

ZION'S ADVOCATE

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

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The Spirit of Anti-Christ

An Epistle from the Twelve

To the Saints of Christ Scattered Abroad:

Unto the Churches of Christ, scattered abroad, we the Apostles of our Lord Jesus Christ, send this epistle at this time, that ye may be grounded more perfectly in the love of God the Eternal Father and his beloved Son Jesus Christ, whom we serve:

May the grace and peace of God the Eternal Father and from the Lord Jesus Christ be unto all ye that have named his name and look with faith toward the day of his glorious appearing:

Whereas: We your fellow servants have been called together at this season of the year to consider, among other things, complaint against those of our number who are advocating a heresy of such nature as to cause division and to promote the cause of Anti-christ, we deem it wisdom to warn you of the danger lurking within all such teachings.

There has arisen, in the church in Zion, a controversy over the question of the God-head, which by its very nature, if persisted in will result in further division among the membership, and thereby hinder the progress of the work of the Lord. This condition ought not to exist. Those who are responsible for this present dissension, advocate, both in private and in public, the wholly untenable theory that the God-head consists of but one being, whom they call the very Eternal Father; and that the terms applied in the triune relationship of the Father, the Son, and the Holy Ghost, are only attributes of this one God.

Without equivocation, we brand this doctrine as Anti-christ. It is a virtual denial of the Lord Jesus Christ, our Savior and Redeemer. For the Scriptures, both the Bible and the Book of Mormon, plainly teach us that the God-head consists of three persons, namely: The Father, the Son, and the Holy Ghost, who are one in purpose. This doctrine is affirmed in the Articles of Faith and Practice, and the teachings of the Restoration from the beginning.

This is in harmony with the testimony of the servants of God in the opening of three dispensations of

his work among the children of men, to whose testimony we cite you:

Among the Jews

John, the beloved disciple of our Lord, wrote: "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."—1 John 5:7.

Concerning the baptism of Christ by John in the water of Jordan, it is written: ". . . When he was baptized, went up straightway out of the water; and lo, the heavens were opened to him, and he saw the Spirit of God descending like a dove, and lighting upon him; and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."—Matt. 3:16, 17. Here is pictured the Father in heaven; the Son coming out of the waters of baptism; and the Holy Ghost in the form of a dove. *Three different entities.*

At the transfiguration of Christ, the apostles had this experience: "Behold, a bright cloud overshadowed them, and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased, hear ye him."—Matt. 17:5.

When Stephen was martyred for his testimony of Jesus, he gave the following witness of the Father and the Son: "Behold, I see the heavens opened, and the Son of man on the right hand of God."—Acts 7:54-56.

The Jews sought an occasion against the Lord, "because he had not only broken the sabbath, but said also that God was his Father."—John 5:18.

Peter, the apostle of Jesus Christ, also testified of him: "Who is gone into heaven, and is set down on the right hand of God; angels and powers being made subject to him."—1 Peter 3:22.

Among the Nephites

When the Lord Jesus Christ appeared to the Nephites on this continent after his resurrection, it is

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Editorial

The Late Assembly of the Quorum of the Twelve

Nine members of the Twelve met at Independence, Missouri, in response to a special call, on September 15, and continued their meetings until the 19th, holding from two to three meetings per day, except on Sunday. Those present were Samuel Wood, C. W. Morgan, C. L. Wheaton, B. C. Flint, William Anderson, E. E. Long, A. M. Smith, James E. Yates, and H. E. Moler.

The greatest question for their consideration was that of the God-head which had been agitated in some parts of the church to the great disturbance and distress of our members. And, as two members of the Twelve had undertaken to champion this heresy, it became necessary for their coming together to consider this matter. This question was discussed at great length, all present taking part, but Brethren Wood and Morgan endeavoring to defend their one-person God doctrine. All the other brethren favored the Trinity idea, to which the Restoration has always adhered. Namely, that there are three persons in the Trinity, the Father, the Son, and the Holy Ghost, and that these three are one God. It was hoped that these brethren could be induced to forego the preaching of this doctrine, and cease to stir up strife and contention in the church, but this they steadfastly and persistently refused to do. The only thing remaining to be done, was to cancel their appointments.

James E. Yates, having resigned from the Twelve, if the silencing of Brethren Wood and Morgan becomes permanent, will make a vacancy of three in the Quorum of the Twelve. We pray that God restore these brethren to their loyalty to his church, or raise up others who may faithfully fill the office.

