

# 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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## THE REJECTION OF THE CHURCH

A Comparison

By E. E. Long

Along about 1836, when the controversy between the Reorganization and the Utah church was paramount, President Joseph Smith wrote an article under the above caption which, because of its merit, circulated in tract form for many years. For obvious reasons, it was never successfully refuted. Little did President Smith think at that time, however, that the institution which he represented would in time fall under the ban of his own indictment, but such is the uncertain course of human events.

### A Vital Question

The premise on which President Smith based his attack reads as follows:

When the question is asked: When was the church disorganized? We answer: Whenever that which is contrary and adverse to the revealed word and rules given to the church at its origin was introduced into its formulated creed, or its well understood faith, the elements of its disorganization came in with it.

The Reorganization over which President Smith presided for more than half a century claims to have originated April 6, 1830, and since 1852 acting in the capacity of "legal successor" to the church established at that date. This claim at once subjects the Reorganization to the same penalty for transgression when that which is 'contrary' or "adverse" to the revealed word and rules given to the church at its origin may be introduced, if approved; for the elements of disorganization that wrought havoc in the old church will be just as vicious and disastrous to the legal successor as they were to the parent body, for every seed brings forth after its own kind.

### The Iniquity of Destruction

Prominent among the elements of disorganization culminating in the downfall of the church at Nauvoo, as given by President Smith, were the following: polygamy; accepting purported revelations contrary to established law and precedent; re-baptism and re-ordination; the taking of secret penal oaths; the centralization of power in the hands of one man; failing in the performance of a divinely appointed work, the building of the temple; pride and worldliness. These things, President Smith urged, were evidences of rejection and constituted the elements of disorganization. He wrote:

That system of marriage which was to vitiate and destroy, was to be fostered and finally made a church tenet. To do this a recreation, a re-organization, must be had. It was for this end that the renewal of a covenant made years before was presented in that far-away land; and in the re-baptism and re-confirmation that followed were more of the seeds of that disorganization laid which culminated in the complete rejection of the "church as a church."

Measured by the same rule with which President Smith condemned the church in Utah, the Reorganization today is found wanting; for five of the seven elements of destruction enumerated in the original program of that body

Polygamy, of course, is not to be considered; for the Reorganization has ever been openly opposed to that dogma. And re-baptism was never a part of their program only so far as it applied to those coming from the Utah faction.

### A Fatal Mistake

With reference to accepting purported revelations by the quorums, President Smith said:

The quorums referred to by Orson Hyde, September 8, 1844, as the one "where revelations can be tested," was disbanded by President Young. The rule given by Joseph the Seer, by which whatever was alleged to be a revelation from God to the church was to be tested, was ignored. The way was now prepared for the final stroke of policy by which the usurpation of unwarranted power was made complete.

In this connection it is interesting to note the fact that in 1922 President Frederick M. Smith presented to the quorums of the Reorganized Church a purported revelation. The Quorum of the Twelve rejected it by unanimous vote, as did the Presiding Bishopric. The Seventy by an overwhelming majority vote also rejected it, and the other quorums were more or less divided. According to the rule for testing revelations, given by Joseph the Seer, this 1922 revelation was killed by quorum action; but it was presented to the body, contrary to the established rule, and enough delegate votes were secured to pass it over the heads of the quorums, thus the way for the unwarranted usurpation of power in 1925 was made complete—and the difference between the two actions was, President Young did not bother to present his matter to the quorums. He simply "cut across lots" and saved the quorums from the humiliating embarrassment of defeat.

### An Unheeded Caution

President Smith quoted the words of his father, and others, in Liberty jail as follows:

We further caution our brethren against the impropriety of the organization of bands or companies by Covenants, Oaths, Penalties, or Secrecies. . . . And let our covenants be that of 'the everlasting covenant,' as it is contained in the holy writ, and the things which God has revealed to us. Pure friendship always becomes weakened the very moment you undertake to make it stronger, by Penal Oaths and Secrecy.

How soon we forget! No sooner was Joseph Smith free from his Missouri prison, and he found himself safely across the Mississippi, than his admonition was forgotten and he himself entered a secret place and made covenant with a "Penal Oath," where God has said, "I am not to be found"! And one thousand five hundred of his brethren followed his example. His illustrious son of the Reorganization said that such an act constituted one of the elements of rejection. But his warning, too, was unheeded by his own son, Frederick M., who likewise has made covenant in a secret place where God says he is not to be found, and an unknown number of his brethren have followed his example. Nor is that all: Men in responsible position in

the church who have not thus bowed at other shrines are being systematically removed and oathbound brethren are replacing them. (We can name some particular instance if this statement is challenged.)

Another thing: On a certain occasion not long ago, President Smith officially introduced his fraternal associates to his brethren in the Stone Church at Independence. Thus was the Church made to recognize the secret clan which has decoyed the sons of God since the days of Cain, as the Holy Scriptures and the Book of Mormon plainly show.

#### Particeps Criminis

Commenting on similar actions at Nauvoo, President Smith of the Reorganization says:

The case is clearly made. There was an attempt to introduce other disciples into the faith, quite distinct to any of those held at the organizing of the church. What was sought to be incorporated into the creed was directly contrary to the faith formulated and taught from 1830 to 1844. The inevitable ensued; the man or men who essayed to do it practiced deceitfully, and corruptly. There was an end to their priesthood. They no longer held the "power, of heaven." They were practicing unrighteously; not in a small degree, but in a great and vital departure from the faith. . . . If our Utah Mormon contemporaries have not departed from the original faith of the Church of Christ of Latter Day Saints, there has not been an apostasy, or departure from the faith, since Christ's ascension.

