

Lois Heath

# 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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## "COME, LET US REASON TOGETHER"

By Apostle William Anderson

A little over a hundred years ago, a young lad became interested in religion during a revival that was being carried on in his locality. Confusion arose which resulted in the young man turning to the Bible for direction, and while reading therein he came across the statement of James as found in the 1st chapter and 5th verse, "If any man lack wisdom let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him." The language of the Apostle of old carried conviction to the soul of the lad, and he took the man of God at his word and repaired to a quiet place and betook himself to prayer.

There were in the world at that time various religious beliefs, each claiming to be the right way. The lad wished to know which of these churches he should unite with, as he was desirous of knowing the right way. Imagine his surprise when he was informed by a heavenly messenger that he should join none of them, as their creeds were wrong, but that if he would be faithful God would use him as an instrument to bring forth to mankind the gospel as it was taught in the days of Christ. He was warned to be careful, as Satanic forces would try to destroy him.

He went to the ministers of his time, and told them of his heavenly messenger and the advice received, and was immediately made aware of the truth of the heavenly message; for, from that time efforts were made to destroy this lad. His message was unpopular, and persecution was heaped upon him. It was one boy against a world.

He was told by the messenger that he must not listen to the persuasions of men. Time passed and finally there were delivered into the hands of the boy by an angel some gold plates on which was recorded not only the history of a people who one time flourished on this land, and God's dealings with them, but the fulness of the gospel; and a description of the Church of Christ was contained therein.

None of the creeds of that day measured up to that which was outlined on the plates, or in the New Testament.

The young man was told that he was to establish the church according to the things which were written on the plates of gold and in the New Testament. Reading from one of the early admonitions to the

young man and two others who had associated themselves with him, we find: "Wherefore you know that they are true (words of Book of Mormon); and if you know that they are true, behold, I give unto you a commandment, that you rely upon the things which are written; for in them are all things written concerning the foundation of my church, my gospel, and my rock; wherefore, if you shall build up my church upon the foundation of my gospel, and my Rock, the gates of hell shall not prevail against you."—Doctrine and Covenants 16:1; Book of Commandments 15:3.

There was a need of a return to the ancient pattern. Man had "perverted" the gospel and changed it to his own way of thinking, and the Church of Christ was not in evidence. The pure gospel was not being taught.

Joseph Smith, Oliver Cowdery, and David Whitmer were instructed how to proceed to organize the church, and that their instructions would be in the record translated, and if they would build according to that "which was written" the gates of hell would not prevail against them.

Dear reader, will you allow us to lift the curtain on those days and view the work done in the light of history? Let us lay aside all preconceived ideas, and face this matter honestly.

If those men followed the instructions as outlined and lived true to the principles of right, then we should find the promise fulfilled. Let me first call your attention to that which was written. I will cite you to certain scripture and thus conserve space; Mark 3:13, 14; Luke 6:12, 13; Matthew 10:12; 1 Corinthians 12:27, 28; Ephesians 4:11. Turning to the Book of Mormon: 3 Nephi 5:22; 43, 45; 7:13; 4 Nephi 1:15, 16. These scriptures will at least give us a meager outline as to how the Church of Christ was established under his direction on two continents.

The instruction given to the three above named men was to build according to that which was written. Did they so build? Let's see, Turn to Book of Commandments 14:10, 11, Doctrine and Covenants 16:3. Oliver and David were called to be apostles and in Book of Commandments verses 42:44; and Doctrine and Covenants 5:6 we find that others were to be selected as apostles. Read also the 7th to 35th verses of Book of Commandments. Thus we see

They did return in 1867. The way was opened up for them, and they purchased the Temple Lot, and have held it through the years, though efforts have been made to wrest it from them. They have been true to the trust through the years. True, they have remained in obscurity up till the last few years, but God has ever chosen the humble and despised. So he chose the Hedrickites, so-called, and the Temple Lot, as a place of refuge. You, my reader, may see in the appeal that comes from that people, but be careful, for God has not cast off those who earnestly seek to do his will.

The Church of Christ is the only part of the restoration which does not claim to be the only custodians of the gospel, but rather accepts the council to them, that in all the factions God has a people, and that the task of gathering together in one those who are indeed the people of the Lord, has been given them. It is a superhuman task, and one that we realize can not be done without the help and direction of the Lord, and, we ask believers in the Restoration everywhere to join with us in an appeal to God for light and direction in this our time of confusion, laying aside all man-made ideas, repudiating every error, and with an open mind approach the great God to help us to "return to the old path."

We leave the reader to decide if there is need of unity, not only of the factions, but within any one faction.

All that is claimed by the Church of Christ is that they are an instrument in the hands of the Lord to bring about a unity of all true believers in the Restoration.

"Come unto me and I will give you rest," is still the appeal of the Master.

Do you need rest from the confused conditions as we find them? How many souls are crying out in the hour of distress as it is today, for light and direction? yet they are not willing to let God use whom he pleases through whom to speak. Let God speak through whom he will, and do not limit him to one particular man, and then ask in all humility and earnestness for evidence of the word given.

We say to all believers of the Restoration, if you can trace your baptism back to valid original sources, which have not been made invalid because of errors accepted, we will accept you on that baptism. Others we will accept through baptism.

"Come and let us reason together," has always been the call of the Lord to his people.

Let us search out the errors and cast them aside, for after all it is only truth that counts.

We are living in the time of the end. Perilous times are upon us. We need to unite and establish that place of safety. Come and let us pray together.

### "Ten Commandments"

(Elder William Postma publishes a folder under the captions, "The Changeable Church," and "Ten Commandments," coupled with these queries: "How does the doctrine of Supreme Directional Control, vested in one man, compare with the wise counsel of the men of yesterday? Jeremiah 6:16—1 Corinthians 12:28. Where do you stand?" His Ten Commandments are as follows: EDITOR.)

1. Thou shalt not

"set a seer, prophet, or revelator as of *supreme importance* and rule in and over the church to the belittling or exclusion of the Twelve, Seventy, or any other officers which the government of the church makes necessary."—Joseph Smith, Herald, September 28, 1898.

2. Thou shalt not

"place one man, or one quorum in supremacy, one over the other in any absoluteness of rule."—Joseph Smith, Herald, September 28, 1898.

3. Thou shalt not do as the Utah Church has done:

"contrary to the revelation, they (the chief men of the Utah Church) disobey its laws; they have broken their covenant to the contrary; they engage in temporal affairs in behalf of themselves and the church; they take tithes for purposes not appointed; the *bishop is not the custodian of the tithes*; they make no accounting to the church; the law of *common consent*

*has been nullified*; and the *coordinate jurisdiction of the leading quorums has been distorted until one officer stands alone in his supreme power.*

"If the leaders will not repent, shall the people remain with them in apostasy?"—F. M. Smith's indictment of the leaders of the Utah Church in Salt Lake Tribune, July 28, 1905; Herald, August 9, 1905.

4. Thou shalt not permit the prophet to dictate in both spiritual and temporal affairs.

"October 6, 1844, at Nauvoo, before the snows had mantled the graves of the Martyrs, Brigham Young entered upon the role of *dictator* to the Saints. Hear him:

"There never was a prophet on the earth that dictated to the people but he dictated their temporal affairs as well as spiritual."—Times and Seasons, volume 5, page 683.

This is not the voice of Christ, but the voice of the "Autocrat of all the Russians!" The voice of Pope Hildebrand, in the midnight of Papal despotism!!

Priestly dictation in "temporal affairs as well as spiritual" This is the imperious extreme of the most absolute despot! This is the Calvary upon which millions of confiding souls have been crucified by blind and ambitious bigots; and here the Saints had been allured, and robbed, and crushed, and destroyed. Priestly dictation is priestcraft."—W. W. Blair, in Saints Advocate, June, 1881, page 99.

5. Thou shalt not bind the delegates thou sendest to represent thee at the General Conference.

"It is often the case that only a few of the elders are present at the district conference. Possibly there is one of the number who is possessed of unusual eloquence and power in debate. He is sincere, but he presents only one side of the question, and the other side has no proper presentation. We may instruct our delegates, and at the General Conference they may discover that there is another side to the question with able representatives who have the facts back of them. In such an event our delegates are bound to vote against their convictions. We have delegated them to represent us, but they can not properly represent us, because they can not make the change which we would if were there to vote in person."—Elbert A. Smith, Herald, February 20, 1907, page 130.

6. Thou shalt not enlarge priority rights as

"Priority of right, or *authority*, has been hitherto a frightful source of *trouble*.—Why should this be, when Christ says that "he that would be greatest among you let him become the servant of all"?

"None who love and seek for the emoluments of official position, as such, is really worthy of confidence and esteem as an ambassador for Christ; hence when we find a man chaffering for place and the recognition of his rights and the exclusion of others, or overly tenacious of what are, or may be his indisputable rights, we mark him as a dangerous man to his own peace and the peace of his neighbors."—Joseph Smith, December 1, 1868, Saints' Herald.

7. Thou shalt not remove the checks and balances:

"From what is given from the authority cited above, it is clear that in authorizing the organization of the church, the Lord provided an ample safeguard against imposition upon the people from the improper aspiration of any of the leading authorities of the church, by establishing three quorums as checks and counter checks upon each other, the three being equal in authority in matters of importance, neither one of the three being paramount to overriding the authority of the other two. . . ."—Joseph Smith, Saints' Herald, March 13, 1912.

