

ZION'S ADVOCATE

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

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An Epistle to the Saints from the Twelve

To the churches of Christ, scattered abroad and the honest in heart throughout the world, we the Council of Twelve Apostles address this Epistle and Admonition:

We greet you in the spirit of that great fellowship which is the essence of the kingdom of our Lord, and pray that grace and peace shall be the results of our efforts through fasting and prayer at this time.

We testify to you, through the grace of God, and the love of his Son Jesus Christ, in our coming together we have not been left without witness of the divine approval of the effort that has thus been made. We moved forward in the consideration of the many and perplexing problems that confronted us with the full knowledge that there were deep rooted convictions and differences of viewpoint, that must be harmonized and blended together, by faithful conscientious effort so as to unite all our forces to that end, that the work of the Lord might be accomplished.

Having faith in God, and being conscious of the fact that the prayers of his people ascend to him in behalf of his work, we went forth to our task in soberness, prayer and the determination that we would individually and collectively submit ourselves to the guidance of divine inspiration to solve them. We can now testify to you that in every instance we were abundantly blessed with pervasive or direct revelation of those divine influences which have mellowed our thoughts and quickened our spiritual perceptions.

Because of the conditions which exist, we find much unrest and discouragement in the world today. These influences have their toll of fear and discouragement in our own ranks. Seemingly we are faced with the greatest crisis of all times; that our very civilization is in the balance, economically, industrially, socially and spiritually. This being true, the greatest opportunity of all modern times awaits us to demonstrate the truths that we hold. The scriptures have said, "when ye see these things come to pass, know ye that the kingdom of God is nigh at hand."

This being true, we admonish all to set their ideal high, and by humility, toleration and consecrated service seek to accomplish our task.

This task includes the setting up of a more merciful and just economic order or system among ourselves as an example to all mankind which will emphasize

the command of the Lord, "To love your neighbor as yourself"; of greater industrial blessings by educational means both theoretic and practical, that will assure to each individual a just remuneration for the service he renders to society; where there will be an equality of opportunity and equitable distribution of the benefits of labor; or raising our social standards where class distinctions shall be destroyed and all shall be free to enjoy the grace and bounty of God. Where our moral life shall be raised to the standards of righteousness; that men and women shall seek to live above the law, by acquiring of those virtues of citizenship and the society of men that its restrictions shall not apply to them, "for law is for the lawless"; of striving to promote unity of all people in spiritual things by eliminating from our creed all things that can not be sustained with plain reason from the scriptures as found in the inspired books of God, depending upon the pervasive and revealing will of God for guidance, as it shall come to us by his grace.

But above all else we as a people should strive, in an effort to solve these problems, to cultivate patience, temperance, humility, toleration and charity for each other and all mankind, and to have faith in God that ultimately righteousness and the principles of the gospel of our Lord Jesus Christ shall triumph over evil.

With these thoughts in view, we your servants, call attention to the following results of our coming together.

The members of the Twelve present at this council came together each morning in fasting and prayer, partaking of the sacrament and confessing our weaknesses one toward the other.

During our first session a number of those formerly associated with us, that had been misled by the heresy of the Fetting Movement met with the Twelve and manifesting a desire to repudiate that movement, be forgiven and restored to the fellowship of this Church of Christ. To their pleas the brethren assembled gave their most earnest and prayerful consideration. All present witnessed the presence of the divine Spirit. The spirit of spiritual unity was in the atmosphere, and the blessings of the Lord were in attendance. Recommendations were made and unanimously approved to restore such persons to the membership of the church. In the case of those who had formerly ministered in the church, their priesthood, as indi-

viduals, was reaffirmed by the spirit and restored by action of the local church in the center place. By direction of the spirit the baptismal ordinances and ordinations performed by these brethren while separated from us, were not accepted, but the brethren so effected were admonished to seek reconciliation of those they had ministered to during the interim of their separation from us, to this church, on the basis of authoritative administrations of the ordinances of the gospel. To this they agreed and are now preparing to enter into the spirit of reconstruction with us. We say to all that are separated from us in like manner as these were, "the Spirit and the Bride say, come Let us unite and build the house of the Lord, and prepare for the true endowment of His Holy Spirit, for which we all seek, in harmony with the provision of the General Conference of April, 1930.

Another concern was the project we have undertaken as we believe, by the will of God, of building the Temple of the Lord. This subject was considered with much prayer and entreaty for divine help in an endeavor to formulate a policy that would assure the faithful response and cooperation of every member of this church and friends of this great restoration, in pushing forward this work to its final consummation. In this effort we felt that we were abundantly blessed, in formulating an outline and making a wise choice of men that will warrant the confidence and support of our people.

As you shall be made acquainted with these measures we pray for your cooperation and assistance. Both temporally and spiritually. By your prayers and the imparting freely of your substance whether it be much or little, whether it be moneys, produce from the farm, the mines, the factories, or labor. We believe that measures have been inaugurated that will provide ways and means for each of you to assist in the great undertaking, and at the same time guard the interests that have a desire to so do.

Inasmuch as the building of the Temple and the gathering to Zion constitutes the greatest temporal objectives that are before us, as preparatory work for effectually evangelizing the world at the present time,

we would admonish our members everywhere to refrain from the agitation of, or emphasizing of any particular phase of the provisions of the Lord that pertains to our temporal salvation, above another. Let us contribute to the needs of the church liberally and according to our own conscience, whether by consecration, freewill offering, or tithing, but keep in mind this thought, that in all ages of the world, when the people of God prospered in spiritual and temporal things, they 'imparted of their substance, their own free will and good desires toward God, and to those priests (or ministers) that stood in need, yea to every needy naked soul, (Mosiah 9:61-63), and "thus they were all equal, and they did all labor, every man according to his strength. And they did impart of their substance every man according to that which he had, to the poor, and the needy, and the sick, and the afflicted. And they did not wear costly apparel, yet they were neat and comely; And thus they did establish the affairs of the church; and thus they began to have continual peace again, notwithstanding all their persecutions." (Alma 1:39 to 42.)

As it was said by an apostle of old, "Now we see through a glass darkly," but when that which is perfect is come we shall see face to face. Now we must walk by faith, praying always that the Spirit of God shall reveal the perfect way, as we shall be strong enough to receive it.

So it will be, that when we shall have moved forward with the best light and understanding we may have conscientiously and without compulsion accomplish the work of building the Lord's house, the promise will be realized, that wherein we shall be "perfected in principle and in doctrine; in all things pertaining to the kingdom of God on the earth."

We bear witness to you all that the work of the church is forward, and the Spirit and Bride of Christ invites you and the honest in heart everywhere to rally to its cause.

Signed: H. E. Moler, W. F. Anderson, Samuel Wood, A. M. Smith, B. C. Flint, E. E. Long, C. L. Wheaton, and C. W. Morgan.

Name of the Church Changed

By S. Wood

Kirtland, Ohio, May 3, 1834.

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

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

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

bers, after which the motion was put by the moderator, and passed by unanimous voice."

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

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

"Joseph Smith, jr., Moderator."

"Frederick G. Williams, Oliver Cowdery, Clerks."

Evening and Morning Star, vol. 2, p. 352.

R. L. D. S. History, Vol. 1, page 453-4.

Special Attention; to All Members of the Church and Friends of the Temple

The depression still continues. Money is still scarce, and work on the Temple has been delayed. The Twelve have decided that we will "*Arise and build.*" While we have but little means on hand, we can go on in faith as far as we can with what we have to do, and thus approve ourselves to our heavenly Father.

At present there is much work that can be done with but little or no outlay of money. We wish to take care of that now; and just as soon as the weather will permit, work will be resumed. We have many brethren who are in need of food and clothing. The Twelve have decided to establish at Independence a Temple Storehouse, to which all friends of the Temple cause may send their surplus food and clothing supplies, which shall be issued to workers on the Temple as their needs demand. The laborers will receive Temple Scrip, which may be presented to the storehouse for food and clothing.

