

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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LET NOT YOUR HEART BE TROUBLED

We feel it only fair to some who do not fully understand to answer a question that seems to disturb their minds. That question is this:

"Since some have withdrawn from the Church of Christ and organized a separate institution which they call the 'Church of Christ,' do they have any claim on the Temple Lot?"

We answer most emphatically, NO!"

Those who came to the Church of Christ by transfer or by baptism, from whatever source, brought nothing with them in the way of legal claims on the Temple Lot property, and when they by their free will and accord withdrew from the Church of Christ they forever left behind all rights and prerogatives that membership in the Church of Christ extended to them. They could take nothing away from the Church which they did not bring to it.

In a press dispatch the other day, we read of two boys who climbed up in a tree thirty feet and out on a limb, and then they sawed the limb off between themselves and the trunk of the tree—and from there to the hospital. All who withdraw and voluntarily separate themselves from the Church of Christ do just that sort of thing—and the "hospital" is not far to seek.

On March 11, 1919, when the Church of Christ met in humble prayer and supplication, the Lord spake to them publicly and said in part:

"Verily I say unto you, my children, who have taken upon you the name of mine only Begotten Son, Jesus Christ, I have watched over thee and preserved thee for a wise purpose in myself. As I have made known to you in times past that I should make known your duty unto you in regard to your brethren, therefore, I AM PLEASED TO MAKE KNOWN UNTO YOU THAT THIS IS YOUR WORK, TO GATHER TOGETHER IN ONE ALL OF THOSE OF MY SHEEP WHO ARE SCATTERED UPON THE FACE OF THE EARTH. Ye shall lay aside all contention WITH YOUR BRETHREN OF THE DIFFERENT BRANCHES OF MY CHURCH, for in that day THAT I SHALL COME TO MY TEMPLE I will perfect them in theory and in doctrine, and in all things pertaining to my church. Ye shall continue to strive for a unity that ye may in this way be better prepared to meet the world when ye go among them to preach the fulness of my gospel."

On May 1, 1927, the word of the Lord came to another one of his servants, who was not then a member of the Church of Christ, in which it was declared that the "remnant" on the Temple Lot had been preserved "for a wise purpose in me your Lord

and your redeemer," and that "I have held them in the hollow of mine hand." Continuing it is said:

"Their priesthood and their ministry hath been preserved in me, and their ministrations among men I will continue to bless; for they are an instrument of mine own choosing.

"Ye of my people, and of my ministry have questioned the spiritual call of those men of the ministry chosen to be Apostles in this remnant of mine heritage. Verily, if ye will hear my word today I declare unto you, these are my chosen Apostles of this present day dispensation, and through their ministry, if they continue humble and faithful, and through this chosen remnant of my broken heritage I will from this day, forward and quicken their spiritual ministrations among the people, and will continue to use these servants of mine, and this remnant, to bear the message of life and salvation to the souls of men."

These converging testimonies of an independent character are supported by the words of the Messenger in the Twelfth Visitation as follows: "for the Lord has reserved unto himself this remnant on the Temple Lot, to set the Church in order," etc.

The same Messenger also said:

"THE TEMPLE WILL BE BUILT. THERE WILL BE CHANGES IN THE MEN THAT WILL HELP. THOSE THAT HINDER LET THEM BE REMOVED, THAT THE LORD'S HOUSE MIGHT BE BUILT. LET THE PEOPLE RULE WHOSE HEARTS ARE PURE, BUT THOSE WHOSE HEARTS ARE SELFISH SHALL COME TO NAUGHT."

Some have been removed. Others removed themselves, and now it is asserted by some that we can not build the temple. To all such we have this to say: The Lord is not a man whose plans may go awry with every little wind of opposition. The Lord preserved the small remnant on the Temple Lot for a "wise purpose" and has duly committed his will to that remnant, and so long as that remnant continues to try in humble sincerity to carry out the Lord's plans they will be blessed of him and sustained. But what can those who have gone out from us hope to accomplish? What is their goal? So long as they remain separate and apart from the Church, they have neither part nor lot in the Temple work. They cannot build a separate temple for the Lord has said only one "spot" for the temple had been pointed out by the finger of God, and that particular spot has been definitely located by the Messenger.

A new plans committee was selected to go ahead

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EDITORIAL

HISTORY REPEATS ITSELF

Looking through back numbers of the *Advocate* for historical matter, we found the following excellent bit of logical argument in the May issue of 1927, which in the light of recent happenings in the Church of Christ appears to be well nigh prophetic.

Many men have been called and ordained to labor in the vineyard who wrought well for a season and then did the unseemly thing of advancing new and strange doctrines contrary to the accepted message which they were authorized to teach.

Why, then, should it be thought so very strange that a man today might do a similar thing?

Concerning Ordinations

In the latter-day work, where it is necessary to ordain many men to different offices in the priesthood, it frequently occurs that men, professedly and apparently ordained under the influences of the Spirit, in a space of time, fall away from the high privileges of their office. Some, too ready to judge, often express doubt as to the divinity of their calling, pointing to the faithlessness to prove their views.