8. Thou shalt not make unto thee any graven image of kingly power by establishing a strongly centralized government in a ruling head:

"An ecclesiasticism in which there is a centralization of power in a ruling head may be as dangerous to the liberties of the people in a spiritual sense as a kingly rule of despotism may be to political and temporal welfare. Priestcraft is subversive of the good of those over whom it rules. The idea that the priesthood can do no wrong, or that all the words and acts of a spiritual ruler are directed by divine wisdom and power, is a dangerous fallacy, and wherever either becomes a rule of acceptance of what is said or done and forms a basis of action on the part of the people, bad results are sure to follow. Just as a king may become corrupt and turn his rule into unequal and evil ways of self-aggrandizement and oppression, so may

evil creep in and take captive the priestly ruler and make merchandise of the people's rights and subvert their liberties to selfish ends."—Joseph Smith, Saints' Herald, March 22, 1905.

9. Thou shalt not center control of temporalities in the Presidency, or Twelve or High Council.

"The brethren ought to have a sufficiently good knowledge of the organic character of the church to understand that the temporalities of the church are by the direction of revelation centered in the Bishopric, and not in the Presidency, nor the Twelve nor the High Council. The revelation does not create the President or Presidency as Trustee in Trust."—Joseph Smith, Saints' Herald, March 7, 1906. (Editorial.) Editor, Joseph Smith.

10. Thou shalt heed the modern injunction, "*Safety First*."

"There was a greater element of danger to the general church in the way of putting its properties into the control of the President, than in the Bishopric rule. The control of the finances of the church added to the spiritual control would be an element of mischief to the general body, if the President was an ambitious and unscrupulous man, as the rules applying to the care of the finances under the Bishopric would not apply to him, and he would in a way be an irresponsible agent."—Editorial, Saints' Herald, May 29, 1901, Joseph Smith, Editor.

William Postma.

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### Letter

Dear Brother Smith:—In thinking over the paying of my tithe I find I have only been paying half of what God demands as I have been only paying \$1.00 tithe, and \$1.00 Temple Fund, when I should have been sending \$2.00 tithing and then send for the Temple Fund what I could sacrifice. You see I am 83 years old. I receive \$20.00 a month old age pension, and I pay \$3.00 per week for my board, and clothe myself as I do not wish to be a burden to anyone. Yet, I feel if I pay \$2.00 tithing God will bless the remaining \$18.00 if I but obey His laws, and keep His commandments in all things.

I miss the association with the Saints and meetings, as I am isolated, but I enjoy the reading of the Advocate and your letters, which you send me with receipts. I read and study my Bible, and the first messages as to the building of the Temple.

I love the gospel, and hope I may always be faithful and do all I can to help in this work. I know it is the truth, and that I am in the right place (Church of Christ, Temple Lot), and I love to pay my tithe because I feel it is God's plan of financing His Church on this earth. I feel God will be pleased with my widow's mite. May God bless this work is my prayer, and I ask the Saints when they are talking to their God to remember me in their prayers.

Your sister in Christ,

Sopria Long.

No Rich and No Poor

By C. A. Gurwell

More than one hundred years have passed since the Lord restored priesthood authority, and told his servants to "seek to bring forth and establish my Zion."

What has been accomplished?

A "church" was organized; great "disputations" have been engaged in, and many thousands have been baptized. But when do we find, even in a small degree, such a condition as existed among the Nephites two years after the Savior had told them what they should do? He visited them in the year 34.

The record tells us, *And it came to pass in the thirty and sixth year the people were all converted unto the Lord, upon all the face of the land, both Nephites and Lamanites, and there were no contentions and disputations among them, and every man did deal justly one with another; and they had all things common among them, therefore they were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift.*—Book of Mormon 68:1-3, 4.

How is it now? Instead of each one helping his neighbor, each is trying to build up himself at the expense of his neighbor.

As I was praying about this, and asking the Lord how the saints could work together now, when we do not have land where we can live together, but must live separated, the following plan was presented to me:

I will suppose the following families living in a community, none more than five miles apart, with the number of acres indicated for each family.

A, husband and wife, 12 acres.

B, husband, wife, 3 children, (10, 12, 14 years), 10 acres.

C, husband, wife, 3 children, small, 5 acres.

D, husband, wife, 1 child 5 years, and 1 10 years, no land.

In this case, small plats of land, near a large market, where marget gardening is feasible. (In communities distant from market, larger tracts of land would be available.) All this land rented, or in process of purchase. Sixteen persons, one half adults.

Each family is to live as best they may, in their own homes, but the farming and the marketing to be done together in partnership. However, each family to have a small kitchen garden for immediate use during the summer. All main crops to be farmed in large tracts, as large as the quantity of land will allow. All machinery and farm animals, horses, to be owned or used in partnership, as may be needed to plant and cultivate the crops; but all duplication of machinery and tools to be avoided as far as possible, and to be used upon one tract or another, in turn as may be needed in each case; remembering that in the final distribution, one crop is of as much importance to another, as the one upon *his particular tract*. Of course, each family is to have what it needs during the summer for its own use.

All of the crops to be divided in the harvesting and marketing, according to the needs of each family. All fixed charged—"overhead"—to be set out of the crop before final distribution, such as taxes, legitimate ground rent, which belongs to the land. Also, one tenth to go to the "Lord's storehouse,"—"tithing,"—before the final distribution. (The "tithing" to be one tenth of all, after "overhead." The Lord to pay his share of that.) This "tithing" to go to the treasury of the Church of Christ.

In the cultivation of the land, each separate crop is to be grown and cultivated in a single tract if practical; one as sweet-corn, in one tract upon such ground as is best suited for sweet-corn; potatoes upon ground best suited for them; likewise tomatoes, cabbage, beans, etc.

Nearly all counties now have "Farm Advisers" in the county seat, whose business it is to advise as to the best methods of growing crops, fruit, etc., and to assist in selecting soil, etc. This service is free. They will also advise as to methods of canning, and caring for such crops as may not be profitable for marketing, owing to immediate over-production.

When the price is low, a canning outfit could be profitably used in saving what might otherwise be lost. This canned fruit and vegetables could be stored and kept, either for use, or sale when the price would justify. Can the surplus tomatoes, beans, corn, etc. Make kraut of the cabbage. Make picolilli, relish, catsup, etc. Let the children work, those who are able, both to inculcate habits of industry, to train them for manhood and womanhood, and to help in the general production. Work is enjoined upon all: "The idler shall not eat the food, nor wear the clothes of the laborer." This applies to growing children, as well as to grown-up ones. W-O-R-K, is the basis of success in Zion, as well as in the world of industry.

In the families cited above, one has no children, and one has no land. In small tracts near a city, employment may be found for all or part time, in the city by the one without land. When he works for wages in the city—or elsewhere—his money is to go into the "common fund," the same as the corn which is raised from the labors of the others. When he works on the land owned or rented by the others, his labor counts just the same as theirs.

Saints, this plan is feasible. It is sensible. It can be worked. Unless the saints do begin to draw together, to *care for* each other, they can not expect to have the favor of God more than the "world" who do not recognize Him at all, but work alone, each for himself, trying to outdo his neighbor, and no rendering unto God that which is God's.

If the foregoing plan is entered into honestly by the saints in any locality, each working for the interest of his fellows, our heavenly Father has pledged himself to their success, in a material way; and their spiritual development will exceed their material

wealth. Any number of families may unite in this same way, and the blessings of God will follow their united efforts so sure as they faithfully carry out its provisions, with love, and not each, or any one, selfishly endeavoring to "get the best of it" in any way whatever. Should that enter in, *failure* is written in the very beginning. Do "not charge God foolishly," but your own selves.

### A Happy Experience

By C. L. Wheaton

Recently the writer had the pleasure of the association of Bro. E. E. Long in missionary work in this part of the vineyard. The writer had spent the conference year in an extended missionary trip through Kansas, Oklahoma, Texas, with his family, and through circumstances that could not be helped, had to listen to his own preaching on the average of about five times a week, except for a brief two or three weeks in Oklahoma City, where Elder R. M. Maloney shared the time in a series of meetings. At Dalby Springs, Texas, a month's meetings were held which resulted in additions of fourteen by transfer and baptisms. A fine time was had in other places, Houston, Medina and Douglas, which though not productive of new membership, were pronounced by saints in each place as being beneficial. But back to the original purpose of this article.

Brother Long joined me here at Douglas, about November 14, after a visit with his daughter at Bisbee. Sunday following we enjoyed a brief review of the happenings in Independence (home) first hand. It was certainly newer, for though we may get information in letters and through the *Advocate*, it is not comparable to that which comes direct from those present.

The following week was spent in preparation for a trip afield. Though the climate here is milder than Missouri, yet we needed fuel for chilly nights and cooking. Two trips into the mountains were made to cut and haul wood, and to give Brother Spooner, our stalwart defender of the Church in Douglas, a chance to try his skill with his trusty rifle to get a piece of venison for our winter use, but without success.

