

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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SUMMER'S ALMOST DONE

By Uida E. Yates

Tiger lilies are in blossom and the corn silk's turning
brown,

And the quail are whistling, calling, in the shadows
close to town.

There's a hush on close to sunset that the children's
voices break,

Like the plumping of wet fishes in the waters of the
lake.

Shadows fall in long dark masses, pushing toward
the purpling east,

And the hum of wheel and motor in the world, has
almost ceased.

Brown thrush notes come drifting coolly where the
lilac's curtains fall,

And the homing birds are swinging with directness
over all.

Far away a grey dove telleth her sad tale at set of
sun,

And a thousand beauteous signals tell that summer's
almost done.

THE PERFECT LAW TEMPORAL AND SPIRITUAL

By Bishop J. R. McClain

It is not my purpose in this paper to confine myself to the subject of tithing only. Quite a lot has been said on that subject in the Advocate in recent issues. There are other phases of what is termed "the temporal law" that we wish to consider.

There are six fundamental principles in what we call the spiritual law, and there are also six fundamental principles in what we term the temporal law, namely, Consecration, Surplus, Stewardships, Tithing, Freewill offerings, and Inheritances. These, coupled with Faith, Repentance, Baptism, Laying on of hands, Resurrection and Eternal judgment, constitute God's perfect law, and must go hand in hand until the consummation of God's purpose in bringing us to perfection.

If we hope to attain to celestial glory, we must keep the celestial law, which is outlined in the above principles. James calls it the "perfect law of liberty." (James 1:5.) David, also, says, "The law of the Lord is perfect," etc. (Psalm 19:17.) So if perfect, it cannot be improved by adding to, or subtracting from. Therefore it is unchangeable, just as unchangeable as is God, himself. The wise man has said:

"I know that, whatsoever God doeth, it shall be forever; nothing can be put to it nor anything taken from it: and God doeth it that men should fear before him." "That which has been is now; and that which is to be hath already been; and God requireth that which is past."—Ecclesiastes 3:14, 15.

In God's great plan for man's redemption, ample provision was made for his physical, as well as his spiritual needs. So this perfect arrangement will continue in force until Christ shall have finished his work and perfected the church, when he will present it to the Father "without spot or wrinkle or any such thing." Then we will be saved both temporally and spiritually, and receive a fullness of joy. We will then have no further need of these things that brought us to that condition, for then will our physical and spiritual development be complete, and the means used for its accomplishment will end, or, as Paul says, "Cease."

What should concern us most now is, to learn what the Lord requires of us until our change comes: while we remain. The Lord said, "Take my yoke upon you, and learn of me; (emphasis mine.—J. R.) for I am meek and lowly of heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." (Matthew 11:29, 30.) Then let us, you and me, look into the perfect law as James says, and not be forgetful hearers, but DOERS of the law.

A great many people, not excluding those of the "Restoration," have a very vague idea as to the meaning of the temporal phase of the law. Many regard it as impossible, a "Utopia" that cannot be attained. It seems easy to understand the principles of faith, repentance, baptism, etc.; that we cannot

hope to be saved in celestial glory if we neglect any one of them. Then why can we not understand that the temporal principles require just as complete obedience to them? One is as essential as the other.

Some are looking forward to "all things common," and no one seems to know just what it means, or how to proceed to carry it out. Till we have a better understanding, it is certain we will not get very far in its accomplishment.

Let us examine the temporal law systematically. We have listed "Consecration" as the first principle. We will consider that first. What is meant by the term; does it signify the giving of money, or property? It means more than that. Webster's definition is, "set apart for holy purposes." A complete consecration then, would mean not only our earthly possessions, but our very lives, all we have, to the service or will of God. We consecrate the oil, the bread and wine; we can understand what that means. Jesus, when answering which is the first commandment of all, said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." (Mark 12:30.) Nothing is to be held in reservation. That, I understand, is full consecration.

"Surplus" is next in order. To determine what my surplus is, I must take an inventory of my possessions, and lay them before those whose duty it is to help me make a proper adjustment. In the early church at Jerusalem, they laid all things at the "apostles' feet." That was before they had delegated this matter to the "Seven" who were set apart for this duty later. In making my consecration, I do not have to sell all I have. In fact, it would be unwise to do so, as that might incur great loss, especially if one has lands, or machinery. The proper way to do, as I see it, is to make an inventory of our possessions, and if it is found that we have a surplus, more than we have need, all the surplus is to be cast into the Lord's storehouse. This would automatically become common property. Suppose I have a surplus of land, or real estate; when I place my inventory before the proper authorities, preparatory to making my consecration, if it is deemed not wise to sell this surplus property at the time, I could make the Bishops, as custodians for the Church, a deed to this property; in other words, a legal title, according to the laws of the land. This also would now become common property, or church property.

Stewardships, next; a steward over my own property. The Book of Commandments is authority for this: "Every man a steward over his own property." There is a great deal that could be said about stewardships that we can not take space for here.

"Tithing" comes next in order. As a steward over my own property, I go to work to improve my stewardship, and out of my increase, or net income, I pay my tithe into the Lord's storehouse. (We call it at the present time, the general office.) Should I be

prospered, so as to have another surplus at any time, it should be cast into the Lord's storehouse to supplement the tithing. Out of this common stock, whether of money or kind, those who have not may be provided for from time to time, as the Bishopric may determine, according to their needs, inasmuch as they are just, of course subject to general conference enactment. See "Articles of Faith." These now become stewards, and have an equal opportunity to make an increase.

Some object to the law of tithing, on the ground that they think it was given with the law of Moses. Just because it remained in force under the imperfect law, is no evidence it was a part of it, and therefore ceased with it. Other principles of truth remained with the law of Moses. No one can successfully deny that tithing was in force at least four hundred and thirty years before the law was added. Yes, ADDED. Added to what? The perfect law, no doubt, which they refused to keep. Paul said it was added "because of transgression." (See Galatians 3: 19.)

No one can successfully disprove that tithing was in force at least four hundred and thirty years before the law was added. (See Galatians 3: 17.)

It was observed by Abraham and others, long before the law was given. And when it was given, as further evidence that it had been, and still was in effect, though possibly not always observed (see Malachi 3: 7), I wish to cite you to this reading: And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, IS the Lord's; it IS (Emphasis mine.—J. R.) holy unto the Lord." (Leviticus 27: 30.) Note, the writer did not say, it shall be the Lord's, or shall be holy unto the Lord, but IS (present tense) already in force.

Jacob recognized that fact, when he vowed to God to pay the tenth of all he possessed. (Gen. 28: 22.) This was more than two hundred years before the Law of Moses was given.

The Law of Moses was given for a specific purpose, and ended when it was fulfilled, leaving the perfect law as it was from the beginning, which included the temporal law of tithing. No wonder the people were accused of "robbing God" when they failed to observe this law. (See Malachi 3: 8, 9.) You cannot rob a man of something that he does not possess, something that is not his. Much more could be said in support of this principle, but we must forbear at this time, as we wish to examine some other things that are vital, and should be understood by all of God's children.

"Freewill offering." This principle proves our worthiness, and good desires; since it comes out of the nine tenths that is ours, it is a gift. "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loves a cheerful giver." (2 Corinthians 9: 7.)

We pay our tithes, and give the offering. In the giving, is the manifestation of charity, without which, all else will "profit us nothing." (1 Corinthians 13: 1.) Compare James 2: 15, 16.

"All things common" is not a principle, but is a condition that will obtain by obedience to this perfect law. It also is little understood by a great many.

All things common does not mean that we are to cast our all into one common trough, as some express it, and all help themselves. That would be utter confusion, and God's house is a house of order. There are only two instances in the sacred records where this order is mentioned, and a very meager account is given as to how it was carried out. The six principles of the temporal law already mentioned in this paper, if observed as a whole, will result in all things being common, or equal. And that does not mean that what's yours is mine, and what's mine is yours. Stewardships provide for individual ownership. We are each individual units, and have our agency. This is a God-given prerogative, and I thank God for it. I can choose to do, or not to do, and there is no law in God's economy to compel us. That makes us individually responsible to God. Our reward is based on merit, and not force. We must not lose sight of the fact that "all things common" has its limitations, and laws governing. Surplus and tithes become common property, while stewardships are individually owned. Every man a steward over his OWN property.

We each have our likes and dislikes. No two are exactly alike: and God in his infinite mercy and wisdom, has made ample provision for all this. Many kinds of food, and drink, many colors, many odors, and we might go on ad-infinitum. All this diversity is to gladden the heart of man. And we can make our choice.

