

# 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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## POPULAR OPINION

By J. E. Bozarth

Will God speak today? The popular church man says, "No." What says the scripture?

Let me call your attention first to a statement made by the Apostle Peter, recorded in 2 Peter 1: 3, 4. This text is said to forever settle the question of present revelation. Here it is:

"According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

Some years ago I was holding meetings in Hamilton County, Illinois. One evening I preached on this subject. A cousin of mine who was a school teacher was present and took exception to the idea of present revelation, and used the above text against it. I said, "Cousin, has God given unto you or your church all the things that he gave to his people and church of nineteen hundred years ago? If so, he has and will continue to give you revelations."

In Acts 17: 26, 27, Paul gives us this astonishing fact:

"That God hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us; for in him we live, and move and have our being."

God has intended that all mankind shall find him. Can you, dear reader, conceive of any other way that man may find him than by revelation? Well, we will see later.

Christ is the head of the Church as the husband is the head of the wife, so says the scripture. The Church is called the Bride, the Lamb's Wife. Did you ever know of a husband who never spoke to his wife? I don't think you did. So we will have to record this scripture in favor of present revelation.

### Has God Changed?

God revealed himself to Adam and Eve, Enoch, Noah, Abraham, Moses, Zacharias, John the Baptist, to the twelve Apostles, and a host of others. Will he speak today? If not, he has changed his way of dealing with man and we can not believe that. In the light of his own word, "I am God, I change not," he represents himself as being the same yester-

day (all the past), today (all the present), and tomorrow (the future). The wise man says in Deuteronomy 29: 29: "The secret things belong unto the Lord our God: but those things which are revealed belong unto us, and to our children for ever, that we may do all the words of this law."

Job, in his 33d chapter, beginning at verse fourteen to the end of the chapter, gives some good reasons why it is necessary for God to speak to man. He says:

"For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction, [Why?] that he may withdraw man from his purpose, and hide pride from man. He keepeth back his soul from the pit, and his life from perishing by the sword. He is chastened also with pain upon his bed, and the multitude of his bones with strong pain: So that his life abhorreth bread, and his soul dainty meat.

His flesh is consumed away, that it can not be seen; and his bones that were not seen, stick out. Yea, his soul draweth near unto the grave, and his life to the destroyers.

If there be a messenger with him, an interpreter, one among a thousand, to show unto man his uprightness;

Then he is gracious unto him, and saith, Deliver him from going down to the pit; I have found a ransom.

His flesh shall be fresher than a child's: he shall return to the days of his youth:

He shall pray unto God, and he will be favorable unto him; and he shall see his

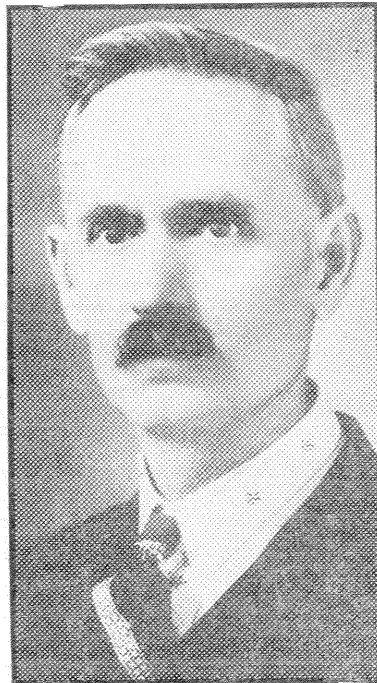
face with joy: for he will render unto man his righteousness."

I stop with verse 26 to save space, and will not comment but very little for the same reason. Job has given us some wonderful thoughts. Think on them!

### God's Promise to All

The promise of God is: "Call unto me and I will answer thee, and show thee great and mighty things, which thou knowest not." Again, let me call your attention to that grand old promise, which was the starting point for the Restoration of the king of God and the gospel of Christ in our time, found in James 1: 5: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

The prophet Joel, after telling us of the wonderful blessings to Israel's land, he says in Chapter two, verse 23: "Be



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## EDITORIAL

### WILL IT HAPPEN AGAIN?

One hundred years ago the preparations for the coming of the Bridegroom were begun. Great excitement prevailed for a time as the invitations were sent out, and the Bride began the selection of her Trousseau. The Bride was inclined to be supercilious which delayed the coming of the Bridegroom. During the delay, the reception Committee engaged in a useless controversy over methods of procedure.

Taking advantage of the confusion, certain "lewd fellows of the baser sort" broke into the cuisine and played havoc with the culinary arrangements. Once in possession, they staged a wild party, turning order into chaos, and scattering the servants who fled in disorder. In the meantime, the Bridegroom was sending messages to the Bride with words of warning against her tardy preparation, and urging her to put on the bridal gown which he had already selected for the occasion. But she procrastinated and was finally spirited away by an old suitor—and the wedding was called off.

We will give one yearly subscription to Zion's Advocate free for the best development of the foregoing plot. You may be a subscriber now, but you can have the Advocate sent to some poor person, or to some friend. Who will be the first?

### BROTHER POSTMA WRITES A NEW TRACT

Brother William Postma, writing to the editor, says:

"I herewith enclose a tract I have just had printed here. Its contents you no doubt are well acquainted with. I think they will be nice to hand to members of the Reorganization. I have several hundred of them and I will send them out at \$1.50 the hundred, the cost of printing.