At the end of the week Brother Long and I loaded our gospel fowling pieces into the Whippet and started for Phoenix, Arizona. Reverses met us early in the day, and because of financial embarrassment we were under necessity of returning to Douglas for succor. The angels of mercy on this occasion proved to be Sisters Stella Brown and Bernice Mason, members of our local congregation. Being supplied with gas and silver, we resumed our journey after dinner in Douglas. At sundown we were well out on the boardway of America, Highway No. 80, and stopped on the desert west of Tombstone and had "camp-mess." Feeling refreshed by our repast we unanimously decided to drive on to Phoenix during the night. After a night of flat tires, missing timer,

sleeping "back to back" in car seat, eerie sights of ghostly Sahara-cacti, we arrived in a drizzly rain next morning.

There we had the pleasure of reunion with our brother, Apostle James E. Yates, and Sister Vida. Though tired and weary from our trip, ye writer had to forget his fatigue to satisfy his desire for news and plied Brother Yates with questions till he had learned of his splendid success in Colorado Springs, Grand Junction and Delta, Colorado, and in Minnesota.

The next day being Sunday, we soon "got organized" with results that ye writer was chosen to be the preacher, though he desired to hear one of the others. Both morning and evening services were well attended. Seemed as though the message delivered was what some were wanting for one transfer was obtained, and others in the offing.

Because of the group there being handicapped for a meeting place, the suggestion was made that we build a chapel of our own. The wish being the father of the deed, and by the cooperation of willing hands, a committee consisting of Brother Long, Brother Danforth, who has not as yet transferred, and ye writer, were appointed to draft a tentative plan and get prices of material. Our work as committee being accepted, we called off the preaching to save hall rent, and the day before Thanksgiving the stakes locating the corners of lot and building was driven. The lot owned by Brother and Sister Rogers, was offered for Church use, and through their kindness money was advanced without interest for the purpose of constructing the building.

The next few days witnessed the laying of the foundation, and construction of the building. All were filled with joy in the privilege of helping to build a Church home for our Phoenix membership. Ye writer pitched his tent on the grounds and batched, in order to protect tools and materials. Plenty of good wholesome food was supplied for the builders by the sisters. We had the cooperation of neighbors in the vicinity in the supplying of water for concrete, and timber for scaffolding. The result was that on the first Sunday in December we had the pleasure of holding a fine spiritual sacrament and prayer service in our new Church.

This service was presided over by the visiting missionaries with Apostle Yates in charge. The order of the services were beautifully arranged, inspiring and conducive to a feast of spiritual things, enjoyed by all. The infant daughter of Brother and Sister Edw. McIndoo was blessed at this service. Many enjoyable testimonies and prayers were offered, and though service was lengthy, yet time, being used properly, passed quickly, bringing to a seemingly hasty close a most spiritual time of rejoicing.

In the closing prayer which was offered by Brother Yates, the beautiful and appropriate name for this chapel of the desert was uttered, "The Mountain View Chapel"—surely an oasis in the desert, in view of the eternal mountains attesting to the creative genius of a heavenly Father.

A brief description of our Mountain View Chapel will not be amiss. It is located in the northeastern suburbs of Phoenix. The site of the building is on part of the famous Salt River Valley of Arizona. In every direction in the undeveloped parts of the region you will find great numbers of giant-cacti. In the developed parts, are wonderful citrus groves, from which some of the most delicious grapefruit and oranges are shipped to all parts of the country. Looking north from the front of the Church you can see a view of Squaw Peak Mountain, with its fine trails and roads, etched in the red dirt and granite. To the east is Camel Back and Four Peaks, the latter at this time of year covered with its dense foliage of cedar, pine, and blanket of snow. Magnificent and inspiring in their grandness! There are views of the mountains also to the south and west.

In such a setting the little white chapel with its motto of "An Open Bible and Free Pulpit" should prove a haven of peace, and blessing to those whose feet grow weary with life's struggles, where they can strike hands with those who have been in touch with Jesus, and find rest to their souls.

Tomorrow we return to Phoenix after a brief stay over the holidays with our loved ones. It is hoped that we shall be able to resume our interrupted series of meetings and that the inspiration of the Almighty shall increase the light of our candles, so that others catching a vision of the glory of God's kingdom, shall share with us the privilege of service and blessing in His service.

To Brother Danforth, who directed the construction work, and many others, not of our number, we feel a desire to express our appreciation for their labors and interest in helping the committee complete their labor of love.

### The Old Old Path

A return to the old faith in the organic structure of the church, was advocated in the chalk-talk lecture, "I Will Build My Church," during the Church of Christ services, held by Apostle Clarence L. Wheaton, in the Adventist Church Building, 716 Fifteenth Street, Douglas, Arizona.

Among other things that were discussed touching the subject under consideration, he said,

"If we accept Jesus Christ as the author and finisher of our faith, and believe that nineteen hundred years ago he was sent forth as the Son of God to establish his kingdom among men, and that by the grace of the Father in heaven did build his church, then we are not far wrong when we insist the church today must conform to the pattern he gave, not only with regard to its moral teachings but that of the organic structure as well.

"The first thing that Jesus did, according to the scriptures, after he had made disciples to his doctrine, was to call them together (Luke 6:13) and choose twelve of their number to be special witnesses, or apostles, of His gospel and resurrection. After this

he appointed seventy others known as the Evangelists, and sent them out two and two as witnesses also (Luke 10:1). With this group of ministry Christ formed the nucleus of his church, which in time grew into a multitude of believers and many local churches, all associated together under one federal head with the Apostles at Jerusalem being recognized as the chief administrative quorum of the church, (Acts 8:14, 16).

"The Apostle Paul gives us the following outline of the organic structure of the church, and the purpose for which it was so organized,

*And he gave some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.—Ephesians 4:11, 13.*

Again he said,

*And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.—1 Corinthians 12:28.*

"If it be true that God 'set' these various groups of ministry in his church, and authorized Jesus Christ to guarantee to those who would believe and follow Him, 'that the gates of hell should not prevail against it' (Matthew 16:18); and if "every good and every perfect gift is from above, and cometh down from the Father of lights, with whom there is no variableness, neither shadow of turning" (James 1:17), then to be able to recognize the true church of Christ in this dispensation of time, it must conform to the pattern He has given. Otherwise our claim for the unchangeability of God is empty and we have no hope that eternal life shall be realized.

"In other words, the organic structure of the church today must harmonize with the organic structure of church Christ established at the price of His precious blood, if Christianity has any hope of coming to the unity of the faith, and of the knowledge of the Son of God."

Summarizing his lecture he said, "The organic structure of the church of Christ, must consist of, *First, Apostles; Secondarily Prophets; Thirdly Evangelists; after that Pastors, Teachers, etc.*

It must practice and enjoy the same gifts, i. e., the working of miracles, the gift of prophecy, the gift of tongues and the interpretation of tongues, the gift of healing.

"Its members must add to their faith, virtue, knowledge temperance, patience, Godliness, brotherly kindness, charity, as *helps* to the promoting of the interests of the kingdom of God.



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## EDITORIAL

### Hunt Hunts From Ambush

It appears that Bishop C. J. Hunt has taken to ambush, and is now fighting from cover, to judge from circulars he is broadcasting, with this warning attached: "The foregoing is not for publication, or any part of it, without written consent of the writer." Why should a brave (?) soldier choose to fight from ambush? Is it the strength of the opposition he fears, the weakness of his line of attack, or the thumb-screws of the inquisition if his tactics do not meet with the approval of his superiors? Contrast his attitude with the fearless aggressiveness of Job: "Oh that my words were now written! Oh that they were printed in a book! that they were graven with an iron pen and lade in the rock forever!" No ambush or under-cover attitude there.

Brother J. N. Cox sends us circulars, etc., from Brother Hunt, including a clipping from the *Saints' Herald*, in which Brother Hunt advises: "Do not waste your time and talents by talking about, or even thinking of the wrongdoings of others. Always enrich yourself with noble thoughts and acts, adding to your life's vision 'faith, hope, and charity.' . . . Do not release a thought made into words for which you will be sorry." What about the things Brother Hunt has been circulating anent the fancied mistakes and wrongdoings of others, and the thoughts released into words which he doesn't want printed? Brother Cox writes in lengthy reply to the Bishop, from which we excerpt the following: "You seem to find a great many faults with Brother B. C. Flint. If he is guilty and wrong, let him stand to the rack and take his medicine. But what about J. F. Curtis and ten or eleven others that have made statements under oath concerning the inscription on the stone marker found on the Temple Lot? Brother Hunt, I have seen that stone, and I would dislike very much to have my signature attached to such statements. On page 6 Brother Curtis tries to make us believe that the exact spot for the temple is not known. If that were true why spend so much money in a lawsuit to try to recover the exact spot? I think the Reorganized Church has gone to the wilderness and is taking many good honest souls with it, some of them because they will not try to investigate and learn the true conditions."