We believe that men may be divinely called ordained, and yet in a short time prove recreant to their high office and calling. Not only does the Bible and the Book of Doctrine and Covenants prove this, but good, sound sense approves as well. The Son of God certainly was divinely influenced when he chose Judas Iscariot, and yet Judas betrayed him.

The mere fact that men, for a season, stand in the favor of God, is no guarantee that they will never step aside; and yet so many people are ready to condemn all acts of a man (performed while his standing was unquestioned) because in after years or months, or days, as the case may be, he fell away. It must certainly be that God recognizes as valid the acts of one who has been rightly chosen until such time as his shortcomings shall be made manifest. Were this not so, no one would be safe in submitting to any ordinance in the house of God, without first having had a direct revelation from heaven, that the official acting for the church was acceptable and pure before God.

So long as it is known that an officer acting in the church has been legally chosen and ordained, his acts would certainly be valid until his unfitness to longer act, was established. No matter what the man afterwards might turn out to do, or be, his official actions, performed under the conditions named above, would be legal.

Of course, there is much room for speculation as to the purpose of God, in calling men to the priesthood, whom he knows will shortly fall away, but of a certainty, we know that God is just and that he is no respecter of persons. Possibly the man called to the priesthood may have qualifications that would fit him for the ministry. God, in his

impartiality and justness, offers such a man an opportunity to develop these qualifications, improve the talents given him, and become one of those who shall be priests and kings unto God. If the man, for any reason, will not accept the opportunities offered him, he is himself to blame for not accomplishing what God has given him the power to do, and is left without excuse to present on that great day when men shall stand before God to give an account of the talents entrusted to them.

Some people think that if a man is once truly called and ordained to the ministry, that henceforth he shall be perfection itself. Men who take upon themselves the priesthood should strive to be perfect, but the possession of it is not a guarantee that he who holds it will forever afterwards never transgress nor fall away. If investing men with the priesthood would insure the purity and holiness of their subsequent lives, it would be good policy to ordain every man, the next moment after he was baptized and confirmed, and thus prevent him from apostatizing, or in fact, doing anything else wrong.

One of God's purposes in giving men the priesthood is to enlarge their powers of service to Him, for it is self-evident that one not possessing the priesthood, will, in his service to God, reach limits beyond which he may not cross, but give a man the priesthood of the Son of God, coupled with faith, righteousness and unceasing effort, and you place him in a path whose other end reaches into heaven.—Otto Fetting, in *Zion's Advocate*, May, 1927.

MINORITY RIGHTS

OR

In the Footsteps of the Fathers

By E. E. Long

(Continued from last issue.)

No Safeguard

For many years resolution 604 had done faithful service in protecting the ministry against unjust discipline, providing, as it did, that when a man for any cause was placed under silence proper charges had to be laid and trial be speedily given before his compeers. It insured protection to the church and the individual alike. But it stood in the way of an unholy ambition. Supreme directional control could never be realized with that law on the statute books. To reach the desired end resolution No. 604 had to be rescinded and resolution No. 772 was adopted as a substitute thereof.

A careful analysis of the foregoing document will show that the ministry are at the mercy of the "administrative line"—presiding officers in control. Under the terms of this autocratic rule a man may be "silenced," and discredited in the eyes of his fellows when he has committed no crime of any kind. It has been and is being done now. A number of men have been under "official silence" for many months who have not been cited to trial and given a chance to vindicate themselves. Before me lies a letter from Apostle John F. Garver in which he says: "No one of the men handled so far as we know have been guilty of any crime." Good, clean, honorable ministers of Christ, guilty of no crime, yet *under the stigma of silence* whereby *they are* disgraced, and all because they will not submit supinely to the despotic policy of come under or get out, based on the foregoing unconstitutional and un-American enactment.

Unjust Measure

How different all this from the lawful precepts of the Master! Such unjust measures may be carried out by despotic rulers of the Gentiles, "But so shall it not be among you," was the heavenly fiat. But the law counts for little when it stands in the way of usurped prerogative. None of the men referred to by Apostle Garver as having been "handled" have been given a trial that we know of, nor are

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THE VINEYARD

THE LAW AND THE PROPHET

By Mrs. Edna L. Noblitt

There was recently published in the *Advocate* an article on the "Holy Day." This is a very important subject, and should be studied thoroughly by all those who believe in the near coming of Christ.

Most people believe that the Decalogue was part of the Mosaic Law, and ended with Christ's crucifixion, but this is a mistake. God wrote his Law and Moses wrote the Law of Performances and of Ordinances which was a type of Christ's coming. The outward performances were to strengthen their faith in Christ. (See Alma 14: 75.)

God's law (or the Ten Commandments) is to point out sin. Paul makes this plain in Romans 5: 13: "For until the Law sin was in the world. But sin is not imputed where there is no Law." Also Romans 4: 15: "For the Law worketh wrath but where there is no law neither is there transgression." And 1 John 3: 4-6: "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin."

