

# 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, OCTOBER, 1932

NUMBER 10

## Original Sin; or, A Brief Glimpse of the Atonement

By Willard J. Smith

"Behold, I was shapen in iniquity; and in sin did my mother conceive me."—Psalms 51:5.

I presume it will not be questioned that "In the beginning God made man upright," a sinless being; and that in the course of time he fell from that exalted state; and in consequence thereof through his act of transgression "Sin entered into the world, and death by sin; and so death passed upon all men, in whom all have sinned." Adam standing as the natural original, as also the moral principle or Representative—the Federal Head of all created beings, and having disobeyed God's strict commandment he became a sinner and was in consequence thereof banished from the presence of God, having no power in and of himself to make an atonement for his sin; nor could he transmit to his posterity that which he of himself did not possess; hence all the descendants of Adam sinned in him, being alienated from God because of his transgression, and through hereditary descent became partakers of his nature and his sin.

Original sin being the rebellion of Adam against his Creator was a sin of universal effect which transferred a guilt and stain to all mankind in all ages of the world, as from Adam all others derive their being. And as the whole race of mankind was virtually in Adam's loins, so it was presumed to give virtual consent to his sin in the garden of Eden and so become a party to the original transgression and was thus made liable to the curse upon his violation of the law of God; hence the "Scriptures hath concluded all under sin."—Gal. 3:22.

The foregoing being true it therefore follows that all the posterity of Adam were in the original transgression, alienated from God in this world, and so must eternally remain in that condition save some super-human personage or power should interpose in their behalf—some one outside of frail humanity—and help them out of the awful vortex of sin and degradation in which we find them. "His servants ye are to whom ye obey," is the Bible declaration, (Rom. 6:16), and as Adam "*was not deceived*" and thus did not sin innocently, but partook of the forbidden fruit voluntarily, with a full knowledge that he was transgressing the strict command of God, he thus sur-

rendered to his satanic majesty his dominion, power and glory, and thereby became a servant of Satan—a child of sin—and by this voluntary act of our representative head, "All have sinned and come short of the glory of God."—Rom. 3:23.

The conclusion therefore now arises in our mind that if every individual of Adam's race were made sinners through the Adamic transgression in Eden, and death reigned "Even over them that had not sinned after the similitude of Adam's transgression"—Rom. 5:14—then all little children, idiots and the insane, as also the heathen who know no law—all mankind—are guilty before God and are born in sin; hence David, one of the greatest kings that ever occupied the throne of Israel, as a sort of panacea for a great wrong which he had committed, urges this fact before God, seemingly to palliate to some extent at least his great mistake, and entreatingly says: "Have mercy upon me, O God, according to thy loving kindness: according unto the multitude of thy tender mercies blot out my transgression. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. Behold, I was shapen in iniquity; and in sin did my mother conceive me."—Psalms 51:1-5. It will be well if the reader will turn to this Psalm of entreaty, and read at least the first seventeen verses; and if ever making a serious mistake one will seek in repentant mood to get in the same spirit of humility and contrition that we find the dear old king expressing before God in this wonderful pleading Psalm, God will surely hear that prayer. Nor did King David make any mistake when he said: "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Nor am I in any way committed to the old Calvinistic theory that little children must be baptized by some minister or other person in order to get rid of this original sin. That is an extreme and unscriptural dogma that has no foundation in either reason or common sense; but it is no farther from the truth than is the theory advanced by some of the authorities

of the Restoration movement that "David made the above plea in palliation of his sin because he was born under polygamous influences, and therefore David's mother was in the act of sin at the time of the conception of David." David's mother is unknown. No knowledge is given of her either in the Scriptures or ancient history. Nor is there any evidence anywhere that the household of Jesse (the father of David) ever in any sense accepted of or dabbled into polygamous relations; and it is wholly a matter of unwarranted supposition that any such contact of polygamous influence was in any way brought to bear on David's parents at any time.

Jesse, David's father, (four hundred and twenty-eight years after the giving of the Law on Sinai, which largely restrained polygamy among the children of Israel) was then a very old man, having eight sons and two daughters, David being the youngest of the boys, being a youth about seventeen years of age at the time of his meeting with and defeating the giant Goliath, and there is no evidence anywhere found to establish the assertion that David's reference to the formation and conception was in any sense made effective as the result of polygamous influences or polygamous action.

"Marriage is honorable in all, and the bed undefiled," is the undisputed statement of the apostle Paul, (Heb. 13:4), hence if true, no amount of polygamous influence could interject "*iniquity*" or "*sin*" into the conception of a child within the pale of *legal marriage*; hence this foolish flimsy fallacy should be relegated back to Hades from whence it originated. That "The whole world lieth in wickedness" and sin is true; and David therefore, as are all other children, was conceived in sin—conceived within the realm, state or condition of sin with hereditary taint of Adam's transgression, "For all have sinned" (in Adam) "and come short of the glory of God";—Romans 3:23. And dear reader, if you do not believe this to be true, permit me to ask you to impartially and honestly consider the traits and the general characteristics of any little child; and if in the consideration you do not discover some of the evil propensities of old Father Adam as well of its own father and mother cropping out of that little child, I will make you a present of my last summer's old straw hat! So now come—will you accept the challenge?

But some one will say: "Brother Willard, if your argument is true, why did Jesus say: 'Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of heaven?'"

In answer permit me to say, I am not through with my argument; and in order to be brief lest this find its way to the Editor's wastebasket, I will here say: The atonement of Christ was made effectual in "taking away the sin of the world," the Adamic or original sin, but did not take away the general characteristics or disposition of the child. The child is still human, but is no longer under the GUILT of Adam's sin—is not responsible therefor in any way, but is still in a state of innocency, and "Sin is not imputed

where there is no law."—Romans 5:13; the child not being held responsible for the guilt of Adam's transgression becomes responsible only for its own individual sin which it may commit after coming to the years of accountability, and until then sin is not imputed unto them. The child however is still human, and all the propensities of humanity are prone to evil, or may I say, are full of evil; Paul tells us that even the flesh is sinful; (see Romans 8:3), but this is too large a subject for this one article. Permit me therefore to recapitulate briefly. What then is the final conclusion? Just this:

"As by the offense of one, (Adam) judgment came upon all men unto condemnation: even so by the righteousness of one (Christ Jesus) the free gift came upon all men unto justification of life."—Romans 5:18—hence, "Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God"—Romans 3:24, 25, therefore all men, irrespective of race, condition, or color, through the great atonement of Christ, were made free from the Adamic sin and have life in Christ if committing no individual sin of their own. Mark it well, dear reader: All the human race were made free from the Adamic sin and alive in Christ by the redemptive power of the great atonement which was made by Christ through his death and resurrection, and we are responsible now for our own individual sins and not for Adam's transgression; hence of little children Jesus could say: "Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of heaven." (Matthew 19:4) "Little children are whole, for they are not capable of committing sin; wherefore the curse of Adam is taken from them IN ME that it hath no power over them."—Book of Mormon, page 769.

I am of the opinion that Satan having filched from the hand of Adam the dominion over all the earth and subverted it to his own power, it therefore became a realm of sin the effect of which blighted not only all human kind, but also the fields and the flowers, the beasts and birds of the air—all Nature was saturated, stained and stunted by the virus of sin; and this world which God had made so beautiful for the habitation of man became the citadel of Satanic forces, and Satan—the god of this world, (see 2 Cor. 4:4) with malignant power going to and fro in the earth, and walking up and down in it seeking whom he might devour the earth became filled with violence and evils of every kind. Sickness and sin, tragedy and crime have glutted its avenues until there is not a just man that doeth good and sinneth not. They have all gone astray and all have sinned and come short of the glory of God so that "None of them can by any means redeem his brother, nor give to God a ransom for him," and "none can keep alive his own soul."

Death having passed upon all men, for all have sinned, there could be no exemption therefrom, it be-

ing the result of sin; hence, "God so loved the world that he gave his only begotten Son that whosoever believeth on him might not perish, but have everlasting life; for God sent not his Son into the world to condemn the world, but that *the world through him might be saved.*" I presume that meant not only the adult portion of the human race, but babies as well; for if all the world was lost, and Jesus came to seek and to save that which was lost, then there was made no exception; the young and the old—little

children as also the gray-haired sire—all were made contingent and dependent upon the redemption scheme made operative through the death and resurrection of Christ. And if the atonement of Christ was essential to the salvation of little children as well as to the adult portion of the human family, it is evident that neither little children nor any other portion of the great family of Adam could have been saved independent of it.

