

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 1:387.

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LIFE'S LESSON

I learn as the years roll onward,
And leave the past behind,
That much I have counted sorrow,
But proves our God is kind.
That many a flower I long for
Had a hidden thorn of pain;
And many a rugged bypath,
Lead to fields of ripened grain.



The clouds but cover the sunshine--
They cannot banish the sun;
And the earth shines out the brighter
When the dreary rain is done.
We must stand in deepest sorrow,
To see the clearest light;
And often from wrongs own darkness
Comes the very strength of right.

We must live through the weary winter,
If we would value the spring;
And the woods must be cold and silent
Before the robins sing.
The flowers must be covered in darkness,
Before they can bud and bloom;
And the sweetest and warmest sunshine
Come after the storm and gloom.

So the heart from the hardest trials,
Gains the purest joy of all;
And from lips that have tasted sorrow,
The sweetest song will fall.
For as peace comes after suffering,
Love is reward of pain;
So after earth comes Heaven,
And out of our loss is gain.

Author unknown.



APOSTASY THEN and NOW

By Leon A. Gould.

Apostasy does not come at an instant, suddenly. It is a thing of growth, depending somewhat upon its environment as to the rapidity of its development.

The "mischief of iniquity" had already begun to work in Paul's day, but the apostasy was not considered to be complete until about the year 570 A.D. Whether apostasy begins with the feet or with the head may be a determining factor as to the rapidity of its development, because until the "head", or the chief quorums, succumb to its baneful influence, the church would not be in apostasy regardless of how many of its members drifted away.

The rapidity of its growth and development, in latter-day apostasy, may be accounted for in this way. That which resulted in church rejection in the 40's was hatched or imbibed and fostered not by the feet, or the lay members, but by those who were representing the chief quorums, and were in control of the machinery of the church.

The meaning and scope of this apostasy and church rejection is quite clearly set forth by the late Joseph Smith, in the following language:

"The iniquity of unrighteousness which caused the 'heavens to withdraw themselves' and 'grieved the Spirit', was at work. But priesthood, the right to act in the name of Christ as quorums, was at an end. Whatever acts were done by them afterwards must be weighed in the balance of individual righteousness and acceptability before God. The powers by which the gospel should be preached and souls won to Christ, and salvation had been conferred-- they could not be destroyed, except by personal unrighteousness, and unlawful ministrations. Those persons upon whom the authority to act had been conferred who accepted the new departure, were left to 'fight against God.' On the other hand, those who received this right to act and who refused to accept the new dogma, were still commissioned of Christ."--Joseph Smith in tract, *The Rejection of the Church*, p. 8.

The reason that "priesthood, the right to act in the name of Christ as quorums, was at an end," was because "the iniquity of unrighteousness which caused the 'heavens to withdraw themselves,' " was at work within these quorums. And because these quorums were honeycombed with those who were prostituting their priesthood authority to the practice and promulgation of these new "dogmas," they lost their right to act as quorums acceptably in the sight of God. The reasonableness of this position should appear to the mind of any one with a little serious reflection.

Let us consider. Here were men authorized of God, and organized into quorums, to minister in the ordinances of the gospel, to establish righteousness in the earth, to render just and righteous decisions upon all matters that came within the purview of their calling, whether in the legislative, judicial, or administrative lines. These men had before them, in the accepted standard books of the church, the marriage

law as ordained of God. In the Bible, this:

"For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain (two) shall be one flesh."-- Matt. 19:5.

In the Book of Mormon, this:

"David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord, . . . Wherefore, my brethern, hear me, and hearken to the word of the Lord: For there shall not be any man among you have save it be one wife; and concubines he shall have none: For I, the Lord, delighteth in the chastity of women.-- Page 172.

And in latter-day revelation to the church, this:

"Marriage is ordained of God unto man; wherefore it is lawful that he should have one wife, and they twain shall be one flesh."-- D.&C. 49:3. "Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else."-- D.&C. 42:7.

And yet, with these plain statements before them which they were authorized and required to teach and practice, so far had apostasy developed in the early 40's that the quorums were honeycombed with men who endorsed a distorted idea of the covenant of marriage, and sought to foist it and kindred evils upon the people of the church. And with men whose minds had become thus warped, sitting in the councils and quorums of the church, could the people of the church, in all conscience, TRUST their interpretations of law, or their decisions upon any matter, or in any case that might be brought before them? No. Neither could God. Their acceptance of this new departure declared in thunder tones their unfitness to serve in quorum capacity, and hence, "the right to act in the name of Christ as quorums, was at an end". And justly so.

On the other hand individuals, whether members of quorums, or not, "who refused to accept the new dogma, were still commissioned of Christ," in their individual and personal ministrations. So that the rejection of the church meant its rejection in its quorum capacity, including also those individual members who supported the new dogma. But, as individuals, ministers and members alike who repudiated these doctrines were still accepted of God.

We accept these things as being true, as applied to the church THEN, 1844 and thereafter. But how about these same deductions applied to the church NOW, 1925 and thereafter? Let us see.

We have in the standard books of the church accepted by the particular division of the restoration that reorganized after 1844, and which began to reestablish quorum organization, teachings to which we wish now to call attention. In the Inspired Translation we have revealed to us the fact that Satan and Cain organized a great secret society, and Cain and his fellows entered into a covenant with Satan, and were sworn by their throats and by their heads not to

betray, under the penalty of death, the secret that was administered to them:

"For, from the days of Cain, there was a secret combination, and their works were in the dark, and they knew every man his brother. . . . And their works were abominations, and began to spread among all the sons of men. And it was among the sons of men. And among the daughters of men, these things were not spoken."-- Gen. 5:37, 38 I. T.

The Book of Mormon further informs us that this secret abomination was revealed and perpetuated from time to time adown the ages by Satan, its author, and was the cause of great destruction and disaster among the people who inhabited this land. Some of the things recorded are as follows (Nephi prophesying of our day):

"And the Gentiles are lifted up in the pride of their eyes, and have stumbled, because of the greatness of their stumbling block, that they have built up many churches: . . . and there are also secret combinations, even as in times of old, according to the combinations of the devil, for he is the founder of all these things; yea, the founder of murder, and the works of darkness; Yea, and he leadeth them by the neck with a flaxen cord, until he bindeth them with his strong cords forever."-- 2 Nephi 11: 90, 94, Authorized Edition.

On page 564 we are told that they had their secret signs and words by which they might distinguish a brother, and their secret oaths and covenants, and that these things were put into the heart of Gadian-ton by that same being who did plot with Cain, that same being who enticed the people to build the tower of Babel, and who spread darkness and abominations among the Jaredites until they were brought down to destruction; and of the Jaredites it is written:

"And it came to pass that they formed a secret combination, even as they of old; which combination is most abominable and wicked above all, in the sight of God; for the Lord worketh not in secret combinations."-- Page 734. And again on the same page: "I, Moroni, do not write the manner of their oaths and combinations, for it hath been made known unto me that they are among all people, and they are had among the Lamanites (Indians)."

And archaeologists have come forward in vindication of Moroni's statement, declaring that upon the pottery of the ancient inhabitants of this country they have found depicted every sign used by the modern secret society of the same stripe, which is had among all people today, even among the Indians.

"If they shall say unto you, . . . behold, he is in secret chambers; believe it not."--Christ. "For the Lord worketh not in secret combinations."-- Moroni. And in latter-day revelation to the church: "And now I show unto you a mystery, a thing which is had in secret chambers, to bring to pass even your destruction, in process of time, and ye knew it not."-- D. & C. 38:4.

And with these things before them and in addition to this, warnings by their own prophets in no uncertain terms, published by their own church press, from time to time, men of the ministry and of the

chief quorums have allied themselves with this abomination, had among all people, spoken not among the daughters of men, but only among the sons of men, with the same signs and symbols as had among the Nephites and Lamanites, handed down from Cain suffering themselves to be led with a flaxen cord.

