

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, JUNE, 1932

NUMBER 6

CONSIDER THE TEMPLE

William Buckness

Consider the Temple, ye saints from afar,
While the gates of heaven are standing ajar;
For the blessings of heaven are promised to all,
Who stop to consider this urgent call.

The time is ripe, and the need is great;
Why will you tarry, or linger, or wait?
The harvest is here and the saints should rejoice,
And consider the Temple, and list to his voice.

Build ye mine house in "this generation,"
And the great endowment, as promised to you,
That the blessings of God may come to all nations;
Be poured out on all nations—both Gentile and Jew.

Send in your offerings while you can spare it the best;
From fruits of the soil or hoard of the chest;
And stand on the promise of God, if you will,
That the blessings of heaven our larders shall fill.

Consider the Temple, in all that you do,
And prove ye the Lord, that his promise is true;
Then the gates of Zion will sparkle and shine,
For the sacrifice offering of yours and mine.

A Theory Without Support

James E. Yates

The theory that there was a First Presidency in the New Testament Church is a myth!

Notice this statement in Smith's Comprehensive Dictionary of the Bible:

First among equals, Peter had no distinct office, and certainly never claimed any powers which did not equally belong to all his fellow Apostles. . . . He and his colleagues were to establish and govern the church founded by their Lord, without the support of His presence. The first part of the Acts of the Apostles is occupied by the record of transactions, in nearly all of which Peter stands forth as the recognized leader of the Apostles; it being however equally clear that he neither exercises nor claims any authority apart from them, much less over them."—Pages 842 and 843.

Thus, by scholarly authority the groundless theory that Peter was one of a First Presidency, is exploded.

But Roman Catholics are trained to believe that Peter had official preeminence. According to their creed Peter was the first Pope. So, in order to justify their having a Pope in their church now, their priests go right on teaching that Peter was the head over the church or Pope in his time; even though the Bible, and all early history contradicts their theory. And of

course, most of their church members go right on believing what their priests teach them, whether it is true or not.

In the same way Latter Day Saints have been taught that Peter was *probably* the Head, or President, or a member of the First Presidency.

Certainly there is no such an office as a First Presidency mentioned, or even hinted at in the Bible, nor in any Bible history, nor in the record of the Nephites. But that does not matter. The Latter Day Saint churches have in some way "conjured up" to have a First Presidency set in authority over the Apostles; so their officials do not present such Biblical and historical facts as show that there was no First Presidency in the church established by Christ. Of course the Scriptures are clear that "God hath set in the church first, apostles;" but since the Latter Day Saint ministers now teach that God hath set in the church *first, a First Presidency* as the highest officials therein, it is not surprising that the most of their members accept that creed, regardless of the facts to the contrary.

Human nature is pretty much alike, whether led by *Catholic Priests' creeds or Latter Day Saint priests' creeds,*

NEEDS

There lies before the Church of Christ a task that is superhuman, and only by united, earnest, humble effort will we be able to bring about that which has been intrusted to us.

There must be a concentrated move towards unity, a willingness to put aside personal or selfish desires and concentrate on the work of the Lord.

Many are the personal opinions that have been advanced during the year that has just closed, the result of which has been confusion and breaking down of confidences, and the work has suffered as a result. As a people we profess to call the people back to the standard works, Bible, Book of Mormon, and yet we are not willing to be guided thereby, and seek to place individual interpretation on that which we may be opposed to. I wonder if it would not be better if we were to seek for light and direction from the source of all light, being willing to abide by what may be made known? To the mind of the writer there is a disposition on the part of many these days to repudiate everything that comes as the word of the Lord if it does not come just in the manner in which they want it, or according to the standard set up by them.

"Ye have asked to know my will; will ye hearken when I shall speak? Will ye obey if my word shall conflict with the thoughts and beliefs of your imperfect humanity?" Is it necessary for us now to know the will of the Lord, and are we willing to put aside our personal ideas and seek God to know his mind and will at this time?

Possibly there never has been a time in the history of the restoration movement when the mind and will of God was more needed than now, but if He were to speak on what some deem mooted questions, would all be willing to accept and abide by that which might be given? "What fools we mortals are."

The Satanic forces are out to keep the Church of Christ divided and squabbling over matters major and minor which concern us, and the work we are called upon to do.

Much agitation has been going on during the past year over financial or temporal affairs, some for and some against the word "Tithing." Yet all are of the opinion that the work can not be carried on without means.

That agitation has kept the whole church in turmoil, and the result has been a falling off of monies coming in with which to carry on, and many have stopped paying, saying, "We will give no more till the question is settled." Bill No. 4 was not understood by the people and many voted against it who would vote differently had they the opportunity to do it over.

Is it possible that we might in our endeavor to repudiate what we call error just overstep the line a little and repudiate some things that we ought to retain? I wonder if it would not be better to work under a system even if it be tithing, unitedly, for the time be-

ing than to be divided and contentious as has been the case during the past year? I wonder if it would not be better to work harmoniously under some system and in the meantime ask in faith, and unitedly, for light and direction on the matter? We will never accomplish anything by contending one with the other, and only by a willingness to respect the opinion of each other, and rather than upset the whole body go in fasting and prayer for that which we need.

The Church of Christ has adopted a policy of keeping out of debt, yet we force the men who are giving of their time to go into debt for the very necessities of life. In a recent letter from one of the brethren who is giving all of his time to the work of the church he informed me that he had to increase the mortgage on his home to meet immediate needs, taxes and such like. I wonder if as a people we are doing the fair thing with such men?

We have six active ministers in the field who are dependent on the church for the support of their families, and yet there is not enough money coming in to supply them with the necessities, and largely because of the divided opinion on whether "Tithing" is the proper method or not. Why so much conflict over how much or how little we can give? After all the amount given must be prompted by love and a willingness to give, that which is grudgingly given whether it be called tithing or by some other name will bring to donor no great degree of blessing.

Are we figuring how little we can give to the Lord to help in the carrying on of His work, or are we figuring on how little we can do with ourselves, that we might give more for the work intrusted to us?

The missionaries and their families are giving all, that the work might go on, that is they give up the means of earning their livelihood, laying all on the altar. What are you doing, dear reader?

A number of men are giving much of their time without cost to the church, and at the same time paying a tenth of their net income.

Another missionary who is giving all of his time is reported as saying he would not again leave his family without some assurance that they would be provided for. Can you blame him? Another missionary with a small family whose children had not sufficient clothes or shoes with which to face the winter. True there are many in the world just now who are in similar circumstances, but they can go to the city, county, or state, for relief, but the missionaries families are barred from that. I wonder if the church would be in any way exalted if our missionaries' wives had to ask help from the city?

There are those who say I have nothing to give. That may be true; that is between the individual and God.

I know one man who has a family of four who is drawing fifteen dollars per week who regularly pays the tenth for to help in the carrying on of the Lord's

work, another woman who is a widow keeping boarders and struggling to keep a home together, who each week gives of her income, a tenth.

I know of others who are doing likewise, and the Lord is blessing them in it. While there are those who have plenty and a good income who give nothing to the general work, I wonder after all if tithing and offering combined is not the fairest method? He who receives much has more to pay and he who receives less is called upon to give less, thus according as the Lord has blessed you.

"The suppression of unnecessary wants" was the advice given through the late Joseph Smith, and is good advice whether coming from God or man.

There are so many that seemingly must gratify their every desire and thus manifest their selfishness. It is not a case of loving the Lord the best, but loving ourselves best; self, then, becomes our God.

True we are passing through depressing times of unemployment as well as failure of crops which have brought famine in many localities, and the entire world is suffering as a result, and all because mankind has left God out of the picture and have withheld that which belonged to Him.

"Return unto me, and I will return unto you, saith the Lord" can be said to the world today as well as the church.

The Church of Christ has not burdened you with debts because of headlong going into folly, neither do we intend to go into debt as a church, we are not calling upon you to give more than you should; we do ask that you consider the Lord's work and send of your substance to the storehouse that the "needs" may be met. We will not run faster than our strength.

Faith in God is very much needed in this our time. Have you faith enough to count your pennies and di-

vide with the Lord, giving of your mites to help in the carrying the message to your brethren who groan under the burden of errors that have found place among them?