We would not all choose the same kind of food, or the same color of clothing, or flowers, or the same plan for a house or model of car. But having our individual stewardships, we can put forth our best efforts to obtain the things we like, and at the same time render our dues to the Lord, and thus claim his blessings, and protection.

Certainly we would not work hard for the things we do not like; neither would we desire to share our earnings with the indolent, mediocre persons, who are satisfied with the ordinary things of life. And it will not be required that we do. Like the man in a recent news item, past 70, that wore overalls all his life. Never had on a suit of clothes. No ambition. All are not equal in ability, ambition, or zeal. Some are naturally lazy, in mind as well as in body, and the Lord has said, "The idler shall not eat the bread of the laborer."

In the language of our worthy editor, in the August issue, under "A Danger Signal," we wish to quote: "When the feeling of individual responsibility is taken from us, then is when dry rot sets in, and our institution becomes just a machine instead of a living, vital thing, pulsing with the eager concern of individual units who feel that the cause in which they are engaged is as much theirs as anybody else's. Read all of it. That is true. We must, to be in accord with the perfect plan, encourage individual expression and effort. Without this incentive, we might become indifferent, and say, "Oh, what's the use? I will get my share any way, so I will just "let George do it." But, dear reader, be not deceived, that is not God's plan. Under the perfect plan, there is every incentive to do our best.

Some argue that tithing and stewardships are unfair as well as unequal. For instance, one person is

more successful than another, and earns \$50.00 a week, while the other makes only \$15.00. The first pays \$5.00 his tithe, and the other gives \$1.50 as his tithe. That leaves the first \$45.00 for himself, and the second, \$13.50. Tithing is equal. The only unequal feature is the increase, and there is a reason. Probably the first is more aggressive, more diligent, more capable, has a greater ability for earning. All this would stand to his credit as a wise steward, and gives incentive for us all to qualify for greater service. The inequality is on the part of man, and not the fault of God's law. Israel of old charged the Lord with inequality. Let us read: "Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; is not my way equal? are not your ways unequal?" (Ezekiel 18:25. See also verse 30.)

Note the parable of the talents, Matthew 25:14, 30, "every man according to his ability." The kingdom of heaven is like that.

"Inheritances." This is the goal we hope to reach. "Blessed are the meek for they shall inherit the earth."—Jesus. "The earth is the Lord's, and the fullness thereof."—David.

No doubt when the temple is built, and the Lord shall come, "the strong among the mighty," and binds the strong man (Satan), Daniel's prophecy will be fulfilled. See Daniel 7:18; Revelation 5:10.

As joint heirs of Jesus Christ, we will receive our inheritance. Inherit the earth, which will be divided by lot.

Another question is often asked, "How shall I pay tithing and when; I have but little of this world's goods, and am in debt. Should I pay my debts first, before I start paying tithing?" Well, let us see; if you have nothing, of course you owe nothing. Your first and oldest debt is to the Lord. You had nothing when you came into this world. All you have is gain, if you have only a dime, a penny is the Lord's. Query, How came you in debt; did you contract for goods or property that are not paid for? If so, you owe no tithing on that till it is paid.

Out of your net increase, as before mentioned, you pay the Lord's part, the tenth, and out of the nine tenths you pay your debts, and have your living. When the law is in force among God's people, we will have no need to go in debt. Until then, we will not be a free people. So long as we are subject to the money powers, and pay interest, we are not free. Interest is strictly forbidden in God's perfect plan. Books could be written on this subject, so we leave off here, and trust that when you have examined the perfect plan, you will help us put it into operation.

One more thought in closing; as further evidence of individual expression. In the 65th chapter of Isaiah, conditions as they will exist in the new earth are described. "And they shall build houses and inhabit them; they shall plant vineyards, and eat the fruit of them. . . . and mine elect shall long enjoy the work of their hands." (Verses 21, 22.) So no doubt this perfect law will continue during the thousand years, or the millennium.

SATAN'S SECRETS TO MASTER MAHON

Sermon delivered at the Church of Christ on the Temple Lot, Independence, Mo. Sunday morning, July 25, 1937, by Apostle James E. Yates.

May we give our attention to this Scripture: Eph. Chap. 5, verses 1, 2, 6, 7, 8, 10, 11, 12.

"Be ye therefore followers of God as dear children; And walk in love, as Christ also hath loved us, and hath given himself for us. * * * * Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

"Be not therefore partakers with them. For ye were sometimes darkness, but now are ye light in the Lord, And **HAVE NO FELLOWSHIP WITH THE UNFRUITFUL WORKS OF DARKNESS, but rather reprove them. For it is a shame even to speak of those things which are done of them IN SECRET.**"

The subject this morning is a vital one to the Church, and to all the peoples of the Restoration. Secrecy—has there ever been an age of time when secrecy was not one of Satan's prime instruments used to deceive and to betray mankind into every conceivable evil, and for the degradation of souls? Has not fellowship with secrecy always been one of Satan's choice instruments with which to blight spiritual life, and to increase wickedness and misery and even crime among all nations? And does not

Satan's secrecy always make its bids to the minds of men by offering them that which is attractive on the surface, and which may have the outward appearance of innocence? Surely so. "But the end thereof are the ways of death." Is not this written word of the Lord a proper warning against all Satan's secrecies? "For it is a shame to speak of those things which are done of them in secret,—Have no fellowship with the unfruitful works of darkness, but rather reprove them." Every child of God who fails to be warned against the wiles of Satan in this matter, or who allows himself to dabble in any secrecies whatsoever, is in danger of that final spiritual imprisonment which is the devil's "Alcatraz."

Let us ask ourselves these questions: What would be the present condition of the world if in politics and in governments among men there were no secrecies? If it were possible to take the secrecies out of politics, the devil could be thrown out of human governments overnight. What would be the spiritual improvement if all secrecies were removed from churches and from religion in general? What would be the present condition of the Church of the Latter Day Restoration if there had been no nefarious secrets practiced in any part of it?

Was not the Church at Nauvoo disrupted by secrecy? Who does not know that secrecy and vital matters that involved membership in a **secret and oath-bound society** figured largely in the murder of Joseph and Hyrum Smith at Carthage?

Here in Independence, Missouri, I stand in the church on the Temple Lot delivering this sermon. Across the street to my left stands the Stone church of the people of the Reorganized L. D. S. church. Across the other street to my right stands the unfinished Auditorium representing a gigantic debt upon the backs of the people. Here also is the unfinished Temple (or rather the excavation work) on the Lord's Temple Lot. . . . Just how much did the maneuvers of **SECRECY** have to do with this sad separation of a people whose one common faith and belief and doctrine is centered in Christ and in a common knowledge of His great restoration of the everlasting gospel in these, the last days? Has Satan failed to use his choice instrument of **Secrecy** to bring about this condition which is doubtless so pleasing to him, but so sad a condition for all the Lord's people? No. Satan has not failed in that. He has used his methods of secrecy, and how unwittingly, yet with what great tragedy, have many of the servants of the Lord fallen a prey to the wiles of the devil in yielding themselves to promote the work of Satan by secretcies?

Over the radio from the Atlantic coast this morning I heard a most wonderful sermon on love. The sermon was by a Methodist minister. The dimensions of that sermon on love was as a mountain compared to a mole-hill, when compared to one that preceded it on, "Jesus paid it all," etc. But when the good Methodist minister mentioned our harrowing arguments over great political issues in the U.S. Congress, the labor troubles centering in Detroit, the various problems of civil jurisprudence before the courts, the terrible wars in Spain, and now brewing in China and elsewhere, then chose deliberately, he said, the theme of **love** for his sermon, as being needed more, and upon the whole, more important than all those other themes, he was right. But the question arises, though love is of such mighty importance, what of all these vital questions which **must be dealt with**, and which never fail to bring controversies which, upon the one side or the other, never fail to do violence to the delicacies of love? In answering that question I say: though no eulogy we might make to love could do justice to its greatness, yet they who would love **individuals among men** more than **God's truth for all men**, do not rightly understand the greatness of love. Jesus said, He that loveth father, or mother, or husband or wife, or son or daughter more than me, is not worthy of me.

No great battle was ever won by less than love for a great cause. What would have happened in this country if Lincoln's love for bleeding and dying soldiers had been greater than his love for God's eternal principles of freedom?

Should we then say that our love for tranquility, and our love for our brethren who have been deceived by Satan into giving of their life's energies to secret societies and to oath-bound institutions is so great that we will not mention it lest we hurt their feelings? Should we not rather love the great truth of God which strikes for the soul freedom of the many,

by declaring concerning these secret combinations that "**The devil is the foundation of all these things.**"? See Second Book of Nephi, Chap. 11, par. 93. It is a sad and a mistaken concept of love which would see a brother being so deceived by Satan as to jeopardize his own soul salvation, and to see him betraying many others into the same snare, but which would speak no warning lest the niceties of so-called love might be infringed upon.

In this matter of building up a false fellowship in secret societies and in oath-bound institutions ministers have used moneys that came into their hands from trusting people to gain for themselves entrance as "play-boys" into those divisions of said societies which cater to the **elite** and the rich of their membership. Is that right? Can those who do so, but who should know better, escape the final condemnation of their Lord if they continue? Can peoples who follow such spiritual leadership remain in submissive silence and not speak out against these things, yet expect their Lord to hold them guiltless? Jesus said: "In secret have I said nothing." Jesus set the pattern against all secrecy. "**In secret I have said nothing.**" Satan had tempted Jesus also. Satan had told Jesus that if he would do so and so, he, Satan, would give Him all the kingdoms of this world. If our Lord had yielded to that temptation on the Mount, the devil would have had him in an oath-bound and secret institution before that day's sun had set. It is the duty of the servants of the Lord to cry aloud specifically against the sins of secrecy. The written word enjoins that.

"Cry aloud, spare not; lift up thy voice like a trumpet, show my people their transgression, and the house of Jacob their sins." Isaiah 58:1.

All the people of the Latter Day Saint faith know that our Inspired record from the Hill Cumorah declares that many plain and precious things were taken from the Bible by the great and abominable church. If Satan was to cause important things to be taken out of the Bible as he did do, what parts would he be most likely to have removed more than the very things therein which warned against his deceptions by **SECRECY**? And those are the exact things which were taken out, as revealed by the same power which gave to the world the spiritual history of ancient America from the Hill Cumorah. Before reading of it in the 5th chapter of Genesis in the "Inspired Translation" of the Bible, let us read the words of the Spirit through Nephi:

"Wherefore, thou seest that after the book hath gone through the hands of the great and abominable church that there are many plain and precious things taken away from the book. * * * Because of the many plain and precious things which have been taken out of the book, which were plain to the understanding of the children of men, according to the plainness which is in the Lamb of God; Because of these things which have been taken away out of the gospel of the Lamb, an exceeding great many do stumble, yea, insomuch that **SATAN HATH GREAT POWER OVER THEM.**"—First Nephi, 3: Page 36.

But why should a people who have those warnings of the Lord in their own books, restored by revelation, why should they stumble over those same

stumbling stones of Satan? There is only one reason. They are like the poor so-called preachers who hold the Bible to the heart and say: "How I love the dear old Book!" But they love it mostly when it is shut. Open it and read some of the most vital things in it, and they do not believe them at all. Latter Day Saints who have the Inspired Translation and the Book of Mormon, yet who please Satan by dabbling in the fellowships of secret societies and of oath-bound institutions, believe their own books best when tightly shut.

The Inspired Translation was begun by the young man, Joseph Smith, in June, 1830, and finished July 2, 1833, and this while he was in his 28th year. Before critics who would condemn that work entirely as having no value, make very impressive protest, let them point out in history some example equal to this, where some unlearned man, persecuted the while and driven from pillar to post by mobs and the like, has ever produced anything to equal it.

Let us here read some of those "plain and precious things" which Nephi said would be taken from the Bible, and which have been taken from it, and which are to be found ONLY in the Inspired Translation.

"And it came to pass, that Cain took one of his brother's daughters to wife, and they loved Satan more than God. And Satan said unto Cain, Swear unto me by thy throat, and if thou tell it thou shalt die; and swear thy brethren by their heads, and by the living God, that they tell it not; for if they tell it they shall surely die, and this that thy father may not know it; and this day I will deliver thy brother Abel into thine hands.

And Satan sware unto Cain, that he would do according to his commands. And all these things were done in secret.

And Cain saith, truly I am Mahon, the master of this great secret, that I may murder and get gain. Wherefore Cain was called Master Mahon; and he gloried in his wickedness.—Genesis 5: 13-16. Inspired Translation.

It will be observed that I read the word Mahon, not "M-a-h-a-n" as it is printed. In the original Manuscript it is M-a-h-o-n. The error of changing an "o" to an "a" was doubtless made in the printing. Thus there is only one letter different from our modern term—Master Mason. But should it seem strange that there should have been a "Master Mahon" in the days of Cain, and that it should in that day have been secret, and bound by an oath, when we know of the claims of the Masonic Order itself, in that its origin reaches back as far as the days of King Solomon, at least? And this is not to say that modern masons are deliberately wicked men. I have no right to make that charge. But I do have the divine and scriptural authority to declare all such things to be deceptive in their nature, and not contributing the best to spiritual life.

Jesus said no man can serve two masters. If any man serve under "Master" Masonry he cannot be in the fullest sense an acceptable servant of Christ. Such societies require special favors of their members to those of their societies. The Scriptures declare: "Let us do good unto all men, specially to

those who are of the household of faith." So Christ the Master requires our special consideration and service to be put in one particular place, and the so-called fraternal societies require all special service and consideration to be given to their several societies.

If this Church of Christ, His "remnant" for carrying forward the authoritative work begun when the Book of Mormon was marvelously given to the world, is to continue under the favor of God, and is to continue as His spiritual functionary among men, then this Church of Christ must not compromise with secret institutions, nor secret doings of any kind. For this our great book from Cumorah, declares so specifically against all secret combinations, that they are "kept by the power of the devil to administer oats unto the people, to keep them in darkness, to help such as sought power, to gain power," etc.—Book of Ether, chapter 3, page 90.

Everyone who is at all acquainted with the recent activities of the Reorganized L. D. S. Church knows of the struggles they have had since about 1923 and on to 1925, and to present times, over the question of gaining power to those who "sought power" therein. The issue took form under the famous demand for **Supreme Directional Control**, but the significant fact over all that is, that while said "Control" was so ruthlessly sought, there was a closer and closer alliance being made with the Masonic Order at the same time. Who could fail to connect that fact with the statement in the Book of Ether that these oath-bound secret institutions would be kept, and used by those who "sought power"?

But the inspired writer goes on to say in Ether 3: 93: "For the Lord worketh not in secret combinations." That includes all of them. Any attempt to dodge that fact soon develops, if pursued far enough into a hypocritical subterfuge.

Secrecy is and has always been the curse of the world. If our Reorganized church brothers and sisters in the gospel will be logical and reasonable over this matter, and even half as fair as they have required other religionists to be in matters written in the Scriptures, they would do one of two very definite things: they would either repudiate the Inspired Translation of the Bible concerning Cain and Master Mahon and his secret oaths, and repudiate 2 Nephi 11: 93-106, 2 Nephi 12: 16-18, Alma 17: 54-65, Book of Nephi 3: 41-44, Book of Mormon 4: 35-55, Book of Ether 3: 90-102, and frankly acknowledge that they do not believe those Scriptures. Either repudiate all these or else, if admitting that these Scriptures are the word of God to this generation, then the next and only logical thing that could or should be done, would be to bring to trial those men of their own ministry who are so foolishly and flagrantly violating these Scriptures, and thus stop them from leading hundreds of other young men into that deception, and thereby leading their whole membership who will follow, astray also. That people should arise in the strength of Israel's God and purge out sin in their midst, and for the eternal welfare of souls being darkened by this wicked blight, and do it with love and kindness, but with that firmness which is born of a knowledge of the truth of God. Let no one wrongly censure those

who are caught in the snare of this terrible delusion which has long been weakening the spiritual life of the Reorganized church as a body, but rather pray for them that God may yet show them the light, and that by repentance they may be saved.

Grips and Passwords

Why should any honest man need grips and passwords by which to be secretly known as brothers? The whole plan involves falsification on the face of it, and a deliberate plan to deceive somebody. If brothers are to be known to brothers by secret grips and passwords, who are they expecting to hide the thing from? And if I am a fellow with another, and we are in the presence of others before whom we are pretending that we are strangers to each other, and not fellows, are we not liars? A man is a liar who purposefully tells a falsehood; and there are times when, though saying nothing, a man may act out a falsehood and a deception and a fraud in such a way that the term liar would be but a mild description of his black degradation. How about a judge on the bench who would get the sign or password from a fellow lodgeman, but who would pretend that he did not know him, yet would deflect justice in order to favor another liar because said other liar was one of his own secret society? Have such things ever been done? Is it necessary to ask the wind? Plain, raw, rank, revolting history will answer the question in some cases concerning judges, politicians, lawyers, preachers, courts, juries, "prominent citizens" and even churches and church people. Secrecy has written a terrible history in connection with all these,—such history as could never have blotted the pages of civilization, if no lying secrecy had ever taken root in the minds of men.

