

# 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.

Published Monthly by the Church of Christ

"Entered as Second-Class Matter May 14, 1929, at the Post Office at Independence, Mo. under the Act of March 3, 1879"

VOLUME 6

INDEPENDENCE, MISSOURI, AUGUST, 1929

NUMBER 8

## THE WAY OF LAW AND ORDER

The command to build the Temple, and the ready response of the Church of Christ to assume the task has caused a great flurry among the factional leaders of Mormonism. At first the matter was treated with haughty contempt, one business man expressing himself thus: "The Hedrickites have neither money nor intelligence enough to build the Temple," while a very prominent official in Utah said: "They can not build a temple, for they do not know how, nor do they know for what a Temple is to be used." And still another: A well known sister in Independence met an elder of the Church of Christ and mirthfully asked: "Have you got money enough to build the Temple?" The reply was, "We have enough to begin the work, and faith enough in God to go ahead. We will pay as we go so that when the building is completed there will be no mortgage on it."

The breaking of the sod for the Temple, April 6, was followed by a "prophecy" in the Stone Church

the next day in which it is inferred that when the Lord's Temple is built it will be done by the "way of law and order." The implication is that the present work being done by the Church of Christ is not of law and order. But that piece of sophistry does not satisfy the thinking minds who are anxious to know the truth, much less those who are conversant with the facts of history. Some other explanation must soon be forthcoming if the tide toward the Church of Christ is to be stayed. Flattery and fiction may satisfy the fickle minded, but those who are acquainted with the prophecies of law and order concerning the Temple will not be moved by empty platitudes.

Over against this prophecy of April 7, we place another prophecy of April 1, 1917, contained in the Song of Entreaty, with its soul-stirring challenge, particularly verses 1, 4, and 9. The "secret" in this inspired poem, which was published and circulated by the Reorganized Church, is impressive at this time. It reads:

### A SONG OF ENTREATY

April 1, 1917.

O, my people! O, my people!  
*Is to you my counsel vain?*  
*Why call me your God and Father*  
*While unhonored I remain?*  
Are my utterances but language  
To be mingled in your song?  
*Do the lips that call me Master*  
*Unto aliens belong?*

Think ye I have joy or honor  
In the sounds that laud my name,  
*Where my voice is held to silence*  
*And my ordinance to shame?*  
What to me your loud hosannas?  
What your gifts or zeal's pretense?  
Righteousness hath voice in service—  
Music in obedience.

Ye have said "God is sufficient—  
He alone our strength shall be;

His the glory of achievement—  
His the sword of victory:"  
What, then, means this quest of armor?  
What this lust for equipage?  
That your energies consume and  
Cumber in the war you wage?

Who is wise shall learn my secret;  
Whoso trusts shall understand:  
Wisdom with obdience walketh—  
Faith with victory—hand in hand.  
*Ishmael shall not Isaac fetter,*  
*Nor my temple David build;*  
*Uzzah's hand, my ark approaching,*  
*Will be with disaster filled.*

My ways are not yours, but, know ye,  
I am God, nor speak in vain:  
Be not slow my call to answer—  
Few the moments that remain.  
*Not by skill or wisdom human—*  
*Not by wealth of carnal lore;*  
But with *panoply from heaven*  
Seek ye conquest evermore.

See ye not the clouds portentous?  
 Note ye not the world's alarm—  
 Nations to their ruin hast'ning—  
 Self their interest—flesh their arm?  
 Is this desolation voiceless?  
 Speaks this carnage not to you?  
 Echoing my ancient warning—  
 Witnessing my word is true?  
 Would you teach my fingers cunning?  
 Doth my thought no shrewdness know?  
 Who hath at my bidding ventured  
 And been smitten by my foe?  
 Ages offer you the story—  
 Centuries my record bear—  
 Tribute to my prudence paying  
 In full measure everywhere.  
 By my skill worlds have their being;  
 Would you teach my soul to plan?  
 Years eternal greet my vision:  
 Think ye yours outstretch the span?  
 Scent ye dangers I discern not?  
 Catch ye sounds that 'scape my ear?  
 Needs the sword my hand hath sharpened  
 To be whetted by your fear?  
 Heaven lingers for your answer—  
 Angel's wait your faith's appeal:  
*Zion's course must clearer impress  
 Of my Spirit hence reveal.*  
 If by these be pledged your triumph  
 Favor waits you from on high;  
*Whoso finds not here contentment  
 Soon must cease to occupy.*

Some lines have been emphasized to call attention. It will be noticed that this Entreaty is directed to "my people," *not to the world*. Particular attention is called to verses one, four and nine. The first verse reveals the fact that God has "unhonored" by the lips of those who were alien in attitude. The fourth verse calls attention to a "secret."

*"Ishmael shall not Isaac fetter,  
 Nor my temple David build."*

Ishmael was the son born to Abraham by the Egyptian handmaid because Abraham and Sarah failed to comprehend the promise of God in relation to their posterity. Had they understood properly, Ishmael would never have been born. He was the child of unbelief. While he was the "first born" son, *Abraham's true seed was in Isaac.*

Now in the simile, who is the "Ishmael" today? and who is "Isaac"? The answer is not far to seek. Had the Church of the Restoration understood the promises concerning Zion, and had they been obedient to the Lord's commands, the *Reorganized Church* would never have been born. It is the child of "Vanity and unbelief" the result of apostacy. Somewhere, then, must be found the true seed to whom the promises have been made. Of all the remnants of the broken heritage of the Lord only one can trace an unbroken line back to "valid original

sources," and that remnant is the Church of Christ. And this answer answers another question, namely: who is the "David" who may not build the Lord's temple? David, the chosen of God, had it in mind to build a temple for the Lord. But he was a man of blood, having lost his standing by carnal pursuits, and so was not permitted to build the Lord's temple. This "secret" was revealed to the Reorganized Church, but they never saw the point.

Further warning is given concerning Uzzah, who was stricken when he attempted to steady the Ark. There is a modern Uzzah somewhere who is bound to meet disaster. Father Time will point him out ere long.

In the last verse of the Entreaty they were told:  
*"Zion's course must clearer impress  
 Of my Spirit hence reveal."*

while the closing words specifically declare:

*"Whoso finds not here contentment  
 Soon must cease to occupy."*

Under the provisions of God's unchangeable "way of law and order." The reaction to the opportunity offered furnishes the measure of the man and determines his destiny. The opportunity to redeem Zion was given to all who would assist in 1864, but that offer was scornfully turned down after the same manner that the present opportunity is being rejected.

The Church of Christ, obedient to the divine command, followed the way of law and order and came to Independence, settled in peace, and purchased the sacred spot where the beginning of the redemption of Zion was to be, as God directed. Fifty-one years later, after a fruitless attempt to wrest the sacred spot from them, it was conceded that they had established their baptismal and priesthood authority from "valid original sources," which, of course, means the way of law and order. If the brethren across the way had followed the way of law and order, when the command came in 1864, to go "straightway." The completed Temple might now be a standing monument to their *loyalty to Christ*. But not finding "Contentment" in God's "Way of law and order," their opportunity to "Occupy" has been forfeited.

### PEARLS OF TRUTH

Follow not after the craze of the world, for the Lord wants a holy people.

Those who will not labor somewhere in their calling will not enjoy the Spirit, and their minds will be darkened, and their vision will be as one in the dark. Many are seeking for light. Tarry ye not, but do the Lord's bidding. He will provide.

Fear not the word of men whose hearts are carnal and filled with selfishness, and who seek their own glory and not the glory of God. Let the people take warning that they rid themselves of all these things, for the Lord wants a holy people, whose hearts are single, and who will love that they may also be loved of God.

## ZION'S ADVOCATE

Official Publication of the Church of Christ.  
Headquarters on the Temple Lot at Independence, Missouri.

### BOARD OF PUBLICATION

A. W. Bogue, W. P. Buckley, W. R. Dexter, A. O. Frisby  
and M. T. Jamison.

Editor: Elmer E. Long, 424 E. Walnut St.,  
Independence, Mo.

Address all matter for publication to the Editor.  
Business Manager—W. R. Dexter, Box 242  
Independence, Mo.

Address all orders and send all monies to the  
Business Manager.

Subscription Rates: One year, \$1.00; Six Months, 50 cents.  
In bundles of twelve or more for missionary purpose,

\$1.00 per dozen.

Canadian Rates: Same as above.