The work can not be carried on without means, and all willingly doing their part. Are you not willing to send a little each month to help in keeping the good work going?

The Church of Christ is committed to a task that is very great, and there must be a unity of effort or failure will be our lot as it has been the lot of the restoration thus far.

May I appeal to you, brother, sister, to come to the rescue of the work intrusted to us by sending in your donation whether it be little or much?

To the writer the work intrusted to us is the greatest thing in the world today and there is no sacrifice the Lord could ask that would not be willingly entered into. "Thou shalt love the Lord thy God with all thy heart" is enjoined on us, and the little that each can give will make quite a sum, and none will have to suffer. Let us be laborers together with God.

Plenty of stones are being thrown at the Church of Christ but let us not indulge in the same practice but rather return good for evil and present an affirmative position. We either have been chosen of the Lord to gather in one all of His people scattered on the face of the earth, or we have not. Our message is either true or false. If true we have nothing to fear if we enter into the task with willing hearts and clean hands.

May the God of peace come to our rescue and help us to straighten out our tangles and bring us to a unity that all the powers of earth and hell can not overcome.

Your brother in Christ,

Wm. F. Anderson.

The Revelations of Granville Hedrick Vindicated by History

Sermon by Clarence L. Wheaton

Delivered at the Church of Christ, Temple Lot, Independence, Missouri, September 27, 1925.

In presenting this review of the revelations of Granville Hedrick, we realize that it is a subject which must be handled with a great deal of care, as well as with understanding. Ever since we came to Missouri in 1867, much adverse criticism has been hurled at the Church of Christ because of its stand on certain issues that involved the development and progress of the church.

The revelations given through Granville Hedrick had a great deal to do with determining the action of the Church of Christ in returning to Independence, Missouri, as well as the stand that it would take regarding many of the prominent issues of the latter-day work.

We are mindful of the fact that we are all

human; that the best of prophets are only men who have been inspired of God to work in the dispensation in which they lived: that they had their human weaknesses, and being subject to weakness of the flesh were apt to fall away from the high position or standing they might have in the presence of God, and losing, for a time, and possibly for all time, the Spirit of God that would entitle them to his choicest blessings.

I do not mean to intimate by this, of course, that I believe that Granville Hedrick had lost his priesthood, or lost his right to administer in the ordinances of the gospel; but I say this, that there is always the possibility of the element of human weaknesses entering into a man's work, and manifesting themselves. We should therefore be careful in our consideration of

a man's work and draw a very distinct line of demarkation between the things that are given to him or through him by the inspiration of God, and that which may come as a consequence of human desire and zeal to promote the interests of the church.

This not only holds true in regard to Granville Hedrick, but it holds true of any person who may be inspired of God to prophesy. We find, upon many occasions, that Joseph Smith did not always have the Spirit of God to guide and direct him. We find the Lord repeatedly admonished him to beware of pride, and various things he was indulging in, or he would lose the gift that God had given him. We find upon several occasions that he was required to cease translating the Book of Mormon because of human weaknesses that had entered between him and God, and it was not until after he had humbled himself and repented that he was permitted to accomplish the work intrusted to his hands.

Now, in reviewing the revelations of Granville Hedrick, I do it from this standpoint alone:—that there have been so many adverse criticisms toward the Church of Christ because they have professed to believe in that which he advocated, as to warrant a defense of our position.

I will review some of these revelations and show why we believe they were of God. Why we believe they were not only of God, but to a large extent how they have had their fulfillment in a most remarkable manner in the years gone by.

I want to read to you from Jeremiah 28:8, 9, a statement which has a bearing upon what I have to say.

"The prophets that have been before me and before thee of old prophesied both against many countries and against great kingdoms, of war, and of evil, and of pestilence. The prophet which prophesieth of peace, *when the word of the prophet shall come to pass, then shall the prophet be known, that the Lord hath truly sent him.*"

We think that that has always been the test of prophecy, regardless of whether it may come through a man who has been divinely appointed and designated as a prophet, or whether it may come through an individual who does not hold any priesthood, if he may speak forth the commandments of God and tell the people things under the inspiration of the Spirit of God, and it has its fulfillment, he is a prophet of God, and God has sent him, and He has moved upon that individual to speak in His name.

Now I will read a portion of the revelation given through Granville Hedrick to the Church of Christ, April 24, 1864, as follows:

Revelation

The following revelation was given through Granville Hedrick, in the presence of thirteen members, in answer to solemn prayer, and much fasting, to Almighty God, for two days previous, and this is the word of the Lord unto all the Saints:

April 24, A. D., 1864.

Hear, O ye people, and hearken to the counsel of your Lord and Savior Jesus Christ, who are called by my name and keep my commandments, you have sought to know my will concerning my people, who have professed my name, and entered into the new and everlasting covenant to keep all the counsels and commandments of the only true and living God; hear, then, these things which are revealed unto you by the power of his Holy Spirit; prepare, O ye people, yourselves in all things, that you may be ready to gather together upon the consecrated land which I have appointed and dedicated by my servant Joseph Smith, and the first elders of my church, in Jackson County, State of Missouri, for the gathering together of my saints; that they might be assembled in the day of my chastening hand, when your Lord will pour out his wrath and indignation upon the ungodly. And in as much as my church and people have been driven and scattered, therefore, take counsel of me, your Lord and director, who says unto you; prepare yourselves and be ready against the appointed time which I have set and prepared for you, that you may return in the year A. D. 1867, which time the Lord, by your prayers and faithfulness in all things, will open and prepare a way before you that you may begin to gather at that time. Hear, now, O ye people of my church—take counsel together that you may escape the awful calamity of war and famine which shall fall upon this people of the Northern States, beginning in the year 1871, at which time the sword shall fall heavily upon the people, and famine shall quickly follow, and thus shall the sword continue to be drawn, and by bloodshed shall this nation war and contend until they are overthrown and their liberties taken away from them, which shall terminate in the year 1878, and thus anarchy and destruction shall reign, throughout the dominions of the wicked, while you, the people of my church, shall be assembled and grow up into a peaceable multitude where I, the Lord your God, will raise up a strong and mighty people, whose delight will not be to shed blood, but will trust in God, and live in peace—for I, the Lord God, will protect them. Wherefore, all ye people who have covenanted with the Lord your God to keep all his commandments according to the fullness of the everlasting gospel, I say unto you, lay aside all your contentions and false doctrines and teachings, and turn to the pure principles as they are given in the everlasting gospel. If you do these things you shall be a blessed people."—*Truth Teller*, page 4.

I now call attention to the fact that at the time this revelation was given in 1864, the Civil War was still going on. This part of the country was full of desperate characters, engaged in guerrilla warfare. The whole United States was convulsed with the horrors of war. In the State of Missouri the spirit of

war was not stamped out until long afterward. Jackson County was in the hands of the enemies of the State government, and they were opposed to the teachings that the Latter Day Saints were holding forth, against the practice of slavery. We taught against that. Joseph Smith had denounced it. It was one of the things that caused the people to rise up against the church and drive them out of Missouri. He affirmed the idea that slavery was wrong, and that all nations, tongues and people should be free, and that there should be no bondage, no slavery, but all should be free, and have opportunity to enjoy the blessings of God and the freedom granted to them by the constitution of the United States Government. Those were the things that the church held to when they were driven out of Missouri, and that at the time the Civil War was going on, that people holding to such ideas did not dare to come to this land. Yet we find Granville Hedrick telling the people that "You shall begin to gather in A. D. 1867." When his revelation to return to Missouri was printed and circulated, the following article was printed in the *Saints' Herald* for August 15, 1864, (reprinted in *Evening and Morning Star* for November, 1912, page 2):

"The Time of the Gathering Announced"

"The *Truth Teller* has a revelation of Granville Hedrick in it in which it is represented that the Lord says that "the appointed time" when the saints shall begin to gather to Jackson County, Missouri, is "in the year A. D. 1867." False revelations are often proven to be false by the time mentioned therein, when certain events are to transpire. True revelations do not often declare the precise times for the fulfilling of prophecies. The above mentioned time is near at hand. If that event should transpire at that time it would not prove that this revelation was from God. For we know that a great change has already overspread Jackson County and within three years we may expect additional changes for it is a self-evident fact that the prophecies of Joseph the Martyr, concerning this land, are now fulfilling rapidly, but we would caution all our readers against going to that land before God commands His saints to go there, by His prophet Joseph. If any go there before that time they may expect that the judgments of God will come upon them."—*Saints' Herald* August 15, 1864.

