

# ZION'S ADVOCATE

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

Published Semi Monthly by the Church of Christ

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

VOLUME 8

INDEPENDENCE, MISSOURI, JUNE 1, 1931

NUMBER 11

## "No Other Gods"

BY LEON A. GOULD

"Thou shalt have no other gods before me."—Exodus 20:3.

The foregoing is none other than the language of God himself. For we find in the first verse of this chapter the declaration that "God spake all these words, saying," etc. It was spoken as a commandment to the children of Israel, who by reason of their previous environment for a number of generations might be properly looked upon as having inherited a tendency to lean to the worship of the gods of the Egyptians. And as we scan the history of Israel down through the ages, we need not be surprised to find that this was their besetting sin. If one generation made fervent declaration, "but as for me and my house, we will serve the Lord," the next generation would begin to depart from the Lord, to worship idols, and to follow after other gods. Repeated rebukes from the Lord, and repeated chastisements, served to remedy the condition at times, but ever and anon they turned to their pollutions. Jerusalem, if faithful, could have become, and would (for the Lord had promised it), invincible, not only a blessed place for the people of the Lord, but a place of refuge and of safety to those who fled to her in time of trouble. But alas, to her shame be it said, that when those who had a right to expect Jerusalem to be a place of righteousness and of safety, fled to her for refuge, they found to their surprise and sorrow that she was ripening in iniquity for destruction, and was guilty of evils that they themselves looked upon with abhorrence.

The story of the Rechabites is a case in point, as told in the thirty-fifth chapter of Jeremiah. The Rechabites were but a small "house" as compared to Israel, and "it came to pass, when Nebuchadnezzar king of Babylon came up into the land, that we said, Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians." They looked to Jerusalem for protection. They had a right to expect safety; for here was a people who for generations had professed to serve the only true God, the great Jehovah, and to be his favored. And their God had promised them that upon condition of their faithfulness they should never be moved from their beloved city. What a bitter disappointment to the Rechabites. But let us see how Jeremiah and his God tell the story.

God speaking to Jeremiah: "Go unto the house of the Rechabites, and speak unto them, and bring them into the house of

the Lord, into one of the chambers, and give them wine to drink."

Jeremiah speaking: "And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine."

Strong temptation, this, at the hand of a prophet of God. How did they meet it? Let's hear what these stalwart sons said: "But they said, We will drink no wine!"

What! Drink no wine, even though the prophet of the Lord in the house of the Lord be the host? (Oh, would that we had today an army of Rechabites in the church of God, when the prophets of the Lord would seek by precept and example to lead contrary to the word of the Lord.) But why will you drink no wine?

Quoth the descendants of Rechab:

"For Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons forever. . . . Thus we have obeyed the voice of Jonadab the son of Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters."

What filial obedience! And in this they had wittingly or unwittingly kept one of the Lord's "ten commandments": "Honor thy father."\*

And their reward? Listen, God speaking:

"The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: . . . Because the sons of Jonadab the son of Rechab

have performed the commandment of their father, which he commanded them; but this people hath not hearkened unto me: . . . Thus saith the Lord of hosts, the God of Israel; Because ye have obeyed the commandments of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you: Therefore thus saith the Lord of hosts, the God of Israel; Jonadab the son of Rechab shall not want a man to stand before me for ever."

Oh Israel, Israel! That you had been true to your trust! That you could have said to this little tribe, Come! find peace and safety under the banner of King Immanuel. But no, while the house of Rechab had heeded the commandment of an



Top row, left to right: Wm. Anderson, H. E. Moler, C. L. Wheaton. Second row: A. M. Smith, C. L. Morgan, B. C. Flint, E. E. Long, J. E. Yates, Samuel Wood.

earthly father, Israel had not heeded the commandments of their Heavenly Father, but had walked in their own way, every man after the thoughts of his own heart. And thus spake the Lord through Jeremiah unto them:

"Thus saith the Lord of hosts, the God of Israel; Go and tell the men of Judah and the inhabitants of Jerusalem, will ye not receive instruction to hearken to my words? saith the Lord. . . . I have spoken unto you, rising early and speaking: but ye hearkened not unto me. And I have sent also unto you all my servants the prophets, rising up early and sending them, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers; but ye have not inclined your ear, nor hearkened unto me. Because the sons of Jonadab the sons of Rechab have performed the commandment of their father, which he commanded them but this people hath not hearkened unto me: Therefore thus saith the Lord God of hosts, the God of Israel: Behold I will bring upon Judah, and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them; because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered." This the condemnation of disobedience.

Poor foolish Israel!

Is there a lesson in it for us, ye saints of latter days? Indeed there is. For look! Hath not Israel of latter days run after a multiplicity of gods? However much men may deprecate the "plurality" of gods in which some adherents of the restoration movement have become traditioned, what a monstrous spectacle in comparison is the multiplicity of gods which all Israel hath gathered to herself, and bowed down to worship them! And what bitter disappointment to the "Rechabites" who flee to her for safety today!

As in times of old the Lord of hosts rose up early and told Israel how to serve the great Jehovah, so also has he counselled Israel of latter days. Listen to Him: "For there shall not any man among you have save it be one wife; and concubines he shall have none For I, the Lord God, delighteth in the chastity of women. And whoredoms are an abomination before me: Thus saith the Lord of hosts."—Book of Mormon. "And again, I say unto you, that whoso forbiddeth to marry is not ordained of God, for marriage is ordained of God unto man; wherefore it is lawful that he should have one wife, and they twain shall be one flesh."—Joseph the Seer. But many, many of latter-day Israel turned away from the Lord of hosts who had risen up early and taught them this, and bowed themselves down to the god of Lust.