This great evil also figured in the apostasy of 1844, running concurrent with the "new dogma", the acceptance of which destroyed the validity of quorum authority. And now in the 1925 apostasy it runs concurrent with another new departure that enters in as a new dogma, the acceptance of which destroys the validity of quorum authority as I shall show: In the Bible we read:

"The princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant."-- Mat. 20:25-27.

In the Book of Mormon we read:

"It is not common that the voice of the people desireth anything contrary to that which is right; but it is common for the lesser part of the people to desire that which is not right; therefore this shall ye observe, and make it your law to do your business by the voice of the people."-- Page 239.

And in the Doctrine and Covenants we read:

"And all things shall be done by common consent in the church."--D. & C. 25:1.

In opposition to these plain statements of scripture, the doctrine of Supreme Directional Control raised its head, and insisted that ONE be permitted to exercise authority upon ALL his fellows, even to the extent of a right to "effective discipline" and the power of "elimination." And the voice of "common consent" was stilled.

Doctrine and Covenants accepted as standard by the organization in question, in Section 104:11, provides for three quorums of equal authority and power. How was this honored in the vote upon the revelation supporting S.D.C.?

The presidency voted for it.

Eight of the Twelve, the second body of equal authority and power, voted for it, which was not a legal vote, to be equal in power with the Presidency, (Unanimous vote required. See Sec. 104.)

The Seventy, the third body of equal authority, was not given time to bring in a decision.

Many of the delegates had become disgusted and discouraged and gone home, and a majority of the number that remained voted with the presidency. So that a small number of delegate votes, 351 of over 800 in evidence at the beginning of the conference, "the lesser part," and a mere handful compared to the total membership of the church, with the unanimous vote of one of the three quorums of equal decision, foisted the revelation supporting the doctrine of supreme directional control onto the church, and by its adoption the power and authority of the second and third quorums as quorums of equal decision was

denied and destroyed forever under its control.

A similar thing had happened in 1922, when the delegates and **one** quorum (the same **one** as above), adopted a document as law to the church in spite of the negative vote of the **two** other quorums of equal authority and decision.

Both these actions were destructive of the rule of common consent and quorum equality in the church. And the arbitrary reorganization of the quorums of seventy that followed the adoption of supreme directional control was a tragedy as subversive of laws and usages in the church previous to 1925 in the selection of men to the quorums of seventy (see D. & C. 104:43), as the adoption of the dogma of polygamy was subversive of the marriage law observed by the church prior to the apostasy of 1844.

If the adoption of the new "dogma" of polygamy with its attendant evils, including secretism, in the apostasy of 1844, could devitalize and destroy authority "as quorums", then the adoption of the new dogma of supreme directional control, with its attendant evils, coupled with secretism, would accomplish the same result in 1925.

Could you TRUST the decisions of men whose minds had become thus warped? You could not, in any particular, whether in regarding decisions upon law, or doctrine, or judicial procedure, as quorums, councils or courts.

Think of men reading the passages quoted above relative to marriage, and either ignoring them, or interpreting them to mean that it was perfectly legitimate and permissible for them to have two or more wives!

Think of men reading the scriptures quoted above relative to secret combinations and their origin, and the many other passages that might be quoted in connection with them, and ignoring them, or interpreting them to mean that they might ally themselves with these organizations of the devil and retain their standing in the sight of God!

Think of men reading the scriptures quoted and cited above relative to humility of service, and common consent in the church, and the various quorums of equal authority, power, and right of decision, and dozens of passages that might be quoted in connection with them, and ignoring, or interpreting them to mean that ONE should be exalted to such supreme importance as to enjoy the right of "effective discipline" and the "power of elimination" over all his brethren, and who could see no incongruity in publishing the revelation supporting S.D.C., and section 104, in the same book,--one the antithesis of the other.

Could you, honestly now, dare to feel safe in trusting them to interpret any other matter of doctrine, law, or usage, or to render decision upon important matters; or deliver a verdict in a court case? No, you could not.

To elucidate: Should you, a "protester", take a case before an elders court, two of whom are allied with the secret order instituted in the days of Cain, and

all supporters of the dogma of supreme directional control, would you have any confidence in their verdict? No.

Carry it up to a bishops' court of a similar make-up, would you then have confidence? None at all.

Carry it up to a high council similarly constituted. Still any ground for confidence? No, indeed!

Then think of quorums, councils, and courts all honeycombed with men immeshed in one or more of these evils, and these bodies of men in complete control of the machinery of the church, and supported by a sprinkling of delegates throughout the church, chosen in some instances by questionable methods, and what is the answer?

Outside of repentance, there is but one solution, and that is **rejection**, which means church rejection as to an end of **quorum authority**. Then must begin the building up again of God's covenant people who have refused to accept or to support these departures, and are therefore not under the ban of rejection.

As in 1844, so in 1925, "priesthood, the right to act in the name of Christ as quorums, was at an end. Whatever acts were done by them afterwards must be weighed in the balance of individual righteousness and acceptability before God. . . . Those persons upon whom the authority to act had been conferred who accepted the new departure, were left to 'fight against God.' On the other hand, those who had received this right to act and who refused to accept the new dogma, were still commissioned of Christ."

Be not surprised that these departures occurred. Bible prophecy foretold them. Listen to the Apostle Paul, 1 Tim. 4:1:

"Now the Spirit speaketh expressly, that in the **latter times** some shall depart from the faith"

They had to be in the faith before they could depart from it. "Giving heed to seducing spirits."

Spirits seductively leading them to the doctrine of "sealing," "spiritual wifery," "polygamy," and secretism.

"And doctrines of devils."

Both those doctrines which came with the introduction of polygamy and those doctrines incorporated in the organization of which Satan is author. Some of the latter are as follows:

"A lodge in general signifies 'heaven, or the dwelling place of the Lord, and includes all on earth who are being truly prepared for heaven."

"Each man who is about to be regenerated is led by his gaurdian angel to the door of the lodge, of which it is said, 'Seek and ye shall find, Knock and it shall be opened. ' "

"He then becomes a divine spiritual man."

"Candidates receiving this order are said to be 'Anointed into the Holy Order of the High Priesthood. ' " "Initiation and regeneration are synonymous terms. It is equally demonstrable that this secret doctrine was the real foundation of every great religion known to man."

Continued on page 27,

THE GREAT COMMISSION - ARE WE RESPONDING TO IT?

Ever since I came in contact with the restored gospel the following scriptures have been impressed upon my mind with force:

"And he said unto them, Go ye into all the world and preach the gospel to every creature." Mark 16: 15.

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24: 14.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Revelation 14: 6.

According to the above named scripture quotations the gospel or "the angel's message," as it is often called by believers in the great Restoration, was to be a universal message, or a message to all the world. The people to whom the sacred trust of spreading the glad tidings would be intrusted, would be required to take the message to all the world. Paul said, "Woe is unto me if I preach not the gospel." 1 Cor. 9: 16. He was not content to do a little missionary work in the regions round about in the land of Palestine, but he journeyed far away into foreign lands where the message had never been heard before, and finally he sealed his testimony with his life, far away from his native land. The rest of the Twelve, so history informs us, were faithful to their trust and spent their time and talents in the Master's cause until their voices had been heard in every known civilized and even barbarian countries.

In our time, in the last days, God has again spoken from on high and delivered unto the children of men the wonderful plan of life and salvation. According to the angel's message, already quoted, the gospel in its fullness must be preached to all the world. God is no respecter of persons. See Acts 10: 34, 35. How can anyone work righteousness unless he has heard the gospel in which the righteousness of God is revealed? See Romans 1: 16.

In one of the revelations given to the church in the last days, we are told that the Lord is pruning his vineyard for the last time. We are also told that everybody is going to be left without excuse. This, I firmly believe, includes the church, or in other words, the custodians of the oracles of God. We read that God set in the church first, apostles, upon whom he placed not only the responsibility of the general oversight of the church, but first of all, the spreading of the great news to all the world. I would like to emphasize that little word, ALL. It does not mean the United States of America and parts of Canada, alone, but the rest of the world as well. If we are the Church of Christ in truth we should be diligently seeking to be about our Father's business.