Three years after this prophecy was uttered, there was a gathering of the saints back to this land. We find, upon reviewing the conference minutes of the Church of Christ, that they held their first general conference on March 1, 1867, at Independence, Jackson County, Missouri. We find, also, by referring to Parson's Text Book, page 314, 1902 edition, a statement was written by him and printed by the Reorganized Church which reads:

"The saints began returning to Jackson County and State of Missouri, in the year 1867," etc.

We have two testimonies to the fact that the saints began to gather back in Independence in 1867, as I have just read. That was the beginning of the fulfillment of this prophecy.

Now I want to take up other features of this revelation that is before us for consideration, that has been greatly criticised. They were commanded to take counsel together that they might escape the awful calamity of war and famine which should fall upon the people of the northern states, beginning in the year 1871, etc. Now notice that this revelation was going to have its fulfillment in the northern states. Also we find that it says that "by bloodshed shall this nation war and contend until they are overthrown, and their liberties are taken away from them, which shall terminate in the year 1878, and thus anarchy and destruction shall reign." So we find that there is going to be calamity, war, anarchy, famine, destruction, and the overthrow of the liberties of the people. That seems like rather a large assignment for a man to deliver, but he believed God had inspired him to say these things and must have known that possibly he would live to endure the ridicule and the sneers and persecution as a result of its failing, if he was not inspired of God. So we find that it will, of necessity, have to be proven as to whether these things are true or not.

I want you to go back with me and review some of the history of the United States. Referring to the fact that there was going to be calamities upon this country, let us turn to page 557 of Ridpath's History of the United States, second edition:

"The year 1871 is noted in American history for the burning of Chicago. On the evening of the 8th of October a fire broke out in De Koven Street, and was driven by a high wind into the lumberyards and wooden houses of the neighborhood. The flames leaped the South Branch of the Chicago River and spread with great rapidity through the business parts of the city. All day long the deluge of fire rolled on, crossed the main channel of the river, and swept into a blackened ruin, the whole district between the North Branch and the lake as far northward as Lincoln Park. The area burned over two thousand one hundred acres, or three and a third square miles. Nearly two hundred lives were lost in the conflagration, and the property destroyed amounted to about two hundred millions of dollars. No such a terrible devastation had been witnessed since the burning of Moscow in 1812. In the extent of the district burned over, the Chicago fire stands first, in the amount of property destroyed second, and in the suffering occasioned third, among the great conflagrations of the world."

Thus we have, in 1871, the beginning of the destruction that was coming upon the northern states of this country. We refer again to page 558 of the same history, and we find this statement:

"A few days after the presidential election the city of Boston was visited by a conflagration only second in its ravages to that of Chicago, in the previous year. On the evening of the 9th of November (1872) a fire broke out on the corner of Kingston and Sumner streets, spread to the north-east, and continued with almost unabated fury until the morning of the 11th. The best portion of the city, embracing some of the finest blocks in the United States, was laid in ashes. The burnt district covered an area of sixty-five acres. Eight hundred buildings, property to the value of eighty million dollars, and fifteen lives were lost by the conflagration."

So we see that destruction did take place. Calamity was coming upon these states of the northern part of the country. If it is not so, what would you consider destruction? It was only second in its extent of property destroyed; third in the amount of suffering, and first in the area that was burned, of all the great fires known in the history of the world.

Now we are going to review something about the wars. Some of you may say, Brother Wheaton, this is old stuff to us. We have read this before. We realize that, but there's lots of people who seem to have forgotten some of these arguments. They have forgotten some of these features brought forth to prove the authenticity of some of these revelations. So it is necessary to review some of these points. The revelation says there would be wars. How does that read? "The awful calamity of war and famine which shall fall upon this people of the northern states." We are going to have wars along with destructions. We find on page 559 this statement:

"In the spring of 1872 an order had been issued to Superintendent Odeneal to remove the Modoc Indians from their lands on the Southern shore of Lake Klamath, Oregon, to a new reservation. The Indians, who had been greatly mistreated by former agents of the government, refused to go; and in the following November a body of troops was sent to force them in compliance. The Modocs resisted, kept up the war during the winter, and then retreated into an almost inaccessible volcanic region called the lava-beds. Here, in the spring of 1873, the Indians were surrounded, but not subdued. On the 11th of April a conference was held between them and six members of the peace commission; but in the midst of the council the treacherous savages rose upon the kind-hearted men who sat beside them and murdered General Ganby and Dr. Thomas in cold blood. Mr. Meacham, another member of the commission, was shot and stabbed, but escaped with his life. The Modocs were then besieged and bombarded in their stronghold; but it was the first of June before General Davis with a force of regulars could compel Captain Jack and his murderous band to surrender. The chiefs were tried by court-martial and executed in the following October."

Thus we see that for almost a year and a half they were having trouble or war among the Indians in Oregon. You say, Well that doesn't sound very much like war. That isn't so great a thing that we should have a special prophecy given for it. But remember that they were to have the beginning in '71, and they would last for a period of seven years, these troubles that were to come, and this was only the beginning of these troubles. We turn again to page 629 and we find another statement of war. It was during the last year of President Grant's administration.

"During the last year of President Grant's administration the country was disturbed by a war with the Sioux Indians. These fierce savages had, in 1867, made a treaty with the United States agreeing to relinquish all the territory south of the Niobrara, west of the one hundred and fourth meridian, and north of the forty-sixth parallel of latitude. By this treaty the Sioux were confined to a large reservation in southwestern Dakota, and upon this reservation they agreed to return by the 1st of January, 1876. Meanwhile, gold was discovered among the Black Hills—a region the greater part of which belonged by the terms of the treaty, to the Sioux reservation. But no treaty could keep the hungry horde of gold diggers and adventurers from overrunning the interdicted district. This gave the Sioux a good excuse for gratifying their native disposition by breaking over the limits of the reservation and roaming at large through Wyoming and Montana, burning houses, stealing horses, and murdering whoever opposed them. The Government now undertook to drive the Sioux upon their reservation. A large force of regulars, under Generals Terry and Crook, was sent into the mountainous country of the Upper Yellowstone, and the savages to the number of several thousand, led by their chieftain, Sitting Bull, were crowded back against the Big Horn Mountains and River. Generals Custer and Reno, who were sent forward with the Seventh Cavalry, to discover the whereabouts of the Indians, found them encamped in a large village extending for nearly three miles along the left bank of the Little Horn. On the 25th of June, General Custer without waiting for reinforcements, charged headlong with his division into the Indian town, and was immediately surrounded by thousands of yelling warriors. Of the details of the struggle that ensued very little is known. For General Custer and every man of his command fell in the fight. The conflict equaled, if it did not surpass, in desperation and disaster any other Indian battle ever fought in America."

Now the historian thought this war so important that he capitalized the words, "A War with the Sioux Indians," to show it was a war of significance, something considered out of the ordinary. Here was a band of Indians, comprising several thousand, whose village stretched for a distance of three miles along this river of the Little Horn. This was a war in

which thousands of men were engaged. In one history we read a few days ago, it said that General Custer had nearly 2,400 men, or 2,500, or something of that kind. I would like to have that history, but the fact is that there were 2,500 white men, regular government troops engaged in this war against several thousand Indians, a war that equaled, if it did not surpass in destruction and disaster, any other Indian battle ever fought in America.

"The whole loss to the Seventh Calvary was two hundred and sixty-one killed, and fifty-two wounded. General Reno, who had been engaged with the savages at the lower end of the town, held his position on the bluffs of the Little Horn until General Gibbon arrived with reinforcements and saved the remnant from destruction.