WILLIAM POSTMA.

GRAND RAPIDS, MICHIGAN, 2052 Denwood Avenue.

This little tract, entitled Ten Commandments, is an indictment of one-man power as formerly taught by the late Joseph Smith, Elbert A. Smith, Frederick M. Smith and W. W. Blair, and it contains some valuable historical matter. Send for it.

### TEMPLE MONEY FROM WALES

FAIRVIEW, PONTYATE, October 13, 1930.

Dear Brother:

Please find enclosed two pounds ten shillings. Deduct from same remittance for Zion's Advocate and the Torch, the remainder to swell the Temple fund.

I am your brother in gospel bonds,

E. WILLIAMS.

## NOW IT IS UP TO YOU

The Messenger directed that an Architect be employed to draw the print and plans of the Temple. This has been done and the plans are now ready. Only the means to pay for material is lacking. It is up to the saints and friends who believe in the building of this house to come forward and, by sacrifice, put the money at the disposal of those in charge of the work that construction may go forward. No contribution is too small, and large ones will be accepted.

### BROTHER WHEATON ACTIVE IN COLORADO

Brother Arthur Smith:

Just returned from a successful campaign at Delta, Colorado, where I held a ten days meeting. One of the interesting features of this series was the presence of N. L. Booker, district president for the Reorganization, who was in attendance at most of the meetings, asking questions and controverting the position of the Church of Christ. His efforts were mainly to offer a great deal of abstract argument in favor of his views which he was unable to support with scriptural proof. He divested himself of considerable sarcasm, and indulged in misrepresentation of my sermons, and sought to cast reflection on those who had joined with us.

Finally I suggested that he open his church for a public discussion of the issues, which he refused to do but instead took refuge behind the pulpit of his "coward's castle" and hurled insults, slurs and inuendo at myself. Referring to Doctrine and Covenants, section 71, I renewed my challenge which brought forth additional ridicule and personal insult, a most wonderful display of the spirit that actuates the present leadership of that institution. The same spirit was shown by some of the congregation after the Sunday night services when bitter and hateful things were said of those who had opened their homes and came to my meetings.

Last Monday, October 20, was a very busy day. I baptized three persons, one a very fine young man twenty-six years old who the Lord has indicated should act in the priesthood, and two young ladies. The baptizing took place in the icy waters of the Gunnison River. The confirmation service was held in the evening after preaching, one baby was blessed, and three transfers from the Reorganized church.

One of the young sisters had been baptized by J. F. Curtis in 1927, but when the position of the Church of Christ relative to transfers after 1926 was explained she requested baptism. One of the sisters who transferred was baptized by James E. Yates.

The work on the western slope was opened up for Church of Christ by Thomas E. Barton about three years ago, followed up by James E. Yates. I came here the latter part of June and held meetings at Grand Junction and Palisade gaining five members and interesting others. The present controversy has brought a gain of five more, with a host of friends and investigators. Prospects for an organization are good. Surely, the Lord's blessings are attending our efforts.

In gospel bonds,

C. L. WHEATON.

### A FLAMING TORCH

The Torch of Truth for October, just to hand, is brim full of good, live spiritual food, with encouraging letters from various parts of the Vineyard, all of which shows that the Lord's work is alive and virile. Recovery from the debacle one year ago is onward and ere long the disaster will be remembered only with pity for the erring.

The work on the Temple moves along "slowly" but, like the dripping of water on the stone, it is making its impression—either the stone will be worn away in time, or the wonderful stalagmite will be erected by the deposit of chemical matter.

# THE VINEYARD

## WARNING TO ALL PEOPLE

*Vision shown to Elder A. White, which will shortly come to pass. Brethren, will you be ready?*

During the summer of 1885 my mind was very much exercised about the manner of the redemption of Zion, which was caused by the manifestations of the Spirit, both in tongues and in prophecy, given at several different times through the summer and through several different persons, and all agreeing that the redemption of Zion was very near at hand, and some saying of it as "even at the door."

I had been thinking of Z. H. Gurley, and J. W. Briggs, and what they had done for the cause; and after all they had fallen, although they had occupied such high positions. This caused me to wonder how the weak ones of the church could stand, if men who had received and borne such great testimony could be shaken in their faith with regard to tithing, the doctrine of gathering and the redemption of Zion, as I knew the church had accepted these doctrines, as well as the Book of Doctrine and Covenants in which they are taught. I had understood from reading section 63, paragraph 8, of the Book of Doctrine and Covenants that the redemption of Zion would be by purchase.

These things caused me to doubt whether the before-mentioned gifts were of God or not, as it appeared to me to be an utter impossibility for the saints to purchase this land anywhere in the near future, because of the very high and rapidly advancing prices of all real estate in this region of country.

These things were a very great trial to my faith, because of the seeming impossibility for this land of Zion to be redeemed in the short time indicated through the gifts, without the power of God.

These thoughts caused me to exclaim, "Oh, Lord, why suffer thy people to be tried so severely in the matter? Why not reveal unto thy people that which will relieve them of this great trial, and let them know how the redemption of Zion shall be"? when I heard a voice (which I understood to be the voice of God) saying, "The time was when my people might have redeemed Zion, if they had kept my counsel, but now it has passed out of their power, I will redeem Zion in its time, and I will do it in this way":

Then I saw a narrow and very bright red ring which inclosed Independence and a portion of the surrounding country, the center of which seemed to be a little southwest of where I was standing on a high spot of ground.