In Deuteronomy 32: 8, we read that "When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the

children of Israel." Some of those nations were not satisfied with their portion, and is this not one of the reasons why there has been and are so many wars and so much bloodshed in this old world? The twelve apostles are sometimes called messengers to the nations. Now let us turn to the Doctrine and Covenants (Utah edition), section 107: 23, "The twelve traveling counselors are called to be the twelve apostles, or special witnesses of the name of Christ in all the world; thus differing from other officers in the church in the duties of their calling. Read also verse 33 of the same chapter. I also refer you to section 112: 33; also Sec. 18: 27, 28. Be sure and read Book of Commandments 15: 29, 30.

Now, methinks I hear some one say that we must wait until the temple is built and the special endowment is given before we can go to the nations of the earth. We should like to ask, Does it take less spiritual power to preach the gospel and convert men and women in this land than in any other country? We think not. Then what is our excuse; is it money? I often wonder how much there was in the treasury when the Master gave the great commission to the first Twelve. Where is our faith in Him who says, "I will go before your face," and also, "The gold and the silver are mine," and "the cattle upon a thousand hills." I read in the Book of Mormon, 1 Nephi 1:65, authorized edition, "For I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them."

I believe one of the reasons we have been unsuccessful in the building of the temple and the redemption of Zion is because of our neglect to take the gospel first to all the world. All other things are secondary. Speaking of the redemption of Zion God said, "For unto her shall be gathered out of all nations under heaven." Let the church do its duty, and let its officers take courage. Have faith in God. Let its officers shoulder their great responsibility as men of God, and this work will roll onward. Let the world be divided into twelve districts or fields of labor, and send your special witnesses that all nations may hear and the honest in heart may be gathered out. May God help us to this end.

Shall we, whose souls are lighted
With wisdom from on high--
Shall we, to men benighted
The lamp of life deny?
Salvation, O salvation!
The joyful sound proclaim,
Till earth's remotest nation
Has learned Messiah's name.

Elder Wm. Postma,
Houston, Mo.

BE A BOOSTER FOR ZION'S ADVOCATE

FROM THE MAIL SACK

S. H. Garner, of Sunland, California, writes: "I enjoy the Advocate very much of late. Puts me in mind of the old style L. D. S. Herald, when I was a boy. I think all L. D. S. papers should be filled with articles on fulfillment of prophecy, the signs of the times, etc. I would like an article from Bro. Wheaton on the parable of "The Ten Virgins", in the Inspired Translation. I think that is the next great event to happen in the Church of Christ. All the groups formed from the original church are asleep. Christ must come in person and call the wise virgins from out of these groups and endow them with new life.

Mrs. A. M. Dew of Chico, California says she prays that there may be "a wonderful increase in membership in the Church of Christ this year, and that the saints will take hold and pull together, as that is what God wants. She says, "We must be united and leave out things displeasing to God in order to get his help as it is needed." "God help us to prove faithful, that at last we may be worthy of a home in Zion."

Wayne, Michigan, Jan. 11 1938

Dear Sister Sheldon: On Dec. 23rd, between three and four o'clock in the morning I awoke and could not get back to sleep, for the words that kept ringing in my ears. In the morning I put the words on paper the best I could remember.

It surely caused me to weep when I read "The Missionary's Wife," by "a brother." It seems the temporal law is most neglected. I was commanded to write the following:

Dear Saints, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3: 10.

There are such a pitiful few who realize this great responsibility. When the missionary gives his all, his talents, sacrifices the company of his family and leaves them to be cared for out of the allowance from our tithes, do we meet the demands? Does the missionary quit? No, he goes on. God's work must be done. I tell you most emphatically, dear saints it is a great honor and privilege to be able to pay tithing. What's the matter with our faith, the first principle? We call the elders when there is sickness, but do we exercise our faith when it comes to our tenth? We have been living on the milk of the word too long. Now we need the strong meat. If there ever was a time to shoulder our responsibility it is now. "For we brought nothing into this world and it is certain we can carry nothing out." 1 Tim. 6: 7. "And having food and raiment let us be therewith content." 1 Tim. 6: 8.

In closing may I quote from the third and the first stanzas of that beautiful hymn, "Admonition."--
"I have spoken! few have heeded!
What is there left for me to do?"

Warnings old wait vindication!
Man must learn that God is true."
"Unto honor I have called you--
Honor great as angels know;
Heed ye, then a father's counsel.
And by deeds your purpose show."

May God in his great mercy grant you all a happy and spiritual New Year.

Nora Sanford

Bro. George Buschlen writes:

Our editor asks for interesting experiences. Some thirty years ago a devout Baptist lady related two dreams to me which convinces me that God speaks to those who are even partial strangers to him. To make the story short, permission was given me to speak in the home of this Baptist family on Sundays. When five Sundays had passed the lady of the house said to me and before those assembled, at the close of the meeting, "I can find no fault with your sermons, but I don't want to leave our church." Then she said, "I can't sleep nights as I am convinced that all you say is Bible truth. I had a dream this week that seems to stir my whole being, and I want to tell you the dream and see if you can tell me what it means."

This was her dream. She thought there was coming to the city of Guelph a man sent from God who could tell the people the right way to heaven. She was so anxious to hear him that she walked all the way to where he was going to preach. On her way she had to go through a large wheat field. The wheat was ripe and stood as high as her head. In the center of this field there stood a man on top of a huge rock, and as she approached close to him he asked her where she was going. She answered that she was going to hear a man of God who could tell her the right way to heaven. She asked if he knew this man.. He said, "Yes, he is George Buschlen, the blacksmith of Arthur." She said, "Why, he has been preaching in our home the last five Sundays. He replied, "He's the man who can tell you the right way to heaven."

After relating this dream the lady said before all who were present, "I never was so much disappointed in all my life, to think it was only you."

Two years passed, when she had a second dream, as follows. She, with her daughter, came to our home, a long distance, to tell me this dream. She said it bothered her, and she wanted to know if I could interpret it. She dreamed there was a train to start from Arthur, going straight to heaven. She, with her husband and family, came to the depot to see who was on the train. She wanted so bad to get on the train, and went into the depot to buy her ticket, but all her family were opposed to her doing so. She saw the train leave the depot, and as it pulled away she saw me look out of the front coach and beckon for her to get on the train, but she did not. She asked me what the dream meant. I answered, "Don't you think it's about time you were taking the hint? How much plainer do you want God to show you that the train

represents his church?"

Notwithstanding the two dreams, this woman worried so that she lost sleep, she never joined the church. But God did his part to help her.

Sister Ollie Derry DeLong writes that her mother was a great admirer of the poems of Edgar Guest, and that she and her husband are also. Sr. DeLong sends the following, by Guest, for the Advocate.

MYSELF

I have to live with myself, and so
I want to be fit for myself to know.
I want to be able, as days go by,
Always to look myself in the eye;
I don't want to stand by, with the setting sun,
And hate myself for the things I've done.

I don't want to keep on a closet shelf
A lot of secrets about myself,
And fool myself, as I come and go,
Into thinking that nobody will know
The kind of a man I really am;
I don't want to dress myself in sham.

I want to go out with my head erect,
I want to deserve all men's respect;
But here in the struggle for fame and self
I want to be able to like myself:
I don't want to look at myself and know
That I'm bluster and bluff and empty show.

I can never hide myself from me;
I see what others may never see;
I know what others may never know,
I never can fool myself, and so
Whatever happens, I want to be
Self-respecting and conscience-free.

Spokane, Wash.,
2407 E. Bismark ave.
Jan. 11, 1938

Dear Advocate;

I thought the readers of our little paper would like to hear from this part of the Lord's vineyard, so I will try and write a few lines.