Again, "And all things shall be done by common consent in the church."—Joseph the Seer.

How many were lured from the God of Israel, the author of the law of common consent, and lulled into somnolence at the shrine of kingship theories and monarchical tendencies, until they reached the stage of mere blind assent to that which had been concocted in private session behind closed doors, and which many had neither the opportunity nor the inclination to canvas or to understand? To have true common consent, there must be a **common understanding**. And hence the need of open, full and free consideration of any matter upon which it sought to obtain the common consent of constituents. Anything less than that is a farce. To call that "common consent" which is but blind acquiescence or listless assent is ridiculous.

"It is not given that one man should possess that which is above another wherefore the world lieth in sin."—Joseph the Seer. Equality of possession, given or ordained by whom? The God of Israel. It is his law. He rose up early in the beginning of the latter-day work to tell us about it. "In your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld." "For if ye are not equal in earthly things, ye can not be equal in obtaining heavenly things."—Joseph the

Seer. Who is it that has turned from the God of Israel, when he rose up early and taught equal possession for his children, and hath enticed Israel to worship at the shrine of Equal Opportunity? As if there could be equality of opportunity without equality of possession. Impossible! "What man among you having twelve sons, and is no respecter to them, and they serve him obediently, and he saith to one, Be thou clothed in robes and sit thou here; and to the other, Be thou clothed in rags and sit thou there, and looketh upon his sons and saith, I am just. Behold I have given unto you a parable, and it is even as I am: I say unto you, Be one; and if ye are not one ye are not mine."—Joseph the Seer. "If ye are not one ye are not mine." Israel, whose are we? "And saith, I am just." Ah, Justice kneels not at the shrine of Equal Opportunity, which denies equality of possession, and which teaches that you Saints must get away from the idea of equality, because we'll not have it. God rose up early and told us that if we did not have it we were not his. Well might he say to latter-day Israel, as to Israel of former days: "I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered."

"Again I say unto you, that the enemy in the secret chambers seeketh your lives."—Joseph the Seer. And because many did not hear Him, when he spoke this unto them, the enemy took their lives. And the wickness of men spoke in their ears, as the Lord had said, "with a voice louder than that which shall shake the earth." Ah, the destruction at Nauvoo! Could the voice of an earthquake have shaken the saints more dreadfully? For when the Lord rose early and called to his people, how did they answer His call? Hundreds, thousands, turned to worship at the secret shrine which their enemy had established, and thus the enemy conquered, and the church was all but destroyed. Ah, but says one, the prophet himself turned to worship there. Friend, are you proud of the result? Shall we follow suit and reap a similar harvest? Where are your wits?

"If they shall say unto you, Behold! he is in the desert; go not forth: behold, he is in the secret chambers: believe it not."—Jesus. And some turned from the God of Israel to worship the god of Secret Endowments. Where in all the scripture is there a hint of secret endowments, and secret chamber work? It is contrary to Christ's statement quoted above. He is not there. The great endowment on the Day of Pentecost was not in secret, but "men, out of every nation under heaven," were present, and witnessed the power of the Holy Ghost made manifest. Men of the priesthood, never submit to a secret endowment. To do so is to be fettered by shackles not ordained of God. No more terrible thing could be instituted by man or devil to bind men's souls, and destroy their liberty in the gospel. Though a prophet seek to lead you there, be a "Rechabite."

Need I mention the multitude of other gods at whose shrine latter-day Israel has worshiped, and is still worshipping? The god of pleasure, the mixed bathing, the parading of bathing-suit clad nudities upon the reunion ground, the fostering of worldly sports at the reunions as part of the program, until the poor little "tribe of the Rechabites," who seek the reunion for a ten-day relief from the sights and sounds of the world, find there duplicated that which for three hundred and fifty-five days of the year had sickened their souls, instead of the refuge they sought.

The god of Fashion—but why list more? You know them if you but stop to think. Their devotees are numbered by the thousand.

Dear Saints, picture in your mind's eye the restoration movement, as a whole, as it were a vast circular amphitheater. Be hold the multitude in the sides thereof, with faces turned outward, bowing at the shrine of the god of their particular choice. The god of Lust! The god of Usurped Prerogatives! The gods of Inequality, and of Injustice! The god of Secretism and of Secret Endowments! the gods of Pleasure and of Fashion, and

(Continued on page 86.)



## ZION'S ADVOCATE

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

### BOARD OF PUBLICATION

A. M. Smith, Louise P. Sheldon, and E. E. Long.  
Independence, Mo.

Editor: Leon A. Gould, Bemidji, Minnesota.

Assistant: A. M. Smith, Box 232, Independence, Mo.

Address all matter for publication to the Editor.

Address all orders and send all monies to A. M. Smith,  
Business Manager, Box 232, Independence, Mo.

Subscription Rates: One Year, \$1.50; Six Months, 75 cents.

In bundles of twelve or more for missionary purpose,  
\$1.00 per dozen.

Canadian Rates: Same as above.

## EDITORIAL

### "Redeemer of Israel"

The Bemidji Group met Sunday, May 3, at the home of Bro. Winegar. During the service song No. 158, Saints' Hymnal, was sung. With new meaning and unwonted force the words touched our soul:

"Redeemer of Israel, our only delight,  
On whom for a blessing we call."