## EDITORIAL

### THE CRITICS DISAGREE

Many conflicting stories have been circulated concerning the finding of the stone, and the markings on it. We have stood by when men and women were examining it under a strong glass and heard their varied opinions regarding it. To some it has been made to say, 4 O W 1831. To others it is A D W 1831. To one official who frantically seeks an alibi, it is plainly M W 1851. We watched one man with great pains make a pen sketch, and when he was through he had A P Y W 1831, and he thought there were some other marks on it. Still others profess to see N W 1851. There can be no question about the date, 1831.

Let it be what it may, one thing is certain: It was found on the north line of the Temple site. It is an established historical fact that a stone was planted there in 1831 by Joseph Smith and his companions when they dedicated the Temple Lot.

What, may we inquire, would our Reorganized brethren be doing about it if they had been excavating the Temple basement and had found the stone? We venture to guess that a special edition of the Saints' Herald would have been printed with a photogravure section displaying the stone greatly enlarged. Their frenzied attempts now to belittle and discredit the value of the find but shows a reckless disregard for their own sacred history.

An unfortunate error occurred in the making of the cut appearing on the front page of the Advocate for June. The picture was taken with a small camera, which did not show the markings at all. The best of a number of exposures was selected for the purpose of showing the stone only until a good picture could be taken, which would bring out the detail. The figures shown on the cut does not correctly represent the markings on the stone. The editor is not responsible for the error as the picture was hurriedly selected in Kansas City on the way to Lamoni, and we did not see it again until the paper came out.

## I DREAMED A DREAM

I dreamed I went to Independence, having been absent for some time, and met a number of people whom I knew personally, including two individuals in high official position in the Reorganized Church. One of these men resembled a Hopi Indian, with his face dirty and grimy. He seemed abashed at my presence from a sense of inferiority, watching me with occasional glances.

The other man, a close personal friend for many years, was perfectly natural in appearance, except for a sad countenance. He greeted me with cool courtesy.

Mention was made concerning the stone recently found, and I replied: "Well, I have not seen it, but I understand it contains the letters, S. E. C. T. With a look of disappointment and a tone of sadness, my "friend" answered, "Yes"—when another individual interrupted with a sickly laugh and a sneering remark. Glancing at the scoffer, I said: "Don't be too hasty to condemn. Those letters may properly mean, South East Corner Temple. Again, with a tinge of sadness, my "friend" answered, "Yes."

On awakening, the revelation given to Brother Richard Bullard, May 12, 1925, came to mind with considerable force of conviction, particularly the following words:

*"Cease to speak harshly of those now in darkness. Justice, judgment and vengeance are with me to be dealt out in righteousness. Be not hasty to condemn, for sorrow and anguish of spirit awaits those who have severed my people, and brought my wonderful work to shame."*

As I reflected, I was impressed with the literal fulfillment of the prophecy, as plainly shown on the faces of those I saw in my dream.

The revelation to Brother Bullard follows in full.

E. E. LONG.

### REVELATION TO RICHARD BULLARD

Independence, Mo., May 12, 1925

After a night of restlessness and pain, comparative relief came to me and as the glorious sun saluted my eyes, a feeling of sweet tenderness took possession of my soul, and partially dressing I threw myself upon my knees by my bedside, and poured out my soul to God, and the light of revelation flashed upon me, and under its power and influence I wrote.

*To my servants whose hearts have been torn by that which has been performed in my church, to those especially who have sought me aforetime, in solemn prayer, the Lord God with his protection shall come to your relief, and where sadness and distress has been your portion, peace, and light shall come as a cherishing fountain.*

*My purposes are soon to be revealed, and by my power put into execution, and what I have promised*

(Continued on page 116)

## THE VINEYARD

### WHY I BELIEVE IN THE LAW OF TITHING

By the Village Blacksmith

Some Bible scholars have concluded because the New Testament has little to say on this question that this tithing system belonged only to the law of Moses, and is not binding on us under the Gospel dispensation.

It is not our purpose to try to create debate on this question, nor do we pretend to be master of this question, by way of scriptural defense, but rather to talk from the standpoint of actual experience, and tell why we defend the law of tithing, and count it a part of the Gospel system.

When I cast in my lot with this latter day work many years ago, and this tithing question was introduced, it seemed only reasonable to me that God would have some system of finance in His perfect plan to carry on His work. Hence without much study on it, and being anxious to become obedient to everything taught in the Bible.

My wife and I were poor with five of a family to support with no cash to work with, and just opening up a business in the Blacksmith shop, with practically no business to start with, and with our home and shop, under heavy mortgages so we summed up our assets, and summed up our debts, then subtracted our debts, from our assets, and discovered we were worth \$1500 in assets, over liabilities. Hence this figured that one-tenth of \$1500 would be \$150 we owed in tithing. Now came the question, and test, how were we to pay this debt? So we concluded if we wanted to be honest with God, and wanted to take Him into our business as a silent partner, we must put forth some effort at once to pay this \$150.00. So we decided to go out to some money lender, and borrow this money on our note. We did so, and had to pay ten per cent for the use of the money until paid.

Next we began a daily system of bookkeeping, with each day's earnings on the one page, and on the opposite page, each days expenses, both for the keep of the house, and all other expenses. We kept up this record for ten years, till we sold out to take the field as a missionary, and let me say, from the first month we began this system, till the entire ten years were ended, there was not one day that we did not keep accurate accounting, both of the income, and outlay, and each and every month, there was a steady increase in business, till at the end of the ten years, when we sold out, we prospered till I was making \$200 a month clean-clear-profit. Whereas the first month's profit was but a very, very small margin over our bare living. Yes, sir, we experienced God's promises as recorded in Mal. 3:10, 11 verified to the satisfaction of our souls.

These are the words spoken of in these verses: "Bring ye in your tithes into my storehouse, and prove me, and see if I will not open the windows of Heaven, and pour you out such blessings, ye are not able to receive. I will rebuke the devourer for your sake." Now then, is it any wonder I am a confident and stanch defender on this tithing question, apart from Bible Teaching?

Along with this experience after a careful analysis of Bible teaching, I offer this defence on this question:

*First:* Replying to those who count the law of tithing, as belonging only to the imperfect law of Moses, let me say that long years before Moses was born, and long years before the law of Moses was given, there lived in the days of that grand old man, Abraham, a high priest or bishop (which to me is the self-same office) a servant of God, called and known as Melchisedick, whose office work was to receive the tithing of God's people, and Abraham paid his tenth, or tithing to this man of God—and this was under the Gospel dispensation in Abraham's day. Anyone doubting that the Gospel was preached in those days, before the law of Moses was ever heard of, is a complete stranger to Paul's teaching, for Paul forever settles that disputed question that came into the church in His day by saying: "For unto us was the Gospel preached, as well as unto them." Heb. 4:2.

"For the law (of Moses) was added," (to the Gospel). This is proof conclusive that this tithing law did not originate under the law of Moses, consequently as the law of tithing was a part of the teaching of the Gospel long before Moses' time, whenever, and wherever, the Gospel is preached in its fullness, the law of tithing must of necessity be a part of that same Gospel, for the Gospel of Christ is the power of God unto salvation" in every age. Yes, it's a part of the perfect law of liberty, God is its author, and never intended it to be a law of force. Each and everyone is his own bookkeeper, and answers only to God for what he owns, what he spends, what he makes, what he saves, and how he got it; each has the right to exercise his own agency over his belongings, but if a man wishes to have good health and prosperity the sooner he takes God into partnership in his business affairs the sooner will he prosper. But on the other hand, the selfish man, who "Robs God" by withholding his tithes, and robs his fellow-man in business, will reap just as he sows. For a man's love for God is far better told by the way that he deals out his silver and gold. His words will be strong, his photograph seen, be a power for Good, if he is not mean.

If a man pays his tithing, and offerings, too,  
And honest in dealing, he is sure to pull thru.  
He will win in the end, be strong in the fight,  
If he is good-hearted, and treats people right.

## GOOD NEWS FROM WALES

I boarded the S. S. Empress of Scotland at Quebec, Tuesday afternoon, May 7th, and by 4 o'clock we were under way down the St. Lawrence River. On this route we have two days of fine sailing down the Gulf of St. Lawrence. This is said to be the shortest route to Europe and is rapidly gaining favor with American tourists.