Paraphrasing the last sentence just a little, we repeat: If our Reorganized contemporaries have not departed from the original faith of the Restoration, there has been no apostasy since 1830, for if they have not apostasied, the Utah people have never departed from the faith.

#### President Smith's Conclusions

"The Temple was unfinished. The dread consequences of a failure to do that work in due time was known to President Young and his co-worker, and public statement of them had been made. The Lord had said: "I give you sufficient time to accomplish this work." If you do this you shall be blessed within its walls. If you do not do it, you shall be rejected as a church. The iniquity of unrighteousness which caused the "heavens to withdraw themselves" and "grieved the Spirit," was at work. Priesthood, the right to act in the name of Christ as quorums, was at an end. Whatever acts were done by them afterward must be weighed in the balance of individual righteousness and acceptability before God. . . . Those persons upon whom the authority to act had been conferred who accepted the new departure, were left to "fight against God." On the other hand, those who had received this right to act and who refused to accept the new dogma, were still commissioned of Christ.

#### In the Shadows of Doubt, and Despair

Some good and well-meaning saints, becoming discouraged and disgusted with conditions in the dominant church at Independence, have drifted into the shadows of sectarianism in quest of that for which their souls yearn—peace, rest and assurance. But they may search in vain among the freak phantoms of creedology, and be lulled to sleep by the opiates of doctored divinity—and their end will be worse than their beginning. The dark and discouraging clouds of error hang low over the Zion landscape, we know, but the end is not yet.

#### A Silver Lining

Aside from the sordid story of a two-fold apostasy, there is a silver lining behind the dark cloud that obscures the beauty and simplicity of the Reorganization. And to those retreating soldiers of the Cross, who fain would flee from the specter of defeat, we exclaim in the language of one aforesaid: Turn, Saints, Turn! We are going back! Back to the beginning of the Restoration—back behind the dark clouds of error and innovation where Christ hath shed the Light! and there, with renewed determination, rally the scattered forces that we may go forward unto victory.

#### Hope In a Remnant

Again, President Smith holds aloft the torch of truth by which

It is a principle well known in civil law, and ought to be in ecclesiastical circles, that wherever a church is founded, its traditions fulminated from the forum and pulpit, those declarations become the constitution of its corporate and legal existence. If in the history of any church, anything out of harmony with, or antagonistic to that constitution is introduced, or a change is sought to be made in the creed and government, which is opposed and resisted, or denied by any of the members of the church, that portion of the membership that remains in adherence to the faith as it was before the change was attempted or made, is the church. Nor does it make any difference in law how few this adhering portion may be, or how numerous the changing membership, the church is that part of the members remaining true to the original tenets.

Where shall we find such an adhering portion, however small, who have successively and steadfastly resisted the errors and innovations of both the "Old Church," and the "legal successor"? Ah! the finding of such a remnant has again begotten us unto a lively hope, and the Restoration assumes a new aspect as our vision is enlarged by the aid of prophetic promise, and the Spirit of rejuvenation. Glorious day!

#### Such a Portion Remains

Away back in the "dark and cloudy day" of trial and tribulation, there was planted in Woodford County, Illinois, the pure gospel seed which in time grew to be a goodly branch of the true vine. When the church was broken up, following the death of Joseph and Hyrum Smith, this branch refused to follow any of the various factional leaders who claimed recognition. They "resisted" the destructive elements which caused the rejection of the church, as a church, and remained at anchor until they received orders from the Captain of their salvation to set sail for Zion. Obedient to the commandment, they arrived safely at Independence, February 27, 1867. Of this portion of the Old Church it is written:

It did not organize or reorganize, but continued the organization effected in 1830 by Joseph Smith and his fellows. This was the Bloomington Branch in Illinois. The life of this branch reaches back to the early 30's, and after the death of Joseph Smith, three other branches joined with it in continuing the organization of 1830. These branches were Eagle Creek, Crow Creek, and Half Moon Prairie. These four branches amalgamated and in 1867 moved, as a body, to Independence, Missouri, and bought the Temple Lot.

#### The Reorganized Church Bears Witness

That the foregoing is a correct statement of fact, the following excerpt from the official committee report, approved by the General Conference of the Reorganization in 1918, attests:

One of these groups of old-time saints, which was striving to honor the law revealed in the restoration of the gospel, was located in Woodford County, Illinois. As early as 1856 these Woodford County saints sought to unite their efforts with those forming the Reorganization. Elders Granville Hedrick and Jedediah Owen, who had been elders in the old church, were sent to represent them, and were accepted and given the right hand of fellowship by the conference of the brethren of the Reorganization. No definite union, however, was formed, and the Woodford County saints continued their work alone, gathering to themselves other elders who had received their ordination from the church, before the death of Joseph Smith, among them being Zebulun Adams, David Judy, John E. Page, and Adna C. Haldeman.

"About 1867 these with others removed to Independence, Missouri, and organized or rather continued the branch organized by these brethren in Woodford County, Illinois. Elder Granville Hedrick was the presiding elder until his death. Subsequently the branch has been presided over by elders who received their authority through ordination, from these older elders and their successors; and have always maintained an honorable name and place among men, and have held their priesthood in righteousness before God."