We seem to be carried in spirit to a service to be in the Temple of the Lord, and to be pouring forth our soul in the presence of the Savior, with the cloud resting upon the assembly:

"Our SHADOW by day, and our PILLAR by night,  
Our KING, our COMPANION, our ALL."

And as we sang of his coming, "to gather his sheep, and plant them in Zion, in love," we thought of the grand culmination at his final coming, the tears, the stress, the weary waiting o'er, the wilderness of doubt, fear, unholy ambition, and ungodly tradition past forever more,

"For why in the valley of death should they weep,  
Or alone in the wilderness rove?"

Yes, indeed! Why linger over those sad, sad scenes?

"How long we have wandered as strangers in sin,  
And cried in the desert for thee!"

Oh! the desert places through which we have been led; and how our souls have cried for Him! You know it, Saints! and you, and you, and YOU! Singly! By the hundreds! By the THOUSANDS! Yes, you know it! And you know also that

"Our foes have rejoiced, when our sorrows they've seen,  
BUT ISRAEL WILL SHORTLY BE FREE."

"Glory to God in the highest, and on earth peace, good will toward men." With the Temple completed, the Lord's people endowed, how soon will Israel—every honest-hearted soul of all latter-day Israel—be free, free from the snares of the adversary, and the contaminating influences of the world. Friends, can you with us visualize this service in the Temple when we shall sing this prophetic song? Our souls filled to overflowing as with a fullness of joy we realize:

"As children of Zion, good tidings for us;  
The TOKENS ALREADY APPEAR;  
Fear not and be just, for the KINGDOM is OURS,  
AND THE HOUR OF REDEMPTION IS NEAR."

We want to be present in that service, don't you? Then, Children of Zion, more power to your arm, more strength to your sinew! Haste! Haste! The field is white! The door is open! Prosecute the missionary work! Build the Temple! All can help! Come! O ye children of Zion, COME!

### Missionaries in Field

Brother Anderson who has been suffering for some time with an affliction on "Jobs Comforters," is now on his way to New York. Brother Anderson expects to organize a church at Syracuse, N. Y., as the result of his labors there last fall.

E. E. Long writes from Bemidji of good meetings in Lamoni, and Minneapolis on his way to Western Canada.

The last act of J. E. Yates before he left Independence, was to baptize the son of Sister Crow. Packing his wet clothing he left Independence, reached Coffeyville, Kansas, where he baptized two more before his clothing dried.

Elder B. C. Flint reports good success in Detroit where he baptized four and received the transfer of four. From there he stopped at Grand Rapids where good interest and good attendance blessed his efforts.

A letter from Grand Rapids shows the appreciation of the good people, and the high regards they hold for Brother Flint.

C. L. Wheaton left with his family for his field. Reports coming from his first stop at Collins, Mo., were a large attendance.

Brother Wood is on his way to the point of embarkation, full of hope and confidence that there will be sufficient funds come to the office for his fare to the British Mission.

Brother Wood believes in moving forward by faith. The funds are coming in very slowly, but we too are confident there will be enough come in, only we hope it will not be too late for the season of best labor after he reaches England.

Brother Moler took the field this year, and is now in Ohio preaching.

Brother Cox stopped in the office on his way back west. He didn't build the church he thought he would down there at Houston, Mo., but he did a great deal of good and we feel he must have worked hard. He only lost five nights out of a series, of meetings covering four weeks, and baptized seven into the Church of Christ, and he left a good field open for further work.

Elder L. Hemenway of Jacksonville, Florida, writes of the visit of Brother Satlers and his preparation for spreading the gospel in Florida.

A. M. S.

### He Had Need of Me

"The trouble, I think, with us all,

Is the lack of high conceit;

If each man thought

He was sent to this spot

To make it a bit more sweet,

How soon could we gladden the world—

How easily right all wrong,

If nobody shirked,

And each one worked

To help his fellows along.

"Cease wondering why you came,

Stop looking for faults and flaws;

Rise up today

In your might, and say:

'I'm part of the first great cause;

However full the world,

There's room for an earnest man.

It had need of me

Or I would not be;

I'm here to strengthen the plan.'"

—Anonymous.

# THE VINEYARD

## Tithes, Alms, Offerings

By Elder W. M. Nellis

I shall write somewhat upon the subject of tithes and offerings, which thoughts have been given me through study and meditation, and I believe, by the help of God.

I have been made to realize that this is one of the most important things today for the progress of the church, the spreading of the gospel, and the building of the Temple which, if neglected much longer will mean our downfall, or rejection as a church. Let us remember that two years of the seven which God gave us as his church in which to build his house has already passed. Truly the messenger said the beginning would be slow, and those that hinder should be removed, which we have seen fulfilled. But now, Brothers and Sisters, let us awaken to the responsibility placed upon us, and be willing to sacrifice, to give that which we really need ourselves, that this work might be accomplished, as he said, even by sacrifice, and not by promise.

These thoughts and scriptures have come to me since I decided some two months ago to give one tenth of every dollar the Lord blessed me with as tithes—cheerfully given, I hope, as no other gift is accepted of God.