So dear brothers, sisters, and friends, we of the Temple Storehouse Committee appointed at the late session of the Twelve, now call upon you to donate your surplus food supplies, and clothing as well, to help in this commendable cause. Send wheat, corn, potatoes, beans, sweet potatoes, salt or smoked bacon, hams and shoulders, dried or canned beef, or canned meats of any kind, canned or dried corn, canned

vegetables of any kind, apple, peach or pumpkin butter, and men's clothing of all kinds, especially work clothing, such as pants, shirts, overalls, underwear, etc. Even if it has been used or worn, if it is still usable, it will be acceptable. Anything that can be eaten or worn which you may not need will be acceptable. State the value of your donation delivered at Independence, Missouri, and a receipt for the amount will be promptly sent you. Send all supplies to H. E. Moler, Independence, Missouri, Box 232.

Here is the opportunity to assist in the Temple work without the payment of money, and at the same time assist some who are needing the necessities of life. No money will be paid out for labor at present. May God bless the humble efforts of each and all is the prayer of your fellow servants.

E. E. Long, W. L. Gates, H. E. Moler,
Temple Storehouse Committee.

The foregoing report of the Temple Storehouse Committee is the result of action taken by the Quorum of Twelve in their recent meeting. The following report is the outline by which this committee will work.

We ask your careful consideration of both articles.—A. M. S.

Independence, Mo., December 7, 1932.

To the Members of the Council of Twelve
Apostles Assembled.

Greeting: We your committee to "draft recommendations to the quorum as an outline for organizing our forces and means for building the Temple," hereby present the following recommendations for your consideration:

First: That a committee of three be appointed, to be designated as The Temple Storehouse Committee, as an auxiliary committee to the Building Committee already provided for by the general church, for the purpose of devising ways and means to provide food and shelter for those who work on the Temple or its correlated activities, and their dependants.

Second: This committee shall collect supplies and donations from members of the church and friends to the cause of building the Temple, and have the oversight of storing and distributing the same to the necessity of those that labor on the Temple.

Third: That a storehouse shall be established in some suitable location in this the "center place," where such supplies shall be cared for as above provided, to be known as The Temple Storehouse.

Fourth: That this committee shall be subdivided and have their duties assigned them as follows:

(a) *Storekeeper;* Who shall have charge of keeping the storehouse, be responsible for the safekeeping of the same, and issuing of supplies from the same, to those entitled to them in exchange for Temple Building Scrip, as hereinafter provided, in exchange for labor performed on the Temple or its correlated activities.

(b) *Supervisor of Labor;* Who shall have charge of the actual labor or men on the Temple, or its correlated activities, and shall keep their time and issue Scrip for the same.

(c) *Solicitor of Supplies and Donations;* Who shall have charge of gathering and receiving supplies and donations for the storehouse, of all kinds, including cash, clothes or food.

These three to have full charge of this phase of the Temple work, to be amenable to the Twelve, to whom the church has committed "the general oversight of construction work and all matters pertaining thereto."—Conference Action 1929.

Fifth: That this committee shall be authorized to issue Temple Building Scrip, in donations from .05 cents to \$1.00, in books to the value of five dollars, to be given in exchange for labor performed on the Temple, or to be purchased by members or friends of the church, redeemable at face value in exchange for food or other necessities from the storehouse.

Sixth: That this committee shall be authorized to establish branch Temple Storehouses of a similar character, in all local churches, throughout the world, upon application from such local churches.

We your committee suggest that activities along this line shall be inaugurated at once, by appointing this committee, who shall be authorized to start work as soon as arrangements can be completed, that would justify such work, and assure the continuation of work on the Temple until it shall culminate in the finishing of this great undertaking.

Sincerely your committee,
Arthur M. Smith, H. E. Moler, C. L. Wheaton.

Onward and Upward

A. A. Yates

If we would each good will promote,
There must be confidence;
Without understanding sympathy,
There is no self defense,
To overcome the ill with good,
We forbear and share in Brotherhood.

Our Lord whose birth we celebrate,
Has plainly marked the way;
The lower road to dark despair;
Above, to peace and perfect day;
Below, 'tis crooked with scorn and hate,
Above, with love and peace, 'tis straight.

Can we reject so high a call,
Should the enemy propose,
We take the way of sin and death,
And follow where he goes?
To spurn such love, such hope and all,
For such a force and such a fall?

May we always seek the higher plane,
His purpose comprehend,
That we have reached the heights we must;

We can not here pretend.
So may our steps be quick and fast,
Upward still, while strength may last.

Though the mountain side be rough and steep,
And years will quickly pass beyond,
To any backward plaintive call,
There'll never be respond;
Yet in ascent we know the air is pure,
And higher up the footing sure.

With a clearer sight and eye alert,
A fair and broader view;
With a high and firm regard,
For all that's good and true.
No evil force can interfere,
While earthly cares must disappear.

If steady trusting obedience,
Our respective days employ,
Defeat will be a victory,
And sorrow turn to joy;
When justice, love and judgment deep,
Award our sowing *when we reap*.

The Way Out

"Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

"For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.

"And again, The Lord knoweth the thoughts of the wise, that they are vain.

"Therefore let no man glory in men. For all things are yours."—1 Cor. 3:18-21.

In my opinion, the verses quoted above constitute the only sound mental and spiritual attitude from which there shall arise a satisfactory solution of humanity's complex problems. To the above verses, it may be well to add the sayings of Jesus as found in St. John 3:19-21.

"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

"For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be re-proved.

"But he that doeth truth cometh to the light, that his deeds may be manifest, that they are wrought in God."

We have arrived at that stage in the development of

our souls, where every man must search out his true motives and actions under that light.

A powerful beam has been directed into our social, religious, political and economic activities, and on the whole, they have been found to be basically false, corrupt and unsound.

A wholesome reaction is setting in that well may be calculated to completely change the world's standard of values, which undoubtedly shall swing to such an extreme as to utterly demoralize the nations for a season.

The outlook for the next decade is very dark while the wisdom of man is being weighed in the scales of God. Note the conclusions reached in the following statements which are merely the high notes in the dismal chorus of falling Babylon.

"A new chapter opens in the history of Europe and the world, with a climax of horror such as mankind has never witnessed. I am afraid that unless something intervenes there may be in the world again a catastrophe, but not like the last one. The next war may well destroy civilization, unless something or somebody does something."—Lloyd George.

"We will at least be able, between 1935 and 1940, when I believe there will be a crucial moment in European history, to make our (Italian) voice heard and see our rights recognized."—Mussolini.

"We have come to the crossroads and no one knows the way out."—H. G. Wells.

"The future is very dark. We have reached the twilight of civilization."—Dr. H. L. Blailsford.

"No man unless he is drunk with optimism can deny that the world is very sick, and it may well be a sickness unto death."—Sir Philip Gibbs.

This very state of human despair is creating the opportunity for the establishment of the true ideals of the Restoration.

The forces of disintegration are hastening, and by the same token, the integration and rebuilding must be intensified.

And that great work must begin within the heart and soul of each individual.

A reconsecration of our lives and talents to the cause of Christ, is of primary importance.

A renewed and determined effort to put into effect "the great commandment in all things" of building the Temple of the Lord on the "spot pointed out by the finger of the Lord, the Temple Lot in the center place of Zion." In order that, "out of Zion, the perfection of beauty, God may shine."

"Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him."

"He shall call to the heavens from above, and to the earth, that he may judge his people."

"Gather my saints together unto me; those that have made a covenant with me by sacrifice."—Psalm 50:2-5.

"Brother Nerren and I, and we hope many others will do so, have returned to the Temple Lot because we believe in the things for which it stands as a symbol. To work for the unification of all the honest hearted saints and to invite them to drop all partisan feelings and allegiances and join in with us for the completion of our divine task.

Speaking for myself, I have permitted no personal ends or motives to influence me. I have no ax to grind, and have gladly and willingly made the necessary adjustments for the sake of the end to be consummated.

Why can not you, my equally honest hearted brethren in all parts of the Restoration, come and do likewise?

Without a doubt, the coming three years or so, offer an unequalled, and it may be final opportunity, to build the House and lay the foundations for the beginning of Zion in reality.

A disheartened and disillusioned world is looking for a demonstration of the truth that has been committed to us.

May we labor in love, without recrimination or fault-finding, so as to be able to render unto God, a faithful accounting of our stewardship.

WALTER L. GATES.

Events of the Week of Prayer

Sunday, December 11, ended the period set aside by the Twelve as a period of "fasting and prayer." Many letters coming to the office during that time and since reveal the fact that the saints in a large measure complied with the request of the brethren of the Twelve. The testimony borne by those men on the morning of December 11 was proof to all that heard them, that those prayers had been answered, and that much had been accomplished that would further the cause of the Church. Those men of the Twelve who were here assembled have been able to come to a unity of understanding and purpose such as has never existed between them before. They separated to go to their various places of labor with renewed courage and confidence in each other, and a brotherly feeling one toward the other that promises well for the work of that Quorum during the remaining months of this conference year.

In the weeks just previous to the meeting of the Council some of our former associates, who had left the church and gone to the Fetting movement, calling at the office, had expressed a desire that we might become united in our efforts toward building the Temple. This led up to many long and interesting talks and finally ended in their accepting our invitation to meet with the members of the Twelve on December 4, that together we might come to an understanding and if possible become united again. The news of this arrangement spread, and as a result, the hour of the meeting found many more that desired the same opportunity.

The council room was too small to accommodate all of them; it was therefore decided to call those that had made appointment with us and interview them first. As a result of this interview Brother Walter L. Gates, Thomas Nerren, and Sister Alice Crick, have returned to the church and Brother Arthur Rathbone and wife transferred to the church upon their former baptism and membership in the Reorganization.

After this the rest who had waited were called in, some of these desired to see the two churches united, but could not as yet see their way clear to accept of the terms offered by the Church of Christ. We are quite confident that many of these will soon be with us, in fact, since that meeting one of those present has been baptized and his coming we feel sure will result in others following.

The return of Brothers Gates and Nerren brought forward for our immediate action certain questions relative to their priesthood standing. This was not a new problem; it had been facing us for many months, because others formerly holding the priesthood had returned to the church, and their standing as to priesthood was yet to be decided. It was not a question relative to the priesthood of these two men only but was a question of our attitude towards all that might return under similar circumstances.

Some of the brethren had been face to face with

this problem and realized how delicate a question it really was. They were all desirous of protecting the church in every way possible, yet they wished to do justice to all, and establish a rule by which all could abide.

This question found the members of the Twelve divided and after all had spoken they knelt in prayer, at which time the Lord recognized our desires and directed our minds by the voice of the Spirit, and we became as one man in the deciding vote. As the result of this, the following resolutions were adopted by the Twelve, and believing they are of interest to all the church and especially to the local churches where members who have left the church will make application to return on their former baptism in harmony with the action taken by the Conference of 1930, we are publishing them in the *Advocate*.

The following resolution was adopted by the Quorum of Twelve and upon its presentation to the local church was accepted and the three named therein were received back into full fellowship by the Independence church. "That we recommend to the local Church of Christ, that Walter L. Gates, Thomas B. Nerren, and Sister Alice M. Crick be reinstated as members of the Church of Christ upon their request and repudiation of their Fetting baptism."

It will be noticed that this action did not carry any reference to their former priesthood, as both men involved had expressed the thought that regardless what our action might be in regard to this matter they only wanted to come back, even without office, content to leave that in the hands of God. Brother Gates said, "I wish to return to the fellowship of the Church on the Temple Lot. I am not standing for office; I am willing to take a place in the corner and wait till the storm blows over." Brother Nerren made similar statements, thus showing the humbleness with which these men returned to the church. And as the local church marched around and gave them the glad hand of fellowship, welcoming them back to our spiritual home singing, "Blest be the tie that binds," one could feel the true spirit of brotherhood being manifest within our midst.

The question of the priesthood of men returning from the Fetting movement was in itself a serious question, but after the Spirit's direction, we passed a resolution to the local church that they, (Gates and Nerren), should be reinstated as elders in the Church of Christ, which was done by the local church at Independence at their regular business meeting Monday night, December 5. At this meeting the call of Brother Arthur Rathbone was also accepted and his ordination provided for.

Thus a solution was found to one of the problems confronting the church in regard to the return of those who left us in 1930. Surely those that so return can well afford to come as these two brethren came, trusting God to direct, and waiting till their priesthood can be reaffirmed, (not reordained). Each case must be received and stand on its own merit.

Another question now arose concerning the status

of those who had been baptized by these men during that time they were affiliated with Fetting. The following which was received by unanimous vote of the Twelve will speak for itself:

"Whereas the heresy of 1929-30, led some of the members of the church into darkness, and caused many to leave the church and follow after the movement known as the 'Fetting Movement,' among whom were some holding priesthood authority, and,

"Whereas, the action of the General Conference of 1930 did withdraw the hand of fellowship from such; thus did nullify any and all ministerial rights or authority of those withdrawing themselves. Therefore be it resolved,

"That wherein such men who formerly held priesthood authority in this church, have performed baptism or other ministerial service while they were withdrawn from this church; that we do not recognize such act as being valid or binding upon this church, even when such men may return to the church."

This places before us in a clear concise way, the attitude of the men of the Twelve, and leaves a clear cut path open for those who went from us, when the time shall come that they return, for we feel sure that time is not far off, and this is but the beginning.

Another item of deep interest was the provision for the renewing of work on the Temple, but in another column this is given by the committee themselves, so we will not take space here.

A. M. S.

Spiritual Communism

By Tom Maley

If in the life of Jesus Christ there was not the fulfillment of those things he was (as we believe) sent here for, surely then he has given us a divine philanthropy—a plan of life which though contradictory to modern social advancement, is the deliverance of men from a troublesome state of woe and chaos into a world of peace and well-being.

The present system, complicated and a prey to many ailments of recurrent as well as of an unprecedented nature, is based upon the satisfaction of personal wants. Or, as better stated, upon the satisfaction of the individual and his own little circle, rather than the satisfaction of society as a whole. Its satisfaction is given directly to those concerned to deal with according to personal whims, desires and lusts. It seeks to benefit and expand the sole avenue of commerce.

The present economic system, though retroactive in nature, and though its exchange mediums are supposed to circulate in a never ending and widely divergent cycles, permits, through some irrecognizable fault, of such conditions as the present so-called *depression*.

Depression, as it may be called and analyzed; and remedies be as they may, the true fault is that the system is based upon human selfishness and personal aggrandizement; and the only remedy is the system advocated by that One called Christ, but who today is so little recognized.

His plan, though it does not partake of the evils and extremes of the present day movement, is Communism Supreme. In fact it may be called Divine Communism. Its tenets and governing factors are based upon the satisfaction of human wants both spiritual and physical in such a manner that the benefit is no longer individualistic, but collective and communal, and to every man alike.

The most reliable history or record of this plan is in the book known as the Bible. History from contemporary men agree with its accounts.

The clearest and most concrete explanation, as well as the most basic is Acts 2:44. "And all that believed were together and had all things common." Also in Acts 4:32, "And the multitude of them that believed were of one heart and one soul. Neither said any man that ought of the things which he possessed were his own; but they had all things common."

This is surely a contradiction to the present system with its basic right of personal possession, i. e., Individual possession. This plan of Christ's, while it destroys completely the principle of personal property, assures to each member that which he needs. The present system though based on personal possession does not assure that possession, nor anything else; and in the end takes the right of possession from the mass and integrates the facilities thus appropriated under the head of corporations; not only is the spiritual side ignored but it is also subdued. The liberty of the mass is taken away; the plan of Christ, though seemingly taking the liberty from men, really gives them more liberty, for he is really then given all he earns, but he is given it collectively with others and through a system much more satisfactorily retroactive than any other known. He gives more but is assured of an infinitely greater return and the ratio between that given and that received approaches infinity as the amount given increases.

Will You Help?

To the Church of Christ has been intrusted the task of preparing the way for the coming of Christ, and we believe that "coming" is not far distant, and that there is a great deal to do in order to accomplish the work set before us. Every person who has become a part of the Church of Christ has obligated himself to do all within his power to assist in the accomplishment of this wonderful privilege we have, and we pause to ask, are we each doing our part?

The work before us is of a threefold character. First, the preaching of the gospel to the world. Second, the gathering together in one all of the people of the Lord scattered upon the face of the earth; and, Third, the building of the Temple to which Christ may come and endow his people and his ministers with power with which to carry the Message to the Lamanite as well as to the Gentile and the Jew.