Does the Church of Christ need "grips" and secret "passwords" in order that its brothers may be known to each other? No. Why? Because they have a right to expect that there will never come a time when they will try to hide that fact from men or devils. In like manner, those who plan not to hide any of their doings from any who may wish to know, either by telling a lie or by acting it out, need no "grips," "passwords," or secrecies of any kind. For as the Lord says: "**The devil is the foundation of all these things.**" We hear of people being "double crossed" sometimes. No person was ever "double crossed" who did not themselves first make that black thing possible by setting up the first "X" themselves. For double-crossing is where two people agree together **secretly**, and then one or the other violates the secret over and above all, by conspiring secretly with some other. The Lord's people need none of that. They are in fact under His condemnation if they stoop to those things and continue to do so.

In 1923 and before, many men in the church warned against the secrecy and thirst for centralization of power which was then beginning to assert itself. In that year I published a warning article under the heading: "**Forms One to Five**" in the *Saints' Herald* for May 2nd.

Our brothers and sisters in the Reorganized Church would do well now to turn back to that warning and read it. Here is one of the closing para-

graphs: "Is not the coordination the church needs at this hour that unity of purpose and fellow-feeling that grows out of diversity of activities that are unhampered by any supervision **except** that which stands to safeguard the limits and boundaries of the Constitutional law of the Gospel of Jesus Christ? The writer affirms that it is. He also believes that anything less than this **straight-jackets men**, puts the appearance of **harsh rulership over the people**, builds up a strong ecclesiastical machine that clanks as it runs, and ultimately drives the tender, loving Spirit of Christ out of such an organization forever. None of us want that condition. Let us therefore go slow with every unauthentic innovation—seeking always for the "old paths" that we may walk therein, and find rest to our souls."

At this point I conclude by reading to you the word of the Lord given to Brother Bullard while on a mission in England, and published in the *Herald* as noted.

On Secret Orders

Given by the Spirit Through Elder Richard Bullard, While on a Mission in England. Published in the *Saints' Herald*, April 18, 1923.—

Volume 70, Page 378.

Hearken, my people, unto that which I will speak unto you, for I will not hold my peace, for my Spirit has been grieved because of the willful disobedience of those who have departed from the ways of the Lord.

To those who have paid their vows and taken solemn oaths at shrines where I have no place and that which I have no delight in, even that which is known as Masonic Order, also that of more recent organization known as the Klans, neither of which has or can have part in the work I have committed to you, my people, but will prove to be a serious detriment to my work and to the ultimate loss of those who engage their time and allegiance thereto.

Is the history of the past nothing to my people? Saith the Lord. Have I not declared that the ruin and downfall of my people Israel was brought about through their departure from my ways and the joining of their interest and loyalty to shrines of heathenism which I forbade?

Was not my beautiful temple destroyed because of this, and the wealth, sacrifice, and labor of my people brought to naught, and my holy name dishonored, and the place which I had honored with my presence defiled, so that the destroyer to whom my people had paid tribute made ashes and ruin of the place which my soul had delighted in? But because of its defilement I could no longer permit it to remain.

Are the desolations recorded of Jerusalem, Kirtland, and Nauvoo no warning to my people?

Will my people continue to rob me of that which is needed for the building up of my Zion and prepare a shelter and place of refuge for my faithful people in the day when these secret organizations, to which some of my people have sworn allegiance, shall arise in their anger and vengeance and bring bloodshed and desolation upon the world, such as has never

(Continued on page 282.)

HISTORY OF THE CHURCH OF CHRIST AND THE LATTER DAY RESTORATION

By H. E. Moler

(We left off last month with paragraph 1 of Chapter 2 of the Book of Commandments. We continue with the succeeding paragraphs of the same revelation.—Ed.)

2. Remember, remember, that it is not the work of God that is frustrated, but the work of men; for although a man may have many revelations, and have power to do many mighty works, yet, if he boasts in his own strength, and sets at naught the counsels of God, and follows after the dictates of his own will, and carnal desires, he must fall and incur the vengeance of a just God upon him.

3. Behold, you have been intrusted with those things, but how strict were your commandments; and remember, also, the promises which were made to you, if you did not transgress them; and behold, how oft you have transgressed the commandments of the laws of God, and have gone on in the persuasions of men: for behold, you should not have feared man more than God, although men set at naught the counsels of God, and despise his words, yet you should have been faithful and he would have extended his arm, and supported you against all the fiery darts of the adversary; and he would have been with you in every time of trouble.

4. Behold thou art Joseph, and thou wast chosen to do the work of the Lord, but because of transgressions, if thou art not aware thou wilt fall, but remember God is merciful: Therefore, repent of that which thou hast done, and he will only cause thee to be afflicted for a season, and thou art still chosen, and wilt again be called to the work; and except thou do this, thou shalt be delivered up and become as other men, and have no more gift.

5. And when thou deliveredst up that which God had given thee sight and power to translate, thou deliveredst up that which was sacred, into the hands of a wicked man, who has set at naught the counsels of God, and has broken the most sacred promises, which were made before God, and has depended upon his own judgment, and boasted in his own wisdom, and this is the reason that thou hast lost thy privileges for a season, for thou hast suffered the counsel of thy director to be trampled upon from the beginning.

6. Nevertheless, my work shall go forth and accomplish my purposes, for as the knowledge of the Savior has come into the world, even so shall the knowledge of my people, the Nephites and Jacobites, and the Josephites, and the Zoramites, come to the knowledge of the Lamanites and the Lemuelites and the Ishmaelites, which dwindled in unbelief, because of the iniquities of their fathers, who have been suffered to destroy their brethren, because of their iniquities, and their abominations: and for this very purpose are these plates preserved which contain these records, that the promises of the Lord might be fulfilled, which he made to his people; and that the Lamanites might come to the knowledge of

their fathers, and that they might know the promises of the Lord, and that they may believe the gospel and rely upon the merits of Jesus Christ, and be glorified through faith in his name; and that through their repentance, they might be saved. Amen."

After receiving the foregoing revelation both the plates and the Urim and Thummim were taken from Joseph again, but after a few days they were restored to him, when he inquired of the Lord and the following revelation, chapter 9, in the Book of Commandments, was given: (See footnote.)

"Now behold I say unto you, that because you delivered up so many writings, which you had power to translate, into the hands of a wicked man, you have lost them, and you also lost your gift at the same time, nevertheless it has been restored unto you again; therefore, see that you are faithful and go on unto the finishing of the remainder of the work as you have begun. Do not run faster than you have strength and means provided to translate, but be diligent unto the end, that you may come off conqueror; yea that you may conquer Satan, and those that do uphold his work.

2. "Behold they have sought to destroy you; yea, even the man in whom you have trusted, and for this cause I said, that he is a wicked man, for he has sought to take away the things wherewith you have been intrusted; and he has also sought to destroy your gift, and because you have delivered the writings into his hands, behold they have taken them from you; therefore you have delivered them up; yea, that which was sacred unto wickedness. And behold Satan has put it into their hearts to alter the words which you have caused to be written, or which you have translated, which have gone out of your hands; and behold I say unto you, that because they have altered the words, they read contrary from that which you have translated and caused to be written; and on this wise the devil has sought to lay a cunning plan, that he may destroy this work; for he has put it into their hearts to do this, that by lying they may say they have caught you in the words which you have pretended to translate.

3. "Verily I say unto you, that I will not suffer that Satan shall accomplish his evil design in this thing, for behold he has put it into their hearts to tempt the Lord their God; for behold they say in their hearts, We will see if God has given him power to translate, if so he will give him power again; and if God giveth him power again, or if he translate again, or in other words, if he bringeth forth the same words, behold we have the same with us, and we have altered them: Therefore they will not agree, and we will say that he has lied in his words,

Note: This revelation appearing as Chapter 9, in Book of Commandments, is dated May, 1829. This surely must be an error, for the reason that this revelation was the first received by the prophet after the Urim and Thummim was finally restored to him, and this, he says, was only a few days after he received the previous revelation. Then the subject matter in this revelation deals with the same matter as does the first revelation.

and that he has no gift, and that he has no power; therefore, we will destroy him, and also the work, and we will do this that we may not be ashamed in the end, and that we may get glory of the world.

4. "Verily, verily I say unto you, that Satan has great hold upon their hearts; he stirreth them up to do iniquity against that which is good, that he may lead their souls to destruction, and thus he has laid a cunning plan to destroy the work of God; yea, he stirreth up their hearts to anger against the work; yea, he saith unto them, deceive and lie in wait to catch, that ye may destroy; behold this is no harm, and thus he flattereth them and telleth them that it is no sin to lie, that they may catch a man in a lie, that they may destroy him, and thus he flattereth them, and leadeth them along until he draggeth their souls down to hell; and thus he causeth them to catch themselves in their own snare; and thus he goeth up and down, to and fro in the earth, seeking to destroy the souls of men.

5. "Verily, verily I say unto you, woe be unto him that lieth to deceive, because he supposeth that another lieth to deceive, for such are not exempt from the justice of God.

6. "Now, behold they have altered those words, because Satan saith unto them, He hath deceived you, and thus he flattereth them away to do iniquity, to tempt the Lord their God.

7. "Behold I say unto you, that you shall not translate again those words which have gone forth out of your hands; for behold, they shall not lie any more against these words; for behold, if you should bring forth the same words, they would say that you have lied; that you have pretended to translate, but have contradicted your words; and behold they would publish this, and Satan would harden the hearts of the people, to stir them up to anger against you, that they might not believe my words; thus Satan would overpower this generation, that the work might not come forth in this generation, but behold here is wisdom, and because I show unto you wisdom, and give you commandments concerning these things, what you shall do, show it not unto the world until you have accomplished the work.

8. "Marvel not that I said unto you, here is wisdom, show it not unto the world, for I said, show it not unto the world, that you may be preserved. Behold I do not say that you shall not show it unto the righteous; but as you cannot always judge the righteous, or as you cannot always tell the wicked from the righteous: therefore, I say unto you, hold your peace until I shall see fit to make all things known unto the world concerning the matter.

9. "And now, verily I say unto you, that an account of those things that you have written, which have gone out of your hands, are engraved upon the plates of Nephi; yea, and you remember, it was said in those writings, that a more particular account was given of these things upon the plates of Nephi.

10. "And now, because of the account which is engraven upon the plates of Nephi, is more particular concerning this thing, which in my wisdom I would bring to the knowledge of the people in this account: therefore, you shall translate the engravings which are on the plates of Nephi, down even till you come

to that which you have translated, which you have retained; and behold, you shall publish it as the record of Nephi, and thus I will confound those who have altered my words. I will not suffer that they shall destroy my work; yea, I will show unto them that my wisdom is greater than the cunning of the devil.

11. "Behold they have only got a part, or an abridgment of the account of Nephi. Behold there are many things engraven on the plates of Nephi, which do throw greater views upon my gospel: therefore, it is wisdom in me, that you should translate this first part of the engravings of Nephi, and send forth in this work. And behold, all the remainder of this work, does contain all those parts of my gospel which my holy prophets; yea, and also my disciples desired in their prayers, should come forth unto this people. And I said unto them, that it should be granted unto them according to their faith in their prayers; yea, and this was their faith, that my gospel which I gave unto them, that they might preach in their days, might come unto their brethren, the Lamanites, and also, all that had become Lamanites, because of their dissensions.

12. "Now this is not all, their faith in their prayers were, that this gospel should be made known also, if it were possible that other nations should possess this land; and thus they did leave a blessing upon this land in their prayers, that whosoever should believe in this gospel, in this land, might have eternal life; yea, that it might be free unto all of whatsoever nation, kindred, tongue, or people, they may be.

13. "And now, behold, according to their faith in their prayers, will I bring this part of my gospel to the knowledge of my people. Behold, I do not bring it to destroy that which they have received, but to build it up.

14. "And for this cause have I said, if this generation harden not their hearts, I will establish my church among them. Now I do not say this to destroy my church, but I say this to build up my Church; therefore, whosoever belongeth to my church need not fear, for such shall inherit the kingdom of heaven; but it is they who do not fear me, neither keep my commandments, but buildeth up churches unto themselves, to get gain; yea, and all those that do wickedly, and build up the kingdom of the devil; yea, verily, verily I say unto you, that it is they that I will disturb, and cause to tremble and shake to the center.

15. "Behold, I am Jesus Christ, the Son of God; I came unto my own, and my own received me not. I am the light which shineth in darkness, and the darkness comprehendeth it not. I am he who said, other sheep I have which are not of this fold, unto my disciples, and many there were that understood me not.

16. "And I will show unto this people, that I had other sheep, and that they were a branch of the house of Jacob; and I will bring to light their marvelous works, which they did in my name; yea, I will also bring to light my gospel, which was ministered unto them, and behold they shall not deny that which you have received, but they shall build it up,

and bring to light the true points of my doctrine; yea, and the only doctrine which is in me; and this I do, that I may establish my gospel, that there may not be so much contention; yea, Satan doth stir up the hearts of the people to contention, concerning the points of my doctrine; and in these things they do err, for they do wrest the Scriptures, and do not understand them; therefore, I will unfold unto them this great mystery, for behold I will gather them as a hen gathereth her chickens under her wings, if they will not harden their hearts: yea, if they will come, they may, and partake of the waters of life freely.

17. "Behold this is my doctrine; whosoever repenteth, and cometh unto me, the same is my church; whosoever declareth more or less than this, the same is not of me, but is against me; therefore, he is not of my church.

18. "And now, behold whosoever is of my church, and endureth of my church to the end, him will I establish upon my Rock, and the gates of hell shall not prevail against them.

19. "And now, remember the words of him who is the life and light of the world, your Redeemer, your Lord and your God. Amen."

(To be continued.)

SATAN'S SECRETS TO MASTER MAHON

(Continued from page 279.)

been known, and from which my people shall hardly escape? Think you I can walk in crooked paths or give consent to that which I have repeatedly declared against?

My course is eternal without change, and the provisions I have made for my people sufficient to meet every righteous claim made upon it. . . . Work together in love and unity; bear with each other when weakness manifests itself; and be kindhearted; for when love is not the ruling power among you, your work is vain. . . . Come out of Babylon as I have commanded, lest my hand in severity be felt and mourning and sorrow fill your hearts and homes.

(The foregoing is an extract from that which Brother Bullard declared was given him as he was engaged in prayer, pleading with the Lord in behalf of His people.—J. E. Y.)

May God add his blessing to this discourse which I have endeavored to deliver to you in that spirit of love and kindness which should characterize all our work, but with the simplicity and clarity of the truth, which will stand, even unto the great judgment day of the Lord, is my prayer in the name of Christ Jesus the Savior, even so, Amen.

INDEPENDENCE ITEMS

Our sacrament service the first Sunday morning in September was an encouraging, spiritual meeting. Bro. R. B. Trowbridge was with us, and there is no place where he is better than in a prayer and testimony meeting. He was the speaker in the evening of the same day, and in the morning of the following Sunday, we believe. Other speakers of the month have been Bro. C. L. Wheaton, J. R. McClain, Wm. F. Anderson, Joseph and Arthur Yates, the one a son of Apostle James E. Yates, the other a brother.

Sister Skinner sustained painful injuries when she fell a few weeks ago, breaking her arm in two places and pulling ligaments loose in her hand and hurting her back. She is doing as well as could be expected, but it will take some time for her to get well. She has always been a faithful attendant at church services as well as a willing worker wherever she could help, and she is greatly missed.

Our genial business manager, A. S. Wheaton, and his family, accompanied by Bishop J. R. McClain, went on a vacation trip to points north which included Bemidji and Minneapolis. They visited the Goulds, Winegars and others. They came back happy and praising the hospitality they received everywhere.

Our semiannual business meeting for election of officers was held on the evening of the first Monday in September. There was a good attendance, if it was Labor Day. Bro. Joseph Yates was chosen for pastor for the ensuing six months. He is a son of Bro. James E. Yates. Bro. Nicholas Denham continued as secretary and Sr. Anderson as chorister.

Weather.—Continued fair and dry, very dry. We are thankful the gardens and field crops were mostly out of the way before this drought came, though the corn would have been better if we had had more moisture in late August and in September, and there would have been pasture and fall gardens. We are living in the day when God's judgments are coming.

"It is a basic principle that we get nothing without effort."

"It is God's will that man shall ultimately be free—free spiritually and free economically."

SPECIAL NOTICE

To build up our Subscription List and to encourage those who are in arrears to pay up, we will give a Book of Commandments with each renewal. A. S. WHEATON, Business Manager.

FROM THE MAIL SACK

Bro. Floyd Mathewson renews for his Advocate and tells what a comfort the paper is to him. He is past 81 years of age, and is 30 miles from a branch of the church. He closes his letter to Bro. McClain with, "I am your brother for all truth and nothing added to it."

Sister Eva L. Anderson, of Wasco, California, writes Bro. McClain, sending \$3.00 for renewal subscriptions to the Advocate. She says she thinks the paper grows better and is sure that it must be of interest to non church members.

Another sister in the West renews her subscription and expresses her appreciation of the Advocate. She is much pleased with the articles that have appeared. "They are what is needed to inform people of the truth," she says.

Missionary J. E. Bozarth writes Sept. 14th, saying that a call from home made it necessary for him to close another series of good meetings at Houston, Mo. The interest and attendance were on the increase, and the last Sunday evening eighty-five or a hundred were present. Sunday afternoon a fine couple were baptized, Bro. Paul and Sr. Beatrice Mercer. Bro. Paul has charge of the Sunday school and Sr. Mercer is the secretary. There is prospect of the school teacher, who manifested interest in the preaching. Bro. Bozarth hopes to return before school closes.

From Bro. James E. Yates

When our good reunion at Independence closed, I started early the next morning for my mission field. At noon I had lunch with Bro. and Sr. Loar, at Mableton, Kansas. They are old-time friends, members of the Reorganized Church, and noble people. That night I was made welcome at the home of Bro. and Sr. J. T. Burnett, at Colony, Kansas. They, too, are an upright, godly family of the Reorganized Church. Our Sr. Martin, of Collins, Mo., is a sister of Bro. Burnett. I left copies of our fine August number of the Advocate with all these and other families where I visited.

From there I drove to Wichita, Kansas. There I visited dear Sr. Ella Waite Jacob, a sister whom I baptized in Arizona, years ago. I baptized her husband, also, now deceased. In those times they traveled with us some in missionary work in Colorado. Their daughter, Neva, is now happily married to Bro. D. A. Kelley. They have a fine baby boy, and what a well-spring of holy pleasure is a babe in the home. It is a precious treasure from God's own garden. Its presence draws upon our noblest passions.

Next, we visited Sr. Morris Noldrop, of Seiling, Oklahoma, who, with her younger daughter, was visiting the home of her married daughter, Sr. Inez Jacqueth, in Wichita. Sr. Jacqueth is a successful chiropractor in the city of Wichita. Then we had a fine visit with Sr. Julia Coiner and husband. His surname has escaped my memory at the moment.

Had lunch and renewed old, happy acquaintance of nearly 30 years ago. But Sr. Coiner is as buoyant and happy as when I knew her as a girl. She laughs and declares she has learned that "life begins at forty."

I visited Sr. Aneta Reid Wilson, formerly of Tilton, Oklahoma. Her sister Dolly is employed in the city, and was not at home the morning I left Wichita. All these people whom I have named at Wichita and elsewhere, are of the Reorganized Church, and are sheep of the Lord's pasture, people who have received the witness of the Holy Spirit that God has truly restored the gospel of our salvation in these last days. They are brothers and sisters in the sacred faith of Christ through the latter-day Restoration. We advise and warn all, both personally and by letter, as well as published articles and sermons in Zion's Advocate and in tracts approved by the Church of Christ, that the dangers have not passed against which the Apostle Paul declared when he said, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ."

Without malice, and without bitterness toward any of the erring leaders who have led much of latter-day Israel downward instead of upward, and in some cases, into spiritual darkness rather than greater spiritual light, we must, in order to be true to the call that God has surely laid upon his ministry in the Church of Christ, warn and continue to warn all Latter Day Israel!

Beware, Saith the Lord

(The following spiritual communication was given August 15, 1937.)

Beware, O my people, saith the Lord, against the blight which has spread, and which continues to spread among my people of latter day Israel because of disregard of my word which has been so clearly spoken and written against all manner of secrecies.

How long, O ye my people, will ye submit in silence to a false leadership, assuming to represent me in office, which neither represents me truly, nor the church I brought into being when I committed the holy priesthood unto men in this latter day dispensation?

Who am I, that I should wink at these surrenders to wicked worldliness through covenants that are not of me, that are made in secret places, then flaunted openly with the gaudy trappings of those who know me not, saith the Lord, some of whom are even instruments unto Satan to fight against me?

Think ye that I have come to wink at iniquity? Think ye I have given forth my word against all manner of secrecies among my people in vain?

Who am I, that ye who have been blest of my Spirit, yea, who claim to be followers of my word, should traduce me in the eyes of the nations by

claiming to be my spiritual representatives among men, the while ye violate my word so often declared, by making your covenants in secret places, or by making supine apologies for those in darkness who do those things?

Many of you are asking of your own hearts, "Wherein is our lack of spiritual power as in days that are past? Why is it that the divine fire was of former years, and is now so diminished? If ye would know my answer, saith the Lord, look to your sins and repent, for this great and ascending sin of secrecy is but one link in a wicked chain forged by Satan, wherein to drag my people into bondage, and many other links of evil are thus welded in, wherewith to draw wickedness and not righteousness, saith the Lord.

My word which declared that I cannot look upon sin with the least degree of allowance cannot be changed to accommodate any alliance with the wicked doings of a false leadership, and I excuse not a vacillating ministry, nor yet a non-resisting people, who foolishly submit to be ruled over by a presidency which I have not appointed, and whose wickedness through secrecy and its attendant sins is both a defiance against my word, and a constant stench in my nostrils, saith the Lord of Hosts.

Lo, my call to those thus taken in Satan's snares is unto repentance—repent and turn ye unto your compassionate Lord while ye may, for why will ye die, saith your Lord and Master?

But if ye will not hearken to my word, nor yet to the voice of my Spirit, nor to the words of my servants, nor to mine own pleadings wherewith I plead with my wayward sons all the day long, soon I must decree judgments upon the wicked and the rebellious, and verily none who spurn my word shall escape.

Thus speaketh He whose right it is to command this people, and to chastise all who spurn Him from them, even Christ, the Lord; and this is delivered by means of the Holy Spirit, even so, amen.

At Silverdale, Kansas, Bro. Yates preached in a Methodist church. There are a few members of the Church of Christ at this place who are trying to be led by the good Spirit, he reports. He mentions Sr. Florence Atherton and daughter, Dorothy, Sr. Ella Hockenbury, Sr. Colwell and daughters and there were others whom he had not yet met when he wrote. Bro. Yates especially asks the prayers of the membership for Bro. (Elder) Leo Longshore, a "good, capable, spiritually minded young man," he says, who will be useful if he does not succumb to discouragement. Some of the sisters at this place have pieced beautiful quilt tops which they would like to dispose of for the benefit of the church. They have tried to contact the circle of women in Independence, without success. Any of the sisters who may desire to write them may address either Florence Atherton, or Ellen Hockenbury, Route 3, Arkansas City, Kansas. Silverdale is just outside of Arkansas City, to the east.

From Silverdale, Kansas, Bro. Yates went to Seiling, Oklahoma. At this place, he writes:

"Elder Morris Moldrup kindly invited me to preach

in the Reorganized church. We held one good meeting there and the Holy Spirit was present to bless all. Another meeting was held in the friendly home of Mr. Peathod, out in the country, south of Seiling. While I was there Brother G. B. McClellan received baptism and a sweet, spiritual confirmation. Space will not permit an account of the good visits with Bro. Dick and Sr. Wilshusen, Frank Chapman, wife and family, Mr. John Hussman and family and his good 'Uncle Dick' Hussman, Bro. Nate Thoenburg and family, Sr. Tillie Squire, dear Sr. Ward and her fine son, and many others in that region.

"From Seiling I drove to Denver, Colorado, and held meetings there and at Pine, up in the mountains, over two Sundays. Bro. Thomas Barton and I made the trip together up to Pine. Bro. Jess Cruse has done gospel work at this place and baptized quite a number. We were well received in the church there. While in Denver we enjoyed the hospitality of the home of Elder A. M. Halverson and family, Bro. Thos. Barton and family, Bro. and Sr. Beadorn, Bro. and Sr. S. O. VanDyke, and Bro. and Sr. P. L. Gamet. We also visited at the home of Bro. and Sr. Wiseman, where we had a visit with Bro. E. E. Long. Bro. Nerren and wife extended their welcome, too. I hope and pray that the misunderstanding and rifts in fellowship at this place may be rightly adjusted in love, and without loss of any from the sweet fellowship that always prevails when we really love one another.

"From Denver over the wonderland region of the mighty Rockies to Grand Junction, Colorado, on the western slope, was a full day's drive over Independence Pass, the shortest, but by no means a good roadway. Of my visit with our good folks in Grand Junction, Bro. and Sr. C. O. Bishop, Bro. and Sr. George Hubbard, and of our pleasant time with Bro. and Sr. Theodore Ely and then with Elder Seph and Sr. Olive Hufford and others at Delta, I must write at another time. Also of the great gospel experiences we are now having in Salt Lake City, I must write later. Suffice to report to the church now the good news that Elder Robert R. Robertson and wife of the Reorganized Church in this city have transferred their membership to the Church of Christ. They are humble, saintly, capable people, and will, by the grace of God, do a great gospel work here. They are happy in the spiritual freedom found in the Church of Christ.

"More anon. The church is now being blessed of the Lord in many places, and is making history in those things that are good and noble. J. E. Y."

Encouraging News From Michigan

September 14, 1937.

To the Advocate: Well, the state organization became a reality on August 8th, last, when the saints gathered at the little village of Loomis for the purpose of learning the results of the state referendum, and to enjoy one of those one-day meetings that are so enjoyed by the Saints of Michigan. The vote was 73 for and 17 against. Other articles carried by a much larger vote. The writer was chosen by a very small majority to be state missionary, and arrangements were made for me to start the work at once.

Accordingly, on August 14, I journeyed to this little town where I met our good Bro. and Sr. Wagbo, who had already given out notice of services for Sunday, the 15th, at their home in Cedar Springs. We started with preaching at 10 a. m., then at 3 p. m. we met at the farm home of a Mr. Hanes, about 11 miles out in the country, where a nice crowd had gathered to hear the word of the Lord. This is a new opening for the Church of Christ. After this service we visited with new friends until the call for supper was sounded. All partook of a bountiful repast, after which we gathered again at 8 a. m. for another service, and surely the Lord verified his promise by pouring out his Spirit upon both speaker and listeners, insomuch that all present voted for us to continue the services.

So we have carried on, preaching on an average of six to eight sermons each week. The result has been that on Sunday, Sept. 5th, five souls were led into the waters of beautiful Lake Chouched, among the hills of Newaygo County, Michigan. On the morning of Sept. 8th, three more entered the same waters. Among these were a father and mother of ten children, and a mother of fourteen children. Again, on Sept. 11th, we baptized five more, among them the father of the family of fourteen, with three of his children, and a little girl of fifteen years, who stepped out alone from the rest of her family. Others have expressed themselves as being satisfied that we are teaching the truth, and will obey when we return. We are at home now, arranging affairs so that we shall be better able to go about our Father's business. We are made more conscious of the fact that

"God is marshaling his army
For the rescue of his truth;
He is calling now to battle
Both the aged and the youth."

We do not feel to take credit for all this good work. Bro. Wagbo had visited among these folks and told them a great deal of the gospel, and arranged for these services. We take the liberty now to say that if others throughout the state will go and "do likewise," ye missionary will be able to reap a harvest of souls for the Master's cause.

Now for news of the wonderful one-day meeting held on Sept. 12th at the farm home of Bro. F. W. Hastings, near Fremont. Saints gathered from Grand Rapids, Muskegon, Cedar Springs and Clare, and did we have a good time?! It sure was a feast to the souls of all that came. A few of the new members were there and expressed themselves as being happy they had found the truth, so we see the Lord is working, and we believe and know that the move the Saints in Michigan have undertaken will meet with success if "we united be."

I am your brother and laborer in the cause of Christ,
Lewis E. Welch.
Route 4, Clare, Michigan.

Bemidji, Minn., Sept. 20, 1937.

Editor Advocate:

Elder B. A. Winegar and I arrived in Vesta, Minnesota, August 27, and got out appointments for the 29th. There was a preaching service at 11 a. m.,

and after dinner we repaired to the river some twenty miles distant, where Bro. Winegar inducted three into the waters of baptism, a happy privilege indeed.

Those baptized were George Reynolds, son-in-law to Bro. and Sister Bert Krause, Lois Krause, a daughter-in-law, and Allene, a daughter.

The confirmation service was had in the evening with a goodly degree of the Spirit's presence, and in the sermon that followed the speaker was blessed to an unusual degree, an experience that lingers long in memory.

Services were continued Monday, Tuesday, and Wednesday evenings, the latter a prayer and sacrament service. Thursday we turned our faces homeward.

We see an increasing interest in that part of the country, and were invited to share the hospitality of some fine and friendly people, which we were glad to do.

Saturday after arriving home we greeted the arrival of Bishop J. R. McClain and Bishop A. S. Wheaton and family, who were taking a week's vacation. Bro. McClain preached a fine sermon Sunday morning, and we enjoyed having the new faces and voices at the afternoon sacrament service. The evenings were too cool for services in the church then, but we now have our heating plant installed, (a barrel heater, inexpensive but efficient) and can make ourselves comfortable for the fall weather.

Monday, of course, a crusade began against the finney tribe, resulting in the capture of fifty-five that day. Boating and fishing continuing during the week.

The visitors were domiciled in The Lodge with its pretentious fireplace, and convenient rooms, and on two evenings, the Saints who could make it handy, gathered there and spent the time in social chatter, singing, and the reciting of reminiscent gospel and other stories.

Bro. Wheaton is an untiring fisherman. Bro. McClain enjoyed it too; but I rather suspect that what he enjoyed more, the first two or three cool days at least, was the big barrel stove, especially when it began to get red on the sides and around the edges.

A killing frost here yesterday morning, a reminder that winter is just around the corner.

Praying for the welfare of Zion, in gospel bonds,
Leon A. Gould.
Houston, Missouri, Sept. 19, 1937.

—o—

"You may talk too much on the best of subjects."
—Benj. Franklin.

—o—

"If a man say, I love God, and hateth his brother, he is a liar.—1 John 4: 20.

—o—

"Be kindly affectioned one to another with brotherly love; in honor preferring one another."—Romans 12: 10.

—o—

"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."—Galatians 5: 22, 23.

Houston, Missouri, Sept. 19, 1937.

Dear Editor:

We have entered the beautiful pathway of life,
With Jesus, our Savior and Guide.
Though the way may be rough and strewn with
thorns,
He will ever be close to our side.

We hope to press onward to that beautiful home
And help others the pathway to find.
For Jesus will lighten the burdens so heavy—
He will heal the sick and the blind.

The sun now shines, where dark clouds once were,
And the way is so clear and so plain.
Ah, if we could have known years before,
The good that we were to gain.

We were baptized and confirmed by Brother Bo-
zarth, Sunday, Sept. 12th. A joyful day that will
ever be remembered.

Your new brother and sister in Christ,
Mr. and Mrs. Paul G. Mercer.

The Advocate welcomes you to our spiritual cir-
cle, Brother and Sister Mercer. We are very pleased,
also, to have you enter the columns of our paper.
Visit us whenever you feel like it, and may you be
abundantly blessed with light from on High as you
journey along the pathway you have chosen to
travel.—Editor.

STRANGERS

Strangers! That's a chilly word,
And freezes up the soul;
Never meant for lads that march
Toward a common goal.
Who are you, or who am I,
That we should delay
Grabbing hands with all the folks
On life's common way.

All of us were born alike—
Every mother's son
Walks the self-same vale of things,
Till the journey's done.
And we reach the self-same end
In the dreamless dust;
Let us wander hand in hand,
Taking life on trust.

Strangers! Let's forget that word—
Comrades—that's the thing.
We will share the pain, the joy,
Heart to heart we'll cling.
Down the little valley-path
Through the shade and shine,
We will laugh the years away
In brotherhood divine.

Bro. J. E. Bozarth sends the above poem. He
says the author is unknown.

» » » »

TALENTS

« « « «

By Wm. F. Anderson

In the 25th chapter of Matthew we read where
Jesus said that the Kingdom of Heaven was likened
unto a man traveling in a far country, and he called
his servants together and gave to them talents ac-
cording to their several abilities. In the 5th chapter
of the same book we find what that commitment was.
You may read it in verses 13 to 16.

In these last days the Lord has delivered unto us
the task of representing Him among men, and to
each he has given more or less talent, some one kind
of talent, and to another, a different talent, and he
expects each to use that talent or talents to the
honor and glory of his name, and for the way each
uses that talent he will be judged or rewarded.

To some he has given the talent to write, to an-
other he has given the talent of music, to another
the talent of song, and will I say to all he has given
the talent to do good to their fellow men. Some
have the talent to preach, but to all has been given
the ability to do good, and we are expected to in-
crease that which has been entrusted to us. "Let
your light so shine before men, that they may see
your good works."

The great task committed to us is that of repre-
senting God to our fellow men, and those talents
that have been committed to us whether they be one
or many should be used to the honor and glory of
Him who gave them to us.

Not many months ago a certain person asked the
writer, "How is it that we do not hear you preach?"
I had not been before the people for some weeks, ow-
ing to other speakers being in that place and I had
no idea or thought, that it made any difference
whether I spoke or not. On another occasion, many
years ago, a young man came to me after a prayer
service and said to me that I should have born testi-
mony, that my testimony did others good. I had no
idea that I was even in any one's thoughts, and so
was content to listen and absorb, rather than give of
the little I could. At another time I was admonished
through the Spirit that I should not refrain from
giving my testimony. I have not always given heed
to that counsel, sometimes because of the many pres-
ent, other times because of timidity, or other things.

I have often felt like asking certain ones who were
blessed with the talent of song, why it was we did
not hear him or her sing. I have known of choris-
ters going to those who could sing and asking them
to render a solo, duet, or quartet, and they refused,
did not feel like it, or a statement that they could
not sing. There have been times when I felt the
least like preaching, when I felt the need of impor-
tuning the Great Giver of all good to come to my
rescue, and have enjoyed the greatest liberty. I
have many times thought that if our singers were
to go to God in earnest prayer for help and blessing

(Continued on page 288.)

THE WHAT WHERE AND WHEN COLUMN

Conducted by Elder Clarence L. Wheaton

(Address your questions to above, at 204 West Sea Ave., Independence, Mo.)

Question: What is the position of the Church of Christ, on the Temple Lot, relative to latter day revelations?

Answer: This question is often asked the representatives of the church, therefore being one of interest to so many, we give space for answer here. It has been charged that this church is committed to the revelations found in the Doctrine and Covenants, but such is not the case. Neither is it committed entirely to the revelations found in the Book of Commandments, though we have every reason to believe that this earlier version, so far as it goes, contains the revelations in more nearly their original form, and is more in harmony with the Bible and Book of Mormon than the changed version in Doctrine and Covenants.

As far back as we have a record of this church's position we find it has consistently held to the belief that the Bible and Book of Mormon contain the fullness of the gospel, and that they constitute the Standard of Faith by which all revelations must be tested. Therefore, all revelation in our day must stand on its own merit as tested by this standard and proven by the arbitrament of time.

I will give a few excerpts from early Church of Christ publications not readily available to all the readers of the Advocate, that will be of interest:

"It has been before stated that the principles of the faith and doctrines which were given for the foundation of this church are recorded in the Bible and Book of Mormon, which is the rock and pillar of the foundation of this Church of Christ, which was organized on the 6th of April, 1830, for the last time." (Truth Teller, vol. 1, No. 1, p. 8.)

"The first edition of the Book of Doctrine and Covenants contains the revelations and commandments to the Church of Christ that was organized upon the foundation of both the Bible and Book of Mormon. It contains the revelations to the church so far as they have been correctly published." (Ibid., page 9.)

"Admit that Defendants believe in the Bible and Book of Mormon, and allege that they also believe in the revelations given prior to the 24th of February, 1834, contained in the Book of Doctrine and Covenants, so far as they are in harmony with the teachings of the Bible and Book of Mormon." (Abstract of Evidence, Temple Lot Suit, page 24.)

"We believe in the King James version of the Holy Bible to be the Word of God so far as it has been correctly translated. We also believe the Book of Mormon to be the word of God." (Epitome of Faith, published in Searchlight, vol. 1, No. 2, p. 99.)

"We believe that in the Bible is contained the word of God; that the Book of Mormon is an added witness for Christ, and that these contain the "fullness of the Gospel." (Articles of Faith, Adopted 1925.)

"Resolved, That this Church of Christ accept nothing purporting to be a revelation from God, past, present, or future, as revelation from God, save that which is in harmony with both the Bible and Book of Mormon.

"Be it further resolved, That if there be any ruling, understanding or resolution conflicting therewith, that it be hereby rescinded." (Conference Action of October, 1925; Zion's Advocate, November 15, 1925.)

This represents the position of the Church of Christ from 1852 to the present time.

Question: Was the Book of Commandments ever endorsed by the early elders of the Church of Christ prior to its publication in 1833?

Answer: Yes. During a series of special conferences held at Hiram, Ohio, November 1 to 12, 1831, for the especial purpose of reviewing and preparing the revelations for publication, such endorsement was given. Those present at these conferences, according to the minutes recently brought to light, were Joseph Smith, Jr., Oliver Cowdery, David Whitmer, John Whitmer, Sidney Rigdon, William McClellan and others. Quoting directly from the minutes of these conferences we give the following:

"Brother Joseph Smith, Jr., said that inasmuch as the Lord has bestowed a great blessing upon us in giving commandments and revelations, asked the conference what testimony they were willing to attach to these commandments which should shortly be sent to the world. A number of the brethren arose and said that they were willing to testify to the world that they knew they were of the Lord." (Minutes of November 1, 1833.)

Following this action, Section 67 of the Doctrine and Covenants was received during the session, containing among other things, this declaration, "And now, I the Lord, give unto you a testimony of the truth of these commandments which are lying before you." This shows that these revelations were before the conference in at least manuscript form. The next morning another session of this conference was held, also at Hiram, and the following action was taken:

"The revelation of last evening was read by the moderator. The brethren arose in turn and bore witness to the truth of the Book of Commandments. After which Brother Joseph Smith, Jr., arose and expressed his feelings and gratitude concerning the commandments and preface received yesterday." (Minutes of November 2, 1831.)

These minutes show further that four special conferences were held during this period, as follows: November 1, 2, November 8th, November 9th, November 11th, and November 12th which was the last. These facts prove beyond cavil the allegation that Joseph Smith, Jr., was only present at one conference in Hiram and was absent attending three other conferences elsewhere, is not correct. By or-

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der of the conference he "reviewed and arranged" the revelations for publication. If the wide discrepancies between the Doctrine and Covenants and the Book of Commandments crept into the revelations during this time, he alone was responsible. Complete details of this interesting and vital information can be found in my "History of the Book of Commandments," soon to be published in pamphlet form.

LESSONS FOR OCTOBER

Lesson 1		October 3
	Christian Sonship	
	1 John 3: 1-6; 1 John 3: 18-24	
Lesson 2		October 10
	The Christian in God's Keeping	
	Jude 1-4; Jude 17-25	
Lesson 3		October 17
	Christian Speech and Conduct	
	James 3: 1-18	
Lesson 4		October 24
	Christian Renewal	
	Titus 3: 1-11	
Lesson 5		October 31
	The Moral Issue in the Drink Problem	
	Romans 13: 12-14; 1 Corinthians 6: 9-11; Galatians 5: 16-24	

NOTICE CORRECTION

In the September Advocate, page 271, under Agents Reports, a typographical error occurs in H. B. Johnson's report. The Cranston Sunday school classes Nos. 1, 2 and 3, are credited for tithing, which should have read temple. It will then conform to our records.

On the same page, in Brother Warner's report, Sr. Stivers is reported as having paid \$41.00 tithing, whereas it should read \$10.00 tithing and the difference should be added to Brother Warner's account as tithing, making his read \$108.00 tithing and \$1 sub.

We are glad to make these corrections, as that is the main object in publishing these reports, so that errors, should they occur, may be corrected.

J. R. McClain, Office Manager.

TALENTS

(Continued from page 286.)

in their singing, there would be great blessing given to them and to those who hear. When one feels the greatest lack of confidence, or a wish to shirk the task, then is when they need to bow humbly before God and ask His help.

Paul says, "We are laborers together with God." If that be true, then the service of music and song is as important as the service of preaching. The combining of the two under the direction of the divine Spirit tends to enjoyment of the highest order, and becomes a drawing card to bring others under the influence of the church.

The person who has talent to play the organ, or other instrument, is just as needful as the preacher or the one who sings. Together they make the service acceptable unto God, and when it is acceptable unto God the people will be touched and the service be effective.

If those who are called to the ministry were to refuse to occupy, immediately there would come a query, "WHY," but dear co-worker, has not the elder as much right to refuse to preach as the singer has to sing? "Oh, but," you say, "he has been called to do that." True, but may I add that the singer is also called, true, not by a revelation through another, but in the giving of the talent. "The service of song in the house of the Lord, with humility and unity of spirit in them that sing, and them that hear, is blessed, and acceptable unto God. (Doctrine and Covenants 119: 6.) "And it shall be given thee, also, to make a selection of sacred hymns, as it shall be given thee, which is pleasing unto me, to be had in my church; for my soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me." (Doctrine and Covenants 24: 3.)

The Village Blacksmith in the July Advocate has called our attention to the greatest singers of all time. Surely the singers play an important part in the work that has been committed to all. Are they going to shirk their part and refuse to use the talent given to them, or will they seek to honor Him who gave the talent?

"A BIBLE TO EVERY CHILD"

Thus reads the heading of a press dispatch for July 21st. The state of Georgia is going to place a copy of the Bible in the hands of every school child in the state. A new state board has been appointed to take over the task of seeing that this work is done. The governor of the state, E. D. Rivers, has suggested the purchase of one million copies of the King James Version of the Bible for the purpose, and the board has approved.

If the people of Georgia are thus minded, we wonder if it would not be a good state for missionary effort?

"Beloved, let us love one another: for love is of God; and everyone that loveth is born of God, and knoweth God.

"He that loveth not knoweth not God; for God is love."—1 John 4: 7, 8.