Then he said, "Do you see that ring?" I said "Yes." Then he said, "I have sanctified all of the ground inside of this ring, and I will not suffer any person to live inside of this ring except those who keep the celestial law. Now mine elders will receive an endowment, and it shall be the endowment that Peter had when he judged Ananias and Sapphira." I was given to understand that only such elders received this endowment as were chosen by the Holy Ghost at this time.

"Now all written law ceases on the inside of this ring, but on the outside it shall continue as it is. Now my judgment commences on the inside of this ring which is the judgment of the Holy Ghost, that no sin may escape. By the written law and the judgment of men, many guilty ones go unpunished, and many of the innocent suffer. You read in my word that Zion shall be redeemed by judgment. Many of my elders misrepresent me in regard to my judgment. They say it is storms, pestilences, earthquakes, etc., but this is not what I mean. I mean the judgment of the Holy Ghost, as you see Peter yonder judging Ananias and Sapphira by the Holy Ghost, so shall the judgment be here. Death is laid at the feet of every person."

Then the vision opened to a very great distance where I saw Peter judging Ananias and Sapphira by the Holy Ghost. Then looking back to near the center of the ring, I saw the judgment going on, yet at sufficient distance to prevent me from knowing anyone engaged in it. There were about ten or twelve men standing with their backs toward me, and about four or five feet to their right stood a man judging some person who was in front of them, yet hid from my sight by the other men. Immediately there was a very great excitement around where the judgment was going on, which soon extended to all parts within the circle, all seeming to know that every one must immediately get out of the ring or come up and be judged by the Holy Ghost, which proved fatal to all whose conscience did not hold them guiltless; and I saw many hastening to get outside of the ring, some ran, some walked and others went in wagons, one of them I noticed more particularly. After he had driven over the ring, he turned alongside of it with his right hand toward me, so that I could see the tears run down his cheeks, and I was enabled to hear what he was saying to himself. He said, "Now I have lost this great blessing because I have not lived up to my privilege." I was also given to understand that he could soon prepare himself by repentance and faithfulness to return and be able to abide the judgment, which he immediately sought to do.

I also noticed another, one, on foot who did not care or know, what he had lost, but seemed to be glad he had escaped the judgment, and showed no signs of repentance. I understood that both of these were saints. I looked back to where the judgment had been going on, but it had all vanished. Then I asked to know what degree of perfection would have to be attained to enable one to abide the judgment, and have it manifested by pointing out some one that I knew. This he refused to do, but would tell me what kind of a character could abide the judgment, and what kind of a character would have to go out.

He said, "*All those whose words had been just and true, all those in whose hearts there is no guile or deceit, can abide the judgment. He also told me that the following characters could not abide the judgment; All those that forgive with their lips, but not with their hearts; all those who have not spoken the true sentiment of their own hearts.*"

I had formerly believed that the land of Zion would comprise a great portion of America, which caused me to say, "If this is all the land of Zion, it is a failure as I understand it."

Then He said, "It is wisdom in me to sanctify but a small portion at a time, for you saw that many went out, and if I had sanctified a large portion there would so many have gone out that it would have left a great part of the land desolate and waste; but by sanctifying a small portion at a time there will enough remain on the inside, with those on the outside who are prepared, who will be invited to come in immediately to build up and occupy the places that are going to waste; and when all the land on the inside is filled up, I will move out the line and sanctify another portion, as you read in my word, "The borders of Zion shall be enlarged." This is what I mean, it is wisdom in me to prepare my saints in this way for my coming. If I did not prepare them, they could not abide my presence. If I should come unto them in their present condition my glory would destroy them."

I was given to understand that the time had now come that the gospel should go forth from this place to every nation, kindred, tongue and people, with signs following, and it should go forth by those who received this endowment, and that they had power given them to smite the earth with all plagues as often as they would, such as lightning, plagues, earthquakes, etc.

After I saw the foregoing vision I was very much exercised in mind over it as it was so different from anything I had ever thought of. I commenced reading and studying the

Book of Doctrine and Covenants to see if it would corroborate any such an idea, and immediately after I had finished it, which took about six months, I dreamed that I was telling the vision to some person, and told it all right until I came down where I saw the judgment going on, and I said, "He laid death at the door of every house."

Then I heard the same voice that I heard in the vision, saying to me in an emphasized tone, "Tell it as I told it to

you. You have misrepresented me. I told you I would put death at the feet of every person."

I said, "I see I have misrepresented a little, but I thought it would not make any difference."

He said, "It does make a difference for this belongs to the vision I gave you and is a part of it."

I awoke immediately after this. I never told the vision until I received the above dream.

### WHEN WAS THE CHURCH OF CHRIST ESTABLISHED?—NO. 3.

The prophets said, "This kingdom shall not be destroyed"; "it shall not be left to other people"; "it shall stand for ever." "For in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and IN THE REMNANT WHOM THE LORD SHALL CALL."—Joel 3: 32.

This being true, and the priesthood authority having been restored, "never to be taken from the earth," and a "remnant" was to be preserved and "gathered" or "returned" to the place appointed of the Lord, "to stand upon mount Zion, which shall be the city New Jerusalem; which city shall be built, beginning at the Temple Lot."—Doctrine and Covenants 83: 1, 2. We can look with faith for that people.

After the expulsion of the saints from Jackson County, Missouri, in the winter of 1833-34, this small "remnant" spoken of by the "prophets," found temporary asylum in Woodford County, Illinois. Associated with them were such venerable and respected elders as David Judy, Alma Owens, Adna C. Haldeman, and others, who had been baptized as early as 1831 and received their priesthood authority directly under the hands of Joseph Smith. Concerning the authority of these noble servants of the Lord and the Church of Christ, we quote the following from the *Saints' Herald* for April 24th, 1918:

"All vexed questions of doctrine, baptism, and priesthood were very carefully considered by the best intelligence that the church could assemble at the General Conference, both among the priesthood and the delegates.

"Though arguments might be advanced upon both sides of the question, as is usually the case, THIS ASSEMBLY CONCEDE THAT OUR CHURCH OF CHRIST BROTHERS HAD ESTABLISHED THEIR CLAIMS SO FAR AS THEY MAY BE INVOLVED IN TRACING BAPTISM AND PRIESTHOOD BACK TO VALID ORIGINAL SOURCES. As an organization they have held to the fundamental doctrines of the church and have been built of no moral lapse. In fact in the face of adroit efforts to bribe and seduce from their trust they have kept themselves clear from evil forces and designing men. Hence no charge of apostasy from the original faith could be supported were there any among us inclined at this time to make such a charge."

After these men, above referred to, had associated themselves with the scattered members of the church in Woodford County, Illinois, they formed themselves into a local church known as the Crow Creek branch of the Church of Christ. They continued to adhere to the 'original faith', as established on the sixth day of April 1830. It is true that they were not fully set in order, with all the quorums of the church, but the fact is that within its fold were the elements that was in time to bring about that condition.

A revelation was given to this "remnant" in the year 1863, indicating that the way would be opened "in 1867 for them to return" to Jackson County, Missouri, in "fulfillment of the prophets." This they did, and as a result were the first organized group of the early church to do so, holding their first conference in Missouri on March 1, 1867. Following this, they pooled their monies, at great sacrifice, and purchased the "spot," even the "place of the Temple," where the New Jerusalem was to be built by the gathering of the saints.

In 1870 a vision was given to Elder Geo. D. Cole, picturing the Church of Christ as "a beautiful stump, with a small branch near the top with six or seven healthy looking buds ready to put forth when the time came." At other intervals the manifestation of the Lord to this people indicated that the time was nearing for his work to roll forth to fill the whole earth. In March, 1919, the voice of inspiration was again heard directing the affairs of the church in these words, "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."

At that time this "remnant" who had been spared, numbered less than one hundred active members. It had only one organized group, the one existing at Independence, Missouri. The time for those "six or seven healthy looking buds to put forth," was approaching. This time came in the year 1925-1926. During the Conference of the Church of Christ in October, 1925, in answer to fasting and prayer, the following revelation was given:

"Verily thus saith the Spirit, in order that the Church of Christ may be prepared to more effectively occupy, it is my wish that my servants Moler and Wipper shall be a committee, to select a committee of three who shall serve as apostles before me."

These selections were made in the April conference of 1926, and two others appointed, making a total of seven apostles called and ordained. Thus the "six or seven" buds were ready to put forth and bear fruit. In a beautiful gift of tongues given through Thos. B. Nerren, of Denver, Colorado, which in turn was interpreted by Otto Fetting, of Port Huron, Michigan, April 11, 1926, the following comforting message was delivered:

"Thus saith the Spirit unto my people: I have heard your prayers and I have watched over you. And behold, I have manifested myself unto you that have been doubting *as to MY Church that I have established among you*. I have sent My messengers in your midst that they might testify that my Spirit directs. I have chosen my servants (the seven apostles, above mentioned) that shall carry the gospel to the nations of the earth, and I will call others that shall carry the message."—*Zion's Advocate*, May, 1926.

Truly a most wonderful expression of God's favor upon this remnant. Following the calling of these men, those that were engaged in secular work, laid aside the tools of the shop or office, and went forth, with the rest to "witness" for Christ. The messengers of the Lord truly came to "testify" of the Lord. Under these auspicious conditions the kingdom of God began to "roll forth as the stone, cut out of the mountain" to fill the whole earth. From the small nucleus of about one hundred members in 1925, the church grew in numbers till by the April Conference of 1926, there was an increase to approximately three hundred. The following year the number was more than doubled. At the present time this "remnant" has increased till we have nearly two thousand members, scattered in some forty organized groups in the various parts of the United States, Canada, Wales, England and European countries. The same Messenger that appeared to Joseph Smith on the 15th day of May, 1829, has

come again that all things might be restored. Plans for the building of the Temple of the Lord have been revealed. The excavation has been started. An Architect has been engaged in harmony with the instructions of this Messenger to get "a wise man whose heart is filled with the Spirit of God, who is no mocker." He is diligently drafting the plans for blue prints in harmony with the revelations of the Lord.

Great and glorious blessings of the Lord rest with that remnant, which was never dis-organized nor reorganized, that can trace "its baptism and priesthood back to valid original sources," rooted and grounded in the soil of the Restoration of the gospel in 1830, which negate the so-called need of "re-establishing the church anew" at this late day.

"Therefore, ye who have demanded of the Lord a sign, here is wisdom. I have preserved in Zion my witnesses. Will ye cast them aside? Verily thus saith the Lord unto all the broken fragments of my latter day Israel. I have given you line upon line, precept upon precept, here a little and there a little that ye might learn wisdom and go forth to accomplish my work.

"Therefore if ye will repent and harden not your hearts against my people upon the consecrated spot which I have preserved, and will join shoulder and strength with them in building mine house great shall be your reward. Heaven shall be opened to you. My Spirit shall bless your efforts, and the rich blessings of my spirit shall crown your work with success. And ye shall long enjoy the fruit of the land. For have I not said, Zion shall not be moved out of her place, notwithstanding her children are scattered, they that remain and are pure in heart shall return, and come to their inheritances; they and their children, with songs of everlasting joy, to build up the waste places of Zion. And all these things that the prophets might be fulfilled.

"And behold, there is none other place appointed than that which I have appointed for the work of gathering of my saints, until the day cometh when there is found no more room for them.

"Therefore, I say unto all, cease to contend one with another over the points of my doctrine, and remember that a house divided against itself can not stand; if ye would have wisdom, here is wisdom. Gather up your monies and send it up to your brethren on the Temple land, to whom I have entrusted the responsibility of building mine house, that this work may be accomplished speedily, for the end of this generation draweth nigh; the millennium is at hand and mine house wherein I shall prepare mine apostles, to prune my vineyard for the last time is not builded.

"Hearken, therefore, if ye would have a Father's blessing, for heaven waits your decision; mine angels are prepared to go forth to gather mine elect. Therefore cease thy worldliness, thy murmuring, and seek not to counsel your God, for I have spoken, and who will obey?

"My Zion shall be established. My house shall be built. My people shall be gathered. Mine Only Begotten shall come, and sit in judgment upon the ungodly. Thus saith your Lord, I am Alpha and Omega, the beginning and the end, from all eternity to all eternity. Amen."

The above word of the Lord was given to the writer, on the occasion of his recent visit to St. Louis, Missouri, April 2, 1930.

May the Lord's blessings and spirit be with all that shall read these lines, seeking for light and truth, for "the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is a thirst come. And whosoever will, let him take the water of life freely."—Apostle Clarence L. Wheaton.

## ANOTHER OPINION

To Zion's Advocate:

Dear Editor: A number of articles have appeared of late in the *Advocate* on the law of tithing. In the last issue to hand appeared "An Opinion on the Law of Tithing, etc." by members of Twelve and Bishops.

The Article and Opinion reveal the undoubted fact, that the Church is divided on the law of tithing. Some believe it. Other do not. Even those who believe tithing are divided on the extent of its operation. Yes, tithing is a doubtful question, and will assuredly remain so, unless the Church accept the word of Christ as the final authority on the whole matter.

The articles referred to contain references to Abraham paying a tenth of all to Melchisedec, Genesis 11-20, and to Jacob vowing a vow to pay the tenth of all he received, Genesis 28: 22, and say this proves the existence of a law of tithing before Moses. This assertion is unsupported by acceptable evidence, whether it was or not will not affect the object of this discussion, law or not law it will be an "old thing" when Christ came among men and we shall afterwards refer to it in that sense. The Advocates of tithing always refer to the word of God given to Israel through Moses, and always go to that source for authority to say how much a tithing means. Yes, and one writer puts it like this: "This is the word of the Lord, and not the word of Moses." We shall agree on this that tithing was a law of God to Israel, in fact it was one of the greatest parts of the Law to Israel. It was so great a part of the Law, that the Prophet Malachi indicted the whole nation for not observing it. The Prophet said, "Ye have robbed me, even this whole nation." The words of Malachi are often used to condemn non-believers in tithing, and to promise a blessing on those who will observe it. It should be noted, however, that the words of Malachi were spoken to Israel nearly 400 years before Christ. Jesus gave the words of Malachi to the Nephites and commanded them to write them. It is claimed

that because Christ gave and expounded the words of Malachi to the Nephites, he must have taught them to observe the law of tithing, which Israel had disobeyed. The words of Christ shall decide this question.

The writer of an article of recent date "Lovest Thou Me" approached this subject of tithing from a very interesting angle, viz: The question of the Lord to Peter, "Lovest thou me?" Peter answered, "Yea, Lord, thou knowest that I love thee." The writer goes on to say, he, (Peter) was given immediately something to do to prove the sincerity of his words. To love is to serve, "Feed my sheep" was the reply to his word of mouth testimony. John 21: 15. Of course it follows that the law of tithing is the something to do, and if thou lovest me thou will pay thy tithes, etc. Yes, that is the idea of the writer, because what he afterwards says, reveals an anxious effort to get the Church to pay tithing. These are the words he uses: "Prove the sincerity of your love." Pay the tenth; it belongs to the Lord, and they who withhold are robbers (Mal. 3: 8). Again the writer quotes the Book of Mormon, page 670, verse 29, as follows: And he saith, "These scriptures (words of Malachi, E. J. T.) which ye had not with you the Father commanded that I should give unto you for it was wisdom in him that they should be given unto future generations." Here the writer ends the quotation, then makes the following observation: Christ gave it as a commandment from his Father. It is in force today, "for future generations." "If a man love me he will keep my commandments." (John 14: 2, 3.) These observations prove my previous statement correct, that because Christ gave the words of Malachi to the Nephites, it is inferred that he taught them the law of tithing. If Christ taught the Nephite Church to observe the words of Malachi in regard to the law of tithing, is it not fair to presume that he taught them to observe the law of Moses also, because it says in the fourth chapter of Malachi, verse 4, "Remember ye the law