Brother W. T. Rook makes a seven-page reply, brief quotations from which are as follows: "The first paragraph of your circular letter needs no comment only to state that Fetting at the first was not deceived and the building of the Temple is of universal favor, not only with the Church of Christ (Temple Lot), but all factions of the Restoration, except they who fear their 'craft' is in danger. Men like you who fear the sinking of their own little 'craft' are doing their utmost to bring about a failure of the prophecy of Joseph Smith, and if you should succeed what have you gained? The Lord had a special work for His people to do. It is a work long delayed, so we were told through Fetting to do that work. Satan stepped in as of yore and has caused another delay, using the very man the Lord used, to cause strife and contention, and he Satan, found many willing workers in all factions, not forgetting many who were at one time wonderful men. But God has spoken again and is fulfilling the word of the prophet Joel when he said he would pour out of his Spirit on all flesh. Yes, even on his handmaidens in those days will He pour out of his Spirit. But God's servants that have His Spirit poured on them will not slip around and mail trash like I have before me that came from you. Brother Hunt, what extra reward do you expect to get for your effort? Don't you suspect the work you are doing looks worse to the Lord than it does to us? Why don't you stop and do something nice before the Lord. In the latter part of one paragraph you speak so lightly of the impressive ceremony of breaking the ground. It was impressive to the Church, and to hundreds of others not of the Temple Lot people, also. I am sure it must not have been to you, for in all your work of late years I am sure you imbibed freely of the spirit of 1925. So freely, in fact, that you carried a chunk of the prophet's marble and tried to show what wonderful vision he had. Do you remember how wonderful you told us, at Fort Scott, his vision was? You know you held the little chunk in your hands before us, and told us how nice the auditorium would look when finished with the marble from this quarry. Do you talk that marble quarry now? If not, why not? You seem to be worried as to the cost of the Temple, and the debt it will put on the little 2000 members in it. You should have noticed the messages closer. If you had you would have seen that we are not to go in debt; and now we are waiting for the specified amount to be handed in to resume our work. If you were not so bitter against the building of the Temple and the Church of Christ, (Temple Lot), I might think you were trying to warn us to stay out of debt. Do you know how much for each member of the Reorganized Church their debt is? Does the debt on the auditorium worry you as much as the debt you fear we will contract? You say Fetting's "John Messenger" revelation of March 22, 1928, called E. E. Long, James E. Yates, and B. C. Flint, as apostles, and that nineteen days later C. L. Wheaton also gave a prophecy calling the *same three* to be apostles. Well, now, isn't that a slam on—



Is it on Wheaton? Or is it on the three men? Or is it on the Lord because he had forgot he had already called them? We are told "in the mouth of two or three witnesses every word shall be established," so this point is in our favor, and you should not have used it while trying to be mean to us. The story is this. God knew Fetting would apostatize, and his call of those men might be doubted by themselves. So, as you say, He called them through Brother Wheaton, that every word might be established, and leave no room for doubt in the minds of these brave men. Now, Brother Hunt, I am sure you can use your time to a better purpose and I hope you will. I note also that this circular letter of yours is not for publication, not even a *part* of it. Well, I think I can truthfully say, If I had written it I would be that much ashamed of it too."

Brother R. M. Maloney also returns Brother Hunt's greetings: "No doubt you expected this article to be acknowledged and replies returned. I hope you will not be disappointed; nor disturbed by the acknowledgments. In fact the nature of your comments and criticisms of Otto Fetting and the venture of building the Temple are of that character that you should not expect bouquets of flowers or loving compliments in reply. The position you occupy in the Restoration movement, the long number of years that you have been in active service of the Church, will hardly justify you in your criticism with reference to the building of the Temple. If the Church of Christ has really *blundered* (as you seem to think), by giving too much credit to the messages of Otto Fetting, then you should remind yourself that others also have "*blundered*." I must conclude that you have access to the *Saints' Herald*. Will you please notice *Herald* of October 28? You will find therein a sermon by President Elbert A. Smith. It is a fair and open confession that someone has blundered. He says: "I think that the most of us are individually conscious that we ourselves have at times made blunders, and it embitters our cup when we think that because of our errors the church may have been penalized and those who have trusted our judgment may have come to grief." If we are to judge the present condition of the Reorganized Church and its members by what we read in *Saints' Herald*, we are forced to conclude that there is an abundance of grief today. Surely some one has blundered. But in the midst of this grief and evidence on all sides that "we" have "*blundered*," there seems to be a frantic, fretful effort made to excuse themselves by charging Jesus Christ with blundering. Elbert says, "There may have been times when He (Jesus Christ) blundered in judgment, (though we are told that he was without sin) and through the suffering that was entailed he learned obedience." It is certainly a desperate condition for Elbert and the Church to be in, to try to excuse their own blunders by such a charge against Jesus Christ. This charge reminds me of that of a Brighamite elder whom I met in Texas, when he said, "Jesus Christ was a polygamist," and of course

concluded it was all right to be a polygamist. Really, my dear sir, I think that the Religion of Jesus Christ should be established upon better and more secure foundation than "blunders"; and until you and the Reorganized Church can remedy the blunders made, and heal the griefs and wounds by reason of these blunders, you should avoid criticism about the blunders of Otto Fetting, or the Church of Christ (Temple Lot). The awful distressed condition of the Reorganized Church is reported and sounded from every quarter. It is the topic of conversation everywhere. It is the burden of mind by day, and the frantic dreams by night—brought on by blunders. Why can't you—why don't you look back to April, 1925, and confess what the blunder was, and REPENT. The Church was *warned* in that Conference, and the trumpet gave no *uncertain sound*: "This Church has reached a crisis, the crash comes next." And today, from all quarters comes the painful, distressing, grinding sound of that CRASH! When President Fred. M. Smith demanded Supreme Control over all the affairs of the Church—"effective discipline, and power of elimination," and proceeded to force men to conform to his ideals and "program," under penalty of official silence, he simply "*blundered*" beyond repair. Your urgent request or demand that your lines are not for publication without consent of the writer, is altogether unnecessary, so far as I am concerned. I can not find a single line of your criticism that should be reprinted. May I, on the other hand, request and urge you to print and publish every line that I have here written; send copies to the world, and to the church, that all may hear and see for themselves. Your criticism that the two thousand members of the Church of Christ (Temple Lot) will not be able to build a million dollar Temple, may be correct. But perhaps the God in whom we trust may assist in some mysterious manner. I know it will require faith and courage. But perhaps no more than will be required for the Reorganized members to pay off the debt of \$1,220,200.00 and to take care of the \$80,500.00 annual interest of said debt."

#### Extracts from Letters

"The Advocates for November and December are before me and in them—in my opinion—are some very fine articles indicating to me a spiritual awakening in the Church of Christ.

I am a member of the Reorganized Church, and have been since 1879. While at our last conference I visited at your meetings and while sitting in one of your meetings the voice of the Spirit came unto me saying, "These people came into possession of this Temple Lot through the overruling providence of God; and if they will separate themselves from societies and the things in which I have no delight, I, saith the Lord, will recognize them and bless them in their work."

### Independence Items

The speakers for December have been M. M. Case, Arthur and Joseph Yates, A. M. Smith, R. B. Trowbridge, and A. B. Chapman.

An enjoyable social was held at the home of Brother and Sister Denham on the evening of December 18th.

The Sunday school Christmas entertainment was given Tuesday evening, December 22. There were songs and recitations by the young folks and the very little folks. The church was prettily decorated in the emblems of the season. After the program treats were distributed. There was a sack of candy and nuts for every one, visitors and all.

Saturday evening, December 26, at 8 o'clock, Miss Emma Bohi, of Bloomfield, Iowa, and Brother Harry Lewis, of Boone, Iowa, were united in marriage by Apostle A. M. Smith. Doris Long played Lohengrin's Wedding March. "Because" was sung by Marian Denham, Margaret Long playing the accompaniment. After the ceremony an informal reception was held in the church offices. The Advocate wishes the couple a happy journey through life.

It has been customary, in the past, to have a Christmas dinner at the church. Because Christmas is so much of a family holiday, it was thought the attendance would be better if we had a New Year's dinner instead, this year, and it proved to be so. Nearly a hundred were present. After the dinner Sister A. M. Anderson, the chairman, announced a few short speeches. Brethren A. M. Smith, R. B. Trowbridge, Dr. Lewis, and J. R. McClain responded to calls.

Every one had an enjoyable time. We have not space to mention all the willing workers who contributed to the success of the occasion. We think it is safe to say there will be another New Year's dinner next year.

The funeral of George E. Ryerson was held at the church Wednesday afternoon, January 6th. The obituary appears elsewhere in this issue. Brother Ryerson was not a member of the church, but desired to be baptized had he lived. He was nephew of the late Bishop E. L. and Apostle Wm. H. Kelley of the Reorganized Church, and a brother-in-law of the late T. J. Sheldon. Brother I. M. Smith, of the Reorganization, a friend of the family, offered the prayer. Brother M. M. Case preached the sermon. "My Soul has Found Abiding Rest," and "The Lord Knows Why," were sung by a quartet consisting of Marian Denham, Alta Richardson, A. M. Smith, and J. R. McClain. Brother A. M. Smith sang, "Sometime We'll Understand." There were beautiful flowers and kind hands had made the church look especially pleasing. It was a comforting service that helped to assuage the sorrow of the occasion.

George Erwin Ryerson was born in Mills County, Iowa, September 29, 1879. He died at his home 10808 East 19th Street, Independence, Missouri, January 4, 1932, at 2.15 p. m.

He was married on the 29th of March, 1908, to Miss Eva Sheldon, at Stewartville, Missouri.

He leaves his wife, one daughter, Velleda May, two sons, John Sheldon Erwin, of the home, and Kenneth Wayne, 1429 Hedges Avenue, Independence, Missouri, and two sisters, Mrs. B. F. Hobbick and Miss Lottie Ryerson, both of Denver, Colorado.