Some time ago I dedicated my life anew to the service of the Master. On New Year's day I thought I would start the New Year out right, by doing something for the Master and his cause, so by previous arrangements I took the 10:30 A.M. bus to Sagle, Idaho. Arrived at Bro. and Sister V. A. Verhei's home about 1 P. M. Found Elder Verhei and children well, but Sister Verhei had been feeling poorly for some time.

Elder Verhei had made arrangements for the writer to speak at the 11 o'clock hour Sunday, Jan. the 2nd, in the school house.

I visited with Bro. Verhei and family that afternoon and evening. I might say here that this was the third home of Church of Christ members I had ever had the pleasure to visit in. Here in Spokane, there is only one sister outside my own family.

The next morning Bro Verhei and I decided to hold a preaching service in the evening also. Bro.

Verhei sent word by his youngest son to Elder Gunter, the pastor of the Reorganized L.D.S. Church there, to have him announce that we would hold preaching service at 7:30 P.M.

At the 11 o'clock hour I preached on the Restoration of the gospel and the latter day apostasy spoken of in the Bible. I used some charts of our own dear, departed Bro. Daniel Macgregor.

There was a nice little group present. Among them were Apostle S. T. Bronson, of the Fetting group, his wife, son and daughter, also his father and mother of Sandpoint, Idaho and a young man from Dent, Idaho, where Apostle S. T. Bronson now lives; Elder Verhei and family and Bro. and Sister J.M. Hartley. Last, but not least, was our dear Bro Leroy Wheaton, the eldest son of Apostle C. L. Wheaton. The last time we saw Leroy was in October, in the hospital. He had been there about four months then, and although he isn't entirely well yet, he is much better.

Bro. and Sister Vernon Gunter, of the R.L.D.S. Church, where Bro. Leroy is staying, asked Leroy to ask the writer over to dinner with them. I accepted the invitation and had a splendid dinner and a fine visit with Leroy and Bro. and Sister Gunter and family. The time was too short, as I had promised to go back to Bro. and Sister Verhei's and visit with them before Church time, so I did.

At the evening service I used another chart on the five dispensations. Elder Verhei was in charge, and after speaking about 20 minutes the Spirit left me. As I don't use notes, I excused myself, thanked them for their attention, turned the meeting over to Elder Verhei and sat down. Bro. Verhei spoke of one time when he said all he had to say in a few minutes and had to sit down. Then the Spirit rested on Elder Verhei, and he was able, by the power of God, to deliver a message to that little band of people that evening that caused my soul to rejoice that I had obeyed the promptings of the Spirit and sat down, instead of trying to fill in the hour in my own strength. I hope and pray I will always be able to do that.

Elder V. A. Verhei spoke on the temporal and spiritual law along about the same lines that our Bro., Bishop J. R. McClain, wrote in his article in the October 1937 Advocate, intitled, "The Perfect Law, Temporal and spiritual." Bro. Verhei said the time had come when we should have a demonstration of that "perfect law of liberty," of all things common in the fullest sense, to show to the world that we had something that would solve the present evils that are causing so much suffering in this land of plenty of ours.

The R.L.D.S. people did not hold any meeting in the evening, so we had some of their members present namely, Bro. Gunter, wife and daughter, Bro. Turnbull and wife, Bro. L. Summers, Bro. Harry Fry of Gibbs, Idaho, and a young lady and three children whose names I cannot recall.

I stayed over night again with Bro. Verhei, and in the morning, while Bro. Verhei was getting ready to take me to Sandpoint, Idaho, I walked up to Gunters where Leroy Wheaton is staying, and visited with him until Bro. Verhei came along, going to Sandpoint.

He took me to Bro. and Sister J. M. Hartley's place in Sandpoint, where I had a splendid visit and took dinner with those dear people. After dinner we all went over for a short visit with Bro. and Sister Bronson and their son, S. T. Bronson. I talked along gospel lines and about the messages that came to the late Bro. Fetting. Bro. S. T. Bronson wanted me to prove they were false by the Bible and Book of Mormon. I told him that I did not need the Bible or Book of Mormon, as we of the Restoration believe that God is an unchangeable Being, and that he does not vary from that which he has said. I said the Messages given after the twelfth message was in flat contradiction to those messages given before the twelfth.

Well the time came that I had to leave to catch my bus for Spokane, so Bro. Hartley went with me to the depot. The bus was about half an hour late, so Bro. Hartley and I put in the time talking of the things that are near and dear to every member of the Church of Christ. At last the time came that we had to part, but I hope to be able, in the near future, to go back up there and mingle with those dear brothers and sisters again. Bro. and Sister Verhei and Bro. and Sister Hartley are holding fast to the rod of iron, and praying for the time soon to come when they will be able to live the spiritual and temporal law both, and have things as they were on this continent when the people of Nephi were here and there was no rich or poor among them; they had all things common, as did the disciples of old.

Well I arrived home at 6:30 P.M. that evening and found the wife and family all well. I went back to work on my job the next morning, feeling greatly encouraged by the effort I had put forth for the Master's cause.

In Nov. and Dec. last I made several house to house calls, leaving tracts and telling the Gospel story.

In Dec. I was permitted to make a new opening and preach a few times in the home of a man by the name of Vaughn, in the Morgan acre tracts, and now since the holiday season is over, I hope to be able, with God's help, to make other new openings.

As I said before in this letter, I have dedicated my life anew to the Master's cause, and I hope to be able to give the balance of my life in faithful service to His cause to atone, in part, for some of the mistakes I have made thus far in life.

A year ago last April, I became discouraged after the news reached me that the conference had voted to repudiate the messages. I thought they had nothing left. I did not remember that the Church of Christ and what it stands for was about ninety four (94) years old before Fetting even received a message, and I sent in my Elder's license and appointment to Apostle C. L. Wheaton, who was in charge of this district, and I cast my lot with the R.L.D.S. Church here.

Bro. and Sister C. L. Wheaton came to our home in Spokane and tried to reason with me, but I would not reason at that time.

I went to work to do what I could for the Master in that branch. My oldest daughter and I were permitted to attend the Silver Lake reunion in western

Washington, in August, 1936. While there, Elder J. L. Verhei, district president of this district at that time, came to me on the reunion grounds and asked me if I would accept the office of a priest. I answered that I would labor anywhere God wanted me if I knew where that was. He asked the previous question over, and I answered about the same.

Afterwards, when I was to myself again, I wondered why God hadn't given me some evidence that he wanted me to labor in the Aaronic Priesthood, when he had given me plenty evidence that if faithful I should labor in the Melchisedec Priesthood.

I called Elder J. H. Sage, my brother-in-law, and first counselor to the pastor of the Spokane Branch, and told him what J. L. Verhei had asked me. I asked him if he had any evidence of my call, and he said yes, and told me to accept it as they needed my help in the branch at Spokane.

I next called the pastor to one side and asked him the same question, and he said "Yes, Gordon, I have, and we need your help in the branch at Spokane.

So to make a long story short, I came home from the reunion and on the 6th of Sept. I was ordained a Priest, along with some others, and I went to work to do what I could in my weak way for the Master. But I could not help but wonder why I did not receive some evidence for myself in regard to my call, and why we did not have the gifts and blessings in the prayer meetings. It is true I felt a good spirit in the meetings at times, but not the outpouring of the Spirit like we used to have in our branches at Fairview and Andes, Montana, when I was a boy in my teens, and Elder W. P. Bootman, William Sparling, Hale W. Smith and others were missionaries in those parts.

Another change I noted, and couldn't compromise with them on, was that all the calls to the priesthood had to come through the branch pastor, or a district representative. I asked my brother-in-law, J. H. Sage, when this change was made, and he said it had always been. I disagreed with him, and then along in the fore part of the winter of 1937 he gave me the Priesthood manual, and in the fore part of that book, under the heading of calls to the priesthood and their approval, at the top of the page were the words, "The following was adopted unaminously by the General Conference of 1932." That showed me how long "it had always been in the Church."