Truly the Lord said in Malachi 3:8, that he has been robbed in tithes and offerings. But some say that was given and recorded in Old Testament times. True, but the entire chapter speaks wholly on events to take place in the last days, beginning with the Messenger's coming to the earth, etc., and Christ's second coming, his judgment against the wicked, his command to bring tithes and offerings to the storehouse of God, and his promise to bless in abundance, and concludes with the thought that a book of remembrance was kept for those that feared the Lord, and they would be his jewels when he returns to earth. "Then shall ye [those that feared the Lord] return [to earth], and discern between the righteous and the wicked."—Verse 18. Why? Because the mists have been cleared away, and we shall know as we are known.

Again, we find these same words recorded in Book of Mormon, Authorized Edition, page 668. On page 667, Christ asked them why these things were not written. Afterwards he expounded, or taught, them. On page 670 Christ said it was wisdom in God that these things should be given to future generations, which I believe means us. Again, on page 669 the Lord said through the prophet Malachi "Bring ye all the tithes . . . and prove me herewith, saith the Lord of hosts, if I will not open you the windows of heaven," etc.; and he promises to rebuke the devourer for our sakes, that we might be blessed with the fruit of the field and of the trees. Brethren, has he rebuked the devourer for our sake, and for the sake of his church? If not, why? Does God change? He said he is God and changes not. (See Malachi 3:6.) Or would you, with me, rather think that we have not kept his law in full?

Again, is he not the same God which says, Repent and be baptized, and ye shall receive the gift of the Holy Ghost? which promise all of the priesthood recommend so highly to the unbelieving. Should we not exercise faith in the one promise as well as the other? Let us not do or say, as Malachi foretold we would, which some of us have said in the past: "It is vain to serve God: and what profit is it that we have kept his ordinance," etc.

Brethren, let us have faith as Job of old. Though God should slay him, yet would he trust Him? Let us pay our tithes, even the first fruits, even one tenth, and trust God and his promises. And if our blessings do not come up to our expectations, let us trust as Job, and remember that our reward is sure to come in God's own way and time if we continue faithful.

Revelation has been given in time past that the day would come when those who stood the test must stand by faith alone. I believe these times are here, even at the door, and that they will be worse. Shall we trust God, or shall we put our trust in Mammon, or in the arm of flesh. I hope that we as a church might see the necessity of trusting in God, and in him alone, and move forward at his command.

The law today is as it was before Moses' time. We may or may not be obedient, but those who in faith keep his commandments, shall receive the greater reward, both here and hereafter. Let us note that Abraham, called Abram at that time, paid a tenth part of all God had given him. (See Genesis 14:18-20, and Book of Mormon, p. 350.) Let us notice that Alma in teaching his people, tells them that the scriptures are before them, and if they wrest them it shall be to their own destruction. (See page 351.) To wrest the scriptures would mean, to my understanding, to twist them to suit our own way of thinking. In the Articles of Faith I read? We believe that Bible is the word of God, and the Book of Mormon is an added witness for Christ, and in these is contained the fullness of the gospel. If this be true, would not a principle be taught therein to govern our financial affairs. I believe so. And also believe that this principle was taught by Christ and his Apostle Paul, and not only taught, but put in practice, through faith in his Master, which I hope to show later, God being my helper, as he has been thus far.

As we read in Genesis 12, it was through faith and obedience that Abram was blessed even in following God to a promised land. He had faith, and went, not knowing whither he went. In meeting Melchisedec, the high priest, he paid tithes, even on all his flocks, servants, and all his possessions. In turn God blessed him and promised him an inheritance. Afterward God commanded him to offer Isaac, his only son, and through his faith and obedience Abraham received the greatest blessing, God promising that through his seed should all the nations of the earth be blessed. And this greatest blessing was Christ, who came through the tribe of Judah, and has brought salvation to all mankind who will love God and keep his commandments. So we see it was through faith and tithes, and the offering of Isaac his son, that the blessing of Christ was brought to all humanity; for after Abraham had paid his tithes, God tested him in commanding him to offer his only son Isaac, as an offering, even a burnt offering, which Abraham intended to do.

Jacob vowed to pay God a tenth of all God would give him, and we know how God blessed him. (See Genesis 28:20-22.) In 2 Chronicles 30, we see how Israel had been overcome by the Assyrians about 726 B. C., because of sin, and forgetting God. At this time King Hezekiah sent word to all the remnant of Israel to come and keep the passover at Jerusalem, which they had not done for a long time. Then he assures them that if they will return to God he will return to them. Hezekiah gave one thousand bullocks and seven thousand sheep, and the princes gave to the congregation a thousand bullocks and ten thousand sheep, and many priests were sanctified. Thus we see how Israel returned to God both with their hearts and with their substance. Chronicles 31:5 tells how the people brought in tithes, even the first fruits of corn, wine, and oil, and honey, and all the increase of the field. Truly they returned to God. And verse 10 tells how he blessed them because they humbled themselves before God. And the priests again had enough to eat and to spare, and there were great heaps of goods in God's house since the people had brought in their offerings.

Today, as his church, let us pay our tithes (or alms as Jesus taught his disciple) and offerings in a right and acceptable manner, praying God to bless our efforts in spreading the gospel, and in building his house. Then he can bless us more abundantly, and even rebuke the devourer for our sakes, as he has promised.