The funeral was held in the Church of Christ, on the Temple Lot, Wednesday afternoon at 2.30, January 6, 1932. The sermon was preached by M. M. Case. I. M. Smith offered the prayer. Interment was in Mound Grove Cemetery.

To the Readers of the Advocate:

This issue, which is the first number of Volume 8 of Zion's Advocate, you will have observed is smaller in size. However, the additional pages carry as much reading matter as did the old size of the Advocate.

We are changing the size of the Advocate not only because of a desire for a more compact paper but also to make it easier for us in the future should we obtain a press to do our own printing. We hope this change will be appreciated by all as there are a number of advantages to us derived from it.

In the November issue of the Advocate the price of \$1.00 was offered for new subscribers. The many who sent in their subscription at that time has induced us to continue the dollar subscription to the Advocate. We are still under the necessity because of our financial condition to curtail our publication to one issue a month. We have hoped we might have returned to our semi-monthly publication but we dare not do so at this time. Therefore, the Advocate will be a monthly paper from now till April.

We would urge all who write for publication to condense their articles to the smallest possible number of words. We do not want you to sacrifice plainness in this effort, but we do want to eliminate as much as possible in order to open our columns for a greater variety of material. Again we want to state that we wish short letters from the various churches telling us of your progress and your meetings.

We would also appreciate if you are so disposed, any criticism of a constructive nature concerning the Advocate with the thought in view of making it a paper for the masses of the people.

Business Manager.

### NEW ADDRESS

James E. Yates, Vida Smith Yates, 826 Eucalyptus Avenue, Hawthorne, California.

the New Jerusalem, and rejoice upon the land when Christ comes. See 3 Nephi 10:1-4.

*The Choice Land to Be a Land of Liberty.* It is not stated that there never would be any kings upon this land, but that there should be *no Gentile kings*. (See verse 18.) History, we know, has so far proven this promise true.

*Choice Land Dedicated to Those Who Will Serve the Lord.* (Verse 32.) Lehi said it would be a land of liberty to those who would serve God. (2 Nephi 1:12.) Jesus told the Nephites the same thing. (3 Nephi 1:35.) If nations through unbelief, selfishness and disobedience bring bondage, economic, political or otherwise upon themselves, they will not be permitted to continue to desecrate the land indefinitely. Alma says: "For behold, there is a curse upon all this land, that destruction shall come upon all those workers of darkness, according to the power of God, when they are fully ripe." Alma 17:60. The Nephite nation was destroyed because of the unbelief and consequent disobedience into which they degenerated (see 2 Nephi 1:22-24), and so were the Jaredites, who preceded them upon the land.

*The Warning of Christ.* Jesus warned the Gentiles on this land of the consequences of unbelief and disobedience. If they would repent they should be numbered with the house of Israel, he said, but if they would not repent he would suffer the descendants of Lehi to "go through among them," and "tread them down." See 3 Nephi 7:38, 40; 9:51-55; 9:99-101.

When we consider it has been foretold that the Gentiles as a nation will not turn unto God—"Woe be unto the Gentiles, saith the Lord God of hosts; for notwithstanding I shall lengthen out mine arm unto them from day to day, they will deny me" (2 Nephi 12:40); when we consider this prophecy, we say, we can see how necessary it is that we, who profess to be children of the light, shall prepare ourselves that we may be worthy to be protected from the tribulation that is coming upon this land.

*Gentile Instrumentality.* Verses 14, 15, 28 of our lesson show that the Gentiles will assist the Lord's people to gather, and they will also father the descendants of Lehi on this land. While the Gentiles scattered the Lamanites from their homes, our government is educating the Lamanite today and exercising a watchcare over him, although the governments' agents are not all faithful to their trust as they should be, but it is the same way in other departments. England is guarding Palestine and protecting Jewish rights to gather and live in that land, while Gentiles contribute to the funds that are raised from time to time to take the Jews back to their promised land.

Nephi speaks of the Gentiles nurturing Israel in a spiritual sense, also, because the Gentile church will take the gospel of Christ to the Lamanites and the Jews. See 1 Nephi 7:18-20. The Various churches have preached Christ to these people, and there are missionary organizations who are active, now, in distributing the New Testament, in the Hebrew lang-

uage, among the Jews. It will be *our* task to take the fullness of the gospel to the Lamanites and the Jews, and when we do, the promise made to ancient Joseph, Lehi, Nephi and Jacob, will be fulfilled. *A righteous branch* on this land will be the result, as our lesson teaches.

#### Questions

Why do Book of Mormon writers quote so much from Isaiah?

Will all Israel be saved?

Will the Jews be saved on any different terms than the Gentiles?

What is promised concerning Lehi's descendants in the last days?

To whom is the choice land promised?

Who will constitute spiritual Israel?

What is said about kings on this land?

Upon what condition would the freedom of this land depend?

What warning did Christ give the Gentiles?

How will the Gentiles assist in bringing to pass God's promises to Israel?

What work lies before the Gentile church?

When will a righteous branch of Lehi's descendants be established on this land?

#### Correction

In the Book of Mormon Lesson No. 9, in the Advocate for December, on page 183, second column, at the top of the page, the last part of the paragraph reads as follows: "and that the gathering of the believing Jews, for most part, will precede their conversion and not follow," etc.

It should read, "and that the gathering of the believing Jews, for most part, will *follow* their conversion," etc.

#### The Choice Seer

In the Book of Mormon Lessons in the November 15 issue the author sets forth the evidence as she finds it in favor of Joseph Smith as the Choice Seer spoken of in the Book of Mormon. Some have written into the office complaining that we have allowed this to appear in our columns. One has stated the 'CHURCH HAS ALREADY SPOKEN on this subject,' but they fail to tell when or where.

Now as far as we can learn this is now and has always been more or less an open question with the members of the Church of Christ and the Church has never taken any definite action that we can find, and we are hoping she never does. We find many people agree with Sister Sheldon, while perhaps just as many disagree with her on this point. The lessons she is furnishing for the Advocate are her own. They have not been censored by the Board of Publication, so must stand on their own merit. If you do not agree with this lesson, write Sister Sheldon and set her right on this question. In talking with her on this topic, she seems to be able to take care of her side of the question—just write her and see. I am sure she will be glad to have you do so. A. M. S.

## At Bemidji

The Bemidji Church of Christ is glad to be able to send in \$40.00 to the Temple Fund at this time. No special appeal was made here for a Christmas Offering for the Temple. No goal was set. We did not feel that the idea of a certain amount, per capita, was desirable. We have felt in the past, that some have rested satisfied after meeting a specified amount, while others, with large families of small children, have been made to feel the sting of falling short. We do not wish anyone to be unhappy in their giving. We have known of cases where people have been made to suffer keenly because of the open scorn shown toward them by other persons who noted that they had little or nothing to put in the collection. This is not right. It is easy to judge wrongly of another's financial condition. Offerings should be made in truth and love toward God and not in fear of what man may think.

"God loveth a cheerful giver." Our desire has been to make the circumstances of giving happy and free from pressure of any kind. We have three little boxes on the organ at our place of meeting. On one is printed in enamel, "Temple"; on another, "Local Church and Missionary"; on the other, "Sunday School." At any time during the day, offerings may be dropped in; and, at the end of the day, the financial committee and the secretary-treasurer counts the collections for the day and make out their records. The treasurer is glad to have this responsibility shared by the financial committee. In emergencies, when it is not feasible to consult with the whole Church about some financial matter, decision does not rest solely on the Treasurer.

While making no special Christmas effort, we have enough collected that we thought it well to send it at this time. The stories of some of the efforts made to add to this fund are interesting. One man promised that all he should earn over a certain amount, by working overtime during the Christmas rush, should be given to the Temple Fund. He thought it might amount to \$7.00; but it came to \$20.00. He does not forget to give credit to his wife who sat up waiting for him at night, that she might serve a warm appetizing meal to him after his long hours at work.

A woman wished to spend a small amount for Christmas gifts. Among other things, her heart was especially set on some beautiful rose-tinted glassware with apple blossom designs on it for a certain younger sister's hope chest, and some perfume for three young girls whom she loved; but the thought came to her that the dishes might easily be broken before the Temple was built, and that there was perfume more precious and more to be desired for her young friends than any put in bottles. Hoping that the accomplishment of the building of the Temple may bring about that which will enrich the lives of her young friends as well as many others, she decided to put this money in the Temple Fund.

Other stories might be told of some going without actual needs—yet managing to spare a little for the hope that is dear to their hearts. This is as we would have it. We trust that the accomplishment of God's work is precious to all of the members of the Church of Christ and we would have no one feel that any offering he may be able to make, or even the earnest longing to offer, is insufficient. We are sure that a penny, with an eye single to God's glory, is of more worth than a thousand given in order to attain some artificial goal.

Still, withal, we feel that we are as yet only started on the course of sacrifice that may be necessary in order to complete the Temple. Do not we all let the dimes and pennies slip through our fingers for frivolities that do not enrich the soul? How many of us hold ourselves strictly to those things that most *economically* supply us with what is *needed* for spiritual and physical health, decency, and well being?

We have 30 members here. Eight are children of parents who do not belong to the Church of Christ and seldom are able to attend the meetings. We are also glad to welcome other friends to our meetings, particularly Mrs. Pearl Fredendahl and her daughter, Mrs. Helen Johnson. Their generous, frank appreciation of their opportunities to meet with us is pleasing to us; and we hope this association may continue.

