightway," which is used *four times*, does not indicate "after a long time." It means the opposite, *immediately, forthwith*. The correct and precise language reads: "And after many days all things were fulfilled." (See last line of par. 8.) But the command to the *One Servant* was to go "straightway," *which he did*, for it is writ-

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EDITORIAL

A TARDY AWAKENING

Greatly alarmed over the continued activity of the Church of Christ on the work of the Temple, the dominant forces in Independence have sent forth a General Epistle to the saints in "All Lands," in a belated effort to palliate the minds of those who have heard the midnight call. To show the purport of the agonizing "Epistle," we excerpt three paragraphs as follows:

"Forward to 1930 and beyond! What have we visioned during and beyond 1930? One thing of tremendously vital interest to us all is the building of the Lord's temple. We are assured that the time is rapidly approaching when that work will be required at our hands and hearts. Shall we be ready?"

"Israel, arouse to the task! The way must be cleared. Existing financial burdens must be lifted in this closing year of our century, that we may be free to give our substance and our energies to the consecrated task just mentioned. Shall we rise up and clear the paths of the church toward that objective? Not with more solemnity have we ever sent forth a call to the church. Will you respond?"

"In the name of that God who by His moving power made the century of the "great Restoration" memorable in all the history of the world, we call upon all Saints everywhere to arouse themselves and unite to "labor while the day lasts." Let us clear away all obstacles, that the sacred towers of Zion may arise."

No more frantic appeal was ever written. It is the despairing cry of the awakened sleepers who find they have no oil in their lamps. In the language of one official who still supports the "program," "I pity those men."

In their desperation, they purpose to build the Lord's Temple! Now, since the Church of Christ received their ordinations through "valid original sources;" and since they have been guilty of no "moral lapse;" and since they have kept themselves from "evil forces and designing men;" and since they have legal and lawful possession of the *only* consecrated spot pointed out by the finger of God;

and since they are now actively engaged in the building of the Lord's Temple on the designated spot, we wonder *where* the authors of this General Epistle are going to build *their* "Lord's Temple"? Will the Lord change *His* plans on account of the faithless neglect of those who would now "replenish our missionary fires" in a tardy effort to "enlighten our neighbors"? Verily, No!

Let Zion's Ensign bear witness. In an editorial on the need of a new birth in missionary zeal that the gospel might be preached, it is said:

"No man has the temerity to say we have as yet shown the heart to undertake in systematic and sustained effort the preparation for such of this work of preaching as we might be doing were we ready.

"Why have we not made ready? It is only that we have not cared enough to make ready.

"It is clear therefore, that as a people, we need a new birth in missionary zeal, that commensurate with the task set to our hand, we shall move along in preparation of mind, and heart, and spirit for this great task of preaching the gospel to the ends of the earth.

"We need a new birth in missionary zeal." Zion's Ensign, May 9, 1929.

Thus the editor of the Ensign reaches his climax in a tardy effort to awaken the sleeping church to a sense of duty in "this heart-breaking endeavor" to preach the gospel. Engrossed with the delusive carnal adornments that make her attractive to the world, under the direction of "blind leaders," the Reorganized Church has lost another suit for the Temple Lot because of "Laches," which means neglect. They are not ready to meet the Bridegroom because, it is written, "we have not cared enough to make ready," and the opportunity that was theirs, as a church, has gone forever.

BUILD THE TEMPLE

B—uild the Temple, strong and graceful
U—nto Him who dwells on high.
I—n the sacred sanctuary
L—ight and truth will sanctify
D—eeds of love and sacrifice.
T—hen will those who keep the covenant
H—ear the Savior's gentle voice:
E—nter into life eternal;
T—hou didst make a timely choice.
E—vermore will joy and gladness
M—ake the heavenly welkin ring,
P—raising Him who paid the ransom,
L—ife and righteousness to bring.
E—xit those who criticise.

Ten Request Baptism

An open air meeting and baptism service has been arraigned for next Sunday by the Gilfach Goch Church. Ten have requested baptism at that time.

THE VINEYARD

A GENERAL LETTER FROM THE BISHOP- RIC TO ALL THE SAINTS EVERYWHERE

Independence, Mo., June 3rd, 1929.

Dear Saints:

We are reaching out to you with GREETINGS in this General letter. As you know, the last General Conference of the Church made a change in the General Bishopric of the Church by selecting SEVEN men to occupy in and constitute the GENERAL BISHOPRIC of the Church. These men are:

A. O. Frisbey, A. W. Bogue and W. P. Buckley, all at Independence, Mo., who were in the old order of the Bishop's Office, and Dr. H. B. Curtis of Kansas City, Mo.; A. O. McArthur, 18 Langley Ave., Toronto, Canada; E. E. Richards, Box 12, Malad, Idaho, and Samuel Beacham, 58 Tynybryn Road, Tonyrefail, Glam, Wales.

Our Bishopric organization has been effected by the election of W. P. Buckley as Secretary and A. O. Frisbey as Treasurer of the Bishopric. We have no permanent chairman, as each one presides in turn when we meet.

And now, we want to tell you about the system that we are installing and under which all of the monies of the office will be handled. We believe that this system has the approval of our Lord, for two of our number received the details of it by direct revelation. We want you all to study it carefully and see if you do not find in it absolute protection and safeguard for ALL funds that come into our hands.

System—Receiving.

ALL monies are to be sent to either the BISHOPRIC, CHURCH OF CHRIST (Temple Lot) or to the Secretary of the Bishopric—W. P. Buckley, P. O. Box 232, Independence, Mo. Receipts will be issued by the Secretary who also indorses the checks on receiving them. Then, on a printed form, which is numbered, he will place the name of the sender, the amount of the check and how to be credited; whether Tithe—Offering—Temple Fund or other use. This form, the stub remaining with the Secretary, will go to the Bookkeeper, who will make the entry on the books of the office; and he then files the form for his record. The check will go to the Treasurer who enters the name and amount in a cash book and deposits the money as provided for.

Disbursements.

The Secretary draws an order (numbered) on a form for that purpose. This order or warrant goes to the Treasurer who draws up the check and signs both the check and the warrant. He enters the check in his cash book, with name and amount. The warrant goes to the Bookkeeper, who spreads it on his books and files it for his record. The check goes to

the Secretary for counter-signature, and is then mailed or released. His record is kept on the stub from the warrant.

The Temple Fund has been directed by the Conference to be sent direct to the BUILDING COMMITTEE, (W. P. Buckley, Secretary). Entries are made in the books and the amount is receipted for; then goes to the Bishopric to be deposited by them in SAFETY DEPOSIT. It is drawn out on warrants, drawn upon the Treasurer of the Bishopric. These warrants are drawn and signed by the Secretary of the Building Committee.

MONIES received by BISHOPS BEACHAM—McARTHUR—RICHARDS are to be receipted for in triplicate. One receipt goes to the one giving the money; one comes to the General Office of the Bishopric and one is kept by them. The money is deposited by them in a safe deposit under the name of THE CHURCH OF CHRIST (Temple Lot) (name)..... Bishop.

Monies to be drawn out will be drawn by a check signed by the same Bishop. A cash book should be kept showing ALL receipts and disbursements and a printed form, filled out for all checks drawn, is to be sent to the General Bishopric Office. On this form will be given the complete information as to the check drawn—name, amount, etc. In this way, a complete record of ALL monies is kept at ALL times in the General Office. A cash balance should be sent to the OFFICE once in three months. Monies for the TEMPLE FUND—give a receipt for and send direct to the Secretary of the Building Committee, who will receipt to the Bishop that sends in the money. In matters of any moment, counsel should be had from the General Office before taking action. Local Bishops will look after all calls for assistance from their own churches, as far as possible, and will keep in touch with the General Bishop near them.

Sincerely,

W. P. BUCKLEY, Secretary.

BROTHER WOOD IS BUSY IN WALES

Dear Brother Long:

I arrived safely in my mission the 15th and am now at it again, and with the usual success. But I am going to try to furnish you with a short story of my work each month, so will not take time to make a report here further than to say that I organized another church yesterday and have a number for baptism next Sunday. Also that the Reorganized Church has become busy and sent their missionaries down here. But the first to pay this immediate section a visit got a real surprise to find me back from the conference, and to run into me the first thing. At first he was very cocky, but before he left he had most of it taken out of him.

I congratulate you on the fine Advocate which marks your initial number. It is a credit to you and to the Church. That kind of work will win. The Brethren here are all rejoicing that you have done so

fine. We can pass that kind of material out to the world without blushing. It is constructive. We are thankful for this. And May God bless you in your efforts to make the Advocate the greatest religious paper in the world today, is my prayer.

BROTHER SORENSEN APPEALS FOR JUSTICE

False Rumors Corrected

During the year 1925 and following I took an active part in the protest movement directed against certain innovations introduced into the Reorganized Church, and so expressed myself through the "Torch of Truth," which brought me into trouble with the presiding authorities, to the extent that charges were preferred against me and a court appointed to try my case, although the parties offended at my writings never came to interview me and endeavor to effect a settlement before further proceedings were resorted to, as the church laws direct. On this ground I ignored the court and its decision as a farce; but I was suspended from the church by this court.

After about two years of suspension I consented to a friendly settlement of the case, through the overtures of friends, one of whom was Apostle J. F. Curtis, so that whatever blame may have existed on both sides became forever settled. Yet in spite of such settlement reports are coming to me from various parts of the country where my name and writings in the church papers have been widely circulated in the years past: that Brother Sorensen has confessed to the charges and gone back to serve S. D. C. To correct these rumors, I desire through the courtesy of Brethren Yates and Long, as editors of their respective publications, to say: that Brother Sorensen has not changed his attitude one iota concerning heresies and innovations in the church. As to confession I submit the following statement to my old friends and readers:

Statement of Facts

To Whom It May Concern:

This is to certify that on February 24, 1928, the undersigned entered into an agreement with the president of Lamoni Stake and the president of the mission, wherein an adjustment was made relative to certain charges preferred against him and which is being circulated and construed to be tantamount to a confession of said charges. Let it therefore be understood once and for all, that all who so construes said agreement so circulate are misrepresenting the facts, whether done willfully or ignorantly.

I made it plain and emphatic to the brethren referred to, that I would under no circumstances confess to these charges (that of lying). To which they replied, that they would not ask it. The adjustment was in the nature of a quasi-agreement, with not a hint on my part to confess to these charges. It might have been unwise on my part to publish what I did; but what I wrote and to which

objection was taken, was backed by what I considered good and substantial evidence from parties directly connected with the transaction, and not in the least with any intent to villify or falsely.

A lie is a willful falsehood, made to deceive and nothing was any further from my mind than that, and to which I would never plead guilty worlds without end. The document in question reads as follows:

Lamoni, Iowa, February 24, 1928.

To the Lamoni Branch:

Inasmuch as misunderstanding has arisen and feelings hurt because of what I wrote in the "Torch," I wish to state in order that an adjustment may be effected in a conciliatory way, that from unsolicited information, from at least four different parties, I wrote as I did, with no intent whatsoever to misrepresent. I had no personal knowledge of some of that information. After more sober consideration I regret the incident, caused by the overtures and persuasions of others, to which I yielded in this publication.

Sincerely,

S. K. SORENSEN.

WISCONSIN SAINTS DIRECTED TO TRANSFER

To Whom It May Concern:

This is to inform those of the Church of Christ and any others who might be interested, that we have transferred to the Church of Christ. It came after months of study and prayer, and it was impossible to longer resist the promptings of the Spirit to move.

It was the same promptings that had ever come to us in this Latter Day work. I feel assured that the Lord is verily working through this little flock as His remnants to bring about His purposes.

On the night of May 14, and by the way, it was just one year and eight months since we had asked for our withdrawal and letters of membership from the Reorganization, and to date we have not received them, that I had what to me was a very significant and *spiritual dream*. I was standing on the Temple Lot. Construction on the Temple was in progress. It was nearly ready for the roof. Everybody seemed happy, active, and rejoicing. The outside of the building was of *gray stone-polished material*.

On awaking I thought, now I have read it was to be *finished* with a *thin coat of cement* on the outside. Sort of a stucco finish, I imagined, and re-reading of the seventh and eighth visitations of the Messenger to Bro. Otto Fetting proved this to be verily so. But as well the instructions had reference *alone* to the *basements* which should be twelve feet in height.

Reading the statements given on the fifth visit, March 22, 1928, I found this statement, "Let the house be of steel, and concrete, and let the outside be

gray stone, polished. Further comment is unnecessary. On the following night, May 15, I had this very peculiar but somewhat, I believe, significant dream.

I was starting on a long journey, leaving *not far* from Kansas City. I had been on the way many days, when told it was necessary to go back to the starting point. I said, "What! After all this long journey?" I was informed it was necessary in order to make faster progress. It would not cost any more to make the backward trip, and, in the meantime, could clean out the coach, which needed it very much. We started back on the trip, cleaning up the coach and felt much better in the new atmosphere. We reached our starting point, made some repairs and started again on our long journey, traveling much faster and making greater progress. We took a little more easterly direction toward the rising of the sun. Not difficult to interpret, is it Brethren?

May the Lord continue to bless and direct and we know He will if we do our part.

Your Brother in the Gospel,

F. M. BALL.

GOOD NEWS FROM GRAND RAPIDS

Editor Zion's Advocate:

Just a few lines from this part of the vineyard. We are all happy in our new found haven of rest, namely, The Church of Christ; but we are not getting very much rest at that, for ever since the Grand Rapids branch of the Church of Christ has been organized, April 22, this year, 1929, by Brother Otto Fetting, we have been very busy.

We have long waited and prayed for that spiritual freedom and liberty to tell the people the story of the restored Gospel which liberty has been cruelly repressed by the leading powers of the Reorganized Church at this place, encouraged by the leading men of the General Church for reasons they never did explain, but which is full well understood by a good many; yet the Lord knowing our righteous desire, spoke to us, though the gift of prophecy four years ago that the bands of the oppressor would be broken and the bars would be let down and the Gospel would be preached as He hath declared it would, yet we waited and waited, often wondering how this could ever be accomplished, considering the power of the oppressor who was occupying the seat of Moses.

But He who said, "Your ways are not my ways, neither are your thoughts my thoughts," has once more proven to be true to his promise, and sent his servant to our city to set us free from that soul destroying power, that imp of hell labeled S. D. C., that has been enthroned here in this city as well as elsewhere for a good many years before it came out in the open, in that God-defying Conclave, the 1925 Conference of the Reorganized Church. Glory to God we are free, and we can now bear testimony with our Brothers and Sisters of the Church of Christ who told me that when they signed their

transfers it was like a big load rolled from their shoulders.

Now we are busy proclaiming the message and the Lord is adding to the Church. We were organized with ten members. Six more are now with us; others are contemplating, so the good work is rolling forward. The honest in heart will come. The words of that great man, Abraham Lincoln, should be a warning to factions of Latter Day Saintism: "You can not fool all of the people all of the time". God will never admit this to be done. Now, dear Brother Long, may the Lord bless you and all of His servants in your labor of love and hasten the work of the redemption of His people, and may the day speedily come that all of God's people may enter into the Courts of the Father's house to meet Him whom we love because He loved us first, is the hope and prayer of the members of the Church of Christ in Grand Rapids, Mich.

WM. POSTMA.

SISTER CRAWLEY AT THE FRONT

Dear Saints:

I want to tell you of Bro. Yates' meetings. He was made welcome to an old Baptist Church, and the people paid good attention and treated us very respectfully, and were cordial in their greetings. We were invited out to dinner with some good Adventist friends of mine, and they went with us to a Baptist church at Fairview and we had a good meeting there. A man arose at the close of the meeting and thanked Bro. Yates for his message, and said it was all truth. A missionary would find the people in this part of Missouri ready to receive the fullness of the gospel, I believe.

We have had a great affliction here at my grandson's home. His mother was nearly killed about three weeks ago, but through the mercy of the Lord is now fast recovering. She begins to sit up a little while each day. We have rejoiced as I have read the Advocate, Torch, and Bro. Fetting's tract to her. We have felt like singing "The Dawning of a Brighter Day Majestic Rises on the World." There is so much to cause rejoicing, but we remember that there are many who want to occupy space in the good Advocate. With the kindest of good wishes and love to all saints, and prayers for the Editor and his family, I will close for this time.

MRS. H. A. CRAWLEY.

There is only one cure for suspicion and hate,
And that is publicity right up to date.

Let confidence reign between pulpit and pew
Then hatred will cease and troubles be few.

The bear and the cow will be friendly then,
And a little child play on the cockatrice den.

MADAM RUMOR PLIES HER TRADE

Once again old Madam Rumor, with her many tongues awag, runs amuck in frantic frenzy, true to type. The shameless hag! Why, right here in Independence, where "all truth" the saints avow, this well known old scandal-monger does a thriving business now.

When the workmen found the stone that pointed out the "sacred spot," right away old Madam Rumor hinted at a "wicked plot." Notwithstanding that the records, with the prophets, testify, some there are with darkened vision who now seek an alibi.

When Moroni came to Joseph with the story of the plates, Madam Rumor started quickly, as the history relates, warning people 'gainst the humbug, spreading distrust everywhere; for she loved the dear, good people, and would save them from the snare.

It was all a hoax, concocted by the youthful Charlaton, aided and abetted, mayhap, by one Spaulding, under ban. God had done His work aforetime, gospel gifts were "done away." So this Mormon proclamation could but lead the folks astray.

Thus the wagging tongues were busy while the work of God progressed, seeking ways and means to hinder those of heavenly power possessed. When defeated in the open by a proper alibi, soon some other bold invention sought the message to deny.

So today the rumor-mongers turn the truth into a lie as they seek to overthrow the Godly message they defy. With a jealous acrimony, as did those of former days, they discredit those who seek to walk in God's most holy ways.

But their wicked machinations will rebound upon their head, and bear witness to their folly when they're numbered with the dead. God will not be mocked forever by "blind leaders" in duress, nor again betrayed by Judas with a shameful false caress.

Warnings old, now vindicated, for the truth will testify, and the restoration glory in large measure amplify. God has spoken, we must answer to the fateful midnight call. By our attitude, remember, we will either stand or fall.

TELL US ABOUT IT

We are receiving notices almost daily from Postmasters that subscribers have moved without leaving a forwarding address. Others leave forwarding address, but do not notify us of the change. We want all to get the Advocate, but if you move or change your address please notify us at once. Others do not give sufficient address. Please give full address and spell plainly.

W. R. DEXTER, Business Manager.

EXPERIENCE OF DR. H. B. CURTIS

(Bishop)

At about 3:40 a. m., May 3, 1929, I had a dream. I was with Bro. Wood and several other brethren. We were traveling through the wilderness, and it seemed we had a baby with us, and we were on a vehicle drawn by a horse and we were in a heavy mist and darkness. We had to grope our way through and feel as we were going. I was in charge and had to push and urge; some others held back. I was the one that guided the animal which was hitched to this vehicle.

We had to help Bro. Wood. He did not know whether to go or not; but we got to a house and I took the baby in and up the stairs to safety. There were several of the brethren with me. After getting into the building the most horrible feeling came over me and it seemed as though it would destroy me. I was alone then and I had awakened as I had to call upon God and with the authority vested in me I rebuked the power in the name of Jesus Christ and it immediately left me. I was compelled to get up and write the vision or dream and was told to go to Brethren Nerren, Buckley, Gates, Wood, and Fred Bartlett. Brother Wood was in the vehicle, too. I give it to you to warn you; and while I am just finishing this writing the evil power attacks again and I have had to rebuke him again in the name of Jesus Christ and bid him get behind me.

DR. H. B. CURTIS.

AS IT WAS IN DAYS OF OLD

Since my return the gifts have been manifest in healing, prophecy, tongues, and the interpretation of tongues, equal to that recorded of the New Testament times.

A case of instant healing was that of a little boy whose parents are not members of the church, nor even interested in religion that we know of. The child was in the throes of death. The administration was on the spur of the moment, without previous prayer or meditation, and in the presence of strangers. When we saw the death struggles of the little fellow, Bishop Samuel Beacham picked him up and I instinctively tried to keep him alive by taking hold of him and by secret prayer. But he continued the death struggles, his eyes set and he stiffened and the pallor of death came over his face. The child was dying, or dead, we do not know. The oil was brought by Sister Beacham, and I hesitated, but Brother Beacham said: "Go ahead." I took the oil, and pouring it into my hand, placed it upon the child's head and spoke to heaven in the name of Christ, and at the touch the child relaxed, its eyes and color returned and in an instant it appeared normal. A friend of the child's mother wanted to thank me for what was done, but we told her to thank God and to have faith in Him.

A LITTLE CATECHISM FOR BELIEVERS IN THE BOOK OF MORMON AND BIBLE

What is the KINGDOM of HEAVEN likened unto?

"TEN VIRGINS."

What does *virgins* in this sense signify? Churches, or Israel of God.

What does the word virgin mean according to man's interpretation of it?

"A maid in her purity."

Would not a virgin church signify a church in its purity likewise?

CERTAINLY, for anything that is in its virginal state is PURE, and UNDEFILED.

Why was it that "while the BRIDEGROOM tarried, they *all* slumbered and slept?"

Because, like the man who was assigned a certain piece of work, went about it half heartedly, not being interested in it enough to care to use his time and skill, so that he had much time to himself, and while he waited for the return of his Master, for further instructions, he fell asleep.

Have any of these "virgins" yet become awakened?

YES.

How did it happen?

A great STIR took place in one of the virgin churches, in so much that some were awakened from their slumber, whereupon they arose and began to inquire as to the meaning of so great a disturbance, when, Lo! their eyes were opened, and LIGHT began to dawn upon them, in so much that they began to investigate further for the cause of so much confusion among the brethren, when the eyes of their understanding was made aware of MAN'S *innovations* in the *work of the MASTER*, which their *deep sleep* had caused them to overlook, when Lo! they began immediately to repair, calling upon God, and His Christ.

Has the call gone forth for the virgins to go forth to meet the bridegroom? Yes, the call has gone forth—"go ye out to meet him."

Have any obeyed that call?

Yes, many are awakening to the call, and are "filling, and trimming their lamps," but many are still asleep.

Has God designated any man, or group of men, to awaken those who are still sleeping?

Yes, the "Angels of the churches," or Ministers for Christ are crying: "Repent ye, repent ye, and follow after TRUTH, as it is found in the BIBLE and the BOOK of MORMON; and the GOOD SHEPHERD *pleads* with *all* his COVENANT CHILDREN, to be ready against the coming of that great day.

If there is to be a pure church in these last days, just before the coming of the Bridegroom, would it be established according to the pattern that Christ set up anciently, both in this land, and the land of

Jerusalem, or would it be patterned SOME OTHER WAY?

It would be in exact harmony with that which Christ taught anciently, else it would not be His church.

What did Paul say in reference to the DOCTRINE of CHRIST?

"If any man preach any other doctrine than which I teach, let him be accursed."

Why such a calamity upon the head of any D. D. preaching otherwise than Paul taught?

Because what Paul taught was not the Doctrines, and Commandments of men, nor was it given to him by man.

If it was not given to him by man, how, then, did he receive it?

He received it through the *gift and power* of the HOLY GHOST, which is REVELATION. Gal. 1:12.

God's ways are so much higher than man's ways, and his thoughts than ours, that he is enabled to read man's every thought and motive, and when he finds men and women, who really have a high motive of living, and are desirous of obtaining the highest standard of light given to man, and show by their every day life that they can be trusted to help carry on, then it is that God reveals himself unto them; then it is that women are permitted to prophecy in the name of the Lord, and that men become Prophets, Seers, and Revelators.

Thus it was that the Churches were fed with the manna of God in the early days, and, thus it is, that the Church is taught DIVINE TRUTH in these days. Thus, we find, that God is not only a God of TRUTH, but a God of LOVE, having no respect of persons, having the same watch care over his children today as he had over those anciently, answering their cries, and their pleadings for LIGHT and TRUTH, like any tender parent would do, once the children have put themselves in that condition that he can come to them, and work with them, and teach them, by his holy spirit, and be unto them "*an abiding comforter*," and so *it all lies* WITHIN OURSELVES whether or not *We are enlightened with* DIVINE TRUTH, or whether SATAN has power to deceive us.

If we follow after the teachings of man we will get no higher than this earth, EARTHLY; but, on the other hand, if we are desirous of being taught of God, and are PRAYERFUL, THOUGHTFUL, and EARNEST, as well as PURE *in our living*, God is bound to be our TEACHER, LEADER, and COMMANDER, and in taking him for our GUIDE, we cannot go wrong, for what we receive will be in *exact harmony* with his REVEALED WORD, as given to us in the *two records*, the BIBLE, and the BOOK OF MORMON, in the which, we are told, are found the *fullness* of the GOSPEL OF JESUS CHRIST.

ETHELINA A. SMITH.

ORIGINAL ARTICLES

THE MIDNIGHT CALL

By E. E. Long.

The parable of the ten virgins stands out in bold relief today in its literal fulfillment. Beyond all question, this parable applies directly to mundane conditions. It has to do with the Church on earth, and in the analysis human behavior must be reckoned with.

The Kingdom of Heaven, the Government of God on earth, is like unto ten virgins of whom five were "foolish." These virgins went out on an important mission. There was to be a wedding, and they had been selected to meet the bridegroom. It was at night when darkness prevailed, necessitating the use of lamps. The virgins all took their lamps, but the foolish ones took no oil in their vessels, a fatal omission in case of a delay in the coming of the bridal party.

While the bridegroom tarried they all slumbered and slept. There is a marked distinction between *Slumber* and *Sleep*. Slumber is a drowsy state, with the mental faculties more or less alert; a light sleep from which one is easily aroused.

Sleep is the state "in which there is a suspension of the voluntary exercise of the powers of body and mind," "dormant or inactive." The sleeper is oblivious to surrounding conditions, while the slumberer has a more or less vague idea of what is going on around him.

In the parable, the wise ones guarded against a possible delay on the part of the bridegroom by taking an extra supply of oil in their vessels. They "slumbered," but never "slept."

The foolish ones took no oil with them and went to sleep. When the midnight cry was made announcing the coming of the bridegroom, they all arose and trimmed their lamps, but alas! the lamps of the foolish ones were empty! Failing to get a supply of oil from their wiser companions, they hastened to go and "buy" more oil. But while they were gone the bridegroom came and the doors were shut; and when the foolish ones returned they could not get in.

Now for the application.

One hundred years ago the virgins were selected to go out and meet the bridegroom when the gospel was restored and the church was organized. The second coming of Christ was the great central theme of the gospel message that brought thousands into the church. The bridegroom was ready but his bride was slow in making the necessary preparation. She was loath to give up her stylish and gay colored clothing for the less pretentious wedding garments of pure white. Too much attention to a carnal adornment to the neglect of her

spiritual development delayed the wedding. In this connection, the following is significant:

"Were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now; but, behold, they have not learned to be obedient to the things which I require at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh saints, to the poor and afflicted among them, and are not united according to the union required by the law of the Celestial Kingdom; and Zion cannot be built up unless it is by the principles of the law of the Celestial Kingdom, otherwise I cannot receive her unto myself; and my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer."—Doc. and Cov. 102:2.

Heedless of repeated warnings and admonitions to put away her "Vanity and unbelief," the bride compelled the bridegroom to tarry. Notwithstanding numerous and severe chastisements, she continued her policy of carnal adornment, going to sleep under the delightful opiate of a popular "Social program," that could never enrich the soul, unconscious of the fact that her supply of oil was rapidly diminishing. Repeated warnings from the slumbering ones merely caused the sleepers to growl and grumble at the "disturbance." For their pains, the wise ones were reprimanded, "effective discipline" was applied, and they who would not keep still were "silenced."

The midnight hour has arrived. The slumbering ones catch the sound of approaching footsteps. It is the "Messenger of the Covenant" who precedes the coming of the bridegroom. Hear his midnight cry!

"Awake and write the message that I will give you, for this is a day of which Christ spoke, a time of haste, when much is to be done.

"The instructions is sent, to the wise, a warning; to the sleeper, an awakening; to the wicked, destruction; but to the people of the Lord, a message that Christ's coming is near at hand.

"Behold the Church has slept and slumbered, but now let the wise trim their lamps, that the Spirit of God may be as oil to their lamps, for, behold, the bridegroom is coming! Prepare ye the way for his coming. Behold the Temple must be built."

With a joyful response, the wise ones begin to trim their lamps and make ready to receive the bridegroom, whose coming is announced by the Messenger. Awakening from their sleep, the foolish ones are alarmed to find that their lamps have "gone out." Lulled to sleep by their delightful social program, the oil burned out and their lamps are empty. In their frenzy they hasten away to replenish their empty vessels. So it is written:

"Last week the Quorums of First Presidency, Apostles and Presiding Bishopric, were in joint ses-

sion at Independence * * *

"Important business was before the council, such as consideration of several missionary appointments, the financial status including the budget, plans for the year's activity and other matters.

"The Council decided that the principal activity of the church for the ensuing year should be missionary, and the First Presidency and Presiding Bishopric will announce this policy to the church through the Herald."—Editorial Saints Herald, May 1, 1929.

A "missionary policy" is the proper means to refill the empty vessels with oil, which in the parable means a belated attempt at a spiritual development. But will the reality contradict the parable? In other words, will the "foolish" virgins return in time to enter the wedding chamber before the door is shut?

It must be remembered that those who had to go in quest of oil for their empty lamps must of necessity walk in the midnight darkness, for they have admitted: "Our lamps are gone out."

THE VINE-YARD, AND THE HEDGE

By CORA M. REYNOLDS

Mark 12:1 says the Lord planted a vineyard, and set a hedge about it. I believe this hedge to be prejudice. And this prejudice has been caused by humanity refusing to adhere to or believe in the Truth; and by humanity, actuated by evil, causing the mistakes of man and the craftiness of Satan to enter the church. The Truth has always been too plain and simple to suit Satan, so he has dressed a counterfeit and paraded it as Truth. The Truth has been too strict for man's easy going nature to follow, so he has allowed the hedge of prejudice to keep him away.

The Book of Mormon says, p. 83, that Christ was a sacrifice for the broken hearted and the contrite in spirit, only. The gospel is a gospel of purity, and repentance is a necessary factor to obtain purity. In fact the Doc. and Cov. says *only those who repent are of God's church*. Thus Truth stands out, clear, and challenging to all that is contrary. It is the vineyard planted in these last days. Only the honest and earnest will profit by it. It is the means of salvation.

Being set up, or planted in 1830, the Celestial plan was given, which provided a way for man to love God with all His heart and His brother as himself. A full consecration of property was required. This was changed to a consecration of the *surplus* when the revelations were changed.

The Elders were told to cry nothing but repentance to this generation. There was only one motive for the gospel coming in this last dispensation and that is the gathering in one of all things. The hedge of prejudice immediately began to grow when the supremacy of this gospel was declared by Joseph Smith. What humanity had accepted as suf-

ficient was now declared incomplete. The Book of Mormon ensign was lifted. But before the hedge grew strong, thousands came in and soon overran the truth.

The mistakes of men began to grow into a strong hedge. Wicked thorns developed and massed together. The Truth became thus surrounded, and the world stumbled at the barrier, not trying to penetrate in order to test the efficacy of the vineyard to develop full growth of spirituality.

The careful students of early church history know what these mistakes were. Selfishness, greed, pride, carnality resulting in polygamy, centering of power, etc.

The gigantic, commercial Zion now advocated by the Reorganized Church, and no doubt recognized as a thing of merit by Utahism, is a hedge indeed. Christ says, "My sheep know my voice. They follow me." Where the gospel is taught in its *purity*, there will He lead His sheep.

And our own disagreements of the past have been a small part of this hedge. While we have been undergoing a personal and collective cleansing, the world of Mormonism has been skeptical in trying to penetrate this part of the hedge. Where if they had only looked through it, they could have plainly seen the Truth within.

Some of our critics are willfully unaware that beyond our collective trials here, caused by the clashing of honest individualities, there is one great common aim:—salvation for each other, for all; the climax of all things—the triumph of God's work; the purification and gathering of all these individuals into one grand harmonious chord.

When the hedge of prejudice was broken down in a measure by the church gradually drifting from the Celestial plan, it made it easier for the less earnest and righteous to enter, and then Isaiah 5:5 was fulfilled, the vineyard was eaten up, and trodden down.

The Reorganized Church in a measure revived this vineyard, but the hedge that was then growing, although trimmed and diminished by them, although they earnestly tried to weed it out in great measure, has now become almost impenetrable, except by the honest and pure. This leading faction is on record, p. 653, vol. 3, church history, as saying the hope of the Gospel is the spread of the Gospel, and the gathering. But now this hope has been laid aside. Their missionary efforts are of a commercial line instead, and the gathering, instead of the true, pure Zion, is desired as a financial commercial Zion.

The Church of Christ is a remnant of the vineyard's planting. It stands for the Celestial plan given in the Book of Commandments, the full consecration of all things. This was changed to a Terrestrial plan when the early revelations were changed.

It is the main faction today, standing for a Temple, that wonderful, God-given plan to encourage and strengthen His children, to draw the thoughtful and serious together.

It, the Church of Christ, is a tower of strength for restored opportunities to walk in the firm "old paths" which lead to a *pure, righteous* Zion.

The one purpose, the steadfast endeavor, is to lead all to a unity in the gospel of repentance. It desires and prays earnestly for the gathering of the pure, to a pure place; and for the magnificent spectacle of an Israel gathering under one banner with the faithful of the Gentile. Of God's power resting on all flesh, the enmity between man and beast no more. Rest, a fullness of joy, a condition wherein those who hunger and thirst for righteousness shall be filled.

Job 3-23, "Why is a LIGHT given to a man whose way is hid, and whom God hath hedged in?"

What shall we do with our light? Shall the apparent superiority of the two largest factions make us timid? Or shall we proclaim in firmness, yet in love and humbleness, our Trust? Will we live up to our own position? To those who claim much, and who have much, very much is rightfully expected.

The true Church of Christ will be humble, full of love and purity, and will *know* and follow the Saviour's leading, guiding spirit. May we qualify, for the sake of the Truth.

THE TEST OF FAITH AND THE RISK OF FAITH

The Gospel of Faith is the Gospel of the Son of God. "Without faith it is impossible to please him," declares the Apostle.

"Faith is the *assurance* of things hoped for the *evidence* of things not seen." This is the best definition of faith of which I am aware. When we see and know, it is no longer faith. The opposite of faith is *doubt*.

We are told "the Just shall live by faith" and God has taken care to so lay out the path of His people that their walk with Him constantly demands the exercise of faith in things they fain would see but cannot.

We sing "I'd rather walk with God by faith than walk *alone* by sight," and we mean it, but if we could order things to suit ourselves, we would prefer to walk with God by *sight* so that we might be real sure He was leading us aright. But for some reason this is very frequently withheld. Almost all of the great feats of faith were done by men who had to take the risk of being defeated if by any chance their faith might not be founded on fact.

Think of Noah, with a world in arms against him, building a boat on dry land with the thought in his heart that water sufficient to float it would come when he had it completed. Do you wonder that they who lacked the assurance he had laughed him to scorn? What would you have done had you

been there? Are you surprised that they resented his preaching to them repentance, or destruction by the flood, on such unheard of evidence? Where were his witnesses? Why did not the Lord tell some of them about it? How could they believe this one man's testimony in opposition to the whole world?

But God was behind that one man and they who failed to discern the spiritual source of his message perished.

Noah's testimony and Noah's work was the test of the faith of that generation and not one man outside of his own family was able to stand or willing to take the risk with him.

Abraham, the father of the faithful, did not become such by choosing the path of least resistance. To him came the command, "Get thee out of thy country and from thy kindred, and from thy father's house, unto a land that I will show thee." He started and after years of trial and travel he reached the promised Canaan—and "*There was a famine in the land.*" Brethren, would our faith have stood such a test? How many of us would have retained faith in the command that sent us there? Would we not have despised the barren country and refused to serve the God who offered us such an inferior gift, a gift that Abraham felt he could not subsist upon, for he marched right through it to the fertile fields of Egypt.

Moses, by the wonderful power of God, led the Nation of Israel out of bondage. They had many manifestations of his might in that marvelous deliverance of slaves from their masters without the sword of man being used. But this walking by sight was not to continue ever. They had been given sufficient to convince them God was with them. Then came the test of their faith. Moses led them to Kadesh-Barnea on the southern border of Canaan, and God told them through Moses to go in and possess the land.

They had already seen the power of God manifested in preserving their lives when the first born of all the Egyptians were slain. They had enjoyed his protection and seen his power when the sea had divided and they walked through in safety while their enemies were destroyed by the force that saved them. But now they had something to do besides "*Stand still* and see the salvation of God." They were commanded to march into Canaan and take it, one and a half years after they left Egypt.

What did they do? They halted and murmured, doubted and feared. Then they came to a compromise with Moses. They said: "We'll send him before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come."

This was done. They thought they could trust the report of the men of their own choosing rather than the command of God through Moses. When the spies came back, ten of them gave a discouraging re-

port while two alone urged the Israelites to do as God had commanded them. They believed the majority and the result was that these people lost their opportunity to ever reach the promised land, for God told them that because of their murmurings and doubtings, he would give them a year for every day that the spies searched out the land to wander in the wilderness for their transgressions. There they all died, Joshua and Caleb alone being spared to enter the promised land.

With which party would we have stood had we been there?

Again, in the days of Jesus, the people were first blessed, then tested and tried. While the Bridegroom was with them they were happy: Great multitudes followed him and the "common people heard him gladly." For three short, blessed years he travelled with them, chatting familiarly by the way, healing their sick, settling their difficulties, encouraging and instructing them in their duties. They believed in him and looked forward to the time when he would be their king.

But one sad day he died a cruel and disgraceful death, and so great was the shock to the faith of his people that even the Twelve and his own Mother thought all was lost. They did not expect him to rise from the dead and could scarcely believe it when he did, and when he appeared among them he upbraided them for their hearts of *unbelief*.

If this proved a trial of the faith of the Twelve what think you must have been the effect on the nation at large—God's own people unto whom his son came? It proved their destruction. They could not muster the faith to believe that that dead man was alive again. They knew he was killed; how could they believe he was now alive?

In latter days the Book of Mormon was the big rock of offense over which the people stumbled. How could a book be taken out of the ground and read from an unknown language by an unlearned man with a pair of spectacles in his hat? But evidences have multiplied of its truth and many thousands of people today revere that book. It is no longer a stumbling block nor a rock of offense.

What then? Shall we glide along in grace without a trial of our faith? Must we be borne to Paradise

"On flowery beds of ease

While others fought to win the prize

And sailed through bloody seas?"

May we walk by sight while others were required to walk by faith?

To all certain evidences were given, as God has promised: "Precept must be upon precept, precept upon precept; line upon line, line upon line, here a little and there a little." Isa. 28:10,13. Parables were given which the spiritually minded could understand but which meant nothing to others. In this way have the people of God been tested out in the past,

and only the true-hearted spiritually-minded preserved.

But what shall our test be? Unhesitatingly I answer—*The Building of The Temple*. That is the work God requires at our hands and that will be the stone of stumbling and rock of offense upon which we shall either rise or fall.

We shall be no exception in the trial of our faith. From all sides shall come the onslaught of doubt and fear, and from our midst shall arise, as in all former ages, the hesitancy which shall render some unfit for service until the golden opportunity is past.

Already the culling out of the few from the many has been done as in the army of Gideon when all that were afraid were sent home. And it may be that a further culling shall take place as when Gideon was commanded to take his men to the water to drink, for the angel said of this work, "Let all your work be done in *faith*, for behold you can do *nothing without faith*. *Faith* will make you strong." Therefore only they who can work in faith will be able to assist in the building of the Temple.

But why should we not have faith? Does God want us to act without evidence? No; but He does want us to *discern* the evidence He gives.

From the Old Testament alone I will find more references to the Temple of latter days, a real, material Temple, than you will find of the resurrection of Jesus Christ. And remember that the Jews who were wrecked on the rock of the resurrection had only the Old Testament scriptures to go by.

Examine this, Brethren, before you go down under the test that is given for the generation upon which they shall stand or fall.

A material *Ark*.

A material *Canaan*.

A material *Resurrection*.

And a material *Temple*.

Each in their day has been the *test* of faith and the *risk* of faith of the people of God. In each case the majority failed to recognize God in the matter presented to them, while the *few* were permitted to enter in and occupy.

It is just as reasonable, and to me, as easy to believe, that an angel appeared to Otto Fetting as it is to believe that he appeared to Moses, Daniel, or Joseph the Seer.

MARGARET MACGREGOR.

SUCCESS BY FAITH

"Let your faith be strong in the Lord, your God. Read the Eleventh Chapter of Hebrews. Read it often. By faith you shall do your work. Send this message to your brethren. Some will believe it, but some will not believe. Nevertheless, it will strengthen others; but as much as you and your brethren are humble and faithful to your trust, God will bless your work."—The Messenger.

The Forum

This department is intended as a safety-valve for the escape of surplus energy, with the governor in working order at all times. Direct, personal reference may be made in a friendly manner; but accusation and recrimination are taboo. Govern your contributions accordingly.

ENFORCE THE LAW

(Continued from April Issue.)

In 1923, Richard Bullard, who was then in England, and had been ordained a Patriarch, published in the Herald of April 18, a message of which the following is a portion: "Is the history of the past nothing to My people? saith the Lord. Have I not declared that the ruin and downfall of my people, Israel, was brought about through their departure from My ways, and the joining of their interests and loyalty to shrines of heathenism which I forbade? Was not My beautiful temple destroyed because of this, and the wealth, sacrifice and labor of my people brought to naught, and My holy name dishonored, and the place which I had honored with My presence defiled, so that the destroyer to whom My people had paid tribute, made ashes and ruin of the place which my soul had delighted in; but because of its defilement I could no longer permit it to remain."

"Are the desolations recorded of Jerusalem, Kirtland and Nauvoo no warning to My people? Will My people continue to rob Me of that which is needed for the building of My Zion and to prepare a place of shelter and refuge for My faithful people in the day when these secret organizations to which some of My people have sworn allegiance shall rise in their anger and vengeance and bring bloodshed and desolation upon the world, such as has never been known, and from which My people shall hardly escape? Think you I can walk in crooked paths, or give consent to that which I have repeatedly declared against?"

Plain Words

In the first revelation, chapter, or section, in the Book of Commandments, the preface, paragraph five, God says His commandments are given to us in these days *in our own language*, "that we might come to understanding; and inasmuch as they erred it might be made known; and inasmuch as they sinned they might be chastened, that they might repent," etc.

God is giving us warnings; and He has spoken to this Church of Christ and said, if it does not do His will, it, too, will be rejected as the others have been. Will we heed His warning voice?

Let me give a parable: He has directed me into this field of labor, this part of His vineyard. Seeing these abominable things coming into His church, He says to me, "Do you see those holes in the fence, through which are coming in all kinds of strange animals; and they are destroying My vineyard? Drive them out, and keep them out." *That hole through which come in the detestable thing should*

be closed. Insert into the "Application for Membership," this declaration: "I do forever renounce all allegiance to, or membership in, any so-called "secret society" requiring the taking of an oath."

Let us not fill our basket with green persimmons just to get it full, or in our anxiety to increase our membership. God can not use "unburned" bricks, nor "untempered" mortar,—mere sand and water—in His building.

For some years I was a member of a church which did not admit members who used tobacco or were in secret societies. If a person is fully converted to Christ, *he wants to put away all iniquity.* If he is not converted, *he does not belong in the Church of Christ.* If he is not ready to leave these abominable things, *let him stay with them,* but also LET HIM STAY OUT OF THE CHURCH OF CHRIST; he will *do the church harm,* and do himself no good, unless he is *converted.*

As a person cannot take poison into his system even in small quantities without injury, so a church can not take into its membership injurious elements without damage. God gives us volition. We may commit suicide if we choose, but we will die if we do. A church can take in evil elements if it so decides, but it will suffer spiritual death if it does so.

Note the testimony of "honorable men:"

"They are a great evil."—Wendell Phillips.

"Come out from the lodges."—Dwight L. Moody.

"Whatever in the lodge is not babyish is dangerous."—Howard Crosby.

"By it Christ is dethroned and Satan exalted."—Rev. Edw. Beecher, D. D.

"I was completely converted from Masonry to Christ."—Pres. C. G. Finney.

"All secret oath-bound parties are dangerous to any nation."—Gen. U. S. Grant.

"I have been a member of six secret societies, but God opened my eyes, and I came out from all of them."—Moses Nye, a converted Jew.

The Church of Christ cannot continue to fellowship these things and expect the favor of God."

"Peril waits upon the heedless, grace upon the souls who try."

—C. A. Gurwell, Independence, Mo.

When the people don't know their suspicions arise
And each thinks the other is the father of lies.

When the pulpit is open and the press is kept free,
And the people enjoy their liberty,

They'll follow the way of men chosen to lead
And unto their counsel give dutiful heed.

The lamb and the lion, in peaceful repose,
In Zion may dwell secure from their foes.

GENTILES OR INDIANS—WHICH?

Dear Readers of the Advocate: As we go forward step by step in this great gospel work, as we seek day by day to bring forth the light of the latter day glory, do we halt now and again to check up accounts? Do we place the gospel mirror before us and carefully study each feature therein portrayed and uncompromisingly compare our acts with what is therein revealed? Had this been done back there in the early days of the restoration what sorrow and grief and heartache would have been avoided!

Upon leaving the church through which I first heard the fundamental principles of the doctrine of Christ expounded, I covenanted with my Maker that if humanly possible never again should I be deceived by the "cunning craftiness of men," never again would I sin the sin of "trusting in the arm of flesh"; but that straight to the Lord would I go, and wait for the direction of that spirit which is promised to guide into all truth and righteousness. Moreover, I also covenanted that never again would I accept any prophecy, vision, or knowledge, no matter of how great seeming intelligence, that could not bear a rigid examination and comparison with those things laid down for our guidance in the Bible and Book of Mormon.

We are told that in the last days Satan should appear as an angel of light, deceiving the very elect, if possible; and sad to say, it has always been possible all down the stream of time. If not, why so many failures of the elect to establish the Kingdom? If not, why the confusion and misunderstandings in the Church of Christ today? If Satan appeared to us in his true colors, surely we could not be deceived. But he is not so to appear—he is to appear as an angel of light; in other words he is to appear as an angel or messenger of divine intelligence. He will bring into our midst thoughts and doctrines and ordinances which will appeal to our intelligence and which will be hard to distinguish from the truth. And thus will he deceive us if we are not watchful in the extreme. Thank God, we have a guide given, which was preserved, discovered and translated by power divine, that we might have in our possession knowledge that should enable us to meet the adversary from whatever angle he might attack us, and countering intelligence against intelligence come out victorious for the truth.

The greatest thing we have decided on so far in our program of progress is the building of the Temple. In 1925 most of us departed from the Reorganized Church and joined the Church of Christ. We spent a good three years uncovering the mistakes that we and those before us had made. Now we are suddenly plunged unto a campaign to raise funds for the construction of the Temple to which we are trusting that the Lord will come upon His second advent into the world. Is there not a slight

incongruity in this? Is it not at least slightly incongruity in this? Is it not at least slightly inconsistent with the idea that this is a gospel of repentance, and that this gospel of repentance, and that this gospel of repentance must be preached in all the world? It is now apparently a gospel of temple building, and if it is not of the Lord for a surety, what is the difference between a campaign for building a temple and a campaign for building an auditorium? Is it not lamentable to say the least, that e'er we have even ceased prodding into the mistakes of the past, our missionaries must turn their attention from preaching the gospel of repentance, to trying to make the people see that it is their duty to build a temple?

This naturally resolves itself into the question of whether or not it is really God's will that we, the Gentile nation, erect the Temple, said Temple to be completed in seven years. Many have had testimonies that have been to them irrefutable evidence as to the divinity of this program. Many others, just as faithful, have honestly sought for such evidence and have not received it. This in itself is strange. Christ said, "If ye are not one, ye are not mine." He has also promised that if we keep His commandments we shall *know* whether a thing be of God or man. And in so momentous an undertaking as the building of the Temple, would it not seem that the people of God should be moved as by one impulse? Was it not so on the day of Pentecost? "And they were all gathered *with one accord*. Should not the spirit of God so permeate His people upon so sacred an occasion as this that they too would be moved upon with one accord? Might not this thought be worth consideration at least?

I have read all the material available upon this subject, including the article by Apostle Wheaton, and the only fact that can be evolved from all presented is that a Temple is to be built before this generation has all passed away. Granted that a generation may be construed to mean a dispensation a step in the progress of time, or the duration of time a certain condition of affairs exists, as our Sister Sheldon so ably presented in the August Advocate, all we have proved with all our proving is that some time before the light has been entirely removed from the Gentiles, a Temple is to be built to which our God will come.

In times of perplexity let us turn to our latter day guide—our own particular record, the gospel restored to the Gentiles in the latter days. We know it contains the fullness of the gospel and if cast aside the whole foundation of our latter day restoration crumbles away. We are told that one of the chief missions of the Book of Mormon is the putting down of contentions. So may we not be considered safe in looking to this book to settle our perplexities today? Can we not in all confidence expect to find

that which comes from the divine today corroborated in this record? Could we be considered stiff-necked or hard-headed for rejecting that which conflicts with what is given therein? Let us search this record and see if we can find out when and by whom the Temple is to be built, and when we shall receive that endowment which we are all looking and praying for, and which we so sorely need. Different passages might be cited, but there is one so plain and simple and yet conclusive that it should be sufficient. Turn to Nephi 10 or in some editions 3 Nephi 10. Here we find Christ Himself speaking to the Nephites regarding this very subject. What does He tell them? Let us follow His thoughts closely and summarize carefully His meaning, for Christ was ever able to place much meaning in few words.

1st Verse.

1. Speaking of the Gentiles He says that if they will repent He will *establish His church among them*.
2. They shall come in unto the covenant and *be numbered with the Indian*.
3. They shall *assist the Indian*.

2nd Verse.

1. The house of Isreal shall also assist.
2. Then *together* Indian, Gentile and Isrealites are to build the New Jerusalem.

3rd Verse.

1. *Then* shall the gathering commence in America.

4th Verse.

1. *Then shall the endowment be given*.
2. The *Father* shall commence *His work when this gospel is preached to the Indian*.

5th Verse.

Then shall God's work spread out to all the dispersed of His people, even the lost tribes.

6th Verse.

And *then* is the time when the work of the gathering shall commence *with the Father* among all nations.

To what does the repeated word *then* refer? Evidently to the information given in the first two verses—namely, that God will establish His church among the repenting Gentiles and they shall be numbered with the Indian and assist Him.

How very simple and conclusive! In 1830 God *did establish* His church among the Gentiles, and He here tells us plainly He is not going to do another thing until we have taken that message to our Indian brother and become one with him. 1 Nephi 4:1 tells us that the fullness of the gospel of the Messiah shall come unto the Gentiles and from them it is to go to the Lamanites. We have received that gospel, but has it gone from us to the Indian? This is our mission, and *God will not commence His work until we have accomplished this mission*. Is the building of the Temple God's work? Judge for yourselves. He says plainly He will *not even commence*

His work until we have taken the gospel to the Indians and are numbered with them. Have we done this? No? Then we have God's own word that He has not even commenced His work. How can we then think to erect that sacred building that is to contain His holy presence? Should we not rather seek earnestly and prayerfully the plan of God that we might work *with Him* and not *before* His own due time?

Why not begin where God wants us to begin, and we have His word that if we do so, He will take charge of the development and the increase. Why not take God at His word. He has established His church among us. Our first work is to take it back to the remnant to whom this land was given as an inheritance. *Then* shall begin the building up of the Holy City, then will the Temple be raised unto the Lord and "The power from heaven will come down, and the Lord also will be in our midst," and *then, and not till then*, can our missionaries go out not only into America, but into the foreign countries, with the power of God resting upon them; for not until then will the work commence *with the Father*. How futile for us to make an attempt to do this work without the Father's help! He has told us plainly in this book that is for the putting down of contentions what *we* must do before *He* is ready to commence His work. The Red Man is hungering, yes starving, for his birthright, which we have withheld from him for a hundred years. It was given us to take to him. Let us centralize our efforts to fulfill this first step in the latter day work and God has promised that He will come down and see that *all* is finished.

Yours for the progress of the work.

ENNA JAMES,
3540 Monroe Street,
Omaha, Nebraska.

BROTHER WOOD BUSY IN WALES

Another Church Organized

Last Sunday we organized a church at Abercumbol. Brother Harry Snook was ordained an Elder, and Wm. C. Scourfield a Priest. These Brethren held the priesthood in the Reorganization and were in charge of this mission. They were elected to take charge of the local church.

The Reorganization has all at once become interested in Wales. Elder W. H. Greenwood has been given a mission down here, and he started out after the lost sheep. I, at least, was pleasantly surprised to meet him at the first door at which he called in these parts. Whether pleasantly or not, yet I believe that he shared the surprise. He, no doubt, thought I was still in America. However, we had a pleasant chat, and I am sure that the Church of Christ will not suffer as a result of Reorganization activity in Wales. We rather welcome them.

FOR HIS NAME'S SAKE

"Hear the word of the Lord, ye that tremble at His word; your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed.

"A voice of noise from the city, a voice from the temple, a voice of the Lord that rendereth recompense to His enemies."

Isaiah 66:5-6.

To my brethren of like precious faith, the words of the prophet Isaiah, though purported to have been written in the year B. C. 608, will have a very modern sound. As I have journeyed from place to place, the same stories of good men and women being made the targets for vituperation and their characters assailed because they dared to use their own spiritual intelligence, has been unfolded. Their crime, for which they have been branded disloyal, has consisted of refusing to take their religious instruction in tabloid form, from the hands of men who have consistently and persistently failed to demonstrate that they have learned even the most simple and elemental principles of the teachings of Jesus. This applies from the worldly wise Doctor, who occupies at the so-called head, throughout the ranks of his unholy henchmen.

The spectacle which they have presented to the world for the past fifteen years is one to make the angels weep. Little wonder that the patient Lord has at last spewed their lecherous system of priestcraft far from Him, and has raised up a people to carry out the Divine mandates.

Hundreds have been made to rejoice under the gentle spirit that has come to them since they have come out from under the shadow and pall of spiritual bondage. They have found a fellowship of heart and hand that has kindled anew their faith and zeal, and caused their souls to reach out in gratitude to God and His Christ.

Cowardly back-biting and underhanded methods attest how well the rays of truth have begun to ferret out and expose the refuge of lies which they have made their cover. The punishment of liars is that they finally believe the product of their own fabrication, and fight as zealously for the false as they should for the true.

The Church of Christ has nothing to fear. We only ask that men shall pray for truth and then have the courage of their convictions. And even though the minds of good honest people have been poisoned and they admonished to burn our literature, the tide of free investigation is slowly penetrating the innermost recesses of the Restoration movement, bringing hope, joy and peace to many.

"Your brethren hated you, and cast you out for my name's sake." Old Israel's tragic story of rejection again enacted and their methods duplicated because men will sacrifice truth for the sake of of-

ficial power and pelf. Surely Satan has entered their hearts and the Law of the Lord is forgotten.

"But He shall appear to your joy, and they shall be ashamed." There lies the motive and incentive that has brought the Church of Christ out of obscurity. The blessed hope of His appearing has been the urge that has caused them to move forward. To pray for Divine help and power to eradicate error and to see clearly the pattern upon which to build a structure worthy of His approval. How signally has that desire been rewarded, and how wonderfully has God shown forth His approval!

In four brief years an organization has arisen to challenge the respect of men who for many years have tramped defiantly upon the platform of the religious arena, hurling their raucous barbs into the ranks of opposition. How painfully cowed and subdued they now appear.

Can it be that they have heard, "a voice of noise from the city, a voice from the temple?" Surely the command to build and the activity around the Temple Lot has been heard and seen of them. Soon shall sound "a voice of the Lord that rendereth recompense to his enemies."

Rejoice and be glad, all ye humble followers of the Meek and Lowly One, "Ye that tremble at his word."

"Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.

"Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of *the man* who bringeth wicked devices to pass.

"For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be.

"But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.

"The Lord shall laugh at him: for he seeth that his day is coming."

WALTER L. GATES,
514 Pape Avenue, Toronto, Canada.

PASTORAL

To the Saints and Friends of Missouri who love the Truth:

Having been appointed to labor in Missouri this conference year, I will be pleased to hear from any who desire preaching in their locality. I have a lantern with a fine collection of slides to illustrate the truth.

Address me at Rich Hill, Mo.

J. FRED CLEVELAND.

NOTICE OF DISORGANIZATION

This is to say to all concerned that the Stewartsville branch of the Church of Christ has been declared disorganized, a number having moved to Independence, while others have transferred to St. Joseph.

E. E. LONG,
H. E. MOLER,
Ministers in Charge.

ten.

"And his servant went straightway, and did all things whatsoever his Lord commanded him, and after many days all things were fulfilled."

Now, when the great majority of the Church, in two large bodies, "moved to Utah," and to Beaver Island, there were some who "remained" at their post of duty until they received a command to go and redeem the choice spot of land. They were never carried away with corrupt doctrines. They had been established in their places of local activity under the presidential ministry of Joseph the Seer, having received their ordination from "valid original sources," since which time their integrity is attested by President E. A. Smith as follows:

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

Who among all the "servants" of the Lord was it that received the command to "go straightway" into the vineyard and redeem the choice spot? There is but one answer: Granville Hedrick, and for the Church of Christ. Nowhere is there any record of such a command given to the Reorganization.

It was Elder Hedrick who in 1864 published to the Church, and to the world, such a command. Obedient to the mandate, he and associates moved from Illinois to Independence in 1867 and held the first conference in the vineyard since the expulsion in 1833—and no one in Missouri molested them.

This command to "go straightway" was rejected by the leaders of the Reorganization who declared that Elder Hedrick had spoken falsely, and that it was folly to attempt to return at that time. But Elder Hedrick and his brethren believed God, as did Abraham, and moved at the appointed time. They settled in the vineyard, and bought the "sacred spot," and thus officially began the redemption of Zion in the only way it could be done, namely: by "purchase." This is a well attested historical fact.

Having remained true to the trust imposed despite the efforts of "evil forces and designing men," by law and otherwise, they have received another command to *Build the Temple* on the consecrated spot, to which the Church of Christ is responding nobly.

And strange as it may appear, the same "forces" that raised the cry of "false prophet" in 1864 are now rejecting the command and seeking to discredit the labors of those who seek to do the Lord's bidding. *But their folly shall be known to all men.*

IN THE STRONGHOLD OF PRIESTCRAFT

The editor of the Advocate, with Brother and Sister James E. Yates, went to Lamoni, Iowa, May 30, in answer to the urgent call, "Come over and help us." We arrived in this stronghold of priestcraft, after a delightful trip from St. Joseph, Mo., where we stopped over night, and learned that our only means of reaching the people was by preaching in the city park, and visiting and distributing reading matter, with which we were well supplied.

Lamoni was for many years the headquarters of the Reorganized Church, and the home of the late President Joseph Smith. The Editor of the Advocate, with his family, also lived there for twenty-one years, when, despite the application of "Effective discipline," we sought to warn them against the insidious evil that was fast leading them into the ways of careless indifference complained of by the Ensign.

Although the weather was bad, there was an intense eagerness on the part of many fine people to hear the Message of the Church of Christ. Meetings were started in the park, but we were rained out at the first. The local Church of Christ has a small building under construction on the outskirts of town, where the people found their way through the rain and mud, and where the preachers had fine liberty in presenting the message paramount to all others. But the weather cleared away, and we returned to the park where we closed Sunday night, June 9, with a large crowd that sat entranced while Brother Yates declared the vital issues for over an hour and a quarter.

Many urgent requests were made to continue the meetings another week, but similar appeals are pouring in from many places to which we must respond as fast as we can. Our forces who are proclaiming the midnight call are as yet small compared to the numbers who seek to close the ears of the people.

COUNTING THE COST

Oh, ye, who are called to labor and work
In the vineyard of the Lord;
Are you from your labors trying to shirk
For what this world can afford?

Did you count the cost
Of profit and loss
When you accepted that call divine
Did you shoulder your cross to seek for the lost
And step right out in line?

If you intend to build a tower
Be it great or very small
Then stop consider this very hour
If ye can build it at all.

BUILD THE TEMPLE

—By Roy S. Adams.