"Other divisions of the army were soon hurried to the scene of hostilities. During the summer and autumn the Indians were beaten in several engagements, and negotiations were opened looking to the removal of the Sioux to the Indian Territory. But still a few desperate bands held out against the authority of the Government; besides, the civilized Nations of the Territory objected to having the fierce savages of the North for their neighbors. On the 24th of November, the Sioux were decisively defeated by the Fourth Calvary, under Colonel McKenzie, at a pass in the Big Horn Mountains. The Indians lost severely, and their village, containing a hundred and seventy-three lodges, was entirely destroyed. The army now went into winter quarters at various points in the hostile country; but active operations were still carried on by forays and expeditions during December and January. On the 6th of the latter month, the savages were again overtaken and completely routed by the division of Colonel Miles.

"Soon after this defeat, the remaining bands, under Sitting Bull and Crazy Horse, being able to offer no further serious resistance, escaped across the border and became subject to the authorities of Canada. Here they remained until the following autumn, when the Government opened negotiations with them for their return to their reservation in Dakota. A commission, headed by General Terry, met Sitting Bull and his warriors at Fort Walsh, on the Canadian frontier. Here a conference was held on the 8th of October. Full pardon for past offenses was offered to the Sioux on condition of their peaceable return and future good behavior. But the irreconcilable Sitting Bull and his suave chiefs rejected the proposal with scorn; the conference was broken off, and the Sioux were left at large in the British dominions north of Milk River."

So you see they left the country, these Indians, and remained in rebellion against the United States government. Now this was in '76. I turn now to page 636, and we see some more war that is spoken of:

"In the meantime, a war had broken out with the Nez Perce Indians of Idaho. This tribe of natives had been known to the Government since 1806, when the first treaty was made with them by the explorers, Lewis and Clarke. Afterwards, missionary stations were established among them, and the nation remained on friendly terms until after the war with Mexico. In 1854, the authorities of the United States, purchased a part of the Nez Perce territory, large reservations being made in Northwestern Idaho and Northeastern Oregon; but some of the chiefs refused to ratify the purchase and remained at large. This was the beginning of difficulties.

"The war began with the usual depredations by the Indians. General Howard, commanding the Department of the Columbia, marched against them with a small force of regulars; but the Nez Percés, led by their noted chieftain Joseph, fled first in this direction, and then in that, avoiding battle. During the greater part of the summer the pursuit continued; still the Indians could not be overtaken. In the fall they were chased through the mountains into Northern Montana where they were confronted by other troops commanded by Colonel Miles.

"The Nez Percés, thus hemmed in, were next driven across the Missouri River, near the mouth of the Musselshell, and were finally surrounded in their camp, north of the Bear Paw Mountains. Here, on the 4th of October, they were attacked by the forces of Colonel Miles. A hard battle was fought, and the Indians were completely routed. Only a few, led by the chief White Bird, escaped. All the rest were either killed or made prisoners. Three hundred and seventy-five of the captive Nez Percés were brought back to the American post on the Missouri. The troops of General Howard had made forced marches through a mountainous country for a distance of sixteen hundred miles! The campaign was crowned with complete success."

Now we have here at least three wars that were fought in the northern states, in which thousands of men were engaged—in Indian warfare. We will now take up another angle of this question. It says anarchy would show itself. That anarchy and destruction should reign throughout the dominions of the wicked. We turn to page 634 of this record and find something else. It says:

"In the summer of 1877 occurred the great labor disturbance known as The Railroad Strike. For several years the mining districts of the country had been vexed with disputes and outbreaks having their origin in the question of wages. The manufacturing towns and cities had witnessed similar troubles, and the great corporations having control of the lines of travel and commerce were frequently brought to a standstill by the determined opposition of their employees. The workingmen and the capitalists of the country had for some time main-

(Continued on page 90.)

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, Pauline Handcock,
B. C. Flint, H. E. Moler

Editor: H. E. Moler Holdin, Mo.

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, \$1.00; Six Months, 75 cents.

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

Canadian and all Foreign Rates \$1.25

EDITORIAL

Enduring to the End

"But he that shall endure unto the end, the same shall be saved."—Matthew 24:13.

The foregoing wonderful words of our blessed Master have a meaningful significance. In his discourse he mentioned trials and difficulties to be encountered by his disciples at the time of the destruction of Jerusalem, and at the time of his second coming the distress and woe in each of the times referred to, would be so great, and the abounding of iniquity so prevalent that the love of many would wax cold.

We are now living in the time of the end, and the allurements, temptations, trials, and vexations cause many to become indifferent in the service of our Master. Many who at first were ardent in the work of God, reach a condition of indifference and carelessness. This condition endangers the soul's welfare and salvation of the individual. The danger is more prominent, because a child of God once enlightened by the Spirit of God through the gospel regeneration who allows himself to become negligent in the cause of righteousness, soon loses the knowledge of light hitherto received. Just as Jesus said: "If the light that is in thee becomes darkness, how great is that darkness."—Matthew 6:23.

The word "endure" seems to indicate courage, faithfulness and persistence. But it requires all this to be able to stand against all the trials we have to encounter in these trying times. And the task is harder when we attempt to perform it in our own strength. Failure will be our doom. But by keeping close to our Master, calling on him in continuous prayer and daily feeding on his word, we can be able to stand and resist the enticements that would draw us away from Christ.

But here is where Satan will strike his hardest blows. If he can persuade us to become indifferent to our daily devotions and communion with God, he knows that he will have gained the victory over us. Did we realize as Satan does, where our safety lies, it would be much better for us. We can not afford to give up, and we need not, if we avail ourselves of the divine strength promised to us.

Editorial Notes

Are we as concerned about the welfare of the Church of Christ as we should be? Let us keep this question constantly before us. What we do for the church in the world must be done while we are alive. Our lives are fast passing away; and with the passing of each day, passes opportunities that may not come to us again. There is only one day of a particular date, or kind, and when that day is done it never returns. Our lives are made up of just such days, and they are fast passing away. Then any good we can do, let us not delay its performance.

"Go on in faith ye saints, go on,
Fear not the cause is good;
The Jews rebuild Jerusalem,
As prophets said they would."

Thus wrote a poet in the early days of the restoration movement. And this hymn has been sung many times with great encouragement by the saints. And so we exhort: Go forward, dear saints. Our cause is true. Let us not allow ourselves to become weary or inactive. If we can not do the great things we desire, then let us do the little things near us, as we have the opportunity, and God will bless us in so doing.

Do not forget the needs of *Zion's Advocate*, our constant silent missionary. Keep up your subscriptions, and try to get new subscribers—place it in the hands of all who will read it. Let us work to the end of putting our church paper out of debt, and keeping it out of debt.

We can not refrain expressing our grief and indignation at the recent kidnapping and murder of the Lindbergh Baby. It seems so heartlessly cruel to steal the young child from the parents and its home, and thus prey upon the love and affection of its parents in hope of obtaining a huge sum of money. Then to think that the little one was so soon murdered, makes us wonder if Satan himself could be so cruel. We sincerely hope and pray that not only these but all other kidnapers, may be apprehended and exterminated like the rats they are.

Special Notice

Are you interested in the Advocate?
Must we discontinue its publication?

We will have to unless some one comes to our aid in a good liberal way. We are receiving some help from saints who are poor, yet give of the little they receive, but there are those that can help in a good substantial way, but from these we are receiving nothing to help us in this struggle to keep the Advocate going.