As yet very little has been done towards the accomplishment of the work that is ours, and at present we

are just about at a standstill. The work is not going forward in any of its parts as it should. Our work is not being accomplished for lack of means to carry on. Missionaries have had to leave the field and provide for their families; and those who are giving all of their time to the work we so much love, their families are not receiving the bare necessities of life, which need not be so were we only willing to make a little sacrifice. We are all poor, no doubt, and the most of us have a hard time making a living; but as I view the history of the past the supreme test of God's people has ever been in times of their poverty; and out of their poverty they gave to the work the Lord had intrusted to them, and the Lord graciously blessed them with spiritual energy and power for so doing; and, dear reader, He has not changed. He is just the same today. His arm is not shortened, nor his power curtailed. Can we trust Him?

Did it ever occur to you, dear brother, sister, friend, how much could be accomplished if a united effort were made on the part of all of us and each one in the church would give just a dime each week? Is there any of us that could not sacrifice that much if we were so minded? And think you that would work a hardship with any of us?

If my memory serves me rightly our membership last spring numbered something over sixteen hundred. But supposing we say, one thousand of us, we will give a dime every week to help carry on the work of spreading the gospel to the nations; that would be less than two thirds of our membership. A thousand members giving just a dime each week would mean one hundred dollars each week to the church; five thousand and two hundred dollars per year; and with that amount of money we could just about place all the Twelve in the field and provide for their families, and thus our work would take on new life, and a forward movement be had, thus bringing us nearer the cherished goal of our ambition.

There are but a very few of us that could not give a dime a week. A very little self-denial on the part of each one of us would do it, and God would bless us for so doing.

Will you help in the accomplishment of the work by contributing a *dime each week* that the work of the Lord may be carried on?

Will you come to the rescue at this time and help to send the gospel to those who seek the Lord in earnestness of soul that they may share with you the gladness of the great Restoration movement, rejoicing therein as you now rejoice? Will you begin to give now? Right NOW? Will you today, as you read this appeal, resolve to give a dime each week, and religiously keep your resolution, remembering that what we need is a long pull, a strong pull, and a pull altogether if we expect to succeed.

Send in your contributions, your free will offerings now, to A. M. Smith, Box 232, Independence, Missouri, and note your advance in spiritual energy and grace.

WILLARD J. SMITH.

What Constitutes the Church of Christ?

By Elder John Harris

In the first part we have written, it proves by what is written in the Book of Commandments, was given for a law to govern the Church of Christ restored by the Reformation and Restoration as taught by his disciples as in the days of old.

In closing the first part with the Twelve Witnesses' Testimony to the truthfulness of the revelations in the book, up to the date they gave their testimony, to the closing of the Appendix to the law given. For they could not bear testimony to something that was not written; that is now written called the Doctrine and Covenants: For this would not be the former commandments which was written, in which is my gospel, my church, and my rock, that was written to rely upon as a law to govern my church: saying, "Wherefore if you shall build up my church, and my gospel, my rock, the gates of hell shall not prevail against you."

Therefore it is self-evident, that from the time the church voted to change the name of the church, to be called the Church of Latter Day Saints; and to elect a committee to arrange the Doctrine and Covenants of Revelations; the committee revised the revelations or added unto them that which the Twelve Witnesses bear testimony to at the close of the appendix. This would make their testimony untrue, being the same "that was written to rely upon" as in the Book of Commandments, given before 1834 to 1835, the time they were revised, see D. C. sec. 108A. "General Assembly of the church of Latter Day Saints, according to previous notice, held on the 17th of August, 1835, to take into consideration the labors of a certain committee which had been appointed by a General Assembly of September 24, 1834." According to this committee to arrange the items of doctrine of Jesus Christ, for the government of his Church of the Latter Day Saints, "which church was organized and commenced (its charter) rise on the 6th day of April, 1830." Therefore we have in the above, that the committee arranged the items of doctrine of Jesus Christ, in 1835.

The publication of the Book of Commandments, by W. W. Phelps & Company. He wrote in *The Evening and The Morning Star*, the first paper published for the Church of Christ in Zion, Independence, Missouri: "This Book would be published in the year 1833, the price would be in paper covers, 25c to 50c a copy." Also the *Star* published the revelations saying: "Having given, in the previous number of the *Star*, the preface of the Book of Commandments, we give below the closing revelation, or as it is called, the Appendix, given November 3, 1831." The *Star* by this statement proves B. of C. closing revelation.

Therefore according to date the revelation should be compiled in D. of C. after Section 67 given November, 1831. The Appendix November 3, 1831, should be Section 68.

On the flyleaf of D. of C. revelations given in order

of their dates. This is not true, the Appendix is placed in Section 108. This revelation was given after Section 67. For in this revelation the Lord gives unto you a testimony of the truth of these commandments which are lying before you, (saying), "Now seek ye out of the Book of Commandments even the least that is among them," etc. This proves the book was complete with the Appendix and the twelve witnesses.

In Section 68, if we accept the first paragraph as true, the second is not scriptural, and admits they are items of addition to the Commandments, as bishops, as ministers, and they shall be high priests, and appointed by the first presidency of the Melchisedec priesthood except they be literal descendants of Aaron. Now compare such stuff with the apostle's teaching in Hebrews 7:11, 12, which reads, "If therefore perfection were by the Levitical priesthood (for under it the people received the law)." Twelfth verse, "For the priesthood being changed, there is made of necessity, a change also of the law." Beside this, in the Book of Commandments, "Articles of Faith, and duty of the elders, priests, teachers, deacons, and members of the Church of Christ: An apostle is an elder and the twelve are set first to rule." Not a word of duty for high priests or first presidency is mentioned. Do you think the Lord forgot to mention the office if he required it in the church? In this research we are not alone: In *The Evening and Morning Star*, Vol. 12, No. 5: "The practical effect of changing revelations in 1834, was to nullify many of the laws and commandments upon which the church was founded; and under which the church made its early development. If these early fundamental provisions be ignored as many have been, in the Book of Doctrine and Covenants, the result is to destroy the foundation upon which must rest any genuine development of the work founded by the instrumentality of Joseph Smith. No real development of that work can be effected without constant reference to the principles incorporated in the work at its inception. To disregard these fundamental provisions, effects a diforce from the original movement, and yet this was just what was done by the 1834 committee, in its intended work of correction. 'Correction' in their hands developed into a work of substitution. Hence, what has been reared on that foundation of substitution can not claim other than the qualities of a substitution," etc.

Again in Vol. 12, No. 7 Article, "The Original Form." "Form of church government given prior to 1832, for the use in the church organized by Joseph Smith, and as contained in the Book of Commandments, was abandoned in 1835, for another form, similar in many things, but differing radically in vital points from the form as first announced and accepted by the Church of Christ. The Book of Commandments contains the original form, and the Doctrine and Covenants contains the substitute."

This being a fact, and the cause of the great division, and factious with organizations, having all manner of purported revelations and denying the

(Continued on page 168)

ZION'S ADVOCATE

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EDITORIAL

Watchman, What of the Night?

(Isaiah 21:11, 12.)

In the olden times the people depended to a great extent for news of events and dangers, on the watchmen of their cities. At night dangers were far greater than in the daytime, dangers from robbers, invaders or from fires. So a proverbial question by belated night travelers, when they chanced to meet a watchman was, "Watchman, what of the night?" "Is all well?" "What time of the night is it?" "Does the morning approach?"

The world, so to speak, is enveloped in a night of sin; ever since the fall of man and his expulsion from the Garden of Eden. And from the studious anxious traveler still ever and anon, comes the important question, "Watchman, what of the night?" "Where are we in the history of the world?" "What great things are about to transpire?" "How near is the dawning of the morning of Millennium glory?" These are important questions, which the honest seeker after salvation has a perfect right to ask.

All the signs of the times tell us, we are living in the last days, and that we are nearing the end of time, and near the second advent of our blessed Lord and Savior. Just how near we do not know, neither can we know. It is better that we do not know the exact time. Jesus said:

"Watch ye therefore: for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come he would have watched and not suffered his house to be broken up."

"Therefore be ye also ready; for in such an hour as ye think not the Son of Man cometh."—Matthew 24:42-44.

Thus we see that the safety of God's people lies in their watching and being always ready, lest their Lord should appear when they are not expecting him, and thus find them unprepared to meet him. We should be always ready and continually looking for his coming. That is why we should be interested in the trend of events and happenings in the world. History is

being made very rapidly nowadays, and great events are occurring in very close and rapid succession.

And now as we apparently are standing on the brink of the repeal of the Eighteenth Amendment to the Constitution of the United States (judging from the results of the recent National Election), we may well wonder what the outcome will be. What prophet can arise and forecast just what is coming? It would be interesting to know. Of course there are many who tell us that times are going to improve immediately. But they have been saying that for several years past—promising us that better times were just around the corner. But we can not depend on the so-called great men of the nation to forecast the truth. They know no more of what is coming to pass than does the man on the street. The wisdom of men, both political and ecclesiastical is failing. They do not understand God's manner of dealing with a world of sinners. With the coming of nation-wide prohibition and the upward trend of moral sobriety, we have wondered how to harmonize the prophecy of Paul with this upward trend of the nation, when he said:

"Evil men and seducers shall wax worse and worse, deceiving and being deceived."—2 Tim. 3:13.

My explanation was, that prohibition was a measure of self protection for the nation, and did not necessarily indicate that men were getting better morally or spiritually. But now we see that they could not long endure the upward trend towards sobriety, but desire the old regime of the vending of intoxicating liquor back again. Of course, under government license and protection. The wickedness and greed of men and women cry out for beer and rum. Commenting on the two political platforms, the Republican and the Democratic, a minister of the Reorganization remarked, "This nation is headed straight for hell." I have thought of that expression a number of times, and I conclude that he was about right. We now begin to see that the nations will not, can not, purify themselves by their own efforts, but following their own unholy desires, will turn their backs upon God and his divine law, and thus continue to ripen for destruction.

God created the earth, as well as the heavens, and after passing through various geological changes was fitted for the abode of mankind. This was in the mind of the Creator, no doubt, from the very start. He has created man that he might live on this earth—his footstool. But while God has endowed man with a free agency—the privilege to select and choose for himself what his character shall be, yet there are stipulations regarding men's occupancy of this earth. To abide on this earth and be blessed of the Creator, man must "Fear God and keep his commandments." (Eccl. 12:14.) God calls, persuades, directs, and invites, but never forces the human will. Man may reject the counsels of God; trample his mercies under their feet; and God may bear with them and suffer long their follies and irreverence, but by and by there must be a reckoning, and when they have filled to the

full their cup of iniquity, God will purge his footstool of the wickedness that corrupts it. It is clearly apparent both from nature and the revealed will of God, that those who live on His footstool must be in harmony with his will and keep his commandments. The spirit of gratitude and of reciprocal love should impel us to love and serve Him who first loved us, and gave us our existence. When we fail to do this, God will do the only thing he can to commensurate with justice—cleanse his footstool of the wickedness that pollutes it.

God will finally remove the man, the city, the nation, or the world that will not hearken to his word. The history of Jericho, Babylon, Nineveh, and Jerusalem are examples; as is also the destruction of the antediluvian world by a flood of waters. God had not so willed it, but had rather they had repented and turned to Him. But the people loved sin more than they loved God. And just as the old world was destroyed by a flood, so sure will the wicked of the present world be destroyed by fire. The condition of the world at this time indicates that they are fast ripening for the burning which the Scriptures plainly foretell—especially Isaiah, Malachi, Paul, Peter, and John the Revelator.

The influence of the world is so great that unless the Disciples of Christ are very careful to keep in close touch with the Master, constantly calling upon his name, and feeding on his word, they will become blinded to the truth, and allured to go the ways of the world.

Therefore we have need to study the signs of the times, be advised of what the Scriptures tell us is coming to pass, and steadfastly maintain our allegiance unto Him who loved us and gave himself for us, that we through him might have eternal life. We can well afford to inquire, "Watchman, what of the night?" And when the watchman answers: "The morning cometh, and also the night: if ye will inquire, inquire ye; return, come," we may understand the answer.

Why the statement, "The morning cometh and also the night"? It was evidently night when the inquiry was made, as also in the answer, "the morning cometh." The answer is to all it will not be the coming of a morning, but to some there will come another night—an additional night—the night of death—banishment from God. How dark will be that night!

May God help us to study and understand conditions that environ us, and not be led by popular worldly ideas, but strictly maintain our allegiance unto God, constantly seeking the guidance of his Spirit.

The ardent desire of those in charge of the publication of ZION'S ADVOCATE is to pay the debt incurred by its publication. Every subscriber and every friend of the church can help a little, and that is all that is needed. WILL YOU?

Good News from the Meetings of the Twelve

Members of the Twelve met with the church at Independence on Sunday forenoon of December 4, taking part in a sacramental service, and in the afternoon met in quorum session. They came together in prayer and fasting, and a wonderful spirit of humility was manifest from the first. The Spirit of God has been manifest in their assembly from the very first. A wonderful feeling of unity has prevailed, and some differences and misunderstanding has been ironed out, and a wonderful love and unity exists among the brethren, and they stand together unitedly and solidly. All their actions so far have been united, all voting as one. In one case when there was apparently a deadlock, a season of prayer was held, in which all took part, and when they arose from prayer one of the brethren gave the word of the Spirit which was directly in opposition to his own position. So when the vote was taken, it was unanimous.

A united feeling among the Twelve is that the work on the Temple should immediately be resumed with the little funds we have on hand without waiting for any specified amount to come in.

Another occasion of joy to us all, and to the whole church, was the return of Walter L. Gates, once an apostle in the Church of Christ, and Thomas Nerrin, both of whom admitted their mistake in forsaking the church and admitting they had been deceived. Sister Alice Crick also returned. At a business meeting of the Independence congregation, these three names were by vote received back into the church; and the priesthood of Brethren Gates and Nerrin reaffirmed by the Spirit as elders in the Church of Christ.

Brother and Sister Rathbone were both received by transfer from the Reorganization, and the ordination of Brother Rathbone to the office of elder was provided for. Thus we are made to rejoice.

EDITORIAL NOTES

This is the last issue of *The Advocate* for the year 1932. This year is fast drawing to a close. It has been a momentous year in some respects, as this long era of business depression seems to have about reached its lowest level. We have all felt its pinch, no doubt, and have been much hindered in the things we would like to have done. But it is not so much the individual or personal loss that has come to the most of us that causes us the greatest grief, but it is the loss to the church work, that effects us most seriously. Only a few of our missionaries have been in the field, and it seemed quite a difficult task to provide for the families of those thus engaged in the active work. Yet these few, most of them, have held on tenaciously, and refused to give up, suffering, no doubt, many privations and disappointments. May God reward them for their courage.

As there has been a change in the political administration of the United States, provided for by the recent National Election, many are fondly hoping for a sur-

cease from this great business depression, and the coming of better times. We shall be happy with them if they are not disappointed.

1933 will soon be here, and we hope that the work of the church may take an onward movement with the coming of the New Year, and continue with increased momentum from thence forward. In our poverty let us not forget the church and her needs, but each do something for its advancement. We know sometimes there are those of us who can do so little, that we feel it is of no worth at all. But let us remember that when each and all are doing the little we can do, in the aggregate it is of considerable help to the church. Certainly, then, we have greater claim on our heavenly Father for his blessings when we are doing all in our power for the advancement of his work.

And in our concern for the church let us remember our church paper—*Zion's Advocate*. Remember it is struggling for its existence. It is one of our great missionary emissaries. No compensation has come to any of its editors from its beginning. It has been a work of sacrifice, but we love it and are happy to be able to do a little something to help the work along.

The Editor has cause to lament the lack of church news furnished him by our various local congregations. We have requested time and again and hoped that periodical reports might be made to us from each local congregation with news of important happenings, special meetings held, and blessings received. This would make the *Advocate* more interesting. But there have been such a scarcity of such reports that "ye Editor" has a very faint idea of our various churches and where they are located. We are all "one Body" therefore there should be that intercommunication through the medium of our press that will inform one part of the body of what the other parts are doing and enjoying. We would recommend that each congregation select some one of their number as *Advocate* correspondent whose duty it shall be to send us monthly short items of news, or even if the reports should come once every two or three months, it would be a great improvement over the present. Let the rest of the church know you have an existence. Remember the *Advocate* belongs to the church, and therefore it is *your* paper. Let us all work for a bigger and better and more successful church paper.

Members of the Quorum of Twelve Apostles will meet December 4, at Independence, Missouri, and continue in session from that date on until their present task is finished. We are informed that there are some serious matters to be considered that will require much prayer, humility and patience. Remember these brethren in your prayers.

The *Advocate* Advocates:

That In these trying times we can not afford to lose faith in God, which we are liable to do unless we constantly keep in mind the truth we have received.

That Our great safety lies in continuing regularly in prayer, both vocal and secret, daily.

That The daily reading of the word of God is a great means of retaining our spirituality.

That The character of matter we read, determines the character of our thoughts; and the character of our thoughts determines the character of our conduct.

Items of Interest

By Apostle Clarence L. Wheaton

A few weeks ago I returned to Independence, Missouri, after six or seven months' absence in the mission field. It was just before the regular sacrament service the first Sunday in November. A pleasant visit was had, first with Brother Arthur Smith, who has been busy for the last year or so in holding down the unenviable position of taking care of the general church office. He has the task of standing as a sort of buffer between all the dissatisfied and unpleasant elements that manifest themselves at times and the church. As Brother Haldeman one time expressed the thought to me, and which I have learned to appreciate the sentiment of, "A man that acts as pastor or other prominent place in the church, is the target for all the dirt and mudslinging there is." I have learned that this is true, and that the harder a man tries to do his duty in responsible places, the more he is subject to criticism and suspicion. However I have found our good brother of the quorum that has been left with the responsibilities of the "center place" more or less resting upon him, along with his duties in other lines of church work, performing a heroic job of trying to keep things on an even keel. Some may not appreciate his efforts as much as we who have families dependent upon church allowances, for their well-being, as we see his constant effort to keep a regular flow of means going to meet the needs of the church. Some find fault with him for being in the office at all, thinking that he should vacate the office in favor of one or another of the Bishops. Among this class we find some who say that they will not contribute to the financial support of the church until such a change is made. Little do they realize that this brother would be only too glad to vacate if it was not for a sense of honor that he feels he owes the church, which through its General Assembly required him to stay there. Some do not realize that provision was made at the last assembly for one of the Bishops to come to Independence to take charge of the work which is among the responsibilities of that order of ministry in the church, but that as yet, no indications have been manifest that such relief was to be had. Some express a fear that because that our good brother in the office is the "son of a prophet, who is the son of a prophet," that we are in danger of having him entrenched in this position as a centralized head of the church who will seize the reins of control and ultimately install himself as president of the church.

Well, all we can say to that is this, that if he shall succeed, we shall have deserved it as punishment for having gone to sleep on the job. For my part I have no fear of that situation. What I do fear more than that is, that these faultfinders will themselves fall into error, and procrastinate their time and talents by failure to do their duty, both in a spiritual as well as temporal way that our united efforts shall result in accomplishing the work intrusted to this generation.

This of course, was not the purpose of this article. I started out to give my impressions of what I experienced at the above mentioned sacrament meeting. The first impression that I had was this: There seemed to be a more serious atmosphere in the activities of all that were present. Another thing that impressed me was the increased numbers that were in attendance, both in the Sunday school, the sacrament service, and that evening at the preaching service. These features were naturally encouraging, especially as they were manifest in the "center place." Another feature which impressed me and encouraged me more was the marked spiritual growth which was manifest in all the service. This was the real gauge by which we could measure growth and progress. The entire service was marked for the wonderful degree of the Spirit that was present. It was expressed in the prayers, in the songs, the testimonies, in fact in every channel of expression that was manifest. Surely a wholesome atmosphere and setting for the sessions of the Twelve, which are shortly to be held in conjunction with the special season of fasting and prayer. I hope that it portends a happy and profitable experience as the outcome of our coming together.

By quiet observation, I was soon made to appreciate the underlying cause of this spirit which I have referred to. The secret of it was this: This depression has had a leveling and mellowing effect upon many. Common necessity and suffering brings people together in mutual sympathy and helpfulness. The result has been that unpretentiously, and unthoughtedly, there has been more evidence of that age old manifestation of love and spirituality, "of imparting freely of their substance to those who stand in need." In instances of which I will not give names or details, will convey my meaning. One brother who has not been prospered as much as in former years, and having about all he can do to "hoe his row," saw the need of a neighbor, promptly forgetful of himself, divided little overalls and other clothes of his children with another less fortunate. Another brother who had a dry cow on his hands for the winter, faced with the necessity of selling her to save a feed bill, and finding that he could realize only a few much needed dollars, called in several of his brethren and had them butcher her for beef. This made a much welcome change of diet for a number of families, who would had otherwise gone without. Another instance related is that of a sister who was presented with a fine fowl for Thanksgiving, but thinking of another whom

she thought was in more need than herself, made the other party a gift of her fowl. Many other similar things could be related, if we took the time to investigate. Most all in this local group have been called upon to make similar sacrifice for each other. To me these are good omens. The only regret is that such noble impulses and generosity can not be organized, so that preparation for a similar crisis as this can be met more effectively in the future. I hope that our present experiences will draw our people together in the bonds of mutual helpfulness, similar to what existed among the Nephites and the saints at Jerusalem, when they had all things common in effect among them, and each man loved his neighbor as himself. It can be done if we have faith, courage and vision to attempt it.

I heard a witty reference made in Utah recently about the abbreviation "L. D. S.," which stands for Latter Day Saints. The friend joking ask me if I knew the definition of these three letters. Sensing a joke, I asked him what it meant. He said, "*Let's Do Something.*" Perhaps this will give us the key to the situation. What we need more than anything else to give the restoration movement new life and purpose, is to make a practical demonstration of the principles of the gospel which affect the temporal affairs of its members.

I was requested to give a few lectures on the Book of Commandments during the last few days. These lectures have been attended by earnest investigators, who have taken the matter seriously enough to bring their note books and pencils to take down references and notes, for a later examination and study. This is a good sign. It shows one thing that is gratifying. They are not like a nest of fledglings, that have their mouths open for anything that can be dropped into them. A member who will check up for themselves the position of their "leaders," is many times more valuable to the church than those who go out like a lot of poll parrots and mouth their sayings. For my part I admire a man or woman more who is disposed "to argue the question," with me than I do the one that supinely agrees with me in order to curry favor. As a prominent minister said over the radio a few years ago, "I thank God that all men do not agree with me, for it is my critics that force me to see the weakness or strength of my position." This stimulates thought, and revelation of our positions, and helps us to fortify our positions. "Truth has nothing to fear from a full investigation."

We hope to publish a full report of our notes used in this series of lectures, soon, for the benefit of the ministry, in either mimeograph or printed form. It will probably cost from 15 to 20 cents per copy. Watch for this as it will be of value to you.

Have you sent in a contribution to the Advocate recently? WHY NOT?

Was Granville Hedrick Ever a Member of the Reorganization?

By C. L. Wheaton

During the lectures on the Book of Commandments, a sister, who evidently had been the subject of sympathetic endeavor to regain her to the ranks of her former church affiliation, by some of the usual methods of misrepresentation of facts, whether willful or ignorantly, we can not say, presented the following question for our consideration:

"Brother Wheaton, is it true that the *old* Brother Hedrick, (Granville Hedrick), once joined the Reorganized body, and afterward left them because of offence, and started this body (the Church of Christ) on the Temple Lot."

This calls to my mind a statement that was made by Apostle J. F. Curtis in his booklet, "Our Beliefs Defended," that has to do with this same question. If it were not for the deception that such articles as he has played upon a great number, who do not have ready access to the facts, we would pass up the matter as we have done most of the matters he presented in this booklet, with contempt. But under the circumstances, feeling that we can "kill two birds with one stone," we will give him the benefit of the publicity he may get from this article, if such will be of benefit to him, by quoting him in full on the subject.

"Granville Hedrick Unites with the Reorganization."

"W. W. Blair, in the Temple Lot Suit, speaking of Granville Hedrick's connection with the Reorganization, testifies as follows:

"I was present at a conference held in Wisconsin in 1857. If my memory serves me right, it was held in the fall of 1857. At that meeting or conference, Granville Hedrick and Mr. Owens were present and the hand of fellowship was extended to them. The minutes of that conference show this fact . . . I met Granville Hedrick first in Woodford County and afterward I met him in Washburn. Mr. Hedrick resided there at Washburn or near there at the time. He rode with me in a carriage from Amboy to Blanchardville in the fall of 1857, a distance of about ninety miles. He took part in the conference at that time. Both he and Mr. Owens took part. The hand of fellowship was extended to them and Mr. Hedrick moved a resolution which was seconded by Mr. Owens, to the effect that the conference send a delegation to Bloomington and Mackinaw, Illinois, and other points *where they had some membership of their organization. They had a temporary organization only as I understand.* The conference was requested to appoint a committee to visit these people, reason and talk with them and preach to the people at these places, and explain to them our views in regard to church doctrine and church government, and I well remember an expression made to Mr. Hedrick at the time when this matter was suggested, 'You had better look after them, they being among your acquaintances.' And he replied, 'No, we prefer that you send a delegation who are instructed and who are posted, and

who will be able to present thoroughly and fully your views and your position in regard to the doctrine.'"—Abstract of Evidence, page 112. (Emphasis mine. C. L. W.)

"W. W. Blair in his testimony speaks of the motion made at the conference where Hedrick and Owens were given the right hand of fellowship by a conference of the Reorganized Church. He says:

"Page 37 of the book handed me marked Exhibit N contains the minutes of the conference about which I have been testifying. I was clerk of that conference. It was held October 6, 1857, at Zarahemla. The witness reads from page 37 of Exhibit N the following: '*Upon motion, Brothers Owens and Hedrick were received as representatives of the saints in Woodford County, Illinois, and vicinity, and the right hand of fellowship was given them.*'—Abstract of Evidence, page 113. (Emphasis mine.—C. L. W.)

"According to this testimony of W. W. Blair, Mr. Hedrick and Mr. Owens were not only present at the conference at Zarahemla in 1857, but were received by vote of that conference and given the right hand of fellowship, that they also participated in the conference, Mr. Hedrick moving a resolution which was seconded by Mr. Owens to the effect that the conference send a delegation to Bloomington and Mackinaw, Illinois, to fully inform the members there of the position of the Reorganization."—Our Beliefs Defended, by J. F. Curtis, page 113, 114, 115.

We are made to wonder why Mr. Curtis ceased to give quotations that would have given a different face to his arguments. We wonder if this was not in reality a cunning effort upon his part to deliberately deceive those he had so hastily rushed into print for the purpose of saving from the devastating effects of the debate I had with him two months prior to the time he prepared the manuscript for this booklet? Why was he so anxious to get "Our Beliefs Defended" before the people instead of bending his energies toward publishing the debate we had had in DeKalb, Illinois, in January and February of 1928, which cost us over \$300 to have taken down in shorthand, for the very purpose of publishing it? Why has he failed to this day to give a review of that debate through the columns of the *Herald* similar to his garbled and fantastic review of the debate I held with Elder Holloway, in November, 1927, at Lancaster, Wisconsin? Al the issues that he raises in this booklet, "Our Beliefs Defended," including the question of Hedrick's association with the Reorganization, were discussed by both of us. He was not in ignorance of the facts when he made the assertions quoted above.

A careful reading of the references he gives from the Abstract of Evidence in the Temple Lot Suit, especially those parts that I have emphasized with italics, clearly shows the purpose of Brethren Granville Hedrick and Jedediah Owens at the conference referred to. They were these in the interest of the

Hedrickites at "Bloomington and Mackinaw, Illinois, and other points where they had some membership of their organization. They had a temporary organization only as I understand." They were in attendance at that conference "as representatives of the saints in Woodford County, Illinois, and vicinity." A careful study of the question will show that this Church of Christ was acting in an organized manner as early as 1852, at which time meetings were being "held in the house of Granville Hedrick on Half Moon Prairie," etc. As early as September, 1857, we find this minute in the old Crow Creek Record of the Church of Christ, ". . . this record is the true and faithful history of the Branch of the Church of Jesus Christ in the State of Illinois, known as the Crow Creek Branch, in an organized state as far as practicable under the jurisdiction of the elders,

It is quite apparent that the mission of these two brethren in going to the conference of the New Organization, held at Zarahemla, Wisconsin, in October, 1857, was similar to all the overtures made by the Church of Christ to that body, as in the case of the Joint Committee that brought into being the "Working Agreement of Harmony" in 1918. They were there to "represent the saints in Woodford County, Illinois, and vicinity."

Apostle Curtis failed to give the other resolutions adopted at this conference that had a bearing upon the question. Perhaps he was afraid they might destroy the force of his argument. We will supply them for him.

"On motion J. W. Briggs was appointed to cooperate with Brother Hedrick in writing a pamphlet setting forth the true position of our doctrine." Reorganized History, vol. 3, page 234.

From this it is quite evident that the conference recognized the fact that Hedrick was there, not as a member of that conference in the usual sense of the word, but rather one who held equal authority with them, as a "representative" of another group, who were striving with them to the end that the two groups might be united. By reviewing the history of the New Organization, afterwards called the Reorganization, we find that that body came into existence on June 12, 1852. Among those that were instrumental in effecting this organization was Jason W. Briggs who is mentioned in the above resolution. He was conversant with the claims of his church, he was the logical man to "cooperate with," Hedrick who represented another group as one of their leaders, therefore it was wisdom that two representative men should seek to draft a document that would harmonize the claims of both. To have failed to recognize the standing of these men who could trace their "baptism and priesthood back to valid original sources," and had "held to the fundamental doctrines of the church and had been guilty of no moral lapse," would have frustrated the very purpose for which they were assembled together. By studying the minutes of this conference as they appear in the history we can see that practically the entire time of that con-

ference was taken up with the question of providing ways and means to effect the uniting of these two groups, even to the extent of appointing their next conference to be held at Crow Creek, Woodford County, Illinois, the following Christmas.

At the April conference of the New Organization, of 1858, the following resolution was adopted:

"Resolved, that Jason W. Briggs be and is truly exonerated from acting in connection with Granville Hedrick, of Bloomington, Illinois, in writing out matter for publication as directed by the previous fall conference."—Reorganized Church History, vol. 3, page 235.

Why the "exoneration" if Hedrick was a member in full fellowship as claimed by Mr. Curtis? What was the crime that Hedrick was supposed to have been guilty of, that made it necessary for the conference to "exonerate" Mr. Briggs from acting in connection with him? We will let one of the Reorganized leaders of that day give his sworn reasons for doing this, as set forth in the Abstract of Evidence:

"They (Hedrick and Owens—C. L. W.) were received in our conference as elders of the church. That was in 1857, at the meeting at Blanchardville. We admitted them as simply belonging to different branches. Their branch was not on the rolls of the conference. Their names were not on the rolls of the conference, and had not been so far as I am aware. We received them upon their own representation and the representation of those who knew them. Now then that was the reason they were admitted."—Abstract of Evidence, page 134.

"I know that at that time the Hedrickites, so called, did not understand the doctrine of lineal descent as we taught it; that is Mr. Hedrick did not, and they did not understand the Book of Doctrine and Covenants as pointing directly to the oldest son of Joseph Smith has been the proper person to hold the presidency of the church. We knew that they did not understand that, and we considered at the time that that was the essential difference between us."—Testimony of W. W. Blair, Abstract of Evidence, page 136.

I wonder now if Mr. Curtis will insist upon his position that Hedrick was in fact a member of his organization in that day. Here we find the "essential difference" between the two churches clearly defined by one of the "fathers" of his church. From the above we learn that the crime of Hedrick was that he was not in agreement with the New Organization on the question of lineage, therefore this question or position being one of the "corner stones" of the group, sponsored by Briggs, it is clear that they could not agree on a document that would include this doctrine, consequently Briggs had to be "exonerated."

Following the actions of the Reorganization with regard to Hedrick, we find that at the Annual Conference of that body which convened at Plano, Illinois, April 6, 1871, the following resolution was adopted:

"Whereas Granville Hedrick has a name on the records of the Reorganized Church of Jesus Christ of

Latter Day Saints, and has left the church, and assumed to be the leader of a separate body, having no connection with said church, and opposed to it, be it resolved that this conference does hereby instruct the secretary to prefer charges against him for having separated himself from the church, and notify him to appear before a court of elders to be appointed at the next Semiannual Conference to try such cases as may properly come before them."—Reorganized Church History, vol. 3, page 613.

We have already observed that W. W. Blair in his sworn testimony in the Temple Lot lawsuit, stated that "we admitted them (Hedrick and Owens) as simply belonging to different branches. Their branch was not on the rolls of the conference." Yet here we find an attempt to try Hedrick for "having left the church." This would be a fine point in favor of Mr. Curtis's position, if it were possible for him to show that these charges were sustained. I am made to wonder, as to why he did not use this reference for proof of his claims rather than the ones he did, as set forth in the fore part of this article. Sure a direct action of the conference and the finding of a court of elders in the case would have been more substantial proof than the statement of some individual. When we look into the matter farther, however, we find that the reason for this seeming oversight on the part of Mr. Curtis, is quite apparent. He knew that a half truth would serve his purpose better than to tell the facts. In this fact may possibly be found his reason for refusing to again canvass the ground with me or other representatives of the Church of Christ in a public discussion. He knows that the evidence is against him. Had he been farsighted enough when he rushed his booklet, "Our Beliefs Defended," into print he would never have made the assertions he did about this matter nor of many others that were taken by him.

Referring to the minutes of the Semiannual Conference of the Reorganized Church, above mentioned, at which this charge against Hedrick was to be tried, we find that on the 24th of September, 1871, at Council Bluffs, Iowa, the following report and resolution affecting Hedrick was received and adopted."

"Committee on cases for trial reported as follows:

"To the President and Brethren in Conference Assembled:—We your committee on cases that might be presented for us to adjudicate, beg leave to report that the Secretary of the church presented before us the evidence in the case of the Reorganized Church of Jesus Christ of Latter Day Saints versus Granville Hedrick, and finding no evidence that Granville Hedrick ever united with said church, as a member, we declare he is not a member thereof. J. M. Putney, chairman."

"On motion it was resolved that we receive and indorse the report of the committee in the case of Granville Hedrick, and that the committee be discharged."—Reorganized Church History, vol. 3, page 631.

In conclusion we say, that this should forever put at rest, in the minds of thinking people, this question.

This should also be a lesson to our Brother Curtis. We appreciate his zeal, we do not question but what he may be sincere in his desire to defend the church that he has given the best part of his life to uphold. But we do very seriously question the methods he uses to carry his point. We hope that the day will come when he can see his way clear to acknowledge his error, in pursuing the course he has. May the spirit of truth and righteousness inspire him to reconstruct his theories, and positions, and give him courage to renounce a system, which he himself only a few short years ago said, if adopted by his church would be "tantamount to apostasy."

THE ADVOCATE NEEDS YOUR HELP

In spite of the oft repeated request for help for the *Advocate*, we still are having a hard time to keep the *Advocate* going. Our monthly receipts are far below our running expenses; the difference must be met from the general fund, and that means that the printing of the *Advocate* becomes a burden to the general funds and our missionary efforts are hampered just that much.

There are many ways you could help us and not feel the burden too much. One of these is to make your Christmas present money do double duty, by just subscribing to the *Advocate* for those you want to give presents to. They would then receive one of the finest presents you could give and the *Advocate* would also receive the benefit also. We have two or three that do this each year, sending in ten or twelve subscriptions at a time.

Brother Johnson some time ago sent me his plan which they have put into practice at Cranston, Rhode Island. It is as follows: "Let each one put away one cent a day. If this is too high they could modify it and put by one cent every other day. If five hundred members should decide to do this, it would mean \$1,825 a year. If they would put only one half cent each day it would mean \$910. This would enable us to pay our debt and publish the *Advocate*, increasing our present output many times. I wonder if there are five hundred saints that would be willing to lay aside one cent a day for a year?"

The board of publication in a recent meeting voted to send an appeal to all the churches, asking them to take up special collections for the benefit of the *Advocate* one or more Sundays each month, till the debt is finally paid off. What will you be willing to do?

A. M. Smith.

1400 Cameron St., Regina, Sask., Nov. 27, 1932.

Dear Readers of the Advocate: It has been many months since you last heard of the western Canada Saints. I have had it in mind to write you for several months past, to convey cordial greetings from the members of the Church of Christ in this Northwest country.

Conditions continue as in the past four years—a very trying and difficult time for the members of the church as well as those of the world; however, we are

thankful to report that none are suffering or lack for food and clothing, though there are extreme conditions of poverty and for food and clothing, though there are extreme conditions of poverty and want among many of the outside world. The crops were almost a total failure in many regions of the country. So much for the temporal conditions of our people. Spiritually, we have been wonderfully blessed, and though the writer has been closely associated with most of the members of the church, I can observe growth and development far overshadowing any previous experience we have had in the thirty-five years of our association with the Restoration Movement. Some have been added to the church by baptism and still a few others by "letters of transfer," and we have before us now several promising new openings and believe that the time will be opportune as soon as possible after the coming General Assembly that we can use to good advantage at least one missionary. We are in hopes that the April General Assembly will provide the missionary above suggested.

In our own Regina local where we spend the most of our time, things have been going along very, very nicely, and while we can not boast of any remarkable results from the gathering in of a further membership, spiritually we have been wonderfully blessed, and we would not overlook the mentioning of the blessings received through administration to the sick by the elders of the church; truly, in some instances they have been most remarkable—not alone to our own membership, but on two or three occasions to those yet identified with the Reorganized Church. To God only be all the praise and the honor and the glory for all these wonderful manifestations of His power.

I do not know just what tithing has been sent down from this local, but I do know that our women's auxiliary has approximately twenty-five dollars for the Temple Fund, and our branch has on the stand every Sunday a can with an opening in the top and each one gives what they can and somewhere around Christmas or the New Year, we will invite the Saints to a special gathering and we will all enjoy and participate in the opening of this can, in counting our "gatherings of monies" which in turn will be turned over to our financial representative of the church to be sent down with the women's auxiliary funds in the interests of the building of the Temple. Our Sunday School has also a small fund in hand which will be added to from Sunday to Sunday and sent down about the New Year in the interests of the general church.

Of interest to those who know our group intimately, we wish to say they are still loyal to their meetings and very attentive, of such we mention the Bowermans, the Gibbonses, Smiths, Hoares, Jordans and Jordans, McInnis, etc., as well as a few outsiders occasionally and some of our Reorganized friends.

We have good reports from Viceroy group and our new opening in the north and a number of isolated members of the Church of Christ.

Western Canadian membership of the Church of

Christ extend greetings to all their brothers and sisters and readers of the *Advocate*.

I am faithfully your brother,

T. J. Jordan.

What Constitutes the Church of Christ?

(Continued from page 160)

Lord's words, and giver of life. And whose vanity and unbelief has brought the whole church under condemnation, by the Lord's rebuke. In a revelation as published in D. C., section 83, on priesthood, paragraphs 3, 4 and 8. (And this rebuke given through the Prophet), "You have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion even all; and they shall remain under this condemnation until they repent and remember the New Covenant, (which is Christ, caps J. H.) (and) 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," etc.

Therefore in the New Covenant: It is God's will, to be done on earth. Man, as a free moral agent. God places his will what is right, in contrast to what is wrong. Man may choose which to do, under penalty, a judicial punishment of death for disobedience, or by obedience to the Everlasting Covenant through Jesus Christ, who gave his life to save the world by his perfect sacrifice, to fulfill the covenant with God. Hence Jesus, though he were a Son, yet through obedience to the suffering of death, and being made perfect, he became the author of eternal salvation unto all them that obey him; called of God an high priest after the order of Melchisedec. Hebrews 5:9.

We might well ask, What constitutes the Church of Christ? The faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. Christ as a Son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of hope firm unto the end. Wherefore as the Holy Ghost saith, "Today if ye will hear his voice, harden not your hearts." Hebrews 3:17 and 5:6. 7.

The glory of God is immortality. In him we live and move and have our being, Acts 17:28. He is our Creator, our King, and he may justly require that we conform to His authority by a perfect obedience.

It is true, the governments of this world do not recognize God's laws, nor do the present-day pulpits. Men prefer to do their own will, establish their law, above the will of God. Hence we have a Babylon of confusion, both in religion and governments and self-aggrandizement of man, greed and gain money centralizers, a depression by greed of gain. A world ruined with gold standard grabble. What doth it lead to? "Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire." James 5:3. God is not mocked in his law. How essential it is to know: What constitutes the Church of Christ?