

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 10

INDEPENDENCE, MISSOURI, JANUARY, 1933

NUMBER 1

THE GREAT DEPRESSION

Its Cause and Cure

By Apostle James E. Yates

Millions are destitute and suffering in a land of plenty.

There is enough and to spare—an abundance for all.

The few revel in the lap of luxury, and have hoarded and amassed in their possessions and control such vast amounts of wealth that they may live at ease and be served with the very best all the days of their lives. Their descendants after them in turn inherit these vast possessions, and may wallow in luxury and be served by those who are deprived of that share of this world's goods which should justly be theirs, but for the common national crime which permits the crafty few to force suffering and death among the many by the greed of hoggish monopoly.

Sometimes those who own, monopolize, and control great wealth assume that the cause of poverty and need among the masses is for lack of industry. That is not true. The masses of mankind are as industrious as the ant. Their whole lives are spent in toil and industrious labor, unless deprived of the opportunity to work by those who have schemed to get possession of everything on earth possible for them to monopolize.

The root cause of the present great world calamity which has been called by so mild a name as the depression, is that both rich and poor have turned away from God. The nations are living in violation of the explicit laws of God which have been given for national prosperity, and universal suffering is the result. The condition of the poor becomes a curse to them in their distress, and the riches of the wealthy also becomes a curse and a damnation to the souls of those whose craft and greediness enable them to hold and hoard more than their just share of the necessities of life.

In the 28th chapter of Deuteronomy the Lord promises national prosperity to his people: *If thou shalt keep the commandments of the Lord thy God and walk in his ways.* Otherwise we have no promise.

The earth is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.—Isaiah 24:5.

So the cause of this distressing calamity upon the

countries, called the "depression," may be summed up as follows:

First, the earth is defiled and its inhabitants are suffering under the cause of that defilement because they have turned away from the Lord their God, and are living in constant transgression of his laws.

Secondly, because of this transgression and curse, and because of improper love, regard, or care for each other, the people are divided into the terrible condition of two classes whose interests are made to be always opposite to each other. These classes are the extremely rich, and the destitute and beggarly poor. In the United States alone it is estimated that more than ninety per cent of the total wealth of the country is owned by less than ten per cent of the people. There can be no right kind of prosperity, either in a material or spiritual way, under such conditions.

And among many specific particulars in which the people and the nations violate the commandments of the Lord God of Nations, there is no one violation that contributes more to the present terrible plight than the wicked practice of permitting money to be loaned for usury.

If the nations would prohibit the loaning of money for usury it would soon be impossible for human greed to accumulate, or to control so great a volume of wealth in the hands of so few of the people as to cause such distress among the many as is now the curse of the whole world.

The Holy Scriptures are very clear upon that point. But even so-called Christian nations pervert the truth and destroy the word of God, and suffer as a result, by pretending that the word of the Lord permits the taking of a certain percentage of interest on money. But such false doctrine has been taught and winked at for so long that thousands of good people are not aware that according to the Scriptures the taking of *even one per cent of interest on borrowed money is fundamentally wrong and is condemned as usury by the word of God.* For the blind have led the blind for so long that the nations have fallen in the ditch. The parable of our Lord declared it would be so.

The Book of Commandments

By Clarence L. Wheaton

The decision to write this article was based upon an incident that occurred a short time ago, when I was visiting at the home of friends. I was at this home for dinner one day when mine hostess handed me a copy of *The Gospel Quarterly*, published by the Reorganized Church, opened to an article, or rather one of the lessons that it contained. Upon examination this quarterly was found to be volume 2 number 1, for October, November, and December, 1932, edited by Apostle F. Henry Edwards of the Reorganized Church, and the section referred to, Lesson Six; topic, "The Book of Commandments."

To my surprise, on reading the lesson I found that it purported to be a review or attempted statement of position of the Church of Christ on the Temple Lot. Can you imagine my feelings and those of others when we say that for downright misrepresentation of fact, and the unethical manner in which this matter was dealt with, we have not seen its equal.

I was urged by some of the brethren to make a defense of our position both publicly and through the columns of the *Advocate*. Accordingly I first obtained the permission of the local church at Independence, for the use of their meeting place to hold a few evening lectures on the subject, with the understanding that Apostle Edwards would be invited to share the time in a friendly affirmation of the issues involved in this question. On November 8, 1932, I wrote him as follows:

"After a careful examination of the positions you have taken on the subject, I was surprised at your unfairness, especially as you sought to support your claims by a covert attack upon the Church of Christ. Had this attack been made in an article appearing in your church paper, it would have not been so glaring, but when it is concealed in a textbook for the purpose of instructing the young, as "the basic study of adult classes . . . for use in priesthood classes," and the "more advanced of the young people's group," it takes on the complexion of efforts equalled only in the great apostacies of the past.

"Entertaining a hope that you have not deliberately done this thing for the purpose of deceiving, but rather through lack of true knowledge of the facts, I took the liberty last evening at the monthly business meeting of the local church on the Temple Lot to make a request for the use of their building for a few nights next week for the purpose of examining your positions in public. It was stipulated in this request that you were to be invited to share the time equally with me in a friendly review of the evidence in the case. Of course both sides to affirm their respective positions in a dignified and friendly way that is meet for such an occasion.

". . . As it was said, in a similar request that was made to me by one of your men in the West, and which was accepted by me, "Truth has nothing to fear

from a full investigation.' This is my firm conviction and I suggest it to you for what it is worth.

"Under the sub-title 'Importance of the Book of Commandments' you make the following statements, which are very much out of harmony with the facts:

". . . The other reason for interest is because our friends of the Church of Christ (Hedrickites) advance the Book of Commandments as the only authentic compilation of the revelations of God through Joseph Smith.

"In another paragraph you charge the Church of Christ with the position that . . . 'the Lord has spoken no word worthy of inclusion in that book since September, 1931,' etc."

"In other places you quote from the writings of Granville Hedrick and the *Truth Teller*, in such a way as to convey false impressions to those whom you are seeking to influence. All of which shows either a woeful lack of knowledge concerning the facts, or a deliberate attempt to deceive those who come under the influence of the teaching of this quarterly.

"I prefer to believe that you allowed these positions to be stated as the result of being improperly informed in the premise by your advisers. Your willingness to meet the matter squarely in the manner suggested will go a long way towards allaying the prejudice that is bound to arise when the matter under consideration is reviewed in the light of facts and history."

To this Mr. Edwards replied:

". . . I do not think that the discussion which you suggest would be profitable even if I had the time to devote to it at present. I agree with you that 'truth has nothing to fear from a full investigation'; but I do not think the best way to secure a full investigation is to enter into a public discussion which you suggest."

". . . In my effort to clearly understand the status of the Book of Commandments I have made considerable effort to read arguments directed against the position I have taken in my quarterly. This, of course, includes considerable reading of the line generally adopted by representatives of your organization. It may be, however, that I have failed to discover some of the arguments you consider important. Because of this I shall be pleased to receive any further light you may have to throw on any of the positions which I have taken in the quarterly. I think we can take it for granted that if any of your evidence causes me to change my opinion I will do my best to pass my added information to those whom I can reach."

This sets before the public the position of both parties to the controversy that is involved in this article. The writer, however, is not convinced that a public discussion in a friendly and affirmative way would not be conducive of good, and be a proper means of obtaining "a full investigation." However, we will accept the brother's statement in good faith "that if your evidence causes me to change my opin-

ion, I will do my best to pass on my added information to those whom I can reach," and endeavor to present in this article such evidence as shall beyond all cavil, be of such value as to merit not only his, but all honest investigators, as to convince them of the facts in the case, and prove that the true position of the Church of Christ is not only logical, but compatible with the intent and purpose of God in restoring the gospel in these last days.

In dealing with this subject I shall divide the subject into three main heads:

The History of the Book of Commandments; Merit and Effect of Changes Manifest between the Two Versions as They Appear in the Book of Commandments and the Doctrine and Covenants; The Position of the Church of Christ on Modern Revelation."

For the purpose of directing the minds of our readers to the importance of a correct understanding of this vital question, which affects the whole of the Restoration Movement, I will give a few thoughts from Scripture and other writings.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 Timothy 2:15.

"There is a principle, which is a bar against all argument, which is proof against all argument, and which can not fail to keep man in everlasting ignorance; this principle is contempt prior to examination."—Doctor Paley.

"He that denies reason to make room for revelation, puts out the light of both."—Beloit Collier.

From these texts we learn that we can not do justice to any proposition that comes to our attention, except we shall be able to view it from every angle, and be able to give it a full consideration, that will alike appeal to our conscience and our reason. With that thought in mind we have the desire to present such evidences in this treatise as will be both satisfying to our conscience and at the same time appeal to reason.

(To be continued.)

The Christian Stream

By Richard M. Maloney

Nearly forty years ago I listened to one of God's faithful, devoted servants preach one of the most beautiful sermons: Apostle Isaac N. White. The sermon referred to was known as

"The Lake Itasca Sermon"

It illustrates the Christian Stream from the days of Jesus Christ until our time.

This Lake Itasca is the fountain source of the great Mississippi River, flowing southward through the United States, emptying its waters into the Gulf of Mexico, a distance of 4,000 miles.

In comparison to the Christian stream this little Lake Itasca furnishes water, pure and sparkling as the morning dew. A glass of water from Lake Itasca is beautiful and clear. Then as we glide down the stream for fifty miles, we dip another glass of water. It compares well with the water from the fountain's source. We journey on down stream, dip a glass at another fifty miles, then an hundred miles, then two and three hundred miles; and we see a striking difference from "Lake Itasca water." But after traveling down stream one and two thousand miles we no longer see any resemblance to the water from the fountain head. The tributaries along the course pouring their muddy waters into the stream leaves it polluted and murky.

So it is with the stream of the Christian doctrine.

The very fact that the creeds and doctrines of men, with their catechisms, disciplines, confessions of faith, heaping to themselves teachers, "all in confusion and discord," is good evidence of itself that the Christian Stream has been polluted.

That the people are sincere, we do not question. But truth does not and can not conflict with itself. If we

desire pure, primitive Christianity, then we must go to the Fountain Head, back to the days of Jesus Christ and His Apostles. The doctrine that was taught *then* should be taught *today*. The kind of faith *then* should be the faith now. The practice then should be observed now. The organization of the church in the first century must of necessity be the same today, unless we can find where God changed the constitutional law of the church. Why should there have been twelve apostles in the primitive church? Was there a law requiring it? If so, where is that law today? Why did Jesus Christ call, ordain, and "set" twelve apostles in his church if there was no divine law requiring it? Who was it that presumed to organize, establish, and continue the Church of Christ contrary to the original pattern? Hundreds of churches today: no apostles in them.

As a matter of fact "apostles" are not the only means with which to identify the primitive church; but the comparison must be identical in every particular to make it complete.

We can not go to any of these tributaries of the great Mississippi River and expect to find pure Lake Itasca water. Neither can we expect to find primitive Christianity in these modern, manmade, man-organized churches which have sprung up since the dawn of the Reformation.

What were these reformers endeavoring to reform? Were they trying to get a drink from Lake Itasca? Was there something wrong with the flowing stream of Christianity? Something might be said about the narrow, deep canyon or tunnel of the "Dark Ages" through which this Christian stream has been compelled to flow. No doubt there was need of *reform*.

(Those of our readers who have John Wesley's Sermons may find valuable information by reading Sermon 66.)

The old Jerusalem gospel given to the world by Jesus Christ and submitted to chosen apostles and divinely called ministers, represents the fountain head of the great Christian Stream. That gospel is as unchangeable as God himself. No part or principle of it was to be changed, rescinded, or abrogated. The FAITH that distinguished the primitive church should have continued until this day. The ideals and doctrine of Jesus Christ is that which has distinguished him from all other characters. It was not his personal appearance, or complexion, not the manner of his dress. His doctrinal teachings were to remain forever. He left divine power with his church. But the doctrines of men, and influences of evil soon dimmed the light, and the Dark Ages was the result.

The primitive church received the power of the Holy Ghost. By its influence the sick were healed, the blind made to see, the lame to walk, leprosy was cleansed. Men and women received divine gifts: Prophecy, tongues, interpretation of tongues, faith, wisdom, discerning of spirits, and direct inspiration from God.

A Lesson on Faith

A sister renews her subscription to the *Advocate* and sends \$1.70 tithing for her seventeen-year-old son. She says, "He raised three hogs and cleared \$17.00. He came to me of his own accord and said he wished to pay his tithing. He thinks that is the only reasonable way to finance the church ((seventeen-year-old) wisdom), but I, too, am of the same opinion. We have been blessed the last year and have lots to be thankful for: good health, plenty to eat, and we get the needful clothing, though sometimes we wonder where the money will come from to get shoes when this pair is worn out, etc. But somehow we get it. I claim I have learned to trust in God at last and have quit worrying, but sometimes I slide back and I am no better than a heathen. I dare not show my son when I have a spell of worry, for he took me to task once. He said, 'Why do you worry, mamma? Don't you believe in God and are you not a member of his church and doing the best you can? You should know that God will take care of us, and if he doesn't I won't believe in him any more.' So you see, Brother Smith, I dare not show my unbelief for fear my son will call me a hypocrite and also lose faith. I hope and pray the people will become more united and of one mind, so that the great work the Lord has given us to do may be accomplished."

Getting a brother or sister to forward a year's subscription for the *Advocate* would not be a large task but if each subscriber did this, the result would be a great burden lifted from the Board of Publication.

Men, and forces of this world, have sought to remove all these divine favors from the church in these last days, and contend that they were only for the church during the lifetime of the first apostles. There is nothing, not one line, written in the Bible to support such an idea. Certainly, the Devil could make better advancement in destroying the church of Christ if he could remove from the church all of its spiritual or divine power.

We need the same faith today that we enjoyed in the Apostles' day; that faith brought results. It opened prison doors; many miracles were performed. But best of all it brought spiritual intelligence from the Throne of God. That faith, with humble obedience to the gospel of Jesus Christ, will bring to the famished, thirsty souls of humanity the fountain of Living Water. The promises of God made to the world through Jesus Christ and his gospel are the same, and in effect today, as when the power of God came as a "rushing wind" on the day of Pentecost. "The promise is unto you, and to your children, and to all that are afar off; even as many as the Lord our God shall call."

God is still calling, the promise holds good. Are we willing to accept it?

A Scrap of History

Years ago I became interested in a Sister Mary E. Dodge, a member of the Bickerton faction, and a subscriber to the *Advocate*. I wrote asking her how she came to know of the Church of Christ, as she lived in the extreme west. She answered as follows:

"You ask how I ever heard of the Church of Christ. I heard Brother Bickerton speak of Brother Hedrick about thirty-five years ago. I may have forgotten just how it was, but my understanding was that Brother Hedrick was called to return to the land of Zion, hold the Temple Lot, and prepare the place for the gathering of the saints."—L. P. S.

Pulling or Kicking?

"A mule can't kick while it is pulling; the mule that is giving its strength to pulling its load can not kick. In fact, it evidently has no inclination to do so. The other feature is also true. A mule can not pull while it is kicking. The energy and the time given to kicking are lost.

"Life is like that. You can not kick and pull at the same time. It is unfortunate when a mule develops traits of kicking. More unfortunate is it when those who should be 'pullers' in the cause of Christ degenerate into kickers. The church is in constant need of those who can help pull their load; but who wants kickers?"—*Selected*.

TO THE CHURCH IN GENERAL AND THE REORGANIZED CHURCH PEOPLE IN PARTICULAR

Greetings in the faith of Christ, to every honest heart:—This is to correct a certain story of dishonesty and falsehood which seems to be spreading far in its poisonous circulation. This wholly false and wicked yarn to which we refer, is in one way but a personal matter, and as such only would be beneath our notice. But like most cunning deceptions where spiritual matters are involved, they are adroitly coined to throw an adverse influence against some good cause.

It is a matter of common knowledge that at the time of the great division in the Reorganized L. D. S. Church, which was caused by ravishing heresies being imposed upon that unfortunate body of believers, many who withdrew therefrom placed their membership in the Church of Christ having its central church headquarters at the Temple Lot in Independence, Missouri.

The writer was one of the many who of their own free will and desire, withdrew from the Reorganized Church and was accepted to membership in the Church of Christ. Since that time his ministry and service to the cause of Christ through the Latter Day Restoration has been devoted to the *Church of Christ*. So when the false story started that Elder James E. Yates had come to regret his withdrawal, and had made efforts to *try to get back* into the Reorganized Church, the whole purpose of that malicious tale was to reflect against the Church of Christ and to build up a false and hypocritical influence in favor of the Reorganized Church.

We do not accuse the good and honest, conscientious members of the Reorganized Church people of being responsible for these tales of evil design, for they are in the main an honest and God-fearing people. But it seems that every flock has some black sheep; and in such cases as this, those who are false within, impose their falsehood upon the innocent victims who believe them, and thus the judgment of many good people concerning vital matters of faith, becomes impaired. That has always been one of

Satan's methods of keeping people under deception. False and misleading stories passed out to those who know of no reason why they should disbelieve them, cloud the mind and impair the judgment. And when these false stories receive official sanction and are even promoted by the ministry, the deception is deeper and more dangerous. For the people have been taught to believe and follow their ministry.

For those who desire to know the truth, I here state that all stories about Elder James E. Yates having made any application to return to the Reorganized Church, or having even entertained the slightest desire to do so, are untrue. These stories are evidently designed to reflect falsely against the Church of Christ, and when the general membership of the Reorganized Church know that, we believe they will appreciate our endeavor to give them the correct information. We bear no ill will to the good people of that faith. We feel only sorry for those who know so little that they think they can really build up the cause of true faith by spreading such falsehood. Victims to any false cause may be kept ignorantly loyal to their leaders by cunningly reflective falsehood; but the real cause of truth and righteousness can not flourish in such an atmosphere.

"Lord, who shall abide in thy tabernacle? He that walketh uprightly, and speaketh the truth in his heart."—Psalms 15:1, 2.

And according to the Scriptures, it is not only those who invent and peddle falsehood, who shall be condemned, but also those who *love it* after others have in a treacherous manner manufactured it for them.

Safety for all of us from the virus of falsehood must be that we neither *state* that which is false, nor *love or countenance* the thing after it is stated. The *truth* only can make us free. Let us *love* the truth, *live* the truth, and *tell* the truth.

With charity for all and malice toward none.

Sincerely,
APOSTLE JAMES E. YATES.

The Advocate Advocates

That, Whereas, the Church of Christ is few in numbers, and in view of the task and responsibility assigned to us, there is no time to be lost. We should be doing all that is in our power to do. God requires no more.

That if we have not the money wherewith to assist in the work, then possibly our personal labors can be donated, if we are in reach of headquarters; or perhaps we have a surplus of food supplies which we can send in for the support of those who are giving their time at work on the House of the Lord.

That the persistent, humble, faithful efforts of the few, even though poor in this world's goods, will work wonders.

That the task required of us, while apparently a stupendous one, is no greater than that required of Noah in the building of the ark, nor than that required of Nephi and his brethren to build a ship to carry the colony across the great waters to the promised land.

That with us, as with Noah and Nephi, it is a matter of faith in the commands of God. May we not lack that faith.

Thoughts on the Atonement

By Willard J. Smith

Believing the position we have taken in our previous article on the atonement to be strictly correct in that through Adam's sin all the race descending from him were made partakers thereof, so that "In Adam all have sinned and come short of the glory of God," and therefore having no power in and of themselves to make reconciliation and gain that which was lost to them through Adam's transgression; and that in the beginning Jehovah had created man morally and physically perfect; and having given to him a commandment, saying: "Of every tree of the garden thou mayest freely eat: but of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Genesis 2: 16, 17)—I am of the opinion that this threatened death-penalty being that of physical death is a mistake, from the fact that were physical death the penalty it would seem that when he suffered physical death (which was not until 930 years after the Edenic sin) his death would have made an atonement for his sin, and by his having lived a life of repentance and faithfulness before God during that long 930 years of trial, there could have been nothing more exacted of him, and by paying the death-penalty of physical death he would have met the demand of justice and redeemed himself; and that each individual begotten of him during that long trial could have acted likewise. But for a large number of reasons we can not accept the idea that physical death was the threatened penalty.

I am fully persuaded that the threatened penalty was separation from God, recognized as *spiritual death*; and that it was inflicted the very day of Adam's transgression; and that physical death came as the result thereof, and was a merciful provision in the great plan of redemption designed by our heavenly Father in order to eventually effectuate man's final redemption and salvation. Spiritual death being the penalty for the breaking of the commandment, and Adam having willfully disregarded and broken it, (thereby setting at defiance the fiat of the Almighty), he thereby brought upon himself the execution of the threatened death-penalty from which the divine attribute of Mercy could not release him, as Infinite Justice demanded the execution of the penalty; and the dominion or power of Adam being insufficient to release him from this condition or state of spiritual death into which he had plunged himself with all his progeny, must of necessity be endured throughout the eternal ages to come save some power higher than man could be found somewhere within the great universe of God to pay his penalty for him by the offering of a corresponding price equivalent to the enormity of the transgression. And so it was that the Messiah, the Only Begotten Son of God volunteered to become man's sin-offering, his Savior and his Redeemer; and at the expiration of a time appointed at

that grand council of angels, Seraphim and Cherubim, with all the hosts of heaven, He, the Messiah, would pay the purchase price, expiate the sin and redeem the sinner, releasing all mankind from the death-state and freeing all mankind from the Adamic or original sin, thereby bringing to all men individual opportunity to save themselves from the bondage of sin and death; and that in the accomplishment thereof those life-participants could join in the sweet acclaim of triumphant victory: "Oh death, where is thy sting? Oh grave, where is thy victory?"

The question now naturally arises, How could this be? How could such a remedy for the original sin be made effectual?

It is quite generally understood that Jesus of Nazareth about nineteen hundred years ago made effectual at-one-ment between God and man, so that mankind now is responsible to God for his own sins only, and not for Adam's sin. But how could this have been accomplished? Paul declares that Jesus "was made of the seed of David according to the flesh."—Romans 1:3, and that "He took on him the seed of Abraham," and that "In all things it behoved him to be made like unto his brethren."—Hebrews 2:17. And as we have shown that "both Jews and Gentiles were all under sin"—Romans 3:9—and the first man Adam having been made *a perfect man*—made in the image and likeness of God—we therefore conclude that in order to meet the demands of justice the ransom price to be made effectual as an atonement for the redemption of Adam (whose sin with its curse blights the entire race) must of necessity be equivalent with the perfection lost in the transgression whereby the fountain of life became contaminated with the virus of sin, could not therefore have been generated by any of Adam's race; hence if Jesus had in any way been contaminated with sin he would have therefore been a partaker of the curse which rested upon the whole human family and thus he could not have been our "sin-offering," for one sinner could not be an offering for another sinner; and if Jesus had been in any degree a sinner, the forfeiture of his life would have been insufficient in the effectual release from the Adamic sin, for, "The wages of sin is death." And notwithstanding there had been men in the world (and there are such men now), men who would have willingly laid down their lives in order to accomplish and make effectual propitiation for the sins of the world—men "who counted not their lives dear unto them"—Acts 20:24—men "of whom the world was not worthy"—Hebrews 11:38—yet the one thing the world could not furnish, and which was demanded by divine justice, was not only *a sacrifice for sin*, but a *sinless sacrifice*; and, as "There is not one who can bring a clean thing out of an unclean"—Job 14:4—and "None can by any means redeem his brother, nor give to God a ransom for him . . . that he should

still live forever, and not see corruption"—Psalms 49: 7-9—therefore in order to effectuate the release from the Adamic sin there must have been produced a man—a *perfect man*, as perfect as was Adam before the transgression in Eden—though not partaking of Adam's sin, that a sinless offering might be made as an atonement for the Adamic sin; and of this Paul says:

"We see Jesus who was made a little lower than the angels, for the suffering of death, crowned with glory and honor: that he by the grace of God should taste death for every man."—Hebrews 2:9. And, "He was manifested to take away our sins, and in him is no sin."—1 John 3:5. And, "Such a high priest also was proper for us,—holy, harmless, undefiled; separated from sinners."—Hebrews 7:26, Emphatic Diaglott. And Peter declares Him to have been "as a lamb without blemish and without spot."—1 Peter 1:18, 19.

It therefore devolves upon us to show that since "All have sinned and come short of the glory of God," and as "There is none righteous, no not one," *how* Jesus could become a member of the human family through his mother Mary without inheriting the blight of sin and the curse of the death penalty? *How* he could partake of the Adamic life and not be a partaker of the death penalty, seeing that "by one man sin entered into the world, and death by sin; and so death passed upon all men in whom all have sinned"—Romans 5:12. For if Christ entering into this imperfect life became a partaker of its death sentence he would therefore have no *life-rights* to give as the ransom price by which to purchase the entire race of Adam and redeem them from the sentence imposed by divine justice.

Now the birth of Jesus Christ was on this wise:

"And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."—Luke 1:26-35.

Will the reader please notice that the angel declared that that which was to be born of her should be *holy*;

and Paul declares Him to have been "holy, harmless, undefiled,—separate from sinners," (Hebrews 7:26) and the beloved disciple, John, declares that "In him there is no sin" (1 John 3:5). And whereas there are those who maintain the immaculate conception of Mary, that she did not inherit any degree of the Adamic sin, and therefore Jesus could have been born of her, pure, separate from sinners as a consequence, is far-fetched and untrue. There is nothing but Papal dogma upon which to build such a theory. Mary was of the Adamic stock, and, like all other members of the human race, she also was subject to the sentence of death, hence incapable of generating seed uncontaminated with the virus of sin; and besides, the human race are from Adam, not from Eve. The generative power is lodged exclusively *in* the father, and may be borne *by* the mother; hence, life or being comes from the male; in fact *life-giver* is a proper definition of the term *father*. Permit me to illustrate here:

As all know a common hen's egg of itself does not contain the germ of life, but is merely a cell-germ in which an organism may become vivified or impregnated with the life-seed from the male bird. One may take a perfect hen's egg containing the proper elements of nutrition *adapted to the production of an organism*, but if not fecundated with the sperm of life-seed from the male bird will never produce the young baby chick, no matter how long and earnestly the mother hen may cover and warm the nest to bring about the desired result. But if a male bird be furnished the flock the egg thereafter will produce the living chick. And this principle obtains as the law of generation throughout all nature, with the human family as well as in other animals. We therefore read that children are *of or from* their father and borne *by* their mother. Proof: "And I asked her, and she said, Whose daughter art thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bore unto him."—Genesis 24:47. "And all the souls that came out of the loins of Jacob were seventy souls."—Exodus 1:5. "Nevertheless thou shalt not build the house; but thy son that shall come forth *out of thy loins*, he shall build the house unto my name."—1 Kings 8:19. And of Levi it is written that "He was yet *in the loins of his father* when Melchisedec met him."—Hebrews 7:5, 10. And so it is, the whole human race sprung from Adam; hence, "As *in* Adam all die," etc., etc. Adam's condemnation would have affected his whole posterity even though Eve had never sinned; and no matter how perfect the germ cells and nourishment mother Eve might have furnished in order to multiply and replenish the earth with human progeny, only imperfect dying beings could be produced from diseased sperm of life seed from Adam; hence how befitting the scriptural statement that "By one man's disobedience . . . death passed upon all."

Now in the above stricture I have no disposition to belittle the virgin Mary; and I believe that in Job's
(Continued on page 11)

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

The New Year

Time marches rapidly on. We are on the threshold of a New Year—1933. Gratitude to the Great Giver wells up from our hearts for his loving kindness in sparing our lives during the past year, and permitting us to see the incoming of the New Year. How have we spent the past year? Have we done the best we could? No doubt, in looking retrospectively over the past, we can see mistakes we have made, and many places where we could have done better. We can not change our records of the past. But we may profit in the future, by mistakes of the past. The continuation of life means the extension of opportunities, and hence a continuation of our responsibility. While we live there is work to be done, and our great work is the advancement of the Church of Christ and its interests.

The Old Year will be remembered as the year in which this long world depression reached its lowest dip (let us hope), but just when and how it shall rise we are not able to say. Worldly wise men have predicted that it should have ended long ago, but they were mistaken. And the wise men of the nations are giving advice and counsel as to how to end the depression, but they know nothing about it. The humblest man on the streets knows just as much about it as the most brilliant statesman. The world is sadly out of tune with God, and under that condition the wisdom of the world will not suffice. It is the law of God that is needed, which, we fear, will not be received, as they are too far away from God. There is a limit to the ingenuity and statesmancraft of men, and we have reached that limit. When men pollute this earth, God's heritage to them, and they begin to reap the seed of their own sowing their own remedies will not avail, but the word of God is the effective remedy.

Some nineteen years ago a great war was started which finally involved all the so-called civilized nations of the earth and resulted, after four years of terrific struggle, in appalling loss of life and an enormous waste of wealth. We are reaping the results of that

war now, and have been for some years. This old world is sick and weary of the reaping, but that does not alter the facts. Paul said, "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." That is just as true of nations as it is of individuals.

As unwelcome as is this great depression, to some of us it was no surprise. We could expect nothing else. Men may go on for a long time ignoring the law of their Maker, but by and by the time of retribution will come. Prosperity and financial success can not continue to come indefinitely to those who disregard the law of Jehovah. And personally the Editor believes that when this depression has lifted, that good times and prosperity will not continue for long. Never, until Jesus Christ comes to reign on the earth, will there come the period of justice and equity that many are now longing and hoping for. The world is too far away from God for prosperity to attend for any great length of time. It will soon return to reaping of its own sowing.

As members of the Church of Christ, we can not afford to sit down and be idle while awaiting the coming of better times. It is our duty and responsibility to arise and labor on in humility, persistence, faith, and patience, forgetting the pleasures of this world, and making Christ and his church our supreme delight. We thank God for the omens of a better day for his church in that the signs of unity and increased spirituality now begin to appear. We are hoping and praying that the church, during the present year, may make greater advancement in real spiritual growth than in any previous year of its history.

H. E. MOLER, *Editor.*

Our Great Duty and Responsibility

What is our greatest and most urgent duty at this time? True it is that our duties are manifold, but some stand out boldly above all else, reminding us of a special responsibility. And one duty that faces us preeminently at this time is the work on the Temple. We should feel ashamed before God that two years have passed away in which little or nothing has been done. Many, many years ago members of the Church of Christ were told:

"Wherefore ye must needs be chastened and stand rebuked before my face, for ye have sinned against me a very grievous sin in that ye have not considered the great commandment in all things, that I have given unto you concerning the building of mine house, for the preparation wherewith I design to prepare mine apostles for the last time."—D. C. 92:1.

If members of the church in 1833 sinned a grievous sin in not considering this "great commandment in all things," what can be said of the members of that same church today—nearly one hundred years later? We are certainly in need of a similar rebuke and chastisement. We have been measurably concerned about the building of the Temple, but not as actively concerned as we should have been. We have been sitting

and waiting—waiting for better times, waiting for more money to come in. We have been slack in our efforts, and God was not bound to help us until we began to show our faith by our works. In this attitude we have sinned—sinned a grievous sin, and have need of active repentance.

For some reason God has permitted the remnant of the Church of Christ to hold and retain possession of the sacred site for the Temple. What for? To sit inactively and indefinitely by and do nothing? Oh, no! Let us not forget that possession of the Temple Lot means responsibility for those who possess it. Notwithstanding our poverty, and the fewness of our numbers, upon the Church of Christ, more than upon any other branch of the Restoration, devolves the responsibility of leading out in the work of building the house of the Lord. We may stand aghast at the stupendous task confronting us, but it is our heritage, and though it means hardships, sacrifice, and faith, "Let us arise and build." We have delayed and waited too long. The time has come for action, and for successful action we must be united. And thank God that unity is beginning to take form, beginning with the leading quorum of the ministry and with the local congregation that meets on the Temple Lot.

If we encounter hardships and trials let us thank God that it is in his service, and surely he will not forsake us. Let us cease antagonizing our brethren of other branches of the Restoration, and go forward with constructive work.

The Temple Storehouse furnishes an opportunity not hitherto offered for all of our members to assist in the work, even if they have not cash, but do have a surplus of food supplies, by sending same into the Temple Storehouse at Independence, Missouri. We trust that ere this issue of *The Advocate* is in your hands the weather will have permitted the work of additional excavation and the quarrying of rock for the Temple. Much work can be done without expending much money, if farm and home supplies are sent in for the feeding of those who labor on the temple work.

While we are emphasizing the work of the Temple as the greatest duty that confronts us, we are not forgetful of the needs of funds for the general church treasury, for the support of the families of our brethren who are giving their time and their all for the good of the church. Even if your possible offerings may seem very small, do not hesitate to send them in; for they will be very acceptable and in the aggregate these small offerings may do wonders. Let us each be encouraged to do all that is in our power to do.

H. E. MOLER, *Editor*.

Who Can Afford to Oppose the Building of the Temple

That a command was given to build a temple at Independence, Missouri, over one hundred years ago, we presume none will deny. The site dedicated for this

purpose was left unoccupied for years, and even during the years following the expulsion of the Saints from the State, no one undertaking to take possession and build thereupon until possession was secured legally by the Church of Christ people in the late sixties, which indicates that some mysterious power has been exerted over that sacred spot. To us this all indicates that the hand of God has been protecting and controlling until it came into the control of the Church of Christ—that being the name of the church when the command was given to build upon this spot—which church has maintained control and possession under a final decision of the highest court of the land. In view of these facts no member of the church can afford to oppose the building of the Temple.

The Editor has received a hint that some of our good brethren have been opposed to the building of the Temple on the grounds that this work belonged to the Lamanites and that the Gentiles are only to assist them in this work. If there be anyone holding to this view yet, permit us to say that it is nowhere stated in sacred writ that the Lamanites are to build the Temple. Nowhere! It is stated in Book of Mormon, page 664, that a new Jerusalem shall be built by the remnant of the house of Jacob, and that the Gentiles shall assist them. It is one thing to build the Temple of the Lord, which was commanded of the church, but it is altogether a different proposition to build the city of the New Jerusalem. We are not undertaking to do that; we are leaving that to whom it appertains. But we are interested in obeying the command given to the church long ago, to build a temple for the endowment of the ministry of the church.

Let us be very careful not to antagonize those who are engaged in this commendable work, lest we be found to fight against God, and discourage those whose hearts are set on doing the will of God. No doubt but that great blessings are in store for those who go forward in faith, doing all in their power to fulfill the commandments of God. Sacrifice and self-denial are required of all of us; but when we are in divine favor what have we to fear?

Silent Thoughts

(Selected by Master Thomas Wheaton)

Speak not, even to thyself,
 Except 'tis sweet and good;
 For word or thought we utter silently,
 Stays not just where we would.
 It travels on within our mind and heart,
 And though forgotten, remains a part
 Of what we are.
 Let me then measure well,
 The fiber of each thought,
 That, as I realize what
 In me it has wrought,
 I'll seek the more, all sweetness and all light
 Which bless alike the day and all the night,
 And makes me what they are.

Independence Items

If it is not too late, a Happy New Year to the readers of the *Advocate*. If we can enjoy the Spirit of God and see his work go forward it will be a happy year for those who look forward to "Thy kingdom come, thy will be done, on earth as it is in heaven." Then there will be no more "depression," but peace and plenty from one sea to the other.

Our aged Brother Madden feels quite poorly at times. Sister McBain has been very ill but is improving. There have been two deaths in recent months. Sister Bierly had been afflicted for years, and desired to go where there is no more pain and suffering. "Grandma" Crawley lived to a ripe old age, but her cheerful manner and her faithful testimonies will be missed.

We are having intersting meetings and usually barometer, then our prayer meetings speak well for good attendance. If the prayer meeting is a spiritual the branch. We enjoyed the special meetings during the week when the Twelve were here holding council. Their reports of the peace and harmony that was enjoyed in their sessions made us glad.

Our pastor, Brother M. M. Case, found it to his advantage temporarily, to locate in Iowa, his home State. Brother A. M. Smith was selected to take charge of the branch until the regular semi-annual election of officers.

Because they could save rent these hard times, Sister A. M. Smith and the children are located on a small farm in southern Missouri, belonging to one of the sons of Brother Smith. Arthur, jr., will have to be the head of the house, we suppose. With the energy and determination of Sister Smith they will be a team, and think they can take care of themselves for a while. Doubtless those dear little girls will enjoy the new scenes with all the avidity of thoroughly wide-awake youngsters. Fine paved roads will permit Brother Smith to run home occasionally and there are opportunities for missionary work at some points down there, we understand.

The Christmas Sunday school entertainment was a pleasant affair. Simple treats, candy and nuts, were given the children. On January 2, at two o'clock, we had our New Year's dinner, following which there was a program, consisting of short talks, music, and recitations. Some one or two counted, and said there were ver seventy-five in attendance, a number of whom were visiting friends. Everyone seemed to enjoy the occasion.

Sisters Highland and Ryerson are recent additions to our membership. They came by transfer.

We have been happy to see the faces and hear the voices of Brothers Nerren and Gates again in our midst. It recalled that never-to-be-forgotten day when the sod was turned for the temple excavation. May the Temple and all it stands for be the means of drawing othe sirnto a big reunion of the spiritual family

of latter-day Israel that has been so sadly scattered, when it will become a reality, as well as a goal—"one fold and one shepherd." That is the thing to which we are looking forward. It is the destiny of the Temple Lot. We expect the Temple to be a monument to unity and brotherhood; that Christ will pay a visit to his people there and set his church in order. It is the place appointed in which the servants of God will be endowed with an outpouring of his Spirit that will enable them to take the fullness of the gospel to the Lamanites and the Jews with convincing power, and furnish the light and wisdom to accomplish the building of Zion, the dream of the Lord's people in all ages, and the need of a weary world today.—L. P. S.

Thoughts on the Atonement

(Continued from page 8.)

interrogation, "Who can bring a clean thing out of an unclean? Not one," it should be understood as applying to the man and not to the woman. That Mary was a woman who had found favor with God I verily believe; and that she lived rejoicing in God, saying, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior"; and that in harmony with the announcement of the angel Gabriel she fully cooperated therewith in order to bring forth a perfect child; and that in the cast of Jesus a *perfect life*, not contaminated with the Adamic fountain, was *transferred by divine power* from a preexisting condition, and was born "holy," though of an imperfect mother; and that the *holy child* born of the virgin partook of her nature, though retaining all the purity and perfection of the preexistent state, the germ of being having partaken of the nature of the mother "was made flesh" by being born of a woman; yet the "clean thing" came not out of the unclean race, but "*proceeded forth and came from God*," being nourished and developed in Mary; hence how beautifully expressive of these facts is the statement of Jesus himself as recorded by the Apostle Paul:

"Wherefore when he cometh into the world, he saith, "Sacrifice and offering thou wouldst not, but a body hast thou prepared me."—Hebrews 10:5.

The scriptural assurance that our Lord had a pre-human existence, the life-principle of which was transferred to Mary's womb and born of her holy, is abundant assurance that He was "*holy, harmless, undefiled, separate from sinners*," and was just such a one as was suitable to the necessities of our case, and such a one as could be accepted by justice as our *ransom-price*; and being made our great High Priest is now seated at the right hand of God and is consecrated for evermore.

Of course it will be seen that in this case Jesus was an *exception* to the rule governing procreation in that he was not generated *of or from* the Adamic stock; but the *exception* even in the laws of nature is sometimes not only recognized as permissible, but actually essential; and that God's providential care for his

children is frequently manifested in the exceptions of nature can be abundantly sustained. For instance: It is a recognized law of nature the world over that *heat causes expansion*, and freezing causes *contraction*. But how wonderful it is that *antimony* is an exception to this general rule in that antimony when mixed with other metals which expand under heat secures to us clear-cut edges on our printing types which otherwise it would be impossible for us to secure. And again, how fortunate it is for humanity that water is an exception to this general rule;—that water contracts under heat and expands in freezing. Were water to contract with freezing, it would make the ice heavier than the unfrozen water, causing it to sink to the river bottoms, and thus our rivers would become solid ice which even the summer heat would not dissolve. So also this exception in the birth of Jesus of Nazareth was the one exception to sin-defilement in our race, and was its only way of salvation; and so we read:

"He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him: and with his stripes we are healed," and that "He made intercession for the transgressors." That he "bare our sins in his own body on the tree"; and that, "As by the offense of one (Adam) judgment came upon all men to condemnation, even so by the righteousness of one (Christ) the free gift came upon all men unto justification of life."—Romans 5:18. Hence "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."—1 John 1:7.

The betrayal, crucifixion, and resurrection of Christ is so vividly expressed in the gospels that I will not here take time and space to rehearse it, but will ask the reader to turn to the gospel recorded by Saint John, and beginning with the 18th chapter read to the close of the 20th chapter, and I will continue to examine some of the intricate matters pertaining to this subject and get it ready for the next *Advocate*.

"The righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come."—Isaiah 57:1.

"And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he swear unto thy fathers," etc.—Deuteronomy 8:17, 18.

"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God?"—Isaiah 8:19.

A Letter from a Mohawk Indian to Apostle B. C. Flint

OHSWEKEN, ONTARIO, January 16, 1933

Mr. B. C. Flint; My Dear Friend and Brother:

I received your very kind letter some time ago, and always so pleased to hear from you and wife. Mr. Irwin, of course, is back again and we are glad to have him again. Last night we had a large gathering, forty-two people, and a week ago we had fifty, so you see it is pretty good.

I think in a short time yet the house will not accommodate all. The people are getting very anxious now. We could not get C. Johnson to join us. He is getting two from Hamilton to help him. I was informed last eve that he was not coming here again. (Mr. Johnson is a priest of the Utah church.—B. C. F.)

I am sorry to hear of Sister (Flint) not being well, and trust she has fully recovered by now. I am sure we will all be glad to see you again in the near future, and trust in God that we all will meet again, and that he will keep us all in good health.

I am sure the Great Spirit is with us in this wonderful good work that is going on.

We are having fine weather, no snow at all and that is what I like, and not cold. The books haven't come yet that you are sending. I will be pleased to receive the registration of the Church of Christ, (In Canada, B. C. F.) I am sure that is fine.

What month do you have the spring conference? So Edna is gone? You must be very lonely without her now. Well, such is life.

Well, you will come back soon as you can, as I know the people are anxious for you all, all the time, and that means a good deal. I hope our kindness will always continue. Without it we are no good. It is the only way to be happy in this world, and I am thankful to you and wife for prayers to this home.

Remember me to Edna. A Happy New Year to you both with love from us all.

BROTHER HARRY LOFT.

The above beautiful letter is a personal letter to B. C. Flint, but which when read in the *Advocate* office, caused both Bro. A. M. Smith and Sister Louise Sheldon to suggest that it be printed in the *Advocate*. The beautiful spirit it manifests is characteristic of the man. It is at his home that the services of the Church of Christ are held on the Six Nations Reserve, in Ontario, Canada. Bro. C. E. Irwin has been doing splendid work on this Reserve also, and is there at present.

B. C. FLINT.

Zion's Advocate Readers:—I have a few things on my mind I would like to say about the Lord's work, and explain just where I stand relative to the Church of Christ.

Letters come to me from many places asking why I have cast in my lot with the Temple Lot members of the Church of Christ. My answer is, Because I am tired of church divisions, and away down in my heart I long for a uniting of all factions who believe in the Restoration of the Church of Christ, as introduced by God, Christ, John the Baptist, and other angels in the past century, since 1820.

I was quite interested to read that splendid article written by our Cutlerite brethren on the subject of "Why the Depression."

I yearn for the time when this gospel of the kingdom will be demonstrated just as our brother wrote. We can talk till doom's day and preach and write eloquent articles and sermons, but we must banish prejudice and cease arguments and exercise patience with each other in each and all of the divisions of Mormonism, and practice real love for each other, for men can not be legislated into Christ. For there is no power equal to the power of love; for "God is love"; or, in other words, God is the essence of love, and when we get in close touch with God we will be so filled with this powerful influence of love that we will forget all about church rows, and labor together with but one aim—the building up of God's kingdom.

Let me illustrate: Two armies are at war; it is the same war that was started in heaven before the creation of man in the flesh. Satan started the war, and Christ and his following were forced into a defensive battle. Christ won the original war and Satan and the fallen angels were cast out of heaven and have never been permitted to dwell in the flesh. And no sooner was this creation started than Satan began the war of right and wrong with man in the flesh. Christ came to meet this same jealous power of hate in battle in the flesh, and this spiritual warfare rages, Christ and his followers are on one side and Satan and his followers on the opposite side. Now the question comes to each and all of us, Which army are we working with?

How are we to know? Christ organized his church or kingdom at Jerusalem and said to his followers, "If my kingdom was of this world then would my disciples fight." And Paul said, "We wrestle not against flesh and blood, but against principalities and powers . . ." God never launched a failure. He started this world as a garden and he will reign till it ends as a garden.

Satan scored several knockdowns to Christ's church, but he never did and never will succeed in knocking it out. Satan gained a seemingly temporary victory in the downfall and apostasy of the Jerusalem church and the long reign of the Dark Ages, but thanks be to God for raising up great men during the Reforma-

tion to prepare the way for the Restoration of his kingdom in this dispensation. Christ's farewell words to his bosom apostle Peter were: "The gates of hell shall not prevail against it."

No sir, the gates of hell nor Satan's army on earth never did, and never will prevail against this "Rock" (Christ and his church). Christ met this archangel Satan in the flesh and conquered him, then went to hell and met him in hell on the spiritual battlefield there, and won the battle there, and restores or resurrects all men and comes and appears to Joseph Smith in 1820, gives him power and authority to restore the kingdom of God, and this same jealous archangel appears on the scene again and succeeds in blinding the minds of those who prefer popularity in religion, and even among the hundreds of thousands who united with this newborn Church of Christ that had its beginning in 1830, there have arisen division after division after the death of God's prophet till we have today five divisions of the original church called and known as the Church of Christ, and they are better known and named by the writer as

The Brighamites of Utah;
The Josephites—a Reorganized division;
The Hedrickites, the Temple Lot division;
The Cutlerites, another division;
The Fettingites, the latest division.

And each and all of us stand solid as one body for the Restoration of the kingdom of God that came by and through God's directions.

And now to the point: I for one am earnestly pleading with each regiment. Let's get together into one front, for our Captain gave these orders: "If a kingdom be divided against itself, that kingdom can not stand."

In each of the above named divisions or regiments, with others of minor divisions, there are in all about sixty apostles who say and believe they have been called of God as apostles. To the writer this is proof conclusive Satan has been selecting and calling men to office of apostle, for nowhere and at no time were there more than twelve living apostles to stand as the official quorum. 'Tis true, as one apostle died, another was placed in that office. Satan has chuckled, and aspiring men have created offices for themselves, but the Bible as represented by the women of Revelation 12th chapter stands as a virgin adorned by a crown of only twelve stars that tell the story of the highest officials, and twelve in number.

Let me ask each regiment of this great army of this latter day work, Are you willing to forget and lay off this robe of apostleship you think you have and preach this gospel and let God speak in his own time and way and direct the entire army and lead us over this "Red Sea" till we reach the promised land? I for one stand ready to work with any one of these divisions till we reach a unity.

GEORGE BUSCHLEN.

Los Angeles, Cal., 5536 Barton Ave., Dec. 11, 1932.

A Prodigal's Dream

Last night as I lay on my pillow and dead to the world in my sleep,
I dreamed I was racing with others for a prize and some honors to keep.
The race was for every nation; 'twas open to all, black and white;
'Twas a race like the race of salvation, but the race must be run in the right.

The road was a long and a straight one, a day's journey for the strongest of men.
Among those who entered the Marathon, many fell by the way now and then.
The race was to start in the morning, and end ere the close of the day.
No dodging or twisting or turning—it was one straight, long, narrow way.

The road it was straight; it had valleys and mountains and obstacles too;
'Twas a test of our power and valor, a test for the tried and the true,
Near the end of the day and the journey I came to a roadhouse, or inn—
A decoy for the struggling runners, so in weakness, I entered therein.

Discouraged, despondent and weary, I gave up the fight in the race,
And entered this place rather fearful temptation was there face to face.
In this house of decoy there were women who tried to keep me away;
They urged me to put off the racing till the break of the morning next day.

A Testimony

(Looking through some papers I came across a testimony my husband, the late T. J. Sheldon, had concerning the Book of Mormon. Thinking it would be of interest to the readers of the *Advocate* I give it as it appeared in "The Rod of Iron," a little Religio paper published in Independence in 1924.—L. P. S.)

In the year 1896 I labored in the Kewanee district. In the course of the year I held a series of meetings at Dahinda, Knox County, Illinois. I had not been in the church long, and while I had received some blessings, up to that time no confirmation of the truth of the Book of Mormon had been given to me. Several of the prophecies in the Old Testament seemed to indicate the coming forth of the book, and to justify belief in its divine authenticity. I had so taught wherever I had gone. In one of the meetings to which I referred, I was reading from 2 Nephi, 12th chapter, verses 50 to 63, when the Spirit of God rested upon me in great power, thrilling my entire being, and gave me to know the truth of that which was written. I

But among them stood a woman of virtue, devout and sincere—a good face;
She counseled me just like a mother, "George, don't do anything mean in the race."
I listened to the voice of the stranger, tho the tempter keep urging to stay;
Determined to get out of danger, I jumped out the window, away.
So I gazed on the track and listened to see if my chances were gone,
But something would say in a whisper, "You can win if you'll run right along."

Another strange part of this story, is a part I'm reluctant to tell;
Was the fact that we led in the glory—"You are still in the lead," was the yell.
So back to the racetrack I wandered, determined my errors to mend,
Regretting the time I had squandered; and thus the dream came to an end.

So I've learned what Paul meant by these verses:
"By grace are we saved," he did say.
For Satan does plan our reverses,
And leaving the racetrack don't pay.

So our loss is a great educator
To others who wander away.
The reward would have been much greater,
Had I ran the race all the day.

THE VILLAGE BLACKSMITH.

had the same spirit as the one who uttered the words I was reading. Everyone in the church was conscious of something taking place out of the ordinary, and every eye was fixed upon me—members of the church and those who were not. After the meeting one of the elders inquired as to what the experience was I had, as he was confident something had occurred. The testimony that was then given to me has ever been fresh in my mind, and I have never doubted that the Book of Mormon is what it claims to be."

Life's Task

"Isn't it strange that princes and kings
And clowns that caper in sawdust rings,
And common folks like you and me
Are builders for eternity?"

"And to each is given a bag of tools,
A shapeless mass, and a book of rules;
And each must make, ere life has flown,
A stumbling-block or a stepping-stone."—Anon.

Death Takes from Our Ranks

"Precious in the sight of the Lord is the death of his saints."—Psalm 116:15.

We are made doubly sad in the taking away from us by the hand of death two of our sisters: Emma Stoneberger Bierly and dear old Mother Crawley. Their obituaries should have appeared in our last issue, but none has been sent to the Editor, so we were unable to furnish them. Those who preach funerals should look after this and see that suitable obituaries are sent to the Editor of our church paper. Please bear this in mind.

We have known Sister Bierly since in the early eighties, when she had just become the fifteen-year-old bride of Brother Langly L. Bierly, and a beautiful girl bride she was. She soon accepted the Latter Day work, to which faith she remained true until the end. Soon after their locating in Independence, Missouri, she transferred her membership to the Church of Christ, in which church membership she found an abiding rest. We believe she was loved by all those who knew her beautiful character. She was a pleasant, cheerful disposition, and to be in her presence was cheering and enlivening. We extend our sympathy to the aged lonely husband, and to their daughter, Lilly, and their two grandchildren, Bierly and Carrol.

We have known Mother Crawley (her given name is not known to us), for a great many years, meeting her first at a reunion in Oklahoma, together with her dear departed husband, Brother D. S. Crawley, who also has a very pleasant spot in our recollection. Mother Crawley is the mother of our Apostle James E. Yates, and is known to many of the Saints, far and near. She loved the gospel above all else. Soon after 1925 she transferred her membership to the Church of Christ in which she seemed to have received complete happiness and satisfaction. She was interested in every phase of church work. When I last saw her was at the time of the recent meeting of the Twelve, and as I passed around among the congregation after the dismissal of the service on the first Sunday in December as she sat by the stove, I reached down to shake hands with her. She pulled me down close to her and said in a low firm tone, "Our congregations are gradually getting larger and larger, and more spiritual." I replied, "That is fine, and I am surely glad to hear it." This shows how interested she was in the local work at Independence. She was a saintly mother in Israel, and has now gone on home to enjoy a well-earned rest. Long will she live in our memories.

Harriet Anna Crawley, generally spoken of as Grandma Crawley by those that knew her, was born December 22, 1843, at North Kingston, Illinois. She was baptized by F. C. Warnky, at Lake City, Colorado, 1872. She was married to Amos T. Yates in 1872. To this union were born four sons, James E.,

Arthur A., Ernest E., and Wilber Yates. She was left a widow with these four small boys but married D. S. Crawley in 1884, who died in 1910, again leaving her a widow. She finished this life December 14, 1932, lacking just eight days of being 89 years old. She was beloved by her children and all who became acquainted with her, and leaves behind a host of friends who miss her, yet scarce can wish her back, since we know by her life it is well with her.

Correction

Our attention has been called to an error in the August *Advocate*, page 107, first column, 6th and 7th lines from the bottom, where it reads, 112 words in the Book of Commandments, it should be 141, and where it reads 255 in the Doctrine and Covenants it should read 252. This would still leave 111 more words in the Doctrine and Covenants than are in the same revelation as it was originally printed in the Book of Commandments.

An unfortunate typographical error occurs in the article, "The Shepherd and the Sheep," by the "Village Blacksmith," on page 131 of the *Advocate* for October, 1932. Our attention has just been called to it. In the 25th line from the bottom of the page it reads, "Christ is not the door." It should read, "Christ is the door." The complete statement would read, "No, baptism is not the door. Christ is the door."

Church of Christ Annual Dinner

The Independence local of the Church of Christ (Temple Lot) held their annual dinner in the lower auditorium of the little white chapel on the Temple Lot, January 2, 1933.

The committee in charge were Sr. William Anderson, Sr. Louise Sheldon, and Sr. Anna Highland. Following the dinner an impromptu program was given. Short talks were given by Elder I. M. Smith, R. B. Trowbridge, Dr. F. J. Lewis, W. L. Gates, J. R. McClain, William Anderson, E. E. Long, and B. C. Flint. Musical numbers were given by Marion Denham, Margaret Long, and Vanetta Reynolds. Readings were given by Joseph Yates, Mrs. Elizabeth Sweeney, Maureen McClain, Mildred Winchell, and Mildred Reynolds. A splendid spirit of brotherhood was manifested and an enjoyable time had.

"Neither let us be slandered from our duty by false accusations against us, nor frightened from it by menaces of destruction. Let us have faith that right makes might, and in that faith let us to the end dare and do our duty as we understand it."—Abraham Lincoln.

3 The Sweet Story.

J. L. EDWARDS.

H. E. MOLER.

1. Sweet was the message that came to my soul, That Christ by his mercy and
 2. Ripe is the harvest, but lab'ers are few, There's reaping and gleaming for
 3. When trials are o-ver, and cares fade a-way, And I reach those regions of

love made me whole; Joys most entrancing a-round me now roll, And I
 each one to do. Je-sus, the Saviour, is call-ing for you, For to
 heav-en-ly day, Then as their splendor with joy I sur-vey, I'll en-

REFRAIN.
 know there's waiting a glo-ry for me. }
 tell the sto-ry, so pre-cious to me. } Oh tell the sweet story to
 ter the man-sion a-wait-ing for me. }

me, Of Je-sus' truth that makes us free, The gos-pel light which now
 again,

dawns on our sight, Oh, tell the sweet story so pre-cious to me.

This is one of the songs prepared for the Church of Christ song book, which we hope will be published soon. We should all realize the urgent need of this book. The Hymnals and Zion's Praises which the churches generally use, will soon be worn out; and since they are out of print, and can not be obtained, we should arouse ourselves to the pressing need of

providing the church with the proper and necessary songs for our people. The committee has made numerous calls for both material and financial help, but the response has been very poor. Are you interested? Have you a song? Would you be willing to contribute one plate towards this need of the church? If so, write to Brother H. E. Moler, Holden, Missouri.

He said, if the blind lead the blind both shall fall in the ditch.

In the matter of lending money, to demand the return of more than the principal, or to exact any increase, is usury, according to the Scriptures.

"Take thou no usury of him, nor increase; but fear thy God; that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase."—Leviticus 25:36.

"Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of anything that is lent upon usury."—Deuteronomy 24:19.

In Nehemiah 5:3 we read of a great depression that was upon the people away back in those days. They had mortgaged everything they had to the money lenders in those days. The fourth verse shows that the depression was very much like the one that distresses the people in these days, for they had borrowed money to pay their taxes. In the seventh verse we find that the money lenders then as now were those in general control of affairs, and that they were guilty of taking usury on borrowed money, and that this was the cause of the plight they were in at that time. In the eleventh verse we read that *"the hundredth part,"* or one per cent of interest which the money lenders had exacted was to be given back and was classed as *USURY*.

Where, then, do we get this pernicious doctrine so commonly taught in our days, that usury means anything "above a legal rate of interest"?

There is no such a thing as a legal rate of interest permitted in the word of God! In order to end the depression in those days the prophet of God demanded that there be a just redistribution of the wealth, and that those who had hoarded the wealth by usury must give back that which had thus been stolen by unrighteous practice. In verse 13 we read: *"Also I shook my lap and said, so God shake out every man from his house, and from his labor, that performeth not this promise, even thus be he shaken out and emptied."*

The writer of this article does not take the position that under present conditions the individual who may lend money on interest is always to be considered as committing sin thereby; for under the present system of finance there may be extenuating circumstances. It is the great money lending system and usury-satiated greedy maw of our vast banking systems of the world which has brought the peoples into bondage to those in control of high finance. And this is done by legalizing a practice of money lending which is so emphatically condemned in the word of God. Thus the whole world is made to suffer under the curse which follows as a direct result of violating the divine laws which have been given for the safety and prosperity of nations.

But Jesus said: "The ax is laid at the root of the tree, and every tree that bringeth not forth good fruit, is hewn down and cast into the fire."

The terrible bitter fruit of the great wicked tree of usury has sickened and contaminated the economic

health of the whole world. It is a tree that bears no good fruit. It is soon to be hewn down and cast into the fire of utter discard and complete repudiation in this country, or else this great land is due for a revolutionary baptism of blood and fire without parallel in all history. The matter is just that important. And such revolution will come, not because any considerable number of the people may desire it, but because of the inevitable chaotic conditions that must result, if the people fail to correct this terrible usury system in accord with the word of God, which is the only remedy.

Christ condemned the oppression of the poor by such methods as are employed by usurers, in stronger language than we find him speaking against any other sin. Notice this: "They bind heavy burdens, and grievous to be borne; and lay them on men's shoulders; but they themselves will not move them with one of their fingers."—Matthew 23:4. And again: "Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses," etc.

How did they devour widows' houses? How is such devouring done more than by mortgage, loan, interest or usury, and by foreclosure?

It was to these same robbers of widows' houses, etc., that the Lord continued to speak in the following terms: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

And in the 15th Psalm we read: "Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. . . . He that putteth not out his money to usury, nor taketh reward against the innocent."

The great "Depression" is a condition where there is plenty of all kinds of goods, but they are not rightly distributed. Plenty of money, but it is owned and hoarded in such a way that it can not serve the need for the right transaction of business. The great usury system is more responsible for this than any other one particular thing.

The remedy for the great depression is first that men shall repent and turn to God, and obey his commandments. One of his great commandments having particular bearing upon national prosperity, or our distressing lack of it (with our U. S. national bonded debt standing at one billion, several hundred million dollars, drawing usury to the money sharks) is: "Thou shalt not lend thy money upon usury or increase."

In view of the teachings of the Scriptures upon this subject, and of the terrible facts concerning the nation's disobedience to God and all our resultant sufferings thereby, it becomes the duty of the people of the Lord to support any reasonable political movement which may have for its purpose the correcting of this great evil. We may not succeed in correcting it entirely; but whenever the people of the Lord make a valiant stand against any evil thing, and for that which is right, this will be to their credit before the Lord at the last day. Let us stand boldly for the right.