

# 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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## Tithing—Bill No. 4

By Apostle Samuel Wood

At the recent General Assembly a bill on tithing was sent out to the membership abroad for a referendum vote with the view of making this particular interpretation of tithing a law in the Church of Christ. The membership should understand well that when they ratify this bill it becomes law which can be enforced. Law contemplates enforcement, as well as punishment for violation. And if a majority votes favorably it will take two-thirds the number of those voting to repeal it. This tithing bill No. 4, is rather misleading as reported, as it goes out under the heading, "Opinion of the Twelve on Tithing," when in fact it represents only the opinion of those who signed it. There was another bill reported to the assembly signed by two members of the Twelve present. Other members not present would have signed this bill. This minority bill lost in the assembly, which shows that our system is not yet perfect, for the people now have no alternative except to vote on this particular bill, "yes," or "no," even though they believe in tithing and yet do not believe in this particular interpretation of it. Members of the Twelve who supported this tithing bill No. 4, fought hard to defeat the minority bill in the assembly, and thus prevent the people from having a chance to consider the minority bill which was signed by Apostle James E. Yates, and the writer.

At the commencement of the conference it was said that since issues were not to be decided there they would limit all speeches to ten minutes. Thus speeches were made by most porter managed to get in two speeches. While the minority bill had but one ten-minute speech by a member of the Twelve in its support. And this speech was confined mostly to a plea to allow both bills to go to the people for their consideration.

But the minority bill was not permitted to go, so here you are with no alternative except to bind yourselves to a fast and fixed tithing law which not one member in five hundred will ever comply with.

If you make this tithing bill law you are manufacturing a new sin in the church—the sin of not turning over one-tenth of all of your earnings whether your honest debts are paid, or whether your children have bread. You may feel that God will bless you for making a sacrifice, and He will, but this church has no right to demand it, nor pass a law compelling it.

In paragraph three of this tithing bill No. 4, it is stated to the effect that what is contained in the bill are provisions of the Gospel. In all seriousness I challenge that statement. Where do we find in the Gospel a statement or principle in that Perfect Law which says or remotely infers that one-tenth of all one has shall be turned over to the Church, followed by one-tenth of one's net earnings. There is positively no hint of such an enjoinder in the Gospel of Christ as taught by himself and his apostles at Jerusalem and upon the American Continent. Nor is there any history of such a practice among these ancient churches.

It is also stated in this bill No. 4, that this is an "equitable means of financing the Lord's Vineyard." For an ecclesiastical system to demand one-tenth of the scanty wages of the laborer with a family is not equity, it is rather a crime. Again, under

this system of tithing, as under our present unjust and unholy tax system, the rich would grow richer and the poor poorer. The rich and well to do can pay their one-tenth without feeling it. But if the laborer who sees his family in want wishes to make this sacrifice that is for him to decide and not for the church to demand.

If the membership of this Church of Christ wish to follow the true Spirit of Christianity, which is justice and equity, in my opinion, they will kill this bill, and ask the Twelve to try to do better next time.

We have a precedent for this drastic tithing measure in the practise of the Utah Mormon Church. But this bill is going them one better, by asking the people to make this practise a law which may be enforced. A brother in answer to this statement said: "Well, baptism is a law, and we enforce it." Quite true, baptism is one of the six principles of the Gospel as enumerated by Paul, but tithing is not. It is nowhere mentioned in connection with the Gospel. "Well" said the brother, "Abraham was under the Gospel, and he paid his tithing, therefore tithing is a Gospel law." I replied that Abraham also practised polygamy, therefore according to this kind of reasoning, polygamy must be a Gospel law. But the Church of Christ does not go back to Abraham, nor into the obscurity of any remote age to find the principles of the Gospel. They are amply set forth in the teachings and practise of Christ and the Apostles. Christ at no time enjoined tithing upon the Church, let alone making it a fixed and fast law. The nearest approach to any recognition of this Mosaic principle was given in his burning blistering denunciation of the Pharisees for not keeping the whole law under which they lived. (Matthew 23.) And if in this chapter he enjoins tithing he also enjoins the whole Mosaic law. (See verse three.)

Again, we are told that tithing is enjoined in the quotation from Malachai, which Christ commanded should be written in the record of the Nephites. (Book of Mormon page 168-70.) But this also proves too much if anything favorable to tithing, for the whole law of Moses with its statutes and judgments are here enjoined. But why should it be handed down to future generations?

The only logical answer that we who believe in Christ can give is that it was for its prophetic value. Certainly Christ did not intend that future generations should be under the Mosaic Law. Incidental to the wonderful prophecy of Malachai there is an exhortation to the Israelites to observe and keep the law of Moses under which they lived. And as at all times when they kept the law a blessing was promised. Tithing was a part of that law, and it is here enjoined upon the Israelites in their day and time, and is only incidental to the prophesy which unfolds events transpiring in our day and is therefore of great value to us. The things which Christ expounded upon this occasion were those upon which his mind was centered and they consisted of the prophecies reaching down to the end of time. Tithing is not here nor elsewhere taught as a principle of the Christian religion. We had just so well know the facts, for the truth is the only thing that will stand the test of time.