The matter of the heresy of C. E. Erwin was brought before us; he also was placed under silence for his rebellion, insubordination, and false teaching.

Brothers and sisters, we are in the midst of trying times. Aside from the terrible and grim depression that is upon the whole world, Satan is doing his utmost to overthrow the work of God. Our safety is

in standing upon the truth of God's word, and beware of those who come to you with some new hobby or mystery, seeking to ensnare you into the meshes of doubt and uncertainty. Remember the words of John, the beloved disciple of our Lord:

"Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath the Father and the Son. If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed is partaker of his evil deeds."—2 John 9.

The Twelve adhere to our declaration of faith as contained in the Articles of Faith. All who have come to the Church of Christ have signified their belief in, and willingness to be governed by the Articles of Faith, and they express a belief contrary to the "one-person-God" idea.

The Faith of Our Fathers

It is well at times to test and measure the extent of our devotion to a cause by reviewing the original intent and purpose of those who inaugurated it. With this thought in view, we are reprinting the preface to the first issue of *The Evening and Morning Star*, published in June, 1832.

"*The Evening and Morning Star* will be published at (Zion) Independence, Jackson County, State of Missouri. As the forerunner of the night of the end, and the Messenger of the day of Redemption, the *Star* will borrow its light from sacred sources, and be devoted to the Revelations of God, as made known to his servants by the Holy Ghost, at sundry times since the creation of man, but more especially in these last days, for the Restoration of the house of Israel.

"We rejoice much because God has been so mindful of His promise, as again to send into this world the Holy Ghost, whereby we are enabled to know the right way to holy life; and, furthermore, to prove all doctrines, whether they be of God or man: for there can be but one, as Christ and the Father are one. All of us know, or ought to, that our Heavenly Father, out of all the peoples which He had planted on the earth, chose but one people, to whom He gave His laws, and this was, to Jacob His chosen, and Israel His elect.

"All know too, or might, that for disobedience, or not keeping His commandments to do them, God had this people carried away captive into all countries, and scattered among all nations, but promised that He would gather them again unto their own lands; then the land should yet yield its increase, and at that time, He would take away the stony heart and give them a heart of flesh, and write His law in it, that all might know Him from the least of them to the greatest, so that the knowledge of Him might fill the whole earth, as the waters cover the

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Original Articles

Thoughts Concerning God

By Willard J. Smith

If we cannot fully understand the infinite power and philosophy of all this which is so thoroughly and exquisitely related to ourselves as mortal finite beings, should we become recreant to our trust and allow ourselves to become disgruntled because we can not fully understand matters of infinity? When we stop and consider how very little we do know—even the greatest and most wise and learned among the children of men—is it not ignorant audacity gone to seed to complain and blaspheme because we may not be able to comprehend God in all his infinity? Indeed I think so! And yet the great Criminal Lawyer of the city of Chicago—Clarence Darrow—when broadcasting his infidel theories over the radio last holiday season, in order to give tone to his unphilosophical deistical phantasmagoria, propounded as a question of intrinsic merit and deep reasoning power the ignorant, childish question, "WHO MADE GOD?" And this wonderful philosophical (?) interrogation was for the purpose of adding weight to the old, oft exploded theory that the Christian's God is simply a myth fabricated by the clergy in order to assist them in taking advantage of their fellow men to rule over and keep them in subjection to the priesthood.

We, in reply, simply hurl back at Mr. Darrow the defiance to tell us, Who created or made the Numeral One (1); and in the solution of this simple question he will probably get the answer to his own, as God and the Numeral are co-existent, and co-eternal; and the answer as to who made the Numeral will tell you who made God, if either of them were made or created! Mr. Darrow does not doubt the existence of the Numeral, so come, Mr. Darrow, and tell us who made it! If the Numeral One had a beginning, who existed prior thereto to create it?

There never was a time when God did not exist; and there never will be a time when he will cease to exist; and it is just as easy to think of God as self-existent, without a beginning, as it is to think of some previous pre-existing personage creating God, as that would only serve to push the inquiry further back to ascertain who made the person that created or made God! Better to accept the idea that these little *finite* minds of ours are too weak, too small, and too feeble to comprehend the *Infinite*. Hence,

"Thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else." "I have made the earth, and created man upon it, even my hands have stretched out the heavens, and all their host have I commanded."—Isaiah 45:18, 12.

