

ZION'S ADVOCATE



Christmas Greetings



Our Greatest Christmas Gift

R. B. Trowbridge

There layed in Bethlehem's Manger,
Yes, 'twas many years ago,
A mother and a newborn babe,
So the ancient records show.
And a Star appeared in Heaven,
Just above their lowly home,
So the shepherds who, watching by night,
Knew exactly where to come.

It was grand that God, eternal,
Should such signal notice take
Of the advent of a little child
As the special star to make.
Did He not in this way witness
To all creatures here below
The importance of the gift He sent,
And the love He would bestow?

Do you think that dear young mother,
As she looked upon that face,
Could appreciate his mission,
As the Savior of His race?
And as He grew to manhood
'Neath her tender, loving care,
Could she realize the meaning
Of the burden He should bear?

When we'll look back on this school of life,
And view what once was night,
Vanishing as dew in sunshine,
As we bask in heavenly light.
And we'll see beyond all question
How before God's throne He stood
And so lovingly He has pled for us,
'And brought us *home*—for good!

And at the time appointed,
When His sacrifice was due,
Can YOU sense the awful anguish
In that mother's heart, so true?
As she stood beside that wicked cross,
In helplessness and fear,
And saw men crucify their Friend,
Her loving son, so dear?

And listen, friends, this joyful day—
When his birth we celebrate—
What really means his life to us?
Will we find the truth too late?
Does the joy we get in giving,
To commemorate that event,
Conform in kind and character
To the way His life was spent?

Do we try to make our mission,
As his followers here below,
To the poor and meek and needy
That our kinship we may show?
So to us the clear, sweet summons
Shall as welcome music come,
When we are called to join Him
In the Father's heavenly home?

Exit 1930---Enter 1931

This Number of ZION'S ADVOCATE completes Volume 7, and with it we bid adieu to 1930.

A Moment's retrospect reveals a record of worthy effort and limited achievement, interspersed with marks of demerit due to human frailty. Only the Great Judge who doeth all things well can properly balance the account.

We Approach the New Year with mingled feelings of pleasure and pain, hope and fear. The road ahead, we surmise, is much the same as the road behind—consisting of level stretches with pleasant surroundings, followed by boggy spots, and rough, stony upland reaches that grieve the hearts of travelers, but which must be overcome. But the summit, however distant it may appear to be, holds for all who push ahead an abiding *Rest* where the difficulties of the climb will be forgotten.

Let Us Assume, then, the task before us with renewed energy and diligence to Grow in Grace and make the New Year better than the old one.

We Are Engaged in the greatest Building Program ever undertaken by man—the building of Character and the erection of the Temple of God. It will require superhuman effort, assisted by the Divine Presence, to accomplish the task.

Confidence and Cooperation are needed if we would succeed. These two elements of success mark the road ahead and point unerringly to the goal at the end of the way. All other roads are dark and forbidding.

Jealousy and Suspicion must be overcome if we would secure the Passport to the Temple when it is finished. These two enemies to progress will be found at every intersection to lead the unwary astray.

A Ray of Light from the Center Place, if followed faithfully, will lead the weary traveler to *the brightest spot in the Restoration Movement, THE TEMPLE OF GOD.*



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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VOLUME 7

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ON TO VICTORY

By Leon A. Gould

The anxiously looked for Temple Number is here! An inspiration to every faithful soul! With what yearnings we contemplate the fruition of our hopes. The building—not ostentatious in outside appearance with spires reaching heavenward in vain; but orderly in its interior appointments, an invitation to God to come and fulfill his promise: "My presence shall be there, for I will come into it, and all the pure in heart that shall come into it, shall see God."—D. & C. 94: 4.

The thought should be an incentive for everyone to do his part. The church is not overburdened with help. There is room for every man, woman, and child to put shoulder to the wheel.

The midnight cry has come? "Behold, the bridegroom cometh; go ye out to meet him." Arise then, all who have slumbered through the gathering darkness of past years, and, with lamps trimmed and burning, press onward to the marriage supper of the Lamb. No time now to waste in the frivolous things of the world. Through the entire body must permeate an earnest all-absorbing desire to accomplish, lest we be undone. Our success hangs by a single thread. Smug complacency will lose all. An awakened consciousness of that which is required at our hands will succeed.

Something more is required than to provide ourselves with the fruits of the soil, the comforts of the fireside, and then to sit down and read in the church papers of the progress being made. That will not suffice. The mandate had gone forth, "The Temple must be built. If not by this people in charge, the Lord will raise up another people who will build it." To boast that "we be Abraham's seed, and therefore heirs," that we have the LOT and therefore none other can build the house, is to invite failure. Let us be chary of boasting. "God is able of these stones to raise up children unto Abraham," was the admonition to the Jews who failed because of being smugly complacent, and His power is the same today. The smug complacency that failed to complete the Temple at Nauvoo, can work havoc now, and paralyze our efforts.

Think not that the Lord is without resources, and must depend upon us. He never was caught napping. And as he held within his hand the means through "valid original sources" to recover his people from the apostasy at Nauvoo, and as he held within his hands like means to recover his people from the apostasy of 1925, so he still holds within his hands means from "valid original sources" that he can utilize if necessity arises to bring about his mighty purposes. Then let the people now in charge move forward with all seriousness and humility, and eventually those whom the Lord is holding in his hand will join in the completion for those whom the Lord shall call.

The Spirit That Wins

When the time came to build the tabernacle in the wilderness, and Moses called for offerings, the multitude, with no

permanent habitation, afoot, carrying their babes, their tents, their cooking utensils, and their supplies with them, came forward with their gold, their silver, their fine linen and their silks, and sacrificed until there was more than enough; and they had to be restrained from giving. The spirit that requires constant urging may fail. The Spirit that must be restrained from giving MUST WIN. It did at Kirtland. With tears, and prayers, and sacrifices unsurpassed, even to parting with their necessities, they accomplished the task, and rejoiced in the fruits of their labor.