Look around upon the factions of the Restoration who have staked their all upon tithing and where are they standing in relation to the establishment of Zion today? They have miserably failed. They emphasized tithing and forgot the higher law of "all things common," which alone can bring our Zion. Shall we follow in their wake? Christ said: "And in me is the Law of Moses fulfilled." And I have no explanations to make that would minimize that statement. Nor have I any apologies to make for His act. We do not need the Mosaic Law nor a single solitary principle contained in it. All that is good and applicable in the Church of Christ is better stated by Christ and the Apostles as found in the New Testament and the Book of Mormon. And these are our standards.

Like the idea of a First Presidency, there is another tradition of Mormonism taken for granted, and wholly without support in the Gospel law. And we have inherited it from the fathers.

Let us take the advise of our English Church of Christ included in a message to the Twelve, in which they plead with us to not force tithing upon them. They said to the effect:

## Is It Right to Debate Religious Questions.

By R. M. Maloney

Anyone who is acquainted with the writer knows very well that I am in favor of religious discussion, or any other kind where principles of right and wrong are involved. Believing that in the Doctrine and Covenants is the "word of God so far as it is translated correctly," I am free to accept the counsel given we in references to debates:

"Now, behold, this is wisdom; whoso readeth let him understand and receiveth also; for unto him that receiveth it shall be given more abundantly, even power: wherefore confound your enemies; call upon them to meet you, both in public and in private; and inasmuch as ye are faithful, their shame shall be made manifest. Wherefore let them bring forth their strong reasons against the Lord."

The above is in harmony with all other scriptures, both in the Doctrine and Covenants and in the Bible. It is not only in harmony with what is written, but is in complete harmony with the attitude, disposition and labors of every man of God that the sacred record tells us of.

Jesus himself was often engaged in controversy and discussion with religious leaders of the day. The Bible, from beginning to end, is replete with discussion between men of God and representatives of false religion. We can read the writings of the Apostle Paul and not see a man who was bold and forward in religious discussion.

The facts are: Truth can be defended and error can not. That is a present consciousness of the mind.

Some may imagine they have the truth, and that imagination is glaringly expressed by their willingness to defend what they believe to be true.

I believe in the law of nature. That law is Divine. It should be properly observed and defended. God expects us to defend it. It is our duty to contend for the right. I have heard all my life that "God hates a coward." It requires much faith and strong courage to stand firm for God and the Right in this present world. Weak-kneed cowards may imagine they are doing God service by shielding themselves behind a smoke-screen of peace and refuse to come out in the open to defend their cause, but in the Day of burning every man's work shall be "tried as by fire."

Any student of history will observe that no man, group, or church, who has drifted into apostasy, and thus departed from the Truth of God, has continued with a willingness to engage in debates hitherto. They will manifest an attitude of Dignity, self-importance, and self-righteousness. The high standard of their cause is supported mainly by their own exalted opinion of

Where there is no law in fact let us not make a law. Sin is the violation of law, let us not create a new sin in the church, we have enough to answer for without that.

It is not my purpose to discourage the payment of tithing by those who wish to use this principle in computing the amount of their regular contributions, for I hold that it will do no violation to the higher law for the membership to apply the principle of tithing as much as can be in computing the amount of their offerings, and not because tithing is a compulsory law. A blessing will follow contributions to the church, but not where the contributions are compulsory. Free will offerings whether rated as tithing or otherwise are followed by individual blessings. And we all want those blessings. But he that is compelled is condemned.

I am not opposed to tithing, but I am opposed to making this particular interpretation of it a law in the church, because I believe it to be in conflict with the spirit of Christianity, and is unjust and unfair, and will cause us trouble in the end. Therefore, I advise you to vote "no" on tithing bill No. 4.

themselves. "To the Law and to the Testimony," with them, becomes a back number. They are a "law unto themselves."

The ministers of the Primitive Church were willing and ready to defend the teachings of Christ, even at the risk of their lives. They were not timid about "declaring the whole counsel of God." They admonished members of the church to "contend for the faith once delivered unto the Saints." A few hundred years brought marked changes in policy debates and public discussion were considered undignified and debasing to their high standing of self-importance.

In the Restoration of the gospel, during the days of Joseph the Prophet, it was a continual controversy. The very first declaration by the angel to Joseph Smith was: "They are all wrong, their creeds are an abomination" to God. Argument! yes, argument galore.

That same disposition to argue and debate doctrinal questions continued with those who held firm to the true faith. Those who have the Truth will always contend for the truth, for "truth is always aggressive."

The acceptance of false and delusive doctrines will bring a mental consciousness that they can not be defended, therefore debates and discussions will be refused. It will be considered wrong and detrimental to debate. Detrimental? Why certainly it will be, to them. Every apostate man, body or church will lose their appetite for debate: their subconscious mind will forbid them, they will know they have nothing to defend.

Therefore in observing the refusal to debate, in public and in private, we can safely conclude the reason why: some principles and doctrines cannot be defended.

## A Suggestion.

By A. M. Harvey.

Do not criticize another,  
 Even though you can not see  
 Why he turns from your suggestions  
 Which you kindly (?) give him free  
 You may like to earn your living  
 Washing kettles, pots and pans,  
 But you can not tell another  
 What to do with his own hands.  
 One may sing to earn his living,  
 One may write to earn his bread  
 Each must use the talent given  
 And account to God o'erhead.

## Centennial Reunion

August 1 to 10

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

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## EDITORIAL

### "Arise! Shine! For Thy Light Has Come!"

ASpiritual Experience

Colorado Springs, Colo., May 20, 1931

Leon A. Gould,

Bemidji Minn.,

Dear Brother,—We welcome you to the editorship of the  
Advocate, and hope for a big success.