of Moses my servant, which I commanded unto him in Horeb for all Israel, with the Statutes and Judgments." If the before-mentioned writers claim it is true that Christ gave the words of Malachi as a commandment from his Father, and it is in force today, then the whole law of Moses is in force also.

There can be no preferential claim for the one above the other, for Christ expounded both with all the other words of Malachi. After Christ gave the words of Malachi to the Nephites it says he expounded them. To expound them means to explain them, and if he wanted them to observe anything contained therein, such as the law of tithing, and the other laws of Moses, it would be confirmed by all the other statements made by him bearing on the same subject.

We now submit the words of Christ in the Book of Mormon, page 643, authorized edition, Nephi, chap. 7, beginning at verse 1. "And now it came to pass that when Jesus had ended this sayings, he cast his eyes round about on the multitude, and said unto them, Behold, ye have heard the things which I have taught before I ascended to my Father; therefore whoso remembereth these sayings of mine, and doeth them, him will I raise up at the last day. And it came to pass that when Jesus had said these words, he perceived that there were some among them who marveled, and wondered what he would concerning the law of Moses; for they understood not the saying that old things had passed away, and that all things had become new. Behold, I say unto you that the law is fulfilled which was given unto Moses. Behold I am he that gave the law, and I am he that covenanted with my people Israel; therefore, the law in me is fulfilled, for I am come to fulfill the law: therefore, it hath an end. (Verse 9.) For behold, the covenant which I have made with my people is not all fulfilled; but the law which was given unto Moses hath an end in me." These words of Christ to the Nephites says very definitely that old things had passed away, that *all* things had become new. Please note, he said "all things" had become new, that the law given to Moses was fulfilled, (Fulfilled means, completion: full performance). Therefore it hath an end. Again it is repeated (verse 9) that the law given to Moses hath an end. Tithing, being a part of the law of Moses ends with the law of Moses,

and please note Christ himself gave the law, which is now ended. Hence, when he expounded the words of Malachi unto the Nephites, he explained them in harmony with these statements. Therefore he told them it was ended. Let me repeat, the law of Moses which contained the law of tithing was ended. Christ said the law of tithing was ended. Christ said so. Let me give you another statement of Christ in Luke 16: 16: "The law and the prophets were until John." "Since that time the kingdom of God is preached, and all men press-eth into it." The law having ended, Christ did not carry it over into his kingdom or church. Neither any part of it, because he said, ALL THINGS. Let me emphasize this. ALL THINGS had become NEW. Chambers' dictionary, 1901 edition, says New means recent; not before seen or known; different; recently commenced. In the light of the meaning of this word, all things have become different, not before seen or known.

Why should the Church of Christ drift into the errors of the factions, and officially install tithing as a law in the Church. "Let us walk in the light of God." Much more could be said, but I will refrain for the present. Inasmuch as there is not at present unanimity on this question, let it remain an open one till we can see eye to eye the words of our Savior.

The advent of the opinion on tithing has given some disappointment. We deplore the decision to publish it. Let nothing be done without the common consent of the Church, and may God save his people from the traditions of men to enjoy the liberty of truth always for the truth, and

Respectfully submitted,

Your brother,

ERNEST J. TRAPP.

GLOUCESTER, ENGLAND.

### EXCEPT YOUR RIGHTEOUSNESS EXCEED

I listened to a sermon recently that stimulated my thought. After all, that is one of the chief purposes of preaching. Among other things, the speaker said that he regretted that in his church he could find so little to differentiate them from the members of other churches. That text of scripture which reads about as follows, came into my mind: "Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye have no light in you." This statement indicates that in some respects or in some qualities the People of God should excel. One who is now an apostle in the Reorganized Church, was, while attending college, confronted by the Professor with a proposition something like this:

"Mr. A., you claim that your church is superior to other churches; that it is of divine origin; if that is so, then your religion should bring forth a superior product. Now, I would like you to bring forth some people that you consider the finest product of Latter Day Saintism and I'll match it from the product of my religion and let us then see wherein your people are superior."

In making a comparison of this kind a standard of measurements must be decided upon. What is that Standard and what does the word righteousness conote?

If morals are to be the standard of judgment, then no doubt the Prof. would win. For, doubtless, there would be people in his church or in fact in any church or even outside of the churches that would be just as honest, just as truthful,

virtuous, charitable, etc., as in the Church of God although we should expect that the percentage who possessed the moral virtues should be in favor of the people making the greatest claims.

If we are to maintain our position that we possess greater light we must find a better foundation upon which to base it, not discounting in the least the value of morals. Morals is not Christianity, they are but a part of the Christian code of living.