Meetings have been held every Sunday in spite of some severe Northern Minnesota winter weather. One Sunday, only Sunday School was held because of the small number present, some at a distance not being able to reach the meeting place. Our meetings are held at Brother Byron Wentworth's home, at present. We appreciate the welcome there extended to us and hope that the memories of meetings held there may linger pleasantly through the years in their minds as well as ours. A remark was made last fall that no saint's home was quite right until meetings had been held in it. Another said, "Yes, they all have to be broken in." Be that as it may, we feel that a blessing should fall on those who thus cheerfully and generously open their homes as well as on those who make an effort to attend faithfully the meetings held.

We are glad that two brothers have recently obtained employment that will help them through the winter; and, as we look on much that is going on around us, we feel that truly we are watched over. We are thankful.

"And behind the dim unknown,  
Standeth God within the shadow,  
Keeping watch above His own."

—Bemidji, Minnesota.

## SPECIAL RATES

From now until the first of April, \$1.00 for a year.

## Book of Mormon Lessons

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

### Lesson 11

#### CONDITIONS OF THE LAST DAYS

Lesson Text.—2 Nephi, chapters 11 and 12

#### Between Lessons

Nephi sees fit to add to that which Jacob has quoted from Isaiah, and in chapters 8, 9, 10, intervening between our last lesson and our present lesson, Nephi quotes chapters 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, from Isaiah. His reasons for doing so he explains in verse 14 of 2 Nephi 11, where he says he knows that these prophecies will be "of great worth" unto the children of men "in the last days." The chapters given from Isaiah by Book of Mormon writers furnish a guide in our selection of those prophecies pertaining to our time.

#### Lesson Outline

In the Last Days

- All manner of iniquity, both Jews and Gentiles. (2 Nephi 11:116.)
- Pride and Inequality. (2 Nephi 11:90; 12:14-16.)
- Secret Combinations. (2 Nephi 11:93.)
- Many Churches. (2 Nephi 11:90; 12:3, 4.)
- Grind the Poor. (2 Nephi 11:91; 12:15.)
- Deny Power of God; Preach their Own Wisdom and Learning. (2 Nephi 11:91; 12:5-8.)
- Vain Doctrines. (2 Nephi 12:12, 9, 10, 27.)
- Self Satisfied. (2 Nephi 12:25, 30, 31.)
- Spiritual Sleep. (2 Nephi 11:123, 124; Isa. 29:10.)
- How the Book of Mormon would be treated. (2 Nephi 12:45, 46, 53, 54.)

#### Questions on the Lesson

What does Nephi say about the prophecies of Isaiah? (2 N. 11:14.)

2 Nephi 7:12 and 2 Nephi 11:27—When do you think these texts indicate the Jews will be gathered, before their conversion, or afterwards? (See footnote.)

What are the leading sins of the last days?

What is said about the evils of secret combinations? How are God's ways contrasted?

Are the Jews any better than the Gentiles?

What work is referred to in 2 Nephi 11:125-146?

What would take place soon after the Book of Mormon came forth? (2 Nephi 11:154.) The answer is found in the 29th chapter of Isaiah. Beginning with 2 Nephi 11:147 and continuing to the end of the chapter Nephi quotes verses 14-24 from the 29th chapter of Isaiah. It is a fact of history that the rains did not return to Palestine until the Book of Mormon was published to the world.

What book is referred to in 2 Nephi 12:2? Do you think the churches are as insistent in the claims set forth in 2 Nephi 12:3 today as they were when the

Book of Mormon came forth? What do they substitute for the Holy Ghost? Has this been done to any extent in the Restoration?

Describe the vain doctrines in verses 9-11, 27?

How will self placency be expressed? (2 Nephi 12:25.)

What will men think about the manifestations of the Holy Ghost in the last days? What is the Lord's answer? (See 2 N. 12:35, 38.)

What statement is made in 2 Nephi 12:40?

How is the marvelous work spoken of in 2 Nephi 12:42?

What would men say when the record of the Nephites should be presented to them? What is God's answer? (Read 2 Nephi 12:46-72.)

How is God's impartiality shown in 2 Nephi 12:75-77?

What do the Gentile believers do in 2 Nephi 12:80?

What promise is made about the Lamanites and the Jews when the record of the Nephites is taught to them?

Would it be long, after the Lord's work started, before it would be consummated? (See 2 N. 12:90.)

What is described in 2 Nephi 12:88, 89, 91-99?

Note. It is interesting to note the viewpoint of a Christian Jew. A young man, a Jewish convert to Christianity, writing in the *Jewish Missionary Magazine* for September, says:

"My nation was dispersed from Palestine because of their unbelief. Then 1,500,000 suffered cruel death in the struggle with the Romans, and God will not allow them to reconstruct a national life in unbelief."

### Our Mission

As we pursue the study of the Book of Mormon we are impressed with the emphasis it lays upon the gathering of Israel. The Bible prophecies quoted by Book of Mormon writers are those setting forth the gathering of Israel. The Book of Mormon leaves no doubt as to what the work of the last days is. The prophets of the Bible are summoned to support the Nephite prophets in proclaiming the work of the last days to be the gathering of Israel. This was made plain by the angel who visited the young seer of Palmyra. The scriptures brought to his attention showed that the second coming of Christ was near and that the Lord's people must be gathered first. This necessitated the preaching of the fullness of the gospel unto all nations, and it was designed that the work should begin among the Gentiles, and first gather out Ephraim and any other portions of Israel scattering among the Gentile nations. When the Gentile times are fulfilled the gospel is to go to the

Jews and the Lamanites. Latter day revelation says that the fullness of the gospel must "go forth unto the ends of the earth, unto the Gentiles first, and then, behold, and lo, they shall turn unto the Jews; and then cometh the day when the arm of the Lord shall be revealed in power in convincing the nations, the heathen nations, the house of Joseph (Lamanites L. S.) of the gospel of their salvation." (Doc. and Cov. 87:3.)

The signs of the times, especially the crime and the general wickedness, the love of pleasure and the love of money we see among the Gentile nations, indicate that the Gentiles, collectively speaking, have wandered away from God and are following after the mammon of the world and the lusts of the flesh. The fullness of the gospel has been preached to the Gentiles and they have not heeded. The time must be near for the message of salvation to go to the Lamanite and the Jew. That is to be a day of power. We are told: "For it shall come to pass in that day, that every man shall hear the fullness of the gospel in his own tongue, and in his own language, through those who are ordained unto this power by the administration of the Comforter, shed forth upon them, for the revelation of Jesus Christ." (Doc. and Cov. 87:4.)

The Book of Mormon supports these statements of latter day revelation. Nephi said, "And I would, my brethren, that ye should know that all the kindreds of the earth can not be blessed unless he shall make bare his arm in the eyes of all nations. 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." (1 Nephi 7:21, 22.)

Joel foretells a day of power after the former and the latter rains return to Palestine. (Joel 3:23, 28-32.) The fullness of the gospel was restored before the rains were returned to Palestine, so the time spoken of by Joel will be at a later time—"afterwards," he says.

Jeremiah speaks of a time when we shall cease to talk about the Lord bringing the children of Israel out of Egypt, evidently because that history will be eclipsed by what the Lord will do in the latter day when he gathers his people. (See Jer. 16:14, 15, 16.)

The Psalmist tells us that God's people will be willing in the day of his power. (Psalms 110:3.)

We are looking forward to an endowment. That day of power will inaugurate the turning of the gospel from the Gentiles to the Lamanites and the Jews. "The arm of the Lord" is to "be revealed in power" to convince the Lamanite and the Jew "of the gospel of their salvation."

We sometimes hear it stated that the work of the Restoration is to establish Zion, but we must not forget that the Lamanites, and as many of the Jews as care to remain in this land and assist, are going to help in the building of Zion, according to 3 Nephi 10:1. Before they can do this, they will have to be converted first, and gathered. Christ, speaking to the

Nephites of the last days, said he "would gather in from their long dispersion" his people of the house of Israel, and "establish again among them my Zion." (3 Nephi 9:86.) Speaking of God's purpose in that day when the fullness of the gospel should come forth Nephi says, "Then at that day, the work of the Father shall commence, in preparing the way for the fulfilling of his covenants which he hath made to his people, who are of the house of Israel." (1 Nephi 3:237.)

*The Relation of Zion to Our Mission*

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

In 3 Nephi 10:1, 2, it says that the New Jerusalem will be builded by Gentile, Lamanite and Jew. Some have construed this statement to mean that nothing should be done towards building the New Jerusalem until the Lamanites take hold of the work. That view makes the first statement we quote meaningless. Would we be blessed in trying to do something that was not for us to do? We think not. Certainly we shall not be able to establish Zion on a broad scale if we have not practiced in a smaller way. Experience will be of great value when we begin to build a city and formulate a system of government that is not based on the precedents of men. Besides, we can not preach the gospel in its fullness and leave Zion out, or reserve it for some distant point of time. Zion is a part of the gospel plan. Unselfishness, equality, concern for our brother as well as ourself, these are intrinsic teachings of the gospel of Jesus Christ as much so as faith, repentance and baptism.

It does not require any formal rules or organization to have Zion conditions. Conversion of heart is all that is necessary to tell us that we should not go to church dressed in the latest fashion, or robed in silk and satin when there are those who can not buy cotton or pay rent, and hardly know where the next meal is coming from.