I am enclosing a letter from my sister. I have her permission  
to have it published providing I would attach the "note" to  
accompany it in publication.

While they are still in the Reorganization, yet I am expecting  
them to be with us soon. They will be a great help to us here  
in Colorado. Brother Richardson is traffic manager for the  
Blaney, Murphy Packing Company.

I am yours in gospel bonds,

Thos. E. Barton.

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Denver, Colorado, November 5, 1930.

Dear Tom,—

Tom, I have had an experience. After you left Sunday night  
as we were getting ready for bed, Rich said, as he has said  
many times before, "I wonder why that little group of people,  
that have the same priesthood, have stood aloof all these years  
on the Temple Lot."

And as I lay there thinking and wondering—that and many  
more things that had been continually on my mind, why?  
Yes, why? and far into the night I was still wondering why  
just as I have spent many many nights and days and weeks,  
yes years.

In the morning the same line of thought was still with me,  
and all the terrible things that are going on in the church, and  
are being covered up by those in charge. And then I thought  
again of the beautiful dreams I have had—and how I hold on  
to them!—and I said, "O God, I can not go any further without  
your help. Why, Oh why all this? You know the terrible fight  
we have had, and that we are trying with all that is in us to  
stand for the Truth and Right, and still no help, and the unfair-  
ness of this terrible condition has put me almost into my grave.  
Why are those who are so unfaithful and full of ego allowed to  
continue in charge of the Lord's work, and try to cover up the  
pollution that has been brought into the church? Oh, the  
terrible mockery!"

And as I prayed for strength and help, a wonderful vision  
opened up before my eyes:

I saw the Stone Church as a ship, wrecked. A number of  
people were standing on one side of her deck, looking, and de-  
bating about getting to safety. Then my attention was di-  
rected to the Temple Lot which appeared as a life boat by  
her side. And as I looked I was made to realize the "why" of

the night before. I realized the life boat had been constantly  
by her side, and when the time came was there waiting to be  
of service for those in need. And as I realized that the big  
ship had reached the end of its journey in mid-ocean, I won-  
dered if the life boat would be large enough and strong enough  
to take its place; for the big ship was like a empty hull, and  
with rotten timbers.

Just then a spot-light was thrown on the timbers of the life  
boat. It was built with strong and sound materials and joined  
together perfectly. My attention was especially drawn to the  
preservation of the timbers; and it seemed as though my eyes  
could pierce into the wood, and I realized it was as firm and  
sound as the day it was built, kept so by a clear preservative  
that covered it like a varnish, and its timbers were clear and  
beautiful.

And as I looked, there was plenty of room for those who  
cared to enter.

I do not have command of words enough to express the won-  
derful peace that came to me with this vision. God's Spirit  
will bear witness to the truthfulness of it.

As I told it to Rich last night he wept with joy, and said, of  
all the beautiful experiences I had received, this one to him  
was the most wonderful. No doubt you will feel the same way,  
because I have refused to allow you to talk differences of  
churches to us

Any way that wonderful feeling stayed with me all day, and  
these words kept coming to me as I went about my work,  
Arise! Shine! for thy light has come!

Tom I have been prompted to write this to you.

With love, from your sister,

Mrs. W. O. Richardson.

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"Note." My sister who has kindly consented to the publi-  
cation of her letter, and her husband are still members in  
good standing in the Reorganization.

Thos. E. Barton.

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The receipt of the above letters brought to me one of the  
richest spiritual experiences of my life. I read Bro. Barton's  
letter, and as I began to read the first paragraph of Mrs.  
Richardson's letter to her brother, a spiritual power as holy  
and sweet as if I held in my hands a message that bore the  
impress of an angel's touch pervaded my being, and bore  
witness to the truthfulness of the message I was about to read.  
The peace that filled my soul was unspeakably precious, and  
with my face bathed in tears I read the experience related in  
the letter. After my feelings had somewhat calmed I reread  
it with the same experience repeated, and knew that God's  
Spirit did bear witness to its truthfulness, as the sister said it  
would. The thought came to me, I wonder what the experience  
of someone else would be upon reading it, and I determined to  
put it to test. About two hours later Bro. Winegar dropped  
into my place of employment, and after talking to him on some  
matters of business, I casually said, "Here's a letter you might  
like to read." He said he would, and took it to his car outside.  
A few minutes later he returned with a wonderful expression  
upon his countenance, and I asked him what he thought of it.  
Controlling his emotions with an effort he said, "Why, it is more  
than true. Why, I had read no more than half a dozen lines  
till a wonderful feeling came over me, and I broke down and  
wept," and with that he wept again and left the room. He  
afterwards told me that the same feeling continued with him  
the remainder of the day, as it did with me.

And as God's Spirit bore witness to us both that day, we  
trust that there are hundreds of others who will be blessed  
likewise, as they read the experience, causing them to partake  
of the joy that the Comforter brings, emphasizing the state-  
ment of the Apostle Paul that "our gospel" comes "in much  
assurance" today, as it did in his day, to those who come with a  
broken heart and a contrite spirit. And as we think of the  
hundreds of broken hearts that have mourned over the terrible  
conditions that have as the sister said, "put me almost into my

grave," we are reminded also of the statement of the Savior, that those who come to him must come with a broken heart and a contrite spirit. The Reorganized Church in for a number of years has been doing yeoman service in breaking the hearts of the saints, as letters from far and near indicate, and through their humiliation their spirits become contrite, and the Lord responds with the assurance of his nearness, and his willingness to lead. To those who are of a broken heart and a contrite spirit, how appropriate the words of the sister, "Arise! Shine! for thy light has come!" as they obey the call to take to the "life-boat" for safety, which the Lord in his wisdom and foresight has so graciously provided.