Righteousness conotes more than morals. There are moral wrongs. There are *also* intellectual sins, which affect our standing in the sight of deity just as much as moral lapses. When an individual is satisfied in his own mind on which side of a controversy over principle he should stand, and yet for fear, or for policy's sake, he stands elsewhere, he commits an intellectual sin; and thereby injures himself. "To sin by silence when we should protest makes cowards out of men. The FEW who dare must speak and speak again to right the wrongs of men."

There are groups sins as well as individual sins. When the Master said, "Except your righteousness exceed," he spoke to them as a people, not to the individual. When a body of people by their acts do that which is contrary to the Law of God—we have group sins. Apparently the Reorganized Church thought they had committed such an error in their agreement with the Church of Christ, and they tried to repent by rescinding. There are legal rights and wrongs, and

if the people of God excel in any particular way, may it not be in this.

"The Law of the Lord is the apple of his eye." His law requires a certain definite course to be pursued. Any failure to observe divine law, although being no infraction of the moral law, would certainly be considered unrighteous or not right. The children of God have been willing at all costs to follow that law. Where is the Church or body of people who can compare their course favorably and claim excellence over those of the Restoration in this? There are, of course, other ways in which the people of God "exceed in righteousness" such as spiritual powers and gifts and the right use of them.

JAMES F. KEIR.

### A PERSONAL EXPERIENCE

MCCLELLAND, IOWA, October 23, 1930.

Dear Editor: For some time I have been thinking I would write to the *Advocate*, and then I would think that perhaps the space could be better used by something else, and so I have refrained from writing. But thinking that my experience might be of benefit to some young person in school at this time, I submit the following:

Before I was married I attended a Business College in Omaha, Nebraska. It was owned by two gentlemen, one who taught in the bookkeeping room, and the other one the advanced class in the shorthand department.

I had just finished the bookkeeping work and entered the shorthand department when the pupils of the advanced class wrote a challenge to our class to meet them in a spelling contest, it to take place on Friday, about a week from that time. We accepted the challenge, and nothing more was said until Thursday noon, when the teacher in our room told us she had just learned that the advanced class had been reviewing their spelling-book every day, to make sure there was nothing in it but what they could spell, while we had made no preparation, and it was too late then to do so.

Might say that the winners were to receive a large pennant for their room, so each side was very anxious to win, though we felt that we had little chance as there was a girl in the advanced class who had never been known to miss a word. She was considered the star speller of the school, as the professor had dictated words until he was tired but could find nothing but what she could spell, so they were very confident as to the outcome.

Going home Thursday night my mind was on what was to take place the next day, and I kept thinking if I could only spell without being nervous and excited, I would be able to help our side out considerable. I worried over it until I did what some might think was foolish, but to me it is a pleasure to recall it. I took the matter to the Lord and asked him if he would let me spell without being nervous and excited as I hated to go down on the first word through fright, so I asked that I might stand until I was satisfied.

The next morning when I got to the school I found all classes dispensed with for the day, and the entire morning was to be devoted to reviewing the spelling-book. My teacher came to me and said, "Miss Scott, you and Miss — are two of my strongest spellers, and Mr. — has kindly consented to dictate words to you during the morning. We spelled until one o'clock with only a few minutes recess, then the contest began. At four o'clock there were about four or five left on each side, and the professor wanted to know if we wanted to quit. The advanced side said "Yes," but our side said "No," so we continued to spell. About four-thirty there was a word given out that took down all on the advanced side, including the star speller, and all above me, and I was permitted to spell the last word.

The next day was Saturday. I did not go to the school, but I had a friend who did, and she said when she went in they were sitting around in groups talking of what had happened the day before, and they were saying, "Why, I just

don't see how Miss Scott could spell the way she did. She was not one bit nervous, or excited, just took every thing so calm."

No, Saints, I was not the speller some of them were, but I had help they did not have. I had only asked that I might stand until I was satisfied. I certainly was satisfied.

MRS. C. W. MORGAN.

### O LORD, THOU CALLED ON ME

The following song poem was written by one of our Italian brethren in Providence, R. I., who recently heard the gospel through the efforts of Bro. Johnson of Cranston. Bro. Johnson is doing a good work among the sons of Italy.

O Lord thou called on me,  
Thy light I can now see,  
O do not leave.  
Do not forget my soul;  
But make me strong and whole,  
My faults forgive.

The Church of Christ shall be  
The guiding light to me.  
"Straight is the Gate  
And narrow is the Way."  
Let me not go astray,  
O Lord of faith.

In this worshiping place  
The beauty of thy grace;  
O Lord, I see.  
Oh, let me love virtue;  
The blessing of the few  
Grant unto me.

Let me lift the weak,  
Let me be kind and meek  
To those I know.  
Grant me the strength to pray.  
Lead me through all the way  
Wherever I go.

B. AMICARETTI.

PROVIDENCE, RHODE ISLAND, November 1, 1930.

### NOTICE

We would like every member of the church to have a chance to vote on the referendum vote which is now being taken, and if you haven't the opportunity to meet with your local, write to your local pastor for a copy, or if you are among the scattered list, write to the General Church Office, P. O. Box 232, Independence, Missouri.

This vote must be in the hands of the secretary of the church in time that the results might be printed in the *Advocate*, and the Conference ordered accordingly.

The time is short. If you wish your vote to be counted, act at once.

Have you a friend that you would like to receive the special number of the *Advocate*? We still have a large number of Temple number on hand, and would like to see them in the hands of the people, send us the name, and we will try to get one to them.

A. M. Smith.

glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month. Then after telling us of the wonderful crops and fertility of the land, he says: "It shall come to pass afterward, that I will pour out my Spirit upon all flesh; the effects of which will be dreams, visions and prophecy." Note, this is to be in the last days, present-day revelation.

#### *A Latter Day Event*

Note how Daniel's revelation proved to be the salvation of himself and brothers and all the wise men of Babylon. It is found in Daniel 2, when he was brought in before the king. Daniel answered in the presence of the king, and said: "The secret which the king hath demanded can not the wise men, the astrologers, the magicians, the soothsayers show unto the king. But there is a God in heaven that revealeth secrets, and maketh known to the King Nebuchadnezzar what shall be in the latter days." And that wonderful revelation reaches down to our day and brings to us the grand privilege that the restored gospel has to offer to the world of mankind today.

I now quote part of a prayer offered by Jesus in Matthew 11: 25-27: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight.

"All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."

Please bear with me while I quote a few words of another prayer of Jesus. It is the most wonderful prayer ever offered on earth. John 17:

"Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

It is impossible to know God without a revelation, and salvation can not be had without this knowledge.

I refer now to a conversation between the Christ and Peter, Matthew 16. Jesus puts the question direct to the apostles, "Whom say ye that I am?" Peter, who was always quick and outspoken, said, "Thou art the Christ, the son of the living God." Jesus said, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." If it took a revelation to make Peter know that Jesus was the Son of God, how much more, suppose ye, that we need divine knowledge. Peter saw the many miracles performed by Jesus, in the loaves and fishes, the storm tossed sea made calm, and the dead raised to life; yet this did not make him know that Jesus was the Son of God, hence—a revelation.

#### *God Revealeth Secrets*

Surely, enough has been said to prove beyond a doubt that God will speak today. "Surely the Lord God will do nothing but he revealeth his secret unto his servants, the prophets," in the plural. I don't believe God ever did or ever will single out some high cockalorum through whom all revelations must come.

In conclusion may I say, notwithstanding, we must not conclude that everything that is given purporting to be a revelation comes from God. Remember that God revealed himself to Adam and Eve, and soon after Satan gave Eve another revelation, with only a little variation, but the change brought untold misery which will reach through eternity. Remember the Lord has said; "Cursed be the man that trusteth in man, and maketh flesh his arm." We must

not get so wrapped up in a man and his revelations that we will follow him out of the church, and yet we should honor the men of the church, and encourage them every way possible, for we know they have a hard enough time at the best. I believe the following would be a good thing to practice:

If with pleasure you are viewing any work a man is doing,  
If you like him or you love him tell him now;  
Don't withhold your approbation till the parson makes oration,

As he lies with snow and lilies o'er his brow;  
For no matter how you shout it, he won't really care about it;  
He won't know how many teardrops you may shed;  
If you think some praise is due him, now's the time to slip it to him,

For he can not read his tombstone when he's dead.  
More than fame and more than money is the comment kind and sunny,

And the hearty, warm approval of a friend,  
For it gives to life a savor, and it makes you stronger, braver;

And it gives you heart and spirit to the end;  
If he earns your praise—bestow it; if you like him let him know it;

Let the words of true encouragement be said;  
Do not wait till life is over and he's underneath the clover,  
For he can not read his tombstone when he's dead.

### OBSERVATIONS

Editor Advocate:

Thinking a few observations along the way might not be objectionable, I offer a few for the readers of the Advocate:

I left home on the 15th of August to again take up my missionary work after an interruption of two and a half months. I arrived in Grand Rapids, Michigan, on the 17th, and commenced a series of meetings there, with very good attendance and interest. I found the saints there anxious to learn and willing to abide the plan laid down by the Master, and with eagerness they sought to know what the Lord would have them do. When we explained to them the appeal of the Twelve in the opinion they put out, they responded and made immediate plans to fall in line, and the inspiration of the Lord helped them to see. Our effort among them was much appreciated and approved of God, for God spoke through their pastor and admonished them to heed the instructions that were given. The saints there are anxious to assist in the great work intrusted to the church, and are very willing to sacrifice to that end. And it means sacrifice for them, as they have been having hard times, some out of work who had not worked for months; others just working two and three days per week, and their lament was, their inability to give to help along the work. I expressed to them, that it was not their money the Lord wanted but themselves, and if they would seek to purify their lives in every way, and give God the first place in their lives, they would be blessed and would yet be able to help in the work. God has blessed them and approves of their humble offering.

From there I wended my way to Port Huron, and was domiciled in the home of our beloved Brother Willard J. Smith. Opportunities for holding meetings were not so great there, as the saints there were few, and scattered to some extent, but our time there was quite well spent we think, as Brother Smith has a wonderful amount of matter in that library of his and for a week or more our nose was in a book or busy with his typewriter copying matter that we hitherto had not had access to. We were sorry that we could not remain longer, but felt that we must keep going, so on the 27th of September we took train for Detroit, where we were joined by Willard J. Smith in a few days.