Common sense is enough to tell us that it is wise to take steps that will render us economically independent of the world, and wisdom points to the land as the basis.

"But," says some one, "don't you think the gathering is premature?" We might answer by asking what can be accomplished by a people who are all scattered and working individually, rather than collectively? We need to cooperate, and we have to be close enough to one another to do so. As the way opens—the Lord has counseled that the way be prepared—we should be seeking to get together and take such steps as the Lord has pointed out for our welfare. If we do this with the right motive, not for self alone, but for the good of all; not to receive, only, but to contribute; if this is the spirit that animates us, God has promised "the gift and power of the Holy Ghost," and there is no reason why we should not have it.

### An Important Message

Especially to all members of the Reorganized Church who read this item in Zion's Advocate.  
Dear Brothers and Sisters in the faith of the restored Gospel :

Have you read Elder Joseph Luff's article in Saint's Herald for November 18, 1931? It contains a special message by the Holy Spirit through an humble servant of the Lord to you. That *message, indictment, exhortation and warning* will face you at the great judgment day. Since that most important article by Brother Luff was published in the Herald, we have met numbers of members of the Reorganized Church who have not read this the most important document that has managed to get into the Herald since it was taken over for Supreme Control by a Masonic Editor-in-Chief in 1925.

In the Herald article mentioned, Brother Luff writes of "*Early experiences in the Church around fifty years ago—where the obligations of the Gospel were believed to be sufficient for us to both God and man, and covenants and oaths by any of us elsewhere were considered reflective upon Church integrity.*"

The heading of the article is: "*To Your Knees, O, Israel*" and it closes with these words:

*"It will not require a microscope to help us answer these questions. They must be answered, however, and unless the writer's zeal has unbalanced his judgment, they must be answered quickly and be resultant in a reformation, or the eyes that refuse to open in response to tender appeal will be prised open by the throes of bitter experience."*

Yesterday here in Santa Ana, California, we attended a Sunday evening sermon in the Reorganized Church. In presenting the "*Recreation and Expression Program*" the speaker emphasized the effort the Church is making to develop "*Leadership and Follow-ship.*" In stressing the importance of leadership for play and entertainment he said: "What parent would not feel better to know that our young people were attending a dance here under a Church supervisor of recreation, rather than at a cow-boy dance down the street? Then he smiled and made a jest of that and said he was not in favor of the dance at all; but the danger and final utter rein of true spiritual life under this good follow-ship program is plain to be seen.

In my humble opinion, spiritual *fellowship* of the people of God, in Christ and in accord with the simple old time gospel is worth more than all the human "*follow-ship*" programs in all the world.

Sincerely,

James E. Yates.

### Extracts From Letters

C. L. Wheaton:—"The world is waiting for the pronouncement of a message fraught with heavenly inspiration and vision. It is tired of being referred back to yesterday's Pentecost. What the world needs is an awakening from the present spiritual lethargy

Pentecostal showers today, and the hope of a down-pouring of spiritual blessings tomorrow. The world has not only passed through a temporal depression and drouth that has almost paralyzed its activities; but there has been a famine in the land caused by a spiritual drouth. May our ministry get their ears to the ground, and their eyes focused upon the needs of the times, and make a still greater consecration of life and of means in a supreme effort to lift higher the torch of truth which they are privileged to carry in this spiritually darkened world. It is my purpose and desire before God to get in closer contact with him in this new year, that perchance I shall be privileged to light anew my dimly glowing candle at his altar of truth and devotion."

R. M. Maloney: "Last Sunday at a public meeting I heard the statement made that 'there is but one ground between right and wrong, and that is a *battle-ground.*' There is in my opinion a divine necessity for aggressiveness in this contest for the truth. When David, the shepherd boy, went to the battle-front, he was severely reprimanded by his brothers: Go home and care for the sheep and the cows. David had heard the defy of the giant, and answered, 'Is there not a cause?' The armies of Israel today are being challenged on every hand. Foes within, and foes without. The same God who gave us a disposition to be kind, agreeable and benevolent, also gave us a disposition to *fight.* We are advised to do that very thing in the word of God: 'Contend earnestly for the faith'; 'Call on your enemies to meet you in private and in public'; 'He that rebuketh a man, afterwards shall find more favor than he that flattereth with the tongue'; 'Wherefore rebuke them sharply, that they may be sound in faith'; 'Reprove, rebuke, exhort with all longsuffering and doctrine'; and many other similar expressions, but many times for the sake of peace and tranquility we withdraw from the conflict. I have often been criticized for my disposition to oppose; but after three score years and ten, I have yet to learn how to defend the truth of God without opposing the wrong. The sacredness and value of the restored gospel—the salvation of the people depending on the truth, demand a warfare that 'calls for valor,' a real 'conflict with the world.'"

H. C. Snook:—"I have read 'I Am Wondering' by R. B. Trowbridge. I have been longing for an understanding of those questions for many years, but so far and no farther have I ever been able to go. I had been a member of the Reorganized Church since 1905, having been spoken to by the still small voice at the time of the great revival in the time of Evan Roberts. The question I wanted to know, then, was, Who were really laborers in the Lord's vineyard. I was blessed by the gift of knowledge, and commanded by an angel appearing in a dream and showing me the authority of those called, and to read three tablets he showed me which by inspiration I found to be the Book of Mormon, Doctrine and Covenants, and Inspired Translation of the Holy Scrip-

tures. I never did understand the name of the church; but now since I have transferred to the Church of Christ, I have a better understanding. I know the Temple Lot is the place where the gathering is to begin. But when I have looked in the past, in the Reorganization, for a move to be made, I have looked in vain? Since 1925 I have and could see nothing but the blackness of night. I had paid all tithes and offerings until I got into a condition that I could not help myself. Instead of the gathering, I was told, Stop where you are. Look after yourself. Pay on demand from the bishopric. The church is in debt, etc. But now I know the clouds are breaking."

William Postma:—"I have a few rare church publications to sell, as follows: A series of pamphlets, including two debates by Orson Pratt; Times and Seasons, vols. 4 and 6; Millennial Star, vols. 10 and 12; The Seer, vol. 1; Utah Doctrine and Covenants, published 1854, which still contains the section on marriage as found in the Reorganized edition. These copies of the Utah edition are very rare, as Brigham Young had called them in and had them destroyed before he published the new edition containing the revelation on polygamy. Anyone wishing to buy these rare publications address me at 2052 Denwood Avenue, Grand Rapids, Michigan. No reasonable offer will be refused as I need the money."

Owing to our resorting to a monthly issue, some matters have been crowded out that should have appeared sooner. Sister Rose I. Burlingame, Cranston, R. I., wrote some time ago:

"Just a word or two about the Cranston Branch. We have been having some very fine spiritual meetings this last two months, with an attendance averaging twenty. Much seed has been sown, and we are praying that some of it may have fallen on good ground. We have our mid-week prayer meeting on Wednesday evening and for some weeks past have made it a night when we all fast from our evening meal, and come praying that God will bless our branch, and help us find and bring into the fold those that are hungering and thirsting after righteousness. Our Book of Mormon class is held every Sunday evening at 5.45, and each week is growing more interesting under the instruction of our Pastor, Elder H. B. Johnson. We would like to say that the prayers of the Saints of the Cranston Branch are with Brother Wm. Anderson in his Canadian mission, and not only with him, but we are praying continually that each one of the apostles may be led and guided by God, that they might accomplish just that work that he would have them do. I might also add that we believe in paying our tithing. We have put God to the test and have been wonderfully blessed in so doing."

Apostle Samuel Wood: "The church here is thinking in terms of All Things Common, and I am advising them to start on a small scale and build up. I am sure that upon our willingness to undertake the practice of the higher law hangs our destiny."

Apostle Wm. Anderson:—"We have quite a program mapped out for the winter in this north country, if we are permitted to carry it out. Times are very bad up here, and it is hard to accomplish what we would like. Efforts are being made to keep folks from our meetings, and are successful to quite an extent. Tales are circulated, not always tempered with truth, and the strange thing about it is that they wait till the fellow they slam is out of the country. Saints here are much interested in the work, and the building of the Temple, and are looking forward to the time when a new start is made in the building line."

T. W. Pashall:—"I wonder whether the new year will bring a blessing or a sword, a blessing I feel sure to all who live up to their duty. Here in northern Tennessee we hear little preaching, except from those of the Reorganization. I feel sure a missionary could do a good work here in this part of the country, and we would certainly enjoy some preaching from Church of Christ elders."

### One Year Ago

What gems have faded from our sky,  
What hopes unfolded but to die;  
What dreams so fondly pondered o'er,  
Forever lost the hue they wore.  
How like a death knell sad and slow

Tolled through the soul one year ago.  
Where is the face we loved to greet,  
The form that graced the fireside seat,  
The gentle smile, the winning way  
That blessed our life path day by day?  
Where fled those accents soft and low,

That thrilled our hearts one year ago?  
Ah, vacant is the fireside chair,  
The form that won is no longer there:  
From door and hall, from porch to lawn,  
The echo of the voice is gone.  
And we who linger only know,

How much was lost one year ago.  
Beside her grave the angels bright,  
Keeps silent watch by day and night;  
Serene she sleeps, nor heeds the tread,  
Of footsteps o'er her lowly bed;  
Her pulseless breast no more will know,

The pangs of life one year ago.  
O, treasured one, a few more years  
A few more broken sighs and tears  
And we enlisted with the dead  
Shall follow where thy steps have led  
To that bright world rejoicing go,

By a Mother.

To which you passed one year ago.  
McClelland, Iowa, February, 1932.



### Independence Items

As we write these items (February 4) we are having some real winter. We expect, however, before they are set in type, that spring-like weather will be with us again. It has been very mild weather for most part.

The speakers for the month have been J. R. McClain, C. A. Gurwell, M. M. Case, A. M. Smith, R. B. Trowbridge and Joseph Yates, of the Church of Christ. Upon invitation, Brother I. M. Smith, of the Reorganization, preached one of his logical sermons for us Sunday morning, January 31.

Brother Case, son of M. M. Case, has been with us for some weeks. Brother Bozarth, of Warrensburg, Brother and Sister Johnson, and Sister Wise, also of Warrensburg, were recent visitors.

Sister Metta Anderson is acting as our chorister at present. The Sunday School, Book of Mormon Study Class and the Ladies' Aid hold their meetings regularly.

At the business meeting Monday evening, February 1st, the names of A. E. Johnson of Taylorville, Illinois, and W. W. Dawe, of Kansas City, Kansas, were received by transfer.

Brethren R. B. Trowbridge and A. M. Smith are contemplating a trip to Oklahoma City as soon as the weather will permit. Brother Trowbridge will go on to Texas.

The approaching general conference time is being looked forward to with hope and expectation. May God overrule so that the honest in heart may see the need of gathering together and working unitedly to forward the spread of the gospel and the building up of the kingdom of God upon earth. In the world the signs of the times seem to be developing rapidly. We long to see the Lord's work speed up. To that end let us pray.

### Jots by the Wayside

By C. E. Irwin

August 29 the writer left the little city of Centralia, Washington, and sought new territory as yet unexplored by me, stopping at Bellingham, a beautiful city situated on Bellingham Bay, a part of Puget Sound, noted for its picturesque beauties.

Memory will oft recall the happy moments spent with Brother and Sister White, and Brother White's mother, and the little ones under their care. In a quest for a place to hold meetings we visited the Community Presbyterian, and after a three-day wait were very pleasantly informed that they did not think it wise to let their church out to another people for meetings. We were then invited to occupy the home of Mr. and Mrs. Balius for a week's services. These friends, having heard the gospel before, made us welcome, and Mrs. Balius proved a real missionary; for she knew how to handle the telephone and made good use of it in notifying her neighbors and friends

of the meetings and invited them out to hear the message. At the close of the services we baptized their two children, Richard and Maxine. May the Lord continue to give the many added blessings, which I believe he will.

During my stay in that locality I, with Brother and Sister White, made a trip to the Indian reservation, and we held an interview with the chief of the tribe for about thirty minutes. At the close the chief spoke up fluently, being well educated, and expressed his appreciation of our interest in his people, and stated that they were leaving for a ten-day reunion or celebration, but said as soon as he returned he would arrange with the officials of the various tribes for a convention, at which time he would appreciate it very much if I could arrange to come and preach to them. So there may be an opportunity for work among these people in the near future. May God hasten the time when the way will open for our missionaries to do effective work among the Lamanites.

### General News Items

Bro. James E. Yates who is now in California writes us that they are having some very fine meetings at that place. He said as follows: "We are having very fine meetings. The services last Sunday were blessed by a sweet manifestation of the gift of tongues and the interpretation. It was given by Elder Hemingway, the newly elected pastor."

In a communication from Bro. David D. Smith of Whittemore Mich., Route 1, we are told and given the details of a very nice farm which he desires to dispose of, hoping to be relieved so that he can go into active missionary field self-supporting. We suggest that if anyone is in need of such a place to write to Bro. Smith and obtain your information concerning this place.

Bro. Long and Bro. Wheaton are in Centralia, Wash., looking after Church interests and they report extremely bad weather all the way up the coast. Bro. B. C. Flint who has been in Detroit, Mich., writes very encouragingly of that place. The Detroit, Mich., people have a new meeting house which has been fixed up very nicely. They are having splendid crowds and splendid attention and many are deeply interested in the work. Bro. Anderson from up in Canada reports the work very difficult owing to the extreme cold weather and bad roads.

Look! ye nations! gaze and wonder,  
Lo, the Church of Christ appears,  
In the sun's majestic splendor,  
On her head a crown of stars.  
See, she comes from out the darkness,  
From the wilderness of sin:  
Oh, how dazzling is her brightness!  
Sure she will the victory win.

Sr. Scott.

that the instructions given were in accord with that "which was written" in the records they already had, not what they were to receive.

They were instructed to choose *twelve*, but time passed and that instruction went unheeded, and again man began to inject his ideas, setting aside the ways of the Lord, The Twelve were not chosen.

Several months passed and on the 6th day of April, 1830, a few men met in a private home and proceeded to organize the church in their way, and at a certain time Joseph Smith allowed himself to be designated as Prophet, Revelator, and Seer to the church, thus limiting God to a one man mouthpiece, a thing that there is no precedent for in scripture; and from that time changes and departures were made from that outlined in "that which was written." Joseph Smith eventually, in 1834 was made president of the high priesthood, which later developed into a presidency of three, (See *Times and Seasons* vol. 5, pp. 611, 624; *Church History*, vol. 1, pp. 247 and 429). The church at that time numbered into the thousands, yet 62 people bring into existence the highest judicial tribunal in the church.

A presidency was established in 1834, and as yet the instruction to select Apostles had not been heeded, "God set in the church, *first* apostles." Joseph Smith changed the order and set first a Presidency, himself being the president, not "according to that which was written" surely. The persuasions of men entered in, and they strayed from the path outlined, and nothing but disaster could be expected.

The Lord appealed to them from time to time and asked them to return to the pattern outlined, but no heed was paid to those appeals; and not till 1835 were apostles chosen and set in the church, they being subordinant to the Presidency. Oliver Cowdery and David Whitmer had been called to be apostles in 1829, yet they never occupied in the quorum, nor did they have anything to do with the selecting of the Twelve.

Turn and read the 8th paragraph of the 83d section of Doctrine and Covenants. This revelation was given in 1832, and the Lord told them that even then their minds had become darkened because of unbelief, and the treating lightly of the things they had received, and the whole church was under condemnation as a result, and would continue under it until they would repent and believe the new covenant the Book of Mormon and the former commandment not only to say but to do; otherwise a scourge would be poured out upon them and they would be scattered. But read it.

Their minds were darkened, in 1832. A darkened mind is a condition that would give the Satanic forces their opportunity, and if after events prove anything at all, it proves that the Lord did not direct all their ways, for in twelve years from that time the church was broken up into factions, each claiming to be the only and true custodians of the priesthood, and the gospel, thus a number of creeds grew out of that which was to have been the means of pointing mankind to God and demonstrating that Christ was sent

of God. Each of these factions have through the years denounced the other as apostates, and loud in their proclamation of successorship, and bolstering up their individual creeds, I wonder if there is not about as much or a little more confusion among so-called believers of the Restoration as there was when the boy, Joseph, went into the woods to pray for light as to which of the sects he should join? Can it not be said of latter-day Israel, as was said of Israel of old? "Even from the days of your fathers ye are gone away from mine ordinances and have not kept them." Malachi 3:7. Read Doctrine and Covenants 63:4, 98:5, 102:2.

The early church (1830 to 1844) had gone away from the ordinances of the Lord. In other words they failed to follow the instruction given, and in accordance with the warning in Doctrine and Covenants 83:8, disaster followed.

So the various factions that sprang up out of the wreckage, built their various churches on the pattern laid down by Joseph Smith, and not according to that "which was written" before 1830.

Surely in the confusion of conditions as they exist in that which is known as the restoration, there is need for God to speak some place. "But to whom shall I speak?" is the question raised by the Master through Joseph Luff. The two major factions of the Restoration claim they have the God-appointed mouthpiece. Yet surely the Lord would not use either of them seeing that they are not only at variance with that which is written, but also at variance with each other, each group standing out for their own prophet, and refusing to take that which might come through the other. There is only one way out of it for the Lord, and that is to go outside of either of those factions and use material he may choose, and in doing so he will hardly be unlike himself. In 1820, he made choice of an obscure lad through whom to carry to the world the message of a Restoration; so in the bringing about his purposes today he no doubt would turn to the obscure, as he has done in all ages. Therefore he makes choice of the obscure people on the Temple Lot to bring about the uniting of His people. In a revelation given to the Church of Christ in 1919 we find the Lord tells them that their work is to gather together in one, all of his sheep scattered on the face of the earth, and like Little Joseph who was carried into Egypt they would be the means of saving their brethren. Dear reader, you may scoff at that, and make light of it, but in so doing you are only following in the footsteps of those who persecuted the boy of 1820 and subsequent years.

In 1863 the Lord spoke to the people of the then Bloomington, Illinois, branch of the Church and told them that he would make known to them their duty toward their brethren, and that they were to live humble and keep the commandments. In 1864, they were again spoken to, and told that they were to make ready to move to Missouri in 1867 and that the way would be opened up for them to return. History stands out as to the outcome of that revelation.