While we are doing all that we can, now, that sand and gravel may be hauled, and the excavation work carried on, let us not therewith be content; but so shape our course that as the needs of the work requires, there may be more in our hands to sacrifice, and that in the completion of the work that may demand superhuman effort upon our part we will be ready with accumulations of our stock, and perhaps even of lands, to be sold that the work may be completed. For the Temple must be built, and a people prepared, that when they meet together in the Temple of the Lord, a

Pillar of Cloud

may rest upon it, "which clouds shall be even the glory of the Lord, which shall fill the house."—D. & C. 83: 2. Not only have we the assurance of latter-day revelation that the glory of the Lord shall be thus manifested; but the Prophet Isaiah foresaw and foretold it, and even more:

"When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a defense."—Isaiah 4: 4, 5.

Not only upon the ASSEMBLIES in the Temple; but upon EVERY DWELLING PLACE, shall be the pillar of cloud. Saints, are we worthy? If we are the Temple will be built, and the pillar of cloud rest upon it. Then

"Examine Yourselves."

Here is a question for consideration as we gather round the family circle of an evening: If every family in the Church of Christ were like our family, could we hope to build the Temple? No? Then perhaps we would better right about face. Consider the things that are occupying our time and attention. Are they worth while? Free our hearts and minds from the allurements of the world, and center them upon the accomplishment of the task before us. For, transposing the words of the Savior somewhat, Where our heart is, there will our treasure (time and means) go also. When the building committee must of necessity restrain our giving, we will know the goal is in sight. Till then, shoulder to the wheel!

TITHING

By H. E. Moler

Why all this opposition to the observance of the system of tithing in the Church of Christ? For ages it has been the system of finances observed among the people of God. This can not be denied. Then why the attempt to suspend that law now—*now* at the very time of times when we are in need of a systematic means of raising finances for the carrying on of the work of God in the preaching of the gospel and the building of the Temple? Why this attempt to cripple the work by endeavoring to cause confusion in our ranks?

Is it wise to tear down our house, until we have a better one to move into? Do the opponents to the law of tithing propose a better system for the carrying on of the work of God? No, they do not. They propose nothing save to oppose a system of finances long endorsed and approved by the Almighty as observed among his ancient people.

We do not question the sincerity of these dear brethren of ours in the position they are taking against the law of tithing; but we do pray that their eyes may be opened to the fact that they are really antagonizing the welfare of the Church of Christ; and I do not believe they would willingly and intentionally do that.

The leading ministers of the Church of Christ have come to an agreement on this question of the law of tithing, as the best system of carrying on God's work, and it was our hope that our brethren might all unite with us and assist rather than hinder the work. But those who feel to antagonize the law of tithing should make their criticisms more constructive than destructive. What do they offer us to take the place of tithing? Nothing at all.

Our Brother Trapp, in the *ADVOCATE* for December 1, 1930, holds that because tithing was taught by the teachers of the Mosaic law, that therefore when the law of Moses was done away, the law of tithing was done away also. He says: "The law of Moses which contains the law of tithing was ended. Christ said the law of tithing was ended. Christ said so." Now, I fail to find where Christ said anything of the kind. He should not attempt to put words in the mouth of our Lord. The law of tithing did not originate with the law of Moses. It was in existence long, long before Moses, and long observed by the servants of God as the system by which the work of God should be carried on. But suppose we should admit that the law of tithing originated with the law of Moses, (which it did not). Would that prove the abolition of the law of tithing when Christ came? By no means. The law of Moses taught that "Thou shalt not steal." Was that command abolished when Christ came? Why, no. The law of Moses taught "Thou shalt not commit adultery." Was that commandment abolished when Christ came? We know it was not. Then the law of tithing would have equal right to stand with these commandments. But the doctrine of tithing is much older than the law of Moses. By referring to Genesis 14: 17-20 we will find where that Abraham paid tithes to Melchisedec, whom the Book of Mormon, page 350 (Authorized Edition), says was a High Priest. Well, Abraham knew how God wished his work carried on, so out of his abundance he gave to God's servant a tenth of all. So in the case of Jacob vowing to give to God the tenth of all God would give to him. (See Genesis 28: 22.) Would Jacob have vowed thus to give to God a tenth of all he gave him, if he had not been taught that this was the law of God? We think not.

Now Abraham and Jacob were not under the Mosaic law—they lived too early in the history of the world. But they must have been under some law. There must have been a law that was transgressed by the Israelites which necessitated the adding of the law of carnal commandments—the Mosaic law. (See Galatians 3: 8, 19.) "The law was added because of transgressions." Added to what? Every be-

liever in the restored gospel knows that it was the gospel law to which the law of Moses was added. Thus we logically find the law of tithing functioning under the gospel law as it was from the beginning. This was the law the children of Israel transgressed. If it was not the gospel law, then what law was it? Let some one arise and point it out. "In the beginning was the gospel preached through the Son." (St. John 1: 1.) The gospel, having been preached from the beginning, tithing must have been taught in connection with the gospel. And it follows that in the restoration, that tithing should be taught and observed today as a part of the gospel. It was taught in connection with the gospel long, long before there was any Mosaic law. Then, my brethren, how inconsistent to claim the abolition of the law of tithing because, forsooth, it was observed under the Mosaic law! It is impossible to fasten the law of tithing to the law of Moses as one of the carnal commandments that was to be done away in Christ. It can not be done!

The doctrines of faith, repentance, baptism, reception of the Holy Spirit, tithing, the law against stealing, and against committing adultery were all taught and observed long before there was any law of Moses. They all pertain to the Word of God which liveth and abideth for ever. They were from the beginning and will be to the end.