The wording was like this--Calls to the Priesthood must come through those holding Priesthood and administrative authority.

We turn to the Doctrine and Covenants, Section 125, Par. 14, and we see where they have changed the word "Authorized" to read "Administrative." From that time on I began to look for the changes that have come since the president was given supreme directional control, in 1925.

One night, coming home from a cottage service, I asked Elder L. A. Whiting if he had sent in my recommendation as a priest to the district president in 1936. Prior to this I had learned that my name had been sent to the district president before the reunion

at Silver Lake, in Aug., 1936, along with three others, but my name hadn't been acted upon till the reunion. Bro. Whiting announced, "No, Gordon; I sent your name in as the evidence that I received and others recommended you to be ordained to the office of Elder." Later I was alone with Bro. Whiting's second counselor, Elder D. A. Coleman, and I asked him if he had received any evidence in regard to my call. He said yes, and I asked him to what office. He said "Elder." Later I asked B. E. Hart the same question and he said the same.

Some told me that they did not want to ordain me an elder right away for fear the Church of Christ would say they gave me that office to hold me. Later on in the spring my brother-in-law J. H. Sage told me that the evidence he had received was that my calling was that of an elder, so I told him I thought I would turn in my priest license and he said, "Oh don't; you will never be ordained an elder if you do that." I told him I didn't care; that I did not want anything man had anything to do with. He said "Well, if you can't work in the priest's office you sure can't work in the office of an elder." I told him it wasn't a question of where I could work, but of where God had called me, and man had stepped in and changed the call.

Now dear brothers and sisters, the reason I have written and told all this is because I have reports that they are telling around now that I was aspiring for office, and I want all to know the facts and they can judge for themselves.

I was an elder in the Fetting group for about a year before coming into the Church of Christ. When I made my mistake in the spring of 1936, of casting my lot with the R. L. D. S. Church, I turned in an elder's license and a general conference appointment to become a lay member in that branch. This spring when I turned in my priest's license and membership card to L. A. Whiting, and wrote Apostle C. L. Wheaton acknowledging my mistake, and about the time I thought he would be getting my letter in Independence, Mo., he came to my home late one evening. He had been laboring in his field and was at Belingham Wash., at the time I wrote, and Sister Wheaton forwarded my letter to him there. As he was coming here to Spokane with a car he came right to my place and upon greeting me he said "Well, Gordon you are ready to come back home, are you? I believe I felt like the prodigal son must have felt when his father welcomed him back home, and killed the fatted calf, because Bro. Wheaton is my father in the Church of Christ. He is the instrument God used to bring me into his Kingdom. It made me think how much more this was like the spirit of the Master and his teachings, than a similar case that I know of, that was my poor old father when he wanted to return to the R.L.D.S. Church because he believed God had instructed him in a vision on a bed of affliction in the hospital at Colfax, Wash., in the latter part of May, 1936. No two I talked with on the matter were agreed, only Apostle J. F. Curtis and myself. It was over 7 months before they accepted father back, and then I was told they did it then because they thought he was getting old and childish.

I thought I would have to prove my worthiness before having my eldership returned to me, but Bro. Wheaton said "No, Bro. Gordon; if you are worthy to be our brother you are worthy to labor in the office to which God called you." So I have rededicated my life to faithful service for the Master and my fellow men, and as I have been appointed to labor in Washington and Idaho as circumstances permit, I should like to hear from members in my field where an Elder is wanted, or where meetings can be held over week end, and I will gladly respond to the call.

I hope also that I will be permitted to attend the General Conference this year and see that spot of ground and the little white church that is near and dear to all of us, and to meet God's people there and worship with them.

I wish the Church of Christ a prosperous New Year, both spiritually and temporally, also our dear little paper. I only wish it was weekly instead of monthly. It is sure a source of comfort to us isolated saints.

I remain your brother and servant in the Gospel of Christ,

R. G. Newby

Missionary Notes

Dec 15th Bro. J. E. Bozarth wrote that he had just closed a successful series of meetings at Highpoint school house. Two were baptized, Bro. and Sr. Eugene C. Foster. Bro. Foster is Sup. of the Sunday School and Sr. Foster is pianist. Others are expecting to follow later. Up to date of his writing Bro. Bozarth had baptized nine since last conference and was expecting to baptize as many more "in the first part of the new conference year."

The pastor of the San Bernardino, Calif., branch of the Reorganized church granted Bro. James E. Yates their pulpit for one night. There was some criticism of the pastor for so doing, "but when our meeting was over," Bro. Yates writes, "some of that opposition had subsided." Patriarch J. A. Gunsolley and wife, of Lamoni, Iowa, were present. "His comments were quite friendly and favorable."

The Church of Christ members in Ontario, California, were going to hold their sacrament meeting Sunday morning in Townsend Club Hall, and Bro. Yates was to speak in the evening, "Not a Townsend speech, however," Bro. Yates adds. He does not give the date of these meetings, but we think the one in San Bernardino was in December, and the one in Ontario was probably held the first Sunday in January. The San Bernardino Sun gave about five inches of space to the sermon in the Reorganized branch at that place.

INDEPENDENCE ITEMS

The drought, which had lasted since August, was broken by a good rain Sunday, January 23rd. It had become necessary for farmers to haul water for their stock, so the rain was a blessing, indeed.

Conference talk is in the air again. The Reorganization will hold their conference for one week, over two Sundays, and the annual conference of the Church of Christ will meet on the 6th of April, as usual. And as usual, the conferences are looked forward to by each people with hope and expectation.

Sr. Martin, of Collins, Missouri, has been in Independence for several weeks on account of the illness of her mother. We have enjoyed her presence when she has been able to meet with us.

Another visitor has been Bro. Howard, of Midland, Michigan. We were pleased to meet him.

Bro. R. B. Trowbridge, of Kinderpost, Missouri, has also been with us for some time. He is always an appreciated contributor to the interest and spirituality of our prayer meetings.

The speakers of the month have been Brn. Chas. Derry, Nicholas Denham, Arthur Yates, Wm. Anderson, the pastor, Joseph Yates, and we were favored by a good, old fashioned gospel sermon by Elder W. R. Smith, of the Reorganization, one Sunday morning.

Apostle James E. Yates paid home a visit last week and spoke for us Sunday morning, January 23rd. It was raining, but notwithstanding a good attendance, considering the weather, was present, which included several outside visitors who usually come to hear Bro. Yates, and he gave us a good sermon.

While visiting his son in St. Louis, after the holidays, Bro. J. R. McClain was taken sick, and had to be sent to the hospital. He is back home now, however, but is not well.

Relatives and friends of Bro. W. O. Closson celebrated his 84th birthday January 13th. He has been with the Sheffield Steel Co. 34 years, and notwithstanding his advanced age, he is still with them. Learning of his birthday, the president of the plant here wrote Bro. Closson a fine letter, in which he spoke in the highest terms of the splendid service he had given his company, and expressed complimentary personal regard. It has been characteristic of Bro. Closson that in whatever line of activity he has been engaged, in the church or outside, he gives his best.

Another of our "grand old men" was 91 years old January 24th. We refer to Bro. S. J. Madden. There was a little quiet buzzing after service Sunday evening as appreciative members discussed a shower of remembrance cards to surprise our aged brother.

We were all sorry that we did not know the date earlier, so that we could have been prepared on time, instead of the day after.

January has been a great month for birthdays. Sister Vida, as she is affectionately called (Sr. Vida E. Smith Yates), celebrated her birthday on the 16th of Jan. It was a family gathering, a pleasant feature of which was that her brother, Frederick A. Smith, an eminent minister of the Reorganization, celebrated his birthday with her, although his fell on the 19th, three days later. In the words of old Rip Van Winkle, Sr. Vida, "May you live long and always wuz happy."