Under the law of Moses there were severe penalties attached to breaking the Law of God, and hence the law was kept through fear, but when Christ came he taught us to keep the Law through love. In this sense Christ's followers are not under the command, THOU SHALT NOT. However, the Ten Commandments will always endure to point out sin. Notice how Paul explains this in 1 Timothy 8: 9: "But we know that the Law is good if a man uses it lawfully; knowing this that the law is not made for a righteous man but for the lawless and disobedient, for the ungodly and for sinners." If a follower of Christ breaks one of the Ten Commandments he has sinned and is under the condemnation of the law until he repents and seeks forgiveness through Christ. And this explains what Paul says in Romans 6: 14: "For sin shall not have dominion over you for ye are not under Law but under Grace."

In Matthew 22: 36-41 Christ did not refer to a new law, but simply condensed the Decalogue into two divisions. First love toward God, and second love toward man. Paul condensed the law still more when he said, "Love therefore is the fulfillment of the law." (Romans 13: 10.)

Some of Paul's writings seem ambiguous on the subject. Take for instance Galatians 3: 24-26: "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after the faith is come, we are no longer under a schoolmaster." Paul is speaking here of the Mosaic law (which was to be done away with after Christ's coming) and not of the Law of God. The following references show plainly that Paul knew that God's law was still in effect. Romans 3: 31: "Do we then make void the law through faith? God forbid: Yea, we establish the law." Also Romans 7: 7: "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust except the law had said, THOU SHALT NOT COVET." This shows he was speaking of the Ten Commandments.

When God's people keep his law because of the love they have for God and man then they will be true followers of Christ and will have God's Law written in their hearts. This is what is meant in Jeremiah 31: 33-35. Also Isaiah 51: 7.

You can see that the Ten Commandments were not done away with at Christ's crucifixion, and 2 Nephi 2: 35 proves without a doubt that they were God's law and not a part of the Mosaic Law. "But I will write unto him *my law*

by the finger of mine own hand, and I will make a spokesman for him." God is unchangeable, so this is still his law. Notice how the following references make a distinction between God's law and the Mosaic Law. Alma 14: 74: ". . . and they did walk in the ways of the Lord and did observe to keep his commandments, and his statutes, yea, and they did keep the law of Moses . . ." Alma 14: 76: "Now they did not suppose that salvation came by the law of Moses: but the law of Moses did serve to strengthen their faith in Christ." And Mosiah 7: 91: "And what know ye concerning the law of Moses? Doth salvation come by the law of Moses? What say ye? And they answered and said, that salvation did come by the law of Moses. *But* now Abinadi said unto them, I know if ye keep the *commandments of God, ye shall be saved*; yea, if ye keep the commandments which the Lord delivered unto Moses, in the Mount of Sinai, saying: I am the Lord thy God, who has brought thee out of the land of Egypt, out of the house of bondage. *Thou shalt have no other gods before me*," etc.

Perhaps the reference most often quoted to discredit the Sabbath is Paul's writings in Colossians 2: 16 where he says: "Let no man, therefore, judge you in meat, or in drink, or in respect of a feast day, or a new moon or a sabbath day."

To understand this we must know that the Sabbath before the Passover was called the "Great" or "High" Sabbath, and that the day of Atonement, no matter what day of the week it fell on, was called the Sabbath of Sabbaths. Some of the Jewish followers of Christ thought the Gentiles should keep parts of the Mosaic Law such as feast days, circumcision, and that they should abstain from meats considered unclean under the Mosaic law, etc. Paul in the above reference was teaching them that they need not observe these things.

Jesus was not a Sabbath breaker as many have said. What he broke were the traditions of the elders. Throughout the New Testament there are many references proving that the apostles kept the Sabbath.

Matthew 24: 20-21 where Christ tells his disciples to pray that their flight be not on the Sabbath shows plainly that the Sabbath was to be kept holy after Christ's crucifixion. Christ knew that it would be about forty years after his death before the fall of Jerusalem. One minister who believes that the Ten Commandments were a part of the Mosaic Law which was nailed to the cross said "Christ did not say this because the Sabbath would be sacred after his death, but because the Jews had a law that a Sabbath breaker should be put to death." Just consider a moment the weakness of this argument. Christ was telling his disciples that the Jews were to be taken captive into all nations and Jerusalem would be trodden down until the time of the Gentiles be fulfilled. (See Luke 21: 20-25.) Who would fear a law of a people in captivity and scattered with no government or means of putting their Sabbath law into effect?

The Fourth Commandment is the only one in the law that distinguishes the Law-giver from all false gods. There are gods many and lords many (see 1 Corinthians 8: 5), but only one God who created all things in heaven and earth in six days and blessed the seventh and set it apart as a memorial of his work. The Sabbath is to be a sign between the Creator and his people forever that in keeping it they are worshiping the true God, who is the Creator.

Consider these facts. Out of 160 ancient and modern languages and dialects, 108 of them actually know the seventh day by the name of Sabbath, or its equivalent, and all of them bear testimony to the order of days in the week and show positively that the order of days are the same as from the beginning of nations. There has never been a question among record keeping people as to which day was

the seventh, or the Lord's Sabbath. A very ancient inscription of the Babyionians explain that the seventh day is a day of rest for the heart. No idolatrous people have ever chosen the seventh day as their day of worship. Through all the changes the calendar has undergone the order of days has never been changed, and the sabbath has always kept its place as the last day of the week. God, not man, numbered the days, and he showed Israel very plainly which day was the seventh day by causing no manna to fall on the seventh; and this was fifty days before the law was given at Sinai which shows that the seventh days was numbered from creation. It is truly the Lord's Day, and although the gentiles are keeping one day in seven, they are not keeping the law because they do not keep the day that the Lord blessed and set apart for a day of rest for man.

Neither Christ nor his apostles changed the Sabbath. Daniel foretold the power that would "Think to change times and laws," and the Catholic Church boasts that it did this very thing.

It is very important that we recognize the truth about the Sabbath for in it we have the key to the time the Servant, who is to be marred, who is also the Choice Seer, will begin his work. Christ's teachings about this Servant in the 9th chapter of 3rd Nephi are plain, but Isaiah 49: 1-8, where this Servant is repeating the words of the Redeemer of Israel (or Christ) is so very plain that it seems strange indeed that ministers of all churches have not seen this great truth and proclaimed to the world that a Servant is to come who will do this great work for the Lord. Notice the plainness of Isaiah 49: 6: "Yea, he saith, it is too light a thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."

The silence of all ministers on this subject was a great puzzle to me until I came to see that their very silence is a fulfillment of prophecy. Isaiah 41: 25-27, "I have raised up one from the north, and he is come; from the rising of the sun that calleth upon my name: and he shall come upon rulers as upon mortar, and as the potter treadeth clay. Who hath declared it from the beginning, that we may know? And beforetime, that we may say, He is right? Yea, there is none that declareth, yea, there is none that showeth, yea, there is none that heareth your words."

God has always foretold the coming and time of important events and by studying the prophecies in the Bible we are able to tell when we may expect this Servant.

On account of the importance of the Servant's work, he is spoken of by many different prophets. The 119 Psalm is all about this Servant, and he is made the speaker.

Compare

Psalm 119: 28: "My soul melteth for heaviness: strengthen thou me according unto thy word," with

2 Nephi 2: 24: "And out of weakness he shall be made strong in that day when my work shall commence among all my people . . ."

Psalm 119: 32: "I will run the way of thy commandments when thou shalt enlarge my heart," with

2 Nephi 2: 13, 14: "And I will give unto him a commandment that he shall do none other work save the work I shall command him, and I will make him great in my eyes for he shall do my work."

Psalms 119: 46: "I will also speak of thy testimonies before kings and will not be put to shame," with

3 Nephi 9: 83: "So shall he sprinkle many nations and kings shall shut their mouth at him . . ."

Psalm 119: 83, 87: "I am become like a wineskin in the smoke." "They had almost consumed me on earth, but I forsook not thy precepts," with

3 Nephi 9: 82: "As many were astonished at thee his visage was so marred, more than any man, and his form

more than the sons of men . . ."

Psalm 119: 95: "The wicked have waited for me to destroy me, but I have considered thy testimonies," with

2 Nephi 2: 26: "And they that seek to destroy him shall be confounded." Also 3 Nephi 9: 96, 97: "Behold the life of my servant shall be in my hands, therefore they shall not hurt him, although he shall be marred because of them, yet I will heal him . . ."

All these references are plainly speaking of the same man.

Now notice the following important verses in 119 Psalm:

Verse 18: "Open mine eyes that I may behold wondrous things out of thy law."

Verse 63: "I am a companion of all them that fear thee and of them that observe thy precepts."

Verse 74: "They that fear thee shall see me and be glad."

Verse 79: "Let those that fear thee turn unto me and they shall know thy testimonies."

Verse 85: "The proud have digged a pit for me who are not according to thy law."

Verses 98-100: "Thy commandments make me wiser than mine enemies: for they are ever with me. I have more understanding than all my teachers: for thy testimonies are my meditation."

Verse 126: "It is time for Jehovah to work for they have made void thy law."

This last verse is very important for here we have the time when the Servant will start his work, that is, when God's Law has been made void.

The Gentiles are doing much to discredit God's law. They have taught for many years that it is a part of the Mosaic Law which ended with Christ's crucifixion, and they are rapidly becoming more lawless. The daily papers are full of accounts of murders and crimes of every kind. Everywhere we hear comment on the disregard of the marriage covenant and the disrespect of children for their parents. In fact, all the commandments are being broken on every hand. There is only one thing more than the so-called Christian nations can do to God's Law and that is to remove from its place as the last day of the week the day which he blessed as a memorial of creation. Most of the colleges are teaching that the story of the creation as given in Genesis is a myth, and the belief in evolution is becoming very prevalent.

Perhaps all of you know there is a movement by the League of Nations to change the calendar, and the United States has been invited to join them in this. A committee has been appointed to confer with the League of Nations on this matter. There is also a resolution before Congress to put the change of the calendar into effect January 1, 1933. The calendar most favored by the League and also by the United States is one in which the order of days in the week will be changed, and the seventh as we know it now will no longer be the last day of the week but will be shifted from year to year.

When men in total disregard of God, remove from its God-appointed place, as the last day of the week, the day which he blessed and set apart as a memorial of his work and gave as a sign to his people, that in keeping it they were worshiping the true God, they will have finished making void the law. And not until then can we expect this Servant.

The Gentiles teach that the law was done away with at Christ's crucifixion, but after the Servant comes this law is to be made honorable and the Sabbath will be restored.

Only Sabbath keepers have promise of salvation. Read what Isaiah says about these things. Isaiah 42: 21: "The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honorable." Isaiah 56: 1-3: Thus saith the Lord, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be

revealed. Blessed is the man that doeth this and the son of man that layeth hold on it; that keepeth the *Sabbath* from polluting it and keeping his hand from doing any evil." Isaiah 58: 13, 14: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my *Holy Day*; and call the Sabbath a delight, the Holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord: and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isaiah 66: 22, 23: "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord."

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they likely to be. The "administrative line" does not care to face such a hazard. They have everything to lose and nothing to gain by such a course.

A Banner Year

The year 1918 was a banner year for the onward march of error and innovation. In the President's Report to General Conference, page 2503 of the Minutes for that year, the following interesting bit of information is found:

"Special attention of the delegates and ex-officios of the conference is directed to the report of the co-ordinating committee is a joint one appointed by the church and the three auxiliary societies. For some years the Presidency has been of the opinion that in the work of the auxiliary societies there has been too strong a tendency toward independence of activities, and even government, and we feel that the report of the co-ordinating committees, looking to the correction of this evil, is opportune and is worthy of the careful consideration of the conference."

The "co-ordinating Committee" referred to was born of the Religio Society, and adopted by the General Conference of the Church April 7, 1917. Who was the father of this co-ordinating innovation? Who conceived it? "For some years," it is said, "the Presidency has been of the opinion that in the work of the auxiliary societies there has been too strong a tendency toward independence of activities, and even government," and the feeling is expressed by the President that the time was opportune to correct "this evil." Whether or no the President's opinion and feeling at the time had anything to do with the adoption of the co-ordinating scheme, the fact remains that the "independence of activities, and even government," were by him branded as "evil," evil because they stood in the way of the exercise of supreme directional control.

Co-ordinating Committee

The report of the Co-ordinating Committee, found at page 2591 of the General Conference Minutes for 1918, is too lengthy for insertion here, comprising more than eight hundred words, so we have excerpted the following, with no intention to do violence to the text or meaning. It provides that:

"2. The Religio, primarily interested in social and recreational development.

"Second. (a) That the directing heads of the several departments of church work be hereafter appointed by nomination from the Presidency of the church, approved by the General Conference, insofar as their appointment may not already be provided for in the articles of incorporation under

which they may be working.

"(b) That hereafter the subordinate officers of the various departments be appointed by nomination from the Co-ordinating Committee, hereinafter provided for, approved by the various departmental groups of the General Conference.

"Third. That the annual conventions of the several departmental groups of the church work shall hereafter confine themselves to such time, following the opening of the General Conference, as shall be assigned them by those having in charge the work of preparing the program for the General Conference.

"Fourth. That the directing heads of the several departments of church work shall hereafter make their reports to the Presidency of the Church at such time as shall be determined by said Presidency. . . .

"Sixth. We recognize that the above provides for a mere beginning of a full co-ordination of the interests of the church and its auxiliaries. . . . It is therefore recommended that a permanent co-ordinating committee, consisting of the president of the church and the heads of the six departments hereinabove provided for be constituted to decide where legitimate activities of the church and its auxiliaries might function to the best advantage of the body as a whole, and for the determination of such other details as may arise from time to time." (Signed by the Committee.)

A Carnal Atmosphere

It will be seen at a glance that the primary interest of the Religio was transferred from a spiritual to a carnal atmosphere, and the direful results so apparent everywhere were only to be expected. A brother in the West who has always been interested in the auxiliary societies referred to the present bagatelle Religio as the "Department of Wreck-reation and Spiritual Destruction." Free picture shows of the popular sort which were taboo in 1915 are now provided as a part of the social program designed to hold the young people to the church. But carnal seed will produce carnal fruit, and the harvest is appalling.

A carnalized Religio was not the worst accomplishment of "co-ordination." The subordination of the annual conventions and directing heads of departments to the first presidency was the *coup d'etat* that finally brought disaster to the whole church. Once the strangle hold was obtained, it was only a question of time until submission would be complete. In 1923 an attempt was made to break the deadly headlock, and apparently the effort was successful; but in 1925 the deadly hold was again clamped on and common consent was pinned to the mat. Of which more later.

Machine Instruction

Another innovation to the credit of the year 1918 was the change of the law "relating to the permanent officers of branches" so as "not to compel the election of presiding priest, teacher, or deacon." "Machine instruction," on the part of the stake and district officials, and the first presidency as well, was necessary to the accomplishment of the thing desired—supreme directional control in all administrative affairs. Considerable opposition was made by those on the watch towers, but they were beaten by a vote of 296 to 165. This apparently harmless thing was another powerful weapon of power placed in the hands of a few men composing the "administrative line," and which is now being used with telling effect. See General Conference Resolution No. 786, adopted April 10, 1918.

Religious Education

Away back in 1916, at the beginning of "sorrows," and effort was made, "on invitation of the presidency of the church," by George N. Briggs, president of Graceland College, to have a chair or chairs of Religious Training established in Graceland College. It was first presented to the Religio convention where it met an ignominious defeat. Car-

ried to the Sunday School convention, it met with a degree of favor by having the endorsement of the joint council of presidency and twelve. But after considerable debate it was lost by an overwhelming majority. The conference "spoke decisively, as much so as at any time in its history." Yet, in the fall of 1919, between conferences, without any word of authority from the body that said "No!" so emphatically, a chair of Religious Education was established at Grace-land College by the men who today so loudly declare that when the general conference speaks all should obey.

The first mention of this departure is found in the General Conference Minutes for 1920, page 2908, in a lengthy report of which the following is the first paragraph:

"In view of the fact that a systematic course of Religious Education was undertaken for the *first time* during the present year there is included herewith a brief report from the head of that department which will be of general interest."

Up to the year 1920 the church had persistently disavowed a "trained ministry," relying on the promised enlightenment of the Holy Spirit as being superior to any secularized curriculum of a theological course. But the tide of popular error that was flooding the church with sectarian debris simply swept the unsuspecting saints off their feet and carried them into the "wilderness" of apostasy.

A Peaceful Conference

The general conference of 1920 was declared to be the "most peaceful," and the "most spiritual" of any conference held by the church for many years. No opposition was offered to any proposed measures. Still weary with the belligerency of the preceding conference, the prevailing sentiment, "Let them have what they want," was expressed by a passive acquiescence. So impressive was the situation that the President, in his closing address to the conference, remarked:

"I consider that the legislation passed at one of our sessions of conference, on Saturday afternoon, marks it as the most important session of conference that the Reorganized Church has ever seen, and at that session more far-reaching and important legislation was put on the statute books of the church than at any other conference this church has ever held, and it throws a tremendous responsibility upon those whose duty it is to organize the forces to effect it."—Conference Minutes, p. 3060.

On that remarkable Saturday afternoon every recommendation in the president's report to conference was adopted without a word of dissent, embracing six "far-reaching and important" propositions. Nor is that all. On following days other legislation just as "far-reaching" and as disastrous in its consequences was enacted. Like the "silent tread of a cat," the world slipped a little farther into the church by the adoption of the "Boy Scouts of America," as a suitable organization for our boys, and the "moving pictures" in our houses of worship as a proper medium of education. As a result of this and other legislation, "mortar that is not tempered" and "brick that is not burned," found place in the spiritual building which the Lord has said "shall not find *permanent place* with that of my choosing." Already the church has paid a terrible price in spiritual dearth and consecration.

A Danger Signal

But that "most wonderful conference" of 1920 was an unheeded danger signal—the calm before the storm that was destined to wreck the church. Just below the horizon the hurricane clouds were gathering soon to break forth with tempestuous fury and ruthlessly sweep from their posts of duty some of the best men in the church, because they would with a fearless sense of obligation resist its terrible on-

slaught.

During the interim of two and one half years between April, 1920, and October, 1922, when the next general conference assembled, the sinister forces of disruption were arming for the fray. The situation was intensified when on Monday afternoon, October 2, the president of the church presented to the conference a document purporting to be a revelation from God which made important changes in the leading quorums of the church. With the presentation of that document to the conference, the slender cords of unity that held the opposing forces together were snapped asunder and for ten days the battle raged as it had never done before in the history of the church.

Quorum Rejection

When reports were received from the quorums it was discovered that the *quorum of twelve had rejected the document by unanimous vote*. That of itself, according to law and precedent, was enough to stop further proceedings. The *presiding bishopric by unanimous vote*, and the *seventy by an overwhelming vote of 47 to 29 rejected it as a revelation*. The other quorums were more or less divided as were the delegates. Yet, in the face of such a grave division, the document was presented to the conference for action and was passed by a vote of 656 to 452.

Addressing the conference afterward, President E. A. Smith remarked:

"I know that some of the men who voted against that revelation went through hell before they reached their decision. You can see it in their faces. They acted from conscience. Such men are too valuable to lose." But numbers of those men went to the slaughter for the sake of harmony and were lost to the church that supreme directional control might prevail.

Went Through Hell

A glance at the minutes of the conference, pages 3241 to 3244, will show just who it was that "went through hell" to register their honest convictions against error and innovation. With Brother Elbert we can say truthfully: "Such men are too valuable to lose." But some of those same men have been ruthlessly put out of official position because they dared to be men and not puppets. The church by official action of certain leaders, has said to some of those men, "Your room is better than your company. If we can not control we can and will decapitate you." So the bloody work of execution was carried out in a frenzied endeavor to crush an opposition as virile as the Lutheran Reformation and as Godly as the American Revolution. Thank God for a latter-day Ephraim who feared not to stand up against a modern Rehoboam, who may yet be made to realize, "This thing is of me."

The following excerpt from the testimony of Joseph Smith will clearly show that the law on the acceptance of revelations by the church was flagrantly violated by the general conference of 1922. He said:

"I am familiar with the practice and usages of the church with reference to the acceptance of revelations by the church. On that subject the usages and practice in both the original church of 1830 to 1844, and also in the Reorganized Church, that whatever purports to be revelation is referred to the church for action to be taken on it by the church before it can be binding upon the body.

"It must be examined by the leading quorums of the church, and be accepted by them before it can be presented to the body. If accepted by these quorums, then it is presented to the body for its action, and upon their acceptance becomes binding upon the church." Plaintiff's Abstract, p. 50.

Seventy Action

In harmony with the foregoing "practice and usages, the Seventy in Joint Council adopted the following, which was presented to the general conference October 17, 1922:

"Resolved, That it is the sense and understanding of the three Quorums of Seventy in council assembled that any communication coming to the church in the nature of a revelation should be presented to the several quorums of the church prior to its presentation to the general body."

In reply, President F. M. Smith said:

"That motion undoubtedly involves me and is couched in words that without doubt give a blow in my direction. I shall make this statement and then ask one of my confreres to take the chair and I will withdraw: that not even if this conference orders it and I am directed to present to the body first will I obey such an order as this from this conference."—Conference Minutes, 1922, p. 3280.

Law and precedent, practice and usage count for naught when they stand in the way of innovation, and so a document became a law and binding on the church which the leading quorums said, in a lawful way, was spurious. While he who would stand up on the side of the law and order and against error and innovation is accounted as worthy of "decapitation" and ostracism. As the foregoing statement clearly shows, the President of the Church challenged the right of General Conference to instruct him, which is in strict accord with his attitude on other occasions.

Conference Action

On October 17 the following resolution from the Seventy was presented to the General Conference and adopted unanimously:

"Owing to the fact that there is a great deal of dissatisfaction among the ministry and the membership at large contingent upon the matter of dropping so many missionaries from active service, and believing that the greatest and most vital asset and power contributing to the success of the church, and most essential to its present crisis, is increased missionary activity; we therefore

Resolve, That all proposed projects involving the expenditure of church finances be postponed for another year, and that the missionary arm of the church be immediately returned to appointment and activity to the extent of the financial possibilities of the church: be it further

Resolved, That we pledge our support to the Twelve in an endeavor to carry out the spirit of Sections 114 and 112:5 of the Doctrine and Covenants, and that the expenditure of money in any sum not authorized by the General Conference or indorsed by the Council of Presidency, Presiding Bishops, and the Quorum of Twelve be strictly prohibited."

Did the President and his close personal friends respect this prohibitory mandate of general conference? *They did not*, as the story of the Graceland College gym clearly shows. The resolution positively interdicts "all proposed projects involving the expenditure of church finances" for at least one year, and further, with no time limit specified, "strictly prohibits" the expenditure of money "in any sum not authorized" by the council mentioned. But not many months had elapsed before plans for a new departure were under way involving the expenditure of thousands of dollars of church money.

Source of Inspiration

A certain Methodist editor recently said that the last "revelation" to the Reorganized Church came from the President's typewriter. But the inspiration for the action which we are now to review came from a *Methodist* typewriter, or more properly speaking, perhaps, a Methodist convention. In the month of June, 1922, the Methodists held a young people's convention at Kansas City, Mo. Certain

leaders of Latter Day Saint young people attended that convention, and became inoculated with the germs of a new sectarian innovation. "Why could not we have something like that?" was released on the College campus from whence the deadly bacteria was carried to the first presidency and to the remotest bounds of the church. The inoculation was simultaneous, and plans were soon perfected for a young people's convention to be held at Lamoni, Iowa, in June, 1923. More untempered mortar and unburned brick was to be added to the Master's building despite the fact that He long ago warned us that such materials "shall not find *permanent place* with that of my choosing." Much less could a general conference embargo prevent the birth of the proposed "Junior Church." Conception had surreptitiously taken place, and this new "child of unbelief" must trace its pedigree to an uncircumcised progenitor. God had nothing to do with it.

But that is not all. It was at that first young people's convention that it was proposed to build a gymnasium at Graceland College, involving the expenditure of some \$70,000 to date and the building is still uncompleted. President F. M. Smith himself stimulated the "revolt" by his belligerent attitude and with the spade of rebellion, broke ground for the gym *on the Lord's Day!*

Considerable money was raised and pledged, we were told, to erect a \$60,000 building, but the burden was dumped onto the shoulders of general conference, and many who read these lines will recall that when, for a time, it looked somewhat dubious for the "gym" a certain apostle in a pompous manner rushed to the front of the platform and with a flourish of his fist shouted, "Whether you grant this request or not, we are going to have it anyhow!" That showed his bellicose attitude toward the conference, if the conference spoke against his predilection. And that apostle is not by himself in that. Yet, that same apostle today is making much ado about disobeying the commands of the general conference. For shame!

A Gentle Rebuke

The conference assumed the burden imposed by the recalcitrant young people's convention, but showed its disapproval by adopting the following resolution:

"Whereas, the general conference of 1914 adopted the following resolution:

"That it is the sense of this body that no further debt be incurred by the board of trustees of Graceland College for such extensions as gymnasiums, dormitories, etc., until such proposed work of extension shall have first been presented to this body for approval."

"Therefore, be it resolved; that the annual expenditures of the several institutions under the fostering care of the church, be limited to their respective budget amounts approved of by the general conference, and no debt incurred."—Conference Minutes, p. 3455.

It will be seen at a glance that the action of the convention was a flagrant violation of the mandate of the 1914 general conference. Nor was that the first offense on the part of some of the leaders in question. They did a similar thing in 1904 when the general conference ordered the doors of Graceland College closed, because of the financial burden it imposed. F. M. Smith was made chairman of the committee appointed to carry out the orders of the body, but he, with others, went out and worked throughout the year in open rebellion against the mandates of the general conference. The hue and cry now being raised by these men against the protesting saints comes with poor grace since they have made for themselves an unenviable reputation for "rebellion."

(To be continued.)

with the work, and that committee has done more in some respects to carry out the divine plan than the former committee did, and have also received more detailed plans and a better understanding of the interior construction of the Temple than has been received heretofore. It is hoped to have the plans ready for publication soon so that all may obtain a better idea of the beauty of the building.

OUR FRIEND

By A. M. Harvey

(Sing to tune, "What a Friend We Have in Jesus.")

What a Friend we have in Jesus

When our eyes are dim with tears.

By His gentle, loving Spirit,

He will banish all our fears.

By the still, small Voice He whsipers,

Lay your burden at My feet.

I will listen when you call Me;

I will help in time of need.

If to Me you will be faithful,

And My law you will obey,

None can harm when I am near you—

All your doubts I will allay.

Then be true to Me, your Savior;

Strive to do My sovereign will.

I alone have power to save you:

For I am the Lord and King.

NEWS FROM THE CENTER PLACE

By Sister Angela Wheaton

A number of meetings of a very high spiritual type have been held on the Temple Lot recently, both preaching services and prayer meetings. Brother Wood who stopped here on his way home was the speaker Sunday morning, May 18, his theme being the necessity of individual repentance and purification to establish Zion.

Elder M. M. Case the same evening delivered a good uplifting sermon. Brother Wheaton and Brother H. H. Robinson were the speakers the Sunday before. All four sermons were of the type which spurs one on to his highest and noblest ideals.

Apostle Arthur Smith has moved his family back to Independence since the late conference placed him in charge of the general church office. It is nice to have them among us again.

Brother and Sister James E. Yates are laboring in the vicinity of Hamilton, Missouri.

Brother Wheaton has just returned from a trip to Kansas and Oklahoma. The main object of his trip was to interview an architect in the interest of the Temple Plans Committee, and incidentally a little missionary work.

The contract to draw the plans for the Temple was let Wednesday to a Kansas City architect, the one Brother Wood got acquainted with during conference—but not until after a number of other architects had been consulted and their propositions were found to be not as acceptable as Mr. Wilkinson's in Kansas City.

Sister Molly Yarbough and her daughter, Sister Cox, of Houston, Texas, and Sister McDonald, of Santanta, Kansas, are spending the week-end with Brother and Sister C. L. Wheaton, making it a point to visit places of interest to all believers in the Restoration.

Brother Henry Johnson, chosen by the late conference as

one of the general bishops, but refusing to accept until he should receive personal testimony of the divinity of the call, was ordained to that office recently in Independence by Apostles Yates and Wheaton and Bishop J. T. Ford, having received the satisfactory evidence.

All visitors to the Temple Lot are being agreeably surprised at the improvement being made in the way of beautifying the grounds. Brother M. M. Case recently placed as caretaker of the Temple Lot has been working early and late making flower beds, planting shrubbery, keeping the lawn mowed, and painting and cleaning up generally.

The shrubbery and flowers are donated, and Brother Case seems to find great pleasure in planting and caring for them. The Temple Lot has been considered the most beautiful spot of ground in Independence, with its restful shade and velvety carpet of almost level green, like the peaceful, stately summit of some lovely mountain, for the land slopes from this sacred spot in every direction, and now with the Temple of the Lord under construction and bits of blossoms smiling up from their beds of green here and there over the grounds, it seems more genuinely beautiful than ever.

Elder E. J. Trapp writes from Gloucester, England. The work is progressing nicely there, and a fine spirit accompanies the preaching and prayer services of the church. Members are being added to the church by baptism and by transfer.

Their priesthood consists of one elder, two priests, one teacher, and one deacon. They have held back in their activities "owing to the uncertain state of the church." "But," says Brother Trapp, "I sincerely hope we can now do some more real work. We want a good meeting room, and are on the look-out for one." S. WOOD.

TEMPLE PLANS COMMITTEE

The Plans Committee were called to Kansas City late Friday afternoon, May 23, to consult with the architect concerning the plans and specifications of the Temple, Mr. Norman L. Wilkinson, of Kansas City, Missouri, to whom the contract for the preliminary drawings and sketches was given, is pushing the work to the limit.

After the conference with the architect, Brother Wood started for his home in Fresno, California. A. M. S.

ADDITIONAL APPOINTMENT

Elder B. W. Pack is appointed to labor as missionary in California, as circumstances will permit.

Appointment approved by James E. Yates and C. N. Heading, missionaries in charge of the Western States Mission.

QUARTERLY

Long looked for Sunday school quarterly at last on the way. The first to be printed is the Primary quarterly. This is now on the press. The others will be printed as soon as it is possible to do so. Send your orders for quarterlies to Business Manager, A. M. Smith, Box 232, Independence, Missouri. Price 15 cents each.