## Thorns in the Scriptures.

By R. M. Bishop

"And when they had platted a crown of thorns, they put it upon His head."

The Bible contains about twenty different words representing various kinds of prickly plants, but the most prominent among them would seem to be the thorn. With the thistle, it was brought into the Scriptures as a penalty for Adams sin. We meet with it again in the Passion of the Saviour, when he was about to be slain in order to provide a way whereby sin could be removed.

Adam was placed in Eden to dress and keep it, which meant that he would have to remove anything likely to spoil the garden. There must have been thorns even in Eden, or he would not have known the true meaning of the punishment meted out to him by God for what he had done. Nor could he have fully realized what his disobedience had brought about, how one of those things that had marred the beauty of the garden would henceforth mar his view of God and become the emblem of his separation from Him.

Nature today would be better without thorns. They do not assist but thwart her in her beautifying work. They are one of her setbacks, for they impede her when she should reach out to perfection and when she yearns to weave out the picture of a garden or hedgerow to exquisite beauty. Have we any thorns in our lives? Are there not some things in our experiences which closely resemble the thorn, and what that plant is to nature.

What actually are thorns? There are two kinds. No doubt you will have seen the little hairs formed upon the stem of certain plants. They are intended for their protection and comfort, although here and there one provides the basis for a thorn. Thorns of this kind can be found upon the rose and bramble. While they can easily be removed, and the operation leave little or no mark and no laceration upon the twig, how much pleasanter it would be to gather, and in the case of the fruit, pluck and use, without their prickly presence.

God has given us the power of choice. We are freewill agents, and much we miss by not making Him our guide in life. He would have us choose Him. He, the Truth, would conduct us into the pathway of truth. He would protect us from so many snares. A life of joy and comfort in Him could be ours if we allowed Him to have full sway. But no, we have allowed our will to provide the basis for a thorn. We are in sin, and separate from Him. He can not use our lives because of sin. But our sin can be blotted out and leave no mark as a remembrance against us. In His word God says: As far as the east is from the west, so far will I remove your transgressions from you, I will place them in the sea of my forgetfulness. Though they be red like crimson they shall be as white as snow.

There are other thorns of a much deeper origin, not merely hardened hairs, but abnormal conditions of bud and branch. Poverty of soil can assist in their development, unfavorable surroundings be the means of helping to form them. Deficiency of nutriment to stimulate the proper growth of the plant can cause it to yield no blossom or fruit, or the branch

## CORRECTION

Elder B. C. Flint calls our attention to a mistake which we made in our "Missionaries in the field" report in the last Advocate. Wherein we have given Brother Flint the credit of four baptisms in Detroit, Michigan, these four baptisms were by Brother Frank Cooley instead of Brother Flint. We still think that the work done in Detroit has been splendid so far this year regardless of who did the baptising. We make this correction in compliance with Brother Flint's letter of correction.

A. M. S.

to give forth no little twigs. How like so many experiences! We have sunk so deeply into sin. It is many years since we heard His voice and would not hearken, hardened our hearts against Him, and it would seem as though our lives were now quite out of his reach and that it is not possible for them to be of any service to Him. We have grown in the soil of our own selfishness. We have developed into what we are by adverse surroundings. We seldom think of breathing to Him one prayer and thereby receiving some stimulation from Him. We yield no bud or blossom. It is dreadful to think of Pilates soldiers plaiting and placing the crown of thorns upon the head of Christ, but would it not seem as though we were doing the same.

There is yet another aspect of the question. By cultivation many thorns can be deprived of their spines. Fruit bearing trees in their wild state, covered with prickles, if brought into the shelter of a garden, nourished and tended in more favorable surroundings, can lose their thorns; which can be changed into branches bearing blossom and fruit. A change of this nature can take place in our lives. We can be freed from sin. If as the prodigal we feel we have come to the end of ourselves, we can come into shelter of his garden. There surely can be no experience akin to that of a backslider. You have the Lord of Life and Glory, loved Him, served Him, but now you are away from him. If this has happened to any of our brethren let us pray for them to be guided in the right path.

## Extracts from Letters.

Brother Everett E. Thompson, Centralia, Washington, suggests a plan for obtaining a printing press for the Advocate, the Quorum of Twelve to have oversight. He advocates a stock company of all members in good standing, who might hold their shares as long as they remained so, and be permitted to dispose of them only to the church or its members. An individual might have more than one share, but only one vote. And all dividends to be turned over to the Temple Fund.

A Reorganized Sister, writing to another of the same faith:

"My impression of Fred M. had been forming step by step from reading the columns of the Herald but never had they formed into words like links in a chain, till I read that he had taken the Children's Home at Lamoni and turned it into a dormitory for the students of Graceland, and it had burned down. Then these words came to me: He hath sought to sit in the seat of the mighty. He hath assumed supreme directional control over the church of the First Born. He hath blinded the eyes of the Saints and introduced new rules and methods to carry on this latter-day work. He hath robbed the poor of their inheritance, and loaded the church with debts that are appalling, and become a stumbling-stone in the way of any."