Wednesday afternoon, January 19th, a distinguished minister of the Reorganized church was laid to rest. Resident Church of Christ people regarded Bro. U. W. Green as a friend, and quite a number attended the funeral services at the Stone Church. He was one of the men who paved the way for the "articles of working harmony," though this may not be known outside of Independence, and comparatively few here, perhaps know it. We do not remember the exact date, but it was back in those years when hopes were entertained by some of the two churches getting closer together. Bro. Green was attending a general conference of the Reorganized church. He awakened one Sunday morning with a strong desire to go to the house of the Lord somewhere, for worship. But when he thought of the local churches of his own organization, he did not seem to be led to any of them, neither did he care, on this particular occasion, to visit the Central church in Kansas City. Then there was presented to his mind the little church on the temple lot. Instantly the thought met with approving response from that something within that was stirring him. When time came to go, he found the little congregation on the temple lot preparing to serve the emblems of the broken body and the spilt blood of Christ. He had not expected to run into this, and he wondered what to do. The Spirit of God rested upon him at that instant and bade him to partake with these people, assuring him they were God's people also. At the same time Bro. Green was having this experience a little consultation was taking place at the stand, and old Bro. George D. Cole, who was to pass the emblems, was bidden by the Spirit to administer them to the visiting stranger at the back of the church, giving him to know that he was a servant of God. Accordingly, when the aged brother reached Bro. Green he held out the plate tremblingly and said, "Wont you partake with us today, brother?" Bro. Green promptly reached forth his hand and did partake, and he afterwards both publicly and privately bore testimony to the evidence he received that morning.

Whatever the significance of that experience and that act, the future will have to more fully reveal for some. For others it pointed in the direction of a definite objective, and as God does not do things for

idle reasons, he had a purpose in giving that double testimony. He told two men of one faith but of different organizations that they were brothers. Like so many of the teachings of Christ in his time, perhaps the significance of those incidents were not and are not yet fully comprehended. Oh future! what secrets do you hold? How long shall we have to wait to see the salvation of the Lord?

Bro Green, with other men who made history in the past, and who hoped and longed for better things, have gone on to their reward, and can now doubtless look into the future with an understanding that our veiled eyes do not see. God help us, like them, to be patient and be faithful, and guide us, oh Lord, to be alert, and see the things that you would have us to do.

L. P.-S.

"LESSONS FROM EXPERIENCE," on page ten of last month's Advocate, should have been credited to Sr. Margaret Cleveland. We were so much interested in her talk at one of our Wednesday evening prayer meetings that we asked her to write the experiences she related on that occasion for the benefit of our readers.

We would ask an interest in your prayers for our Sister Cleveland. At the time of a recent cold spell, when freezing sleet made it difficult to stand, Sr. Cleveland slipped and fell in her own yard, and was taken to a hospital, where it was found that her hip was broken. Not many months before she lost her husband through death, after a protracted illness. We all feel the deepest sympathy for her, although distance hinders us who do not have cars from seeing her as we should like, but there are those who do not forget her in their prayers. And she has been remembered in our meetings

If all our days were gladsome,
Bubbling fountains of ceaseless Joy--
Gay patterns of brightest color;
Golden days, devoid of all alloy;
Then we would miss the fulsome glory
Of sunshine after clouds and rain--
Never know that perfect satisfaction
Of o'ercoming life's tangled skein.

God, in His infinite wisdom,
Fashioned a plan of human life;
A mixture of bitter and sweet,
Bringing us peace after strife.
So, the tranquil, placid days
Must have interludes of gray
To bring a better understanding
Of the working of God's way.

The divine plan is incomparably wise;
Adversity, but a blessing in disguise.

John Paul Jones.
In Kansas City Star.

APOSTASY THEN AND NOW.

Continued from page 20.

were not taught as now interpreted, nor are these doctrines taught in the exoteric scriptures. They are later and ignorant perversions of the original doctrine. In the early church, as in the secret doctrine, there was not one Christ for the whole world, but a potential Christ in every man."

"Moses formed with his Priests a separate caste or class, who were alone possessed of scientific knowledge, and who stole the knowledge of their sacred books from the 'Gentiles'".

"All the doctrines of the Hebrews were not written; they had oral traditions which were known to but few of them. These traditions were preserved in the arcanae of diverse secret Hebrew associations--the Essenians. It was in this latter sect that Jesus Christ, the founder of Christianity, was educated, and wherein he imbibed the sublime doctrine which he revealed to the world."

"Doctrines of devils!" Eminently so! Anti-Christ in the extreme! Taught in that secret organization instituted and perpetuated by that being who himself sought supreme directional control over God the Father of all.

In conclusion: The acceptance of one or more of these three departures set out in the above article disqualified the quorums, accentuated the apostasies, and brought about the rejection of the organizations that adopted them.

It is true that the practice of two of these departures has been partially suspended by the organizations sponsoring them: one by a Manifesto, the other by a conference resolution. But they do not become "dead issues" so long as the "revelations" supporting them are still in their standard books.

In a standard book of one we have a revelation opposing polygamy, a revelation permitting it, and a manifesto suspending its practice.

In a standard book of the other, we have a revelation teaching common consent rule, a revelation supporting its opposite, S.D.C., and in the conference minutes a resolution suspending the practice of the latter so far as the Presiding Bishopric is concerned.

But until these revelations are repudiated and deleted from the books, their suspension in part is not conclusive evidence that they have become dead issues.

Neither is the fact that these rejected quorums, in both these divisions, are still going on and on, as reorganized by man contrary to the rules previously obtaining, and are being supported and implicitly believed in by many of their followers, a logical argument to be used in favor of their non-rejection.

So we have two latter-day partial apostasies in which the parallels in effect are identical. The only way out now is repentance and repudiation in both cases. This repentance and repudiation will probably be individual rather than collective. But it must come or the ban of rejection remain unlifted.

FOURTEEN REASONS WHY

You Should Be A Member Of This Church Of Christ 1st, For the reason that:

This Church accepts the manifold scriptural and spiritual evidence that the Gospel of Christ was restored from heaven by an angel at God's appointed time. "I saw another angel fly through the midst of heaven having the everlasting gospel to preach to them that dwell on the earth," etc. Rev. 14: 6.

2nd. The Church was organized by divine authority on the 6th day of April, 1830, and Christ's commission given to men to preach the gospel and administer the ordinances thereof.

3rd. This Church and this gospel and this authority to proclaim it, was never to be taken from the earth before Christ comes. Their numbers would be "few;" Their possessions would be small, but they were "armed with righteousness and with the power of God in great glory."-- First Book of Nephi 3: 226--231. Page 673.

4th. The official name which the Lord gave to His Church is: **The Church of Christ**. Doc. Cov. Sec. 17: par. 13, 18, 19, 20, 24, 25,. Book of Nephi 12: 12-20.P. 673.

5th. There can be no correct authority for any assertion that the Church restored in 1830 should be re-established in 1929, nor any other time before the Lord comes. Dan. 2: 28-44.

6th. This Church had it's authentic beginning on April 6, 1830, in harmony with ancient prophecy and with revelation from heaven, and has continued in legal succession from that time until now; and we have spiritual testimony that this Church will continue under His leadership unto the end.

7th. While others changed the name of the Church and changed many points of the plain doctrine of our Lord, this Church, by the grace of God, preserved the original name, the original doctrine and the original faith in the pure gospel of the Restoration.

8th The Book of Mormon is a true record of ancient American peoples, and it contains the word of God to all mankind, and was given to this generation by the miraculous power of God. See 2nd. Book of Nephi chap. 12: par. 53--66. Page 157.

9th. The teachings of the Book of Mormon and of the Bible show an entire absence of any "First Presidency" in the Church as established by the Lord formerly; and the modern church history of those who believe in and support a "First Presidency" over the Twelve Apostles, proves that doctrine to be a very harmful heresy, and not helpful in any way among the people of the Lord. Book of Nephi 5: 45 Page

635. Chap. 13: par. 4. Page, 675.

10th. The general business and governmental affairs of the people of God should be done by and approved by "**The voice of the people**" Book of Mosiah 10: 1, 2. P. 295.