Again let us say, *Unless you can help us more than has been done in the last sixty days, we must discontinue the Advocate.*

A. M. Smith,
Business Manager.

Revelations of Granville Hedrick

(Continued from page 88.)

tained towards each other a kind of armed neutrality alike hurtful to the interests of both. In the spring of this year, the managers of the great railroads leading from the seaboard to the West declared a reduction of ten per cent in the wages of their workmen. This measure, which was to take effect at the middle of July, was violently resisted by the employees of the companies, and the most active steps were taken to prevent its success. The workmen of the various roads entered into combinations, and the officers stood firm. On the 16th of July, the employees of the Baltimore and Ohio Railroad left their posts and gathered such strength in Baltimore and at Martinsburg, West Virginia, as to prevent the running of trains and set the authorities at defiance. The militia was called out by Governor Matthews and sent to Martinsburg, but was soon dispersed by the strikers who, for the time, remained masters of the line. The President then ordered General French to the scene with a body of regulars, and the blockade of the road was raised. On the 20th of the month, a terrible tumult occurred in Baltimore; but the troops succeeded in scattering the rioters of whom nine were killed and many wounded. Meanwhile the strike spread everywhere. In less than a week the trains had been stopped on all the important roads between the Hudson and the Mississippi. Except in the cotton-growing states the insurrection was universal. Travel ceased, freights perished en route, business was paralyzed. (This great railroad trouble was confined exclusively to the northern states of the United States of America.—C. L. W.) *In Pittsburgh the strikers, rioters, and dangerous classes gathering in a mob to the number of twenty thousand, obtained complete control of the city, and for two days held a reign of terror unparalleled in the history of the country.* The lawless violence and madness of the scene recalled the fiery days of the French revolution. The Union Depot and all the machine shops and other railroad buildings of the city were burned. A hundred and twenty-five locomotives, and two thousand five hundred cars laden with valuable cargoes, were destroyed amid the wildest havoc and uproar. The insurrection was finally suppressed by the regular troops and the Pennsylvania militia, but not until nearly a hundred lives had been lost and property destroyed to the value of three millions of dollars.

Now this wasn't a little matter. Was it anarchy? I think it was, to a very marked degree. They took control of the cities of the north, until the forces of the United States Government, by overwhelming numbers, put at naught their work.

"On the 25th of the month, a similar but less terrible riot occurred at Chicago. In this tumult fifteen of the insurgents were killed by the military of the city. On the next day, St. Louis was for some

hours in peril of the mob. San Francisco was at the same time the scene of a dangerous outbreak which was here directed against the Chinese immigrants and the managers of the lumber yards. Cincinnati, Columbus, Louisville, Indianapolis, and Fort Wayne were for a while in danger, but escaped without serious loss of life or property. By the close of the month, the alarming insurrection was at an end. Business and travel flowed back into their usual channels; but the sudden outbreak had given a great shock to the public mind, and revealed a hidden peril to American institutions."

Now we are told that there was to be famine in the northern states. Let us review that which we have just read in regard to the Chicago fire in which we are given to understand that it was third in the suffering of the people, in which they were caused to suffer from deprivations. Their homes were destroyed. They had no place to go, and we see the condition prevailing there. You may say that that was quite a small amount of famine, hardly worth noticing, but there are probably some of you who are here that still remember the time when the grasshoppers came to the northern states and destroyed the crops of five of those states in 1874, when even those of high estate ate what was called "shorts" for flour, and they had very little of that in the country at that time, owing to the fact that most of the grain had been destroyed in this plague of grasshoppers that had come.

When you stop to think of it, they must have had a very serious condition existing during that period of seven years that Granville Hedrick spoke of. We find they had wars, anarchy, insurrection, calamities, famine. They had all of these things, just as he said they would. We find also that there were other things added to the troubles of that time. They had a great money panic as well. Read page 560, Ridpath's History.

"About the beginning of President Grant's second term, the country was greatly agitated by what was known as *The Credit Mobilier Investigation* in Congress. The Credit Mobilier of America was a joint stock company organized in 1863 for the purpose of facilitating the construction of public works. In 1867 another company which had undertaken to build the Pacific Railroad purchased the charter of the Credit Mobilier, and the capital was increased to three million seven hundred and fifty thousand dollars. Owing to the profitableness of the work in which the company was engaged, the stock rose rapidly in value and enormous dividends were paid to the shareholders. In 1872 a lawsuit in Pennsylvania developed the startling fact that much of the stock of the Credit Mobilier was owned by members of Congress. A suspicion that these members had voted corruptly in the legislation affecting the Pacific Railroad at once seized the public mind and led to a congressional investigation, in the course of which many scandalous

transactions were brought to light, and the faith of the people in the integrity of their servants greatly shaken."

Here was a condition where we find that Congress was being corrupted, and using its influence to put over private stockholding concerns.

"In the autumn of 1873 occurred one of the most disastrous financial panics known in the history of the United States. The alarm was given by the failure of the great banking-house of Jay Cooke & Company of Philadelphia. Other failures followed in rapid succession. Depositors everywhere hurried to the banks and withdrew their money and securities. Business was suddenly paralyzed, and many months elapsed before confidence was sufficiently restored to enable merchants and bankers to engage in the usual transactions of trade. The primary cause of the panic was the fluctuation in the volume and value of the national currency. Out of this had risen a wild spirit of speculation which sapped the foundations of business, destroyed financial confidence, and ended in disaster."

Thus we find the conditions that were existing in this country.

Now there's one more feature to this revelation that I wish to call attention to, and which no doubt you all are wondering about, and that is the climax of the revelation where it says that the liberties of this people would be taken away in 1878. I want to call your attention to the Hayes and Tilden election of 1876. We find that by referring to page 632 of this history, that there had been a great deal of trouble over the election of the President of the United States. I want to read back a little, page 631.

"The election was so evenly balanced between the two candidates, there had been so much irregularity in the voting and subsequent electoral proceedings in the States of Florida, Louisiana, South Carolina, and Oregon, and the powers of Congress over the votes of such states were so vaguely defined, under existing legislation, that no certain declaration of the result could be made. *The public mind was confounded with perplexity and excitement; and more than once were heard the ominous threatenings of civil war.* When Congress convened in December, the whole question of the disputed presidency came at once before that body for adjustment. The situation was seriously complicated by the political complexion of the Senate and the House of Representatives. In the former body the Republicans had a majority sufficient to control its action; while in the House the Democratic majority was still more decisive and equally wilful. The debates began and seemed likely to be interminable. The question at issue was as to whether the electoral votes of the several states should, at the proper time, be opened and counted by the presiding officer of the Senate, in accordance with the immemorial and constitutional usage in such cases, or whether, in view of the

existence of duplicate and spurious returns from some of the states, and of alleged gross irregularities and frauds in others, some additional court ought to be constituted to open and count the ballots. Meanwhile the necessity of doing something became more and more imperative."

You notice the question is raised here as to whether they should proceed along constitutional lines, which has always been the way, or whether they should do something else; and you see they had in mind the idea of instituting or bringing into being a new court, a new act for the purpose of determining the proper course of elections, and how men should be seated.

I want to turn now to page 716 of this history, to the Constitution of the United States, Article II, Sec. I, in which it very plainly gives us to understand how this should have been done:

"The electors shall meet in their respective states, and vote by ballot for two persons, of whom one, at least, shall not be an inhabitant of the same state with themselves. And they shall make a list of all the persons voted for, and of the number of votes for each; which list they shall sign and certify, and transmit sealed to the seat of the government of the United States, directed to the president of the Senate. The president of the Senate shall, in the presence of the Senate and the House of Representatives, open all the certificates; and the votes shall then be counted. The person having the greatest number of votes shall be the President, if such number be a majority of the whole number of electors appointed; and if there be more than one who have such majority, and have an equal number of votes, then the House of Representatives shall immediately choose, by ballot, one of them for President; and if no person have a majority, then, from the five highest on the list, the said house shall, in like manner, choose the President. But, in choosing the President, the votes shall be taken by states; the representation from each state having one vote; a quorum for this purpose shall consist of a member or members from two-thirds of the states; and a majority of all the states shall be necessary to a choice. In every case, after the choice of the President, the person having the greatest number of votes of the election shall be Vice President. But, if there should remain two or more who have equal votes, the Senate shall choose from them, by ballot, the Vice President."

So we see that when there came a question, according to the constitution of the United States as to who should be elected as President, under such circumstances, the House of Representatives by ballot should make the choice and determine which one was the proper man to fill the office. Now let us turn back to where we were reading, and find that something else took place: page 632:

"The spirit of compromise gained ground, and after debating the matter it was agreed that all the

disputed election returns should be referred to a joint high commission, consisting of five members to be chosen from the United States Senate, five from the House of Representatives, and five from the Supreme Court. Then the judgment of these men should be final in all matters referred to them for decision. The counting was begun as usual in the presence of the Senate and the House of Representatives. When the disputed and duplicate returns were reached they were referred, state by state, to the Joint High Commission, and on the 2nd of March, only two days before the time for the inauguration, a final decision was rendered. The Republican candidates were declared elected. One hundred and eighty-five electoral votes were cast for Hayes and Wheeler, and one hundred and eighty-four for Tilden and Hendricks. The greatest political crisis in the history of the country passed harmlessly by without violence and bloodshed, it says."

However, we see that instead of the House of Representatives making a choice as to who should be the President of the United States it is now placed in the hands of fifteen men to make that choice. The Constitution of the United States had said that the decision of the House of Representatives should be final after they had balloted on the situation; but now they have placed in this joint high commission the authority to supersede the House of Representatives, and make their decisions final.

You say that was in 1876. That is true, but when you go back and read the history you will find that in 1878 the Congress of the United States ratified the action of 1876, and made this illegal High Commission a legally constituted body to handle these affairs, and it has been so ever since.

Now, is that overthrowing the rights of the people? I think so. The representatives of the people were sent there to act for them, and when they get there we find another group of men who going behind the returns of the election, change the electors, unseat some and then put in the man they think best suited to their purpose, and he becomes the President of the United States; and so we find from that time on, there has been continuously an esort put forth to change, and abrogate the laws o fthis country. Just like the prophets of old testified that wicked men should grow worse and worse until the end shall come, and we find that this country is gradually drifting farther and farther away from the ideals that were in the minds of Washington, Jefferson, and those men who framed the Constitution of the United States, drifting farther away from the principles by which these men declared their independence of all other countries on the earth.

There has been a gradual drifting, in many ways, and wicked men are put into office through corrupt means, and hold this office, and there is no way, seemingly, to get them out of these high places. Millions of dollars of the country's revenue is being diverted

into places that it should not be, with crime in every possible degree and stage of horror and wickedness being perpetrated upon this country day by day. Men go out upon the highway, kill and rob, and destroy property, destroy lives, and yet we see that they get away with it, if they have the proper political influence. We see all these conditions of corruption taking place in the land, just as Granville Hedrick said, and anarchy and destruction throughout the dominions of the wicked; and it has been that way ever since 1878. I want to say, brothers and sisters, it will continue that way until there is a people who being sufficiently humble before the Lord shall establish Zion that we may have a place to flee for safety, refuge and peace, and that was the object of the people gathering here in 1867 as directed through Hedrick. This was only the fulfillment of the instruction given in 1863: "I the Lord will make known your duty and preparation towards your brethren where-soever you shall be required to labor before me in your duty and calling—thus saith the Lord. Amen."

God was trying to gather together a people upon this sacred piece of land for the purpose of serving him, to prepare a place of refuge, of peace and safety; for those who would not take up their sword against their neighbor—where such might flee to, where there should be equality, no rich or poor, no turmoil or strife, no wickedness, but where they would all keep his commandments. God said that was the way he should establish his Zion and his people upon this land.

Now, there are many other things that might be said touching these revelations, but the time is limited and I must stop, but if the necessity arises, again, we will continue to lay these things before you; but there is one thought I want to call your attention to. People seem to think that because they may associate themselves with the Church of Christ that in order to do that they must subscribe to all the revelations that may have been given by any individual in the Church of Christ. This revelation I have shown to you has not pointed out to you any doctrinal point or principle. It only pointed out the fact that certain things were going to take place. Revelation shows how, by making necessary preparation, they may escape from some of the things taking place, and brothers and sisters, it did that very thing, and that has been fulfilled. His prophecies have had their fulfillment, and we believe that the kingdom of God is going to go forward, and when the time of necessity arises, when there must be revelation given, he will raise up men and will speak to them, and he will give them direction, and that would be as much the Word of God as it would be to any other people. We find that God speaks to his people through various sources, and we should not be unmindful that when God has spoken and we see that which he has said come true, we should be concerned as to the means of defending these things. I am not ashamed of it. I realize that Granville Hedrick had his weaknesses as much as you

or I. I realize he may have made mistakes and all that, but that which God may have inspired him to say is true, and it has come to pass, and will stand forever as a testimony of God's goodness, his mind to the children of men, and he does reveal his will, and that he will choose whosoever he will and what place he will that he may deliver that message, and that it has been delivered, and people have accepted of it, and go forth under its inspiration to accomplish that which they set out to do, is also true, and I want to say to you that so far the Church of Christ has occupied and done those things which it set out to do. I do not mean to say that all things have been fulfilled, but I want to say that they did come here in '67; they did purchase the Temple Lot; they did begin to as-

semble upon this land, and have been teaching and advocating the principles of the gospel ever since. What is the result? I find they are being referred to, considered and looked to upon all the face of the earth for information, knowledge and light that they may be able to know the will of the Lord in the course they should pursue in the future.

The brother here has called my attention to the fact that those who attempted to come here before '67 were driven out, but when they did come here according to the revelation God had given they were not driven out; but they sacrificed, sold that which they had and purchased the Temple Lot and other properties in this vicinity.

Closed Pulpits

Why the Change?

At Ontario, Colifornia, we conducted some good meetings recently in the home of our good Sister Harper.

While engaged in these services we took occasion to ask Elder Frank Lacey, pastor of the Reorganized Church there, whether their church is open for preaching the gospel at such times as they might not be using it. We offered to pay the expense of light, heat, etc.

We here give the readers of the *Advocate* their answer, and our reply.

Puzzle: Find the spirit of free thought and tolerance in their position.

James E. Yates.

812 South San Antonio St.,
Pomona, California, Jan. 2, 1932.

Mr. James E. Yates,
220 South San Antonio Street,
Ontario, California.

Sir: Your request was put before the Ontario Branch and the vote returned was a unanimous one against your coming. However, you are welcome to come to any of our services.

Yours truly,
Frank J. Lacey.

826 Eucalyptus Ave., Hawthorne, Calif.
January 6, 1932.

Elder Frank J. Lacey;

Dear Brother:—Your letter informing us that your church pulpit in Ontario, California, is closed, is received.

That is perfectly agreeable with us.

Every church has the legal right to close its pulpits if it wishes to do so.

It is their privilege to suppress every medium of free thought and free speech under their control, if they have some purpose to serve in doing so.

The practice of closing churches against all except

some certain creed, is not new. That has been one of the chief instruments of defense for human creeds and religious error since the dawn of history.

Every well informed man knows that.

The Catholic Church does the same.

So does practically all of the sectarian churches.

The excuses that they would make for themselves are the same that you would make in trying to excuse yourselves in the practice. There is no difference.

They think themselves justified in shutting all Latter Day Saint ministers out of their churches, on the ground that they must do so in order to protect their flocks against heresy.

They think they are thus defending the holy faith.

In closing your churches, you also no doubt feel the same way about yourselves. We give you credit for being honest; but in the matter of barricading your priesthood behind closed pulpits, we can not understand how any old time Latter Day Saint elder can be proud of the company you keep. But if that is your choice we do not complain.

According to our old time Latter Day Saint faith, the closing of church doors was a sure sign of spiritual and doctrinal weaknesses.

Latter Day Saint ministers have always declared that any church which kept its doors closed against other churches evidently feared the light.

Possibly those early Latter Day Saint ministers may have been right in that. But some great change has now come over the Reorganized Church ministry.

Why is that?

But for our part, we prefer not to change from those fine old proven standards. So we are preaching the beautiful gospel of the Restoration with gratifying success in the same old way.

We have not changed the time-honored custom of the free pulpit and open Bible. We have local churches throughout the states and in foreign lands. We extend a kindly invitation to the ministers of the Reorganized Church, to occupy our pulpits wherever convenient for them to do so. This invitation is to all.

If we are in error and you have the light this is an opportunity for you brethren to do some real missionary work. And we assure you, Brother Lacey, that our people will give kindly hearing and Christian consideration to all.

Of course, though, we offer this welcome to you, and to all our brethren of the Restoration especially. We will not be at all surprised if you do not accept our kindly offer; even as we are not surprised that your pulpits are closed.

We will continue to hold you in love and charity in our hearts, and if it is ever possible to do you good in any way, it is our desire to do that.

Sincerely and as always, your brother in the faith of the Restoration,

James E. Yates.

GRACE

Open our eyes, dear Lord, to see
The good in common things,
That comes into our lives each day,
That peace and comfort brings,
The blessings dimly understood,
And silent as butterfly wings.
Help us when roses fade in our hands
To enjoy the fragrance that clings.
Help us to feel in lowly life
The thankfulness of kings.

Open our hearts, dear Lord, to feel
The good in common toil,
Though much or little we possess,
And for that little toil.
Let us be glad for sun and shade,
For rain and fertile soil,
That bids the flowers wake and bloom,
Though our stream of life they roil.
Give us the grace to hold thy hand,
The adversary foil.

Open our minds, dear Lord, to know
And feel another's need;
Help us to share our meager hoard
Without a twinge of greed.
Help us to be a neighbor true,
In thought, in word, in deed.
Help us thy last commands obey—
Thy sheep and lambs to feed—
For selfishness and greed, laid low,
Will thy second coming speed.

Alice McGeorge.

714 West Maple, Enid, Okla.

GIVEN TO JOSEPH LUFF IN NOVEMBER, 1907

Verses Sung to an Original Tune.

Published by His Consent

The flood-gates are lifting—beware of the tide!
'Twill sweep o'er the nations, subsiding their pride;
No barrier can stay it—no hand can prevail—
For God moves in judgment—His word can not fail.

The fires are kindling—beware of the flame!
For havoc and ruin 'twill surely proclaim;
'Twill feed on the structures, and laugh at the wall
Defiantly builded, and science appal.

Fierce tempests are brewing—beware of their blast!
Their fury will gather in strength to the last;
The roar of their rushing the world will astound,
And woe in the wake of their whirlings abound.

A plague is in nesting—beware of its breath!
Its touch is as mildew, its watchword is death;
No rank will escape it, no station be free,
Nor safety be found on the land or the sea.

A panic is pending—commotion and dearth
Lie close in its path, and the treasures of earth
From hands that have held them like dust shall be
swept
And poverty enter where wealth has long slept.

A famine is coming—the long fertile field
Will mock at man's labor, refusing to yield;
The earthquakes, increasing, shall sport, as they reel,
With towers of granite and strongholds of steel.

Disorders upon and disasters beneath
Earth's surface shall terror and sorrow bequeath;
The nations shall war and people contend,
And man must himself 'gainst his neighbor defend.

The vials of fury, poured forth everywhere,
Shall fill the ungodly with woe and despair;
No bond shall withhold them, no cov-nant restrain
From slaughter for vengeance nor pillage for gain.

Though millions are heedless and scoffers deride,
'Twill come, and come shortly, and WHO SHALL
ABIDE!
Make answer, O, Zion, for surely within
Your borders shall cleansing and judgment begin.

If, loving your God and neighbor, you'll purge
Yourselves of all selfishness—fear not the scourge!
For angels will camp where beholding this sign
Of Sainthood, and guard you, because ye are mine.

The Father saith "Yea!"—the Spirit "Amen!"
Repeat to the Nations this warning again:
The end is approaching—Redemption is near
And Jesus 'ere long will in glory appear."

That Temple Article

Have you forgotten that article we asked for?

We are in need of this very article that you are to write; can we depend upon you to have it ready soon?

And then the Advocate needs help, not only financial help, but we are in need of good, well written, timely articles, of interest to the saints.

After two weeks' absence from the office on a trip to Detroit, Flint and Coleman, Michigan, in the interest of the church, we return to the office with many letters and other matters awaiting my attention and the first letter that I open is from Brother Moler. Here is what he says:

"I am sending herewith copy for the Advocate, such as I have. I do not think there is enough to fill this number of the paper, but if you have not the material there, you will have to reduce the number of pages.

I have some material here in my possession, but it is not in shape to use. A great deal of it is written on typewriter but single spaced, and so many errors in it, and so little space for making corrections, that it is discouraging to think about using it. Some is written with lead pencil and worn dim with handling, and one is written on both sides of the paper.

All the contributors of the Advocate seem to have gone back on it all at once. I do not know what we will do if some one does not come to our rescue soon.

What shall we do about it? Will you help? Can you afford to see the Advocate drop to an eight-page paper because you fail to do your bit in the way of supporting it with your contribution? You may have the very thing some other discouraged saint stands in need of. Your article may be the one to introduce the gospel to some soul as yet unawakened to the need of the hour, and the beauty and grandeur of the gospel of Christ. Your letter telling of your experience, your testimony may be the thing necessary to help some one to a decision.

Send it to the Editor, write it plain, with ink, double spaced, and on one side of the paper only. And don't forget that *Temple Article*. A. M. Smith.

Independence Items

Let's see—Where did we leave off? It was at conference time, and since then we have been giving space for conference minutes. In the interim we have had two weddings. Rosalie Hedrick and Bierly Davis embarked on the sea of life together. Doris Long and James Hedrick followed. They are all fine young people and we wish them much happiness.

There has been quite an exodus to the country from our membership, and we feel it. Brother and Sister A. O. Frisbey have moved farther out. Sister May Namur and her three boys are farming. Brother A. M. Smith and his family are in the country. Sister Denham and family have moved out on Blue Ridge. "Jimmy and Doris" have made their nest in the country, and lastly, Brother E. E. Long traded his town property for acreage four miles north of town. Much as we miss these members at our meetings regularly we think the saints are doing the wise thing

when they go on land. It is what the Lord advised.

We are glad that Brother and Sister Fred Reynolds are going to return to Independence. They will locate south of town.

Brother R. M. Trowbridge is back from Texas. He was missed while he was gone. He was accompanied by young Brother Thomas Maley.

Brother Case, our pastor, has been holding meetings of different points out of town.

Brother Anderson has left for his mission. Brother A. M. Smith made a trip on church business to Michigan. His son Alexander, who spent the winter in Independence, is visiting his brothers and his sister at their old home in Minnesota.

They say apples and peaches were hurt by the late frosts, but other fruit is fairly plentiful. It has been a little too dry, but gardens are looking good. Vegetables have been plentiful and cheap. Butter and eggs are lower in price than since the war.

We are still looking for Brother Jordan, and he writes that he is coming.

The depression has not passed by Independence. One sees men and boys sitting on front porches on any of our streets. At home after home the "lady of the house" will tell you, "My husband is out of work." Quite a number have gone out in the country because they can not get work in town. In the country they think they can at least raise something to eat.

Spiritually, things seem to be at a standstill. If there is any lesson which stands out more prominently than all others it is that we have to have God in partnership with us. The work can not be done in human zeal or human wisdom, and God will not cooperate with us unless we cooperate with him and try to be like him in our relations with one another, our treatment of one another.

We have obtained permission of Brother Luff to give the Advocate a spiritual communication that was given to him in 1907 and which is being fulfilled as the days go by. It speaks of the calamities coming upon the earth and warns us to get ourselves ready. This comforting promise is made:

"If, loving your God and neighbor, you'll purge Yourselves of all selfishness—fear not the scourge! For angels will camp where beholding this sign Of sainthood, and guard you, because ye are mine."

The entire communication appears elsewhere in the Advocate. L. P. S.

At one of our recent prayer meetings there was a feeling of depression. At the close of the meeting one of the brethren said, with tears in his eyes, "You would not be downcast if you saw what I have seen here this evening." He said that in the back of the room, through the mist or fog, typifying the feeling of those present, he saw a pair of great, strong arms, extended in a sheltering fashion towards the little group, as if to surround and protect them. God's watchcare is over us when we are not conscious of it. Let us do our best and put our trust in the Lord, and we need not worry. In God's own way the problems will be worked out and his work accomplished.

Letter from Cranston, Rhode Island

Dear Brother Smith:—I am sending you money order for the sum of \$37.38, and I want to say that it makes us feel happy that we can do a little part in spreading the sweet story of the gospel by doing that which we know God is pleased with.

For on the Sunday we were asked to fast and pray for the Conference, the voice of the Spirit of God spoke to us here in Cranston, and told us that God was pleased with our efforts, and as a people of the Church of Christ he required the tenth, that the gospel could go to the people of the world, for there were many who were longing for the truth.

So we are writing this to you that you may know, that though we be few in number, we will keep God's law and give him that which belongs to him.