In an editorial in the *Saints' Herald* for April 24, 1918; Presi-

TO THE ADVOCATE FAMILY;

Greeting:

The advocate is feeling the pinch of the depression, and once again we come to you for relief. Many are behind with their renewals. If all who are thus behind would pay up we would soon be going smoothly. PLEASE look at the date on the wrapper and if you are behind send in your renewal at once.

And Besides, you can help us more if you will try to get just one new subscriber to the Advocate. This is all we ask-- just your friendly co-operation. When you are behind with your subscription we are forced to run behind with the printer. Renewals and new subscriptions will put us in the clear. PLEASE--that's all we say.

We also have some excellent material for tracts which we desire very much to get out at an early date, but we can not get this work done unless we have the cash to pay the printer. A few donations for this work would be a great help to us. What say?

Yours for a Better Advocate,  
The Board of Publication.

## ZION'S ADVOCATE

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## EDITORIAL

### Back to the Old Standards

The instituting of each gospel age or era has been a call to the people to come back to "old standards" as they were in the beginning, when the gospel was first committed to man; but ever and anon humanity has been prone to wander from "old standards," and to set up standards for themselves, which when followed have led to apostasy and church rejection. All along the line of these departures has been heard the voice of prophets and of men who were cognizant of the trend of events, calling back to old standards; but rarely has their voice been heard by the many, except to scoff and to accuse of ulterior motives.

In 1834, a conference was held in Kirtland, Ohio, apparently for the sole purpose of deciding on a name for the church. On pages 453 and 454 of the Reorganized Church History, Volume 1, we find the following:

"Kirtland, Ohio, May 3, 1834.

"Minutes of a conference of the elders of the **Church of Christ**, which church was organized in the township of Fayette, Seneca County, New York, on the 6th of April, A.D., 1830.

"The conference came to order, and Joseph Smith, Jr., was chosen moderator, and Frederick G. Williams and Oliver Cowdery were appointed clerks.

"After prayer the conference proceeded to discuss the subject of names and appellations, when a motion was made by Sidney Rigdon, and seconded by Newel K. Whitney, that this church be known hereafter by the name of 'The Church of the Latter Day Saints.' Appropriate remarks were delivered by some of the members, after which the motion was put by the moderator, and passed by unanimous voice.

"Resolved that this conference recommend to the conferences and churches abroad, that in making out and transmitting minutes of their proceedings, such minutes and proceedings be made out under the above title.

"Resolved that these minutes be signed by the moderator and clerks, and published in the **Evening and Morning Star**.

"Joseph Smith, Jr., Moderator.

"Frederick G. Williams,

"Oliver Cowdery,

Clerks."

"Appropriate remarks were delivered," we are told in the foregoing; and from the fact that the motion was passed by unanimous vote, it is fair to presume that the "appropriate remarks" were all favorable to the motion. When anything is trying to be put over on the people, unfavorable remarks, or remarks opposed to the motion under consideration, are always very inappropriate.

You will notice at the beginning of the conference, that it was a conference of the "elders of the **Church of Christ**," the very one organized April 6, 1830, too, we are told. At the close it was a conference of the elders of "The Church of the Latter Day Saints." Was it a departure from 'old standards'? The

appropriate comments, and all voted in favor of the motion. And behold the transformation! As to who was instigator of the movement to change the name is indicated in a comment in Vol. 2, Church History, pp. 120, 121:

"Of affairs at Kirtland, Joseph writes:

"During my absence Warren Parrish, John F. Boynton, Luke Johnson, Joseph Coe, and some others united together for the overthrow of the church.

"I returned to Kirtland on or about the 10th of December, soon after which this dissenting band openly and publicly renounced the Church of Christ of Latter Day Saints, and claimed themselves to be the old standard, calling themselves the **Church of Christ**, excluding that of saints, and set me at naught."

To put the situation in a nutshell. Those who were calling back to old standards were the ones who were trying to "overthrow" the church. They didn't succeed, because few would listen, so the church wandered on farther and farther into apostasy and was rejected seven years later. Which of the two horns of the dilemma were the most deplorable, to overthrow the church by calling back to old standards, or to depart farther and farther from old standards till rejection occurred? When calling back to old standards overthrows the church, the church must be in a sad state.

And to get back to old standards, and assume again the name of **Church of Christ**, as organized April 6, 1830, according to the foregoing minutes, was it an attempt to set Christ at naught? No, indeed, but Joseph says, it "set ME at naught." And it is true, that in getting back to old standards, we must always seem to set man and his standards at naught.

The reformers who were denounced, persecuted and excommunicated for trying to call the people "back to old standards" were not persecuted because they set Christ at naught, but because they set ME, the Pope, at naught.

In 1925, the protestors were not denounced, persecuted, and excommunicated, because they set Christ at naught, but because they set ME, the Supreme Controller, at naught, and were trying to call the people back to "old standards," and away from the new fields, and the strange goals that man had set for themselves.

In a speech at the opening of the General Conference of 1926, President F. M. Smith, said, "We pray for those who have fallen by the way and leave them to God's mercy, and while we pray for guidance through the **NEW FIELDS WHICH WE HAVE ENTERED** and for aid to reach the **GOAL WHICH WE HAVE SET FOR OURSELVES**."—**Saints' Herald**, April 7, 1926. No calling back to old standards here, which Christ has set, but to new fields and goals "which we have set for ourselves." And the effect of entering these new fields, and following human standards, is it not becoming apparent?

That there is now no intention of going back to the old standards, we gather from a lesson in the adult grade of the **Gospel Quarterly**, for July, August, and September, 1931, under the subhead, "Our Fathers and the Old, Old Path."

"Back to the Faith of our Fathers," is a fine sentimental statement, but practically and spiritually it is insufficient to meet the complex situation of today. It is no more possible to go back to the religious faith of our fathers than it is to go back to their limited knowledge and social ways."

So while the Restoration brought to the world the cry, back to the knowledge and social ways of our fathers, as is evidenced in repeated revelations concerning the people of Enoch, their limited knowledge (?), and their social ways, where equality prevailed; but man, now in his superior wisdom, has substituted a system of overlords and serfs, and calls it "new fields" into which we are entering, and goals "which we have set for ourselves."

So while the Reorganization is ignoring the "limited knowledge" and social ways of the fathers, the Church of Christ is heralding the cry, Back, Back, Saints! Back to the old

for the old paths, . . . and walk therein, and ye shall find rest to your souls."—Jeremiah 6:15.

Now as then we are met with the same response: "But they said, We will not walk therein."

## The Rejection of the Church

(Continued from page 154.)

dent Elbert A. Smith elaborated the committee report, and with direct reference to the orthodoxy of this branch, then as now located on the Temple Lot, he said:

Though arguments might be advanced upon both sides of the question, as is usually the case, this assembly conceded that our Church of Christ brethren had established their claims so far as they may be involved in tracing baptism and priesthood back to valid original sources. As an organization they have held to the fundamental doctrines of the church and have been guilty of no moral lapse. In fact, in the face of adroit efforts to bribe and seduce from their trust they have kept themselves clear from evil forces and designing men. Hence no charge of apostasy from the original faith could be supported, were there any among us inclined at this time to make such a charge.

Thus the highest authority in the Reorganized Church concedes the validity of the Church of Christ authority, their continued fidelity to the original faith, and the utter lack of any grounds for a charge of apostasy. To this remnant of faithful adherents to the gospel of the Restoration has come the command to BUILD THE TEMPLE.

In 1919, when this remnant was in fellowship and good standing with the Reorganized Church, the Lord spoke to them through their presiding officer, Elder Clarence L. Wheaton, and gave them the following remarkable revelation. Read it carefully:

Revelation to C. L. Wheaton, March 11, 1919

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

"As I have said in the past, so may I say 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 fulfilling of the prophets is at hand, and this work must be accomplished speedily. Therefore, I commanded you to be humble and gird up your loins with righteousness, for I will make bare my holy arm in your defense before the world, 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 murderings which are displeasing in my sight. For verily I am the Lord and wink not at the wickedness of the children of men.

"Now, my children, if you will do this even as I have commanded you, I will pour out upon your heads such blessings as ye have never witnessed before, for I will cause this branch to grow and prosper in the eyes of all men to that extent that they will marvel and wonder because of it, and shall say: "Is

cease to exist because of their old men dying off and their numbers few? Therefore, let us search out and find the cause of this prosperity. Surely, the Lord has remembered them." Therefore, go forth with your mights and contend not with your brethren that may differ with you, for they are in my hands, and I will cause them to see the things I would have them to in mine own time and way. Thus saith the Spirit of the living God, who is from all eternity to all eternity. Amen."

### A Formidable Showing

This little branch lay dormant for many years and were, indeed, considered "as of no worth." But in 1925 it began to take on new life, and in 1926 it commenced to grow and prosper, since which time its development has been phenomenal, having at this time more than forty organized branches in the United States, Canada, Wales and England, including a ministry of twelve apostles, five bishops, and a number of able and qualified elders, some of whom have been ordained to the seventy. The Aaronic priesthood, too, is well represented.

And to this branch of the Old Church, which has "held its priesthood in righteousness" through the years, and who are the sole owners of the Temple Lot, has come the command from God to BUILD THE TEMPLE! Surely, the Lord has remembered them. O! ZION! Hear the voice of the Good Shepherd! "Arise! Shine! For Thy Light Has Come" Turn, saints, turn from your ways of error and

Seek ye the Lord while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him and to our God, for he will abundantly pardon.—Isaiah 55:6, 7.

## Sister Loretta E. Shelley Gives Public Notice

October 15, 1931.

To whom it may concern:

I, the undersigned, was baptized at Lansing, Michigan, a number of years ago by Elder B. H. Doty, and was accepted as a member of the Reorganized Church of Jesus Christ of Latter Day Saints in good standing. But since 1925 I have disclaimed fellowship with that organization, and have transferred my membership to the Church of Christ (Temple Lot).

I have repeatedly asked the Reorganization to drop my name from their records, but up to this time I have received no notice that it has been done.

I therefore take this method of publicly notifying all who may be concerned, that I have denounced my membership with that organization, and do now publicly request them to remove my name from their records.

Signed

Loretta E. Shelley.

Lenix P. O., Mich., Route 1.

## Notice

We want to thank the people who have so nobly answered our distress call for funds to pay the printer. There has been a decided improvement in the finances of the Advocate, and quite a number responded and sent in their renewal subscription, but we are still far behind and must urge that the subscriptions be sent in right away, and also that New Subscription must be sent in to take the place of those that are dropping out, that the subscription list might be kept up to the point where it is the least expensive to publish the paper.

There are many who can well afford to send this paper to several friends, and thus help spread the gospel, and get the people acquainted with the work of the Church of Christ. Again we want to call your attention to the needs of the Advo-

# THE VINEYARD

## The Zionist Movement

By Alice Leona Gould

(Continued from page 122.)

### The Future

"Therefore thus saith the Lord God unto them; Behold, I, even I, will judge between the fat cattle and between the lean cattle. Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad; Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle. And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God and my servant David a prince among them; I the Lord have spoken it. . . . and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, . . . And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God."—Ezekiel 34:20-31.

"And David my servant shall be king over them; and they shall have one shepherd: and they shall also walk in my judgments and observe my statutes and do them. . . . And they shall dwell therein, even they, and their children, and their children's children forever; and my servant David shall be their prince forever."—Ezekiel 37:24, 25.

In connection with the above verses, it is interesting to note that the Prince of Wales traces his lineage back to Joseph in Egypt and thinks he is going to be the King David spoken of in these verses. He plans on taking the title "King David" when he ascends the throne. David is one of his names, given to him by his mother.

In the past, the Jews have been favored in returning to their land, by kings.

Another incident of interest is that in Windsor Castle where the names and dates of the reign of every King of England is inscribed in stone, there is room for the record of one more king only. Many people believe the Prince of Wales will be the last king of England.

Further events of interest are foreshadowed in the following verses:

"And I will give power unto my two witnesses and they shall prophesy a thousand two hundred and three score days, clothed in sackcloth. These are the two olive trees, and the two candle sticks standing before the God of the earth. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies; and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. And after three days and a half the Spirit of Life from God entered into them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them. And the

thousand; and the remnant were affrighted, and gave glory to the God of heaven. The second woe is past and behold, the third woe cometh quickly. And the seventh angel sounded: and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever.—Revelations 11: 3-5.

"And they shall say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, to take a spoil, and to take a prey, to turn thy hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land. . . . And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, . . . Surely in that day there shall be a great shaking in the land of Israel; . . . and all the men that are upon the face of the earth shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him throughout all my mountains, saith the Lord God; every man's sword shall be against his brother. And I will plead against him with pestilence and with blood: and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I will be known in the eyes of many nations, and they shall know that I am the Lord."—Ezekiel 38:11-23.

"Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: Beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong. . . . The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice out of Jerusalem; and the heaven and earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel."—Joel 3:9-16.

The twelfth chapter of Zechariah is on the same subject but it is too long to insert. The latter part of it tells how the Jews will mourn when they look upon "Him whom they have pierced."

The fourteenth chapter carries the picture into greater details. When the nations come against Jerusalem and take the city, Christ's feet shall stand on the mount of Olives and it shall cleave, and the Jews will seek refuge in the valley, and God will fight for them. The rest of the chapter describes subsequent happenings. This agrees with the first chapter of Acts, eleventh and twelfth verses.

Daniel 2:35, 44, tells of a kingdom that is to fill the whole earth.

Revelation, chapter 20, describes the reign of the righteous with Christ during the thousand years period. Chapter 5, verse 10, tells where the thousand years' reign is to be.

Isaiah 11:4-9 describes the blessedness of the Lord's reign during the millennium;—how the wolf will dwell with the kid, etc. Isaiah 65:17-25 adds some details to the picture.

Zechariah chapter 14 describes the battle of the nations against Jerusalem, and finally in the eleventh and seventeenth verses says that the people of the earth shall not have rain unless they go to Jerusalem to worship each year.

(Concluded.)

PROSECUTE THE MISSIONARY WORK—BUILD THE TEMPLE

## Independence Letter

Some one complains because Independence is not heard from more often. Well, we are on the map, and we love our little white church and its grounds so beautifully kept in the summer by Brother Case. The passerby and the tourist in the warm weather have been lured to a seat under the trees where they could rest in the shade, enjoy the cool breeze and survey the surrounding landscape. A visitor in town said to us one evening, "This is the most charming, inviting place I have found." The same evening we had taken a friend over to enjoy the grounds as the sun was setting. As she bade us good-by she expressed her pleasure with her visit on the Temple Lot.

Our centennial reunion in August was an enjoyable affair. The attendance was not large, of course, on account of the hard times, but the peaceful, comforting influence of the Spirit of God met with us, and we were encouraged. The evening sessions were held on the lawn south of the church. The bugs enjoyed being there as much as we did. We could "put one over" on them by turning out the lights, but then the preacher "hollered" because he could not see the faces of those to whom he was speaking. A pleasurable feature of the reunion was the attendance of a number of new transfers from Canada. Brother Jordan cheered us with his strong testimonies and his optimism.

Speaking of optimism, Brother Long has recently run in to dig his potatoes and get his family fixed for the winter. We have not seen him look so well and feeling so enthusiastic in years. Some one told us he is "making those potatoes fly to get back to his mission work."

We lately had the pleasure of a visit from our editor, Brother Gould. He stayed over one Sunday and preached for us. He, too, has strong confidence in the good things that are coming for the people of the Lord.

Brother Case has been going back and forward doing missionary work at Collins, Missouri. He stated in one of our prayer meetings recently that he had been shown the ship that Brother Jordan saw. He, too, heard the command to go forward, and he said the ship looked "glorious" as she set out.

At one of our Wednesday evening prayer meetings this summer Brother Trowbridge, in his testimony, had a vision of a ship coming over the horizon and he said to us, "Can you not see her coming?" Was it Zion? We hope so. We are so anxious for those who have a true vision of Zion and the Zionie spirit to practice as well as preach to gather here and help us. We may not expect to build the city, New Jerusalem, until those spoken of in 3 Nephi 10:1, 2, come in the gospel fold to help us, but we can establish a Zionie condition among ourselves. We can get closer together for protection and cooperation, and as a group qualifies the circle will widen and the way open for larger achievement.