11th. This Church of Christ is the **ONLY** Church on earth today which decides its activities and its business measures **by the voice of the people**. There is no other church which does so. The Delegate system has always failed to obtain the real voice of the people.

12th. The prophecies in the Book of Mormon relating to the New Jerusalem to be built upon this land, are true, and said New Jerusalem includes a Temple to be built. The "spot" for the Temple has been revealed, and God has given into the hands and custody of this Church of Christ the legal possession and deed of that Temple site. This the Church holds, not for it's self alone, but for all the honest in heart of God's people everywhere, who will follow the leading of the Holy Spirit, to come and to participate in the blessings which God will bestow through this means, in His own time and in His own way. Book of Nephi, 9: 54-59. Page 659.

13th. This Church of Christ holds no animosity toward any other people claiming to be the true church of the Later Day Restoration; but that we regard them as our brothers and sisters despite the errors that have been brought in, in various ways; and that we pray for them, and fellowship with them, so far as they will receive our associations in love and good will.

14th. Greater spiritual liberty is the result of fullest accord with the word of God; and it is for this reason that our lives may enjoy greater spiritual and financial liberty, in this Church of Christ. These are but a few of the many sound reasons why the energies of your spiritual life being expended as a member, and a worker in this Church of Christ, will bring to your soul better results and sweeter spiritual liberty than can be obtained anywhere else in all this wide, wide world.

For this is the true Church of Christ; and while others are blessed of the Lord to the extent of their honest efforts to serve Him, yet greater blessings are for all those who obey His true and Holy Word more perfectly.

Sincerely, and with brotherly good will to all, of every name and faction of the church, whose sincere desires are to serve Him and keep His commandments.

James E. Yates of the Quorum of Twelve Apostles in the Church of Christ, by the grace of His will and of His holy calling.

THE WHAT WHERE and WHEN COLUMN

Conducted by Elder Clarence L. Wheaton

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

We have two questions this month that come from different inquirers to consider. Such interest is encouraging. May we have more questions. If personal answers are desired, please enclose postage, as funds for such are limited for your missionary.

1st. Question: Please explain the meaning in 2nd Nephi 11:131, where it says, "And the day cometh that the words of the book that is sealed, shall be read upon the housetops; and they shall be read by the power of Christ."

Answer: Among the children of Israel, of whom the Nephites are descendants, the roofs, or housetops, in ancient times, which were usually flat, had many uses, such as places to sleep, (Josh. 2:8;) places of prayer, (Acts 10:9;) places of worship and altars, (2Kings 23:12; Jer. 19:13; 32:29; Zeph. 1:5;) and as places of public gatherings and sales, (Nep. 8:16.) As the result of this custom, the housetop, or roof, became more or less a center of public gatherings. Matters of importance were there considered, and in time the housetop became a symbol of public forums and gatherings, and is now used as a figure of speech. Hence, when the time comes for the sealed record to come forth, it shall not be considered in secret places, but God will embolden his servants with the power of their priesthood in Christ and his holy spirit, to proclaim its truths before the people wherever they may gather publicly, with such power and assurances as to convict them of their sins and follies, and they will be moved to repentance and obedience to the fulness of the gospel, or on the other hand, to harden their hearts and go into everlasting condemnation for rejecting it.

2nd Question: What scriptural evidence do we have that Joseph Smith, Jr., was a prophet of God?

Answer: There are several lines of prophecy in scripture that we could consider in answering this question, but space will only permit a brief review of them in this column, so we will give a brief summary.

In Isaiah the 29th chapter, we are told of the coming forth of a sealed book that would be read, or translated, by an unlearned man. This book was to come forth in a day when the prophets and seers had ceased to speak, and when the churches would be in confusion, with their members drawing "near (the Lord) with their mouths and their lips, and their fear toward (God) would be taught by the precepts of men." Joseph Smith was such an unlearned man; as a prophet and seer, he translated the sealed book, which is the Book of Mormon; it came forth when there were no prophets and when the churches of his day were in confusion.

The work he thus accomplished was to be a "marvelous work and a wonder," and was to be considered as a "strange thing" by the people. It was to come forth preceding the time when the holy land would be restored to its former fruitful condition.

Joseph Smith translated this sealed book by means of the Urim and Thummim, and it was published in 1830. The rains, which restored Palestine to its former fruitful condition, returned, in "a very little while," in the years 1852 and 1853. As the result of this book coming forth, those who "erred in spirit (were) to come to an understanding, and they that murmured (would) learn doctrine." Through the instrumentality of Joseph Smith, this mighty work was accomplished, the Church of Christ was established April 6, 1830; the gifts of the gospel were restored; the priesthood authority was again given to men; and the same organic structure of the church as found in the New Testament was again established among men, with apostles, prophets and evangelists, etc., and the same doctrine, faith and practice in it.

Another prophecy, to be found in the 2nd chapter of Zechariah, tells us that just before Jerusalem should become inhabited again in the last days, an angel would speak to a "young man" and tell him that the time had come when "Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein." Joseph Smith was that young man, and he testified that an angel came to him and told him that this prophecy was soon to be fulfilled. This transpired about 1829, when he was 15 years of age. Since that time Jerusalem has been restored, and the Jews have been gathering back in great numbers in fulfillment of this prophecy.

In the 85th Psalm, we learn that just before these great events were to transpire, "truth shall spring out of the earth, and righteousness shall look down from heaven, etc." Joseph Smith claimed that he received the plates from which the Book of Mormon was translated, from an angel, who took them out of a stone repository in the earth, from the side of a small mount in Wayne county, New York. Following the translation of this "truth that sprang out of the earth," he received revelation and prophecy from God, the righteousness that was to look down from heaven, by which means he established the true Church of Christ in these last days.

The 14th chapter of Revelation speaks of an angel that would fly through the midst of heaven in the last days, with the everlasting gospel to preach to men on the earth, proclaiming that the hour of judgment was near. Joseph Smith claimed that an angel thus appeared to him, and entrusted to him the fulness of the everlasting gospel, with the keys of the holy priesthood, by which it was to be preached to this generation, before God should bind up the law and seal up the testimony. We are now in that day.

Many other prophecies could be considered in this review, but suffice it to say, no person in this generation has made the claims that have been made for Joseph Smith in the fulfillment of these prophecies, i.e., the translation of the sealed record, or Book of Mormon; the restoration of the gospel; the restoration of Palestine; the gathering of the Jews back to Jerusalem, etc. It is too late now for others to make these claims, for thousands have received the witness of the Holy Spirit of God to their souls that these claims for the prophet of the last days are true.

HISTORY OF THE CHURCH OF CHRIST AND THE LATTER DAY RESTORATION

By H. E. Moler

Last month we read Joseph Smith's account of the Aaronic priesthood being conferred upon him and Oliver Cowdery, and of their baptism. In this installment Bro. Moler gives Oliver Cowdery's account of these important events.--Ed.

Oliver Cowdery's account of these historic events are as follows: After speaking of the Prophet's and his own desire to hear the command given, "Arise and be baptised", he says: "This was not long desired before it was realized. The Lord who is rich in mercy and ever willing to answer the consistent prayer of the humble, after we had called upon Him, aside from the abodes of men, condescended to manifest to us his will. On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us while the veil was parted and the angel of God came down clothed in glory and delivered unto us the long looked for message, and the keys of the gospel of repentance. What joy! What wonder! What amazement! While the world was racked and distracted,--while millions were grasping as the blind for the wall, and while all men were resting upon uncertainty, as a general mass, our eyes beheld--our ears heard, as in the blaze of day, yes more,--above the glitter of the May sunbeam, which then shed its brilliancy over the face of nature: Then his voice, though mild, pierced to the center, and his words, 'I am thy fellow servant,' dispelled every fear. We listened, we gazed, we admired. 'Twas the voice of an angel from glory---'twas a message from on high, and while we heard, we rejoiced, while love enkindled our souls, and we were rapt in the vision of the Almighty: Where was room for doubt? Nowhere; uncertainty had fled, doubt had sunk no more to rise, while fiction and deception had fled forever. But think dear Brother, think further, think for a moment, what joy filled our hearts, and with what surprise must have bowed, (for who would not have bowed the knee for such a blessing,) when we received under his hands Holy Priesthood as he said:

'Upon you my fellow servants, in the name of Messiah, I confer this priesthood and this authority which shall remain upon earth, that the sons of Levi may yet offer an offering unto the Lord in righteousness.'