A Brother of another division of the Restoration movement writes: "Our traditional school taught us that we were just a little better than the rest of humanity, that for some reason or other we were just a little better clay than our neighbors. We spent more time in trying to prove that we were the best people on earth than we did in carrying the gospel as we understood it to the ends of the earth."

# THE VINEYARD

## Incidents of Travel.

Saturday, May 9, I bade the home folks farewell and, in company with brother C. E. Irwin, started on another missionary trip to the north country in response to an urgent appeal to "come up and preach for us."

We left Independence at 11:15 a. m. by auto, and in the rain, arriving at Lamoni, Iowa, at six o'clock. We were soon pleasantly located with brother and sister Silas Midgorden, whose hospitality is proverbial.

I was invited to speak at the protester's church on Sunday night. It was a wet, disagreeable evening, yet the house was well filled with attentive listeners, a number of whom passed favorable comment on our message. Brother S. K. Sorensen who opened the meeting said at the close "Brother Long, I am certainly glad to meet again, it sounds like old times. And that was the sentiment of a number of others whose hearts have been torn out and grieved because of the innovations that have brought "distress and sorrow" to so many confiding saints. Truly, the scenes and experiences of former days are being re-enacted. Owing to prejudice born of disappointment, and the bad faith of false leadership, many good and well meaning ones are slow to recognize the voice of the Good Shepherd as He calls to His scattered and frightened sheep to return to the faith and fold of the Restoration covenant.

A few daring ones who are able to distinguish between the Master's voice and the whisperings of Satan are beginning to rally around the Ensign of Truth in increasing numbers, as prejudice gives way before the message of the Church of Christ that can not be gainsaid. Despite opposition, the sentiment is growing that "if there is any hope in the restoration movement today it is to be found in the message of Christ on the Temple Lot." This is an axiom that challenges refutation. Others may attract attention for a time with some sentimental appeal, but they like stability and the assurance that endures, and logical minded men and women who think twice before they act will not be deceived thereby.

We occupied the Church of Christ regular meeting place until Wednesday night, with a growing interest, and it was with reluctance that we had to close the meetings and continue our journey northward. After Wednesday evening service, we drove to the Sim Stanley home where we spent the time in happy conversation until midnight when we bade adieu to Lamoni and headed our Oldsmobile chariot for Minneapolis, where we arrived the next day at one o'clock without mishap. There we found a royal welcome at the home of George Spargo, and also with Horace Darby, an old acquaintance and fellow laborer in western Canada many years ago. We began services that evening and got acquainted with others with whom we spent pleasant hours in gospel conversation.

The meeting continued over the week end including Monday night. Again it was a struggle to pull away from a fine interest and continue our journey. But our time was limited and others up the way at Bemidji, Regina, Viceroy and other places were waiting for the consolation that the message of the Church of Christ brings. So we left the saints at Minneapolis at seven o'clock Tuesday morning and rolled into Bemidji at 3:30 p. m. where brother L. A. Gould extended the glad hand of welcome through a hole in the wall at the postoffice, after which we wended our way to the Gould domicile in a friendly grove of stately pines seven miles from the city. Here the cows, chickens, children and other farm paraphernalia—offered inviting retreat, and we felt right at home.

Brother Gould secured the Community Hall, the Reorganized church being refused, and meeting were announced for over the week end. Here we find another urgent appeal to "stay two or three weeks," but our objective is Western Canada, and our time is limited. The constantly enlarging field and the ever increasing number of calls for help urges us onward to carry the message to the greatest possible number in the allotted time. This, be it remembered, is the hastening time, and the labors are few. The temple and the needful preparation for the coming of the Master, continues to be the absorbing theme, and the Church of Christ on the Temple Lot is the only faction or fragment of the great restoration movement that is in a position to deliver the goods. This is coming to be recognized more and more as the words of prophecy are unfolded. Let us renew and increase our diligence to this end.

We left Bemidji, Minnesota, May 25, and drove to Winnipeg, Manitoba, where we found other scattered and perishing sheep in the desert of apostasy, and we heard of others who were beyond our reach because of fear and prejudice. What a terrible and cruel thing is fear! And prejudice—who can define it properly? Of ancient Israel it was written;

"My sheep wandered through all the mountains, and upon every high hill; yea, my flock was scattered upon all the face of the earth, and none did search or seek after them—but the shepherds fed themselves, and fed not the flock;—Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock."—Ezekiel 34:6-10.

Such was the condition of the sheep when the Good Shepherd sought to recover and feed them, but because of fear and prejudice instilled in their hearts by the blind and false shepherds, the Good Shepherd was not recognized and they killed Him on the cross.

It was a happy privilege to renew the acquaintance of Bro. and Sister W. I. Arnold and Brother and Sister C. S. Case, of old pleasant association twenty years ago. Sister Case, who had borken with the errors and innovations some time ago, was ready and waiting for the transfer to the Church of Christ. Although alone in her new relationship, Sister Case will give a good account of herself when a defense of her position is necessary, for she reads the *Advocate* and is well informed.