Be sure and send me another receipt book as soon as you can. May God be with you to bless, guide and lead you, and that his Church may grow and glow and accomplish his will.

Elder Hubert B. Johnson.

Correction

In the May Number of the Advocate, in the Editorial under caption, "*The Depression of the Times*," in the very first sentence there were eight words left out by the printer. Between the words should have been inserted, "but seldom visit of the earth." So that as corrected it would read: "Hard times come periodically to all parts of the earth, but seldom visit all parts of the earth simultaneously." Also in the same Editorial in the third paragraph, and in the second line, the word "cases" should have been "causes."

Also on page 80, the heading of a poem the word "foregoing, should have been following." These are errors that the proof-reader evidently failed to catch.

Editor.

A. M. Smith, Independence, Mo.

I am very sorry I overlooked my renewal for Zion's Advocate. I do not remember getting notice that my subscription had expired. Thank you very much for continuing it. I am sending enclosed \$1.00. Please date from the date it expired, and I will try and get another dollar by November, because I cannot get along without it.

"A Brief View of the Dance" by Willard Smith was real good. The day before I received the Advocate, I had a lady visiting me; I called her the "Dancing Saint"; When I read that piece to her, confirming my talk of the day before, she wondered "Why" that had to come to back me up. She is the mother of five children. I like the little paper because of the good things in it.

I am trying to lay by a little every week, as the Lord has blessed me, for the Temple.

Very truly, I remain,

Mrs. Mollie Johnson.

Folsom, California, May 30, 1932.

To Zion's Advocate:—Since my arrival in Folsom less than a week ago I have had the blessed experience of baptizing five precious souls here. They are Sisters Ethel and Leona Chapman, (both of whom have families), Sister Mabel Castro, wife of Mr. Andrew Castro, and two young people, high school students, Mr. Earl L. Tibessart, and Miss Loraine Tibessart.

And at Placerville near Folsom I received one transfer to the Church of Christ on original baptism, that of Sister Viola Miller—six new members here in all within the week. Sister Miller cares for her aged mother, and assists her father, Brother and Sister Badgerow, formerly of Lenox, California. They were the leading people in building the Lenox mission church near Los Angeles, which was later closed as an open pulpit by the high tide of priestcraft of 1925. Because of Sister Miller's ability in adapting herself to the great variety of work to be done around a farm home, we have suggested to her that her name should be Viola Efficiency.

Sister Badgero had been confined to her bed for seven or eight weeks with rheumatism and complications, when we arrived, and could scarcely turn in bed. She was administered to, and then got up and was blessed with a remarkable deliverance from the severe pain. By use of crutches at first she could walk all about the house, and then is able to walk some without them. She is a woman of faith, and we are all thankful to the Lord for the blessing given. While writing this at Folsom, and preparing to go on from here, Mr. Ray Chapman's son just came in this morning with the message that his father wishes to be baptized also, this afternoon. So I will stay to attend to this baptism and will preach again here tonight. Will hold this letter till tomorrow to report further.

Ten minutes later, after the above was written, Mrs. Ida Mayfield and her husband Mr. Ivan Mayfield just now came in with a request for her baptism today also. So, with the six who united with the Church here since my arrival, this makes eight precious souls coming into the church; and how we all rejoice together in the blessed power of the Holy Spirit. We report these happy experiences through the *Advocate* so that the whole church may rejoice together with us.

Tuesday, May 31. The total of yesterday's baptisms was five, two others presenting themselves for this sacred service. The other two are Ivan C. Mayfield, and Raymond C. Chapman, jr. These new members in the Church of Christ here, with the sister's transfer at Placerville makes eleven to be received, and all are rejoicing together in the blessed Spirit which gives to the life of every one receiving it a sweeter peace, a nobler purpose, and a brighter light on the path of time and into eternity.

Sincerely your colaborer in the great cause,

James E. Yates.

All of us are slow enough to get our eyes open to the truth. We perceive a little bit of truth concerning some things, get a hazy and dim glimpse of the outline, mental shadows of a little more, finish filling the capacity of our minds with conglomerate error, fictitious fables, and positive falsehood, which has been carefully concocted for us, and indoctrinated into us, and then we think we are informed in the understanding of the truth. But while there is life and a desire to learn the real truth and to exchange our creedal fables, whether acquired by our violation, or whether bequeathed and inherited, there is hope.

That God is long-suffering, and patient, and merciful toward all His children, is fortunate for us all. But the sooner we can strip ourselves of the garments of error and tradition, and clothe ourselves with the mantle of the knowledge of the truth, the better it will be for us all.

James as a Member of that Mythical "First Presidency"

Some of the Latter Day Saint folks, dissatisfied with the lame evidence which others had tried to rake up to theorize Peter into a First Presidency that never existed, have tried to set up James as their theoretical target. They have found in the Scriptures where it is mentioned that James "seemed" to be one of the "pillars" of the church, so they jump to the conclusion that it *seems* like James *might have been* a member of Christ's first chosen First Presidency!

But is it not unanswerably strange that if James, or Peter, or any one else occupied in the New Testament church in so important an office as a high official over the apostles, that there is no mention of it anywhere in the Scriptures! In the New Testament we have the inspired writers giving leading particulars of the establishment of the church by the Lord himself, and as conducted by His ministry, and not even a hint at the existence of a First Presidency! Why? There is only one answer. There was none. Yet in some of our modern church activity, in a church that claims to be organized and officered in exact accord with the scriptural pattern, there is now scarcely anything done in this church at all without this gigantic First Presidency notion figuring largely, yes, in everything the church now does. In the New Testament church we read about the *Acts of the Apostles*, but where will you find anything at all about the *Acts of the First Presidency*? There is no such thing in the sacred volume.

Now note these historical facts concerning the ministry of James, and we will see that there is absolutely no justification for the modern creedal theory that he ever occupied so important a position as our modern theorists try to devise for him.

"In the spring or summer of the year 27 James was appointed one of the twelve apostles. . . . In the spring of 29 he witnessed the transfiguration. . . . Very early in the year 30 he urged his Lord to call

down fire from heaven to consume the Samaritan village. (He was rebuked for that.—J. E. Y.) About three months later in the same year, just before the final arrival in Jerusalem, he and his brother made their ambitious request through their mother Salome. On the night before the crucifixion he was present at the agony in the garden. On the day of the ascension he is mentioned as persevering with the rest of the apostles and disciples in prayer. Shortly after the Passover in 44, he was put to death.

Thus during 14 years out of 17 that elapsed between his call and his death we do not even catch a glimpse of him."

Smith's Comprehensive Dictionary of the Bible, page 425. Yes, Peter, James, and John "*Seemed to be pillars*" in the church, evidently because of their unyielding service of their Lord in the apostolic office to which He had called them. Their martyrdom at the last doubtless finished the glorifying of their illustrious names as strong men, pillars of the faith in their apostleship and unyielding unto death. But the assumption that they, or either of them were elevated to some hypothetical or fictitious office as Head over the Church and over their fellow apostles, which office the Lord never made any provision for, is as foreign to the historical facts as it is contradictory to the doctrine which Christ and his apostle taught.

The facts are that neither a Pope, nor a First President, or Presidency over the church and over the apostles were ever heard of in the early church, and are not a part of the divine pattern. And the best welfare of the church is not conserved thereby.

On the other hand, the departure of the early church from the divine pattern wherein "God hath set in the church first, apostles," brought the church into apostasy when one man was placed at its head.

Like cause always produces like effect, and so it is today. Man can not continue to disregard God's word and way without great loss and dire results. That great loss, and those sad results have befallen a great part of the church at this present time. But the Lord's remnant of these days, the only division of the church of the Latter Day Restoration which goes back to 1830 without major organic departures and without being reorganized, the Church of Christ, *bearing the same name and teaching the same gospel as at the first*, this is the church which now points the way to the old paths.

Let us walk therein, that we may find rest to our souls.

Book of Mormon Lessons Discontinued

Sister Sheldon has informed us she has finished this series of lessons which were used here at the Temple Lot and for the present there will be no more coming. We know many will be disappointed to see this announcement, but we all join in an expression of appreciation for what she has already done for the readers of the Advocate.

A.M. Smith