(To be continued)

### The Priesthood Restored for the Last Time

*The Promises to Abraham and Joseph Fulfilled Through Obedience to the Gospel of Christ, and Not Through Lineage The Work of John the Baptist Finished*

*Editor's Note:* The following article is sent to the Advocate by two of the brethren of the Cutlerite group, generally spoken of as Cutlerites, after the name of their leader, Alpheus Cutler, who left Nauvoo, Illinois, under the leadership of Brigham Young, followed this movement to Western Iowa, where Alpheus Cutler dissented, and with his followers settled in Southwestern Iowa, at a place they called Manti. Quite a number of them finally settled at Clitherall, Minnesota, where the larger group still resides. They also have a church building on South Cottage, in Independence, Missouri, where they hold regular services each Sunday.—A. M. S.

Daniel tells us, 2d chapter, 44th verse, that in the last days "the God of heaven will set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." The fulfillment of this was begun when John the Baptist appeared to Joseph Smith and Oliver Cowdery on May 15, 1829, and conferred the Aaronic priesthood upon them, declaring he was sent under the direction of Peter, James and John, who held the keys of the Melchisedec priesthood, which priesthood, he said, would in due time be conferred upon Joseph and Oliver. He said that the Aaronic priesthood had not the power of the laying on of hands for the gift of the Holy Ghost, but that this would be conferred upon them later. We do not know the exact date when the Melchisedec priesthood was conferred, but there is sufficient evidence to believe it was prior to April 6, 1830, as they had the power to ordain elders when the church was organized. We use as reference the Inspired Translation of the Bible, the Doctrine and Covenants and Book of Mormon published by the Reorganized Church, and also the Reorganized Church History.

The next month after John the Baptist appeared to them, a revelation was given to Joseph Smith, jr., Oliver Cowdery and David Whitmer (section 16, Doctrine and Covenants, third verse): "And now, Oliver Cowdery, I speak unto you, and also David Whitmer by the way of commandment; for, behold, I command all men everywhere to repent, and I speak

unto you, even as unto Paul mine apostle, for you are called even with that same calling with which he was called." This shows that God termed them as Apostles in June, 1829, and section 17, 8th verse, informs us that an apostle is an elder. Section 83, fifth verse, states that the offices of elder and bishop are necessary appendages belonging into the high priesthood. All these proofs together lead us to believe that the Melchisedec priesthood was conferred at some time after John's appearance, and before the revelation given in June, 1829.

As further proof, we will refer to Doctrine and Covenants, section 26, third verse, (revelation given September, 1830). "And also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles and special witnesses of my name, and bear the keys of your ministry; and of the same things which I revealed unto them; unto whom I have committed the keys of my kingdom, and a dispensation of the gospel for the last times; and for the fullness of the times, in the which I will gather together in one all things, both which are in heaven and which are on earth." This should be ample proof to any one that both priesthoods have been restored, and as John the Baptist stated to Joseph and Oliver when he ordained them, "and this shall never be taken again from the earth until the sons of Levi do offer again an offering unto the Lord in righteousness." (C. H. vol. 1, page 35.)

You might ask, Who are the sons of Levi? Our answer is that Moses and Aaron were the sons of Levi and held these two priesthoods. (Section 83, second verse.) "And the sons of Moses, according to the holy priesthood, which he received under the hand of his father-in-law, Jethro, etc., back to the days of Esais who received it under the hand of God." (Under the hand is the way Joseph and Oliver received the Aaronic priesthood, or in other words, these priesthoods are always conferred in all ages, by laying on of hands by some one having authority, the ones conferring having received their authority in like manner.)

It is plain to us that God does not count the natural sons when speaking of the sons of Moses and Aaron,

verse 6, "For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit, unto the renewing of their bodies; they become sons of Moses and of Aaron, and the seed of Abraham, and the church and kingdom and the elect of God." Thus everyone has an equal chance of becoming sons of Levi on condition of obeying the gospel and taking upon themselves all the ordinances that accompany these two priesthoods, not neglecting to keep the commandments, thus magnifying their callings.

We do not believe that God shows preference to any family in being sons of Levi. In the last chapter of Genesis, God promised to Joseph of old that out of the fruit of his (Joseph's) loins he would raise up a prophet, not the Messiah, but a seer, who would be called Moses, "And by this name he shall know he is of thy house." This must mean that Moses was son to Joseph through the priesthood, as Moses' natural lineage went back to Levi, the brother of Joseph. When we look upon this from a spiritual standpoint it looks very plain and reasonable, as the scriptures call all men unto Christ. This promise was first made to Abraham and then to Joseph of old, in Egypt. God told Abraham that through him and his seed all the kingdoms of the earth would be blessed. Then to understand the promise and know what to look forward to we must find out what he meant by the word "seed." Perhaps Abinadi could throw some light on the subject as recorded in the 8th chapter of Mosiah, 40th verse. Speaking of Christ he said, "And now what say ye? And who shall be his seed? Behold, I say unto you, that whosoever has heard the words of the prophets, yea, all the holy prophets who have prophesied concerning the coming of the Lord: I say unto you, that all those who have hearkened unto their words, and believed that the Lord would redeem his people, and have looked forward to that day for a remission of their sins; I say unto you, that these are his seed, or they are heirs of the kingdom of God. And now, are they not his seed?"

Another one who has written on this subject is Paul; 3d chapter Galatians, 27th and 29th verses. "For as many of you as have been baptized unto Christ have put on Christ, and if ye be Christ's then are ye Abraham's seed, and heirs according to the promise."

Allow us to quote Christ's own words on this same promise, while speaking to the Nephites, who, as we all know, were natural descendants of Abraham. (9th chapter 3d book of Nephi, 65th verse), "And after that ye were blessed, then fulfilleth the Father the covenant which He made with Abraham, saying, In thy seed shall all the kindreds of the earth be blessed, unto the pouring out of the Holy Ghost through me upon the Gentiles, which blessing shall make them mighty above all, unto the scattering of my people, oh, house of Israel; and they shall be a scourge unto the people of this land."

How could the seed be defined plainer than in these words just given, and has this promise to Abraham all been fulfilled? No. We find it again spoken of in Section 107, verse 18, Doctrine and Covenants. Speaking to Joseph, the Prophet, in this generation, "And as I said unto Abraham, concerning the kindreds of the earth, even so I say unto my servant Joseph, In thee, and in thy seed, shall the kindred of the earth be blessed." If he spoke to Joseph in our day the same as he spoke to Abraham, we must believe that Joseph's seed, through whom the kindreds of the earth would be blessed would be all that yield obedience to the gospel of Christ and take upon themselves the same priesthoods that were conferred upon Joseph and Oliver, Christ, Abinadi, Moses, Joseph of old, Abraham, even back to Adam the first man, and in this way we are all able to become sons of those holy prophets and no one is barred out on account of nationality, color, sex, or family name.

John the Baptist was that messenger that Malachi spoke of that would be sent before Christ came. He came twice: once in the flesh, in Christ's day, and the second time when he appeared to Joseph and Oliver, May 15, 1829, to restore the Aaronic priesthood. Both times he was a forerunner of Christ. Having restored the priesthood for the last time to men in the flesh, there is then no more need for John to keep coming back, as he has given man all that was necessary, and the priesthood was not to be taken from the earth until righteousness prevailed. The Lord promised Enoch that in the last days he would cause righteousness to sweep the earth as with a flood, to gather the honest in heart together, and that a Holy City, even a new Jerusalem, would be built prior to His second coming. The Lord has set his hand the second time to gather Israel, as spoken of by Isaiah, and the kingdom, or in other words, the royal authority, is again restored to earth, never to leave it again until Christ's second coming. RUPERT FLETCHER, ERLE WHITING.

#### REPORT OF AUDITING COMMITTEE

*To the Church of Christ:* We, H. E. Moler and E. E. Long, members of the Auditing Committee, met at the General Church Office October 12, 1932. Brother M. M. Case, the third member of the committee, was in Nebraska, and therefore could not be present.

We have made a careful examination of the office books and the report of the Church Treasurer as submitted to the conference, and published in the May issue of the *Advocate*, and have found them substantially correct, the only discrepancy being two minor errors in addition, as follows:

In the total receipts of the General Fund there was an error of 20 cents, making the total receipts twenty cents more than the report shows. In the Temple Fund expenditures, there was an error of \$3.65 in the addition. This would make the total expenditure \$3.65 more than the report shows, and the balance on hand \$3.65 less than the reported amount.

H. E. MOLER,

E. E. LONG.

## Self-Explanatory Correspondence

Lamoni, Iowa, May 5, 1932.

Brother C. L. Wheaton,

Dear Brother: I notice in your article in the April *Advocate* you make the statement, "The church was instructed to build the Temple as early as 1831." Could you tell me where to find that instruction? The first and only instruction to build, or command to build a Temple in Independence that I can find, is in section 94 D. and C., given August 2, 1833.

I also notice that you take the same attitude that Otto Fetting does in regard to section 92, and apply the instruction there given to a Temple in Independence.

We find in section 85, given December, 1832, a command to establish, or build a house of the Lord at Kirtland. Again, in section 92, given June 3 1833, they are rebuked for not considering the commandment. In 92:2 he says, "I gave unto you a commandment that you should call your solemn assembly." This commandment was given in 85:36, where they were told to establish a house at Kirtland.

Again in 92:2 he says, "Therefore I command you to tarry." This also refers to 85:19, given in Kirtland, where it says "Tarry ye, tarry ye, *in this place*, and call a solemn assembly." Joseph Smith, writing from Kirtland to W. W. Phelps at Independence, January 11, 1833, says, "You will see that the Lord commanded us in Kirtland to build a house of God and establish a school for the Prophets."—*Millennial Star*, vol. 14, page 347.

Again in section 91, given May 6, 1833, comes the command to build the house in Kirtland. Then comes the command again in section 92, and rebukes them for not obeying, and all the commands referred to in section 92 were given in sections 85 and 91, referring to building a temple in Kirtland. So we are forced to the conclusion that some one is making a mistake in applying section 92 to the Temple in Independence.

Yours for truth,

W. A. FRANCE.

## Wheaton's Reply

San Diego, California, June 18, 1932.

W. A. France,  
Lamoni, Iowa.

Dear Brother France: Hope you have not felt too bad about my delay in answering your letter of May 5. It reached me at a time when I was very busy with some post conference work, and when I was also busy making preparation to come to the coast to take up the missionary duties of my new field.

I am quite interested in your position with regard to the temple question, but can not agree with your conclusions. I believe it is a conceded point by most students of the Restoration that *the temple of the Lord* was to be located at Independence, Missouri. As a church we have not believed that God commanded a series of temples to be built, such as the Utah peo-

ple are building today. We believe that when the early church failed to build the temple at Independence, that their minds became darkened, and by the persuasions of men were influenced to build so-called temples in Kirtland, Nauvoo, and Salt Lake City, and attempted to build one at Far West.

Independence was designated as the place of the New Jerusalem in July, 1831 (Doctrine and Covenants 57:1), and in the February preceding this date promise was made that the New Jerusalem was to be revealed, and it was inferred in that revelation that the temple was to be a feature of that city. This agrees with the Book of Mormon. Moroni spoke of it in Ether 6:3, as follows:

"... after the waters had receded from off the face of this land, it became a choice land above all other lands, a chosen land of the Lord; wherefore the Lord would have that all men should serve him, who dwell upon the face thereof; and that it was the place of the New Jerusa'em, which should come down out of heaven and the holy sanctuary of the Lord."

The *holy sanctuary* of the Lord spoken of here has reference to his temple that was to be erected in the last days. This New Jerusalem was to be like unto the Jerusalem of old, (Ether 6:8), of which the temple was the sanctuary of the Lord, (Chronicles 20:8; 1 Chronicles 22:19).

It is rather interesting to note that in none of the revelations you quote with regard to the house at Kirtland, is there any reference to it as a temple. It is called "a house," "the house prepared for the presidency," "the school of the prophets," (Doctrine and Covenants 85:39.) On the other hand the structure at Independence, Missouri, was repeatedly referred to as "my temple," "the temple," "mine house," the holy sanctuary of the Lord," etc. (Book of Commandments 44:29; Doctrine and Covenants 57:1; 92:1; Ether 6:3.)

With regard to the position taken by the Plans Committee, of which I was the secretary, that "the church was instructed to build the temple as early as 1831," I wish to cite you to the following revelations to support our position.

"... The residue (or surplus property.—C. L. W.) shall be kept in my storehouse to administer to the poor and needy, as shall be appointed by the elders of the church and the bishop, and for the purpose of purchasing lands, *and the building up of the New Jerusalem, which is hereafter to be revealed; that my covenant people may be gathered in one in the day that I shall come to my temple.*"—Book of Commandments 44:29.

From this we learn that the site for the city New Jerusalem, which Moroni said would be established upon this land, was soon to be revealed, and that in connection therewith the Lord mentioned his coming to his temple (Malachi 3:1), or holy sanctuary, as the place where his covenant people may be gathered in one. This revelation was given in February, 1831. In July, 1831, following the above promise to reveal

the location of Zion, the Lord verified the same, as the following shows:

"Hearken, O ye elders of my church, saith the Lord your God, who have assembled yourselves together, according to my commandments, *in the land of Missouri*, which is the land which I have appointed and consecrated for the gathering of my saints: wherefore this is the land of promise, and the place for the city of Zion. And thus saith the Lord your God, if you will receive wisdom here is wisdom. Behold the place which is called Independence, is the center place, and the spot for the temple is lying westward upon a lot which is not far from the courthouse, . . ."—Doctrine and Covenants 57:1.

Thus we have not only the location of the New Jerusalem given as being Independence, Missouri, but that which I said was inferred in the previous revelation (Book of Commandments 44:29) was also verified, i. e., that the first command from the Lord with regard to a temple among Latter Day Saints was concerning the temple at Independence.

After the site for the temple was thus located at Independence, as above stated, in July, 1831, we find that Joseph and seven elders who were with him in Missouri, at the time, dedicated this "spot for the temple" on August 3, 1831. (Reorganized Church History, vol. 1, page 209; also John Whitmer's manuscript history, page 34.)

It is rather interesting to note that this dedication took place prior to the time the land on which the site was located came into possession of the church. According to the abstract of title, this "spot for the temple" was purchased as part of 63 and 40-160 acres by Bishop Partridge, December 18, 1831. From these busy preparations we can deduce the fact that the early elders understood that their efforts along this line were motivated by the inspiration of the Lord. In September, 1832, another revelation was given, in which the Lord recognized that the "spot" was duly dedicated, "by the hand of Joseph Smith and others, etc.,"—D. and C. 83:1. Surely they would not have proceeded to dedicate and purchase a piece of land for a temple in Missouri if God had not commanded them to do so? So we see that provision was made for this temple at Independence nearly two years before any mention was made of the purported temple in Kirtland. In view of these facts you can see why it is that I disagree with your position with regard to the Kirtland Temple.

Now with regard to your claims for section 92.

"Verily I say unto you, that it is my will that an house should be built unto me in the land of Zion, *like unto the pattern which I have given you.*"—Doctrine and Covenants 94:3.

The only *pattern* given prior to this time that could possibly have been referred to is found in section 92:3, which was to "be built after the manner which I shall show unto three of you." Part of this was revealed in this revelation—the inner court. Nowhere else, to my knowledge, does the Lord give any of the plans for the temple in Zion prior to this time. I question

whether section 85 had direct reference to the Kirtland house. This revelation is in reality two revelations. One given December 27, 1832, and the other January 3, 1833. I am disposed to believe that the command to tarry had reference to the work to be accomplished in Missouri.

Granting momentarily that this section does refer to the Kirtland temple, I wish to call attention to the fact that in the event it does that whatever was done there it was only to have been of a temporary nature, that the ministry might receive instruction from the Lord during the time that his commandments with regard to the temple in Missouri were carried into effect. For evidence of this position I call your attention to the following:

"I willeth not that my servant Frederick should sell his farm, *for I the Lord willeth to retain a strong hold in the land of Kirtland, for the space of five years, . . .* and after that day, I the Lord will not hold any guilty, that shall go, with an open heart, up to the land of Zion."—Book of Commandments 65:27, 28.

Thus we see that whatever provision was made for a house in Kirtland, it was only to have been used as a temporary arrangement for five years, to assist the saints in their gathering to Zion, that they might be gathered in one, when Christ should come to his temple (Book of Commandments 44:29). So whatever interpretation you place on the question of the Kirtland house, you will have to consider this five-year proviso. The saints of the early days, overlooked this provision, as I fear many are doing today, for after the instruction of the Lord was given concerning the purchase of the land in Zion (D. C. 63:8), and the land was dedicated and purchased, we see them neglect the building of the Temple at Independence. In September, 1832, they were rebuked for their neglect, (D. C. 83:8). In spite of this warning of pending catastrophe, they proceeded with diligence to build at Kirtland.

I wish now to consider the purported revelation found in section 91, which you concede referred to the house in Kirtland. In my judgment this is the first definite indication that a house was to be erected at Kirtland. It is not called a temple. It was to be "wholly dedicated unto the Lord for the work of the presidency." Paragraph 2, a "house for the presidency." This section was given May 6, 1833, nearly two years after the spot for the temple in Missouri was pointed out. Like its predecessor, section 85, it contains so much that is unscriptural with regard to a first presidency, that we are safe in concluding that it was not inspired of the Lord. References to a first presidency or presidency of any kind singularly is missing from both the sections 92 and 94, and the work of the apostles is emphasized. Why? However, I think that when you get a better understanding of events connected with the so-called command to build the Kirtland temple, that you will see that the rebuke and chastisement referred to in section 92, had no reference to it.

According to the Millennial Star, vol. 1, page 422,

section 91 was supposed to have been given on May 6, 1833. Immediately afterward, during the same conference in which it was given, a committee was appointed to take up a subscription for building this house, *Times and Seasons*, vol. 6, page 771, which contained among other things the following statement: "It is as important as our salt that we obey this revelation," referring to section 91. History shows that this committee diligently prosecuted the work of raising the money to erect this house, and that work had proceeded so fast that in ten weeks time, May 6 to July 23 following, the corner-stone was laid, *Reorganized Church History*, vol. 1, page 368. Surely we would be charging God with being unjust to allege that the pending judgments referred to in section 92, was to come for neglect of building, when the Saints at Kirtland were in the midst of such activity.

Are you ready to take the position, and prove it, that God was charging the saints with the sin of neglect, while at the same time they were in the midst of active construction work? Is it your position, that the "great commandment in all things, concerning the building of mine house," etc., spoken of in section 92, referred to the work at Kirtland, which at the most was only to endure for five years, while the temple in Missouri was to be the place where the gathering was to take place, and where the priesthood was to be "perfected in the understanding of their ministry; in theory; in principle and in doctrine; in all things; pertaining to the kingdom of God on the earth. . . ." (D. and C. 94:3.) Can you say that they were neglectful in prosecuting the work on the temple in Kirtland, when it is a historical fact that two years, ten months, and three weeks, from the time they started on May 6, 1833, that this temple was finished and dedicated? (*Reorganized Church History*, vol. 2, page 33.)

Yet at the very time that they were exulting over their accomplishments at Kirtland, the historian says, "It is worthy of mention that on the 23d of July, 1833, the very day when the brethren were maltreated in Zion, the corner stones of the temple were laid in Kirtland."—*Reorganized History*, vol. 1, page 368.

Thus we see that the chastisement that was to come upon the church, for neglecting the great commandment in all things, could not have had reference to Kirtland. If your conclusions are correct, then the work at the greater place, the city of Zion, the New Jerusalem of the latter days, was only secondary. We find from such conclusions, that all revelations which have spoken of Zion and her redemption have no meaning. That we have as believers in the restoration been deceived for a hundred years with regard to the gathering, the endowment, the coming of Christ to his temple, the going forth of an endowed ministry with the law of the Lord which should go forth from Zion. Thus every conceivable reason for which Zion should be established, is frustrated, if Kirtland was to be the grand central point of interest where the "great commandment in all things" was to have its climax.

So (paraphrasing your concluding statement) we are forced to the conclusion that somebody is making a mistake in applying section 92 to the temple in Kirtland instead of Independence, Missouri.

Yours for truth,  
CLARENCE L. WHEATON.

Oklahoma City, Oklahoma,  
August 26, 1931.

Elder Jasper M. Richards,  
Pittsburg, Kansas;

Dear Brother Jap:—I am very hopeful that our communications with each other will not damage our friendship nor blur the happy Christian fellowship that has been strong in our life for more than sixty years.

I appreciate your zeal and anxiety in my behalf, which is manifest in the scriptural references you "recommend" for me to read: namely, Ezekiel 20: 34-44; section 100:3, 4, D. C., and Numbers 16th chapter. I have read all these references since receiving your letter. I consider it a happy privilege as you say "to be frank" in giving my views on the question.

I sincerely thank you for your kindly interest and "frank" expressions, etc., and for the statement that "your present views on religion do not harmonize with mine." Now perhaps I should not stop to discuss the meaning of that word "religion," as used in your letter. But I dare say, that our "views" on true "religion" may not differ so widely as you may suppose. My idea of religion does not require me to accept nor approve any doctrinal idea or doings that does not harmonize with the teaching of Jesus Christ.

One prominent idea in your letter is: "I should be very careful how I oppose one, who was *properly ordained according to the law.*" My dear brother, I most heartily agree with you in that. And I think we should also be very careful how we *condone* and *approve* the ideas and doings of one who has been properly ordained according to the law. The very fact that *any man* who may have been "properly ordained according to law" is *not infallible*, but subject to mistakes justifies us in being careful how we oppose or approve them and their doings. And upon *that point* I discuss the matter.

The frightful tragedy recorded in Numbers, 16th chapter, does not determine the divine acceptance of the teachings and doings of any man of today! At the very best, that reference to the rebels, Korah, Dathan, and Abiram, can only be considered a *begging of the question*. For in the final analysis every case must be tried upon its own merits. To me it is too big a stretch of imagination, to try and decide a case today, by comparing with a case over three thousand years ago. There is too much to conclude, without any sign of evidence to justify the conclusion. Perhaps just here I should say, that you are not the first and only one who has referred me to that dismal scene of

Numbers 16. The references have been many, and each one seems to express the idea that the very names of Korah, Dathan, Abiram, are positive proof that the Protestors of today are all Rebels against God.

The most sacred history of the human race has honored and glorified the Protestors as the only preservers of the work of God. Had it not been for the small remnant of *protestors*, in different ages and different climes, the true work of God would have perished from the earth! The protestors are known by some as "rebels." So I think it far better to examine the question itself—the conditions involved in the contention.

We do not question the honesty or conscientiousness of men. In our school of learning (you and I) we have been taught that "honesty is the best policy," and that the conscience is not always a safe guide.

I wish to do honor to President E. A. Smith for furnishing the Herald readers and the church with one splendid statement, gloriously true: "*you may reject the message and the messenger.*" This statement was made at a time when Fred M. Smith and his revelation were being considered.

To me it seems most *ridiculous* and *absurd* to think that we do not have the right to *question* and *reject* the message and the messengers, if they do not meet our approval. Brother Elbert said I had the right, the right was mine, no matter what man said it. God gave me that right and I acted accordingly.

I am not duty bound by any law on earth or from heaven, to support and condone the teachings and doings of any man unless his teachings and doings harmonize with *right*. Therefore, as I see it, this question that has disturbed and divided the church, can not be discussed without examining the policies and doings of Fred M. Smith. The matter of his calling and ordination to the high office in the church, should not, and is not, the paramount issue. I might refer to dozens and perhaps hundreds of men, properly called of God and ordained to his service, who did not remain true to their calling; and to now contend that because Fred M. Smith was called and ordained to be President of the Church, that he should, therefore, be supported in all his policies and doings, is simply beyond the limit of true reasoning. Such an idea and position would leave the membership of the church with no protection whatever from being imposed upon. I am sure you would not favor such a policy.

The First Presidency of the Church, (more especially Fred M. Smith) knew beyond all question, what the "bone of contention" was at that famous conference; and they gave strict orders at once to all branches and districts to not allow the matter of S. D. C. to be discussed anywhere in the churches. Why? Those who favored the president's "program" and his typewritten document, all contend that it was God's doings, that God had granted and favored the S. D. C. form of government, and then

gave a revelation approving it; well, if *that* was all of God, what harm could come to His people and to the church for freely talking about the doings of God? The very fact that every effort was made to hush it—orders given to not allow it discussed in the churches, gave valid reason to question its divinity.

Shams and counterfeits will not endure critical examination nor stand the acid test; but the genuine article is never injured by it. Any church of today whose doctrinal teachings conflict with God's word, will not enjoy their doctrine being examined.

In your letter you refer to my "Reverend father, giving you good advice." That is easy for me to believe. You also refer that as a result of this "advice" you "received wonderful joy which is still with you." I am glad of that, and do not question it in the least.

Please accept my sincere compliments for the many encouragements received from you during the long term of years since on the 10th day of August, 1871, when you baptized me. The part you took in that event has been a joy to me during the years. But I wish to assure you that that was not the only part—important part, that you played in my drama of human experience: May I remind you that one of the most convincing experiences of my life was when you, by God's own power spoke in *prophecy* to me, calling me to the office of an elder. That was in November, 1889. In the meeting you sat just in front of me. The house was crowded and the meeting was very active, sometimes two and three arising to speak. Your first effort to arise and speak was hindered by others. It was perhaps 30 minutes or more before you succeeded in getting the floor. During those 30 minutes I had a most wonderful experience. Your speech, or *prophecy*, was read and reread over and over again by me, before it was spoken by you. Your first few words were an expression of humility and anxious desire to do service for God; then turning you faced me, raised your right hand and said: "Yea, verily thus saith the Lord unto you my servant Richard, I have watched over you and cared for you, for you are a chosen vessel in my hand to declare my gospel to the children of men, you are called and chosen to the priesthood, even that of an elder." This is but a tithe of what was spoken. I feel very confident today that I have not abrogated nor made void that call. I might confess making many mistakes but still believe that my authority and priesthood is with me.

Again, about thirty-five years ago, I received my Patriarchal Blessing under the hands of A. H. Smith. Among other things he said: "Your ministry here (in this life) will bring you into prominence in the world to come."

Those words have given me encouragement, and I can not believe that "my ministry" thus far in life has deprived me of that promise. It is true that I have imperfections, made mistakes, etc., but I contend that I have committed no offense or sin against God or

(Continued on page 130.)



## 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

"And if a kingdom be divided against itself, that kingdom can not stand. And if a house be divided against itself, that house can not stand. And if Satan rise up against himself and be divided, he can not stand but hath an end."—Mark 3:24-26.

The foregoing words uttered by our Master contain a wonderful warning truth. Nothing more surely presages the overthrow and dissolution of any organization than division and contention within that organization. There are many who discover divisions in their own ranks and proclaim against it, and who yet at the same time are contributing to continued division and strife by agitating some special idea or rule which they believe the body should follow or adopt. And there are usually more than one person or party of opposite views who discover and cry out against division within the organization, and yet stubbornly continue to contribute to that division.

Every one is in favor of unity, and against division, providing—providing their own ideas are the basis of unity. Yes, we are all willing to unite, but come with me; adopt my ideas, for I am right. "Why is it that the others do not see as I see?"

Now since our blessed Lord has warned us, in no uncertain language, of the results of division, why not cease agitating any and all questions that promote discord and engender strife, no matter how positive each may be that he is right?

For the sake of unity and peace, there must be a yielding somewhere by someone. Then why not each be willing to yield, for the present, for the sake of unity and peace?

There are many things upon which the saints of God can and do agree, and with which they can work together in unity and peace. Well, why not try working together unitedly in reference to those things upon which we all agree? Here are some things: the unchangeability of God; Jesus Christ our Savior, Leader and Commander; the unchangeability of the gospel with its principles and blessings; that we are living in the last days, and at the near approach of our Lord's second coming; the restoration of all things,

the times of which have begun with the restoration of the gospel, and that this is the last dispensation, or the dispensation of the fullness of times. We believe in the missionary work, and that those who devote their entire time to the ministry of the word must be assisted in their temporal needs. "But," says one, "how shall the finances for this purpose be raised? And here is where we begin to divide." Well, let us not contend even over that question. If there be those who prefer to lay by in store on the first day of the week as the Lord has prospered them, let no one object. If others feel that they prefer to tithe their income or increase, let that be their privilege. If others feel to make free will offerings, let us not say to them, no. Inasmuch as there is no specific financial system, let us not criticize those who follow a preferred method of raising means for the support of the work.

Now why not try uniting and working together upon those matters which all of us have received and accept as being true, and see if better results do not attend our efforts? Let us stand together solidly and work for the advancement of the cause of Christ, until we are absolutely cemented together in love and unity, and then we can the better undertake to reason together upon those questions that have hitherto troubled us. When once we are truly united in Christ, it will be hard for the discussion of mooted questions to divide us.

But mark this statement: No people can come to a united agreement upon any mooted question, when they have not WORKED unitedly upon laws and rules which all accept as being true. Let us get together in a practical way upon those things which we all accept as being true, before we attempt to wrestle with propositions upon which all do not agree. Then in our united strength we shall be better qualified to grapple with other problems.

Above all things let us not forget what Jesus said: "If a house be divided against itself that house can not stand."

Shall we not be warned? Contention and strife must cease if we would avoid dissolution.

May God bless us and save us.

H. E. Moler, Editor.

Have you done your part?

Quite a number have responded to the call for help from the *Advocate* and have sent in *new* subscribers as well as paid for their own. This has helped; but we must increase our paid-up subscription list before we can hope to return to the full size paper. You can help. Send in a new name with the dollar and help spread the gospel. This will help to lift the debt on the *Advocate*, the only debt the church has.

(Continued from page 128.)

man that would abrogate my standing with God or plunge me into spiritual darkness. Therefore I do not class myself as a rebel against God, nor claim the company of Korah, Datham and Abiram.

By the advice and counsel of one of the high officials of the church, I used my right and privilege to "reject the message and the messenger." By the decree of God, Genesis 3:1-4 (Inspired Version) I was granted the right of my own agency, to exercise and guide my own conscience and convictions. President Fred M. Smith made a bold and daring effort to deprive me of that right—and I rebelled against *his* effort. President Smith not only made effort to deprive me of that right but hundreds of other men. The religion of *force* is not the religion of God; Lucifer and Satan proposed that system in the council of God, was cast out on account of the effort, and that same Satanic power has left its mark all along the human trail.

By the word of God and the action of General Conference, the Church was advised to stay out of secret societies and to "discourage members of the church joining them." Fred M. Smith in open disregard to that advice and action, joined the Masonic Order, and has encouraged other church officials to do likewise.

And from valid reports it is an open secret that when Fred M. Smith was on his mission to Europe, he traveled on first class fare and his colaborer on common fare; put up at first class and high priced hotels; carried his bundle of golf clubs on his trip, discarded his American hat and donned the high silk hat like the autocrats and lords of the country, in our own land he always travels in Pullman cars. Does official standing and dignity of office justify such inequality? Giving credit to Doc. and Cov. 77, the Lord says: "If ye are not equal in earthly things, ye can not be equal in obtaining heavenly things."

It is a matter of record, the annual reports of the Bishop in the Saints' Herald will attest the matter, that since Fred M. Smith was exalted to the office of President of the Church, his receipts of money has been almost double the amount of any other church official. It is also a matter of record that the General Conference made two or three attempts to keep all church officials expenditures within the limit of the budget or their stated allowance. The last and minimum about was \$1,800 per year. What was the result? The chief official said: "I will not abide by it." Then the work commenced in earnest to get rid of the man who stood in the way of his getting all the money he wanted. "I demand Supreme Control over all the affairs of the Church." It is still true today that: "The love of money is the root of all evil." We may now contrast this arrogance of pride, high style of life, inequality, etc., with the statement of our Lord and Savior: "The birds have nests and foxes have holes, but the Son of Man hath nowhere to lay his head."

One more contrast—please compare the parable of Jesus of the man who had an hundred sheep; *one was*

*away*, lost from the fold. The man left the ninety and nine and went to seek the lost one. Now, it was the opinion and verdict that those "rebels" or *protestors* that rose up against the program of S. D. C., were in spiritual darkness, that they had wandered away from the "fold," yet these chief officers of the church gave orders to all who expected to retain their official standing that they must not sing, preach, or pray in the meetings of the protestors." The mission of Jesus Christ was to "seek and save that which is lost." I can see no harmony, none whatever, in such *orders* with the spiiirt and mission of Jesus Christ. Yet you expect me to support a man who gives such orders.

It would require many pages more to record all the items and doings of the man whom I believe has made a miserable mess of the church, broken the hearts of thousands of trusting Latter Day Saints, and turned the tide of peace and unity into confusion and discord.

I very cheerfully grant you the right of choice, as you say: "I think I will stay on the old ship rather than mutiny when everybody is needed to push the work to completion." That is quite in harmony with what thousands of good honest saints thought who followed Brigham Young. A few honest "rebels" and *protestors* left that bunch and joined a better class; and I rather think their condition was improved by the change.

I feel very happy and confident that my condition has improved by reason of my *transfer* from that "old ship" into the Church of Christ (Temple Lot branch). The Church of God on earth should function under the divine influence of the Holy Spirit, and not by high class knowledge of Sociology and Physiology; and to a great extent that is where the Reorganized Church has drifted.

You and I, together with thousands of Latter Day Saints, have been taught that but one man or Prophet was permitted to receive official revelations from God to guide the church. If such a theory or principle is true and correct, then I must admit they overlooked that idea in the compilation of the New Testament. If there was such an exclusive Person in the Primitive Church, the historians of every class have failed to mention him.

I acknowledge the idea, that there is but *one* "mediator between God and man," Christ Jesus, our Lord; but to contend that God fixed His law so that but one man could reveal his will to the Church is a matter that I find no proof for.

We may admit that the "Doctrine and Covenants" so teaches, but that one witness stands alone.

In conclusion I am going to admit that I am not sure which will weigh the most in the scales of Divine Justice; Good ideas, or Good works. But I am very hopeful and zealous that I might be well supplied with both. If we are to be "Sanctified through the Truth," then may God help us to avoid human tradition, and believe nothing but the truth.

Richard M. Maloney.

## The Shepherd and the Sheep

By the Village Blacksmith

Recently our labor to earn bread for our family has been in the mountains among shepherds and sheep, building corrals. One of our Savior's greatest sermons was taken from his experience with shepherds and sheep, and he likened the shepherds to his church officials, the sheep to his followers, the corrals, or sheepfold, to his church, or kingdom. For proof of this read John 10:1-28.

Jesus said to Peter, "Feed my sheep."—John 21:16.

Again: "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice . . . and follow him: . . . And a stranger will they not follow . . . for they know not the voice of strangers. . . . I am the door of the sheep." Extracts from St. John 10:1-10.

Some thirty years ago I was preaching on the subject of water baptism and made the statement that baptism was the door into the kingdom. At the close of my sermon a man arose and said he could prove that I was wrong. He called attention to the Savior's statement quoted above, "I am the door." I saw he was too smart for me, which forced me to make a closer study of the question, and now my understanding is that there is a vast difference between the *door* and the doorway, or opening for the door. In other words, the door openings, or door jamb, or door posts, on which the door hinges, is the doorway, and the "porter" referred to was John the Baptist, who opened the door, or introduced the Chief Shepherd, Jesus Christ, to the world by baptizing him as the real and only "door" to His sheepfold.

No, water baptism is not the door. Christ is not the door, but water baptism is the doorway to the door, just as the door way or door jambs, on which the door hinges, are necessary parts to the sheepfold.

Did you ever see a flock of sheep on some mountain prairie or meadow round up into one solid body to defend themselves against the attack of wolves or dogs? Don't you think the entire flock of God's spiritual sheep should also round up and form one solid front and stand together, face to face, to defend themselves and defend God's work against the attacks of Satan's wolves?

Much depends on the attitude of the shepherds towards the gathering of the scattered flock of latter day Israel. I have talked and written for years on this question of a gathering of all divisions of the church and have decided to try and start something by *doing* something. Are you with me? Let's get together into a general assembly and talk the matter over. We all want to see the temple erected, the promised endowment come and the gospel taken to all nations. We all want a speedy end to come to Satan's work with his dogs and wolves that have caused all these divisions. Are you with me as one of the shepherds trying to get the sheep together?

## The Prophecy of Zenos

Jacob, 3d Chapter

The house of Israel was likened unto a tame olive tree. They were the chosen people of the Lord, his church, the Church of Christ. This tree needed pruning and cultivating from time to time. When Christ came and brought the new and everlasting covenant, all who believed in him and obeyed, were his church, his Israel, the *tree*. The root of the tree was the gospel of Christ, the everlasting gospel; this root is the source of strength and life of the tree. We notice many young and tender branches were taken away from the tree and grafted "whithersoever I will." These were grafted onto something; their root also was the gospel of Christ. The branches of the wild olive tree were grafted into the tree, or the church. It might be said that some of this grafting of the wild branches was done when Paul and his fellow ministers preached the gospel to the Gentiles; but the real grafting in of the wild olive branches was when the gospel was restored through Joseph Smith; the church then established became the tree, the only tree or church receiving its life and strength from the root, or the gospel of Christ.

Today the Lord of the vineyard comes down to view the vineyard and comes to the tree or church and finds all kinds of fruit, but none of it good: the branches have overrun the roots; have taken strength unto themselves; have become lofty. The natural branches of the tree that were planted in the nethermost part of the vineyard have also become corrupted, and none bringing forth good fruit. Now for the remedy: (verse 113).

Let us pluck from the tree those branches whose fruit is most bitter, and graft in the natural branches of the tree in the stead thereof. Verses 59 to 68 tell us there were four places where these natural branches were planted; some of these were undoubtedly in the north country, but the only branch we have any actual knowledge of is the Lamanites, the last branch that was planted in the nethermost part of the vineyard. This must be the first to be grafted into *the tree*; if this tree is the world composed of Jew and Gentile, including all creeds and churches bearing all kinds of fruit, as some seem to think, how shall they be grafted in?

This *tree* today is the Church of Christ, and no one can be grafted into it only through baptism and obedience to the gospel, whether they be Lamanite, Jew, Gentile, or any other of the lost tribes. Now find out who are the Church of Christ in very deed and we will know where the grafting will begin; and when that pruning and grafting is completed we will have the tree bringing again forth good fruit, the Church of Christ.

Is it not about time the church "repented and remembered the new covenant, even the Book of Mormon, and the former commandments which I have given them, not only to say but to do according to that which I have written?"—Doctrine and Covenants 83:8.

When the church does this and goes to work to carry the record to the Lamanites, that was written, preserved, and brought forth for their benefit that they might be brought to a knowledge of the Lord, then the condemnation will be taken from the children of Zion.

W. A. FRANCE.

### Some Valuable Experiences

Having just finished reading the last (June) issue of the *Advocate*, wherein I note that there is a dearth of literary offerings for publication, I am moved to relate what, to me, have been valuable experiences: not merely with the thought of assisting to fill the pages of our wonderful little paper, but with the hope that some one else may profit thereby.

It is, I believe, generally understood among converts to the restored gospel that our development in understanding, wisdom, courage, and, in fact, every virtue and gift inherent to man, upon which depends our final value to our Creator, is in direct proportion to our experiences, their number, and intensity; and most important of all, our ability and willingness to learn and profit thereby: hence my temerity in thus offering some of my own which have helped to bring me to my present condition of faith and determination, which I hope may eventually develop into a state of usefulness in his service.

A little more than five years ago I first learned of the Restoration; never having heard of it before, or that such a thing was inevitable, according to the Scriptures, although I had not been reared in ignorance of their text.

My early acquaintance with religion as exemplified by the more popular churches had been such as to cause me to look with suspicion upon all creeds as being inconsistent, if not actually hypocritical, and I had decided that all forms of religion were but outward manifestations of unusual activity of the imagination, and unworthy of thoughtful consideration; but at the time just mentioned I met the woman who is now my wife, and thus began the experiences I will try to relate.

I had by that time become almost totally immune to any feeling of responsibility to, or dependence upon God; in fact, my conception of a Supreme Creator and Father of all had become so vague as to be practically non-existent; and although I was then a member of a society which boasts of the respectability of its membership, and owning what I believed to be exceptionally high ideals of morals and virtue, I certainly did not possess the characteristics which would naturally recommend me to a stanch convert to the restored gospel as a proper candidate for ecclesiastical companionship.

In spite of such apparently insurmountable obstacles, our friendship grew, and in this way, which I verily believe to have been directed by divine providence, I learned of and accepted the true gospel of Christ, and by the same agency my aged mother, my

eldest son and youngest daughter have learned of and obeyed the same.

Although this experience may seem rather commonplace in the telling, to me it seems to have been the most important event of my life, for because of, or by it I have come to a knowledge of the real purpose of this life and how I may make such use of it that I will not have lived in vain.

The other experience I will tell you of is of more recent date and to my mind is second in importance only to the one I have just related, because it threatened me with the loss of what I had come into possession of through the first.

I first became a member of another branch of the Restoration, having been baptized by an elder who was a member thereof, but I soon became aware that something was missing which I had expected to find in Christ's church, and I became very much discouraged; however, I had no thought of giving up, and before very long I seemed to be led to a little group of members of the Church of Christ who were maintaining a place of worship in the name of the church, although there was no organization at that time, and within a short time changed my membership to the Church of Christ.

What I have just related is not the second experience I have in mind to tell you of, although it was of no small importance and served to bewilder me for a time, although I sensed no great danger because of it.

Having become safely settled, together with my companion, in the Church of Christ, and the branch being organized and everything seeming to be in perfect order, there seemed no further cause for apprehension and we were lulled into a feeling of complete security; but we reckoned without the Adversary.

Almost without warning, contentions began to arise. Certain problems came before the church as a whole for which there appeared to be no solution which would be acceptable to all. This was quickly followed by a condition of distrust among the members and between the membership and ministry, finally manifesting itself among the apostles, until the very atmosphere seemed rife with suspicion and criticism.

I have no wish, I am sure, to offer a single excuse for my reaction to this Satanic inoculation which had taken root among us. I had the same privilege to seek for wisdom and strength in the only place it may be found in such an extremity, that my brethren of larger experience had, but I must have forgotten, for I tried to solve the riddle with my own inadequate mentality and came near losing my inheritance thereby.

I hope you will not believe me to be unnecessarily magnifying the precariousness of my position at that moment, for my only reason for writing of these experiences, especially the last, is a heartfelt wish to share the profits that have come to me through them, and there could be no profit unless we are able to grasp the full significance of the lesson.

This is what happened to me; I became so thoroughly tainted with the spirit of suspicion and selfishness which was so rampant all about me that I was

sorely tempted to leave the church entirely, and seek some other way to serve God and work out my soul's salvation. I know now, that so far as I was concerned, that would have meant a victory for the Adversary. Other, and better men have been led away in like manner, and had it not been for the heroic efforts of others, chief of whom being that one who brought me the message in the first place, accompanied by my being literally stricken down, and the one word *warning* being seared into my consciousness so that it will surely never be erased, I would without doubt have been entirely deceived.

I certainly am not proud of my actions in the midst of this experience, but I am grateful for the experience and the lesson it taught me, and for the assistance which made it possible for me to come safely through it, for I am sure of its value to me so long as I remember. I pray I may never forget.

In consideration of the incident just related, I am moved to attempt an analysis of the workings of the pernicious influence which was so manifestly responsible for its inception; not with the thought that my deductions are infallible, but on the chance that others may be inspired to do some serious studying along similar lines to the end that we may all become better fortified to conquer similar emergencies as we meet them.

It is well known that full liberty of thought and expression in any group activity is fraught with grave possibilities of disorder and confusion, and consequent waste of energy: therefore, the Church of Christ, being of necessity a democracy of the purest order, wherein man's choicest birthright, his agency, may have perfect freedom to act and to be acted upon, might reasonably be expected to have to contend with many such problems as the foregoing, and this very fact is the best of evidence that the very structure and operation of the Church of Christ is in accord with Him whose church it is and whom we acknowledge to be our only leader and commander.

All this being so manifestly true, let us hope and pray forever that no effort will ever be successful which aims to keep down strife and dissension by suppressing our freedom, but that we may grow in wisdom and understanding by applying the knowledge we are able to gather from the lessons (experiences) which are presented to us daily in this preparatory school we are passing through, until we become so well fortified with discernment that we may detect the approach of the Adversary, and with strength, that we are able to successfully defend ourselves from his attacks.

I certainly do not wish to suggest that we can obtain such a condition without assistance, for I fully realize the futility of depending upon our own strength without asking of and depending upon our Teacher for aid.

By diligent study and application of the gospel rule to our every effort; beginning with those first and greatest commandments upon which "hang all the law

and the prophets," we may expect to proceed with confidence and safety toward that goal which was set for us by our Lord when he said, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

May we all cease our efforts to defend ourselves and our pet ideas against each other, and make use of our talents and energy in defense of Christ and His gospel against the world, is the prayer of your brother.  
R. M. Morgan.

### Grow in Grace

By Apostle James E. Yates

"Grow in grace, and in the knowledge of our Lord and Savior Jesus Christ."—2 Peter 3:18.

Whatever qualities of life are most admirable, are also most profitable to that life. Some people have what is called a "bad temper"; but when that bad temper is shown off in spasms of anger and meanness, there is never anything about it that is admirable. And it is never profitable.

The use of vulgar and profane language is anything but admirable. And after its filthy expression, and venomous thought has been brewed in the heart and poured forth into molds of our speech, is there anything admirable about it? And in what respect could it possibly be profitable? Then consider devilish, scheming, tricky, yellow, lying dishonesty. Is there anything admirable in that? Oh, yes, some may say, men gain great wealth by dishonesty. Yes, it is true that men obtain certain things by practicing deceit and dishonesty; but no man has gained anything, when by obtaining certain things he has *lost more!*

Once out on beautiful Lake Movil near Bemidji, Minnesota, I caught a nice seven and three-quarter-pound pickerel. But in the scuffle I lost a fine rod and reel priced at over seven dollars. The fish could have been purchased on the market for fifty cents, so what did I gain? Though a man might obtain brief ownership of the whole world by dishonesty, he has still lost more. His dishonesty has therefore gained him nothing. Those who "grow in grace" and to a sufficient stature in the "knowledge" of the truth, will learn to know the correctness of these affirmations. The most beautiful part of a rose bush is not its thorn, but the rose it produces. Through that bloom of beauty its very life is perpetuated.

"Where a man's treasure is, there will his heart be also."—Jesus.

What is your greatest treasure?

Is it your money? Your property possessions? Is it your hope of future reward? Hardly!

With whom would you change places if it were possible for you to cease to be yourself? Who would desire to exchange self, to be any other person? Of course there are many others who possess qualities and capabilities which any of us would be glad to have ourselves. But to cease entirely to be one's self,

and then to be some one else, no sane person could desire that. Is not then your LIFE your greatest treasure?

Life is the greatest gift of God. And what are you doing with this life that God has given you? It is our privilege, and our first duty to improve and beautify this life God has given us. Every living thing must be brought to the standard of its perfection by growth. Growth in matters of thought, perception, understanding, knowledge, is not obtained but by the exercise of progressive thought. Our growth then, in matters of grace and of knowledge becomes a matter of our own choice, and of our own application; or of our own neglect, and consequently our own great loss.

The rose grows in grace. Grace of roses, and of the souls of men, is not produced in any other way.

Is grace really then most desirable? If so, just what is grace? If grace is a condition of life into which we may grow, we should have a clear understanding of what grace is. A clear view of the value of it will increase our appreciation of grace, and will stimulate our efforts to obtain it.

*"By Grace Ye Are Saved"*

Definitions: Webster gives the following: "What adorns, and commends to favor." Remember then, that any activity of ours which does not adorn or commend to favor, is not grace.

Again, Webster gives this: "Embellishment." That which does not beautify has no element of embellishment.

Again, Webster gives: "Mercy." God's grace extends mercy to us. If we grow in grace we will also exercise the quality of mercy to others.

"Pardon" is another definition. God extends his pardon to sinful men, and any mind that can not extend pardon to others is woefully destitute of grace. Again we have: "The undeserved kindness and mercy of God."

That life which can extend kindness and mercy to those only whom it may estimate to be worthy, is itself bleak, destitute of grace, and woefully unworthy. Lastly we quote Webster's definition: "Divine influence." There is literally a substance of Divine influence, without which no grace of mind, grace of soul, grace of spirit can possibly be brought to its fullest fruition. Obedience to God contacts the life of man with that "Divine Influence." There is no growing in grace without it.

Where there is no love all that is opposite to grace and beauty prevails.

Where there is no exercise of love, there is no growing grace.

Where there is no exercise of love, love soon dies!

See to it that every day you take your "daily dozen" in specific exercise of love.

What good would it do a man to just believe that exercise is needed for health, if he never took any exercise? What good will it do you to believe in the exercise of love, if you neglect your part of that exer-

cise? In marksmanship, can you hit the target with certainty, or with a fair average without taking aim?

An arrow of love is as real a substance as the real arrow of the archer. You hit the mark by chance only, unless you choose your target and take sure aim. Are you hoarding your love-arrows? If so, they will corrode. Are you shooting them at random? If so, they are wasted.

Arrows of clean pure love and care for others carry the richest blessings known to any life, and always return in kind; if not from some individual expected to return love, yet from other, and unexpected sources, and those precious arrows will return with blessings unmeasured.

Fashion your love-arrows rightly, choose the whole wide world for your field of archery, practice good marksmanship every day, and your heaven begins now.

Thus only may we "grow in grace, and in the knowledge of Jesus Christ."

Yours in the bonds of the most precious faith.

James E. Yates,  
of the Twelve.

102 South Tower Avenue, Centralia, Washington, September 15, 1932. The writer will be happy to receive correspondence from the church, and from all friends at above address until November 1.

### News from the Field

In a clipping from the Salt Lake Deseret News sent to us by J. H. Anderson, of Salt Lake City, we learn that Brother C. L. Wheaton is quite busy in Utah, and is having good success in getting the message of the church before the people. He has been holding meetings in Salt Lake City, Brigham City, and Ogden. Has been well received by the people of Utah, and received favorable mention in several of their papers; succeeded in getting some of his sermons and other short articles printed in the papers, and believes a goodly harvest will finally be the result.

We are assured from another source that the people are getting their eyes open and are beginning to ask questions. They have labored under S. D. C. many, many years, but now they are asking how it comes that with all the promises made to them, after all the boastful years when the Utah Church has boasted of its great wealth, that now when the depression comes they find the leading men living in luxury, while good, honest, sincere members of the church must stand in the breadline with the unemployed, the same as those of the world. These people want to know something of the gospel and the provision made in the Restoration movement for the care of the poor and needy. They are deeply interested in the building of the temple, and look forward to the time when they will be able to take part in that great undertaking, realizing as we all must, that the time is now far spent, and the "signs of the times" point to the near approach of our Lord and Master.

Brother Wheaton has located his family there at

Ogden, believing there will be sufficient interest to keep him all winter. His children are now in school. His address is 514 17th Street, Ogden, Utah.

Brother Flint writes from northern Minnesota: "Well, here we are up here in the cold north, and it has been pretty cold, too. One morning since we came it registered 20 degrees above zero. We are holding meetings in the schoolhouse and are having good crowds. House nicely filled, most of them are outsiders. It is too far for the Wentworths and Winegars to come. We will give them some work after we get through here."

"J. F. Curtis is also holding meetings in their church. I do not know what success he is having, but evidently he is not very well pleased to have us for such near neighbors. He came over here day before yesterday, and came loaded for a scrap. He had some of his members with him, doubtless with the intention of impressing them! He, of course, practiced his old tricks, and we showed him up in one or two of them, and when trapped he dodged and tried to draw us away from the point. Well, the interview was of very doubtful value to anyone's interest as it was pretty much just a wrangle. I told Frank that, and suggested that, since it was evident he wanted a scrap, that we sign up propositions for debate in an orderly way, as that seemed to be the only way we could get our REAL points before the people. I tried to keep this idea before him all through the interview, but his hearing seemed poor. So I came right out and challenged him, but he paid no attention to it. Mighty Champion fallen low.

Brother Flint reports the Minneapolis church also in good condition.

A letter from the pastor of the church at Detroit indicates things are much improved there compared to what they have been, and they are now enjoying fine meetings, held an all day meeting the first Sunday in October, had a wonderful time. Elders C. E. Irwin and F. J. Parkinson, from Midland, and Elders L. E. Welsh and William Postma, of Coleman, Michigan, were present. Brother Irwin stayed and held meetings for two weeks.

Brother Morgan seems to be establishing a reputation as a "marrying parson," has just performed a marriage and sent us the fee to be "dispensed" according to our "own judgment," so we are slipping it into the Advocate fund and hope more "marrying parsons" will follow suit.

We also received good news from Lansing, Michigan. Brother Willard J. Smith had been there and held a week's service with the result that those saints there are rejoicing over the gospel message; they report that on October 2 they had a "very wonderful day. Enjoyed the Spirit all day." Two were added to the church as the result of Brother Smith's efforts, and much good was done those that live at this place.

These all day meetings seem to be the thing in Michigan. Barryton, Marion, Flint, and other places all report good interest and an increase of spirituality; snap shots taken at some of these meetings show the

splendid attendance. Brother Flint organized a new local church at Midland, Michigan. Brother Frances Parkinson, Route 7, Midland, Michigan, is their pastor.

Elder Herbert B. Johnson, of Cranston, Rhode Island, sends us a fine report from the Saints there. Brother Johnson is our financial agent and sends us \$35.85 tithing, from his little flock. He writes, "We are being blessed here so far and we hope it will continue. We are having better attendance at our meetings than we have had for some time, and the Lord is blessing us, because we all are trying, oh, so hard, to be humble, loving and contrite."

A. M. S.

Dear Friends:—Isn't the following line of thought worth considering? I submit it to you, a people who believe and teach faith, hope, patience, and an abiding trust in the love and care of a heavenly Father.—V. E. S. Yates.

#### "SOMETHING TO CONSIDER"

"I was born and brought up in Gloucester, Massachusetts, a seafaring city which teaches many things not learned from books and blackboard. When you are caught in rough water and the wind is blowing harder every minute and the waves rising higher, the situation often looks like sure disaster. But just as the mounting seas reach a critical height where it seems that one more foot will swamp you, those waves lengthen out; and instead of diving through them, you begin to ride over them. Those who study the ways of God and the teaching of history do not collapse in a crisis. They drive ahead as best they can, having faith that at the very moment when all seems lost—the waves will lengthen out!

"Roger W. Babson."

Dear Brother Smith: I just received Zion's Advocate, and have read the call for workers to gather for the Master's service. Truly there is much need of this, and I with the rest want to do my little share. The Lord has been very good to all of us, and how I wish I could do more for his cause. I receive much good when I read our Zion's Advocate. There is no church here, but Brother and Sister Premo come to my home and bring cheer and comfort to me.

I have been sick a long time, but thank God I am quite a bit better, and we are looking forward to the near future when God will heal my body. I know he is able to heal me if we can only keep his commandments.

I inclose with this letter ten dollars, to be used in the service of God. I ask the prayers of God's people that I might be healed, and that I might yet do some good thing for the Master.

Sister Loretta E. Shelley.

926 W. Hillsdale St., Lansing, Michigan.

### Some Observations

When you are blue, or feel discouraged, then is the time to keep a grip on yourself, and not "spill over." Often we pay a very dear price for doing so. We get over our "spell," but we can not undo the effect our words have had on others who closely affect our lives. A sister, in a prayer meeting years ago, admonished the saints to be careful how they expressed themselves at home, before their families. She told of her young son who made no attempt to get ready for Sunday school one Sunday morning. When she and his father interposed the boy said, "I don't want to go to that old church." The sister told me privately that the boy felt as he did because of the faultfinding and complaining his father indulged in. This same man was very displeased at his young son's attitude, and yet he was to blame for it.

When everything looks discouraging to us spiritually it would be well for us to examine ourselves. Are *we* as prayerful as we should be; are *we* trying to live near to the Lord so that we can discern the moving of his hand? We are not in a safe position to criticize until we get close to God ourselves. We must attune ourselves to the divine before we are sensitive to the divine about us.

When a person comes to you indulging in wholesale faultfinding do not take him too seriously. Perhaps he is temporarily upset, and his mood will pass. Be cautious. Sometimes a selfish motive influences the viewpoint. A personal desire has been thwarted, perhaps it should have been. There may be cause for disapproval, but we should not become radical and extreme, or uncharitable. The man or woman who truly has the love of the cause at heart is going to rise above personal disappointment, put self in the background, and struggle on for the sake of the Lord's work.

We are not going to find everybody agreeing with us. Things we should like to do or ideas we should like to put over will meet opposition. The big man will regard those on the other side from himself as sincere as he is. He realizes there may be merit in opposing views; that difference of opinion brings out other angles, gives balance, and is a safeguard against onesided action.

The big man will not take personal offense when he is opposed. I heard a man say one time that he never "got mad" when he was criticised. "I just wonder why, and examine myself to see if I can find the reason," he said. It is claimed that on one occasion, as they were approaching the capitol, Lincoln's wife said, "We are coming to the city of our enemies." "We must have no enemies," the great man replied. Had Lincoln been less broad of mind and big of soul we might have made very different history.

It is a very serious thing to wreck the faith of another. When faith is gone there is no foundation to build upon. Where destructive methods are resorted to it is pretty good evidence that no real mission exists. If it did, there would be a message, and a message is always constructive. The early apostles went out with a message. Jesus was the Son of God. He had died for men's sins, and he had risen from the grave, triumphing over death and Satan who held the keys of death. It was now possible for men to receive forgiveness of their sins and have life beyond the grave.

When the servants of God went forth after the angel appeared to the young seer of Palmyra they had a message. The fullness of the gospel had been restored to earth, and God would bless those who sought him as he had anciently, because he was no respecter of persons. The second coming of Christ was near, and the honest in heart must be gathered out of all nations before the destructions that would sweep the wicked from the earth before the coming of Christ to establish the millennium. God was going to fulfill his covenant with his ancient people, Israel, and they were going to be brought to a knowledge of their Redeemer and be gathered back to their own lands. A special warning was to be delivered to the people of the "choice land." They must be informed of the decree of God concerning this land, and given an opportunity to repent before it was too late. Have we a message? If we have not enough to say without harping upon the mistakes of the past and the faults of others it argues one of two things: either we have not a message, or we do not comprehend it, and it would be better for us, before we go any further, to retire to the wilderness, like John the Baptist, and there try, by fasting and prayer, to fill our minds with light and our hearts with inspiration to be creditable standard bearers. Everybody has some good in his belief. Add to it. Give them more truth.

Quoting Dr. Polling again:

"Jesus spoke the language of his generation and was called a heretic because of his 'modernism.' And any religion is less than Christlike when it lacks initiative and courage, the adaptability and faith to meet the new duties that new occasions teach; when it fails to grip and hold, as Jesus did, its 'present age.' But let us study the illustration and its application more closely. The ancient, beautiful house came down, but not a venerable stone was disturbed until the master builder had in his hands the complete plans for the new edifice; until he held the drawings to their last detail of the larger and more profitable structure."

"Let the wrecker keep his hands off until he comes with the completed drawings and the approved plans from the Divine Architect for something better and more divine. My doubts, my wrestlings with doubt, my intellectual and spiritual laboratory work belong to my study and my closet."

L. P. S.