On the third day out we encountered fog and ice and for twelve hours the ship stood still in the Atlantic. During this time the fog horn kept sounding at intervals, and we all felt rather uneasy. After the fog had lifted and we were again under way I was standing on the deck trying to penetrate the rising mist ahead when I discovered something on the horizon that looked like a mountain rising out of the sea. But as we neared it and the fog cleared away I saw that it was a gigantic iceberg floating in the water. I also noted a change in our course—the ship traveling in a semicircle around it keeping at a distance of about one-half mile from the iceberg. The water for that distance was strewn with smaller pieces of ice, for the floe was breaking up. As we passed the iceberg, which covered a few acres of the surface of the water and stood as high as our ship, we could imagine what would happen to a ship that failed to recognize its absolute right-of-way.

On Sunday we made a record run, but on the following day as we entered the "Devil's Hole" the sea was wild and the mountain waves were breaking over the main deck. We noticed for the first time that the canvass covers were removed from the lifeboats and they were made ready. But we realized that a lifeboat among those angry billows would not last long if they ever succeeded in launching it.

I do not get sea sick, and I am thankful for that. I rather enjoy a rough sea, so long as the boat is not in danger. In the dining room I like to see the dishes shoot off the table and break upon the floor! It makes the consomme d'Orleans taste better.

However, we arrived at Southampton safely though one day late. And after being held up for transfer, taxi, excess baggage, etc., to a tune quite familiar to American travelers, we were soon on our way to Tonyrefail, Wales, where we arrived, after taking the last lap by buss, at 12 o'clock midnight, May 15th. But this is early evening in Wales. Elder Thomas Jenkins and the young people from Elder John G. Jinken's home were waiting the buss at the roadside, where they had parked for each buss since *early evening*. These young people made short work of things. They grabbed my baggage and me and soon had me in the home of Bishop Samuel Beacham, where supper was waiting as well as a glorious welcome to the weary missionary.

We were made happy to learn that the work in Wales was in fine shape. Wonderful blessings had been enjoyed by the church during the past month.

On Sunday while the missionary was crossing the Atlantic a day of fasting was called at Gilfach Goch. The fast commenced Saturday at 6 o'clock p. m., and lasted until the same hour on Sunday. During this time the gifts were enjoyed in the services and the Spirit of Unity and love brought great rejoicing to the whole church.

The election here, although quiet, was a hard fought contest. Each party having a well organized machine, which accounts for the heavy vote registered. The women worked with the men. But labor swept the Tories out and Baldwin has now resigned. Labor contemplates the nationalization of the mines and appropriation of ground rent. Or the confiscation of the land. I hope that they will succeed. The private ownership of land and the private appropriation of the rental value of land lies at the bottom of all of our social evils. And poverty results in most cases directly from this evil. When dealing with social and industrial disease palliatives will not do. To bring lasting results the axe must be laid at the root of the evil, and the roots are in the soil. The land must be made free. The disease which has brought death to practically every preceding civilization was the expropriation of the masses of the people from the soil. **BACK TO THE LAND**, is the slogan of the Church of Christ, and it is economically sound.

SAMUEL WOOD.

## CIRCULAR LETTER FROM THE TEMPLE BUILDING COMMITTEE

Independence, Mo., July 1st, 1929.

TO ALL THE SAINTS AND THOSE WHO ARE INTERESTED IN THE BUILDING OF THE TEMPLE.

The excavation for the basement is nearly completed and we are ready now to begin the trenching for the walls, which are to go down to the rock.

We are coming to you with this appeal. All those who want to donate their time and labor in this work, send us your names and information at once. We want 50 men.

Those who cannot assist by your labor, will you now assist by sending in your contributions for this part of the work? It will take approximately Twenty-Five Thousand Dollars (\$25,000) for the trenches, in cribbing, and for the concrete and steel for these basement walls and floor fabrication. We want to see this part of the work finished by the first of next November; and we must have your help to enable us to do it. Please send all communications to

W. P. BUCKLEY,

Secretary of the Building Com.

P. O. Box 232, Independence, Mo.

## BUILD THE TEMPLE

## HOW SHALL WE CONDUCT OURSELVES AS MINISTERS?

This is a question that should demand the attention of every man that is called to act as the servant of God, either behind the Sacred desk or in every day life. I am of the opinion that the people look upon the Ministers of the Church of Christ in a slightly different manner than they do upon Ministers of other denominations, because of those things that we profess and teach; so, how shall we conduct ourselves as servants FOR and OF GOD?

I realize that there is a great deal of difference between the man who is out in the active service and the one who stays at home and labors for his daily bread and for the support of his family. The one who is actively engaged in the work, day after day and night after night, is continually surrounded with those environments of service—in the stand or holding daily, perhaps hourly, converse on religion; devoting his time to study and continual preparation for work (or should do so) and is looked up to as one who pretends to be the servant of the Most High, while the other man is burdened each day with its toil and its care and worry, and at night is worn and weary.

This experience perhaps has been yours, that those who are working with you have gotten so familiar with you that they look on you as they do upon other men, and, as the servant of God, you have not the prestige with them that the other Minister has with his associates. They see in you the MAN and not the MINISTER. I believe that this is the harder position to hold; for one must have a continual extra watch over himself all the time lest he give place to things that do not tend towards Godliness. By reason of the environments of life by which these local men are surrounded, they are the more apt to do or say things that are not right for the man who holds the Priesthood to enter into. Some may not have to put forth the effort to conduct themselves righteously as others have to. We are all constituted differently. My nature may be such that I could easily take part in jesting, levity and unseemly mirth. I do not wish to have you gather from this that we must wear long faces and never smile; but it might be easy for me to go into an excess of mirth while my brother might not be inclined that way at all. I believe that too much levity is unseemly and tends toward foolishness. Vulgarity, profanity and obscene stories should never be indulged in. If you are where these things are going on and you cannot, by word or by your presence change the nature of the conversation, get away from it if possible. If it is impossible to get away from it, then throw around yourself the protection of God's Spirit through silent prayer; and don't forget that you profess better things and that God has chosen you to work for Him. Possibly, by continued faithfulness, you may sometime be able to

bring those others to the knowledge of better living.

The servant of God must, at all times, conduct himself uprightly; be honest, humble and full of love for his fellow-man; sympathetic and ever ready to give the helping hand wherever he sees the need for it; frequent in prayer, for there is the secret of his success in a union of his Spirit with God's Spirit. This union can be obtained by continual devotion; a relying continually on God for strength and support; there getting counsel and direction.

We all must refrain from everything that tends towards evil. This is a great warfare of RIGHTEOUSNESS against un-righteousness, and we must be on our guard that we give no opportunity for the entering in of the wedge of the enemy. Wherever we are, or in whatever condition we may be placed in, we must, as God's servants, have a continual watch over ourselves. The instruction that Paul gave to Timothy seems to me to be very applicable to us all today; and so I give it to you in his own words: (2nd Tim. 2:15) "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." "Study to show thyself approved," says the Apostle. Then it is to be a daily study; a daily seeking after direction and help; a complete giving of ourselves up to the work that we are enlisted in for God; and an utter dependence upon Him for help.

Paul again gives to Timothy some good instruction in the 6th Chapter of his 1st Epistle, which we can seek to put into our lives, and by reason of having them embedded there, we shall be helped to a successful accomplishment of the work that we undertake. After counseling Timothy against the love of money and its kindred evils, he says to him (calling him: "O man of God," which same are we as servants) "flee these things and follow after righteousness, godliness, faith, love, patience, meekness." We, too, should seek to follow after these things and learn the lessons that will make us profitable servants.

Some more instruction that Paul gave is worthy of our notice and effort to obtain, and should be made a part of our lives. Without it, we will utterly fail in our efforts to do God's work, for, if we have it not, we will be under the direction of the other master and not under the direction of God. Sixth Chapter of Ephesians, verses 10:11: "Finally my brethren be strong in the Lord and in the power of His might. Put on the whole armour of God, that ye may be able to stand against the wiles of the Devil." Yes, we need to be *strong* in the Lord and have on the *whole* armour. A part of the armour will not do, but we must have it ALL on. With it we will be able to battle successfully; without it we will lose the fight.

In closing, I would call your attention to a statement made to the Saints in a later day revelation, and I believe that we can very aptly apply it

to ourselves. God says, through His servant, that "No one can assist in this work, except he be humble and full of love, having faith, hope and charity, and being temperate in all things whatsoever are intrusted to his care." You will notice the statement that we cannot even ASSIST in this work except we have those virtues in our lives and seek to exercise the gifts God has given us along those lines. Let us all study to show ourselves approved; learn our lessons of life and how God would have us live and do, that we may not be unprofitable servants.