Our next hop was to Fillmore, Saskatchewan, where we arrived at ten o'clock Wednesday night, delayed a few hours on account of motor trouble. We aroused Brother and Sister A. O. Armstrong from bed, and after a light lunch, Brother Armstrong and the writer indulged in a talk-fest until daylight. Long ago this good couple fled when they saw the wolf approaching Zion, and returned to this north country, and though isolated and alone, they have held tenaciously to the faith of the Restoration. We had heard that Brother Armstrong had all but renounced everything, and we were agreeably surprised to find him still sound in the faith and anxious to have the gospel to his neighbors. So on Friday night we met at the school house when Brother Irwin presented the message with excellent clarity and fine liberty. Announcement was made for another service Sunday p. m., when we met a house full of interested listeners who voted unanimously to continue the meetings nightly for another week, after listening to the writer for an hour on the subject: Which is the Church, a question asked and discussed in the Sunday School preceding our service. We presented the New Testament church in contrast with the multitude of present day conflicting institutions, and insisted that if God had a church on earth today that it would be found to measure up to the divine pattern.

Owing to the demand for preaching at other places, it was deemed wise to divide our forces and accordingly Brother Irwin was left to continue the work thus begun at Fillmore, while the writer returned to Regina with Brother and Sister T. J. Jordan to arrange for other meetings during the week over the next week end. Truly, the field is white unto the harvest.

As it was aforetime, the sheep are wandering through the mountains and hills, while the shepherds feed themselves, and the vineyard of the Lord is fast becoming foul with tares that have been sown while the shepherds reveled and slept. The harvest of "wild oats," sown so plentifully for the lambs, is appalling. In the divine formula of creation it was decreed that "every seed shall bring forth after his kind," and those who sow to the wind must reap the whirlwind. The harvest attests the character of the sowing, and the defective fruit betrays the baneful influence of the tares. For the present, our work is one of salvage, reclaiming and saving as much of the neglected and wasted fruit of the vineyard as we can in the time allotted.

E. E. Long.

## Be Strong

Be strong! whatever happen thee, be strong:  
The idle twilights of not-knowing shun,  
Keep thy soul's aspect to the thriving sun:  
Be in the tumult a sustaining song,  
Be as a wrath to burn on fields of wrong:  
Let shield and sword for mens benison;  
Stand with the bannered hosts till day is done,  
And tend the camp-fires when the night is long.

From the beleagued citadels of doubt  
Hasten—for there can no one fitly fight;  
Better the open field where victors shout,  
And one clear word for helmet and for light:  
Believe one sure thing well, thou shalt not fall;  
Know but one solar truth, thou shalt know all.

—Selected.

## Temple Lot Deed

While looking through a notebook belonging to Brother Flint, I came across a record of the Temple Lot Deed, showing every transfer of ownership, from the very first to the present time and thinking it might be of interest to the readers of the Advocate we asked permission to print this material in the paper.

It shows each transfer and we think it well for the membership of the Church to study it carefully.

A. M. S.

## Temple Lot Title

(1) UNITED STATES

to

MISSOURI

Under Act of Congress approved Jan. 24, 1827. Dated June 6, 1828.

(2) MISSOURI

to

JONES HOY FLOURNOY

Dated May 29, 1883. Filed Dec. 6, 1887. Cons. \$160.00. This land, according to deed, purchased Dec. 12, 1831, at \$2 per acre. Book 163, page 60-61.

(3) JONES H. FLOURNOY and wife CLARA

to

EDWARD PARTRIDGE

Dated Dec. 19, 1831. Filed Dec. 19, 1831. Cons. \$130.00. Purchased, according to the deed, Dec. 19, 1831. Amount 63-43-160 acres. Personal deed to Partridge; no church mentioned. Temple Lot Dedicated Aug. 3, 1831.

(4) LYDIA PARTRIDGE, widow of

EDWARD PARTRIDGE, deceased  
ELIZA M. PARTRIDGE  
EMILY D. PARTRIDGE  
CAROLINE E. PARTRIDGE,  
heirs of said  
EDWARD PARTRIDGE, deceased.

Quit Claim Deed.

to

JAMES POOL

Dated May 5, 1848. Filed June 16, 1848. Cons. \$300.00  
Purchased May 5, 1848. Book N, page 203.

In the next transfer we find the following court action.

In the Circuit Court of Jackson County, Missouri, at Independence:

"In return on executions numbered 1184, 1185, 1187, 1192 issued to the Sheriff of Jackson County, Missouri, said Sheriff states that he levied on the following described land as the property of James Pool in Jackson County, Missouri, to-wit:

" . . . , thence S, 172 poles and 17 links to beginning, containing 63.43 acres, and sold James Pool's interest in said land on September 22nd, 1848, at the Court House door in Independence to John Maxwell for \$1,315.00."

(5) JAMES POOL by B. F. THOMPSON, Sheriff,

to

JOHN MAXWELL.

Sheriff's deed.

Dated March 24, 1849. Filed April 18, 1849. Cons. \$1,315. Book 0, page 99.

Feb. 25, 1851, Maxwell gave Samuel H. Woodson a written agreement "Wherein it was agreed that in consideration of plaintiff's (Woodson) executing to said Maxwell his note to be due six months from the date of said agreement that said Maxwell would at once execute to plaintiff a quit claim deed, his wife adjoining therein, to a portion of the following described land, lying in Jackson County, Missouri; to-wit:"

Then follows description.

The court found he did execute the note, and he died with not having executed the quit claim deed. So the

Circuit Court of Jackson County, Missouri, passed it to Woodson.

Record N, p. 9, same cause 7187. September Term 1859.

Following Maxwell's death, on May 15, 1856, Robert G. Smart was granted by Probate Court to be administrator.

General Index 1, p. 76, file box "J-4," Record D, p. 567. Above suit contested by Smart and the Maxwell family.