"I shall not attempt to paint to you the feelings of this heart nor the majestic beauty and glory which surrounded us on this occasion, but you will believe me when I say that earth, nor men, with the eloquence of time, can not begin to clothe the language in as interesting and sublime a manner as this holy messenger. No; nor has this earth power to give the joy to bestow the peace, or comprehend the wisdom which was contained in each sentence as was delivered by the power of the Holy Spirit. Man may deceive his fellow man, deception may follow deception and the children of the wicked may have power to seduce the foolish and untaught, till naught but fiction feeds the many, and the fruits of falsehood car-

ries in its current the giddy to the grave; but one touch with the finger of his love, yea, one ray of glory from the upper world, or one word from the mouth of the Savior, from the bosom of eternity, strikes it into insignificance, and blots it forever from the mind: The assurance we were in the presence of an angel, the certainty that we heard the voice of Jesus, and the truth unsullied as it flowed from a pure personage, dictated by the will of God, is to me past description and I shall ever look upon this expression of the Savior's goodness with wonder and thanksgiving while I am permitted to tarry, and in those mansions where perfection dwells and sin never comes, I hope to adore in that day which shall never cease." *Messenger and Advocate*, Vol. 1. pages 15. 16.

Their minds being enlightened, now they began to have scriptures laid open to their undersanding, and the true meaning and intention of mysterious passages was revealed unto them in a manner which they had never been previously. In the meantime they were forced to keep secret the circumstances of their having received the priesthood, and of their having been baptized, owing to a spirit of persecution which had already manifested itself in the neighborhood. They had been threatened with being mobbed from time to time and this, too, by professors of religion, whose intentions were only counteracted by the influence of Joseph's father's family, who had become very friendly toward their son-in-law, and who were opposed to mobs, and were willing that Joseph should be allowed to continue the work of translation without interruption; and therefore offered and promised protection from all unlawful procedure, so far as in them lay.

After a few days, however, feeling it to be their duty, they commenced to reason out of the scriptures, with their acquaintances and friends, as they happened to meet with them. About this time Joseph's brother Samuel H., came to visit them. They informed him of what the Lord was about to do for the children of men, and began to reason with him out of the Bible. They showed him that part of the work which had been translated, and labored to persuade him concerning the gospel of Jesus Christ, which was now about to be revealed in its fulness. He was not, however, easily persuaded of these things, but after much inquiry and explanation he retired to the woods in order that through secret and fervent prayer he might obtain of a merciful God wisdom to enable him to judge for himself. The result was that he obtained revelation for himself sufficient to convince him of the truth of Joseph's and Oliver's assertions to him, and on the 25th day of that same month that Joseph and Oliver had been baptized and ordained, Oliver Cowdery baptized him; and he returned to his father's house, greatly glorifying and praising God, being filled with the Holy Spirit.

Not many days afterward Hyrum, Joseph's brother came to them to enquire concerning these things when, at his request, Joseph inquired of the Lord through the Urim and Thummim and received for him the following:

"1. Revelation given to Hyrum in Harmony, Pennsylvania. May 1829.

"A great and marvelous work is about to come forth among the children of men; behold I am God and give heed to my word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow; therefore give heed unto my word.

"2. Behold the field is white already to harvest, therefore whoso desireth to reap, let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God; yea, whosoever will thrust in his sickle and reap, the same is called of God: therefore, if you will ask of me, you shall receive; if you knock, it shall be opened unto you.

"3. Now as you have asked, behold I say unto you, keep my commandments, and seek to bring forth and establish the cause of Zion. Seek not for riches but for wisdom, and behold the mysteries of God shall be unfolded unto you, and then shall you be made rich; behold he that hath eternal life is rich.

"4. Verily, verily I say unto you, even as you desire of me, so it shall be done unto you; and if you desire you shall be the means of doing much good in this generation. Say nothing but repentance unto this generation. Keep my commandments, and assist to bring forth my work according to my commandments, and you shall be blest.

"5. Behold thou hast a gift, or thou shalt have a gift, if thou wilt desire of me in faith, with an honest heart, believing in the power of Jesus Christ, or in my power which speaketh unto thee: for behold it is I that speaketh; behold I am the light which shineth in darkness, and by my power I give these words to thee.

6. And now verily, verily I say unto thee, put your trust in that spirit which leadeth to do good. Yea, to do justly; to walk humbly; to judge righteously and this is my Spirit.

"7. Verily, verily I say unto you, I will impart unto you of my Spirit, which shall enlighten your mind, which shall fill your heart with joy, and then shall you know, or by this you shall know, all things whatsoever you desire of me, which is pertaining unto things of righteousness, in faith believing in me that you shall receive.

"8. Behold I command you, that you need not suppose that you are called to preach until you are called: wait a little longer, until you shall have my word, my Rock, my church, and my gospel, that you may know of a surety my doctrine; and then behold, according to your desires, yea, even according to your faith, shall it be done unto you.

"9. Keep my commandments; hold your peace; appeal unto my Spirit; yea, cleave unto me with all your heart, that you may assist in bringing to light those things of which have been spoken: Yea, the translation of my works: be patient until you shall

accomplish it.

"10. Behold this is your work, to keep my commandments: Yea, with all your might, mind, and strength: seek not to declare my word, but seek to obtain my word, and then shall your tongue be loosed; then, if you desire, you shall have my Spirit, and my word: Yea, the power of God unto the convincing of men: but hold your peace; study my word which hath gone forth among the children of men; And also study my word which shall come forth among the children of men; or that which you are translating: Yea, until you have obtained all which I shall grant unto the children of men in this generation; and then shall all things be added thereunto.

"11. Behold thou art Hyrum, my son; seek the kingdom of God and all things shall be added according to that which is just. Build upon my Rock, which is my gospel; deny not the Spirit of revelation, nor the Spirit of prophecy, for woe unto him that denieth these things: therefore, treasure up in your hearts until the time which is in my wisdom, that you shall go forth: Behold I speak unto all who have good desires, and thrust in their sickles to reap.

"12. Behold I am Jesus Christ, the Son of God: I am the life and the light of the world: I am the same which came unto my own, and my own receiveth me not: but verily, verily I say unto you that as many as receiveth me, them will I give power to become the sons of God, even to them that believe on my name: Amen."

About this same time an elderly gentleman of whom honorable mention should be made, viz., Mr. Joseph Knight, Sen., came to visit them. He lived at Colesville, New York, and having heard of the manner in which Joseph and Oliver were employing their time, very kindly and considerately brought them a quantity of provisions in order that they might not be interrupted in the work of translation by the want of such necessities of life; and on several occasions after that he brought them additional supplies, coming a distance of thirty miles, which assistance enabled them to continue their work, when otherwise they must have had to relinquish it for a season to provide themselves with such necessities. Thus we can see that the good Father was constantly opening up the way and providing friends to assist them in carrying on the work committed to them. Mr. Knight being very anxious to know his duty as to this new movement, Joseph inquired of the Lord for him and obtained the following:

1. A revelation given to Joseph Knight, Sr., in Harmony, Pennsylvania, May, 1829, informing him how he must do, to be worthy to assist in the work of the Lord. (See Book of Commandments Chapter 11.)

"A great and marvelous work is about to come forth among the children of men: behold I am God, and give heed unto my word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow: therefore, give heed unto my word.

"2. Behold the field is white already to harvest, therefore whoso desireth to reap, let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting

