

ZION'S ADVOCATE

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

PUBLISHED MONTHLY BY THE CHURCH OF CHRIST

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

VOLUME 9

INDEPENDENCE, MISSOURI, MARCH, 1932

NUMBER 3

"BEGINNING AT THE TEMPLE LOT"

By C. A. Gurwell

In September, 1832, the Lord spoke through Joseph Smith, to several elders: "as they united their hearts and lifted their voices on high; yea, the word of the Lord concerning his church, established in the last days for the restoration of his people, as he has spoken by the mouth of his prophets, and for the gathering of his saints to stand on Mount Zion, which shall be the city New Jerusalem; which city *shall be built, beginning at the Temple Lot*, which is appointed by the finger of the Lord, *in the western boundaries of the State of Missouri*, and dedicated by the hand of Joseph Smith, Jr., and others, with whom the Lord was well pleased. Verily, this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the saints, *beginning at this place, even the place of the temple*, which temple shall be built in this generation."—Doctrine and Covenants 83:1, 2. (All italics mine.—C. A. G.)

A "generation," according to the word of the Lord to Noah, is 120 years. (See Genesis 6:3; King James Version; Inspired Translation, Genesis 8:1-5.)

When Jesus was speaking to the Nephites about the Gentiles in the latter days, he made these statements: "But if they will repent, and hearken unto my words, and harden not their hearts, I will establish my church among them, and they shall come in unto the covenant, and be numbered among this, the remnant of Jacob, unto whom I have given this land for their inheritance, and they shall assist my people, the remnant of Jacob; and also, as many of the house of Israel as shall come, that they may build a city, which shall be called the New Jerusalem; and then shall they assist my people that they may be gathered in, who are scattered upon all the face of the land, in unto the New Jerusalem." Nephi 10:1-3, p. 664, Authorized Edition.

One of the Lord's prophets, Ether, according to Moroni: "Behold Ether saw the days of Christ, and he spake concerning a New Jerusalem upon this land. . . . And that a New Jerusalem should be built up upon this land, unto the remnant of the seed of Joseph. Wherefore the remnant of the house of Joseph shall be built up upon this land; and it shall be a land of their inheritance; and they shall build up a holy city unto the Lord, like unto the Jerusalem of old; and

they shall no more be confounded, until the end come, when the earth shall pass away."—Ether 6:4, 6, 8, p. 750.

More might be cited, but enough is given to establish the fact that "a New Jerusalem" is to be built at the place of Independence, Missouri; and it is *to begin* with the building of the Temple, the Lord's house. Moreover, "the remnant of the seed of Joseph," the Lamanites—Indians—are to build the city, *assisted* by the Gentiles, and such converted Jews as may also come in; but the Indians, "the remnant of Jacob," are to lead in this work.

The Church of the Restoration has gone at the Lord's work backwards, almost from the beginning; and universal failure has been the continual result, naturally! They started to gather and build a "city," instead of obeying His command to build his house, the Temple: "Verily, I say, *let it be built speedily*."—Doctrine and Covenants 94:3. "Which city shall be built, *beginning at the Temple Lot*, which is appointed by the finger of the Lord."—Doctrine and Covenants 83:1.

When a man goes onto a piece of land to make a home, his "house" is his first care; that he may have a place to abide. The Lord is to abide with his people, and his first command was to buy the land, and build his house. In accord with a wise course, the Lord gave this instruction: "The spot for the temple is lying westward upon a lot which is not far from the court house; wherefore it is wisdom that the land should be purchased by the saints; and also every tract lying westward; even unto the line running directly between Jew and Gentile."—Doctrine and Covenants 57:1. (It was Indian territory, from the Missouri state line, westward, hence "Jew.")

Further instruction was given to buy the land "for an everlasting inheritance," *but it was ignored!* The instruction was unequivocal, "which city shall be built, *beginning* at the Temple Lot." Do you think, today, that the word of the Lord is of none effect, when spoken in prophecy? Had they gone at once to erecting the Temple, as directed, the gospel would doubtless have gone to the "Lamanites" then, and the "city" would have been built long ago. But "the servants" thought they knew more than their Lord,

Moreover though son of man take thee one stick and write upon it, for Judah and for the children of Israel his companions; then take another stick and write upon it for Joseph the Stick of Ephraim and for all the house of Israel his companions.

Now this seems very reasonable to me since the children of Israel was at that time divided into two kingdoms, Judah being the leader in the old kingdom and Ephraim being the leader among the revolting tribes.

God in his great wisdom caused that a record of his teachings should be kept for the benefit of each kingdom. So we have the Bible as the stick of Judah and it is only reasonable to believe that the stick of Ephraim is being kept among the last tribes wherever God has led them. Take notice that verse 12 plainly states that the stick is for Ephraim and the tribes of Israel his fellows, meaning the lost tribes. We will give the verse just as found in the Bible; Ezekiel 37:19:

Say unto them, thus saith the Lord God, Behold I will take the stick of Joseph which is in the hand of Ephraim and the tribes of Israel his fellows and will put them with him even with the stick of Judah and make them one stick and they shall be one in mine hand.

I believe that the Book of Mormon does corroborate this great Bible truth. I will quote from the second book of Nephi, chapter 12, beginning at verse 67:

For behold I will speak unto the Jews and they shall write it. And I shall also speak unto the Nephites and they shall write it. And I shall also speak unto the other tribes of the house of Israel which I have led away and they shall write it.

See how nice this 69th verse harmonizes with the prophecy of Ezekiel. Ephraim being the leader among the lost tribes, the Lord has seen it most fitting to call their record the stick of Ephraim. Notice that the Nephites are to have a separate writing from Judah and also lost tribes. The stick of Ephraim from the lost tribes will not come to our view until the return of those people. We are told in verses 71-73:

And it shall come to pass that the Jews shall have the words of the Nephites; And the Nephites shall have the words of the Jews; And the Nephites and Jews shall have the words of the lost tribes of Israel. (Stick of Ephraim.—D. T.) and the lost tribes of Israel shall have the words of the Nephites and Jews. And it shall come to pass that my people which are of the house of Israel shall be gathered home unto the lands of their possession and my word also shall be gathered in one.

So we see here that the words of the lost tribes which is none other than the stick of Ephraim is to be gathered in one with the words of the Jews, or stick of Judah, along with the Nephite record. And this being true, then why all the haste in trying to make or locate the lost tribes among the Gentiles since there are no records proving them to be Ephraim or any of the lost tribes. We must be content

to await God's own time to bring about the return of the lost tribes and not until then can we expect the stick of Ephraim to become one with the stick of Judah. And as it is written in Jeremiah 31:9:

They shall come with weeping and with supplications will I lead them. I will cause them to walk by the rivers of waters in a straight way, wherein they will not stumble for I am a Father to Israel and Ephraim is my first-born.

This Scripture clearly shows that the lost tribes with Ephraim at their head are in a very repentant condition indicating that they had been born again before their return from the north where God had led them so long ago.

So we are quite free to admit that Ephraim along with the other tribes, shall also return by the same great God who led them away, that they shall return again to the lands of their possession in a humble, repentant and new-born condition with their record, the stick of Ephraim.

Up to the present time we find neither the Lamanites nor Jews showing any signs of being born again; and as for the Gentiles, they are in no condition to convert any people—not even themselves—so it is granted that there are greater hopes for Ephraim and the tribes of Israel to be first-born unto God.

Let us not forget that Ephraim mixed himself with the other tribes who were led away. They were known as the tribes of Israel and therefore come under the name of Ephraim; so Ephraim being the first-born, means all who were in fellowship with him which will take in all those whom God has led away from the known world so far as man's knowledge goes.

In conclusion I will turn to Book of Nephi 17:24-26. It reads as follows:

And, verily, verily, I say unto you that I have other sheep which are not of this land; neither of the land of Jerusalem, neither in any parts of that land round about whither I have been to minister. For they of whom I speak are they who have not as yet heard my voice, neither have I at any time manifested myself unto them. But I have received a commandment of the Father that I shall go unto them, and that they shall hear my voice and shall be numbered among my sheep that there may be one fold and one shepherd; therefore I go and shew myself unto them.

These words prove conclusively that Christ made a visit to the tribes that were led away beyond any part of that land round about Jerusalem. And up to the present time we have not discovered those sheep whom Christ made that visit to. But in God's own time in fulfillment of the sacred prophecies we may look for the return of those long-lost sheep of the house of Israel, coming with weeping and with supplications. Shall the Lord lead them back to the lands of their possessions? I believe that in their possession shall be the stick of Ephraim which shall contain the gospel of Christ who visited them after leaving the Nephites upon the land of America.

The Book of Mormon is the Stick of Joseph

L. P. S.

The Bible, or to speak more exactly, the New Testament, is called the "stick of Judah" because it was written by the Jews. Believers in the Book of Mormon have claimed that it is the "stick of Joseph" because, first, it was written by Joseph's descendants, through Manasseh. The record says so. No other sacred book in the world makes that claim.

Second. The Book of Mormon fills the place the "stick of Joseph" was to occupy. Ezekiel says it was to be one with the "stick of Judah" in God's hands. (Ezekiel 37:17.) Nephi was shown the same thing:

"And the words of the Lamb shall be made known in the records of thy seed, as well as in the records of the twelve apostles of the Lamb; Wherefore, they both shall be established in one."—1 Nephi 3:195, 196.

Ezekiel tells us that the stick of Joseph was to be in the hand of Ephraim. (Ezekiel 37:19.) All Bible students know that Ephraim has lost his identity; that he is mixed among the Gentile nations. If you wish to find Ephraim you will have to look among the Gentiles for him. When we remember the prophet has said that Ephraim is the "first-born," speaking of the last days (Jeremiah 31:9), we should expect that when the Book of Mormon came forth with the fullness of the gospel that Ephraim among the Gentiles would be the first to receive it. If this is not true, then we of the Restoration movement are without scriptural defense. We do not fulfill prophecy and we are not that portion of the Gentiles who accept the fullness of the gospel and become the "first-born" in the latter day dispensation. If we do not fulfill this prophecy we should close our churches and quit preaching to others.

All the Bible prophets who have spoken of the order in which the gospel was to go to the peoples of the earth in the last days have said that it would go first to the Gentiles, then to the Jew. The last was to be first and the first was to be last. The Book of Mormon declares the same thing. (See 1 Nephi 3:198-200.) Would all the Gentiles accept the gospel? Certainly not. All will agree upon that. What portion would? Jeremiah answers—Ephraim.

However many other records may come forth, only *Two Records* figure in the missionary program of the last days; the "stick of Judah" and the "stick of Joseph." These are the two books that are to be chiefly instrumental in bringing the Gentile and the Jew unto salvation. Nephi, in that wonderful vision (1 Nephi 3), saw the Bible was the first to go forth among the people of the earth. Then he saw the record which was written by his people and hidden in the ground come forth, and while he speaks of other records, he goes on to show that these two records were the ones that were to go to all nations and kindreds. To leave no doubt about the number he says: "*Wherefore they BOTH shall be established in one.*" (1 Nephi 3:183-196.)

If the stick of Joseph has not yet come forth and is hiding somewhere, it had better make its appearance soon upon the scene of action or it will find its work already done by the Book of Mormon. The preface to the Book of Mormon, as well as the book itself, says it was to be another witness that Jesus is the Christ. It has borne faithful testimony of the fact to the Gentiles for a hundred years, and the time must be near for it to go to the Lamanites and the Jews. Thousands are cheered with the thought that a glorious day is just ahead of us. How discouraging it would be to think the work that was to be accomplished by the "stick of Joseph" had not yet even begun; that the record had not yet come forth. It would set time back a hundred years, and the work we thought we were doing in preaching the Book of Mormon we are not doing at all.

Each record is called after the people who wrote it. The New Testament is called the "stick of Judah" because the Jews wrote it. The "stick of Joseph" would not be properly named if it were written by the ten lost tribes of Israel.

The record that enjoys joint prominence with the Bible, according to the Book of Mormon, was written by a branch of Joseph who came to the choice land. The ten tribes did not come to America, so they could not be the authors of the record that, hand in hand with the Bible, or the New Testament, is to bring about the restoration of Israel.

The Book of Mormon fulfills all the provisions of the prophecies so fully that we believe no mistake has been made in the Restoration movement for a hundred years in declaring it to be the stick of Joseph in the hand of Ephraim, outwardly Gentile. It was written by direct descendants of Joseph. It had to come forth unto the Gentiles that the promise concerning Ephraim being the "first-born" might be fulfilled. It is a voice from the dust, as Isaiah speaks of it (29:4), "truth springing from the ground, as the Psalmist put it. (85:11.) The book says of itself that it is a voice crying "from the dust." (2 Nephi 2:40.)

Finally, the Book of Mormon is the only sacred record of authority that has thus far come to the knowledge of men that goes hand in hand with the New Testament. The Vedes can not do it, nor the Koran, nor any other sacred book claiming to contain authoritative rules of guidance for the salvation of men. It is too late, now, for any other book to come forth making that claim.

The stick of Joseph and the stick of Judah were to bring about the restoration of Israel, according to Ezekiel. For more than a hundred years that work has been going on, beginning with the Gentiles, gathering out Ephraim—that portion of Israel that lost their identity. The time is due for the gospel mes-

sage to go to the Jew, and it is wonderful the interest that is beginning to be manifested among those people. It is said there has been a marked increase of interest since 1929. In all the larger cities of the United States and Canada there are missions established to teach the Jews and distribute the Bible in Hebrew among them. We are informed that hundreds of them are accepting Christ as their Messiah, and they are gathering back to Palestine by the thousands.

The Book of Mormon declares itself, with the Bible, to be the instruments that will be used by the Lord in bringing about the restoration of the Lamanites and the Jews. No room is left in this evangelical campaign for any other book. There were to be but *two*, the "stick of Judah" and the "stick of Joseph." The Book of Mormon is the stick of Joseph or it is not true, for it claims to be all the "stick of Joseph," of Ezekiel, was to be and to perform.

"Seek Ye *First* to Build Up the Kingdom of God and to Establish His Righteousness"

Matt. 6:31, 32

"Blessed are they who shall seek to bring forth my Zion in that day, for they shall have the gift and power of the Holy Ghost."—Book of Mormon, page 37, verse 187.

By R. B. Trowbridge

Before entering into the discussion of the subject, as outlined above, may I please explain just what has called forth this effort, at this time? I have had occasion, of late, to inquire of quite a number of the members of the Church if they were not expecting to attend the April Conference? All readily admit that there is a *very great need* of some advanced steps being taken by the Church, in its work, yet a very large majority of those whom I have asked about their attending the Conference, where this work *must be done*, have made reply, "No—I hardly think I can. Times are so close, I can not afford to do so." Can you wonder, dear Saints, that the real, deep and vital meaning of the headings of this article have been indelibly impressed upon my attention?

In offering this little article for publication the writer does not do it in the spirit of scolding, criticism or fault-finding. Having been a member of the Church of Christ for nearly forty years, he readily appreciates how *very easy* it is to *do* what the Master describes in verse 36 of this sixth chapter of Matthew (I. E.) namely, to try to "*excuse ourselves*" from faithfully doing what he has commanded us to do—"Seek ye first to build up the kingdom of God."

As a starting point, however, for what we trust will prove a very profitable suggestion to the great body of God's Saints, we wish to lay down three very fundamental, unchangeable truths:

1. That Christ *never* indulged in an idle statement.

2. That he *never* made an unreasonable demand of service.

3. That he *never* gave an irresponsible promise.

Mankind may make "idle statements." They may say they love God. They may declare their faith and confidence is great in the gospel of Jesus Christ. They may say that they would like to see Zion established, and would "do anything on earth" to bring about this condition. But when their efforts are carefully and truthfully analyzed you may find that their profession is but an "idle tale."

Men may make demands of service that are unfair, unreasonable and even unbusinesslike. They may expect and require more than they are justly entitled to. They may be willing to allow less than the service given to them is reasonably worth. They may be selfish and grasping in obtaining this world's goods. They may want (and apparently get) an easy, comfortable, even extravagant living with little effort on their own part—absorbing the fruits of others' toil while they themselves give practically nothing in return.

Humanity may make, and many, many times does make, loud and pretentious and insincere promises of what they will do. Perhaps they even preface these promises by the provision: "If the Lord will only prosper and bless me"—but when it comes to the final test, the keeping and carrying out of their promises, we find they soon forget their obligation and their covenants. After they get the blessing or benefits or the fruit, they become so absorbed in enjoying it, in striving for more, in exalting themselves in places of "cheap honor," that they completely forget the source of their success and blessing, as well as their loud and "irresponsible promises."

Thank God these three rules *do not apply*, in the least degree, to either Himself or our blessed Master, Jesus Christ. Their statements are always and forever, statements of facts. Their demands of service are always consistent and but reasonable in every instance and their promises are, without exception "Yea and amen." They are as certain as eternity, and they are the richest, most worthwhile, most wonderful blessings that can come into the lives of human beings. We all know this to be true.

"Seek ye *first* to build the kingdom of God." I imagine I hear many, especially of the great restoration movement answer, "Yea, we are fully in sympathy with that statement." I imagine there are very many of these saints who really and truly mean to be, and perhaps think that they are in complete harmony and rapport with these requirements. I imagine there are many, yes, very many, who would feel offended, even hurt, if one should even suggest that they constantly violate all three rules laid down above; that they make idle statements; that their service is not commensurate with a reasonable demand; that they without reasonable service on their part expect reward that could only come from irresponsible and sadly misconstrued promises.

For the benefit and profit, I hope, of these honest, sincere and well intentioned saints I want to just briefly outline what seems to me to be a fair and reasonably honest, actual daily program in use in many of our homes at this time. I don't give this, mind you, in the spirit of criticism or fault finding, but only in the hope of making the real facts plain, and with a sincere desire that we may all be benefited by seeing our present standing as an honest analysis makes it appear.

Is not the following, honestly, and in fact about your program?

I will "seek first"—

To provide my own and family's living—a good living, too.

To have good clothes—as good as any neighbor or friend, or a little better.

To acquire a good, comfortable home with all modern conveniences.

To accumulate a bank account or some investment to provide for old age or a rainy day; surely this is only reasonable.

To maintain a car or other pleasure giving luxury; which others have and enjoy; why not I?

To get as clean and easy a job as I can possibly find.

To cultivate a companionship of pleasure; of amusement and favor and popularity of men.

Or on the other hand do you not "Seek first"

To avoid any unpleasant sacrifice.

To avoid any inconvenience of religious service or of "dry study work."

To avoid any effort required in the interests of others.

To avoid missing any opportunity of self pleasure, amusement or entertainment.

To avoid anything that would in any way detract from your popularity or favor with men even though a principle of the gospel need be sacrificed in so doing.

And then with all of this accomplished (if it is ever done) or if you make a miserable failure or mess of life—when your strength and vitality and substance are all used up—gone beyond recall—then IF there is anything left, but the wreck, you come and lay that upon the altar asking God to accept it as "your gift." And dear Saints, do you not have to "Seek" very diligently each day for what you may term a reasonable alibi to offer yourself and your own conscience in an attempt to justify yourself in your own mind, when you know down deep in your heart, that there is no justification to be had? When you kneel down each night and morning (if you do so) to thank God for his blessing and for asking for his favors and protection do you really and truly find an alibi or alibis a necessary part of your devotion? Please be perfectly frank and honest now and answer these questions in your own heart and mind, before God and not to me.

Then I think I hear someone say—"Well, to be honest and a real Christian, is it not very necessary for a person to provide a living for themselves and those

depending upon them?" "Should we not have good clothes—a home?" Should we not provide for the time of old age or a rainy day?" To all of these questions we unhesitating answer, "Yes, beyond all question of doubt." Paul is credited with the declaration that when one fails to do this "he has denied the faith and is worse than an infidel." Let me ask you honestly and frankly, however, with all of your efforts, your toil, your planning, your careful saving and economy, have you, as yet, been able to provide all these necessary things for yourself and family? Have you? If you have not, why haven't you? Would you like for me to locate the reason for your failure or the need for your alibi to cover that failure? Would you like for me to furnish you a reasonable and honest solution of the difficulty and give you an absolute recipe for correcting the condition and getting the desired results? I am very, very sure that I can do so. To me it is as clear as the noonday sun. Listen:

"Seek ye *first* (not secondly, thirdly, lastly, after all other 'wants and needs' are supplied) but 'Seek ye *first* to build up the kingdom of God and to establish his righteousness *and all of these things shall be added unto you.*" This is not merely my statement; it is the language of the *Son of God*. It is very definite. It is very clear. Do you consider it "an idle statement" do you consider it "an unreasonable demand for service"—Do you consider it an "irresponsible promise?" Have you tried it out? Do you not think it is worth while to put it to the test?

Some may attempt to explain it away, but it can not be explained away. To those who try to do so, I would but call attention to the Master's own argument to the sixth chapter of Matthew and elsewhere—"Consider the lilies how they grow"—yet their splendor exceeds that of Solomon." "Consider the fowls of the air"—can you match their wonderful independence or the adequate provision for their needs? Did God forget the widow and her son who "sought *first*" to feed the prophet of God? Remember how she had but a cupful of meal and a very little oil with which to go into a three years' famine? Think you not if "God so clothed the grass of the fields"—if he so "provides for the fowls of the air" (and he has said, "you are worth more than many sparrows")—If the "meal and oil failed not"—that this same great, loving, wonderful God will not as surely verify, and in no uncertain way, this promise he has so plainly made "*All of these things shall be added unto you*"—if you will but test the promise and "seek *first* to build up his kingdom and to establish His righteousness"? Is it not at least very much worth testing?

We see our own "wants and needs"—we see the "needs of the church"—of God's church—we see, Oh, we can not help but see the need; the appalling need of a dying world today, the need of the blessed gospel of the Son of God, being taken to them and yet, dear saint, are we not alibing, are we not missing our

great opportunity by thus making use of some sort of alibi, and in failing to use God's provided, reasonable method, to supply *all of their needs?* We have been "bidden to the feast." Are we sending back word—"I have (or must) buy a parcel of land." "I have (or must) buy a yoke of oxen." "I have married a wife (or am going to do so) therefore I can not come." Ah, let us not stand in our own light, let us not vainly imagine or try to employ any worthless alibi for remember, Oh, do remember, the answer of the "Lord" (Luke 14:24) to those who did alibi, that terrible answer, "For I say unto you that none of these which were bidden shall taste of my supper."

Remember also, dear Saints, the voluntary, emphatic statement of guarantee we have been given—"I the Lord am bound when you do what I say, but when you do not what I say you have no promise." To the mind of the writer there is no question as to what the outcome would be, if only a few, a very few, truly converted, earnest, devoted saints would band themselves together and determinedly put into operation this clear cut, emphatic command given by our Lord and Master so many centuries ago (and oft times repeated since) to "*seek ye first to build up the*

Kingdom of God." In doing so there could be only one result; Christ's promise would surely be abundantly verified. Our trouble would be solved—"Zion would be redeemed" and all of the nations of the earth would be blessed. Do stop and think for a few minutes what a wonderful thing it would really be, what a miracle would be performed, *if we would but hearken unto His words.*

Would you like to be able to help and reverse the very unsatisfactory conditions of today, the conditions of poverty, pain, sorrow, wickedness and loss, and help to put into action a program as wonderful as the blessed gospel of Christ offers? It is your open opportunity, your God given, God planned duty. Or, will you offer only an alibi, a weak human alibi?

We view the wonders of the sky,
The earth—her marvels all pass by—
Their courses fixed—their mission set,
In each the needs of creation met—
Then why, Oh, man, God's chiefest work,
Why from the perfection process shirk?
Submit thyself—God's moulding hand
Some day you'll surely understand.

Slumbering

By Cora M. Reynolds

"While the bridegroom tarried, they all slumbered and slept."

We are living in a day of superlative terms, superlative thoughts. Humanity has its eyes on the unattainable stars. It is forging ahead, pushing, jostling fellow creatures. If the unfortunate, weak ones cross the path of the star-gazers, they become victims of nature's law, brought about by the fall of man, "survival of the fit."

Superlative slogans in advertisement, education, business, jazz (not music) and religion. *Efficiency* the password; *sufficiency* the goal; *proficiency* the watchword.

Some of these superlative slogans in the Restoration are as follows:

"We are the Chosen People. Our President's (Prophet's) far-sighted program will redeem Zion. We must lead with proficiency in education, sociology, etc., to meet the growing demands of the day. Therefore the necessity of a central, directing power."

"We are the Chosen People, for we have remained the old Church, with the Keys to the Priesthood resident within us. Our Temples and Endowments qualify us to redeem Zion. All others are apostates."

"We are the Chosen People, for only in us lies the hope of Zion; only with us is the Priesthood invested."

"We are the Chosen People, because the Messenger has come to us to direct. All who reject him will be rejected."

"We are the Chosen People, for we occupy a strategic position in the Restoration. Only through us can the Zionism movement start."

"Stand still and see the salvation of the Lord."

"The New Jerusalem will be built by the Indian."

"All that came after 1830 through the Martyr was of him, not of God."

"The tradition of men must be exposed."

Pet phrase of all: "AUTHORITY" to inform all others.

The antidote (used advisedly) to all these are:

AUTHORITY COMES BY OBEDIENCE.

"This is not a day of many words." (Book of Commandments.)

"Virgins" had *individual* oil.

God is unchangeable. He has no need of being progressive to meet man's needs.

God's moving, directing power manifests itself unmistakably. A "setting-in-order" program will be *His* work.

Messengers of truth are from a powerful, *intelligent* God; *they produce results*. If a righteous, regulating power does not follow, there is something wrong with the messenger.

Our burying of talents yield us no increase. Slothful servants who wait too long are unqualified when the cry comes, "Go forward!"

And *when the Remnant of Jacob leads*, it will be assisted by a *prepared* people.

The "traditions" that have served as a platform for Latter Day Saintism should *not* be ruthlessly yanked from under, and leave a wildly groping, struggling people in mid-air. It is high time some rescuer should build, or rather, point to the one built a hundred years ago. If there be faulty boards, well enough to re-

move them. But be sure the platform of gold is not scratched by the removal.

Now then, just "listen" to *all these slogans together* . . . sounds like a school where each scholar studies out loud individual lessons; or an orchestra with each instrument playing a different tune. Analyze them, collectively and individually. *Which* has the most merit? What will result in the fulfillment of any one of them?

We are to become Christlike. *Like Christ*. He is like His Father. Then measure all claims by the gospel of Christ. Which claim will help us the most to soon become Christlike? What are these various ideas accomplishing *now*? Aren't they in reality Bromides? Isn't the Restoration lulled to sleep with the rhythm of repetition of them, with the confidence of their *future* success? The power *will* come, the endowments *will* be given, etc., etc.

Our awakening may be delayed until the wrath of an offended God arouses us. Jeremiah 26:33, Isaiah 66:16-24, Jeremiah 30:11, and many other passages tell us of a universal, nearly complete destruction. The defenders of disarmament tell us of the possibilities of national suicide for any nation entering war. Of largest cities being wiped out in a few hours.

It will not be the witnessing of death, disaster or famine that will tear our souls with anguish and fear. But the full demonstration of hatred and cruelty—the lust for fellow-man's blood—the *demoniac hosts* arrayed in battle. Seeing the climax of Satan's cunning program (oh, yes, he has a program), seeing the full demonstration of his power—seeing him manifested in humanity, where will our own puny ideas and strength prevail? What will then become of man and his importance? What, indeed, will be of value, but God's power, His Glory?

It is a day when a Majestic God will arise in judgment on a creation that has dared flaunt His power. The supreme gift of His beloved Son having been spurned, His wrath will be just and true. And if the punishment be just on those who have not tasted the fruits of the spirit, what can be said of those who have been made partakers of the mercies and benefits of the Latter-Day work? Can anything turn His righteous indignation away from us, except our turning to Him in deepest repentance? Can anything we say or do, stay this merited judgment, except our obedience to His law? As long as we stubbornly insist we *factually know* His will, just so long this Satan—sent separation. Just so long as we *individually* are lulled to sleep by a hope of our organization's *future* success, just so long will we be held by that silken cord. It is a day when a compassionate, loving God will fan into a flame, the smallest spark of righteous faith, if we allow that spark room to grow.

The last battle is to be far more serious than we suppose. There is no question as to the triumph of God's power. The test of the battle will be the effort to overcome individual souls, and this in the hope of weakening God's dominion. What will qualify us to

become part of the side that shall restore peace and righteousness, a fullness of joy? Not a loyal, stubborn adherence to the slogans of our individual choice in factions. But to become a part of His triumphal body of servants, we must become Godlike.

It is a day when all who love the ways of righteousness will shortly have to stop and ponder deeply as to whether they are being led by the Holy Ghost that leads into *all Truth, and shows things to come*; when the hosts of heaven, led by a victorious Savior, will of necessity to co-operate with the servants here on earth, of the most High. Can we stand the test? Are we stripped of our self-importance sufficiently for such co-operation? Such co-operation will bring that rest we long for; that peace the weary world craves, and does not know where to find. It will bring us fullness of joy.

May we seek Him *now*; may we merit His compassionate help, to fill our vessels with oil, that when the cry comes, "Behold the Bridegroom cometh! Go ye out to meet Him!" we shall be ready, is my prayer for all His weary children.

Letters

Dear Brother:—Received the Advocate monthly. Wish it came weekly as we do enjoy it. The vineyard of the December number is sure our hope and that a fund will be started to buy the land that those who will, may go or gather to Jackson County, Missouri.

Times are a little hard up here, but we are in hopes they may get better that we may have to help others. We have Sunday school each Sunday and preaching, sacrament each month. Discontinued our weekly prayer meeting for the winter months, but we are having a Book of Mormon study beginning next Wednesday. Enjoying a good spirit, earnestly looking for Zion redeemed, the gospel program carried out.

Sincerely,

D. Gibbons, Secretary.

Viceroy, Saskatchewan, Box 71.

To the Advocate:—Our Brother, Elder B. W. Pack, just closed an interesting six nights joint discussion with Rev. Morris of the non-progressive Christian Church here. Mr. Morris comes from Fresno, California. He is a capable and able man. He used, however, the regulation tactics of the debaters of that church, of asking for a sign and demanding that Brother Pack perform a miracle. Elder Pack met those foolish arguments against faith, with the word of the Lord, "A wicked and adulterous generation seeketh often a sign," etc. Brother Pack did his work well; and we compliment Mr. Morris on the fact that he was kindly in attitude and less bitter in his methods, than most debaters whom we have met.

I followed the debate with a rousing good meeting in the same building.

Sincerely,

James E. Yates.

ZION'S ADVOCATE

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

BOARD OF PUBLICATION

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

Editor: Leon A. Gould, Bemidji, Minnesota.

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

Address all matter for publication to the Editor

Address all orders and send all monies to A. M. Smith,

Business Manager, Box 232, Independence, Mo.

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

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

Canadian Rates: Same as above.

EDITORIAL

When the Work Begins

We hear and read of the anxiety that fills the hearts of many to see the work begin on the Temple. We feel the anxiety within ourselves, and long for the specified amount to be realized that the work can go forward. We have wondered if the means were not to be had, or if there were a purpose in the infinite mind in withholding—in other words if there were not something still more important than the specified funds necessary to start the work. We are convinced that there is something more important, and that is a *Consecrated People*.

The question has been asked: What would you people do with the Temple, if you had it? It is a good question to ask the Church of Christ? It is a good question to ask any existent fragment of the Restoration movement. And here is a good answer: The people who become consecrated enough to build the Temple will be consecrated enough to enter in and occupy; and such a people will know what to do with the Temple. No need to worry about that.

How shall we know that we have a consecrated people to build it? The surrounding conditions will provide the test.

What, to your mind, is a consecrated people? I shall try to put in words what, to me, will be a consecrated people to begin the work, when the specified sum is raised:

A consecrated people will say, Notwithstanding the stress of unemployment, this sum must not be devoted largely to wages; but every available dollar must be used for material; that the greatest volume of work may be completed that the money will compass.

A consecrated people will have within their ranks a sufficient number of skilled workmen who will, at the call of the committee, say, Here am I. Wages will not be considered, only that the needs of their families be supplied.

A consecrated people will say to these workmen, within their groups, We will provide for your needs, and the needs of your families, on an equal basis with ourselves, while you devote your time to the House of the Lord.

A consecrated people will remember the Book of Mormon, "Wherefore, if they should have charity, they would not suffer the laborer in Zion to perish."

A consecrated people will remember the further word of the Book of Mormon: "But the laborer in Zion shall labor for Zion; for if they labor for money, they shall perish."

A consecrated people will thus be prepared to begin "at the Temple Lot," with the building of the Lord's House, to "build up Zion."

Ere the work begins, we need five thousand dollars. What is more important, we need a consecrated people. Will we qualify?

If He Ask for Bread, Will We "Give Him a Stone?"

We hear the cry going up for bread, and our souls are touched. The Savior heard, and answered by feeding the multitudes. He, then, is cognizant of material needs. Indeed latter-day revelation intimates that the heights of spiritual perfection can not be gained, except through a recognition of God's laws governing the material: "For if ye are not equal in earthly things, ye can not be equal in obtaining heavenly things"; "Nevertheless, in your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld." In the world is a famine for spiritual things, gaunt suffering for want of the material also. It is said that in sixteen years, at 6 per cent compounded, the debt of the world will be doubled, and unemployment and destitution increased in the same proportion. This dearth is affecting and will affect the church. What is the church's answer to the cry? Listen to this heart throb from across the Atlantic:

"The miner of Wales can not comply with this tithing bill; not because he does not want to contribute even to the amount of great sacrifice, but his starvation wages are fixed, his house rent is fixed, his hospital and doctor bill is fixed and deducted from his pay, his unemployment insurance is also deducted at the mine head, the price of his fuel is fixed, and deducted at the mine head, the price of his bread and tea is fixed by others, and if he has sufficient food to give him strength to hammer out the rocks and coal through the six days of the week he is fortunate. . . .

"In Wales we have no flocks to bear their increase, and no trees to yield their fruit, no fields to yield an hundredfold, no land to receive the blessing of a bountiful God. Our lot is down deep in the bowels of the earth where the sun never shines; neither the sunshine of hope of an ultimate just share of the earth's produce, for us, nor for our children. We are up against the solid rocks as really and truly as the rock-bound veins of coal we penetrate. And this tithing Bill No. 4, offers us no hope for an ultimate Zion through the Church of Christ. As we see it, it seeks our blood-money and suggests no relief; no suggestion of an ultimate Christian commonwealth where justice and equality may play their part in the establishment of the kingdom that we hope and long for."

This is a cry from the standpoint of the employed in the mines of Wales. What about the thousands of unemployed? Has the church a ray of hope to offer? Theoretically, Yes; but in practical demonstration, What?

Here is another heart throb from one of another faction of the Restoration:

"Ever since I joined the church and got acquainted with the teachings of the three books, I have longed to see the day when there would be equality in the church. I came here hoping and expecting to see something in that line being taught in the church, but I did not find it. I found some living in fine houses, with fine autos and fine clothes, while others were living in tar paper shacks or dugouts, often lacking the food and clothing they needed. And then there were the picture shows and the theatrical plays held in our churches, often on Sunday, as well as week days. And those worldly things would draw bigger crowds than the meetings did. Then I saw the church going deeper and deeper into debt each year, which was contrary to the written word; and it looked to me that financial ruin was staring us, as a church, in the face. And some of the leading men of the church were urging the Saints on in all these worldly pleasures, and urging them into debt deeper every year, until I lay awake many a night until twelve and one or two o'clock, worrying over the condition we were in, my pillow wet with tears."

This is one of the thousands who with breaking hearts have seen their hopes of equality blasted and buried. What have we as a church to offer them? They are the salt of the earth—there are thousands of them. They have paid their own way, and fulfilled every duty as to tithes and offerings, and always lent a helping hand to the neighbor in need, and their hopes have been blasted by the hands they upheld. They are the people we want to save and call out from the broken fragments of God's spiritual kingdom. Shall we win them by offering them some more of the same brew? And while we are thinking of this, there is something more to consider.

The past conference year, we have been surrounded by an extremely critical financial condition in the world. And we have suffered, and not entirely without murmuring. Not only the dependants upon the tithes in the Lord's storehouse may have murmured, but those who have made every effort to pay into the Lord's storehouse. On the one hand they have received but a fraction of their "allowance." On the other hand, in the best paying agricultural lines their income has been cut in the last three or four months an equivalent of forty per cent. A forty per cent cut in wages, already at low tide, is a tremendous cut.

We are facing real problems. A convention of county agents last fall could see no hope for betterment for at least two years. The best the world's wisdom has to offer yet to a tax-ridden people, is to add more tax. Has the church something better to offer, or must we wait for the millennium?

In the first place it will not help us to indulge in recrimination. We have heard enough of that in past years on both sides. But isn't it possible to get together and pool our efforts (we've nothing else to pool) to get ourselves out of the conditions under which we all suffer? May we not, ministers' families, and tithe-payers' families, by getting into closer touch and sympathy, so work together that we may solve the problem jointly? Can there not be a realignment, or a readjustment, or a reorganization of our forces in such manner that ministers' families may become incorporated into groups where all may work together to supply their needs in the way of apples, potatoes, carrots, and other vegetables, butter, milk and eggs, and now and then a slab of bacon perhaps, in somewhat equal proportion, without paying tribute to the god of gold?

It may be that we are all poor and equal now, but it is not enough to stay that way. We are not only required to be equal, but we are required to be united, according to the law of the celestial kingdom, and in that unity to grow together, a goodly plant. To do that we will have to forget the erroneous standard erected by the world, that wealth is identified with gold, and adopt the real and true standard, that wealth is identified with labor. And LABOR—we each have a hundred per cent of that to pool. Church of Christ, what shall be our answer to the cry that is coming from here, and there, and everywhere? Shall we "give him a stone," or ———?

General Assembly

April 6

To all the Saints:

Greetings:

As this the last issue to go out before the convening of our General Assembly we think it right and proper to call your attention at this time to the near approach of the day and ask that we remember and keep April 3, 1932 as a special day of fasting and prayer that God might remember us in all our labors during the conference, that whatever is done, might be of such a nature, that it will always be in harmony with that which is best for the Church.

Let all the church be united on this day, April 3, as a day of fasting and prayer, asking God's special blessings on the General Assembly of 1932.

A. M. S.

Those who are expecting to attend the conference should get in touch with Brother R. B. Trowbridge, 825 West Maple, who is chairman of the reception committee.

Please write him at the earliest possible date.

Letters

Editor Zion's Advocate:—On a recent missionary trip into Northern England I paid another visit at the home of Elder Ed Maloney in Manchester, where, in spite of sickness in the family, I received a fine welcome, had dinner, and a chat on the ever responsive topic of the Restoration, and the position of the Church of Christ relative thereto.

I also called on Elder James Schofield, assistant to Elder Leggett in presiding over the Reorganization Branch in that locality. Here, as also formerly at the home of Brother Leggett, I received a brotherly welcome with an invitation to remain for a few days' visit. I enjoyed a fine visit with Elder Schofield and family and remained there for the night. Sister Schofield is a sister of our Elder Charles Foster's wife, of Columbus, Ohio. Also her mother and father and another sister are members of our church at Columbus.

From Manchester I went to Golcar, Huddersfield, Yorkshire, where I stopped at the home of Sister S. A. Brook, who is a sister of our Brother Tordoff of Berkeley, California. Sister Brooks transferred to the Church of Christ, and she proved to be very earnest and a fine worker for the church. She took me from place to place visiting friends and relatives and delivering the message of the church, and holding meetings at her home evenings. We also held a meeting at the home of a fine couple by the name of Sleight, and after the service the brother took me through one of the woolen mills. This is in the heart of the textile manufacturing country of England, and at one time the fine fabrics from these mills claimed almost a monopoly of the markets of the world.

The workers in these mills wear clogs which are shod with iron, and on an early morning one with good ears can hear them clogging over the cobble stones almost a mile away. Many were out of employment on the dole, and when the Government's retrenchment orders affecting the dole were enforced thousands filled the highways leading to the mills seeking employment. The English people are by nature a happy, contented, loyal people, otherwise this country would have been smitten by revolution long ago. Now they are facing a very great increase in the cost of living resulting from the establishment of tariff barriers, with an actual decrease in shillings per day in the cutting of wages in the industries, with a further decrease in wages resulting from the deflation of the Pound Sterling.

Sister Brooks has a number of relatives and friends, and among them the missionary received a fine welcome and many became interested in the message of the Church of Christ. We also paid a visit to Leeds where Sister Brooks has a daughter recently married to a young man of Reorganization stock by the name of Thompson. Here I was made welcome, and sympathy for our cause was freely expressed, with a keen desire to learn more. Sister Thompson is a member of the Reorganization, but her faith in that institution was shaken by the attitude of Elder T. Taylor,

president of the local Reorganized Branch. He prevented me from speaking in the Religio as had previously been arranged, and is reported to have said that I had no business there. He also said that members of the Reorganization transferring to the Church of Christ always met with some terrible calamity, usually death, citing a case recently reported from Canada as proof.

In a recent letter Sister Brooks tells of a very remarkable healing on Christmas Day. She says:

"On Christmas Day I thought I would not live to see it over. I was alone and very ill; I did not know what to do so I got the olive oil on which you asked a blessing; and, anointing, I took some and prayed myself, and after I had prayed a deep impression came into my mind like a voice (only no one spoke), saying: 'Thy sins are forgiven thee, I will make thee whole.' After the crisis I have slowly gotten better: Thank God, He knoweth best! So I am able to write to you and my friends who sent me good wishes, whom I never thought to see again on this earth."

The following letter from one of those visited at Huddersfield shows that the Spirit characteristic of the early Restoration days now bears witness of the message of the Church of Christ:

"16 Thornhill Road, Longwood,
Huddersfield, January 31, 1932.

"To Apostle S. Wood:

"Dear Friend:—My thanks are due for so kindly sending on the papers concerning the Church of Christ news. I am very much interested in the same, and shall be pleased to have a further supply. Our friend, Sister Brooks, lent me a few copies concerning the plans for the building of the Temple. I wonder if you have been praying for my spiritual welfare. It would seem so. If so it may be an answer to your prayers when I tell you that I am converted over to reading the word of God with joy. I think I told you when in conversation that the reading of the Scriptures gave me no pleasure whatever. It must have pained you to hear such a remark, but after reading further about your church I wanted to prove to a friend some of the things you spoke of, so I began with Acts of the Apostles and went through the whole book in one day. I was so keen that I couldn't leave it even for a good program on the wireless. And the joy of it is I can read with the light of understanding as never before.

"The friend referred to is the Christadelphian whom I think I mentioned in our talk. She has read the Bible more than I, and so I wished for her opinion on the matter, but up to the moment our talk has not come about, as her mother took ill and has since died, so she had not the chance to peruse the papers I lent her. Also I have had a talk with two other friends who seem very sad about their church, as the minister in charge is nearly Roman Catholic in his ritual and worship, and they do not approve of it at all. So they were interested to learn of your visit

here, and have promised to come if ever we can arrange for a meeting. My dear friend, Mrs. Brook has told me of her desire (to get a hall and have meetings.—S. W.) if she is spared. She has been very ill indeed. I did not think she would live, but like myself, her time is not yet, it seems.

"Sometimes I wonder what we have to live on for when it is a life of suffering. But His will be done: We must be needed for some purpose. I shall hope to be baptized as soon as it is convenient to the church, as I am anxious for the truth and enlightenment of the gospel, which, as a church, you certainly have the doctrine as preached by our Lord and his Apostles. What I can't understand is that the churches of today ignore the order of the saints and seem to confine the name of someone we don't know, and as I read from Acts right on it is all addressed to the saints being members of the church.

"Now this morning I listened to the Archbishop of York from Geneva, and some of the things he had to say on peace were quite in order, but several sentences, I think, were quite wrong. One thing he said was that the 'natural must come before the spiritual.' I do not think you will agree with that. If that is true we have the good excuse of putting ourselves and our desires first, which is what most religious bodies do nowadays. He took his discourse from Paul to the Ephesians where it says ye are members of one body. It was all right, but he said that the gospel gives no help (language meaning the same) to peace, only it exhorts them to love one another. It seemed rather strange to me that a man of such high position in the church should make such a statement. Also another statement: 'The longer view of history will unite us in the bonds of love and fellowship.' What can we hope for out of all of that?

"I think I mentioned I would like to hear from some of the women of your church if any would be interested to write to me. I would like to possess the Book of Mormon to read in connection with the Bible, also other literature you may advise.

"I am rather sorry to read in the *Zion's Advocate* of the disputes amongst the Twelve concerning visions (W. J. S. on Fetting Messages.—S. W.) It does not make nice reading for one new in the faith, and the Apostle Paul was most anxious on this point, though I suppose one has to be on the watch for the 'angel of light' who will confound the highest.

"I shall continue to read and trust to be well enough when the time comes for baptism that I can enter the water without any harm.

"I hope your stay in England will have had the desired effect of bringing souls to God and make known the Church of Christ, to establish the Kingdom. Yours sincerely, in friendship of the gospel,

"Isabelle Zikking."

In the face of considerable opposition, and in some cases discouragement, we are moving ahead and gaining ground. Many are at the door, but those ac-

quainted with the Restoration movement who have followed the recent activities of the church—the introduction of tithing law and official invasion based upon the anticipation of such a law—are anxiously waiting to see what the position of the church will be when it speaks with authority.

Three documents from officials of the Reorganization have been circulated throughout this mission. One of these documents is an attack on Apostle B. C. Flint, another is a personal attack on myself, while the other is an attack on the Church of Christ and its program. The latter states to the effect that the Church of Christ is obligated over a million dollars, and that every one coming to the church must assume a part of that obligation—that to all intents and purposes the Church of Christ is now in debt over a million dollars. This line of reasoning is based upon the fact that the church has assumed the responsibility of building the Temple. And it is intended to soothe the aching hearts of the membership of the Reorganization whose church may now be facing bankruptcy. Attacks from without are expected and can easily be met, but when they come from within they carry destruction and death.

Samuel Wood.

Gandhi, and British Rule in India

Guilty of no crime, but because of a desire for national liberty and independence for his country, Gandhi again suffers in a British prison.

Hundreds of others of his countrymen, also languish in those prisons without trial. Some are being sentenced to years of hard labor in their imprisonment, for so-called "Good and sufficient reasons."

Lest the people get together to act in their own interests, the citizens of India are forbidden the right of peaceful assembly in numbers of more than five.

Freedom of speech is denied the population, under British rule, wherever the people protest that the government is dealing unjustly with the citizenry of a great nation.

With brazen effrontry to the better ethics of the whole world in the matter of the rights of the people to be heard, and of the rights of the freedom of the press, the British government in India now demands that no editor or author is to be permitted to publish their very good reasons for preferring not to purchase goods manufactured by English Lords of commerce. It is an effort at *compulsory* commerce. "You will buy our goods or we will imprison you. Upon pain and penalty of the government's lash of severe punishment to be administered in numerous tyrannical ways, India is to be *compelled* to purchase her goods

from the hand that they know to be tyrannizing over the whole nation.

Of what is Mahatma Gandhi and his party guilty?

They desire freedom for their country. They wish governmental independence for their people. They propose to obtain that freedom by peaceful methods. What a crime!

According to the attitude of the British government a nation should not even think of its freedom as long as it is profitable to English lords for the British government to do the governing for it.

As a leader among his people, Gandhi speaks for those millions of British subjects, asking only for their human rights to freedom. Is that such a terrible crime? Must this man and his compatriots be robbed of their personal liberty and imprisoned like murderers merely because they work peaceably for their national freedom along the only lines open to them aside from war and bloodshed? But such is the situation?

The greatness of this suffering leader in prison is manifest in the justice of his demands, in the Christian kindness of his methods, in the towering simplicity of his temperate habits, and in his admirable humility of heart shown forth even under persecution and pain. With him in a great cause, hundreds of fellow sufferers now lie incarcerated in political imprisonment at the behest of English lords whose interest in India is measured by the revenue the country will produce.

Gandhi's methods advocated for the securing of their rights to freedom are by the non-violence route. He teaches his people not to fight. That they should not engage in war nor bloodshed. Not to resist by violence, even though their lives be taken. It is one of the most remarkable campaigns waged for human liberty in the annals of history.

Under Mahatma Gandhi's teachings to his people that they should not resist evil by violence, some are suffering, even unto death.

Upon which side of such a controversy would the Christ stand if he were on earth today? If ever a just cause deserved success, it is that cause represented by Gandhi and his people today.

The press in America enjoying the freedom of expression made possible as the result of the rebellion of a Boston tea party which objected to paying exactly the same kind of tribute which the British government now exacts from India, will not be inconsistent indeed if it should fail to speak out in no uncertain terms in defense of the cause of poor India.

But mark this well, the worm will turn! Unjust imprisonment without trial will not prevent it. The imposing of the death penalty for opposing the demands of English lords, for the purchase of their goods will not prevent it. The worm will turn in India despite the stifling of free speech. The

throttling of the free press will not prevent it. The merciless imprisonment of thousands merely because of their peaceable efforts to obtain liberty and the right to govern themselves, all this may retard the coming day of freedom from British rule in India, but the cause of that people being just, it will succeed.

The British Government of course assumes in self-justification, that its paternal rule is for the welfare of the great population in India until the infant grows strong enough and wise enough to know how to run its own affairs. But who does not know that but for a certain inspirational Declaration of Independence in American history which engendered a fire in men's souls as just as it was dynamic, and but for a Washington at Valley Forge, this same voice from across the sea would still be demanding its tribute here, and the Stars and Stripes as a banner for justice and freedom would never have been born? In view of these undisputable facts, what would be the matter with an American publication which would not only refuse to say a word for the oppressed and imprisoned in bleeding India today, but which will even cough out little meaningless apologies for the perpetrators of the great injustice being done in that country?

The desire of big interests of international commerce for the special privilege of the money barons, is not confined to any one country. When it means money in hand to keep still in the face of great injustice being done to any people, there are circles in this country as well as abroad, where if one listens carefully, he need not be surprised to hear only a great silence. Christ said that at the last day the Great Judge will give honorable place to those on the right hand, saying: "*I was sick and in prison, and ye visited me.*"

Gandhi and many a poor victim of over-lordism and of the terrible demands of commercial greed in Europe are at this hour suffering, and in prison. Many of them are heartsick, and others are sick in body, while they languish in those prisons without help, and in some cases without hope. When Christ said, "*I was sick and in prison and ye visited me,*" doubtless he referred not so much to those who are in prison by reason of their crimes, as he did to such as these who are imprisoned for cruel political reasons, and to defeat the ends of justice and righteous judgment. Few of us in this land may "visit the sick and in prison" across the sea, but we can give them our sympathy and our prayers. And we can give the oppressors to understand clearly that we will not even be a silent party to their wrong-doing. In this way we may share now and hereafter in the approval of him who said, "*I was sick and in prison and ye visited me.*"

James E. Yates.

826 Eucalyptus Avenue, Hawthorne, Calif.

Book of Mormon Lessons

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

No. 12

THE PARABLE OF THE VINEYARD

Lesson Text.—Jacob 3; 4:1-3.

Introduction

In this series of lessons on the prophecies of the Book of Mormon pertaining to the work of the last days, we make quite a jump from our last lesson to get to the parable of Zenos, which Jacob gives in the 3rd chapter of the book named after him. Zenos is one of those prophets whose writings were recorded on the Plates of Brass brought from Jerusalem, but is missing from our Bible. The parable is an outline of the story of the Lord's work from the first Christian century until the second coming of Christ.

Lesson Outline

Parable of Zenos

1st Period. (Verses 30-48)

Decadence of Israel.

Branches Broken off.

Gentiles Grafted In.

First Visit to Vineyard—Good Fruit, Except in Choice Land; There Good and Bad.

2nd Period—Last Days—Bad Fruit. (Verses 72-111)

Second and Last Nourishing and Pruning of the Vineyard. (Verses 112-145.)

a. A Way to Be Prepared.

b. To Begin at the First.

c. Secondly, Graft in Natural Branches.

3rd Period. (Verses 145-153)

The Long Season—Millennium.

The Lesson

Wild Branches Grafted into the the Church. The first period of the parable of Zenos covers the time from when branches of Israel were first led away, which, so far as we know, was when the ten tribes vanished from history, until the Gentiles come into the church, in the first Christian Century. The parable deals with spiritual Israel and temporal Israel. Spiritual Israel is the true church or fold of God. (See 2 Nephi 6:2.) Temporal and spiritual Israel are likened to the tame olive tree (1 Nephi 4:14), and the Gentiles are represented as wild branches. Paul, also, used the same figure of speech. (Rom. 11:17-21)

How many branches were led away and where they went we do not know. Ephraim was scattered among all nations, and two branches from Jerusalem, of the kingdom of Judah, came to the choice land. They were the colony of Lehi, and twelve years afterwards the people of Zarahemla came.

Christ came to the Jews and they rejected him. Then the gospel was taken to the Gentiles. (Acts 13:46. Also see Matthew 21:43.) Their coming into the church was the grafting in of the wild branches spoken of in verse 36 of our lesson. Paul speaks of this in Romans 8:17, 20, 21, 24.

Good Fruit for a Time. Beginning with the 49th verse of our lesson a survey of the vineyard is made. The church at Jerusalem is satisfactory to the Master. All the plantings are bringing forth good fruit except in the choice land. There, one part is bringing forth good fruit, and the other part is bringing forth bad fruit. (Verse 68.) We think this refers to the Nephites and the Lamanites. The Nephites were believers; the Lamanites were unbelievers. However, the Master extends mercy for a time. (Verses 69-71.)

Bad Fruits and all Sorts. A "Long time" passes. "The end soon cometh." (Verses 72, 73.) The Master and his servant go down into the vineyard again to see what conditions are. The view is discouraging. Nowhere are the plantings bringing forth good fruit. The mother church has gone into apostasy. With her daughters, representing the various creeds, all sorts of fruit is found. In the choice land the bad has overcome the good, and the Nephites, as a nation, have been destroyed by the Lamanites. The Nephites are referred to as the branch that has "withered away and died." (Verses 86-96.) At times in their history the Nephites rose to great spiritual heights, and like the people of Enoch there was no rich nor poor among them. But when the nation went into decline spiritually, and would not repent, they were cut off, just as the Jaredites had been before them. The Nephites came to the choice land six hundred years before Christ, and they were destroyed four hundred years after Christ.

Bad fruit began to appear in the Christian Church established by Christ and the apostles in the first century. In the fourth century, when the Nephites were fading out, the eastern church was well into apostasy. Then followed the dark ages, when the apostolic church had merged into what became known as the Catholic church. The Reformation began in the sixteenth century, and while the new churches that sprang into being sought to get away from the evils of the great and abominable church, none of them came out of Babylon entirely. None preached the gospel in its fullness, and so there were "all sorts of fruit" and none of it good. (Verses 74, 77.)

Roots Good. (Verse 80.) The gospel is always true, no matter how far organizations or men may depart from the truth they profess to believe. But the Master points out that profession without works "profiteth nothing." An organization not bringing forth the fruits of the gospel can not expect its pretensions to give it a perpetual claim upon God's acceptance.

The Second and Last Nourishing and Pruning. (Verses 111-127.) The history of God's work in the earth shows that when a people or an organization fails to carry out God's purposes he turns to those who will. The gospel was preached to the Gentiles

because the Jews, though claiming to be the people of God, were not receptive to his will and designs. When, in course of time, the Gentiles no longer bring forth acceptable fruit, the Master plans to turn to chastened, humble Israel, that his work may continue in the earth until his purposes are consummated. Now the figure of the olive tree has a spiritual as well as a temporal significance. Literal Israel is to be grafted into spiritual Israel through gospel processes, acceptance of the truth embodied in Jesus Christ, and the leading and indwelling of the Spirit of God.

Commenting on this second effort of the Master to secure the fruit he desired Jacob says, in chapter 4, verse 3, "And in the day that he shall set his hand again the second time to recover his people, in the day, yea, even the last time, that the servants of the Lord shall go forth in his power to *nourish* and *prune* his vineyard." Note the import of the words, "nourish" and "prune." Nourish means to feed, to preach and to teach. But something else would have to be done. *Pruning* must be carefully attended to that the tree might not overbalance the roots, as before (see verses 104-108), and so in verses 112-124, we find the Master instructing his servant how to care for the vineyard. It is a process of cutting off, planting and grafting, which signifies change of personnel, realignment as to groups or organization, but the same plan of salvation, the same gospel of Jesus Christ, though the banner must be borne by other hands when those who have carried it falter and let it trail in the dust. The invisible church, the spiritual kingdom of God, the true fold, is the only thing that does not change in the story. It is the thing into which organizations or peoples are grafted or from which they are broken off. When an organization or a people brings forth the fruit of the Spirit, that organization or that people represents the invisible kingdom, but when an organization, or a people, fails to bring forth the fruit of the spirit, which is the test of genuineness, then that organization or that people, like a branch, is broken off, and another is grafted into the invisible, or the spiritual kingdom, which means that God chooses other instrumentality to do that which the one that was chosen has failed to perform. Another organization, or another people, is given the opportunity of representing the invisible kingdom, or of giving a demonstration of the truth church. The olive tree does not represent any institution or organization on earth, but the organization may represent the olive tree, if worthy, so when the parable speaks of branches broken off or of branches grafted in, spiritual Israel is meant.

Prepare the Way. Begin at the Last. (Verses 126, 127.) We have learned from our study of the prophecies that the fullness of the gospel was to be restored to the earth to bring about the salvation of God's people and gather them again to their own lands. It was to come to the Gentiles first, and the Gentiles were to take it to the Lamanites and the Jews, and thus fulfill the decree, "the last shall be first and the first shall be last." (Matthew 20:16; 1 Néphi 3:10.)

"And There Began to Be the Natural Fruit Again." "And they became like unto one body." (Verses 141, 144.) Because this *second* effort is the *last time* the Lord will work the vineyard we anxiously inquire, will the work succeed. We are assured that it will. When Israel comes into the church the natural fruit will be born again, and Gentile and Jew will become "like unto one body," because there is no schism where the Spirit of God courses freely. They will be of one heart and one mind. Notwithstanding strain and storms, the work of God was established in the last days not to be overthrown until it has accomplished God's purposes, Nephi and Daniel have told us. (See 1 Néphi 3:214; Daniel 2:44.) If one people do not do the work, the Lord will choose another, and those that fail will be cast off like the dead branches in the vineyard. Thus, through casting off and grafting in, the Lord's work is kept alive and goes marching on through changing instruments.

"For a Long Time Will I Lay Up the Fruit of My Vineyard." (148.) When the natural branches are grafted back again, or in other words, when the Jews accept Jesus Christ as their Messiah, the Master comes to establish the millennium reign. Paul says that the Lord's work will be cut short in righteousness. (Romans 9:28.)

Questions

- Who was Zenos? What is portrayed in the parable of Zenos?
- How many branches were led away from Palestine of which we know?
- What is meant by the grafting in of the wild branches? What was the results?
- What is represented by the roots? What did the Master answer when the servant said the roots were yet good?
- What is meant by nourishing the vineyard? When will the natural branches be grafted back?
- From what are branches broken off and into what are branches grafted?
- What is referred to by *the way* that had to be prepared first?
- What was to be done to keep the vineyard from going the way it did after the first Christian century?
- What do you understand by the process of pruning? What does it represent in the parable?
- How many prunings will there be? When is the last?
- What is to be the final outcome of the second and last nourishing and pruning?

Correction

Our attention has just been called to an error in the dates of "A Vision" published on page 10 of the Advocate for January, 1932. The last two figures are reversed. Where it reads, "August 4, 1921." The correct date is, 1912. By adding the strokes of the bell to this date we get 1934 in one instance, and 1935 in the other.

L. P. S.

Death of Sister Pauline Klemm

at Whittier, California

Pauline A. Giessler was born January 28, 1865, in Germany. She came to America in 1885. At the age of twenty-three she was married to Mr. R. Klemm, at Goalgate, in the State of Texas. To this union was born four sons and six daughters. Of these, two sons and three daughters remain to mourn the departure of a loving mother. These are Mr. Emil Klemm, of Oklahoma City, Oklahoma, and Mr. Ernest Klemm, of Whittier, California. The living daughters are, Mrs. Mary Bradley, of Oklahoma City, Mrs. Lucy Hendricks, of Whittier, and Mrs. Anna Hunter, also of Whittier.

Mr. Klemm, the husband and father, preceded his companion to the great beyond some twenty years ago while they were living in the State of Oklahoma. Both parents united with the church by baptism in Oklahoma, converts of Elder R. M. Maloney. Each remained true to the faith to the end.

The full salvation promised in the word of the Lord to those who continue in faith to the end, is made sure to them by their faithfulness. Sister Klemm departed this life on February 19, 1932, aged 67 years. The funeral service was at Whittier; sermon by Apostle James E. Yates, assisted by Elder I. J. Owens, of the Church of Christ.

Building the Temple

By the Village Blacksmith

Millions today are fast believing that Christ will return to this world, remain here and set up his kingdom. They are beginning to see in the present distress of nations, the depression, selfishness and tumultuous outbursts of crime the fulfillment of prophesy relative to His return. But few understand that prior to his return there must of necessity be a temple erected, a greeting place to come to, where his bride to be will welcome Him with outstretched arms to the Father's house where there will be a wedding celebrated called the "wedding supper."

Four hundred years before the birth of this marvelous baby boy in Bethlehem the prophet Malachi, speaking as the mouthpiece for God, said (Malachi 3:1), "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple."

One hundred years ago God spoke through the prophet Joseph Smith and directed those people to prepare for the erection of this temple. By direction of the Lord they purchased and dedicated a beautiful site in the city of Independence, Missouri, that has been called and known to Latter Day Saints as "The Temple Lot." The church from that day until this has failed to put on the "wedding garments." In recent years God has spoken again and has said, "I have reserved unto myself this remnant on the Temple Lot, to set the church in order." Whether God's people now living will put on the wedding garments and qualify to erect the temple remains to be seen.

But the fact remains that prior to Christ's return this unique temple must be erected to fulfill Malachi's prophesy. Whenever God told old Israel to build a tabernacle he gave the plans and specifications. When Solomon was told to erect the temple God gave him the plans and specifications, and both the tabernacle and the temple, in old Israel, were built of the most magnificent and expensive materials, and were most beautiful.

Men can preach plausible sermons and attract thousands of converts to their doctrine; they can erect beautiful monuments and magnificent temples, but unless God is behind the appointment their labor will be all in vain, for the Bible says, "Except the Lord build the house, they labor in vain that build it." (Psalms 127:1.)

From Independence

We are ready for the general conference. Those who are contemplating coming, who do not have friends or relatives with whom they intend to stay, may write the chairman of the Reception Committee, Brother R. B. Trowbridge, 825 West Maple Avenue, Independence, Missouri. We hope for a good attendance and trust the interests of the Lord's work may be furthered by our conference.

Other groups of the Restoration will be holding their annual conferences, also. There is a general feeling of hope and expectation "that something will happen" that will be for the good of the Lord's work. Each group is earnest, and each organization hopes that barriers will be removed and light will be given that will enable their particular organization to go forward. May God so rule and overrule that the honest in heart may see the necessity of getting together and unitedly put their shoulder to the wheel.

We had occasion recently to write one who believes Christ is coming to the good in all the churches. We explained that the Restoration movement was designed to gather out these honest people scattered throughout the world; that it would be impracticable for Christ to visit them in their scattered condition; that it would be necessary for them to be gathered into one fold, and then, like a pain, came the thought of the divided condition of latter day Israel that was commissioned to gather men and women into a oneness of unity. May God help up all to realize the seriousness of the condition, how disqualified we are to impress men with our message. But let us not give up because we do not present a stronger front to the outside world, but let us keep struggling on, being careful to have the attitude of mind and heart that we should have, and trust God for the rest.

Everything is going along quietly. The usual meetings and the usual speakers. No visitors this month.

Brother M. M. Chase is our new pastor.

Until we see you at conference, adieu, and be sure a welcome awaits you. L. P. S.

"And while they were laying the foundation thereof, they began to say among themselves, What need hath my Lord of this tower, seeing this is a time of peace? Might not this money be given to the exchangers? for there is no need of these things! And while they were at variance one with another they became very slothful, and they hearkened not unto the commandments of their Lord, and the enemy came by night and broke down the hedge, and the servants of the nobleman arose, and were affrighted, and fled; and the enemy destroyed their works and broke down the olive trees."—Doctrine and Covenants 98:6. Does not the foregoing depict the result of the first attempt to establish the church here?

If we will not learn wisdom from the counsel of the Lord, can we learn from bitter experience? Or is it the purpose of this present set of servants, (ministers and laymen), to repeat the former folly with the same dire results? The direction, "Let it be built speedily," is yet in force, and becoming more forceful as the days go by.

At the General Assembly of the saints a year ago, the Lord gave plain command: "Let the work upon the foundation proceed according to the present plans that have been drawn, when the sum of five thousand dollars shall have been accumulated in the treasury. Then come before Me again in prayer for My further instruction." My testimony is, This is the word of the Lord. There is to be no further delay. Proceed with the work. And let me say here, We can not proceed as the Lord has directed until his people send in their money. How much of it have you?

It is seldom that we have two articles touching the same subject, but, we submit the following article, with the one following by Sister Sheldon—suggest

Let me cite two instances: Last summer after the foregoing instruction was given, one of the building committee was some distance from Independence, and a sister told him she had one thousand dollars for the Temple. He asked that she turn it over to the committee. She said, she was not just ready yet. A few weeks later the bank closed, and she will lose most, if not all of it. Another, a brother told me that he had two thousand dollars for the Temple, but he would not give it to the ones who had the handling of the money now. Last fall, in October, the bank here also closed its doors, and whatever may be saved from the wreckage *may* go the purpose for which it *was said* it was intended. If you have any money for the Temple, send it in now.

A few months ago, some spoke through the *Advocate* of giving a dollar each to the Temple fund. Doubtless some did. I could not; but for about a year I have been giving ten cents each Sunday in our "Temple fund collection" in our Sunday school class. The entire year will provide more than five dollars. *And it is a sacrifice.*

By a study of the Book of Mormon, we learn that our part is to take that record of their forefathers to them, and one of their own number, "a choice seer will the Lord raise up" to *convince the Lamanites, the remnant of Joseph,* of the truth of the record, (Book of Mormon, pp. 87, 88) and then we may assist them to build the "city." But *our work now* is to build the temple of the Lord, that in it He may endow his servants with the power to go forth and convince the world,—*"to prune his vineyard for the last time."*

Saints, what will be your response?

this a splendid time to compare the evidence presented on both sides of this interesting question.

A. M. S.

The Book of Mormon is not the Stick of Ephraim

By D. A. Tiffin

So much has been written during the past century about the Book of Mormon being the record referred to by Ezekiel as the stick of Ephraim, that Latter Day Saints of today are thoroughly confirmed in that erroneous idea. To my mind this false claim made so long ago by the Latter Day Saints has been the innovation that has led the way into many of the deceptions that cause so great a division among brethren of the Restoration.

Now let us just examine a few of the prophecies that have been used to support this false claim. Ezekiel 37:15-20 has ever been used as a sure proof, that the Book of Mormon could be none other than this stick of Ephraim referred to. But just what is there in the Book of Mormon that is claimed to have come forth by the way of the Gentile that would indicate that that book had any connections with the stick of Ephraim. The Book of Mormon having been written by the seed of Manasseh and coming forth by way of the Gentile to the Gentiles would leave Eph-

raim entirely out of the transaction up until the time that the book has reached the Gentiles of America. But some will tell us that Ephraim is to be the first-born and therefore the Latter Day Saints must be of the seed of Ephraim. Now is there any just reason that we should go back on the plain and precious truths of the Book of Mormon in order to make Ephraim the first born of the children of Israel?

But again some will say that they can be truly the children of Ephraim and be in direct harmony with the Book of Mormon as well as prove that the Book of Mormon is really the stick of Joseph in the hand of Ephraim. Now let us just see how much this old thread-worn claim is out of harmony with both the Bible and Book of Mormon. In the first place, the stick of Joseph that is in the hand of Ephraim is truly the stick of Ephraim not the Book of Mormon which is but a part of the writings of Manasseh mixed with Bible history and prophecies of Judah. Let us just turn to Ezekiel 37:15, 16, which reads as follows: