

# 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, AUGUST, 1933

NUMBER 8

## Work on Temple Encouraging

From One on the Firing Line

Well, folks, it is quite a pleasure to return to the Center Place after a busy summer out in the field. Just returned yesterday to Independence from an active missionary experience in the West. My time since last April has been occupied with preaching and building up the work out in the States of Utah, Colorado, Idaho, Montana, and Oregon, where I have filled several appointments for new openings and to carry on the work in other places. I have also located my family on "the ground," up in Idaho, where they can produce part of their living from the soil. I can say truthfully that the Lord has blessed my efforts, by giving me a wonderful measure of his Spirit and a remarkable degree of liberty in presenting my message. Also I was made to rejoice to witness the signs following my efforts in baptisms, healing the sick, and exercise of the gifts. Prospects for the future are very encouraging in my field.

Another thing that makes me feel happy is the fact that upon my return here I found the work on the Temple of the Lord going on apace and a fine spirit of cooperation existing among those that are engaged upon that work. With these brethren, old and young, there is a spirit of comradeship that is good to behold, in spite of efforts on the part of some to discourage them.

Since I left for the field last spring, there has been considerable work accomplished on the excavations. With those who are looking for an opportunity to discourage others from being interested in what we are doing, it does not seem like much has been done. But with this class of people it has ever been thus. They remind me of the people in the days of Noah and the days of Nehemiah. In those days there were scoffers, Sanballats and Tobias; today we have the same thing to contend with, even false prophets and the hirelings of our enemies who carry on their nefarious work with ungodly propaganda, as will be noted elsewhere in this issue of the paper.

When we, as a committee who were entrusted by the last Assembly with the responsibility of carrying forward the construction work, held our last consul-

tations here on the grounds, before going to our fields, it was agreed that we should take steps to purchase a team and other equipment necessary to resume work on the excavation. Considerable time was spent by members of the Plans Committee and Brother Walter Gates, in looking for a team, scraper, etc., and when the prices were ascertained, it was decided that before we should spend any of the Temple Funds in this way we should consult with the Committee of Seven who were elected to handle the finances.

After relating to them our plans and stating the approximate cost of equipment, we were made glad to receive back their assurance of cooperation. This of course took considerable time, as these brethren were scattered over various states and parts of Canada. But it was accomplished. Then time had to be taken to make wise purchases, and get men on the job that would help and be willing to follow out the plan we had devised.

At last came the day when we felt that we could announce a definite time for resuming work around the middle of June. In all sincerity we felt that such could be done, and in fact our plans were working out very nicely, though not as some could see. When some people came here and failed to see the dirt moving and a hustle and bustle of excitement, they didn't stop to inquire as to what was being done, but immediately started to circulate the story that we were lying about starting work.

After being here for the last two days, I feel that for the information of the members of the church and our friends who are interested in seeing this work go ahead, there is no need to be discouraged or alarmed over the propaganda that is being circulated. I find that under the conditions that have existed the last year from an economic standpoint, that those on the ground have done nobly. The expenditures, so far as I have been apprized, were very wisely made with a view toward economy. A good sound team of horses, scraper, and plow were among the first investments. With these the dirt began to

## Again, that Temple Lot Ownership

(The following article reprinted from the Church Section of the *Deseret News*, proves that the leaders of the Reorganized Church are still deliberately misrepresenting the true status of the Temple Lot title. We thank our Utah friends for stating the facts so clearly on so timely a question. The only exception we take to the article is the statement that Edward Partridge was the first bishop of the Church of Jesus Christ of Latter Day Saints. As a matter of fact, the name of the church from the date of its organization on April 6, 1830, to 1834, was simply "The Church of Christ.")

*'Temple Lot' Title Case Review Explains Ownership Stake Paper Gives Answer to Statement of Frederick M. Smith in San Francisco*

"THE MESSENGER," official organ of the San Francisco stake and published by the stake presidency, in its August issue, carries the following interesting article concerning the ownership of the Jackson County Temple Lot, in answer to a statement made in San Francisco, recently, by President Frederick M. Smith, of the Reorganized Church of Jesus Christ of Latter Day Saints:

In an article written by Sam Ewing of the San Francisco *Daily News* on page 13 of the issue of June 29, 1933, covering the visit to San Francisco of Frederick M. Smith, president of the Reorganized Church of Jesus Christ of Latter Day Saints, several false statements concerning our Church of Jesus Christ of Latter Day Saints were published. Among such untrue statements as therein attributed to Frederick M. Smith is the following:

"We have a legal title for the real church under a decision of the United States courts against the Utah hierarchy under the presidency of Heber J. Grant. In a court suit over property in the 1890's we won the title."

The suit referred to is the case of the "Reorganized Church of Jesus Christ of Latter Day Saints versus Church of Christ, et al.," as reported in *Federal Reporter*, volume 60, page 937. The case is both important and interesting because the property in controversy therein is the land commonly known to all Latter Day Saints as the "Temple Lot" in Independence, Jackson County, Missouri.

Although it has been the writer's experience that members of the Reorganized Church of Jesus Christ of Latter Day Saints are a fine, righteous, lovable people, yet it seems to be a common fallacy among them to believe that their Church won title to the "Temple Lot" against our Church of Jesus Christ of Latter Day Saints, whereas in truth and in fact our Church was not a party to the suit. It is a further fallacy among members of the Reorganized Church of Jesus Christ of Latter Day Saints to be-

lieve that their church is the owner of the "Temple Lot" in Independence, Missouri, whereas the final decision in the case was in favor of the opposing party, the Church of Christ.

A brief epitome of the case is as follows:

Edward Partridge, first bishop of the Church of Jesus Christ of Latter Day Saints, was sent from Kirtland, Ohio, to Missouri in 1832, to purchase lands for the use and benefit of the church. He purchased 63 acres in Jackson County, Missouri, of which two and one half acres was later set apart upon which should be builded a temple. Title to all property was taken in his own name. In 1839 the members of the church were expelled from Missouri under order of the state governor. Bishop Partridge died May 27, 1840, in Nauvoo, as the result of these persecutions.

In 1848 James Poole bought the 63 acres, including the "Temple Lot" from three of the five heirs of Edward Partridge, and recorded the deed the same year. The land was subdivided and sold to various persons, the two and one half acres comprising the "Temple Lot" finally coming into the ownership of the Church of Christ founded by Granville Hedrick, and commonly known as the "Hedrickites" under the deed from the three Partridge heirs to James Poole. In 1882 the Church erected a house of worship upon the property.

In the meantime, in the year 1870, a purported deed from Edward Partridge to three minor children of Oliver Cowdery, dated 1829, was recorded in Jackson County. The report of the case indicates that these three children of Oliver Cowdery had died, but that the Reorganized Church, on June 9, 1887, had procured a deed from Mary Louise Johnson, a daughter of Oliver Cowdery, as the only surviving heir of the three children to whom had been granted the property in trust by Edward Partridge.

Under these circumstances the Reorganized Church sued the Church of Christ to quiet title to the "Temple Lot." The lower court, seemingly forgetting that it was the Church of Christ (Hedrickites) which was a party to the suit and that our church was not interested as a party to the suit, for no apparent reason proceeded in Don Quixote fashion to flay our Church of Jesus Christ of Latter Day Saints, despite the fact it was not a party to the action. This erratic decision (*Fed. Rep. vol. 60, p. 937*) has so pleased members of the Reorganized Church that it seems to be a common teaching to its members, without mention of the sequel. Although the Reorganized Church was successful in the outcome of the case in the decision of the lower court, their success was shortlived, for the decision was entirely reversed in the United States Circuit Court of Appeals, Eighth District, in decisions found in *Federal Reporter*, vol. 7,

p. 179, and vol. 71, p. 250, wherein and whereby title to the "Temple Lot" was vested in the Church of Christ. The volumes containing these decisions may be procured at any county law library by merely giving the references as hereinbefore cited.

There is no question but that the Reorganized Church has full knowledge that the decision of the

lower court in its favor was reversed, for it is clear from the court decisions that it fought the case on appeal most desperately.

No part of the "Temple Lot" is owned by the Reorganized Church. Unfortunately neither does our church own any part of it. To this day it is peacefully owned safely by the Church of Christ.

## "Put on the Whole Armor of God."

By *armor* is meant the weapons or instruments of defense and offense used by soldiers in warfare. The children of God in this life are in a great war to resist the encroachments of our soul's salvation. To wage a successful warfare we need to be equipped with God's armor. The admonition of the Apostle Paul is very much in place. He said:

"Finally, my brethren, be strong in the Lord and in the power of his might. Put on the whole armor of God that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to stand in the evil day, and having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."—Ephesians 6:10-18.

As the apostle says, Ours is not a warfare with flesh and blood, but it is a spiritual warfare. And you will notice that of all the armor equipment referred to, there is only one weapon of offense, and that is the sword of the Spirit—the Word of God. That is all the child of God needs in the way of offensive weapons. This was used effectively by Jesus in his contact with Satan on the mount of temptation when he used the word of God against the tempter. All the other weapons of warfare mentioned by Paul, are weapons of defense. In those early times guns, bombs, and other explosives—such as we use today, were unknown. They fought in hand to hand conflict, with sword, spear, and slings as the chief weapons of offense. Paul advises as weapons of defense, that we have our loins girded about with truth. The girdle was much needed in those times, to hold their garments in place as they rushed to the conflict. Even so we should have on the girdle of truth for our protection. Then he men-

tions the breastplate of righteousness. The breastplate is a metal covering for the chest which protected the main vital parts of the warrior's body. It was very necessary then, as is the breastplate of righteousness for those engaged in this spiritual warfare. Righteousness will be our great protection. Let us not forget that. Then our feet must be shod with "the preparation of the gospel of peace." We can not always go barefoot, so to speak, but put on that which will bring peace to the souls of men.

Then Paul says: "Above all, taking the shield of faith, wherewith we shall be able to quench all the fiery darts of the wicked." This is the most necessary weapon of defense, for it is when our faith is weak, or lacking, that we are in danger of being overcome. But when our faith is firm and stable, then we stand firmly, and loyally.

We are also advised to take "The helmet of salvation." That is our crowning armor, and while it is for our capital protection, it may be seen by all with whom we come in contact.

Then he says, "Praying always." There is never a time when we do not need to pray, "With all prayer." I suppose that means all kinds of prayer. Vocal prayer, silent prayer, public prayer, prayer in the home, and mental prayer. "And supplication in the Spirit"—still another form of prayer, even when in the Spirit. "And watching thereunto, with all perseverance." This is something we need to watch and be continually concerned about. "With all perseverance." At times we may be inclined to neglect prayer, but we should persevere with "all perseverance and supplication for all saints." We should not pray for ourselves alone, but for all saints. They, too, have their trials and their woes. Our heart's desire should go out to God for their success and final salvation.

We are fighting the attacks of an old foe—he has been a long time in the warfare. We can not meet him successfully with putty hatchets and dough shields. We should be fully equipped with the Christian armor as advised by the apostle of old. With this equipment, and remembering to pray at all times, and in all ways, we shall be able to overcome.

H. E. M.

## ZION'S ADVOCATE

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

### BOARD OF PUBLICATION

E. E. Long, Louise P. Sheldon, B. C. Flint,  
C. L. Wheaton, H. E. Moler.

Editor: H. E. Moler, Holden, Missouri.

Address all matter for publication to the Editor.  
Address all orders, and send all moneys to W. L. Gates, Business  
Manager, Box 232, Independence, Missouri.

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 postage, rates \$1.25.

## Editorial

### Devotion and Worship in the Home

Too much can not be said emphasizing the spiritual duties of members of the church in the home. The home is the oldest form of government among mankind, and we may say the most essential of any earthly form of government. There is a close and intimate relationship in the family that is not found elsewhere, and its influence remains indefinitely.

At the very first there should be a close relationship with the Creator that will prompt us to call upon him for protection and blessings, as well as to give thanks to him for all blessings received. We are so constantly beset on every hand with dangers, that we can not afford to neglect this means of protection and safety.

Worship of God daily in the home has a great sanctifying influence upon the children who are brought up under its environment. It has a lasting effect and will remain with them throughout their natural lives, and will prove a safe anchor to hold them aloof from the many snares and pitfalls which will beset their pathway.

It is great to be in touch with the First Great Cause, constantly calling upon him for blessing and protection. It is wonderful to live in that way that we can readily call upon him for help and be assured that he is concerned with our needs.

May we suggest that prayer in the home be held twice daily. First in the morning, before separating for the duties of the day, and just before sitting down to the morning meal, when all the family are most likely to be together, when one member of the family offers the morning prayer while all kneel together while thanks are given to our God, and implore his blessings to be upon and with each of us during the day. We never know what a day may bring forth; we may encounter dangers or accidents; our patience may be severely tried; and just as sure as God lives, just so sure will they who begin the day by prayer feel an overshadowing, protecting care over them, and will be made to wonderfully rejoice in the patience with which they have been able to meet all vexations.

But suppose something should happen suddenly that would prevent the family from all meeting together in this life: what a wonderful consolation for those remaining to remember that the last time they were all together, they kneeled to pay their devotion to the most high God.

Then, when the day's work is done, and the family come together before retiring, let them again kneel and one of their number offer their thanks to God for the blessings of the day, and pray for his continuing care to be over them for the night. They then can lie down in perfect security and without fear, for they have committed themselves to the care of him whose eye never sleeps.

Let every member of the family share in this devotional responsibility: Father, Mother, and the children who are members of the church taking their turn and share in this worship. It does not matter even if the prayer is short and the words few, or stammering,—it is the desire of the heart with which God is pleased, and children are laying a foundation of faith and usefulness which will avail them in days to come. This active participation in prayer on the part of the young has an influence to hold them in line with the gospel and gives them strength to resist temptation. So we should teach our children to pray by praying with and before them, and letting them pray themselves.

We further recommend that once a day the worship be associated with the reading of a chapter of scripture. Let each one have his own copy, and read in turn, verse about. In this way the attention of all is kept upon the reading.

We know that many are backward about the performance of these duties. But this backwardness should be combatted and overcome by a constant effort to do our duty. We have said that we believe that Satan makes his hardest fight in preventing the children of God from calling upon the name of God in prayer. He does this because he well knows that when persons do this, they receive strength from God, and will be better qualified to resist his wily temptations. When you have a shrinking from prayer, you may know that that feeling does not come from God, but from the Adversary. Realizing this there should be made a persistent effort to call upon God, no matter how weak we may feel. We should say, "Get thee hence, Satan"; I will call upon God and put my trust in him." Soon we shall find a new strength coming to us, and the matter of prayer will become one of daily habit. The cultivation and real growth of spirituality may well begin in the home. When devotion in the home has become a part of our daily duty and responsibility, it becomes a part of our very life, and we would no more think of omitting that duty than we would think of neglecting our daily food.

I would like to close this editorial by giving the composition of David H. Smith, the youngest son of Joseph the Prophet, which is beautifully in harmony with the subject of which we write:

"Tis sweet indeed at break of day,  
To gather round our altar place;  
Sing some sweet hymn, then kneel and pay  
Our morning tithe of prayer and praise.

"It gives a greater strength to all,  
To work with patience all day long;  
When on our Father we do call,  
In morning prayer and evening song.

"Tis sweet indeed when day doth fade,  
To sing and pray ere yet 'tis past;  
For God the day and night hath made  
That we may serve him while they last.

"It brings a softer sleep to all,  
With holy thought it fills each breast;  
And if we pray when night doth fall,  
Our God will watch us while we rest."  
—No. 1073 Saints' Harp.

## The Advocate Advocates

That the *Church of Christ* is the greatest thing on earth.

That we should rejoice in, and appreciate, our relationship with God, and that we are called the sons and daughters of God.

### The Dreamer

By Edgar A. Guest

The man was down and out, they said;  
He had nowhere to lay his head;  
He owned no stocks, no fertile lands,  
No fire at which to warm his hands.

He had no purse, he had no coat,  
He had no muffler for his throat.  
He seemed to be a ne'er-do-well  
Who lacked all things men buy and sell.

And yet against the winter storm  
He had a dream which kept him warm:  
A dream on which his courage fed,  
A dream which served him for a bed.

And cherishing that dream he found  
A footpath up to firmer ground.  
Upon the failures of the past  
He rose to men's estate at last.

Life may be bitter, stern and cold,  
But o'er and o'er this tale is told,  
Nor fate, nor scorn, nor sin can seem  
To kill the man who keeps his dream.

## Original Articles

Articles under this head do not necessarily receive the endorsement of the *Advocate* or the Church of Christ. Writers are responsible for their own views.

### Some Thoughts Concerning God

By Willard J. Smith

It has been in my mind for quite a long time to try to write for the *Advocate* an article concerning God—that is, to try and tell through this medium, as best I can, what may be known about God, whether or not he is a personal being possessing a body and parts, or an immaterial substance, or essence, pervading the whole universe and filling the whole immensity of space; and to what extent we may be enabled to comprehend him. But realizing the vastness of the subject, I have hesitated to write until now, and even now I take up my pen with some degree of reluctance and fear, as I do not wish to present anything at any time which may not be strictly in harmony with the Divine Mind. This one thing, however, I will try not to do; I will not delve very deeply into the various creeds, nor try to show on a large scale the extravagancies into which many otherwise brilliant minds have been led. One or two examples, I think, will not be out of place, and will suffice for the present writing. The excellent Charnock advises to

"Conceive of God as excellent, without any imperfections; a spirit without parts; great without quantity, perfect without quality, everywhere without place, powerful without members, understanding without ignorance, wise without reasoning, light without darkness; and when you have risen to the highest, conceive him yet infinitely above all you can conceive."—See Note on St. John 4:16-30, Cottage Bible.

Of the omnipresence of God the celebrated Joseph Addison wrote as follows:

"If we consider God in his omnipresence, his being passes through, actuates, and supports the whole frame of nature. His creation, and every part of it, is full of him. There is nothing he has made that is either so distant, so little, or so inconsiderable, which he does not essentially inhabit. His substance is within the substance of every being, whether material or immaterial, and as intimately present to it as that being is to itself. *It would be an imperfection in him were he able to remove out of one place into another, or to withdraw himself from anything he has created, or from any part of that space which is diffused and spread abroad to infinity.* In short, to speak of him in the language of the old philosopher, *he is a being whose center is everywhere, and his circumference nowhere.*"—See National Fifth Reader, published by A. S. Barnes & Co., New York, 1867.

In connection with these extracts I will doubtless

be permitted to add that some time ago I was asked the following question:

"I find it hard to conceive of God as an individual. What is wrong with the conception of God as universal mind reaching us through the subconscious?"

I answered: We can not conceive of "universal mind" any more than we can conceive of universal humanity or a universal tree. It is only through the individualizing of a thing that we can think of it or recognize it. Therefore it is impossible to think of God as possessing intelligence, will, or purpose, except as we think of him as an individual, possessing the attributes of a person. Such a phrase as universal mind, independent of personality, has no meaning, and is therefore simply a form of words designed in their origin to deceive.

He who endeavors to explain God to the comprehension of all men is limited by his restricted capacity and experience. And every definition of God must be founded either upon our own experience or our interpretation of the recorded experience of others. It is for this reason that we draw upon the Scriptures when we seek to give an explanation of God. Even with the richness of experiences revealed to us in the sacred book, it is necessary for us to interpret them to a great extent by our own experience and observation. God has revealed himself in many ways to mankind, but all of them together do not reveal him to us completely.

We have no reason to suppose that it is possible for us in this life to obtain more than a very limited knowledge of God. We know very little concerning the many wonderful things in our physical universe, though what we do know of them is so marvelous that we are constantly trying to learn more. So also our limited knowledge of God inspires us to search for richer experiences of contact with him, by which he may be revealed to us beyond anything we have ever known.

Before we can expect God to reveal himself to us completely we must develop complete appreciation for the divine attributes which he possesses. The nature of God is best comprehended in the things that have given us our ideals, for our ideals are but more or less imperfect reflections of the divine character. They are doubtless to some extent distorted by the willfulness of our own preferences, yet they call us to higher and holier ground. A distorted mirror can not reflect a perfect image, neither can our imperfect minds comprehend the perfection of the supreme Creator; but as we grow in the divine likeness, our understanding of his supreme excellence will become more enlarged and clear.

Many of the attributes which God possesses in fullness and perfection have been made known to us sufficiently to induce us to appreciate and acquire similar traits. But it seems entirely possible that he possesses other qualities of which we have no knowledge, for our experience is limited to a physical world and such spiritual and natural forces as may be manifested in a physical world. What God has

revealed of conditions in the heavenly or spiritual world is interpreted by us in the light of mental processes growing out of what we have learned. One of the things which we can not clearly understand is the eternity of God, though it is not difficult for us to recognize the fact itself.

Our concept of the divine being has grown out of his manifestations to mankind. These not only include the works of nature through the usual operations of her laws, but also those extraordinary events in which he has revealed himself by more direct or personal means. Just as there are laws which regulate our physical world, so we may understand that there are laws in the spiritual world; and when these two worlds of law are brought into reciprocal operation it becomes possible to behold or understand the spiritual things which are thus manifested to us.

It is very largely by such processes that God has revealed himself to the human race, or to such as have been receptive and responsive to his will. This accords with the conclusions of science, that the essential substances of the universe are eternal, and their changing forms and materials are but one endless expression of God's creative work. The marvels of his wisdom and power have no beginning, as they shall have no end.

When we consider the significance of the fact that Christ was the manifestation of God in the flesh, and the further fact that man is declared to have been created in his image, the conclusion is irresistible that Jesus intended us to think of God as a personage in the flesh. It also vitalizes and makes sublime our relationship with him to know that Paul uttered a most wonderful truth when he proclaimed: "For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device . . . Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.—Acts 17:28, 29, 31.

Those who have held that there is no God except what we find of him in the substance of the physical world, and as expressed in nature, should remember that man is the highest expression of nature known to us. No other living thing possesses the wonderful reason, intelligence, and powers of accomplishment with which man is endowed. Man is God's highest expression, and therefore most like himself. Nothing else of all his creations was made in his own image and likeness.

In the sense that by his Holy Spirit he is present in all his works, he is too marvelous for us to understand him completely. But when we learn that he appeared to Moses, Abraham, and to many others as a distinct personage who could be seen, and that he has repeatedly manifested himself and his love for man, our faith goes out to him with an abiding assurance that becomes an anchor to the soul. He



is not only the supreme ruler and lawgiver of a mysterious universe, but he is the universal and personal God who manifests his nature to us.

In regard to the omnipresence of God, it is hard to conceive how he could as a personal being be in America and Australia, personally, at the same instant of time. Nor do I believe that the Scriptures teach any such an absurdity. I believe him to be omnipresent, however, but omnipresent in just the way the Bible teaches, by his Spirit. In the 139th Psalm we read:

"O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compassed my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee."—Psalms 139:1-12.

From this scripture we learn that God is everywhere present by his Spirit, which is universally diffused throughout all space; and therefore, no matter where we may go, we can not hide away from his presence. We also read that,

"The Lord looketh from heaven; he beholdeth all the sons of men. From the place of his habitation he looketh upon all the inhabitants of the earth. He fashioneth their hearts alike; he considereth all their works."—Psalms 33:13-15.

God's habitation, then, is in heaven; hence Jesus taught his disciples to pray, saying: "Our Father, which art in heaven," etc. Heaven then is the place where God dwells, and from whence "He beholdeth all the sons of men"; and we pause here to ask, Why should this idea of the Holy Spirit of God being everywhere present seem so very mysterious to so many people, while they never stop to give a thought to the very fact that the air we breathe is filled with a mysterious element which is at least one of the most powerful agents in the universe of God, and which is, so far as we know, universally diffused throughout space; and this electric fluid we can neither hear, see, nor smell.

God, then, as I understand, is omnipresent by his Holy Spirit, which is an intelligent operating power proceeding from the Father and the Son, and which is universally diffused throughout all space and intermingles with all other matter; and through and by this divine agency our every word, thought, and

deed are kept in store to be accounted for at the final reckoning, though as Bishop Linton once said, "Ransomed, healed, restored, forgiven,—thank God I can say that, but the scars of sin always keep me humble."

I once heard a radio enthusiast make the statement that there was "no word, nor anything ever lost, but that they were kept in store; and if we only knew when and how to tune in with our radio we might pick out of the air some of the sayings and speeches of old King Tut." And why not? If the prayers of the Saints are kept in viols as pleasant odors or incense (Revelation 5:8) why destroy or obliterate the speeches or lectures of any person? This is speculation, eh? But back to the thought under consideration.

It was this intelligent operative power—the Spirit of God—which was exercised by our heavenly Father and his Son in the creation of the world and all things throughout the vast universe of God.

"In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light."—Genesis 1:1-3.

"By his Spirit he hath garnished the heavens; his hand hath formed the crooked serpent."—Job 26:13.

"By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth."—Psalms 33:6.

But someone says: "All this is so mysterious we can't understand it; therefore we can't believe it!" No! You can't believe it *because* you can't understand it! But there are a million other things which you don't understand; things which you are so accustomed to that you do not even stop to think about them; and they are those things which you most assuredly *do believe*. Can you understand just how it is, about whether awake or asleep there is a continuous throbbing and pulsation of your heart, sending through your veins and arteries to the extremities of your body the life current of blood which perpetuates your existence; and that, too, without any effort upon your part? By virtue of what power is this mysterious operation perpetuated day in and day out for seventy, eighty, or a hundred years, automatically, without your ever giving it a passing thought? Is it mysterious? Can you understand it? Do you believe it? The heart gives about four thousand strokes every hour, or about ninety-six thousand strokes every twenty-four hours, and the whole mass of blood, about three gallons, rushes through a thousand pipes of all sizes throughout your body every four minutes. And is it *man* that governs these nice and complicated movements? Did *he* set the heart in motion, or endow it with the muscular force it exerts? And when it has ceased to beat, can *he* command it to resume its functions? And is there anything mysterious about all this?

(Continued in September *Advocate*.)

## World Civilization Nearing Its Climax

By J. E. Bozarth

Those of us old enough to have memories of the times before the World War can not fail to recall the intolerant optimism which was then an almost universal vogue. Anyone who doubted that the world was entering upon a millennium of happiness and good living was a "pessimist," and such an epithet was about the worst that could be flung at one.

We have passed this stage; yet few even today heed the truth that the affairs of the world, as well as of nations and individuals, are controlled by the God of heaven, and that, like individuals, the nations and the world must reap what they sow. For some time now we have heard people talking about the breakdown of civilization. May I ask, What does such an expression mean? What would happen if what we call "civilization" should actually suffer a breakdown?

If by civilization we mean merely the conveniences and luxuries of modern life, we might possibly stand to have these curtailed or even abolished. Our grandfathers seemed to get along without screeching radios, talkies, or even machine guns.

But how can this country or any other get along when the moral standards of the people have crumbled? How can society hold together when the units of such a social group have ceased to have respect for the sanctity of family life, and when parents have ceased to function as educators and guides of their children in those homely virtues which are the only secure foundation of living?

Civilization is not a cause, but a consequence. Civilization does not produce anything definite in the way of either morals or religion. It follows in their wake as a result of Christianity and morality, industry, honesty, and thrift. But we can not reverse this process, for a paganized civilization can not produce anything good in the way of morality, much less in the way or religion. The only religion that has ever been of any lasting benefit to humanity is one that has been revealed by a merciful God, not one that man has developed by his own wisdom.

The student of history knows that every age and community animated by a pure religion has always shown a sturdy morality and a notable grade of intelligence; and these together have invariably been followed by temporal prosperity and a well-developed "civilization." On the other hand, history also testifies that periods of high civilization, with their comforts and easy ways of living, have as invariably been full of perils for family life, public morals, and true religion. When a prosperous and luxurious state of civilization has been reached, true religion and even morality have never survived.

### *The Results*

According to the evolutionary theory, man is just

an over-developed anthropoid who has achieved the art of living with his kind in communities in the complex manner which we summarize by the term *civilization*.

But what results has this over-developed anthropoid accomplished by his civilization? It has taught him to wash his face and comb his hair and to wear tailor-made clothes, and the style of the parlor and the dining table. But neither the vanished forms of civilization represented by Memphis, or Nineveh, or Athens, nor the contemporary forms in Paris, London, or New York, have shown the slightest progress in purifying the human heart of greed, selfish ambition, hatred, lust, or innate love of cruelty.

All human experience testifies that if the deepest motives of the character are not purified by morality and true religion, all the training in the arts and powers tend only to make the cleaned-up, well-groomed human animal just a more accomplished and dangerous rascal, a worse menace to his neighbors, and a more poignant misery to himself. We must never forget that the civilization which developed the X-ray and aseptic surgery has also invented mustard gas, submarine torpedoes, and long range guns. Our racketeers and kidnapers are produced by the same civilization which has given us the daily newspaper and the airplane.

It is doubtful if civilization, with morality and religion left out, is worth preserving. And the only religion which has shown itself capable of influencing morality or family life in any way is the one revealed by Christ and recorded in the Bible.

### *Standards Are Lost*

But what is there left today of any fundamental ideas which lie at the basis of religious and moral life of the world? Over a hundred years ago critics undermined the confidence of the world in the reliability of the earlier chapters of the Bible.

With them soon went the New Testament record of the Man of Galilee as anything more than the probable account of an extraordinary man, an inspiring "example" for other human beings. Lyell and Darwin together induced the world to throw upon the scrap heap the doctrine of creation. With this there followed the fall of man. The vicarious atonement also quickly disappeared, with any remaining belief in miracles or in a divine revelation to mankind. When the doctrine of organic evolution became "orthodoxy" at all educational institutions, it was soon realized that there could not be any absolute standards of right and wrong. Since we have only the experience of humanity to guide us, with no supernatural revelation from our Creator, we must accustom ourselves to the idea of the relativity of morals, with no fixed standards except what the



"wisest and best" of the race have discovered through their gropings in the darkness after the higher life.

The over-developed anthropoid has learned to wash his face and comb his hair, but he is not sure whether there will be any universal judgment or any life beyond the grave. Hence, his religion consists chiefly in making the most of the present life. "Go it while you can, for you'll be a long time dead."

"What is all the world to a man when his wife is a widow?"

But it is evident that this artificial system of morality, with no divine revelation as a guide, has not succeeded in making the cleaned-up anthropoid one that you can trust after dark.

The backward path of the race is dotted with national cataclysms, each brought about by the moral retrogression of its people, and each of which ended in the extinction of the civilization it represented. World empire after world empire has reached the end of its probation, and been extinguished by the God whom its people have forgotten or rejected, there being let loose upon them bands of barbarians who buried the God-defying nation under a flood of blood and ruin.

Again, I say, If cities and nations have come to the end of their probation, and have had to be extinguished by the judgment of a just but a despised God, why not a world?

### *The World Is Dying of an Overdose of Science*

Science has been the word with which men have conjured in its knowledge; they have boosted themselves in its name; they have put over many false philosophies; and by its magic, they have promised the world all conceivable good. But alas, we look today on a world that is sick unto death, and notwithstanding all the pretensions and boasts of modern science, the earth grows more sickly daily, until it seems that we have almost reached the place or condition of Russia; that is, to become a nation of slaves.

Who can maintain a home and a family on \$12 per week? In taxes amounting to thousands of dollars levied by racketeers, gangsters, blackmailers, and kidnappers we pay more than the expenses of the Federal Government. Is this not the beginning of the downfall of modern civilization?

"If the foundations be destroyed, what can the righteous do?"—Psalms 11:3.

The foundation of this old world may fall, nevertheless the foundation of God standeth sure, having this seal: "The Lord knoweth them that are his. And let every one that nameth the name of Christ depart from iniquity."—2 Timothy 2:19.

This is our only hope.

## Concerning Message Twelve

SALT LAKE CITY, UTAH, September 12, 1932.  
DR. GEORGE A. COLE,  
23 Lewis Block,  
Ogden, Utah.  
Dear Sir:

Having been informed that you were an authority on the interpretation of the English language as it may apply or rather pertain to legal contracts and documents of like kind, I would appreciate your analysis of the following excerpts taken from a purported revelation given to the Church of Christ for their guidance upon the subjects treated on.

We believe that a grave mistake has been made upon the part of a few of our members, as a result of misinterpreting the passages I am submitting for your consideration. That you may not be influenced in your consideration of the matter, by us, we refrain from presenting our views, but simply present a few questions that will bring out the information we desire.

#### Quotations:

"The Lord has looked upon you and your brethren, and has seen the humility of your souls, and your desire to carry out the instructions that the Lord has given you from time to time, and thus far your work has been accepted of the Lord, etc."

"Behold, the Lord has rejected all creeds and factions of man, who have gone away from the word of the Lord and have become an abomination in his sight, therefore, let those that come to the Church of Christ be baptized, that they may rid themselves of the sins and traditions of man."

#### Questions:

1. In the light of what is stated in the first excerpt, that "thus far your work has been accepted of the Lord," etc., do you think the rejection spoken of in the last quotation applies to the same group of people?

2. Is the clause, "let those that come," future tense or past tense? Or in other words can the provisions of this clause be properly construed to apply to those already members of the church at the time this purported revelation was given; or does it apply solely to those that should come in the future?

3. We accept persons into the fellowship of this church from other factions of the Restoration, by transfer, on proof of valid original baptism, and on certain conditions re-baptize others. Would you consider the word "let" to mean a direct command requiring all who had come previous to this revelation, as well as all that shall come from other divisions of the Restoration, to be rebaptized? Or does the word "let" permit the individual affected as well as the

church to use discretion in the matter if there is a question as to the validity of their original baptism?

We would appreciate your analysis of these quotations, at an early date, as much trouble and controversy have been caused over the question.

Sincerely,

CLARENCE L. WHEATON,  
*Secretary of the Twelve.*

P. S. Please address me General Delivery, Ogden, Utah, as I will be in that city after Wednesday of this week, and would appreciate your reply by that date.

September 15, 1932.

APOSTLE CLARENCE L. WHEATON,  
Ogden, Utah.

*Dear Sir:*

In reply to your letter of the 12th, asking for an interpretation of certain expressions quoted in your letter, I give the following opinions:

Answer to Question 1. In the light of what is stated in the first excerpt, the rejection spoken of in the second excerpt quoted, clearly does not apply to the same group of people mentioned in the first excerpt quoted.

Answer to question 2. In the ordinary acceptance of the words and terms used, the grammatical con-

struction of the quotation, "let them that come," indicates the future tense, future time, and clearly apply to members yet to come into the organization, at some time future to the giving of such instructions.

Answer to question 3. The usual and ordinary use of the word *let*, is to express permission, allowance, and sufferance, and not to express a command. If it were the intent to express a command, clearly and plainly, unequivocally, some other word than *let* would no doubt be used.

An authority at all skilled in the use of the English language, need not use the word *let* to give a command. Some other word would undoubtedly be used.

You have asked me for some evidence of learning in the English language. I may say that I have served as English expert in the interpretation of contracts for a great legal firm in Salt Lake City. I was offered a position as instructor in English in the University of Utah while yet a student in the institution, because of my working knowledge of this subject. The greatest newspaper syndicate in the world once gave me a contract to write a daily article to be sold by them to the newspapers of the United States, Canada, England, and Australia. The enclosed letters of appreciation from the publishers of Webster's New International Dictionary, indicate an understanding of the English language.

Very sincerely yours,  
DR. GEO. A. COLE.

## A Letter from Wales

July 20, 1933.

*Dear Saints and Friends:*

I am sure that all those who are readers of our church paper, *Zion's Advocate*, will be delighted and interested to know how the church in going along in Wales.

We look forward to see the *Advocate* reach us each month with encouraging news and fine articles. We only wish we were in better circumstances to help our church paper; but as soon as conditions improve we hope to do better and help the cause along.

We are proud of our faithful pastor, Elder David Jenkins, and his co-officers, who are real workers.

There are twenty-six members here, regular attendants, besides our friends who come from time to time; and we hope that very soon they will be one with us.

On the twenty-sixth day of June we had the pleasure of witnessing the baptism of our Sister Louise Pincott, who is fifty-six years of age. It was a glorious day, and the fine influence that we all felt made us very happy. The baptism was performed by John Jenkins (Seventy).

We are not fortunate enough to own an automobile, so we had to make it to the pool on foot, which is approximately four miles each way; but it was worth while.

We sang some Welsh hymns at the water's edge, and some folks who came around out of curiosity came and joined in the singing.

After the baptism we made our way to our usual place of service at the home of Brother and Sister Rees Jenkins, who grant us the privilege of meeting in their home three times a week.

Our sister was confirmed under the hands of Bishop Samuel Beacham, assisted by Elder David Jenkins, pastor, and this ceremony was followed by a real and fine prayer service.

On the 28th of May we were made happy when Brother and Sister James Bramham brought their little daughter Anne to be blessed under the hands of Elders John and David Jenkins.

Saints and friends, we are not rich with this world's goods, but we are wonderfully rich in Spirit when we can come to the altar of prayer and pray without ceasing and singing praises. "What more do we need when we know God is with us: who can be

against us?" Christ has said: "Seek ye first the kingdom, and the rest shall be added unto you."

I remember visiting in an aged sister's home, when I was very young, and I noticed a card she had hanging in the kitchen. And it read like this: "Christ is the head of this house; the unseen guest; the silent listener to every conversation." I wanted to know of this sister, if Christ listened to everything? The answer was, "Yes."

I keep that verse in memory: "Christ is the head of our church; he is our guest, and he is the silent listener to all of our conversation."

How careful we have to be how we speak and do things, lest we should hurt a brother or sister! There is no time to be quarreling over trifles. Christ will take care of his church if we as representatives will do our duty, and that in the spirit of humility. Let

us ask God's advice first, before we undertake to do anything.

I, personally, have had the pleasure of visiting the little Church of Christ, Temple Lot. I felt at home and enjoyed meeting with the saints and friends. I am still interested in that which transpired at the center place, and the churches round about.

Before I conclude I want to add that Brother Rush-ton, of the Reorganization, visited us last week and preached to us Sunday evening.

It would be fine if we could have news from the different churches, how they are getting along, through our church paper. May God bless his people everywhere, is my prayer.

I remain your sister in the faith.

BETTY JENKINS.

TONYREFAIL, WALES, 13 Heal Pentwyn.

## A Timely Warning

CRANSTON, R. I., August 8.

*Editor Advocate:*

*Dear Brother:* There has been brought to my notice a mimeographed document purporting to be a revelation supposedly given to the Church of Christ, February 19, 1930, through Joseph Luff.

I am unable to say who is responsible for the circulating of this matter, as no name is attached.

It has the appearance of an insidious effort to injure the Church of Christ. Why should the Church of Christ place any confidence in, or accept, that which might come from someone outside of its ranks, especially when it is in direct contradiction to that which has come direct through men of the church?

This document carries an "explanatory note":

"The above communication by Elder Joseph Luff is not handed to you by his request: He presented it to Apostles of the Church of Christ (Temple Lot) about three years ago. It seems that they did not present it to their General Assembly, nor was it published in their *Zion's Advocate*."

(July, 1933, date of document sent out.)

I am wondering why other revelations given through the same person to the church of which he is a member were not presented to their General Conferences or printed in their *Saints' Herald*? And there are two or three of them. If the church to which Elder Joseph Luff belongs will not accept or give credence to his revelations, which reflect on them, how can they expect the Church of Christ, of which he is not a member, to give credence to one directed to them?

The Church of Christ is not directed by revelations

coming from without its ranks, any more than the Reorganized Church, or any other faction is.

The Church of Christ is willing to cooperate with any part of the restoration movement when approached in a legitimate or reasonable way.

The Church of Christ is not dependent on outside help in the receiving of direction from the Lord.

To any who may have received copy of above mentioned document we would say: You need not be disturbed in the least, as it is just another trick of the enemy. And the apostles of the church have been acquainted with this document for some time, and have not been at all disturbed.

If the Church of Christ is to be the instrument in God's hands to do a work, it may be expected that every means will be used by the enemy to hinder that work, and especially so since work is being resumed on the temple project.

Remember, your faith will be tried to the limit of endurance. Cling closely to the "rod of iron." God will not forsake those who do his will.

Your brother in Christ,

WM. F. ANDERSON, (Apostle).

*Editor's Comment:* To the foregoing letter of Apostle Anderson we give our hearty endorsement. Little attention need be given by our people to any document sent out by those who are either afraid or ashamed to sign their names. They are ashamed to come out in the open with their propaganda, but like the lurking "copperhead" prefer to strike from the cover of concealment. The Editor recently received a long purported revelation directed to the church, with no name whatever signed to it; nothing to indicate who it came from. Such communications will be ignored while the present editor serves.

H. E. M.

## Missionary Activities

### *Ava, Missouri*

A new church was organized at this point on the 18th of July, 1933, by Apostle Arthur M. Smith. They are starting out with eighteen charter members, under the pastorate of Elder Grant Burgin.

### *Oshweken, Ontario, Canada*

Apostle B. C. Flint baptized seven of our Lamanite brethren and organized the "Six Nations Church of Christ" on July 23, 1933. Their charter membership consists of eleven, of which two are elders, one a priest, and one a teacher. Elder Hugh Beaver is the pastor.

### *Denver, Colorado*

On June 11, 1933, three additional members were received, two by transfer back from the Fetting Group, and one by baptism. The work in Denver is progressing and the meetings are attended by a marked degree of the Spirit of God.

### *Abercomboi, South Wales*

Elder Lewis John Willicome baptized two additional members into the church at the above point on August 7, 1933.

### *Silverdale, Kansas*

After a week's series of meetings at Silverdale, Elder Arthur Rathbone baptized five on August 13. Two of these were recently with the Fetting Group. One is an elder, and no doubt in the near future others will be inducted into the Church of Christ, and a branch organized.

### *Cranston, Rhode Island*

The work in Cranston, under the leadership of Elder Herbert Johnson, is still on the upgrade. Five more have been recently received into the Church there, three by transfer from the Reorganization, and two by baptism. We are happy to note that one of those baptized by Apostle William Anderson was the wife of Brother C. F. Danforth.

### *Ahsahka, Idaho*

Apostle C. L. Wheaton baptized three at Ahsahka, on the 13th of August. One of these, Robert Gordon Newby, was called and ordained to the office of elder. Brother Wheaton reports a wonderful degree of the Spirit manifest in the confirmation of these new members.

### *Bloomfield, Iowa*

As a result of a visit by Apostle C. W. Morgan at the home of Brother Harry Lewis, Sister Lewis asked for baptism. This rite was administered by her husband, who is an elder.

### *Lamoni, Iowa*

Two additional members have been received by this local church recently. One by transfer from the Reorganization, and one by baptism by Apostle C. W. Morgan.

### *Newton, Iowa*

Apostle Morgan held a week's meeting at Newton, Iowa, and as a result baptized five on the 27th of August, and received one by transfer from the Reorganization. He organized a Sunday School with nineteen members.

### *Milton, Oregon*

On the 17th of August Apostle C. L. Wheaton baptized one at this point, and received two by transfer from the Fetting Group. In all cases of transfer from the Fetting Group, those concerned were formerly members of the Church of Christ, Temple Lot, and are renewing their affiliation with that body.

### *Bemidji, Minnesota*

Apostle James Yates has baptized five into the Bemidji Church on his recent trips into Minnesota.

### *McClelland, Iowa*

Apostle Morgan baptized a sister into the McClelland local church. This little group is making steady progress.

### *Denver, Colorado*

Elder Jess Cruse baptized a sister who has been received by the Denver Church on the 27th of August. At the same time Brother Amandus Halverson was ordained an Elder by Brother T. B. Nerren and Brother Cruse.

### *Cameo, Colorado*

Apostle Clarence L. Wheaton baptized six new members at Cameo September 3. This is a new opening, and prospects look fine for a nice ingathering in this district.

SUBSCRIBE FOR THE ADVOCATE  
and follow  
THE BUILDING OF THE TEMPLE

## Doctor Joseph Luff Speaks

### Rebukes Those Circulating Document

A little over three years ago a document of spiritual import relative to the Church of Christ on the Temple Lot was sent by me to the leading authorities of that church for their consideration and use as they deemed it worthy its character and purport. It embodied counsel, admonition and warnings, intended only for that church.

By some means of maneuvering (to which I have been in no sense a party) that document or a copy of it, has reached the hands of parties for whom it was not intended and they, (to serve purposes unknown to me) have published it and, in leaflet form, have been

selling and circulating it.

The knowledge of this unjustifiable action came to me yesterday and this letter is written to inform all who may be interested that not only is the statement appended to that leaflet true to the effect that it was not handed to you by my request but the publication and circulation of it also was done without my knowledge or consent, and to my mind was without warrant in the code of righteousness, whatever the merit of the intention may have been.

Very truly,

JOSEPH LUFF.

## The Reorganized Church of Jesus Christ of Latter Day Saints

### Its Origin and Mission

When we talk about the origin of any society or association, we think of its source, or occasion from which it derives its being, "especially that which initiates or lays the foundation for its existence. i. e., the seed is the *origin* of the plant, sin is the *origin* of woe.

"Brother Z. H. Gurley was . . . sent to the north-eastern part of Wisconsin, on the presentation of President Strang." It was probably while on this mission thus appointed that Elder Gurley raised up the Yellowstone Branch, the members of which helped to form the nucleus of the Reorganization.—Reorganized Church History, vol. 3, pages 744, 745.

Note the statement that this branch organized by Gurley while acting under appointment of J. J. Strang, "helped form the nucleus of the Reorganization." The word *nucleus* means tiny beginning. Thus we find that the Reorganized Church had its beginning or origin, according to their own history, in the Strangite faction.

"Whenever individuals claiming authority under the church organized by the first Joseph, become members of any faction, they immediately become divested of all authority except that received from that faction."—*True Latter Day Saints' Herald*, vol. 4, page 158.

This being true we are led to believe that the source of priesthood in the Reorganized Church comes down from the factions from which its fathers were members.

The following is a brief historical outline of the fathers of the Reorganized Church, taken from their own records.

*William Marks* was with Strang from 1847 till 1850, and was ordained to office of counselor to Strang as instructed by revelation.—Reorganized History, vol. 3, pages 723, 724.

*H. H. Deam* was with Strang in 1848.—Reorganized Church History, vol. 3, page 735.

*Jason W. Briggs*, considered founder of the Reorganization.—Origin of the Reorganized Church, p. 21. Was with Brigham Young from death of Joseph Smith till 1846.—Reorganized History, vol. 3, p. 757. At this time he left Brigham Young and accepted the leadership of James J. Strang, and remained in fellowship with him till 1850.—Ibid., 737. Organized the Waukesha, Wisconsin, branch of the Strangite faction, September 16, 1849.—Ibid., 737, 738. About 1849 he organized the Beloit, Wisconsin, branch for William Smith, and in 1851 was chosen to be an apostle in that organization.—Ibid., p. 34. The Voree Record of conferences contains the following for April 8, 1846: "Resolved unanimously that Jason W. Briggs be ordained a high priest. Ordination under the hands of President James J. Strang and William Marks."

*Zenos H. Gurley*: "After the death of Joseph Smith, Elder Gurley investigated the claims of various leaders, and finally accepted those of J. J. Strang as being the most reasonable.—"Reorganized Church History, vol. 3, p. 744. He was sent to the northeastern part of Wisconsin on the presentation of President Strang.

We have already shown that Jason W. Briggs raised up the Waukesha, Wisconsin, Branch of the Strangite church, and that Gurley organized the Yellowstone branch while he also was with Strang. Thus we have the fatal admission that these branches were the "nucleus" of the Reorganization. This being true we are forced to the conclusion that the authority of the Reorganized Church came through the Strangite faction also.

Briggs having been ordained as a high priest by Strang in 1846 (two years after the death of Joseph Smith), was declared to be the "highest in authority," and was accordingly selected to preside over the New Organization of April 6, 1853, in harmony with a revelation given through H. H. Deam.—*True Latter Day Saints' Herald* for March, 1860, page 55, upon which the following resolution was based:

"Resolved, that in the opinion of this conference, the one holding the highest priesthood in the church of God is to preside and represent the rightful heir to the presidency of the high priesthood:

"Amendment, Resolved, that the highest authority among the priesthood represents the legitimate authority in a *presiding capacity*."—*True Latter Day Saints' Herald*, February, 1860, page 52.

"As it now had become a law of the church, that the one holding the highest priesthood should represent the 'legal heir' in a presiding capacity, it became necessary that we should know who among us held the highest priesthood."—*Ibid*.

"This was a difficult task. Some had been ordained apostles, and some seventies under William Smith. Some had been ordained by Strang and other pretenders, etc."—*Ibid*.

It will be noted above that Briggs had been ordained to the office of high priest by the "pretender" Strang in 1846, referring to page 57 of the *Herald*. We find the proceedings of the organization of the New Organization afterwards called the Reorganized Church.

"The next morning the conference met and proceeded to organize as instructed.

"Jason W. Briggs was chosen to preside.

"On motion Ethan Griffith, William Cline, and

Cyrus Newkirk were appointed a committee to select seven men to be ordained into the Quorum of Apostles. On motion Brother Samuel Blair was sustained in the office of General Church Recorder. On motion Jason W. Briggs was chosen Church Historian. The committee of three to select seven to be ordained apostles chose the following named persons, viz: Zenos H. Gurley, Henry H. Deam, Jason W. Briggs, Daniel B. Razy, John Cunningham, George White, Reuben Newkirk, who were accordingly ordained."

It will be noted that among the seven apostles chosen was Jason W. Briggs. Nothing was said about the setting of him apart with counselors to preside over the new organization, he as the "senior member", see page 55, was to stand as the representative of the "legal heir," as a member of this quorum of seven apostles, and to this group of men as a whole the oversight of the church was entrusted.

"The next morning after the close of the conference (April 7, 1853), we had a joyful time. The Lord told us that the acts of this conference were recorded in heaven, and to the seven apostles he said:

"I give unto you the care of my flock on earth, take the oversight of them, as you shall give an account unto me in the days of judgment'."—*True Latter Day Saints' Herald*, page 58.

In this whole proceeding there was nothing said about the First Presidency. The Twelve were the highest in authority. If there was any intention whatever of installing a presidency of three, the record of that conference was silent. If the proceedings of that occasion meant anything, it was that Jason W. Briggs was to preside over the Twelve until Young Joseph should be induced to take the responsibility.

"If Joseph did appoint another in his stead twenty-seven years ago, the appointment was then, and has continued to be until this day a profound secret, and it might as well never have been made, for all the good or evil that it ever did."—*True Latter Day Saints' Herald*, page 65.

C. L. W.

## OBITUARY

### Mrs. C. A. Gurwell Dies at the Independence Sanitarium

Mrs. Amy J. Gurwell, 70 years old, wife of C. A. Gurwell, 1221 West Walnut Street, died at 2.45 o'clock this morning at the Independence Sanitarium. Her death was caused from sleeping sickness and double pneumonia. She became ill a week ago Monday.

Mrs. Gurwell was born in Bloomington, Ill., Oct. 16, 1862. She and Mr. Gurwell were married in St. Louis in 1909. From 1911 to 1916 Mr. and Mrs. Gurwell were in charge of the United Order of Enoch House on River Boulevard. Surviving besides the

husband are a son, Frank Smith, Mountain Grove, Missouri, and a daughter, Mrs. Alice L. Joerndt, 1501 West Walnut Street, both by a former marriage, and two grandchildren, Miss Vera Jerndt of Independence and Bernadine Smith of Webster Groves.

Private funeral services were conducted at two o'clock the afternoon of September 12, from the Carson Funeral Home. Elder James W. Davis was in charge. Burial was in Mound Grove Cemetery.



### Notice of Official Silence

*To Whom It May Concern:* This is to certify that Elder C. E. Irwin, who was appointed to labor as a general representative of this Church of Christ at the last General Assembly, as a missionary, has been placed under official silence as a minister for Christ, by action of Apostle B. C. Flint, for cause, who has the general oversight of church activities in the Great Lakes Mission, which mission includes the State of Michigan and the Eastern Provinces of Canada; and therefore, has no authority to represent this church in any capacity whatsoever; and further, this church is not from this day responsible for any ministerial acts which he may perform; nor shall such be recognized.

It is further certified, that this official silence has been approved by the majority of the Twelve who are in session at this time.

Therefore, this brother is hereby requested to forward to the Secretary of the Twelve, without further delay his licenses and Certificate of Appointment, as provided in Article 18 of this church's Court Procedure; and prepare himself for trial according to notice which has and will be given him.

CLARENCE L. WHEATON,  
*Secretary of the Twelve.*

INDEPENDENCE, MISSOURI, September 15, 1933.

### More About the Indians

*Dear Advocate Readers:*

Sometime ago I sent an article for publication covering our work up until the fruit began to ripen on the Reserve. So I thought you might like to have the sequel to the story.

This has to do with the baptism of seven, the call of three to the priesthood, and the organization of the local church at Ohsweken. It was a very wonderful experience, and convinces me more than ever that the time for the gospel to go to those people is here. They are sure a very fine devoted people and I think it will not be long before they begin to put us to shame, by setting an example of right living.

The baptism was one of the most beautiful I ever had anything to do with. Surely God smiled his approval upon us that day. The sun shone down on the Grand River, which flows in the midst of the Lamanite Reserve, and the banks were lined with people, many coming long distances on foot. I preached them a sermon from the river side, and gave them the message from their forefathers. It was well received and at the close of the baptism, a large group of them marched down single file singing hymns in the Indian tongue, and shook the hand of each candidate who had been baptized and said they prayed God's blessing on them. A fine spirit prevailed and at the afternoon Confirmation and Sacramental service, we enjoyed almost a pentecostal

outpouring of the Holy Spirit. The offering of these humble sons of Joseph, in dedicating their lives to the service of God was truly recognized, and in addition to the sweet spirit of acceptance, there were also the gifts in which Brother Hugh Beaver was called to the office of Elder; Brother Fred Hill to the office of Priest, and Brother Harry Loft to the office of Teacher. The evening service marked the end of a perfect day.

It could hardly be expected that such a work, with its potential promise of the actual beginning of God's work among that people, would pass without the notice of the forces of evil, and so it proved. Every sectarian minister on the Reserve banded together to destroy the work begun, and there was an anti-Mormon meeting in every church on the following Sunday, and a more contemptible propaganda I never witnessed. They stopped at nothing, and of course some were influenced by it, and a petition was circulated on the part of the Reserve where our work is yet unknown, for the purpose of having us barred from the Reservation. This came before the Council of Indians at Ohsweken, at their meeting last Thursday. The chief councilman, who is a friend of ours, asked us to stay and we accepted. The members and ministry of the local "Six Nations Church of Christ" presented a counter petition, in which they affirmed their belief as being strictly Christian in character, and denied all connection with the doctrine of polygamy and its kindred evils. Their petition prevailed by a large majority, and again the cause of truth was vindicated.

On our way back to Detroit, we stopped a couple of days at St. Thomas, Ontario, and at the evening service a goodly number of the Reorganized Church, including their pastor, attended our service and expressed themselves as very well pleased with what they had heard. We are now on our way back to Wisconsin, preparatory to attending the Council of the Twelve, which meets in Independence, September 15.

Your co-laborer,  
B. C. FLINT.

### THE ADVOCATE ADVOCATES

That we should not hesitate to do our part, be it ever so small, toward the *Temple* project.

That nothing, for God or his work, is gained by spreading discouragement among our brothers and sisters concerning the work on the *Temple*.

That everything is to be gained by going forward in faith to the full extent of all powers.

That we have no claim on God for help until we have gone to full extent of our ability. Why not test this matter by our fidelity?

move again the later part of July. This small equipment was later augmented by the use of a Fresno and heavy tractor donated by Elder Joseph Yates, and still more dirt began to move. Since that time the opportunity was afforded us to pick up a good used Fordson Tractor, a gang-plow and five-foot Fresno scraper for a very small sum. Later we can sell the gang-plow for half of what the whole thing cost us. The tractor is now on the ground being carefully overhauled in the way of tightening bearings, putting in new rings, and making minor adjustments.

It is hoped that by the beginning of next week we shall again be moving dirt with these heavy duty machines. It will then be an interesting sight, as well as a busy time, to see the dirt moving out with the team, two tractors, a five-foot and eight-foot Fresno scraper. In this way it is estimated that we can, during good weather, move approximately two hundred yards of dirt a day.

In order to do this it will be necessary for a few more men to volunteer to come here and give us of their time. At the present time we know of no better way for those of the church that are unemployed to use their time. While engaged on this work, you are assured of good food and lodging. Also, to a limited extent as yet, of clothing. This arrangement not only helps you that are out of work, but at the same time gives you a chance to give your service to the Lord's work. Remember, this house shall be built, "Not by promises, but by sacrifice."

Another thing we want you to consider, folks, is this. With the upturn in economic affairs and the return of many people to work, the advancement in value of your produce from the field, and of better wages, let us not forget the Lord. Remember, that with you the church has suffered intensely through this depression because your ability to contribute to her needs has been limited. Missionaries have carried on their work in face of great sacrifice and at times great suffering. This same spirit of sacrifice has been shared by those who are giving their time on the work of the Temple.

At this time, when many of you are no doubt revising your budgets for the coming winter, we appeal to you to remember to make provision therein for your contribution to the funds of the church—the Missionary, Temple Fund, and the *Advocate*, for these are worthy of your help.

These contributions do not necessarily have to be in cash. Those of you that are engaged in agricultural pursuits can contribute in kind. If some of the missionaries who are under appointment to give their entire time to the work live in your vicinity, why not see to it that from your crops of potatoes, fruits, vegetables, etc., that you may have, that they be supplied at least in part for the winter, so that what funds come into the General Church can be pro-rated to the others, that all may share equally and better. Possibly an arrangement can be made with Financial Committee of Seven by which they can

devise a way of giving you credit for such contributions, based on the market value of the same, either as tithing or free-will offering as desired. Of course, in each instance, notice is to be given to those in charge of finances, of such transaction.

To carry on the excavation work on the Temple for the rest of this fall and winter, it will be necessary to have hay, oats, and corn for the horses; and fuel and oil for the tractors. We would appreciate it if several of you farmers in the church, that are interested in the building of the Temple, would get your heads together and see what you can donate to the Temple work in the way of hay, corn, and oats. Baled hay, of course, would be best, but loose hay will be accepted, and a way provided to transport it here. Let us hear from you as early as convenient.

For the men who are working, we will need approximately twenty-five bushels of potatoes, one hundred pounds of beans, canned fruit or vegetables, meat, lard, and other supplies in quantity. Will you be willing to make a sacrifice, and share with these men part of that which God has blessed you with, so that this work can continue without interruption the rest of the year? We will also need coal for fuel, and clothing for them. What will be your contribution to this work?

Reviewing the financial affairs of the Nation in general, we feel fortunate that, during these distressing times, we followed the Lord's command as a church to keep out of debt, to contract indebtedness with no man. We stress this fact to assure you that what you contribute henceforth will be used for constructive effort, and not to pay up old accounts and interest, except the balance yet owing, of long standing, on the *Advocate*. So, in conclusion, folks, let's put some real life in our efforts to spread the gospel. A short name or term is applied to believers of the Restoration—L. D. S. For our part as a church, who are consecrated to the service of God, let us arise to the occasion and the demand of the hour, and make these letters stand for "Let's Do Something," and get the House of God built. This means all you Latter Day Saints, whether you are members of this branch or not.

A good illustration of the spirit that we are hoping to encourage in this article was given us today by a good sister that came into the office. She arrived just about noon, after the table was partly cleared of the dinner dishes. On her arm she was carrying a market basket. In her hands were some jars of canned fruit. The basket contained four dozen fresh eggs. She said, "I could have sold these eggs and brought you the price, but I figured that the men working on the Temple would get more good from these fresh eggs, than the money. And then, too, that is about the only way I can help in this work." And we say, Amen. And feel glad that God has placed it in her heart to help in this way and pray the same spirit will be infectious with you.

CLARENCE L. WHEATON,  
Chairman of Plans Committee.