Court orders a sheriff's sale. Court orders from the sale \$670.00 paid to the Maxwell heirs, and the rest to be divided half to Woodson and the rest to the Maxwell Circuit Court of Jackson County, Missouri, passed it to heirs.

Record N, p. 244, September Term 1859, 11th day, Sept. 23.

In 1851 the Maxwell Woodson Addition to Independence was plated.

(6-A) JOHN A. HAYDEN, Sheriff

to

THOMAS H. SWOPE.

Sheriff's Deed.

Dated March 14, 1867. Filed May 14, 1867. Cons. \$299.25. Book 52, page 68.

(7-A) THOMAS H. SWOPE

to

JACOB TINDALL.

Warranty Deed.

Dated May 13, 1866. Filed June 2, 1866. Cons. \$250.00. Book 47, p. 129.

(8-A) JACOB TINDALL

to

JOHN HEDRICK

Warranty Deed.

Dated Aug. 22, 1867. Filed Sept. 24, 1867. Cons. \$250.00. Book 50, page 331.

(6-B) JOHN A. HAYDEN, Sheriff

JOHN MONTGOMERY.

Sheriff's Deed. Part of Maxwell and Woodson Addition. Dated Sept. 19, 1867. Filed Sept. 20, 1863. Cons. \$186.00. Book 62, page 461.

(7-B) JOHN MONTGOMERY

to

JOHN H. HEDRICK.

Warranty Deed. Dated Sept. 24, 1867. Filed Sept. 24, 1867. Cons. \$250.00. Book 50, page 332.

(7-C) GEORGE W. BUCHANAN, Administrator of Estate of JOHN KELLEY, deceased

to

JOHN H. HEDRICK.

Administrator's Deed. Lot No. 16 in Woodson and Maxwell Addition. Dated Dec. 12, 1867. Filed Dec. 12, 1867. Cons. \$250.00. Book 53, page 526.

(9) JOHN H. HEDRICK and wife Elizabeth Ann

to

GRANVILLE HEDRICK, President of the Church of Christ (of Latter Day Saints), the trustee in trust for the said Church of Christ.

Deed in Trust. Lots 21, 20, 16, of Woodson and Maxwell Addition. Dated Nov. 8, 1869. Filed Nov. 12, 1869. Cons. \$750.00. Book 73, page 1. Clause in deed

"WHEREFORE, the said Church of Christ is the real party of the 2nd part to this deed of conveyance as represented by the term trustee in trust for the said Church of Christ. And further it is hereby covenanted in the decrees of this deed of conveyance to the said Church of Christ that all persons who have dissented or who may hereafter dissent from this said Church of Christ by withdrawal or otherwise separated or excommunicated from this said Church of Christ, shall be a forfeiture and shall have no claim of right, title or interest whatever, either in law or equity in the aforementioned real estate specified in this deed."

(6-D) JOHN HAYDEN, Sheriff

to

JOSEPH C. IRWIN.

Sheriff's Deed. Lots 2, 3, 17, 18, 19, 22 of Maxwell and Woodson Addition. Dated March 23, 1867. Filed Dec. 8, 1870. Cons. \$1077.37. Book 82, page 255.

(7-D) JOSEPH C. IRWIN and wife MARY

to

WILLIAM EATON.

Warranty Deed. Dated July 9, 1873. Filed July 11, 1873. Cons. \$525.00. Book 104, page 311.

## Letter

Buffalo, Minn.

June 1, 1931

A. M. Smith,  
Independence, Missouri.  
Dear Brother:

Thought I would write you a line or two to let you know that I am still interested in the movement of the Church of Christ though I may not always be in accord with every thing that takes place therein.

I have been away from (Grand Rapids, Mich.) since May 9 and do not expect to get home until July 4.

I find the business world very hard hit with the depression so seriously felt in the larger cities. Still we are able to get a

lish ourselves permanently. And so we dilly dally along wobble little business in our line but nothing like we would get if conditions were different. Here is hoping they change for the better soon.

I spent the week end last year at your old home town, Minneapolis, enjoyed my visit very much. Spoke both Sunday a. m. and evening to a good crowd and with splendid liberty.

Surely God is in the movement and my testimony of the Latter Day Work grows stronger day by day.

I have received a wonderful blessing by way of improved health since I have been on this trip. My limb having bothered me since the first of the year and the doctor seemed to think that it would continue to grow worse but instead I am about as comfortable so far as it is concerned as I have been for years. The fluid with which the joint was flooded has all gone away and the soreness as well and I am gaining my strength back too for which I am thankful indeed.

Have used Olive Oil and followed after wisdom in diet and the result has ben wonderful.

Surely God has been good and kind to me.

I hope to be able to assist in the advancement of His cause.

Enclosed find P. O. Order for \$3.00 as tithing to that end. You will hear from me again some day as the time is ripe for all to be on the watch tower and about our Father's business.

Your Brother in Christ,  
David R. Holly

Bemidji, Minn., June 13, 1931.

Apostle A. M. Smith  
Independence, Mo.

Dear Brother:—Enclosed please find money order amounting to twelve dollars and two cents to be accredited to the Gould family.

To the Temple Fund	\$ 9.18
As Tithing	2.84
Total	\$12.02

This is just odds and ends that the children have been collecting during the past months, and it is so small it hardly seems worth sending in yet, but we hope it may help a little and that we may be able to help much more later.

Money seems to be a very scarce article now days, and I can easily imagine the missionaries families are having a very hard time to get along. We'll have to learn to live without money some day I'm afraid. Farmers might learn it easier than other perhaps, by trading produce, such as exchanging spuds for wheat, etc., but what about the poor town dwellers and how about getting money to buy clothes and paying taxes, as well as paying Tithing and Temple Funds.

Surely one can see the need more and more of Saints gathering together in groups, Missionaries families and all. That way we could help feed the missionary families at least, by paying our tithing and surplus in grain, vegetables, milk, butter, eggs, fruit, etc.

Big new potatoes are selling in Bemidji for forty-five cents a pesck right now. By the time our potatoes get big enough to sell they won't be worth that much a bushel which of course may be good for the poor who have to buy but what about the farmer who would like to pay some tithing and send some money to help build the Temple.

I am glad to see the tithing question so prominent in our papers. I believe it is surely time we were getting down to brass tasks on that question and doing something and yet what can we do until we can do it right.

Should groups be formed where ever there are two or more families of Saints, and a storehouse established?

There is one thing that makes Latter Day Saints a very unsettled bunch of people and that is the idea that some time we are going to move to "iZon." For that reason we can hardly settle down and try to establish ourselves in a group movement or any other way for that matter, with any feeling of its being anything permanent at all and if it can't be permanent why begin at all until we are gathered to "ion" and can estab-

dering if we will be here long enough to make it worth while to try to organize and do things nearer right. Of course if we knew we were going to be here ten, twenty, thirty years longer, why we'd try to get busy and do something, but the way it is we might as well wait until we get to "iZon."

How we wish we could all be at the Reunion in August and see you all and evrybody and get to attend the meetings.

But our old cars are pretty aged to stand such a trip and anyway we couldn't all go.

Your Sister in the Gospel,

Alice E. Gould.

\* \* \* \* \*

17374 Cardoni St., Detroit, Mich.

June 3, 1931.

Dear Editor: In reading May 15th Advocate, I was greatly impressed while reading of those six members of Morgantown, West Virginia, sending their contribution of \$2.75 to assist Brother Wood in going on his mission, each one of the six giving their share, God will bless them, and it is our prayers that God will assist them to get work, and be happy in this work, and in serving God.

Truly we must be faithful to our trust, and do God's will, and the sooner Brother Wood gets to his mission field, the sooner God's word will go out to those who are longing fr the truth, and if we culd all send our mite, it would be easily done.

Again, we are without hymn books. I understand it will cost one thousand dollars for the printing and binding of said book, and again if we all could send even twenty-five or fifty cents we could have our own hymn books. Some who have steady work could double for those out of work. Let's get busy on this much needed book. L believe Brother Moler is in charge of this work, if not, the Editor will correct me. Music is one of God's greatest gifts, and we must do our part to cultivate this gift.

We ,in Detroit are endeavoring to bring music to the front and see if we can get the young children interested in a small orchestra.

We have now a Sunday school, of twenty-eight members, and hope to see it grow. We have a Bible class, and we are all working together in harmony, and pray God to bless our small endeavors in this work.

I here wish to send greetings to all our Brothers and sisters, whom we met in April, and others. I would enjoy receiving letters from all who will write. We can help one another through our letters.

Our hearts are in this work, and we are trying to plan our affairs here so we can attend the centennial, with God's help.

Pray for us dear Saints, that we may be faithful to our God and do all we can both spiritually and financially in the Gospel of Jesus Christ.

Sincerely,

Mabel Burns.

\* \* \* \* \*

24 Graig Terrace, Aberewmboi, Aberdare, Glam,  
South Wales.

April 6, 1931.

Editor Advocate: I wish to thank you for the valuable news published in the Advocate. I only lwish your paper was larger with more pages to read. It is now one hundred and one years since the first restored church organization was formed, April 6, 1830. Now with seven contending factions it is something too awful to describe.

Last Sunday was a day of remembrance (the risen Savior). When is Zion to become an ensign to all the nations?

I was sorry that I had to leave some of my very best friends when I turned from the Reorganization, but it was for the best. I have been wondering for maoy a long year why it was called by that name. We people in South Wales were told that the name was applied to the church because of the Utah doctrines of polygamy and Adam god theory. We were never given the right understanding. We were given to understand all about papal Rome being the great whore of all the earth

nations, with whom the people and kings of the earth committed fornication. Mum was the word as to conditions that the church professing to preach the restored gospel was drifting into (chaos).

We were well blessed with speaking in other tongues, prophecy, gifts of healing, gifts of knowledge, discernment of spirits for many years. During the life time of President Joseph Smith of the Reorganization, peace. But no sooner than he had passed away there seemed to come a sleeping sickness which we could on no account form any idea of our own what was happening. Apostle Wood brought a real message to stricken Wales, for which I can thank God with all my heart and soul.

Instead of the Reorganization doing their utmost to build the Temple, and going on with the work of establishing Zion, they by their attitude as good as told us to stop where we were; for us to look after ourselves. They demanded us to pay the debts that were incurred by the leading authorities of the church, of which we had no voice in, which was grossly unfair; knowing our impoverished circumstances, that we could not help ourselves.

Yours in gospel bonds,

H. C. Snook.

## 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 Men .....	.15
Notice of Withdrawal Blanks (to First Presidency) .....	.01
Membership Application Blanks .....	25 for .30
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, 1930. 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