The only time it is recorded that Christ referred to tithing during his earthly ministry, was to place his approval upon it. "But woe unto you Pharisees: For ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God. These ye ought to have done, and not to leave the other undone." (Luke 11: 42.) Thus we find the attitude of Christ our Lord towards tithing. "It should not be left undone." That is sufficient. We may attempt to put words into His mouth, but what He really did say is clear. There is no getting around it.

Brethren: Why should we oppose God's plan? Let us awake and be on the alert in our love for God's work, and not be found doing that which results in confusion and a hindrance to the work of God. Do not register your opposition to the law of tithing, until you are sure you have found a better system. Much injury has been done to the church work already, by the position a few have taken on this question. Brethren of the ministry are willing to leave all and go out to represent Christ, if the Church can take care of their families. The families of those already in the field are in need, and your efforts, however sincere you may be in them, are keeping the bread from the mouths of mothers and children. And if you continue your opposition, and succeed in influencing the saints to withhold their tithes, it will result in added confusion and embarrassment to the work of the church. Surely we do not desire to contribute to that end. Let us be wise. Let us be united. May God bless and help us to this end.

Merry Christmas!!

MARRIAGES

Sister Zelma Stewart, and Mr. Clayton Beebe, were united in marriage Wednesday, November 12th, at the home of Elder Samuel Wood, at Fresno, California, Brother Wood officiating. Both young people reside at Fresno, California, where they will make their home.

Sister Estella B. Stewart, of Fresno, California, and Mr. Thomas D. Davis, of Caruthers, California, were united in marriage Saturday, November 29th, at the home of Elder Samuel Wood, Brother Wood officiating. Brother and Sister Davis will live on the farm of Brother Davis near Caruthers, California.

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EDITORIAL

A BIRTHDAY CELEBRATION

On Christmas Day, ostensibly, we celebrate the birthday of our Lord and Savior. But how? A few perhaps, who appreciate God's great gift to humanity, will pay true homage to the Babe of Bethlehem, while vast throngs will see nothing more in the great holiday than just that—a day for ribaldry and carnal pleasure, which has become the "craze of the world."

On a cold, raw day recently, 100,000 people sat out in the open and watched a football game played in the mud for which they paid more than \$1,000,000 in cash, while on that same day hundreds of thousands more throughout the country sat to see other games, that cost them probably not less than \$3,000,000. Still there is universal complaint about "hard times."

Many of those patrons of sport are out of work and can not pay their grocery bills, clothing bills, rent bills and numerous other bills; but they can pay cash for sport because sport can not be bought on time. Likewise will they celebrate the day of God's great gift to man. The solemnity of the occasion will be buried beneath the tinsel regalia that excites the carnal admiration only.

Little tin toys for girls and boys,
And many fool "presents" for others,
On that natal day will be given away—
While grief is the portion of others.

If the spirit that actuated the giving of that first Christmas gift inspired the giving of presents *now* it would be a celebration acceptable to Him whose birthday we commemorate.

BROTHER WOOD IS ALERT

A copy of the *Morning Republican* of Fresno, California, came to the editor's desk a few days ago containing a favorable report of a sermon delivered in Fresno by Brother Wood, accompanied by a cut of our brother. The report says in part:

"Apostle Wood, who was formerly in charge of the Reorganized Church of Latter Day Saints of Fresno, explained that the temple is being built by divine command on a tract dedicated by Joseph Smith 100 years ago next August.

"Members of the Church of Christ form the smallest of three religious bodies which trace their origin to the teachings of Joseph Smith, creator of Mormonism. They are not referred to as Mormons, however.

"Smith buried a stone on the tract to mark the spot where a temple was to be built from which the world would be evangelized and in which Christ would, he taught, appear again on earth.

" 'The temple,' Apostle Wood said, 'is being built on dimensions revealed by God through Joseph Smith and others by divine revelation.' "

THE "RED" MENACE

According to an Associated Press dispatch, five hundred communists held a mass meeting in Washington, D. C., November 30, and planned a demonstration to be held at the capital when Congress convened December 1. "Hisses and boos," it is said, "greeted references to the American Government, President Hoover and other national figures." It is further declared:

"The communists claimed to represent 327 organizations with a total membership of 271,000. The meeting was called by the national committee for the protection of the foreign born, a group recently formed in New York."

The proposed demonstration was prevented by the police, but that only aggravated the demonstrators, and intensified their unholy zeal to carry out their purpose against American institutions. The average American does not realize to what extent the "Reds" have become entrenched in this country. The proposed demonstration in Washington indicates the danger that lurks in the shadows of "secret chamber" conclave where red propaganda, designed to overthrow this government, is hatched and prepared for distribution.

Many of those "foreign born" people who challenge our institutions have entered this country illegally and should be deported forthwith. To delay is but to nurse a viper in our bosom.

FAITH—A SERMONET

By the Wayfaring Preacher

(Delivered in England.)

After calling your attention to the fact that the Twelve Apostles are standing at the head of this Church of Christ on earth, directing in the missionary work throughout the world, and in the general church activities, including that of building the Temple of the Lord; I wish to read a statement from the invincible Paul, of the ancient Church of Christ, in which he gives the relative position occupied by the Apostles in the church of his time. And I ask you to not lose sight of the Apostolic position which Paul himself held:

"Now ye are the body of Christ, and members in particular. * And God hath set some in the church; first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues."

In their relationship towards all other officers in the government established by Christ, Apostles occupy first place. And when we find other officers in any modern church which are not provided for in the ancient pattern, and which supersede these "particular" officers which Paul gives "first" place, then by the authority of this statement of the Apostle Paul, and by the whole ancient pattern as revealed in the New Testament Scriptures, we renounce such officers as being without authority from God, and their acts as being null and void.