With the signs all about us pointing to the fulfillment of Gentile times we are impressed with the thought that we are on the verge of the time when the gospel will go to the Lamanites and the Jews. Bro. Long made a strong talk on the subject before our Friday night Book of Mormon class, Oct. 9th. Every family and branch ought to have a sacrifice box in which to save the pennies, nickels and dimes, as well as larger amounts, for the building of the temple, for it will not be until the endowment is given in the temple that we can fully accomplish the fulfillment of the prophecies regarding the conversion of the Lamanite and the Jew. Anything we may do through missionary effort between now and that time would only, as Bro. Long expressed it, be a "preliminary effort. That may be very necessary, however, preparatory to the time when the gospel will go to them in power, as spoken of in Doc. and Cov. 87:3, 4.

We have a fine band of young people here. On Friday evening of each week they meet for the study of the Book of

and old. Following the lesson there is a short program of sacred music and talks, papers etc. on subjects pertaining to our gospel work. Last Friday evening we had our first debate by two of our young men. They were in the upper auditorium before the services began, preparing their material.

Some one went to call them to the lesson and found them upon their knees. The divinity of the Book of Mormon was under discussion. One boy affirmed, the other denied. Practice like this makes our young people dig for themselves.

The social committee announces there will be a halloween party.

Bro. Alva Wheaton and party greatly enjoyed their trip up north to Minneapolis and Bemidji this summer. Marian and Dorothy have been telling us how "they do" up there. Bro. Alva liked the people well enough, but it seems to give him particular satisfaction to show the pictures of the fish he caught. Incidentally, of course, we get to see the people, too. Bro. Yates, for instance looks as if he enjoyed fishing as much as Alva. The party enjoyed their trip the more because they ran into Bro. Yates and Bro. Fred Reynolds, one of our young men who made his first missionary trip in company with Bro. Yates.

The Ladies Aid, of which Sr. A. M. Smith is the president, has been doing some canning for the general conference in the spring. Fruits and vegetables were contributed, as well as some of the jars and cans. One hundred and sixty quarts were put up.

Recent speakers have been Bro. A. B. Chapman, and Bro. A. M. Smith, F. Reynolds, S. J. Madden, Joseph Luff, C. A. Gurwell and E. E. Long.

There are hard times here, too, scanty larders, short time and low pay. Try hard as people will these conditions worry and depress. This part of the country has been blessed, however. There are bountiful crops. Fruit is plentiful and gardens have been fairly good. Plenty for all, and yet some, many, are without. Every one of us ought to be praying for light and wisdom to work a way out, and be living so that God would answer and open the way. Some yield to discouragement and sink into apathy. It has ever been so with human nature. The strong must help the weak, and the few must carry the banner while the others indulge their feelings. But God is at the helm, and "hope shines brightly before us."

L. P. S.

At a recent meeting of the Board of Publication, to consider the financial condition of the Zion's Advocate; the following action was taken in regard to the publishing of the Advocate for the next two months.

Resolved:—That the two issues for November be combined in one issue; that it be a twelve-page Thanksgiving number, also the two issues for December be combined in a twelve-page issue as a Christmas number.

Resolved:—That in order to help meet the present emergency and to build up the subscription list, that from November 1 to January 1, 1932, we will accept subscriptions at \$1.00 per year. This is a special offer to stimulate the subscription list, and is good only till January 1st.

A. M. S.

## Book of Mormon Lessons

Synopsis of lessons presented before the class on the Temple Lot  
by Louise Sheldon

LESSON 7

NEPHI EXPLAINS CHAPTERS 48 AND 49 OF ISAIAH

Lesson Text.—1 Nephi 7

Lesson Outline

Israel  
Scattered

In all the world.  
Among all nations

Israel  
Gathered

After "Refined in Furnace of Affliction." (1 Nephi 6:17.)

Through "Standard," "Marvelous Work" among Gentiles.

a. Way prepared by "mighty nation" upon choice land.

Soon After  
Marvelous  
Work Begins

Downfall of great church and her daughters.— Kingdom of Devil. (Verses 26-34, 42, 49-51. Wrath of God upon Wicked. (Verses 34, 38, 39.) Assurance to Righteous. (Verses 36, 37, 41, 48.) One fold, One Shepherd. Reign of Christ (verses 55-58) Eph. 1:10.)

#### The Lesson

**1 Nephi, chapter 6.** Nephi quotes or reads the 48th and the 49th chapters of Isaiah from the plates of brass brought from Jerusalem, because of the important bearing they have on the future of Israel. God's unwavering purpose is shown. Scattered as Israel would be upon all the face of the earth and the isles of the sea, yet God would reclaim his covenant people. A "standard" would be raised among the Gentiles and they would be instrumental in bringing about the restoration of Israel.

**1 Nephi, chapter 7.** After reading the two chapters from Isaiah, Nephi explains them to his brothers.

**The Lost Tribes.** Nephi says "the more part of all the tribes have been led away." (Verse 8.) According to history the kingdom of Israel, commonly spoken of as the ten tribes, was overthrown somewhere about 720-717 years before Christ. That would be over one hundred years before the party of Lehi left Jerusalem. Nephi says that "they are scattered to and fro upon the isles of the sea" (verse 9), although it was not made known to him where they were. (Verse 10.) It will be noted in the prophecies from Isaiah which Nephi has quoted the Lord addresses his people on the "isles of the sea." (1 Nephi 6:31, 38.) The prophet Zenos spoke of signs at the crucifixion of Christ that would be given to those who "inhabit the isles of the sea." (1 Nephi 5:243, 250.)