W. P. BUCKLEY.

### THE EDITOR AFIELD

Bidding family and friends a fond farewell, we left Independence June 26 for a missionary trip in the Southland, going directly to Texarkana, Ark., where we were met by Brethren C. L. Wheaton and J. N. Cox, whence we drove a la ford to Dalby Springs, Texas. There we stopped long enough to get a drink from one of the famous "red water springs." This water, with a strange odor and a suspicious taste, made Dalby Springs a great health resort at one time. But all that remains of the "Resort" is the decaying ruins and the red water. Being assured it was pure and "healthy," we drank freely. Then another five-mile drive and we were at the pleasant country home of Brother Cox, whose hospitality is proverbial.

Brother Wheaton, having a fine meeting in progress, we met in the little white church in the wilderness at 8 o'clock and was agreeably surprised at the turnout. By auto, in wagons, on horse back, and afoot they came from out the timber darkness and listened attentively to the message that means so much to true Latter Day Saints at this time.

Naturally enough, there were some who at first received the message with doubtful disputation, having been misinformed as to the position of the Church of Christ. Confidently believing that "we own the Temple Lot," it was a trial of faith altogether unlooked for to be so abruptly disillusioned. If they could be deceived with regard to the title to the Temple Lot, might they not be fooled with regards to some other matters? But the interest grew from night to night and the crowd increased, despite the rain and mud, until the house was filled, and many sat outside. If all Latter Day Saints were as willing to hear the other side as were the people at Dalby Springs, and as they have asked others to be, the "blind shepherds" would soon be in exile. But of this day and work it is written:

"For behold, at that day shall he rage in the hearts of the children of men, and stir them up to anger against that which is good;

"And others will he pacify, and lull them away into carnal security, that they will say, All is well in Zion; yea, Zion prospereth, all is well;

"And thus the devil cheateth their souls, and leadeth them away carefully down to hell."

Here as elsewhere, we had to answer many silly tales circulated by men who now refuse to meet the issue in honorable controversy. Who would have thought a few years ago that a departure so disastrous in its consequences could occur so rapidly! Everywhere we go we are told by the "loyalists" that all is well in Zion. The church never enjoyed greater prosperity than it does now, we are told, due to the fact that the "kickers" are leaving. But the thinking ones are not being fooled by that silly canard. How proud the leaders must be of a following that must thus be kept in ignorance!

We closed the meetings July 7 with the largest audience of the series. There were eight transfers and two baptisms, with many more to follow. We were reluctant to leave these good people, but the urgent calls for help from other places grows louder as the message spreads abroad. We boarded our little gospel chariot and headed south, making Houston our next stop.

Hardly had we moped the sweat from our face when the questions begun to come thick and fast. For instance, was it true that when the stakes were being set for the Temple that a crowd of boys followed and pulled them up? A certain apostle is responsible for that Mother-Grundy tale, and some of his dupes in Houston still believe it. They are the kind who usually refuse to hear or even to read our tracts. But why should men of the high and holy calling of an apostle be found peddling such foolish stories and misleading the people? He must surely know that he would sooner or later be caught.

By letter from Independence we learn that two more prominent officials of the Reorganized Church have joined the Masons. And this reminds us: At Nauvoo the Saints started to build a Temple, but it was never completed. During the work of construction many of the church leaders joined the lodge, including Joseph the Seer. They then begun the erection of a Masonic Temple which they finished, and which still stands a monument to their folly. Will history repeat itself in Independence?

We have just heard of the finding of another stone near the south line of the Temple foundation, containing the letters S E C T. Thus the two stones definitely decide the question of the location of the "Sacred Spot," as both bear the same date of 1831. The letters on the second stone probably signify the southeast corner of the Temple.

It is interesting to note frenzied effort being made by the Reorganized leaders to discredit these stones, as well as the Temple Lot itself, as compared with their strenuous efforts to get possession a few years ago, which sustains the words of the Messenger when he referred to them as "blind shepherds who have led away the Lord's people to dry pastures and to by and forbidden paths."

More anon.

E. E. L.

## OUT OF SORTS

By CLARENCE L. WHEATON

A copy of the Saints Herald for June, 1929, was recently brought to my attention while in Oklahoma City, containing an article written by Pres. Elbert A. Smith, in which he makes an effort to "expose sharp practice in an opponent." From the tone of the "expose" it seems as if this good brother got "out of sorts" with the writer for having first "exposed sharp practice" in him. A sharper could resort to no more cunning trick to deceive the people that have confidence in him than by attempting to divert their minds from the truth by giving a so-called "Word of the Lord," which not only destroys his own self respect but tends to blaspheme the most sacred means by which God reveals his mind to the children of men. This point was the one uppermost in my mind when I referred to this brother's vain attempt to steady the ark for his "prophet."

By his own admission he takes the "thunder" out of his "expose" when he confesses, "*It is quite unusual for him to overlook a statement like that about our people, which makes the matter more noticeable.*" Now if it has been "quite unusual" instead of the "usual" thing for me to "overlook a statement like that," why should Brother Elbert get out of sorts and hasten to "expose" what he admits is an oversight? Surely there was some other reason for his "vexation of spirit" other than the desire to expose an oversight. If he desires to champion truth, or to "protect the field," why so much "fuss" about an *oversight*, when there were so many vital and important issues raised against his "Word" that thinking people everywhere are awaiting his reply to? For instance, his cunning effort to divert the attention of the people from the Temple being built by the Church of Christ on the consecrated spot designated by the Lord at Independence, Mo., to the Kirtland Temple, etc., etc., etc.

And again how about the admonition not to be troubled by what is taking place in regard to the Temple of the Lord that is under construction now, with an effort to sooth aching hearts of those who are compelled to be onlookers instead of participants in this great work, by telling them that the Lord would reveal his plans concerning the temple? Why not discuss these and other major issues instead of concentrating so much vituperation upon an *oversight*?

Suppose we had continued the quotation and analysed it. Would that have soothed the brothers ruffled feelings and prevented him from finding some excuse for an "expose?" We quote it as he gives it in the Herald, "and yet there are some among you who *must put out from your lives many things.*" Does that include Freemasonry and the Temple his "prophet" dedicated the ground for in Kansas City last November? Does that include the Coliseum at Lamoni, and the Campus Outdoor

Theater at Independence? How about the purpose to derive revenue from a "score of contracts" for concerts and lectures in the Auditorium? and possibly after the people have become used to such as that, the "better class" of theatricals and other worldly pleasures, brought in by the Department of Recreation and Expression?

We are willing to stand corrected at any time we "overlook" something of that kind, and thank the brother for his magnanimous spirit in saying that he believed it "quite unusual" for me to do so, which softens somewhat the sharpness of his rebuke. I confess the mistake and offer my regrets for the oversight. But concerning the correction: Does that added clause by any means offset the force of the argument made in my sermon against his "word"? Brother Elbert, not satisfied with his "expose," resorts to the practice complained of in my sermon, by failing to give the readers of the Herald the benefits of my comment on his word, and makes the charge that I was "about to make a charge." He said it was a "fact." If that were true, why didn't he quote the charge that I was "about to make?" When he endeavors to place his interpretation upon what I was "about" to do, which the text will not support him in, it is just presumption, and places him in that class he refers to where "there are numerous adjectives that may be used to describe fittingly such conduct; our readers may make their own selection." From the quotation given in my mimeograph article from the Book of Mormon it may be possible for him to glean a few words to console him in his distress; but the reader will observe that emphasis was placed upon the statement. "*and in fine, wo unto all those who tremble, and are angry because of the truth of God,*" concerning which I made the following observation:

"So brothers and sisters, do you think that if somebody had not been trembling at the work accomplished on the Temple Lot, on the afternoon of April 6th, that they would have dared to have stood up and tried to steady the ark of God by speaking "out of turn" without waiting for the prophet of his church to speak for him? He was trembling, and why? Something is said in connection with trembling, "For behold, he that is built upon the rock receiveth it with gladness; and he that is built upon a sandy foundation trembleth lest he shall fall."

Thus you can see that the thing I was "about" to do was to call attention to the "fact" that the motive behind Brother Elbert's "Word" was prompted by the trembling caused by the crumbling sandy foundation he was standing on, and the fact that he and his associates were compelled by circumstances of their own choosing to be "observers" rather than "participants" in the work of building the Temple, which started the day before his "word" was given. This trembling is further evidenced in

(Continued on page 112)



## ORIGINAL ARTICLES

### A STRIKING PROPHECY AND ITS FULFILLMENT

The following prophecy given near twelve years ago is a correct measure of the length and depth of apostasy that now dominates those who have failed to profit by the warning it conveys, including the man who delivered it. Today the church owns, operates and derives revenue from the theater condemned by the Spirit of God at that time. Has God changed His mind about those "things of the world?"

#### COMMUNICATION

Of the Spirit, Given Through J. F. Garver, at the Sacrament Service, December 2, 1917, Brick Church, Lamoni, Iowa.

I arose from a sleepless couch this morning facing a responsibility to which I have always responded unwillingly so far as my part is concerned; and especially from the message I feel constrained to bear to you today I would withdraw, because I am conscious that some of the things I am about to say will not be believed by some of the people present. I want those people to know that so far as my part in this expression is concerned it is entered upon with deliberation; not on the spur of the moment, but at a time when I feel constrained to say the things which I understand the Spirit of God has been pressing upon me for many months. And shall I divest myself of my responsibility, as I regard it, I shall be free. Let God then judge between me and that man who in his own heart finds it to say that I speak from my own desire to have my own way, or out of undue zeal.

The Spirit of God cometh in the midst of my people today to bear counsel. Many times have my servants stood before thee, and under the power of their calling, declaring unto thee what they have understood to be the counsel of God. Time after time my Spirit has been expressed in thy midst, declaring unto thee the counsel of God. Many among my children have raised the question: What meaneth these men? And what meaneth God in these things that are declared to be the things of the world? Think ye that in this manner that thou hast escaped, when thou hast known the things which my servants have condemned? And when in thy hearts thou hast felt that the ministrations of my Spirit in regard to *the things of the world have included the things which my servants have condemned?*

*I came to thee by the gracious ministration of my Spirit when thou wast assembled in that sacred place known to thee as thy reunion, and I said unto thee, Must it be necessary for me to speak and to name these things? Yet there are those among thee who make it necessary this morning. The counsel of my Spirit then is this:*

*He who finds contentment and pleasure, and from time to time waits upon the theater; he who takes himself to the dance; he who engages himself at the card table; he who consumes his goods to draw pleasure therefrom in the maintenance of an automobile; he who spends his energy upon the things of the world and the goods thereof, to the end that he may satisfy his own pleasure and heap upon his family; he who engages in these things, or any of them, or in anything like unto them, let him know that to this extent he is in the world, he is of the world, and the world has claimed him. And let him know furthermore: That from this hour, as never before, he stands in a place of danger; because engaging himself in these things or any of them, he places himself in an atmosphere where unless he shall have extreme care he shall move more fully into the world.*

*Let my saints be counseled therefore, as has been suggested from time to time, that the hour has come when he who would enter into ZION and into that immediate preparation necessary to be made on the part of the faithful, must of necessity withdraw himself from these things. And if there be those among thee who are found in folly, whose families go unrestrained, whose children are outside the counsel of God, and which children will not hear my voice nor yield to my persuasions, let such families know that their own folly hath set their children outside my way.*

Hear me, therefore, saith the Spirit: Be thou charged that it shall require the utmost effort of every man if he would overcome, that he may enter in with his goods, and with his talents, and with his family, unto the building up of Zion, and *if he be hampered by these things which my Spirit declareth today can have no part in ZION, he shall not escape, but he shall become so entangled that eventually he shall pass out and find his place elsewhere.*

I turn, saith the Spirit, to *these men upon whom sacred responsibility hath been placed, and I say that among them have been those who have led my children to the theater. They have thought this thing to be innocent; but from this encouragement there are those who would go elsewhere. And even these men who ought to be an example in all things, they have wasted their means and their substance upon the theater and such like and have thought themselves to be justified in exercising thus under their own free agency. They have their agency, but let them know that I shall require of them in the day of final reckoning how they shall engage themselves therein.*

My Spirit saith further to those who are willing to yield: O, my beloved children, come thou now unto me; the promise of my Spirit is that this opportunity is set before thee. Let not thy hearts be troubled. It is God who hath said that Zion shall be redeemed; and those among thy number who are

willing to come unto me, these will I receive. I receive them today, and out of this number and the countless numbers who shall be gathered, with these will I build up Zion.

I accept of those whose spirits are contrite, whose devotion is sincere. I rebuke those who are unworthy; and yet I do it that they might have light, that they might have joy, and have their reward in my kingdom here, and eternal life in the world to come.

Thus saith the Spirit.

The Reorganized Church also owns and operates a large open air theater IN THE MIDST OF ZION TODAY! Has the Social Program, of which the theater is a part, made for the spiritual uplift of the people? Let the mouth-piece of the foregoing communication answer.

"That Zion in its beginning may be possible by an ingathering from out all the world, we must make ready by coming to know how to go forth to all the world, and going forth make clear to all people the way of life in all its meaning as revealed through Jesus the Christ. And that Zion may fully come in these gathered to her centers from the ends of the earth, we are to study to know how to stimulate and to move them along in vision, and in development, and in devotion, till with us they shall constitute Zion fully redeemed.

"Nor is the knowing how the whole of it. With knowledge there must come a vision for the task—an awakened imagination working overtime, a power of selection that we may choose the right way in every land, as well as in Zion.

"Then there must come the heart to go forth, and to stay on the job till Jesus comes.

"This going forth may be to the far countries as a missionary, as a missionary's wife, as a doctor, or a nurse, or a teacher; it may be to the schoolroom, at home, or to the shop, or to the office of the professional man; or in any of these latter functions in foreign fields, in any part of the world: which is to say that others than our missionaries are to make themselves capable and to develop the willingness to place themselves at the disposal of the church for missionary work as well as for the work of Zion building at home.

"No man can say we have Saints and ministers in numbers for this great work in all the world.

"No man can say that such as we have are prepared for this heart-breaking endeavor, or even for such of it as we have the Saints and ministers to perform.

"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.—From an Editorial in Zion's Ensign, May 1, 1927.—J. F. G."

At the time of the giving of the foregoing prophecy, the writer and Brother Garver stood shoulder to shoulder, and no man worked harder to combat the evil than did Garver, as all Lamoni knows.

Mention is made of another prophecy given at the "reunion." That document is before me now, dated August 30, 1915. Two months later I wrote a letter from Colo, Iowa, in protest against a proposition to operate the theater under "proper control," fostered by the Parent-Teachers Association, in which I pointed out some of the dangers that threatened us as a community and church, and what would happen if the proper control policy was adopted. That letter is herewith reproduced. A visit to the Coliseum at Lamoni, and to the Campus at Independence any Saturday night will disclose the results of the compromise that was finally made when Garver et al capitulated to the forces of evil, and "Satan got proper control."

Let the Church of Christ take warning that she does not fall after the same manner of disobedience, and sell her birthright for a mess of pottage. The Messenger has duly warned us to "Follow not after the craze of the world, for the Lord wants a holy people."

Colo, Ia., November 5, 1915.

Dear Brother:

I see by the Chronicle, and by the Lamoni items in the Ensign, that the sentiment of Lamoni Latter Day Saints, as expressed at the meeting held recently in the High School building, is in favor of the moving pictures, under "proper control," and that you are one of a committee appointed to investigate and recommend at a future meeting the class of pictures desired.

Is it possible that, regardless of the numerous admonitions of the Spirit, and warnings against the surreptitious encroachments of worldliness, the saints of Lamoni are going to compromise with the enemy under the seductiveness of "proper control?" Has not the liquor forces been pleading "proper control" in behalf of the saloon? Dancing Masters urge "proper control," and theatrical managers do the same. Race-track gamblers and crooks of every shade of character talk of "proper control" when there is a reform movement that affects their line of business, or prosecution stares them in the face. I repeat, are we going to fall into the same snare, after the manner of the sectarian churches, until the

thing sought to be controlled gets control of us? Are we going to lose sight of Nauvoo, and her dark history? They had about the same idea of "proper control" that seems to pervade the atmosphere at Lamoni.

Brother, get your Book of Mormon and read at 2 Nephi 12:23-31, noting Verses 25, 26 in particular. What is meant there by the term "Zion"? And who is it there referred to that would be "pacified," "lulled," "flattered," and finally lead "carefully down to hell"? If we resort to carnal measures to sanctify the children of Zion may we not thereby allow Satan to "cheat" us out of our souls? What does Satan care about proper control so long as he can sow his wicked tares in the hearts of the children of God? The whiskey element would be tickled to death to have the churches operate the saloon and pool rooms under "proper control." I notice that some who are in favor of control of the picture shows had considerable to say a few years ago when certain sectarian ministers proposed to operate the saloon under "proper control." This change of sentiment is but another manifestation of the natural tendency to drift with the tide.

I am astonished, I am pained, to know that men of power and influence in the church will align themselves with the forces of evil against the protest of others who have the welfare of the church and community at heart as much as they profess to have, and against the admonition of God through his servants, and in the face of past experiences when the church suffered because the watchmen by neglecting their duty allowed the enemy to throw down their towers, and despoil the vineyard. Will we repeat the folly of those who made ship wreck of their faith by treating lightly the things they had received? It is only necessary to follow the trail of apostasy from Nauvoo to Salt Lake to see the practical workings of "proper control," and the effects of a compromise of right with wrong. We have been combating the Brighamites, and sectarians for lo, these many years and, now, behold! We are about to adopt the same course that led to their downfall.

I am soon to meet one of our chief opponents in debate, and in that debate I am to affirm that this church is "in harmony with the Bible in \* \* \* practice." Can you point to a single verse in the Bible I can use to sustain the "practice" of the church in this "proper control" movement? Show me one verse and I will rebut it with ten. If we make the compromise now and yield a point, how long will it be until, like some of the sectarian ministers, we will have to install a moving picture show in the church to get an audience? The theater entered Lamoni by intrigue, and by misrepresentation it gained a foothold. Now it boldly seeks to popularize itself with those who opposed it at first—and what pains me is to see some who dared to oppose it at first and stand for the right, giving way

under pressure and becoming victims of the arch enemy by entering into a compromise that endangers the safety of the children.

But how soon we forget! Two months ago the Lord spoke in unmistakable terms in "warning voice" with reference to the very thing that is now being considered and manifested his displeasure at the attitude of the saints. If the action of the two hundred who met in the High School building recently is correctly represented in the two reports before me, and if that action reflects the sentiment of the community at large, it appears that the words of admonition given at the reunion by the Spirit fell on dull ears. If we continue to disregard the voice of the Spirit how long will it continue to plead? Is it any wonder the Lord should ask, "Who shall be called my Zion?"

Now, brother, I am unable to determine from the information at hand just where you stand on this question. But I have always regarded you as a man of integrity; one who would stand for the right if you stood alone. I sincerely hope that my confidence has not been misplaced. And in this critical moment you will not hesitate to stand for the right, considering the fact that your action may be the doing or undoing of some who look to you for proper instruction. By removing the fangs we may feel safe to nurse a viper in our bosom, but we should not forget that the fangs will grow out again and our danger is increased by a false sense of security.

E. E. LONG.

### PREPARATION

Words, Ethelena A. Smith

Tune, Sweet Afton, 169, S. H.

Awaken! Awaken! ye soldiers of God,  
Buckle your armor to the strength of the ROD;  
Behold, I forwarn you against that dread day!  
Awake from your slumbers, STUDY, and PRAY.

My children, make haste, ere the dark night comes  
on;

Aye, your Father in heaven sends forth His dear  
Son;

Lo! the daylight's fast fading—the night shades  
creep through,

And your Saviour's just waiting on the outskirts for  
you!

'Tis time for my supper—Lo! the stroke of the bell,  
Now sounding its *call* over hill and through dell;  
My Saints, are they ready? Are their garments pure  
white?

Have they gleaned from *my* BOOKS yet the TRUTH  
and the LIGHT?

If so, they are ready to sit by my side,

At the table prepared for the *faithful*, my Bride;

For *these are my children*, They have lodged in *my*  
*camp*,

Aye, they're e'en those "five virgins, WITH OIL IN  
THEIR LAMPS."

the agonizing appeal in "A General Epistle to the Saints" under date of May 20, 1929, in which the Presidency said: "One thing of tremendously vital interest to us all is the building of the Lord's house." "Shall we be ready?"

That is agreed to by us also. But if our brethren believe what they say, why not join hands with us and help instead of making a vain attempt to divert the people from that object? We have the title and possession of the place where it is to be erected—note, "When they, (the Church of Christ people, CLW) removed to Independence, Missouri, they bought up as opportunity offered some of the lots belonging to the block originally dedicated for the building of the Temple, including the site for the Temple." Reorganized Church History, Volume 3, page 644. This is evidence by finding the cornerstone that was laid by Joseph Smith, August 3, 1831, about the 18th of May this year. We have received the command to build the Temple, and the plans for it. The excavation is almost complete. So in the language of the First Presidency, "Shall we be ready," to cast our lot with those whom God has thus favored?

To offset the favorable reaction of his people to the Church of Christ, our good brother, in spite of his years of teaching and training, got to trembling, and as a result, rather than be patient and let his "prophet" speak, put forth his hand to steady the ark that if possible he might keep those feeble "Hedrickites" from tipping it over. It seems that he was more concerned about the matter than the Lord was, for according to the practice of his church such revelations should come through Frederick M. Smith, as prophet and "sole-mouthpiece" to the church, and not through his "counsellor." It reminds us of the effort of the Herald for August 15, 1864, after the revelation had been given through Granville Hedrick, that the way would be open for the saints to begin to gather in 1867. At the time the following "caution" was published.

"\* \* \* We would caution all our readers against going to that land before God commands His saints to go there, by His prophet Joseph. If any go there before that time, they may expect that the judgments of God will come upon them." History reveals the fact that neither the revelation or the calamities befalling those who did not wait for it has ever come to light. Will that be the result with this latest "caution" to wait for a message from the prophet?

As in the former case, so it seems to be now with Brother Elbert. His anxiety was too great; he saw his bubble bursting, presumably his "chief" was off on a "little journey," which would possibly give an excuse for this unusual procedure about giving revelations to the church, that would possibly stop the tide toward the Church of Christ.

The quotation cited from the Book of Mormon,

2 Nephi 12:30, said that the "truth of God" not only made them "tremble" but that it would make them "angry" as well. A careful reading of the "expose" indicates that the brother was out of sorts. If this is not true then why did he contradict himself in an effort to be sarcastic and caustic in his remarks. Note the following from his pen in reference to my "oversight:"

*"It is quite unusual for him to overlook a statement like that about our people, which makes the matter more noticeable.*

"This particular incident is mentioned only as an example, as *it is rather typical.*"

We would like to know how the brother can juggle his words so that an oversight can be both "quite unusual" and "rather typical" at the same time. It seems to me it requires "sharp practice." If he can get out of sorts and all mixed up that way, we can see why they dread to have such men as Apostle J. F. Curtis meet the issues on the public platform in Independence. Perhaps the brother himself is contemplating the possibility of discussing the issues with your humble servant in lieu of Apostle Curtis. Who knows? We are all waiting with interest the decision of the brother. Will he choose the column of the Herald or the public platform, where space or time will be equally divided? Or will they just choose to carry on the present system of misrepresentation and sharp practices, such as is indulged in by J. F. Curtis and others? Whose practices are very fittingly described in the words of Brother Elbert as follows: "Clark Braden at his worst did those things, to the humiliation of his own people." Let us therefore be honorable.

### GEMS OF LIGHT

Teach the law of the Lord that the millenium may come, for great shall be the joy in Heaven and angels shall sing aloud at that day. Harken! The Lord has chosen His servants to proclaim the message. Then hasten, and do not delay His work. The Lord will bless you that labor, and the people you shall labor among, for your sake Labor in love; be harsh with no one; qualify to be leaders; go to the rich and poor alike. Be not puffed up; be humble, and as much as you will do this God will be with you.

Let this message be heard; send it to the ends of the earth. Those of your brethren who will assist you will be blessed, those that refuse to assist shall lose thereby.

Hear, Oh, ye people of the earth; Christ's coming is near at hand. Read the words of the Master of men, the Savior of the world. He will come to bring judgments, and peace, and will rule from sea to sea, and all men will obey Him; His kingdom is an everlasting kingdom; He is Lord of Lords, and King of Kings. Glory, Glory to His name. Amen.

## 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.

### GENERAL CONFERENCES OF THE CHURCH OF CHRIST: DO THEY INCLUDE A DELEGATE SYSTEM?

This question is one of the most vital importance for the welfare and success of the Church of Christ that can be possibly considered, for it shall make either for the welfare and firm establishment of the Church, or shall prove its undoing.

The Church of Christ from time of its organization, April 6, 1830, all through the years, as long as it bore that name, was not governed by a delegate system, but the conferences were composed of the elders in accord with the law that was given to the Church and in accord with the New Testament teaching as well as that of the Book of Mormon. There can be no misunderstanding of the law which is as follows:

*"The several elders composing this Church of Christ are to meet in conference once in three months, or from time to time as they shall direct or appoint, to do church business whatever is necessary." Book of Commandments, Chap. 24:43.*

Again:

*"It shall be the duty of the several churches composing this Church of Christ to send one or more of their teachers to attend the several conference HELD BY THE ELDERS OF THIS CHURCH \* \* \*"* (Emphasis mine. H. E. M.) Book of Commandments 24:61.

So in the history of the New Testament church, there is not a hint of anything like a delegate system in their conferences. The only record of a general conference of that time is recorded in Acts 15th Chapter, when the great question of circumcision as being a part of the gospel law was settled forever. Such a thing as a delegate system was unthought of, Verse 2 says: "They determined that Paul and Barnabas and certain others of them should go up to Jerusalem unto the apostles and elders about this question."

Verse 6 says, "And the apostles and elders came together to consider of this matter."

Shall we follow the New Testament pattern, or shall we turn away from it and accept something that men have conjured up which may appeal to us as giving us OUR rights.

Much has been said about the Book of Mormon teaching that affairs of the church were controlled by the voice of the people. But all that is far-fetched. A great mistake has been made by some of our brethren in reading the Book of Mormon. So

far as the writer has been able to find all references to decisions by voice of the people refer exclusively to civil governmental affairs, and never to the church or to church affairs. Search and see for yourselves. Whence, then, comes this idea of a delegate system selected from the rank and file of the church membership? It is not found in the New Testament; it is nowhere referred to in the Book of Mormon; it is not found in the revelations to the church. It is an innovation brought in by subtle influences with a view to making inroads upon the government of the church as God has given it. If persisted and continued in, it will prove the undoing of this Church of Christ just as surely as it has proven the undoing of the Reorganization.

But there is another phase to this matter concerning, which most all of our people are supinely asleep. And that is in regard to the rights of Church property which, of course, will include the Temple Lot. We should not forget that this Temple Lot was bought and dedicated by the Church of Christ in 1831 when they were under the law that Christ gave them—their conferences being composed of the Elders. And so on up to the year 1925 the Church of Christ had no delegate system. In the 90s a mighty and determined effort was made to wrest this Temple Lot property, but they were successful in holding it. They had no delegate system then. But with the coming over of many members of the Reorganization the idea of a delegate system has been growing, and seems to have gained some grounds of entrenchment. Is it possible that those coming to the Church of Christ for refuge, are also bringing with them that which will finally invalidate their title to the sacred Temple Lot? Think, brethren and sisters, what you are doing! The law and Court decisions give no uncertain sound relative to the rights of even a few who stand for the original faith and practice of the church. Note the following:

*"The right of ownership abides with that faction, great or small, which is in favor of the government of the church in operation, with which it was connected at the time the trust was declared."* McRoberts vs. Moudy, 19 Mo. App. 26; Roshi's Ap. 69, Pa. St. 462; Baker et al. vs. Thales, 9 Pick 488; Whitelick vs. Whitelick, 83 Ind. 130.

Justice Caton in *Ferraria et al. vs. Vanconcellos et al.*, 31 Ill. 54, 55, states the rule to be:

*"That when a church is erected for the use of a particular denomination or religious persuasion, a majority of the members cannot abandon the tenets and doctrines of the denomination and retain the right to the use of the property. Even if but a single member adheres to the original faith and doctrine of the church. This rule is founded in reason and justice \* \* \* Those who adhere to the original tenets and doctrines, for the promulgation of which a church has been erected, are the sole beneficiaries*

*designed by the donors; and those who depart from and abandon those tenets and doctrines cease to be beneficiaries, and forfeit all claim to title and use of such property."*

Judge Strong in his lecture on Relation of Civil Law to Church Property, pp. 49-59, says:

*"The Courts will adjudge the property to the members, however, few in numbers they may be, who adhere to the form of church government, or acknowledge the church connection for which the property was acquired."*

If this Church of Christ ever does by General Conference act commit itself to a General Conference composed of delegates, that will be a departure from the original faith of the Church of Christ, both at the time of the purchase of the property and its dedication in 1831, and during the 90s when the courts gave them undisturbed possession of the property, and the way is then open for any member or members, no matter how few, to enter suit for the recovery of the property for the benefit of those who remain loyal to the Church of Christ. It may be said that it takes money to start a suit of that kind. That is granted. But we should not forget that there are still other factions of Mormonism who are looking with covetous eyes toward this holy spot, and we need not think they will hesitate to furnish to aid in the bringing a suit that will give them some hold on the property. Let us not, at this particular time, be blind to our own interests. Will we be wise? Or will we continue to kindle a fire that eventually will scorch us out of possession of the Temple Lot? The time to think is NOW. Do not wait until it is too late.

### THE SACRAMENT—WHO MAY PARTAKE?

I notice that the question of partaking of the sacrament administered by men not holding the priesthood, has been raised in the Advocate by Sister A. M. Harvey.

I wish to call attention to the words of Christ himself as found on pages 652 and 653, Book of Mormon, Lamoni Edition, 3rd Nephi. In paragraphs 60, 61 He says:

*"And now behold this is the commandment I give unto you, that ye shall not suffer any one knowingly to partake of my flesh and blood unworthily, when ye shall administer it, for whoso eateth and drinketh my flesh and blood unworthily, eateth and drinketh damnation to his soul. Ye shall forbid him."*

We have now established the fact that the unworthy are not to partake of the Lord's Supper. What constitutes a common lack of unworthiness? The answer is found in paragraphs 62, which includes both repentance and baptism. "And if he repenteth and is baptized in my name *then* (and not till then, O. D. S.) shall ye receive him, and shall minister unto him of my flesh and blood."

In paragraphs 64, 65, Jesus tells us not to cast the unworthy out of our synagogues or places of worship, but continue to minister unto them, for we know not but what they will return and repent, Paragraph 54, if they come unto us oft we shall pray for them. Paragraphs 61, Ministering spoken of here is not the sacrament, but is the word of the Lord and prayer.

We naturally conclude that if the unbaptized person has no right to partake of the sacrament he has no right to administer it to any one.

John the Baptist restored the Aaronic priesthood to earth by ordaining Joseph Smith and Oliver Cowdery thereto, which priesthood holds the keys of the baptism of repentance. They in turn could bestow this priesthood on others whom the Lord might so designate by revelation. These and none others having the right to baptize, all old covenants being done away.

I want to say a few more things about the sacrament while I am on the subject.

Some of the priesthood give the sacrament to all, not discerning between the worthy and the unworthy, because Paul said, 1st. Cor. 11:28: "But let a man examine himself." This a man should do, but if he attempts to partake unworthily he should be forbidden to do so if known. See B. of M., pages 652, 653, par. 60, 61, Page 684:29.

On page 650:32, Jesus told his disciples that one should be ordained among them, and to him He would give power to break bread and bless it, and give it unto the people of his church, unto all those who should be baptized in his name. Does this not indicate that one among us should be ordained especially to administer the sacrament? Jesus also says therein that the bread should be given to the people of this church who believe and were baptized in His name. No unbaptized people were admitted to the Lord's supper.

On the same page, and the next, we find that the disciples of Jesus did not eat a mere crumb of bread and take only a sip of wine as we do, but they ate and drank until they were filled. I sometimes wonder if the scanty way we usually partake of the emblems of the sacrament is not the way we often partake of the Lord's word and blessing. Matt. 26:27, Jesus said, "Drink ye all of it."

Speaking of the wine: Some of us leave a little wine in the glass for manner sake.

I know that Paul, writing on the subject in 1st Cor. 11, rebukes the gluttonous in partaking of the emblems. Jesus, no doubt, would do the same thing, but he did not forbid the people to eat and drink till they were filled. Gluttons gorge. If one should be excessively hungry he might eat some at home before the sacrament.

OLIVER D. SHIRK,

**WE KNOW NOT THE HOUR**

The sun was shining and from the open window I joyously inhaled the fragrance of the mown hay, which the welcome breeze gently wafted in there was no sign of a storm to mar the peaceful Sabbath morn. I could see the lovely mountains—they seemed to touch the sky; the birds were flitting from tree to tree, singing praises to their Creator when suddenly the sky darkened, and we heard the rumbling of thunder, and then the lightning flashed and the rain came like a flood from the Heavens. We called it a storm. I thought how like life this is—all seemed calm, and without any warning from a clear, bright sky we were in darkness, trouble and sorrow come to us all—none can escape, none are exempt, but as we knew the summer storm would soon be over, and the sun would again shine, so it is with the storms of life—and so it will be with all who are careless of their obligations to God, living for their own pleasure and forgetting the sunshine that is ours when we are in daily communion with God. The storm of God's wrath will overtake all who neglect Him, and it will be too late for regrets. St. Paul in 1st Thess. 5:2, 3, gives us a word of warning: For yourselves know perfectly that the day of the Lord so cometh as a thief in the night, for when they shall say Peace and Safety; then sudden destruction cometh upon them.

May our Heavenly Father touch the hearts of all who have made a covenant with Him, at the waters of Baptism, that the gift of Eternal life will mean more to them than the transient pleasures of the world, is my prayer in Christ's Name.

Your Sister in the Gospel,  
A. M. HARVEY.

**ONE MIGHTY AND STRONG**

Who is the "Choice Seer," the "One Mighty and Strong," "like unto Moses," foretold by the prophets whose mission it will be to lead latter-day Israel out of bondage and "set in order the house of God?" Will he be a Lamanite? If so, what affect will his advent have on the law of lineage? Who can tell?

November 27, 1832, a revelation was given to W. W. Phelps in which this language is found: "And it shall come to pass that I the Lord will send one mighty and strong, holding the scepter of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words, while his bowels shall be a fountain of truth, to set in order the House of God, and arrange by lot the inheritances of the saints whose names are found, and the names of their fathers, and of their children, enrolled in the book of the law of God; while that man who was called of God and appointed, that putteth forth his hand to steady the ark of God, shall fall by the shaft of death, like as a tree that is smitten by the vivid shaft of lightning."

The fact that this strange personage is to "set in order the house of God" is conclusive proof that at some future time—for this event is still future—the house of God will be in disorder. Will this disordered condition of the church come about abruptly? Or will it be the result of gradual development?

In Doctrine and Covenants 100:3 we find this: "Behold, I say unto you, The redemption of Zion must needs come by power; therefore I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel, for ye are the children of Israel, and of the seed of Abraham; and ye must needs be led out of bondage by power, and with a stretched out arm; and as your fathers were led at the first, even so shall the redemption of Zion be."

This man, invested with the power to lead "like as Moses led the children of Israel," is doubtless the same individual spoken of in the revelation to W. W. Phelps. It is also evident that he has not made his appearance yet. Now notice the points of agreement:

- (1) One mighty and strong is to be sent. One like unto Moses is to be raised up.
- (2) To set the house of God in order. To lead us out of bondage by power.
- (3) Holding the scepter of power in his hand. With a stretched out arm.

He will be clothed with light, and be a fountain of truth, whereby he will be able to utter "eternal words."

More definite information concerning this great leader is found in the Book of Mormon, 2 Nephi, Chapter Two. Lehi, addressing his last born son, Joseph, said: "Thy seed shall not utterly be destroyed" (verse 4). This is a significant statement, as will be shown further along for if it is true, that "seed" is to be found somewhere on the American continent today, and, according to the terms of the prophecy, "choice seer" is to be raised up from among them. Is this "choice seer," and the "one mighty and strong," and the one to be raised up to "lead them like as Moses led the children," one and the same person? The analogy is striking throughout, and on some points the identity is quite clear.

**HELP WANTED**  
to make the  
**ADVOCATE BIGGER and  
BETTER**  
WE WANT 2000 NEW SUBSCRIP-  
TIONS AND GOOD SNAPPY  
ARTICLES

## MISCELLANEOUS

(Continued from page 103)

to those who remain true to me and observe my counsel, shall become the recipients of my power, such as never before been exercised in this generation. But my counsel to you is, *Run not till you receive a message from me. Wait on the Lord in fasting and prayer, meet often together as many as can, and seek light from me, and I will not withhold. Wait! Wait! On the Lord, and the devices of evil shall be declared in sounds of my power, while the vindication of my truth from above, shall also be declared, and my will shall be known, and my purposes carried out. Cease to speak harshly of those now in darkness. Justice, judgment and vengeance are with me to be dealt out in righteousness. Be not hasty to condemn, for sorrow and anguish of spirit awaits those who have severed my people, and brought my wonderful work to shame.*

It is not my will that a tent should be used now for the purpose desired. *Again I say wait on the Lord in fasting and prayer, and though faint and tried as you are, herein lieth your strength and refreshment.*

*My eternal purposes shall not be frustrated, for I am God, who divided the Red Sea, and brought deliverance to my ancient Israel in the time of their dire necessity.*

To my servant, T. W. Williams, it will be best for you to go to the place appointed for a season, and there build up under my influence in love my people, and they shall rally to you and receive your message for I will be with you. Fear not.

To my servant, J. W. Rushton, thou hast done well to consent to minister to my people at St. Louis, keep before them the Christ, his love, his truth, and you shall receive within your soul a testimony of God's loving protection and counsel that shall abide with you in your service to your Lord, and peace shall come as an heritage to you. Fear not. And to my servants, Richard Salyards and Joseph Luff, be not dismayed I will yet use you in Honor, and for the strength of my people. You are my chosen servants, and I will uphold you by my arm of power.

*The time is but short when my hand of power shall be manifest for the deliverance of my people, but you must needs be tried and chastened, and in humility prepare for the work I have purposed to perform.*

Be patient therefore, and act as servants of mine in all humility and firmness, and I will not desert you. What I say to these named I say to all, I am with you while in the faithful performance of my will as revealed to you. The rest is mine to which I will attend in mine own time and way.

Let not the weight of distress overwhelm you, be cheerful, kind and wise, and you shall see the

salvation of God.

*I will yet reveal more of my will and purpose as you shall meet together as I have requested. This is the word of encouragement to you, my servants. Amen.*

## OBITUARY

Martha Westland was born December 14, 1845, at Wexico, Sweden. She came to America, locating in Chicago, July, 1866. She married Otto A. Westland, December 13, 1872. To this union was born two children, Fred A., who died May 28, 1910, and Helen C., now Mrs. H. D. Bartlett, with whom she had made her home since her husband's demise, February 2, 1915.

With her companion she was baptized into the Reorganized Church, September, 1880, by Elder Asa Cochran. She joined the Church of Christ in April, 1926.

The Denver branch of the R. C. of J. C. of L. D. S. was organized in her home November 10, 1885, the branch of which she was a star member. The Denver Church of Christ was also organized in the home in which she lived with her daughter, in April, 1926, she being a star member of that church.

She was an invalid for some years, the result of a fall from which she never recovered. Her death was just like going into a good restful sleep, which she righteously earned by years of work, patience and sacrifice for the good of church, family, neighbors, and community in which she lived. She was very much comforted by the Church of Christ message, and was happy to belong to it.

## ABOUT THE NEW CHURCH OF CHRIST HYMNAL

Dear Brothers and Sisters:

This is to again call your attention to the notice published on page 76 of the June Number of the Advocate. Very few have responded, and most of those who have were scattered members. What is the matter with our Church Congregations? Are we not interested in securing the New Hymnal? The General Conference has asked you to make a little effort to get it. Please ascertain how many Hymnals at \$1.00 each you can pledge for, and send in at once, so that if it is possible to secure the printing of this Hymnal, we may have it in your hands by that eventful date, April 6, 1930. Please do not delay.

Sincerely your servant,

H. E. MOLER,  
400 E. 4th St., Holden, Mo.

## TO WHOM IT MAY CONCERN

The Saints of the Los Angeles Church of Christ will meet at the home of Brother and Sister Harper, 1108 East California street, Ontario, Calif.

MRS. MARCIA YATES,

Motor R. 6, Box 120, Sec'y pro tem.  
San Bernardino, Calif.