In the establishment of His Church, Christ chose twelve apostles; just *twelve*, no more. (Matt. 10: 1-5.) These offices were made permanent. They were to continue in the Government of God throughout all ages to come. They were "set," that is, fixed in the government by God himself, "as it hath pleased Him." (1 Cor. 12: 18, 28; Eph. 4: 4-16; Acts 1: 23-26; Rev. 12: 1; 21: 14.) They were the highest officers in the government, they were "first." And since the Twelve Apostles are *first*, there can be no other "first" officers in the Church of Christ.

The same arrangement was maintained in the establishment of the Church of Christ among the Nephites. Just *twelve* disciples were chosen as the first officers in the Church, no more. (Book of Mormon, Authorized Edition, pp. 640, 644, 635, 760.)

These Twelve were clothed with the highest authority and power in the church government, they were *first*. There is no hint of a First Presidency found anywhere in the history

of the Church of Christ among the Nephites. And in referring to the New Testament Scriptures the Nephites call it "the record of the twelve apostles of the Lamb." There is no mention of a record of the First Presidency, because there was no such office known to these ancient churches.

While Christ established these churches among men, He, Himself formed no part of their visible earthly structure. Hence, no vacancy to fill at the time of his crucifixion. Yet Christ was then, and is now, the Spiritual Head of the Kingdom. (See Ephesians 4: 15, 16.)

Christ received no "calling," as to things pertaining to men, but rather an acknowledgment—"This is my beloved Son, in whom I am well pleased." Nor was he ordained to any priesthood, but rather the priesthood centered in Him. It is an attribute of His Divine Being. All power and authority to act in the Divine Government emanates from Him.

His relationship towards the Church has never changed, nor can his place be filled by another. To the Apostles of the ancient Church He was the Master Builder, the Instructor, Leader, Guide, and Commander. He was also a Friend and Comforter. He is still all of these. He said of Himself: "I am the Way, the Truth, and the Life: no man cometh unto the Father, but by Me." To assume that any man can take his place in this world is to destroy the Christ, and belie the whole scheme of redemption. He was and is a part of the Infallible Godhead. He was and is the Light and Life of the world. He was then, and is now, the only one to whom the Twelve Apostles are amenable. There never was and never can be any go-between. The Infallible plan through which Christ would direct the Twelve in all ages to come was confidentially revealed to them on the occasion when he washed their feet just before his crucifixion.

He said unto them:

"And I will pray the Father, and he shall give you another Comforter, that He may abide with you for ever: . . . But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

Again He said:

"Howbeit when He, the Spirit of truth is come, he will guide you into all truth: . . . He shall take of mine, and show it unto you. (See John 14: 16-26; 16: 7-15.)

Note the fact that Christ was speaking to the Twelve, all of them, telling them how they would be guided and instructed after His departure, that through the Holy Ghost the Heavenly contact would be directly with them, and no go-betweens. The membership of the whole Church were to receive likewise of this Comforter. Each in their place functioning according to the gifts and callings of God.

Since Christ occupied no office in the earthly organization, no vacancy was caused by His crucifixion and ascension. But at that time there was a vacancy in the "quorum" of Twelve which was caused by the transgression and death of Judas. And this was taken care of by Divine command. Just before the day of Pentecost Matthias was chosen to take this Apostleship and office from which Judas by transgression had fallen. And the organization as established by Christ was again made complete by the selection of just one, "who was numbered with the eleven apostles." (Acts 1: 16-26). The ancient Church of Christ was thus prepared for the greatest event in its history—the endowment, with Twelve Apostles "standing" at its head. This organization and arrangement was established by Christ Himself, and continued after his ascension by Divine command. This is God's way—God's Infallible order. And therefore, I say unto Israel: "HAVE FAITH IN GOD."

FAITH, NO. 2—A DREAM

By the Wayfaring Preacher

O WORLD, thou choosest not the better way!
It is not wisdom to be only wise,
And on the inward vision close the eyes,
But it is wisdom to believe the heart.
Columbus found a world and had no chart,
Save one that faith deciphered in the skies;
To trust the soul's inward surmise
Was all his science and his only art.
Our knowledge is a torch of smoky pine
That lights the pathway but one step ahead
Across a void of mystery and dread.
Bid, then, the tender light of faith to shine
By which alone the mortal heart is lead
Unto the thinking of the thought divine.

—Santayana.

SAW THE TEMPLE FINISHED

I HAVE dreamed a dream, and my heart is comforted and my faith strengthened; because I have seen, in the night vision, the Temple of the Lord; that it was finished in the last detail in God's allotted time. I experienced the blessing of His favor which was unto all who assisted in this work with an eye single to the accomplishment of the Divine Purpose. I was made to realize, together with all who assisted, that this was but the beginning, the opening of the door to a greater work and purpose, with greater blessings to those who participate. And this greater work, which will follow the endowment, will be the evangelization of the world from God's Temple of Truth.

In the night vision I stood in the lower court of the Temple superintending the work at that particular time. Men, women, and children, were assisting workmen and mechanics in putting on the finishing touches of the interior of the building—a newel was being polished on an upper landing and the most skilled workman was selected to do it; caps were being put in place on another landing, and cleaning up and many finishing touches by the happy workmen and their willing assistants.