**Scattered Israel.** Nephi saw the time when Judah, too, would be overthrown, Jerusalem destroyed, and the Jews be scattered. "Sooner or later," he says, Israel would be "scattered upon all the face of the earth, and also among all nations." (Verse 6. Also see 1 Nephi 3:16; Ezekiel 34:6; Amos 9:9.) Succeeding verses show that the descendants of Lehi, also, are included in scattered Israel. They were a branch broken off that were led to the promised land, where they were scattered in the last days by the coming of the Gentiles. (Verses 11, 12, 14-17.)

**Gentile Instrumentality.** Because of the spirit of prophecy in him and the things he had seen in his wonderful vision (1 Nephi chapter 3), Nephi is able to enlarge upon and explain the prophecies of Isaiah. That prophet said a standard would be raised up among the Gentiles. (1 Nephi 6:52.) In verses 15-18, Nephi tells what that standard would consist of, and the preparation that would be made that it might be established. The Lord would first provide a home of religious freedom that the fullness of his gospel might be brought forth. He would "raise up a mighty nation," a Gentile nation, upon this land. Then he would proceed to do a marvelous work among the Gentiles, as shown in Nephi's vision. (1 Nephi 3:183-237.) This work would be of great worth to the Lamanites and "all the house of Israel" (verses 17, 20), because the Gentiles would take the fulness of the gospel to them and it would result "in bringing about his covenants and his gospel, unto those who are of the house of Israel." (Verse 22.) This service, Nephi says, "is likened to their being nourished by the Gentiles," etc. (Verse 18.) Besides, we might observe, the Gentiles are help-

has scattered the Lamanites, our government is doing a great deal to educate them.

**The Future of the Great and Abominable Church.** The great and abominable church (26) and all other churches related to her (verses 49, 50-53) are going to fall. Nations under the spiritual leadership of the churches will war upon one another. But the time "cometh speedily," Nephi says, when Satan will have no more power (verse 32), and when all that is opposed to the truth and will not come out of Babylon and forsake her ways and systems will "tumble to the dust." (Verses 26-33.)

**Judgments upon the Wicked.** It will not be long after the beginning of God's "marvelous work," as God reckons time, before the Lord will cut his work short. Paul says: "For he will finish the work, and cut it short in righteousness; because a short work will the Lord make upon the earth." Romans 9:28. There will appear signs of Christ's second coming. The wrath of God will be poured out upon the wicked. There will be "blood, fire, and vapor and smoke" (verses 34, 38), doubtless signifying war and destruction.

**Promise to the Righteous.** Positive assurance is held out to the righteous that God will preserve them when his judgments are poured out. (Verses 36-41, 48.)

**Christ, the Deliverer.** (Verses 44-46.) Nephi appeals to the words of Moses, found in Deuteronomy 18:15, to show that Christ is the foundation of the hopes and expectations of Israel; that they must believe in him.

**Will Fulfill His Promises.** The ultimate object of the great and marvelous work God would institute in the last days is stated by Nephi as follows: "Wherefore, the Lord God will proceed to make bare his arm in the eyes of all nations, in bringing about his covenants and his gospel, unto those who are of the house of Israel." This work began a century ago with the angel's message and the coming forth of the Book of Mormon. It will go on until it has accomplished the restoration of Israel.

"And he gathereth his children from the four quarters of the earth; and he numbereth his sheep, and they know him; and there shall be one fold and one shepherd. (Verses 56, 57, 58; also see Ephesians 1:10.)

When the gospel has gathered out the Lord's people Satan will be bound "for the space of many years." (Verses 61, 62.) John says for a thousand years. (Rev. 20:2.) Because of the righteousness of the people Satan will have no power. (Verse 60.) Christ will reign supreme. (Verses 55, 62.)

#### Question:

**1 Nephi, chapter 6.** What scriptures did Nephi read to his brethren? Where did he find Isaiah's prophecies?

**1 Nephi, chapter 7.** After Nephi had read the two chapters from Isaiah, what did his brothers wish to know? To what extent did Nephi say Israel would be scattered? What did he say about the larger portion of Israel? Where are they? What part of Israel is referred to in verse 11? Why will they be scattered? Who else besides the lost tribes and the Jews are included in Israel? (See verse 14.)

What is meant by the "standard" among the Gentiles? How is it referred to again in verse 17? What would precede the setting up the standard? (Verse 15.) What did Christ say regarding the need of this nation? (See 3 Nephi 9:89, 90.)

When would the "marvelous work" begin (Verse 17.) To what is it likened? (Verse 18.) Explain why.

What is said concerning the great and abominable church? Who and what will be included with her?

After the "marvelous work" begins what time "speedily cometh"? (Verse 32.) Why will Satan have no more power? (Verse 60.) For how long will he be bound? When will the wrath of God be poured out? (Verse 33) What is said about it?

How complete will the gathering of Israel be? (Verse 56.) What does verse 53 say? What does Paul say about the duration of the work? (See Ephesians 1:10.)

Where, in the Bible, do we find the prophecy of Moses referred to in verses 44-46? Who does Nephi declare that prophet

## Of General Interest

The location of the various members of the priesthood who are in the field, may be of interest to our readers, so we will give you the latest that has reached the desk of the general office.

Brother Flint has just recently held a few meetings in the Northern part of Minnesota, near Bemidji, where the attendance was much better than they had expected, and where they seemed to be well pleased. Also he reports some splendid meetings at Minneapolis where they had difficulty in getting them all seated in the hall. At this place two young men were ordained to the office of elder, Thomas Maley and K. Julian Smith. These young men have been quite active in the work of the young people there and we will expect much from them in the future.

Brother Anderson is on his way to the Western Canadian field to continue the work started by Brother Long. Brother Long is now at home preparing his home for the winter, that he might leave his family as comfortable as possible during the winter months that he will be in the south and west. Brother Long has had a very successful missionary campaign during the first half of the conference year.

Brother Wheaton is in Douglas, Arizona, where he expects to leave his family for the winter. He will meet Brother Long here and together they will spend the winter in the western states, with Utah as the center point.

Brother Yates is at Colorado Springs holding forth with the usual results, crowded hall and all that. On his way West he stopped at Council Bluffs and received some transfers, also baptized one, and was able to awaken the Saints anew and so work has started again at this point.

Many letters of unusual interest have come to the office recently; one such came from Brother T. J. Jordan in which he gives encouragement to the Saints here at Independence, as follows:

Tell the saints at the center place, I was this day wrapped in vision, and saw some very much in distress and discouragement. But relief is coming in due course. Their strength will come to them in their humility and prayers.

Soon light will brake forth and dispel the darkness.

Remember this: It is always the darkest just before dawn. God is at the helm and we should have no undue fear. Activity, earnestness, and faithfulness, there are the watchwords of the hour. Read and meditate 1 Nephi 3:187, also Jacob 2:22, 23, 24.

Brother William Bell, Manteno, Illinois, sends us a vision that his wife had of the Temple, in which she was permitted to see the Temple finished and went inside and sat down. She also saw the Ark of the Covenant in the Temple, and the Savior, surrounded with a halo of light that baffles the human tongue to describe. She was permitted to recognize some that were in the Temple. They also sent us a nice contribution to the Temple Fund.

Brother Lewis E. Welch and Brother W. J. Smith are making a gospel tour together and are reported at Syracuse, New York. We hope they will be able to do some work in that part of the field, as indications are that the field is white for the harvest.

It was with deep regret we learned of the death of Bessie Joan Weatherby, infant daughter of Brother Walter and Sister Dehlia Weatherby, of Grand Rapids, Michigan, who died September 16, 1931. She was eleven months and twelve days old. Death came from infection caused by the swallowing of a pin. Our sympathy goes out to these young people in their sorrow at this time, but God alone can give the blessing that will heal the breaking heart.

A. M. Smith.

Did you receive a notice of expiration?

## An Old Time Church of Christ Member Dies

Mrs. Elizabeth Hemsley Thomas, was born in New Castle, Durham, England, on July 19, 1847. She died September 26, 1931. Eighty-four years, two months and seven days old. She came to this country with her parents, Mr. and Mrs. Hemsley, when she was three years of age.

On October 21, 1865, she was united in marriage with Mr. Edmund Thomas, who preceded her in death by eight years. To this union were born eleven children, five of whom survive, three daughters and two sons. Mrs. Fred Foss, Nelsonville, Ohio; Mrs. John Davis, Logan, Ohio; Mrs. Florence Wallace, Marion, Illinois; Mr. John R. Thomas, Detroit, Michigan; Mr. T. W. Thomas, Zanesville, Ohio.

She also leaves one sister, Mrs. Eli Elswick, Dunbar, West Virginia one brother, Mr. William Hemsley, Bellair, Ohio; twenty-four grandchildren; forty-two great grandchildren; four great grandchildren, and a host of relatives and friends. Mrs. Thomas was a life long member of the Church of Christ.

Elder Charles Foster, of Columbus, Ohio, was in charge of the funeral, the large attendance bespoke the high regard with which Sister Thomas was held by her large circle of friends and acquaintances. Brother Foster spoke of the second coming of Christ and the first resurrection, expressing the hope that all present would have part in it.

The music was furnished by four nieces of Sister Thomas, who sang, "In the Garden" and "The Old Rugged Cross," and Sister Minnie Weate of Columbus, Ohio, sang a solo, "God Holds the Key of All Unknown."

Thou art gone to the grave, but we will not deplore thee,  
Though sorrows and darkness encompass the tomb,  
The Savior has passed thro' its portals before thee,  
And the lamp of his love is thy guide thro' its gloom.

Thou art gone to thy grave; we no longer behold thee,  
Nor tread the rough paths of this world by thy side;  
But the wide arms of mercy, are spread to enfold thee,  
And sinners may hope since the Savior hath died.

Thou art gone to thy grave; and, this mansion forsaking  
Perchance thy weak spirit in doubt lingered long;  
But the sunshine of heaven beamed bright on thy waking,  
And the sound thou shalt hear, is the seraphim's song.

Thou art gone to thy grave; But we will not deplor thee,  
Since Christ was thy ransome, thy guardian, and guide.  
He gave thee, He took thee, and He will restore thee  
For death has no sting, since the Savior hath died.

They swear men to obedience  
To all edicts that come;  
They tie men up to secrecy,  
And helping out in crime.  
Their great and hidden purpose is  
Men's freedom to destroy, (1)  
And lure them to destruction; for (2)  
They're Satan's own decoy. (3)

From these the vile "Endowments" came,  
That started at Nauvoo;  
By fallen priests, brought forth to bind  
The many to the few.  
Its most essential features, as  
Its oaths and penalties,  
Were borrowed from Free Masonry;  
These back to Cain we trace. (4)

(1) Ether 3:99.

(2) Ether 3:94, 95.

(3) Ether 3:99, 100; 2 Nephi 11:93.