Paul, in 2 Corinthians 9:6, 7, tells the saints at Corinth that they which sow sparingly shall also reap sparingly—speaking

of giving to help the poor saints at Jerusalem. He tells them to give as every man purposeth in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver. So today we as the church should teach the people to give because this is a blessed privilege given of God to assist in his work, and especially in the building of his Temple, where Christ shall appear to meet the faithful, and to endow those of his ministry who shall be found keeping his commandments, and watching when he comes. Christ never compelled men to give of their substance, or obey his teaching, as in Moses' time. And this is evidently why Christ said but little about tithes, only when he rebuked the Scribes and Pharisees (see Matthew 23:23). Many turned away sorrowfully because he told them to sell that they had and give to the poor, and to come and follow him, that they might have treasure in heaven.

In Matthew 6:1-5 we find that Christ told his disciples not to do their alms to be seen of men, as the hypocrites (the scribes and Pharisees) did, but to give alms in secret, and they would be rewarded openly. I believe the Lord uses the word **alms** instead of or in preference to the word **tithes**, since nowhere have I found that the scribes and Pharisees paid alms, but always tithes. Alms, in other words, are tithes paid freely. In Luke 11:41, 42, as Christ was dining with a Pharisee he said, But rather give alms of such things as you have; and, behold, all things are clean unto you. 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." Here I believe Christ meant that it was better to give alms freely, rather than tithes only to fulfill the law.

Alms were to be used in caring for the poor, and I believe also for the work of the church in general, even as tithes according to our understanding. Referring to Acts 9:36, 40, we find at Joppa a disciple named Dorcas who was full of good works and almsdeeds. Verse 39 tells us what her almsdeeds were, even making coats and garments for the widows. Is not this caring for the poor, even the widows—as tithes should be used? I say, Yes. So it appears that Christ taught tithes in the teaching of alms to be paid willingly and not under compulsion. Another example we find in Acts 10:1, 2, where Cornelius a centurian (or Gentile), a devout man who feared God with all his house, gave **much alms** to the people, and prayed always. And an angel of God came to him and said that his prayers and alms had come up as a memorial before God, and told him to send for Peter. Here we find that God's blessing came to the Gentile as well as the Jew, which fulfills that part of the covenant to Abraham, which said that through him and his seed all the nations of the earth should be blessed. But we must remember that this blessing came to Cornelius (and all

Gentiles) because he kept the law, or did the will of God both as to substance and devotion, through much faith in God, even as Abraham, Isaac, and Jacob received their promises through obedience and faith in God.

Turning to Acts 24:11-18, we find another great example. Paul a wonderful apostle as we all surely know, says he labored with his own hands to provide for his temporal needs. He had just been at Jerusalem to worship, and says he had paid alms and offerings. Paul evidently paid these alms and offerings from that which he earned with his own hands; which was then, and is now, truly an example for all to try to follow. No wonder he could write the Roman saints and beseech them to present their bodies a living sacrifice, holy, acceptable unto God. (See Romans 12:1.)

Truly it is hard and of non-effect for any of us to teach people to do something which we are not doing ourselves, and have no intention of doing.

Christ taught his disciples to lay not up treasures on earth where they vanish away, but to lay up treasures in heaven where moth and rust doth not corrupt, nor thieves break through and steal. This means money, because thieves can not steal spiritual things. Do you believe Christ would teach such things and not tell us where to place our means that our reward might be sure? I do not. In the twelfth chapter of Luke he tells his disciples to seek first the kingdom of heaven, and "all these things shall be added unto you." He addresses them as "little flock" which I believe means more than the twelve disciples whom he had chosen. He teaches them saying, Sell that ye have and give alms, etc. He could have said "tithes" and meant the same thing.

In Mark 12:30, Christ in answering the scribe, said, "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." Truly, if this commandment is kept, there will be nothing reserved from God; or in other words all that we have (all that he shall give us, and we ourselves, will be subject to his will. Then will be exemplified that which Paul told the Roman brethren; to present their bodies a living sacrifice.

Truly, the building of the Temple is a great work; but, as the Messenger said, to prepare a people to meet God, is a greater work. I believe we of the ministry should be as examples to the flock, first stepping out, willing to do as God might direct, in faith, trusting in God, even as Paul taught Timothy (see 1 Timothy 4:11, 12) after he (Paul) had himself become a living sacrifice. If the ministry can do this thing, I have no fear but that a people will be prepared to meet Christ when he comes to earth. Remember also, the widow's mite, which was more than all the rest, because she gave all her living. (See Mark 12:44.) I trust that the reading of these lines may be accompanied by the Spirit of God, to all humble souls who desire to follow Christ, even to higher planes.

## Bro. E. E. Richards Answers a Rumor

Malad, Idaho, May 10, 1931.

Dear Brother Yates and All:

Was very glad to receive your letter this Sunday evening. Glad something aroused you to write though it be a 'Rocky Mountain Falsehood.' We have some very fine people in our West, Malad included—members of the dominant church, but they handle the truth very recklessly—not only this one particular case but most any that might come up, but I feel like saying as did the Savior—"Father, forgive them for they know not what they do." I have never paid any tithing into the Utah Mormon Church since I was ordained Bishop under your hands nor did I at any time previous to my ordination.

Bishop E. E. Richards.

### TO THE SAINTS OF MICHIGAN

Greeting:—Having been appointed to labor as a Missionary for the Church of Christ (Temple Lot) in the state of Michigan, I am writing this to say to all that are interested in the great cause of Christ I will be glad to hear from you, and will try and respond to all calls for missionary labor as quickly as it will be possible for me to do so.

Let us all work together and make Michigan a banner State this year.

Yours in Gospel Bonds,  
Elder Lewis E. Welch,  
Coleman, Mich.

## Centennial Reunion

August 1 to 10

Celebrating the Centennial of the Dedication of the Land of Zion and the Temple Lot.

PROSECUTE THE MISSIONARY WORK—BUILD THE TEMPLE



## "No Other Gods"

(Continued from page 82.)

all their vast kith and kin! the god of Subsidiary Organizations, that have arisen and multiplied, that have amounted in some cases almost to a fetish, and have counterpart in the tail that tried to wag the dog; and have each taken huge toll of time, means, and devotion that should have been concentrated upon the central purpose of the Restoration movement, the development of a people of one heart and mind, holding their goods in common, being governed in all their affairs by the voice of common consent, preserving the sanctity of the home, freeing themselves from the fetters of secretism—but instead we have division, strife, and confusion.

Poor foolish latter-day Israel.

After viewing this idol worship in the sides of the vast arena, turn, carefully, now, and look at the center, or upon the central purposes of the Restoration. Oh, Saints, could you believe it possible? No! No! How can it be so! After a hundred years of striving! The center almost a vacuum. The Lord of hosts forgotten, while Israel in the outskirts goes a-whoring after other gods. O Lord, forgive thy people that it should be so, if they now repent and come unto thee!

"Thus saith the Lord of hosts, the God of Israel: . . . I have spoken unto you, rising early and speaking. I have sent also unto you all my servants the prophets; rising up early and sending them, saying:

Joseph the Seer: "Zion can not be built up unless it is by the principles of the law of celestial kingdom, otherwise I can not receive her unto myself." (Common consent, purity, singleness of heart, equality of possession, etc.) "It is my purpose to provide for my saints, . . . but it must needs be done in my own way; and, behold this is the way, . . . that the poor shall be exalted, in that the rich are made low." "Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor, and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment." "If they [Zion] pollute their inheritances they shall be thrown down." Here the Lord tells the way to build up Zion, and the result of following after other gods.

Joseph the son: "Bishopric . . . take such measures as will bring to pass the organization of those of those who are willing to form parts in colonization." "In the establishment of the sanitarium and the home for children debt should not be contracted nor to large nor expensive buildings be built." "Avoid the unnecessary building of houses of worship or places of entertainment or otherwise expending the tithes and offerings of the church in that which may not be essential." A call to provide for the needs of the poor in colonies or groups, according to the celestial law a warning not to expend the tithes and offerings of the saints in overgrown buildings. How has the call and warning been answered?

Garver: "Many times have my servants stood before thee, and under the power of their calling, declaring unto thee what they have understood to be the counsel of God. . . . Many among my children have raised the question: What meaneth these men? . . . when thou hast known the things which my servants have condemned? . . . I said must it be necessary for me to speak and to name these things? Yet there are those among thee who make it necessary this morning. The counsel of my spirit then is this: He who finds contentment and pleasure, and from time to time waits upon the theater he who takes himself to the dance; he who engages himself at the card table; he who consumes his goods to draw pleasure therefrom in the maintenance of an automobile he who spends his energy upon the things of the world and the goods thereof, to the end that he may satisfy his own pleasure and heap upon his family; he who engages in these things, or any of them, or in anything like unto them, let him know that to this extent he is in the world, he is of the world, and the world has claimed him. . . .

The hour has come when he who would enter into ZION and into the immediate preparation necessary to be made on the part of the faithful, must of necessity withdraw himself from these things. And if there be those among thee who are found in folly, whose families go unrestrained, whose children are outside the counsel of God, and which children will not hear my voice nor yield to my persuasions, let such families know that their own folly hath set their children outside my way. Hear me, therefore, saith the Spirit: Be thou charged that it shall require the utmost effort of every man if he would overcome, that he may enter in with his goods, and with his talents, and with his family, unto the building up of my ZION, and if he be hampered by these things which my spirit declareth to-day can have no part in ZION, he shall not escape, but he shall become so entangled that eventually he shall pass out and find his place elsewhere." A justification of the ministry in their pulpit declarations, a naming of the evils found in the lives of many, a warning that the continued worshipping at the shrine of the god of pleasure and greed will result in failure.

White: "It is not pleasing to me that mine elders should associate themselves with secret orders. It is not a day to parley or argue, for have I not said, Come out of her my people. . . . I asked the voice speaking to me, how would it affect our elders in taking the special endowment spoken of in the scriptures? The answer was: "Those that spend their time and money with secret orders, instead of with the church, can not receive the spiritual endowment; instead of an increase, it will be a decrease unto them." This applies to those who are kneeling to the god of Secretism, and wasting twenty-five to eight hundred dollars a year needed by the poor in building up Zion. This false god worship shall also result in failure.

Bullard: "My Spirit has been grieved because of the willful disobedience of those who have departed from the ways of the Lord. To those who have paid their vows and taken solemn oaths at shrines where I have no place and that which I have no delight in, even that which is known as Masonic order, also that of more recent organization known as the Klans, neither of which has or can have part in the work which I have committed to you, my people, . . . Think you I can walk in crooked paths or give consent to that which I have repeatedly declared against?" A call to repentance to those worshipping the god of Secretism.

Wheaton: "As I have said in the past, so say I unto you now, that ye shall be as little Joseph who was carried captive into Egypt, ye shall yet be the means of saving your brethren, and bringing them to a unity of purpose and action before me, for the time of building the temple and the fulfilling of the prophets is at hand, and this work must be accomplished speedily. . . . for trials and tribulations are upon the nations of the earth such as the world has never known. Yea, upon this land I shall pour out my wrath, because of their pride and abominations, their secret combinations, and whoredoms, and murders which are displeasing in my sight. For verily I am the Lord and wink not at the wickedness of the children of men." A call to action in an important part of the central purpose of the restoration. A call to turn now from other gods that have divided Israel's time means and attention, and return to the Lord of hosts, and worship Him. All who do so may have part in the building of the temple, and the work immediately connected therewith; "unity of purpose and action" be established. "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. . . . 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. . . . 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." Who will forsake their idols, and answer the call?

Yates: "Many organic activities of departure have separated my people unto idols, but the time cometh when their idols shall be known to be as chaff before the fury of my wrath; . . . Return unto me, O ye whose heritage it is to be the sons of day." The call has come for all latter-day Israel to turn from their idols and their strange gods to an undivided worship of the Lord God of hosts, the God of Israel. "Ye have asked of me to know my will, yet, will ye hearken when I shall speak? Will ye obey if my word shall conflict with the thoughts and beliefs of your imperfect humanity? . . . By my Spirit in the hearts of all those who truly feel after me I have been with the various broken factions of my church to bless and to comfort and to shield my people from much of the power of evil. . . . Verily I have rejected the Reorganized Church, with its sins and its follies and its system-making, because they have departed from me, and by the deceptions of the wicked one their leaders have caused a defilement of much of mine heritage. . . . inasmuch as my people will continue to bow down before the idols of mammon . . . they must at last reap the results of their folly." So must all who fail to answer the call of the Lord of hosts.

Luff: "But ye say 'wherein have we failed and in what is our infidelity revealed?' Listen! and I will give answer, and then shall ye reply whether ye have been silent when evil has been present among you, and whether ye have consented thereby to a defilement of my heritage. For, behold, houses have been builded unto me and have been, nevertheless, reserved for pleasures which do not enrich the soul. Altars have been dedicated unto me and have been shared with other goods. . . . some have declared themselves separated unto me and I have chosen them out of the world and made them to be agents unto me but they have sought out other shrines and made covenant in secret places in which I have no delight."

"I have spoken! few have heeded!  
What remains for me to do?  
Warnings old wait vindication!  
Man must learn that God is true.

"Whoso lusteth after pleasure,  
High estate or mammon's store—  
Envious or proud remaineth—  
Though he gain the world, is poor."

"Concerning my people and my work observe this: I have chosen them out of the world that through them I might reveal the sufficiency of my arm . . . but behold they have returned to the world for their equipment. They have forgotten their calling. They have crowned my altars and my sanctuaries with the innovations of men and the weapons of their own choosing, till they have made the place too narrow for my feet that I can not walk therein and there is small room for my dwelling among them. I have counselled equality among my people and my words have been upon their banners, but wherein have they been honored? Is it meet in my sight that one shall be the equal of many when his hand shall enter the treasury of my house? . . . Surely I have counseled a heedless people, for my words are soon forgotten. . . . Nevertheless I will yet awhile be patient with my people. . . . I will exalt whom I will and it shall be to my honor. I will displace whom I will and it shall be to my praise, and my movements shall speed the redemption of Zion and the vindication of my covenant. For behold the time is ripe for my accomplishment and my appointments have been from the beginning." "Aged men whom ye have discarded shall live. Young men and middle aged upon whom ye depend shall fail and your calculations shall not stand; for the strength of the house of God shall not be gathered as you have reckoned. . . . the stripling shall be wise, but not with your wisdom, and the aged shall move with the speed of a young man who hasteth to his bride, and neither shall have preeminence, . . . The tortoise of His choos-

ing shall outstrip your swift messengers and the rough stone of His selection shall excel the lustre of the gems of your adornment, and when he shall whisper, your thundering shall not be heard. . . . As among the Gentiles, even so among His people has it come to pass. They are drunken, but not with wine; they stagger, but not with strong drink. A spirit of deep sleep has been poured out upon them. They drink deep from the fountains of pleasure . . . They eat at the tables of carnal delight, . . . but they shall awake and shall have intense appetite, and who shall then appease their hunger, or how shall their wasted years be redeemed? . . . hear ye not herein a call unto repentance?"

"Heaven lingers for your answer—  
Angels wait your faith's appeal:  
Zion's course must clearer impress  
Of my Spirit hence reveal.  
If by these be pledged your triumph  
Favor waits you from on high  
Whoso finds not here contentment  
Soon must cease to occupy."

"The Lord shall clip thy wings in the day thou shalt spread them and thou shalt fall prostrate before him in thy peril, that thou mayest know that the heights of His consummation can not be reached on the wings that he hath not plumed. . . . Blessed in that hour shall he be who hath made the word of the Lord his study and in that hath found contentment, for his face shall shine with the glory of its fulfillment, and his feet shall be beautiful in the light of its vindication, his lips and his tongue shall minister as in the stead of his Master and in these shall the heavens delight. Their words shall mean accomplishment, for upon them shall the heavens wait and their eloquence shall be as the noise of the Holy Ghost. They shall not be known by the names given them of their fathers, but as the messengers of God, for in them shall He be discerned and His shall be the glory of their success. Who hath ears to hear, let him be warned." "My people have returned to the world for their equipment and to make effective their instruments of accomplishment. They have mingled my sacred things with their carnal selections. They have made of my house a resort of pleasure. . . . My covenant with many has been counted insufficient, . . . they have adopted the vows of other shrines and pledged themselves in secret places where I can not be found."

"Wedded in Gospel covenant  
To Christ professedly;  
But with the world consorting still,  
In soul adultery:  
Thinking his grace will sanctify  
The union and its brood,  
If lodged within the house He built  
Their presence to exclude

"The field sown with terrestrial seed  
By self-indulgent hand,  
In hope that a celestial yield  
Therefrom would bless the land,  
Is travailing and from its womb  
An offspring will emerge  
Whose advent means disaster—  
Whose song will be a dirge."

Friends, have we quoted enough to convince you that the Lord of hosts has risen up early and called; that he has also sent ALL his prophets, rising up early and sending them, and has continued to send them, and they have called, and are calling Israel to forsake their follies and return to him? Is it asking too much of every division of the restoration movement (for each has something to forsake), that they divest themselves of every idol, and of every false god? and turn now to the God of Israel? What of worth would we lose? Nothing! What



would we gain? Everything! And thus freed from every idol, join hands with the people of whom the Lord said through Wheaton:

"Ye shall be as little Joseph, . . . ye shall yet be the means of saving your brethren, and bringing them to a unity of purpose and action before me." And permit us to make the same application of the language given through Brother Luff:

"As Joseph's shining anciently  
Shall their uprising be,  
To honored place, as saviors, clothed  
With holy dignity."

Return ye, O ye men of Israel, from your wanderings, the fruitlessness of your doings, and go no more after other gods to serve them. Come! "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

### But They Didn't

Someone could, perhaps, have written this rhyme  
Better than I;

Yes, there is something the whole of the time  
Some of us try.

Somebody else could have busied about,  
Planned it and fixed it and figured it out,  
Done it much better without any doubt—  
But he didn't.

Somebody else could have handled the sale  
Better than you;  
Somebody else could have straightened the trail—  
Few of them do.

You saw the costumers wearily wait,  
So you jumped in and figured the freight;  
The profit was seven, they could have got eight—  
But they didn't.

Somebody else could have lessened the climb.  
Graded the hill;

There always is somebody all of the time—  
None of them will.

After it's all over they come on the run,  
Telling us everything under the sun,  
Telling us something that they would have done—  
But they didn't.

Somebody else never bothered me much;  
Talking like that,  
Telling me something that should have been such,  
I have been at.

After it's finished they come and inspect;  
They would have got it more nearly correct;  
One thing, however, they don't recollect—  
That they didn't.

All that is done on this funny old earth,  
Finished at all.

Is done by somebody of medium worth  
That you can recall.  
Somebody else might have thought of the phone,  
Made it much better, and clearer in tone,  
Fashioned the timber, or chiseled the stone—  
But they didn't.

—Doug Malloch.

FIRST THE TITHE—THEN THE TEMPLE.

### Extracts from Letters

Sister Nora Whiteside writes from Trinidad, Colo.:

"I filled out the withdrawal notices (withdrawing from the Reorganization) and sent them direct to Frederick M. Smith, but have not heard from them, and that doesn't matter since our Father has revealed to me that this is his chosen people, to finish his work, and we can never doubt Divine evidence.

"Many thanks to all of you who have given me assistance while investigating this church, to Brother Yates, Brother Flint and wife, yourself and others. Blessings on all. I am so happy to be one among you.

SISTER SHELLY Sends Money to the British Mission Fund—  
Dear Brother Smith:—Here is the Widow's mite to help Brother Wood to go to his mission. It is not much. I wish I could send more, but it will help a little. I know God will watch over it until it reaches you. May the choicest blessings of God go with him and I pray that the mantle of the Holy Spirit will so cover him, and be with him that the people will hear and turn from their sins to the glory of God and that the harvest may be very great.

Sister Loretta Shelly.

### Publications for Sale

Zion's Advocate, per year	\$1.50
Book of Commandments, leather binding	1.25
Book of Commandments, paper	.40
Changing of the Revelations	.15
Minority Rights, 15 cents; 2 for	.25
The Midnight Message, 15 cents; 2 for	.25
First Apostles or First Presidency	.05
Articles of Faith	Three for .05
Time of the End	.10
Why?	.05
Sunday School Quarterly, Primary Grade	.15
Atonement of Christ and Final Destiny of Man	.15
Notice of Withdrawal Blanks (to First Presidency)	.01
Membership Application Blanks	25 for .39
Membership Record Cards, for your file	50 for .35
Change of Record Notices	50 for .25
Certificates of Baptism	12 for .25
Certificates of Introduction and Recommendation	12 for .25
Item Blanks for Blessing of Children (this includes Certificate)	6 for .25

#### THE SEARCHLIGHT

We have been fortunate in obtaining a limited number of complete copies of the paper published by the Church of Christ dating from February 1, 1896, to March, 1900. These papers called THE SEARCHLIGHT gives a very complete history of the Temple Lot, and contains some very valuable historical matter regarding the Temple Lot Lawsuit.

It also contains the HISTORY written by JOSEPH SMITH as published in the TIMES and SEASONS during the life of the prophet. We desire that the people should have this material and that none might be denied, we are offering them for sale in the following manner and at the following prices.

Unbound	\$1.00
Bound in stiff boards	\$3.00