Some who seemed to have finished their work were anxious to be away, but they were obliged to wait until all were finished to be adjourned by motion and by prayer. I spoke in a voice that was heard throughout the Temple asking if they were finished and ready to adjourn. The answer came back from the upper court saying: "Hold a little longer, we are not quite finished." From where I stood I could see the workmen and their helpers throughout the building as they carefully labored to finish their work in the most skillful and perfect manner. Finally I heard them say: "All is finished, and we are ready." I then called back: "Are you all ready to adjourn?" All were then waiting and they all answered that their work was finished and they were ready. Then they were told that the motion to adjourn would be in order. The motion to adjourn signified the fact that the Temple was finished. Then we all stood together in the lower Court with heads bowed while the prayer of thanks was offered. The closing prayer seemed to be rather formal at first, but immediately the power of the Spirit rested upon us and we were made to realize the magnitude of the work just finished. Nevertheless, we were told by the Spirit that it was but the commencement of the real task before us. Our work thus far pleased God because it registered our faith in Him and our willingness to obey His commands; and it opened the way for the accomplishment of His great purpose as revealed at the commencement of the latter-day dispensation; and it was a kind of *surety* for us placed on the Records of Heaven. What followed in the night vision was a revelation of food, Spiritual food, abundantly given, and for which all were abundantly thankful.

R. M. MALONEY SENDS COMPLIMENTS TO C. A. GURWELL

It is human nature and a keen delight to young or old to be noticed. I wish to compliment and thank Brother Gurwell for noticing my article on "Secret Societies." It may help both of us.

It required just two pages of space in ZION'S ADVOCATE for the brother to mix himself up in an effort to "reply." I have taken ample time to read and reread his "reply" as well as my article since receiving August first Advocate.

His article or "reply" starts with comment on my reference to "jazz music, dancing tunes on organ or violin." I judge by his reference that he thought I was comparing this kind of music to secret societies in the Church. No such comparison or inference is found in my article. But I made effort to compare the *zeal* of those who objected to such music, to the zeal of those who favored the resolution adopted at last conference. And the comparison I made furnishes no evidence of "Spiritual blindness."

And I pause here to say that such personal reflections will never advance the cause of Christ, build the Temple or hasten to redeem Zion.

The heart and core of my article in Zion's Advocate on "Secret Societies" is summed up in few words—the work and process of developing the souls of men for Zion and God's Kingdom is NOT DONE by such resolutions, prompted by unwise zeal; but by that Divine influence before mentioned in my article, "You shall be baptized with the Holy Ghost and with fire." (Matt. 3: 11.) I contend that when any man submits himself to *that* influence then his love, loyalty and regard for Secret Societies, together with all other worldliness will fade out of his life.

Yes, sir, secret societies are ingredients of "worldliness." What else are they? My objection to said resolution is based on the provisions it contains: It debars any man from joining the church who is a member of the Orders named; it hinders any man in the church from functioning in his office, or serving on any committee. Such ruling is too drastic and severe. It does not harmonize with God's methods.

In my article I made reference to Otto Fetting being selected as the one to receive the Messenger, messages, etc., when it was a fact that he was a Mason, and if God was as severe and exacting as this *Resolution*, not allowing a man to join the Church who is a Mason, why should He select Otto Fetting? But the brother in his "reply" informs us that Brother Fetting promised to "withdraw from the Masonic Order, and he was received upon the strength of that promise." "RECEIVED"—by whom? By the church? Yes. Well, I was not discussing that point, the church had nothing to do with him being selected by the Lord as the one to receive certain Divine Messages. And surely the Great God knew whether he would comply with his "promise" or not. The inference is in the Brother's "reply" that the "promise" did not hold good; therefore the result is "being led into error . . ." etc. Well, we can not charge God with ignorance. He knew what kind of a man Otto Fetting was, in every particular. He was a Mason, yet God selected him as the one to receive Divine messages. Now, do we really believe that John the Baptist, God's chosen Messenger, did in fact visit Otto Fetting, if so the very nature of things will be a flat contradiction to this unwise "Resolution."

"Tantamount"

In this "Reply" the brother seems to think that I would have "God save people in their sins." No. But can Brother Gurwell find any demand in the Gospel law where a man is required to be full grown before he is born? *That* seems to be the point of difference. I believe it's proper for them to be begotten, then born and be permitted to grow and develop afterwards, under the nurturing influence of Divine Power. Shall we conclude that our critic believes that man must be full grown when born and fed on the tonic of resolutions for development? It is not true that a man should and must be

kept out of the church until he is free from all worldliness and imperfections.

My article on "Secret Societies" was not written in defense of, or in favor of any of them. I stated therein that I was not a member of any one of them. I am just as free to condemn any man who would permit his loyalty to his lodge to interfere with his service in the Church.

Brother Gurwell's reference to the dog "Carlo" is only further evidence that he needs to trust in Divine Guidance rather than in the influence of cold, heartless resolutions. If the dog is in comparison to the man coming into the Church, with sins and imperfections clinging to him, then he may be like one of the fish gathered into the net, that Jesus referred to: "All kinds." Thousands of people have been admitted into the Church who were imperfect; but under gospel influence were able to make the grade and reach the goal.

Dog Story

No, we will call this a man story. He comes to my house on a cold, stormy night, wet and chilled; knocks at my door, I open the door and see his condition. He is not properly clothed, untidy in appearance. He needs the shelter of my home. Shall I permit him to warm his chilled body, give him shelter and nourishment, or send him away into the chilling darkness of night?

The provisions of that "Resolution" would send the man away. We can find a sample of just such religion in Luke 10: 30-32. The Priest and the Levite were too Holy to bother with the unfortunate man. What is the mission of the Church?

I wish to inquire of my critic; suppose a man who is a Catholic should attend a series of meetings by our brethren, express a desire to join the Church of Christ, for the man says: "I believe your doctrine." *Would you baptize him?* Well, suppose the man was a member of the "Knights of Columbus"—Would you admit him into the Church? In the early days of my ministry, more than thirty-six years ago, I wrote to the Church paper and referred to the "Bride of Christ," making herself ready for the coming of the Bridegroom. I contended then, (*and do today*), that the Church, the Bride, is not full grown, but "more like a giddy school girl." She is not yet developed into womanhood; she does not have the wedding garment made. In fact, I doubt if she has purchased the goods to make it. She has not reached that sober and dignified state of the "Bride adorned for her husband." She is not ready and now waiting with supreme joy and Divine Grace for the coming of her Lord; and in consequence of that fact, these conditions existing, I insist and contend that it's worse than folly to try to make it appear that the Bride of Christ of today is fully developed, ready and waiting for her husband, when in fact she is only a little undeveloped girl.

I am willing to agree with Brother Gurwell that when this Bride shall have made the necessary development of body, of mind and spirit, when she stands in full vigor of spiritual life, robed in her wedding garments waiting with solemn and sublime dignity for the midnight cry, "Behold the Bridegroom cometh." THEN we can all agree that there will be no other shrine or altar to which we should bow except at the feet of the Master.

"When that which is perfect is come, then that which is in part shall be done away." That perfect condition has not come yet. Let us not demand it of new born babies. We only need to think back one and two years, keeping our mind focused on the Church on the Temple Lot to be convinced that the Bride of Christ is not ready; that the *Perfect Condition* has not come. Shall we and *can we* hasten it by such resolutions as the one in question?

The closing line of the brother's "reply" reminds me of a statement by Elder — of the Reorganized Church in a let-

ter to me in 1925. In substance he said: "If you can't accept the action of the conference and submit to its ruling, then get out." "Leave the lodge, or leave the church." With all respect to the Elder and to my critic, I must say that the

tone of both of these statements are "like sounding brass and a tinkling cymbal." This "holier-than-thou" feeling is dangerous. Even "Spiritual blindness" may not be any worse. But—"I have left the lodge."

WHERE DO WE STAND?

There has been, and is still being a whole lot said about Supreme Directional Control; and many harsh sayings are often indulged in which would indicate that any one in whom might be found the least taint of this unholy doctrine must in consequence thereof be in league with Satanic forces; and should one be unfortunate enough to get sufficiently near such a Dictator, his smelling apparatus would be gorged with sulphuric fumes, *ad nauseam!*

The writer of this article thinks himself *free* from the unthinkable theory of Supreme Directional Control, yet I often wonder to what extent am I thus free therefrom? Is it not just possible that I may, unconsciously perhaps, be tainted with at least a little streak of that peculiar characteristic which we so readily condemn in others? Of course I am willing to confess that I like to have my own way, especially when I am real sure that my way is right; and then I will fight tooth and toe-nail to sustain my ideas; but others, sometimes, who are just as formidably entrenched in theories opposite to mine have enabled me to sit up and take notice, and ask myself the question, Who am I? and WHERE DO WE STAND? I acknowledge there have been times when I thought I was right—in fact I was dead-sure of that—but in after days I have awakened to the fact that some of those theories I hugged so securely, and upon whose altar I was willing to sacrifice everything, were really of human origin; and in my zeal I had run without tidings and was really husbanding at least some of the essential elements of error.

You ask, What then have you learned? This, Brother, THIS have I learned that Supreme Directional Control is vested only in the realms of Immortality; and for any of us poor weak sinful mortals to assume that the embodiment of all knowledge and wisdom is wrapped up inside the skin of our mortal body, and that therefore we are capable of exercising Supreme Directional Control, is to manifest our egotism and disposition of self-sufficiency to the disgust of thinking minds.

In my experience and association with the general church membership I have noticed that this tendency towards self-sufficiency is not confined to the Ministry exclusively; but often times the most radical positions are taken by the lay members and argued among themselves to the entire subversion of the teachings of the Ministers sent of God—those who were sent to "Teach, and not to be taught." The significance of which is that the Minister should be qualified to teach, or else he had better stay at home and not be sent out as a representative of the Church. And nine times out of ten those adverse criticisms coming from the members of the church come from those members who never look into their Bible to study it, and who know no more about its contents than an African Coolie knows about manipulating an airplane.

Nor is this ignorance of the Scriptures wholly confined to the lay members of the Church. In a certain large congregation somewhat less than a thousand miles from where I am now writing, one of their leading elders, (of whom there are eight or ten in the Branch), when he was questioned, actually he did not know what was the relationship, if any, between Abraham, Isaac, and Jacob; and yet that elder assumes to criticize the "Hedrickites" from a Biblical standpoint. (?) How pertinent, therefore, to such an one, the instruction of one of the God-sent Ministry that he should "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

I also have in mind a certain elder who, having some peculiar ideas of his own in contrast with the doctrines of the Church, and who, by manipulating the wires in a certain fashion in his own Branch of the Church succeeded in having a resolution passed prohibiting any one preaching anything but the doctrine of Christ. But who among the eldership were there found preaching anything else? Was not this resolution passed for the purpose of establishing a sort of censorship of which he was to be the presiding genius to pass judgment on any one counteracting his whims and peculiar theories? And is not this Supreme Directional Control in its very *quint essence* as much so as if practiced by Potentate, Prince or Pope?

Another elder sets up his ideas which are antagonistic to the recent suggestions of the Twelve, and not only disseminates his ideas from one church to another, attacking the position of the Twelve, but attacking the Twelve, personally, saying: "The Twelve are no better than a deacon or any one else"; and threatening what he would do providing silence were imposed upon him for doing as he was then doing, etc., etc. Perhaps I am wrong, but that looks to me like the meanest kind of Supreme Directional Control. At least wherein is it inferior to S. D. C. as authorized by the Reorganized Church in 1925 against which this same elder has so much to say? Of course, this elder will deny that there is even a scintilla of S. D. C. in his entire make-up; but if one contends that the Twelve, and everybody else who are not in harmony with his theories, are all wrong, and that the Church is wrong in some of the doctrines which it teaches, is he not practically posing as an Oracle or Dictator in regard to just what the Church and its Ministry should teach? And wherein does this kind of a Dictatorship differ from S. D. C. of 1925? Of course it's all right (?) to pelt Fred M. with unsavory epithets (?), and withal it is quite easy to jab the other fellow, but for pity sake *don't jab me!* No! of course we should not do anything of that kind, but should throw a cloak, or hedge of some kind about him and thus make him absolutely impervious to the hot shot that might be sent his way! Selah!

In this writing I am not trying to exclude myself from blame along these lines. I may be the worst one of all, and often think:

"Oh wad some pow'r the giftie gie us,
To see oursel's as ithers see us,
It wad fra mony a blinder free us,
And foolish notion."

—Burns.

But really I am now of the opinion that we should make a thorough examination of ourselves before we carry our criticisms too far, and under all circumstances in looking well to our own laurels, be very careful to give the other fellow a little show, too.

I was reading just this morning where the children of Israel criticized and found fault with Moses and Aaron, saying: "Ye have brought us forth into this wilderness to kill this whole assembly with hunger."—Exodus 16: 3. And I almost seemed to behold that great assembly of people making this terrible accusation against Moses and Aaron; and in the midst of it all, Moses manifesting the Christlike grace of Charity, (though chaffing, perhaps, in righteous indignation) forgetful of the cruel wounds inflicted by his brethren, entreated the Lord for them; and the Lord said unto them

through that wonderful Prophet:

"The Lord shall give you in the evening flesh to eat, and in the morning bread to the full; for that the Lord heareth your murmurings *which ye murmur against him*: And what are we? Your murmurings *are not against us, but AGAINST THE LORD!*"—Verse 8. Oh, what a rebuke!

These men were the servants of the most high God; and *any disrespect shown to them was an insult to Him who sent them*; and if the Church sent out men today and we, or any of us, disrespect them or their message, and criticize them (behind their backs, of course) both to members of the church and to outsiders, is it *them as men* we are criticizing? or is *the God who placed them in their office* that we are criticizing—Which? Jesus said upon one occasion:

"He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me."—Matthew 10: 40.

He also tells us in the next verse that our reward shall be *in proportion to the way in which we receive those men whom he hath sent*. It is therefore very unbecoming, as well as unchristian, for any Minister or Lay Member of the Church to go from place to place expressing their dislike of a dutiful, trusting Minister sent of God; and specially so if those thrusts are made against one of the quorum of Twelve. Jesus, when making his selection of the Ministry on this continent, and speaking to the multitude said of the quorum of Twelve:

"Blessed are ye *if ye shall give heed unto the words of these Twelve* whom I have chosen from among you, and to be your servants."—Book of Nephi, 5: 45.

This shows that precedence should always be given to the suggestions and enactments of the Twelve, instead of hearkening to the self-opinionated theories of those theological aspirants who seek to climb up into Moses' seat, or the gossiping whims of men and women who could not tell you whether the Book of Job is in the Old or the New Testament, or where to find the Book of Genesis.

"God hath set some in the church, first apostles." Apostles *first in order, and first officially*; and of his ministers he hath said:

"He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me."—Luke 10: 16.

"Then," says one, "You believe the Twelve should be the head of the Church and therefore exercise Supreme Directional Control, don't you?" Oh, No! I believe *Christ* is the head of the Church, *and Christ only*; and that the twelve Apostles stand next to him—at the head; and that *Jesus only* rightfully has Supreme Directional Control. I also believe the old lesson I was taught in school when I was yet a little boy, that "The whole is greater than any of its parts"; hence the quorum of the Twelve standing AT the head (and not the head itself), and having the general charge of the whole church, they are, therefore, in a better position to see and understand more clearly than most others the needs and requirements of the whole church in general; and when they, as a quorum, formulate their ideas into propositions and submit them to the church, those propositions should be faithfully and impartially considered by the whole body of the church; and by its majority vote, become a law to the church if the majority so favor it; or, if the majority vote against it that should terminate its existence as an issue. Thus Supreme Directional Control, if found at all, is manifest through Christ in the action of the whole body of the Church, and not in any centralization of power in any one man, or any select set of men; but by the "common consent" of the whole Church propositions may be enacted into law to govern the Church; or, if the enactment is unfavorable to the propositions the whole issue shall then be discharged thereby; thus showing the infallibility of the statement that "The whole is greater than any of its parts," as

still a resplendent brilliant which reflects glory and honor to those attracted by its radiant light.

Permit me to ask the reader to turn to and read carefully the First and Second Chapters of Malachi, noting the first seven verses of the Second chapter; and particularly the Seventh verse which I think I had better quote. It is as follows:

"For the priests' lips should keep knowledge, and they [those not of the priesthood], *should seek the law at his mouth*: for he is the messenger of the Lord of hosts."

May I now ask, Is not this preeminently true of the quorum of the twelve Apostles of the Church now? And is it not *untrue* and completely out of harmony with divine instruction to the church of all ages that the Twelve, separately or conjointly considered, are of no more importance as teachers and leaders of the church than is the Deacon of a Branch? Did not Jesus in his message to the quorum of the Twelve, though directing his remarks to the Apostle Peter, say:

"I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."—Matthew 16: 19. Is the office of a deacon of equal importance as the office here referred to? And did he not also say to his Apostles:

"As my Father hath sent me, even so send I you. . . . Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained."—St. John, 20: 21, 23.

And did he not also say:

"If they have persecuted me, they will also persecute you; if they have *kept my sayings, they WILL KEEP YOURS ALSO*.—St. John 15: 20. "For I have given unto them the words which thou gavest me; and they have received them. . . . Neither pray I for these alone, but for them also which shall believe on me THROUGH THEIR WORD."—St. John, 17: 8, 20.

These Scriptures suggest that the Apostolic Office is of rather more importance than is the Office of a Deacon; and that an individual occupying the Office of an Apostle is more liable to be right in his general conclusions than those of lower authority; and to speak belittlingly of one occupying so high an office is to dishonor the Office which he holds, as also to dishonor Him who is the giver of the Office. Did not God know when conferring the Office who those men were whom He wished to occupy therein? If so, then our evil speaking of those God has chosen to occupy the office comes from the Spirit of evil, and is inspired by the Evil One; and therefore designed to frustrate and ultimately destroy the works of God and the Church of Christ.

If the Apostolic Office is not the same today that it was 1900 years ago, will some one please explain *How*, and *When*, and *Why*, and by *What Authority* it was changed? and very greatly oblige,

Your Obedient Servant?

WILLARD J. SMITH.

READ THIS

To complete our files, WE NEED two copies of Zion's Advocate for March 1, 1930. Who will send them? Address Zion's Advocate, Box 232, Independence, Missouri.

Dear Brother Anderson: Your kind letter and advice received, and we were indeed sorry and very sad, the way things are, and I will be truthful, and tell you, I put tithes down to pay, and when we figured out groceries, milk, baker, and our insurance, and ice, and tithes, it left us without any money to get—to work, so tithes seemed to totter again. Then your letter came, I cried, and got on my knees and prayed God to forgive us, and promised we would sacrifice and send \$3.75, a tenth of what — earned in the two weeks —\$37.38—and we will just do as you say, live on what we get. We are almost, in fact do, live on two meals a day. I give the children bread and Oleo and milk for their lunch, and sometimes peanut butter, but we are eating on as low as we can do it, God has blest us even. We eat some off our garden, and then we rob Him of His tithes.

Pray for us, dear ones, saints of the Most High, pray for us, we need it. We need spiritual food. Pray that God will make us more thankful, and to make us worthy of the blessings we ask for.

A thought came to me this morning. We pray to be free of debt that we might help in the building of the Temple. Are we fit subjects? (My family, I am referring to.) Are we good enough to help build this Temple? God says we must not take anything unholy and unclean in their person into the Temple. So that thought rested heavy on me today. Am I unfit to help in this great work? Then your letter, saying you want us to be so good that God will bless us. Oh, may we reach that goal where, not only we ourselves will be blest, but let us be so faithful and be so changed that all we meet may see we are the children of God, and want to go to the church where we go, and come to realize we are in the one great and true Church of Christ. Ask the saints there to all pray for us, and for this branch, I wonder what makes it so hard for us?

... Here I ramble on. What is it that is setting the motives of the Twelve under suspicion? Surely Satan is working hard. We pray for the Twelve and trust them, and hope nothing will grow from this, whatever it is, God will surely punish the guilty ones, and as you say, we must stand for what the church has spoken.

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A FAMOUS DECISION REVERSED

The Reorganized Church has much to say about the Judge Phillips Decision in the Temple Lot Case. But they have been careful to conceal the fact that the Phillips Decision was reversed by the Higher Court, and both title and possession of the Temple Lot property was left with the Church of Christ.

The Reorganized Church in turn appealed from

the Circuit Court of Appeals to the Supreme Court, and the Supreme Court sustained the Appellate Court decision.

This Decision is for sale by the Church of Christ (Temple Lot) at 25 cents the copy. Address The Church of Christ (Temple Lot), Box 232, Independence, Missouri.

GIVE THANKS TO GOD

By A. M. Harvey

Heavenly Father, let Thy Spirit
Be my Guide each day, I pray,
Let Thy love be ever near me;
Keep me in the narrow way.

I would look to Thee my Father,
For the help I daily need
And I know that Thou wilt answer
If Thy law I always heed.

From all danger Thou hast kept me
Thou hast helped in time of need
And I thank Thee, heavenly Father,
For the blessings I received.

TRUST HIM

Sometimes we feel so weary
And we long to be at Rest;
And we wonder—has God forgotten us
In the hour of our distress?

But the gentle loving Savior
Whispers softly: I am near.
And a burden that's too heavy—
I will never let thee bear.

Take my yoke—I'll help you bear it;
And Eternal Life you'll win.
Be not fearful, but believing—

SISTER BURNS WRITES FROM DETROIT

Dear Saints: I feel you are all interested in the work of the Church of Christ (Temple Lot) in Detroit, which we pray will grow.

We have been blessed by having Brother William Anderson with us for a few weeks, and we have learned to love him very dearly, for his kindness and patience, and his never tiring advice and counsel, and we were sorry to have him leave us. We feel more encouraged to hold fast to God's work and serve him more faithfully. We ask the prayers of all the saints for us and the work here in Detroit, for Satan is ever ready to cause discouragement.

I must tell of the blessing we received in our own home last week. Our little boy, Clyde, four years old, was taken quite ill Wednesday morning and by night was very sick. Our pastor, Glenn Rudd, was visiting with us so he and Brother Anderson administered to Clyde, but shortly after he seemed to get worse. To comply with the law of the land, we called a doctor who was greatly alarmed, saying he was afraid the boy had meningitis or pneumonia, and instructed us to send for him again if the fever got any worse, when he would take him to the hospital.

Brother Anderson administered again and Clyde rested easier until about 5.30 a. m., when he started to have convulsions again. So with faith in God, we called Brother Anderson and after prayer to God, he again administered, and oh, the joy! God heard his servant's plea, the convulsions ceased and the fever left him—he was healed.

Brother Anderson held meeting here in a little mission where a few Methodist people worship who attended regularly. They were truly interested in Brother Anderson's message.

Your sister in the gospel,