That there is an overruling power in control of

the entire system of worlds whom we designate as the great Jehovah, God, the Great First Cause, is so clearly and abundantly manifested in the whole system of the material universe, and that He is the Author of human redemption is also the Creator and Governor thereof, are propositions which seem to me to be so amply and clearly testified of in all the realm of nature and scientific research that it needs no further argument to sustain it; and as I presume that no one will deny that the Scriptures so teach, I will therefore not now advert to them. But a reference or two to the laws and economy of nature by virtue of which the existence of God and his attributes of wisdom and omnipotence are wonderfully demonstrated, (showing that the sublime conceptions of the perfectness and agency of Jehovah which the grandeur and immensity of his works are calculated to inspire is in evidence of those proofs on which the divine authority of revelation is founded) may be properly inserted here at this juncture. But first, permit me to present the thought that divine revelation is chiefly intended to instruct us in the knowledge of those truths which interest us as subjects of the moral administration of the Governor of the world. For this reason, doubtless, it is, that the moral attributes of Deity are brought more prominently into view in the Sacred Volume, than his natural perfections; and that those special arrangements of his Providence which regard the moral renovation of our species are particularly detailed; while the immense extent of his universal kingdom, the existence of other worlds and their moral economy are but slightly hinted at, or veiled in obscurity. Of such a revelation we stood in need; and had it chiefly embraced subjects of a very different nature it would have failed in supplying the remedies for correcting the disorders which sin has introduced among mankind.

"The eyes of beetles, silk-worms, flies, and several other kinds of insects, are among the most curious and wonderful productions of the God of Nature. On the head of a fly are two large protuberances, one on each side; these constitute its organs of vision. The whole surface of those protuberances is covered with a multitude of small hemispheres placed with the utmost regularity in rows, crossing each other in a kind of lattice work. These little hemispheres have each of them a minute transparent convex lens in the middle, each of which has a distinct branch of the optic nerve ministering to it; so that the different lenses may be considered as so many distinct eyes. Mr. Leeuwenhoek counted 6,236 in the two eyes of a silk worm, when in its *fly* state; 3,180 in each eye of the beetle; and 8,000 in the two eyes of a *common fly*. Mr. Hook reckoned 14,000 in the eyes of a *drone fly*; and, in one of the eyes of a *dragon fly*, there have been reckoned 13,500 of these lenses, and, consequently, in both eyes, 27,000, every one of which is capable of forming a distinct image of any object, in the same manner as a convex glass; so that there are 27,000 images formed on the retina of this little animal. Mr. Leeuwenhoek having prepared the eye

of a fly for the purpose, placed it a little further from his microscope than when he would examine an object, so as to leave a proper focal distance between it and the lens of his microscope; and then looked through both, in the manner of a telescope, at the steeple of the church, which was 299 feet high, and 750 feet distant, and could plainly see through every little lens, the whole steeple inverted, though not larger than the point of a fine needle: and then directing it to a neighboring house, saw through many of these little hemispheres, not only the front of the house, but also the doors and windows, and could discern distinctly, whether the windows were open or shut. Such an exquisite piece of divine mechanism transcends all human comprehension."—Dick's Christian Philosopher, vol. 2, pp. 80, 81.

"We perceive that every particle of matter, however minute, has a determinate form—that the very scales of the skin of a haddock are all beautifully interwoven and variegated, like pieces of network, which no art can imitate—that the points of the prickles of vegetables, though magnified a thousand times, appear as sharp and well polished as to the naked eye—that every particle of the dust on the butterfly's wing is a beautiful and regularly organized feather—that every hair of our head is a hollow tube, with bulbs and roots, furnished with a variety of threads or filaments—and that the pores in our skin, through which the sweat and perspiration flow, are so numerous and minute, that a grain of sand would cover a hundred and twenty-five thousand of them. We perceive animated beings in certain liquids, so small that fifty thousand of them would not equal the size of a mite; and yet each of these creatures is furnished with a mouth, eyes, stomach, blood vessels, and other organs for the performance of animal functions. In a stagnant pool which is covered with a greenish scum during the summer months, every drop of the water is found to be a world teeming with thousands of inhabitants. The moldy substance which usually adheres to damp bodies exhibits a forest of tree and plants, where the branches, leaves, and fruit can be plainly distinguished. In a word, by this admirable instrument (the Microscope,—W. J. S.) we behold the same Almighty Hand which rounded the spacious globe on which we live, and the huge masses of the planetary orbs, and directs them in their rapid motion through the sky,—employed, at the same moment, in rounding and polishing ten thousand minute transparent globes in the eye of a fly; and boring and arranging veins and arteries, and forming and clasping joints and claws, for the movements of a mite! We thus learn the admirable and astonishing effects of the wisdom of God, and that the divine care and benevolence are as much displayed in the construction of the smallest insect, as in the elephant, or the whale, or in those ponderous globes which roll around us in the sky."—Ibid., pp. 254, 255.

Now it really seems to me that the individual who will carefully consider these scientific facts and the

further manipulations of the great God of heaven in the wonderful display of his matchless power as manifested in all the realms of nature, from the star-becked canopy of the grand and universal systems of the entire universe down to a single blade of grass; from the sun in all its grandeur down to a fire-fly in the stagnant pool, or marsh; from an insect to an angel, and that he superintends and cares for them all—I can not refrain from saying, The individual who can not, or rather who will not in all this discern the workmanship of Jehovah God, is either void of ordinary perceptive powers, intensely dense and lacking good sense or common instinct, or else he is willfully and criminally stubborn.

To say all these phenomenon came by chance is simply to make a display of one's ignorance as an attempted reasoning; and to declare that inanimate Nature is the Maker and Creator of it all is to manifest the weakness of one's reasoning power, to say the least, as all Nature itself is governed and controlled by Law, and Law implies a Law-Giver; also law is simply a rule, and of itself can not operate or do anything. Hence to all the fanatical theories such as evolution, Christian science, and all other phases of infidelity, and spiritualism, it is my appreciative privilege to refer them back (in answer to all their sophistries) to the opening sentence of the Bible: "*In the beginning God created the heaven and the earth.*" It is only "The fool" that "hath said in his heart 'There is no God'."—Psalm 14:1.

I most fully believe that God is a personal being. That he is knowable, and that man was constituted to know him—to read his character in his works, regarding them as shadows or symbols of the Divine Intelligence, and as means of intercourse between the Infinite Mind and the finite. That man was made capable of loving him supremely. But even that which we do know of the Divine Mind is imperfect. We see it through a glass darkly, and the excellence of knowledge which we may possess is so incomplete! Properties and attributes doubtless exist in him of which we have no conception; and the knowledge which we do possess of the Godhead seems penetrated with the conviction that what we know of him is as nothing compared with what remains to be known of him. The question was asked a long time ago, "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? Deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea."—*Job 11:7, 8, 9.* "Such knowledge is too wonderful for me; it is high, I can not attain unto it." And the reason is manifest—*God is an infinite being, and my mind is finite*, and therefore can not grasp the infinite, nor take it all in, as there can be no proportion between the finite and the infinite; hence, although I may understand the teachings of the works and the word of God to quite a large degree, still I can not comprehend God himself.

(To be continued.)

The Faith of Our Fathers

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sea. At which time it shall no more be said: the Lord liveth that brought up the children of Israel (out of the land of Egypt; but the Lord liveth, that brought up the children of Israel from the land of the north and from all the lands whither he had driven them: and I will bring them again into their land, I gave to their fathers.) Jer. 16:14, 15. Isa. 11:11.

"Seeing these things so plainly foretold, we have great confidence in declaring to all flesh, not only the day but the hour is at hand for all to be fulfilled: when the earth shall be transfigured, and return to the same beauty and goodness as at the morn of the creation; when the righteous shall rise, and flow together, to inherit the earth, until the children of Israel become as numerous as the stars in the sky, or the sand upon the seashore.

"Wherefore, we beseech all that have ears to hear, or eyes to see, to beware; for God at all times, when He was about to visit the children of men for their wickedness, hath sent angels, or prophets, to warn them of what was about to take place. As before the flood: He sent Enoch and Noah; before the destruction of Sodom and Gomorrah, two angels; before He took Israel out of Egypt, Moses and Aaron, and so down to the coming of our Savior: and can less be expected before the great day of the Lord?

"Will God neglect to blow the trumpet in Zion, and sound an alarm in His holy mountain: or refuse to pour out His Spirit upon all flesh, that will serve

Him in truth, 'before the wicked shall be turned into hell, with all the nations that forget God?' No; heaven and earth shall pass away, but not a jot or tittle of His word shall ever fail.

"Therefore, in the fear of Him, and to spread the truth among all nations, kindreds, tongues and people; this (*Star*) is sent forth that the wicked may know, that 'Jesus Christ, the Redeemer who shall come to Zion,' will soon 'appear, unto them who look for Him, the second time without sin unto Salvation,' to make a full end of all nations. But Israel, He will not make a full end of him, because he cometh to make restitution of all things, which He hath spoken by the mouths of all his holy Prophets since the world began. Therefore the Savior's words, 'He that will not believe my words, will not believe me, that I AM; and he that will not believe me, will not believe the Father which sent me.' Come unto me, O ye Gentiles, and I will show unto you the greater things, the knowledge which is hid, because of unbelief. Come unto me, O ye house of Israel, and it shall be manifest unto you how great things the Father hath laid up for you, from the foundation of the world: ye have not, because of unbelief. Behold when ye shall rend the veil of unbelief, which doth cause you to remain in your awful state of wickedness, and blindness of heart, you shall see the Salvation of God."—Page 146, vol. 14, *Millennial Star*.

"Called, and Chosen, and Faithful"

Dear Advocate Readers: The work of the Church of Christ is onward, and as efforts are being made to advance, the Satanic forces are on the alert, and doing all they can to hinder and disrupt. The fact that every time a start has been made on the Temple in Zion, a struggle has ensued, ought to be a testimony as to the divinity and import of that work.

The Lord had a definite purpose in mind in the restoring of the gospel. That definite purpose was the establishment of the City of Zion, where equality in all things might prevail. And, as that task has not been accomplished, we may truthfully say that "the great and marvelous work" is still before us, and not in the past.

As we approach the time for the second coming of Christ, we must be constantly on guard against the introduction of deception. Remember that Satan is still to be bound and that he will rage more and more as that time draws near.

As our contribution towards the establishment of the Kingdom of God upon the earth, we are called upon to begin the building of the Temple, upon the consecrated ground. Our numbers being few, that is a task that calls for sacrifice. But as we make the effort and pay the price, we will find ourselves drawn into a more compact and unified body.

In conversation the other day with an individual, he remarked that the Temple would never be built

until perfect unity was attained. In reply I stated that the Temple would be built in the midst of, and in spite of the divisions and upheavals that might take place. There is an important symbolic meaning in instruction to build the Temple storm-proof, fire-proof, and earthquake-proof. For in like manner, the Temple of the Soul of each one of us must be so fashioned and tested as to be able to withstand every mental, spiritual, or psychic upheaval.

"Fiery trials" should be welcomed, as an opportunity of demonstrating the quality of the material and workmanship of the builder.

Let us not get discouraged, and cherish doubts concerning the work because of the failures of men. This is God's work, not man's, and the promises and designs of God will not be frustrated.

We were told to finish the Temple by 1936. That is a year that stands out as a very crucial one. The nations of the earth will be on trial, and our own country is trembling on the verge of disaster. Even now our resources are being strained to the utmost to ward off the dangers that beset us, and we are solemnly warned that if the present efforts fail, it will mean revolution and chaos. In the light of this, can we not have greater faith in the revelations given to us? Can we not lay aside every weight and care that might seek to divert us from the things we have been commanded to perform?

May God bless and help us individually and collectively in the struggle is my prayer.

Sincerely your brother in Christ,

WM. F. ANDERSON.

Saving, or Demonstrating Your Religion, Which?

By M. Wilford Poulson, Brigham Young University

A news report of a sermon by Harry Emerson Fosdick quotes him as saying:

"Multitudes of people are trying these days to save religion. Sometimes they are trying to save their own religion; they feel it slipping; they have not much left of the original capital with which their childhood homes endowed them; they are somewhat desperately clinging to as much religion as they have left and hope that they can save it. . . .

"If we are trying to save our religion," he goes on to say, "we are on the wrong track; the right track is the discovery of a religion that will save us."

If we are in real earnest in our concern about religion—and I take it that we are—just how is this concern being expressed? For example, to what extent are we appreciative of the good things in the religions of other people as well as in our own? Are we among those who are trying frantically to save their religion? Are most of our efforts concerned with such things as ridiculing the sacred convictions of others or with going to absurd lengths in conjuring up so-called evidences and specious arguments for the purpose of trying to bolster up what we profess to regard as God's truth? Would Job's severe rebuke about telling lies to defend God ever apply to any of us? Perhaps you remember how he says:

"You whitewash everything with lies, you patch up futile arguments, all of you.

Listen now to the charge I bring, . . . Will you bring unfair arguments for God? Will you tell lies on his behalf?" (Moffatt's translation. See Job 13:1-12.)

How much more of faith we would show by keeping our poise and quietly *demonstrating* the divinity of our religion by the way it enriches our lives and personalities!

A *real challenge* for every earnest religionist is contained in Lessing's drama, "*Nathan der Weise*." This great German writer lived at a time when people engaged in long and heated arguments about the alleged divine origin of their particular religions and still worse, in the severe persecutions of the adherents of other religious faiths. In his drama, Lessing has characters representing the three great conflicting religions of his day, viz, the Mohammedans, the Jews, and the Christians. He brings out very forcefully the good points held in common by these seemingly very different religions. In one speech a Christian says to the Jew, "Nathan, Nathan, you are a Christian. . . A better Christian never was!" The significant reply was: "Those qualities which make me seem a good Christian to you, would make you seem to me to be a good Jew."

In answer to the Mohammedan's question, "Which is the true religion?" the Jew tells the story of the three rings which indirectly gives an answer. You may judge whether or not it is a good one. This story may be rather freely translated and somewhat abridged as follows:

A long time ago a man of the East came into possession of a most precious ring from the hand of one who loved him. This wonderful ring had the mysterious power of making its possessor beloved by both God and man provided he had faith in its power. The ring remained in the family, being inherited from father to son. Whenever a father had more than one son the ring was then given to the one who was most beloved.

At length there came a time when the ring was owned by a man who had three sons, all of whom he loved equally. What should he do? He arranged with a skilled jeweler to make two other rings exactly like the old ring which was to serve as a pattern.

When the rings were secretly brought to the father they matched so well that even he could not distinguish which one was the really precious ring.

When the father knew that he could not live very long he had each of his sons brought to him separately and to each one he gave a last blessing and one of the rings. Shortly afterwards he died.

Soon the three sons came forward each with his ring and each claiming to be the lord of the house. They examined, they quarreled, they complained. Each one said, "The other rings are false. Father gave me the genuine ring. I was the son he loved most." But no one of them could convince the other two.

Finally they went to a judge for his decision. Each swore before the judge that he had received the ring directly out of his father's hand—which indeed was true. Each was vigorous in accusing the others of making false claims.

Then, said the judge, "If the father is not brought before my seat I can not judge the case. Am I to guess riddles? Or do you expect the true ring here to unseal its lips? But hold—you tell me that the genuine ring has the secret power to make the wearer beloved by both God and man. Let that decide, for the counterfeit rings can not have this

power. Who of the three is best beloved? Is there no reply? Do none of these rings exercise the wonderful influence? The genuine ring perchance has disappeared. Then this is my counsel to you. If each of you has had a ring presented by his father, let each believe his own to be the genuine one. Let each sincerely strive to emulate his brethren in seeking to prove the virtues of the ring he has, by offices of kindness and of love and trust in God. If in years to come the virtues of the old ring shall reappear among your children's children, then, once more come to this judgment seat. One greater far than I shall sit upon it and decide."

We see how Job, Lessing, and Fosdick has each in his own way emphasized almost the very same message—one that no sincere religionist can afford to ignore. As for us we are surely not going to be found among those who show undue concern about saving our religion without giving it the chance it should have to save us. We know that the anxiety to bolster up artificially any system, is in reality a damaging confession of lack of faith in it. What counts for most in establishing the divinity of our religion is how it enters dynamically for good into our every day lives really making us "beloved by both God and man."—Reprint from *Improvement Era*, Salt Lake City, Utah, for February, 1932.

Brotherhood

In the Restoration Movement, we have heard for many years much talk about Brotherhood. It is a splendid subject, and in the light of the teachings of Jesus and the Prophets, worthy of the many very fine discourses which have been spoken and written upon the subject. *Brotherhood*—a fine, inspiring, and expansive word, especially when linked up with that equally virile and stimulating word—*Fatherhood*. Thus we have the formula, *The Fatherhood of God and the Brotherhood of Man*.

We do not need to lessen the stress we place upon these words; but, we do have a crying need for more practical demonstration of them in our conduct and relationship. The kind of brotherhood we have seen exemplified for the most part is very peculiar, to say the least. An intolerant and uncompromising sort of fellowship, without love, without charity, and without fruit.

Personally, my disaffection in the Reorganized Church did not begin in 1925, by any means. It began years before with the open and public show of enmity between Frederick M. Smith and John W. Rushton. I said, "If two such strong Christian characters and leaders do not believe strongly enough in the gospel of Brotherhood, that they can curb their inclinations to act like two overgrown school boys, then there is no hope for the church."

As time has passed I have seen no reason to alter that conclusion, except to place more blame upon the churchly system under which they were traditionally bound to labor, than upon the men themselves.

The cause of Christ can not be advanced by personal vituperation and bitterness. Men must be big enough to take their stands upon principles, and not prejudice or malice. When men of all factions see this and strive to live up to it in reality, then we shall see the dissolution of the barriers which now divide and separate us.

Sectarianism is the child of Selfishness and Ignorance. And Independence, designed to become the "perfection of Beauty," is still the "City of Sects."

And this condition will continue until men and women become possessed of a real and genuine desire to have it otherwise. The unfeigned love of Christ must be distilled within our hearts, until we can transmute the carnal, the sensual, the earthly and the devilish, into the humble, the sincere, the charitable, and the spiritual. If we will not do this willingly, then we shall be brought to it by the things we shall be made to experience and suffer.

W. L. G.

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related that the multitude, who were gathered around the temple in the land of Bountiful, heard a voice from heaven which said: "Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name, hear ye him."—3 Nephi 5:7-8.

In the Latter Days

Again, when the restoration of the gospel in these last days was beginning to take place, Joseph Smith, the prophet of this dispensation, related in his history the following experience: "I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

"It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spoke unto me, calling me by name, and said, pointing to the other,

"This is My Beloved Son, Hear Him."—Church History, vol. 1.

Admonition

To these testimonies of the servants of the Lord we could give others, but suffice it to say that the testimony of the Spirit to our spirits, is that Jesus Christ is the Son of God, through whom we have access to the Father in Love. Therefore, beloved brethren, being surrounded with so great cloud of witnesses, we admonish you through our Lord Jesus Christ, that ye be diligent in prayer and good works, that ye be not soon shaken in faith, nor be turned from the sure mercies of the Lord, for as it was said of old:

"Little children, it is the last time; and as ye have heard that Anti-christ shall come, even now there are many anti-christs; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were

not all of us. But ye have an unction from the Holy One, and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. Who is a liar but he that denieth that Jesus is the Christ? *He is anti-christ, that denieth the Father and the Son.*

"Whosoever denieth the Son, the same has not the Father: (but) *he that acknowledgeth the Son hath the Father also.* Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father."—1 John 2:18-24.

Exhortation

And in conclusion, we "beseech you, brethren mark them which cause division and offenses contrary to the doctrine *which ye have learned*; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."—Romans 16:17, 18.

And to those who are responsible for this heresy, we admonish you as the servants of our Lord, to cease from your unholy works, repent of your iniquities, and give yourselves more diligently to the ministry of the Word, that the end of your works may be eternal life; otherwise, there awaits you a reward of unrighteousness, with those who have denied the Lord Jesus Christ. Amen.

This epistle is formulated and approved by us this 18th day of September, 1933.

Your brethren in Christ.

HYRUM E. MOLER.
WILLIAM F. ANDERSON.
ELMER E. LONG.
ARTHUR M. SMITH.
BERT C. FLINT.
CLARENCE L. WHEATON.

From a Utah Member

September 24, 1933.

Dear Brother: I am pleased to hear from you, as I have been in a darkness of doubt for about a month concerning the Church of Jesus Christ of Latter Day Saints. I received your most welcome letter containing such priceless information as I was unable to get anywhere else. For this I praise the Lord indeed.

Hitherto I have not believed a church should be run in the manner my own church is conducted. But the Church of Christ conforms with the Holy Bible more fully. Therefore I want to know more about it.

I was looking at the picture of the "Temple of God" on your letterhead this morning, and as I

looked at it I recognized my having seen it, or the picture (I knew not which) before. But as I looked at it closer, my heart began to burn within me and the Spirit of the Lord said, "Remember it?" in my heart.

I immediately remembered having seen it in a dream about a year and a half ago. I remember it as plain as if it actually happened. There were several people around it besides myself. Is this building built, or is it under construction?

Hoping to hear from you and to receive your literature, I am

Your brother in the truth,