

# 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.”—I Nephi 3:187.

Volume 29

Independence, Missouri, April, 1952

Number 4

## *Yea, Even The Stones in The Earth Cry Out*

As horror dawns in the consciousness  
At this "so-called" civilization,  
The little stones in the earth cry out  
As earth sighs in its desecration—

Yea, and eternity veils its face;  
The Galilee Sea moans in sorrow  
As it sees humanity destroy  
Itself, with no thought of tomorrow—

Oh, how can it be mankind forget  
They are made in the image of God,  
And were meant to be part of His hymn  
To gladden the heart, and earth's brown sod?

Yea, men who were made in His image  
Have been asleep in their house of clay  
And fell from high standards into dark  
Instead of our Blessed Lord's bright way;

Until men awake from DEAD DREAMING  
And give harmony back to the earth,  
They will suffer HELLS of REMORSES  
To remember their spiritual birth—

What can be done to awaken man  
To the suffering he has created,  
They crucify Christ over again  
In their lusts for power unabated.

As horror dawns in the consciousness  
At this "so-called" civilization  
The little stones in the earth cry out,  
While earth sighs, with its desecration.

GRACE SPRING LAU

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## ZION'S ADVOCATE

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### INSTRUCTIONS IN ORDERING

Our quarterlies are not dated, but numbered, because they contain a regular course of study, and if the schools desire to make this study, they should order the quarterlies according to number so as to avail themselves of the entire course, so far as the study has been extended up to the present time. None of the courses are, as yet, complete. This is due to lack of funds.

## EDITORIAL

### KEYNOTE OF THE FAITH—OBEDIENCE

"... Faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works; shew me thy faith without thy works, and I will shew thee my faith by my works."—James 2:17-18.

When one contemplates the confusion which exists in the various Christian philosophies pertaining to acceptability with God, it should create a soberness of thought and a constant examination of self to see where he stands, spiritually.

It might seem to be futile repetition to constantly rehash the fundamentals of the Gospel, but when we see that foolish people consistently neglect these things, we begin to see just why that God has set certain offices and officers in the church.

The word, neglect, is used in a loose sense, here, because it is possible for all men and women (of average intelligence) to seek out the will of God concerning self—but unfortunately, most either care too little about their own welfare to trouble themselves in search, or else they rely too fully upon the words of men.

Now then, if there is anything which is clearly shown in the scriptures, it is that:

"He that cometh to God must believe that he is, AND **that he is a rewarder of them** that diligently seek him."—Heb. 11:6.

Can this be interpreted in any other sense than that to come to God is to do every thing he would have us do? And yet, in the face of the most explicit instructions from the Master of men, some will say: "You may if you wish, but it is not essential", or, "We believe that, yes, but it may be done this way."

Now, if we are to be perfectly obedient to God, we must understand exactly what he requires—not necessarily Why he requires it, but WHAT it is.

Retort comes from the "learned" one: I will do nothing which my reasoning power can not understand:

Then you, "reasoner", must be content with your life's experiences and what your frail mentality can comprehend.

But let not the humbly obedient be typed as "ignorant" or "narrow", for he reasons on a much higher plane, trusting that a benevolent Father will prepare the way for the accomplishment of his will in humankind, and by and by, through obedience, will:

"... give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe ..."—Eph. 1:17-19.

Sufficient reason for the humble is that he who commands will not fail to bless exceedingly in its execution.

Suppose we give some examples, in which there

was reason enough to do as commanded, and perhaps not fully realizing why it was necessary.

Probably the most notable example of such obedience was in that Abraham was commanded to take his only son, Isaac, (that is, the only son born of his wife) and offer him as a sacrifice unto the Lord. It was never intended that Abraham should complete this offering, but Abraham knew not. He only knew that the Lord had given commandment, and he must obey. Because of this unflinching faith to obey, the Lord covenanted with him to bless and multiply his seed unto the end of the earth.

Before this, Noah prepared the ark, at God's command, to the salvation of the lives of his family—only eight souls saved out of the multitudes of the earth, because of obedience.

What of Moses and the children of Israel? True, they hardened their hearts many times against God, but they did receive the law which was given to them, not understanding its purpose. True again, they who left Egypt entered not into the promised land because of unbelief, but their children did.

Many other instances of implicit obedience might be mentioned, but it is unnecessary. The important thing to remember is whatever God says, it must be done, regardless of what any man or church says is His will. How needful that we live to receive the Spirit of truth.

Now then, what obedience is required of us? In other words: if we are the children of God, it is because we have hearkened to His commandments, and even now, yield ourselves to the Holy Spirit to walk in the footsteps of Jesus, doing all those things which he exemplified.

The very first obedience is manifestly that of our spirit. We cannot begin to render a perfect offering to God unless our spirit submits to the enticings of the Holy Spirit by which we have an assurance that there is a Holy Creator. This recognition, then, brings about a comparative relationship of beings: if God is, He must be a perfect being, and I am evidently something less than perfection. Thus, with the Holy Spirit bearing properly upon our soul, we begin to realize just how great is that breach, and so repentance is faith's natural companion.

We begin to inquire very anxiously of God, then: "Lord, is it possible to redeem myself in your holy sight?"

The answer comes: "No, but if you will do what I say, believing in my Son, HE will redeem you."

"Oh, Lord, just tell me what it is that I must do and how I must believe on Him, and I will surely do it!"

"My child, you are not the first who has desired this, and it has been shown unto men." "Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me."

Certainly—search the scriptures! But how many wrest the scriptures to their own destruction! It is a matter of private interpretation, and one man's belief is good as the next man's—SO THE SAY! Pure nonsense—more than that, it is the cunning plan of the

evil one. The Bible hard to understand? If so, it is because the doctrines of man have blinded the eyes of those who are unwilling to take the Master at his word: that HE will show them the way if they humble themselves as a little child.

Well, what does he say?

"Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. See John, chapter 3.

I think Nicodemus had more understanding of the term "born again" than we have perhaps given him credit, for he said: "can he enter the second time into his mother's womb and be born?"

He was thinking of it only in a physical sense, but many Christian philosophies of today almost, if not completely, ignore the physical aspects of the "new birth", whereas Jesus very plainly went on to say:

"Except a man be born of WATER and of the Spirit, he cannot enter into the kingdom of God."

The Church of Christ stands on the position that one must be completely immersed, covered, "buried" in the water to fulfill the first part of the baptism. Then with the reception of the Holy Ghost through the laying on of hands (and they who perform this ordinance must have the holy calling of God, being called as was Aaron), the ONE baptism is complete. May we further emphasize that a birth is a coming forth from, or out of something—in Nicodemus' mind, it was, coming out from the mother's womb.

It is generally understood that baptism is a coming forth to a newness of life, or out of the world, but many neglect the physical implication of Jesus' words—coming forth out of the water. This mode is shown clearly in a few instances—elsewhere, the mode is not indicated. This is not the slightest inference of any other mode being used, or acceptable, and effort to prove another method (that is, other than immersion) is bald presumption.

Oh, but the water does not wash away one's sins; it is only God's Spirit! We are saved by His Grace! By the blood of Christ! Ah, yes. BUT HOW DO WE RECEIVE HIS SPIRIT, AND HOW IS THE BLOOD OF CHRIST APPLIED?

Let me answer: In just exactly the same way that anyone ever did become acceptable to God—by yielding to his commandments!

If Christ said we must be born of water (and He did), it must be complied with.

Did some one say something like this:

"Yours not to wonder why; yours but to do or die."

It seems very applicable, here.

The principle of obedience applies in every phase of our Christian experience.

Suppose we consider the condition of a newly-born baby. It immediately needs, and demands nourishment. If not provided, it will, ere long, perish.

The Master recognized this thought in regard to those newly-born into the kingdom of heaven, also, for he instructed his disciples to "feed my sheep." By this, he meant they should be fed the "pure milk of the

gospel", but, just as a child is naturally provided with nourishment by its mother, so also does this "heavenly parent" nourish his "child".

Thus He said:

"Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." John 7:54.

How do we eat his flesh and drink of his blood? Well, he offered the bread and wine and commanded that this should be observed, saying that it was his flesh and blood. Some have taken the most literal view of his statement, but the wisdom of the Spirit is what gives understanding.

Just as in the baptism of water we must realize that it is the obedience thereto which brings the "washing" so also it is the obedience of eating bread and drinking wine which **spiritually**, transforms it to the flesh and blood of Christ.

"As many as have been baptized into Christ, have put on Christ."

So, if we have "put on" Christ, it is that we have accepted of his spirit, abiding in him, and he in us—THIS brings life.

May we seek to understand and become humbly obedient as becomes the children of light.

WILLIAM A. SHELDON

## LETTERS

March 6, 1952

Dear Advocate:

It is with some regret I send in this letter knowing I shall not be with James when he meets you all at Conference, but my prayers will be with you, and I am trusting the Great Physician of our souls to bring me safe through—give me strength to again join my dear husband in his missionary travels.

When the road is rough and thorny  
Hard the problems we must meet;  
Then we go to Christ our Savior—  
Lay our burdens at his feet.  
He has never once denied us;  
Strength and comfort for each need  
Guides us right in every trial  
If we trust in word and deed.  
Through the Valley of the Shadow  
We can go without one fear,  
Knowing well that close beside us  
All the way our Savior's near.  
Trusting in His precious promise  
Lo I'll be with you alway  
If you follow in My footsteps,  
My commandments you obey.

Sincerely yours,  
MRS. IRENE F. YATES

Comas, Montana  
February 27, 1952

Dear Saints:

As Conference time draws near, my thoughts keep turning to the little white church on the Temple Lot, and my heart cries to join you dear brothers and sis-

ters at this "chosen time". I remember the times in the past when God was so very near us at those meetings. How it filled my heart with joy to be there.

There are many physical miles between us, but in my heart I will still be there with you as you conduct this year's meetings.

Some day I hope to be able to join you folks at Conference again. At present, we are unable to leave the ranch at this time of year. With God's help, we will be able to come some time in the future.

As you know I have a new daughter and hope to have her blessed this fall, at which time we hope to make a trip to Independence on our way to the Ozarks. I hope and pray that everything will go right, so that this much beloved practice might take place for my child.

I pray that God will bless each and every one of you out there in this world. We all have much to be thankful for, and let us not forget to thank Him for our many blessings.

Into God's hands we place our faith and trust, and the care of all His children.

Sincerely, Your Sister in the Work of God,

MYRLE LEE DARLINGTON

Flint, Michigan  
January 28, 1952

Dear Advocate:

The responsibility of reporting from this place was given to me some months ago. Up until now I have shrunk from this duty because of certain circumstances that exist here. However, after reading and enjoying the many fine articles and letters which appear in our little paper each month, I feel that you are entitled to at least a glimpse of our activities.

Though we are a small group we are endeavoring to keep the work alive by holding regular services, consisting of Sunday school, mid-week worship, and preaching on Sunday and Thursday evenings.

Through the General Church appointment of Apostle Don Housknecht to the missionary field we were left without the benefit of local ministry. Nevertheless, when our need was pointed out to them, and the assurance of our desire for their services was voiced Elder Lewis E. Welch and his good wife consented to leave their home in Illionis to be with us and care for the flock.

Two welcome additions were made to the group when Brother Welch led Brother and Sister Arthur Hough into the waters of baptism last summer. To these young people no sacrifice or task appears too great in the furtherance of the gospel. Their humble attitude and self-sacrifice is indeed an inspiration to all with whom they come in contact.

All has not been peace and tranquility, however, as tragedy struck during the holiday season when our Sister Neleta Williams and family lost their home by fire. Thanks to the efforts of their many friends and neighbors they are again comfortably located in their garage which luckily did not burn. Also, our hearts

were saddened by the death of Brother Riley Pinder this month. His great faith was manifest when, time after time, he called for the elders, from whose ministrations he did receive relief. Yet, God in His wisdom saw fit to take him out of his suffering.

This is late news, but I feel I must tell you of the wonderful New Year's eve that a few of the group spent together. The meeting had been planned for some time previous, but as the hour of meeting approached a thick fog that had hovered near the earth most of the day failed to lift and some were apprehensive as to the advisability of traveling upon the highway. You see we were going to the home of Brother and Sister Housknecht, in Fenton some sixteen miles away. Some decided that the risk was too great but the more adventuresome started out and before we reached our destination the fog had gone and we were able to see clearly. When we arrived we were greeted by the host and family, Brother and Sister Rex Weaver and Brother Cleo Heath of Muskegon, and Apostle and Sister Gould. The evening was spent in singing, telling of experiences, and partaking of lunch, after which at the stroke of the approaching midnight hour, while bells rang, whistles blew, and other ways of welcoming the New Year was indulged in by the world, we were found upon our knees thanking God for His kindness in the year just passed, and asking for His watchcare and guidance in the year before us.

Our theme here is to try earnestly to set our houses in order that when the call comes, as we have believed for lo, these many years that it will come, "Flee to Zion for Safety", that we may be ready, both pure in heart, and ready for consecration of properties.

Hoping and praying for the upbuilding of Zion I am,

Your Sister,

MABEL BERGEY

### WITH THE CHURCH IN AN EARLY DAY

Margery, finding it her duty to remain home with her family, due to her mother's illness, received a letter from Mary, Daniel's sister, as they were enroute to Missouri. This letter described their adventures in the wilderness and told of stories they had heard covering the trials of the saints in Missouri. Daniel became very ill, but through long, loving nursing, and finally, a wonderful blessing through administration, was able to enter into his ministry once more.—(W.A.S.)

#### Chapter 16

It is not and has not been our intention from the first, to enter into particulars with reference to the troubles the saints encountered in Missouri, but simply to recount a few events in which the family of Mr. Clark participated. In order to do this, it will be necessary for us to mention in a cursory way, many other things which we shall not undertake to describe. There appeared not long since in the St. Louis "Globe-Democrat" a series of articles from a correspondent signing himself "Burr Joyce," which gives much information upon the history of the transactions in Missouri, from the time the saints first went there, in 1833, up to the time when they were finally driven out in 1839.

The morning of July 4, 1838, broke like a dream of splendor over the waving prairies and wooded dells

of Caldwell County. Very early the citizens of Far West (a town then numbering some three thousand inhabitants) were astir, and soon from the surrounding country, singly, in groups, on horseback, on foot, in vehicles of every description, the people came flocking in; while at intervals the discharge of firearms mingled with the shouts of boys and men, fully indicated, to an American, at last, the character of the occasion. From a magnificent pole some sixty feet high floated the stars and stripes, emblem of liberty and equal rights.

The day had been chosen by the saints for the laying of a foundation stone of a temple to be erected to the worship of God. At ten o'clock an imposing procession formed, Reynolds Cahoon being marshal of the day, which, after marching through the town, encircled the temple lot, where an excavation five feet in depth, one hundred and twenty feet long, and eighty feet wide had been made. Here, with appropriate ceremonies, the corner-stones were laid.

Music, prayer, and the reading of the Declaration of Independence followed; after which a stirring oration was delivered to the people. The benediction having been pronounced, the audience separated into various groups; refreshments were spread and partaken of amid laughter, smiles, and tears of joy.

Had a stranger happened there and been a witness of this innocent mirth, of the whole-souled, warm-hearted hospitality extended, even pressed upon all present not provided for, he would scarcely have been able to realize that he was in the midst of a hated, persecuted people, a people driven and plundered of their earthly possessions and who even now felt that at any time this persecution might burst forth afresh. Was it ominous of the times of trial so near, that from a clear sky in the afternoon, a vivid flash of lightning struck the Liberty-pole, shivering it into a thousand fragments? Was it this, or might it not have been the heaven-dwelt refutation of its mockery?

Liberty, what does it mean? If to have one's home invaded in the silent nightwatches, to be torn from the clinging embrace of arms enfeebled by sickness, driven out half-clad into the darkness of raging storms and tempests, while the moaning sobs of wife and mother, mingles with the helpless cries of your new-born babe follow you, ring in your ears above the wailing of the storm; if this is liberty; if thus she shelters, and protects the children whose fathers died for her: then had these people liberty! If to be driven forth from the clinging arms of helpless little ones, bound as a felon, and compelled to stand while men disguised as savages set fire to your house and drag you away, leaving your helpless family to their fate; then had these people liberty!

"It was a mob," you say, "and no government can be held responsible for the acts of a mob."

We grant you this; but when that government is appealed to for redress of such wrongs and they join with the oppressor, what then? These are words of soberness, and to ascertain whether they are words of truth we refer you to the state archives of Missouri herself—but to resume.

As the weeks went by, from time to time rumors

(continued on page 63)

## ORIGINAL ARTICLES

*We solicit articles for this department written in an affirmative manner. An affirmative article is one in which a premise is established, and evidences presented to support that premise. In all controversial articles, contributors will be required to observe the rules of decorum established by parliamentary rules governing deliberative assemblies.*

### "PEACE, PEACE"

(continued from last month)

Micah 4:1—"But in the last days it shall come to pass that the mountain (kingdom) of the house of the Lord shall be established in the top of the mountains."

Regard us here in the year 1952 A.D. in the land of America, as we look out over the world, bewilderedly searching for the returned Bride arrayed in her glorious robe of the Holy Spirit, whose fruit is PEACE, its light apparent and its signs evident, and her crown of twelve apostles holding authority by the laying on of hands to perform the works assigned to the Bride, Christ's Church. 1830 is the eminent year, and it has come and gone. Yet where, in all the known world (which then was limited only to the Mediterranean area and which now covers the entire globe) is such a church extant? It is pitiable, surely, that the stone should be so small at first that it would go unnoticed by the world, yet it must have been wisdom in God to make it so. But now, 122 years later, has it not grown large enough to be seen by us? Yes, surely, because it **was** to **grow** and not to stop until it had accomplished its work: broken the image—filled the whole earth—unseated the beast—prevailed.

Search long and search diligently and you will never find but one time, place, or circumstance on the face of the earth that fulfills **all** these prophecies except the establishing of the Church of Christ on April 6, 1830, at Seneca County, New York; where an **angel**, having proclaimed the **gospel** to a certain young man, instructed him to go to a **hill** and take from a **stone** box buried there, a book, a record of the descendants of Joseph, the ancient inhabitants of the American continent which, together with the Bible (the record of Judah and the inhabitants of the old world) contained the **fulness** of the **gospel light** which was so long suppressed by the **beast**. And having done all that the angel bade him, he (the angel) having authority of Jesus Christ, laid hands upon him and his associate, bestowing upon them the gift of the **Holy Spirit** with **Power** to do all the things which **Christ** and the **Apostles** of old had done; thus ordaining and clothing them in the **robe** of the **Holy Ghost**. Then he bade them search out unto **twelve** and **ordain** them to the same calling; and they were sent out with the same commission as Peter, James, John, and the rest.

Thus with certainty in the year A. D. 1830 the Bride **did** come out of the the wilderness, wearing her proper apparel which never again would fall away. Never again would fall away. Never before since the early Christian era has twelve men ever dared stand up and declare to the world the true light of God, calling themselves apostles and performing the miracles and signs appertaining to that office, thus proving the truth of their words. This they did and this they continue to do to this day, having the same power and authority under Christ.

No other Church can lay claim with proof to being the Bride. **No other church** is built precisely and meticulously after the pattern set forth in the New Testament, "God hath set some in the church, **first** apostles **secondarily** prophets, **thirdly** teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."—I Cor. 12:28.

Luther, John and Charles Wesley, Roger Williams—all the great reformers—looked for this marvelous work and a wonder that should occur before Lebanon became a fruitful field. Had they been alive in 1830, and had they heard of the angel that flew from heaven bringing the gospel and the Holy Spirit back to earth again, returning God's authority to man by way of twelve apostles, they surely and certainly would have recognized the stone, the kingdom, the Bride, the Church. And they surely and certainly would have been baptized by one of those twelve, or other elders ordained by them, and would have sought and received the gift of the Holy Ghost by the laying on of the apostles' hands. They were **expecting** these things.

It is to their great credit that they, the reformers, never claimed that the churches they established **could** be the returned Bride. They understood that they had no claim to the gift of the Holy Ghost or the office of apostle. It is only lamentable that, centuries afterward, their followers have slipped into the deception of declaring such things "unnecessary now," and "only for the early Christian Era", thus deceiving their people; and have **ceased** to look for the signs which would indicate the fulfilling of those abundant and marvelously clear prophecies. They no longer look for the Bride to come out of the wilderness, but prefer to say (inferring that she never went in), instead, that when He comes He will "choose" a bride.

Further study of the prophecies will attest to their fate. The Mother of Harlots who sits upon the beast is to be destroyed with the beast, and her daughters—those who came out of her, the reformation churches—would also be destroyed because they had partaken of her iniquities. It does not anywhere indicate that the Husband, Christ, would choose a bride from among them. He already had a bride, a wife. He is neither bigamous or variable. He had merely gone away to His Father, leaving His bride or wife for awhile; and while He was gone the beast attacked her and drove her out of her rightful place, to which she would be restored when her Lord was about ready to return to the earth. She **has** come out of the wilderness, and she prepares for His coming which is plainly almost upon us.

The story of His return, and His 1,000 years reign upon earth with His beloved bride, then His return again to His homeland, the Father's throne, this time taking His bride with him to live there also and share with him His eternal glory, is the most sublime of all romances. I would that God might grant me the gift to



write the story as beautifully as He has shown it to me.

More pertinent now is the business of the wife preparing for her Husband's return. It becomes apparent even to the world from the signs of the times that His coming is very, very near. She is very anxious that all is in readiness against that day. Her household must be in order. Her garments must be made spotless and clean. The sanctuary or house must be arranged for the feast, and the guests must be invited. There must be oil in the vessels and food in the pantry. It is a busy time, a hastening time.

From that day in April, 1830 when she emerged from the wilderness and made herself known again to the sons of men, and began her work of preparing for her Lord, the beast has known that he was shorn of his power. He knows, and he lashes his tail, wickedly striving still to destroy her. Wound her he may, but destroy her he cannot. For she will drive him from her house. She **will** prevail. The other woman, the abomination that maketh desolation, has not struck out at her as yet, for her emergence from the wilderness is either ignored or still unnoticed. The wicked woman, of course, is drunken on her own iniquities, and may never rouse herself and be alert enough to take the Bride into account. But the beast who is that devil Satan, is awake and aware and on the job day and night with every conceivable kind of cunningly devised weapon to deter the Bride in her work and undo the Lamb, her Husband.

From that eminent date (1830) when truth sprung out of the earth and righteousness looked down from heaven, (Ps. 85:11-12) when the Lord gave that which was good and the ancient land then yielded her increase, the Bride has labored and builded. Sometimes the beast has torn down her work or besmirched it. Still she labors on, singing, rebuilding, singing. She **knows**. Her joy is **sure**. Come what may she will never again be left desolate. Her Lord will return to her in due time, never to leave her again, and together they will dwell upon the earth in perfect PEACE.

Quickly the glad news of the gospel restored spread throughout the countryside round about New York and overflowed into other states as the twelve witnesses (apostles) went out preaching under the power of the Holy Spirit and the authority of Jesus Christ. By 1832 it had spread across the Mississippi River; and the Lord had spoken to the church directing them to seat His Bride in Jackson County, Missouri, in the city of Independence. A particular spot lying west from the courthouse was pointed out as the place where Zion (the church) would begin her work. That particular spot has been identified as the place called the "Temple Lot": for there the Lord will build His house. "Ye are God's building." (I Cor. 3:9). The building, fitly framed together groweth unto an holy temple in the Lord." Eph. 2:19-22.

Satan had not sat quietly by even during these first two years. He was determined that the Lord's will be thwarted, and that His Bride should not be seated anywhere. He seized every opportunity, making use of every human weakness that man is prone to, in order to create confusion and chaos for the woman, to slow her progress. Pride, ambition, avarice, even lust, just

as in New Testament times, crept in here and there. The people, although having been baptized and received the gift of the Holy Ghost, did not always heed the Spirit's warnings, just as the people at Ephesus, Thyatira, Laodicea, etc., were sometimes tempted and blundered. Some minds were still half-light, half-dark. But the Spirit did not cease to strive with them and, while some did go into darkness and fall by the way-side, many did not; and the woman was not overcome, but labored on.

Persecution was strong from the first, and only the valiant were able to stand. In 1833 the saints were driven out of Jackson County and then out of Missouri by the militia. Their lands and possessions were confiscated. Men, women, and children were murdered. That was a dark hour for the woman.

But the truth is that some of her household had become boastful and puffed up with pride because of the gift of the Spirit with its power and blessings. And in this clever snare of Satan's many were caught and all suffered with the woman because of it. Abolitionism had something to do with it, too, for Missouri was on the fence. Naturally, the church was opposed to slavery.

The saints took refuge next in neighboring Illinois, and there built up a great city, Nauvoo, in the space of a few years. But they perceived not the cause of their improvidence and continued on in their mistakes for Satan, who had slipped in through the insecure doors of Pride, Ambition, Avarice, Lust, etc., persuaded them that their errors were of the Lord. Then he struck the woman a staggering blow. One man was set above another (the sin which led to papacy) when the Lord had plainly taught that they were equal. Dark councils were held, which led to secret orders, when He had taught "wo unto men who seek to hide their councils from the Lord." The leaders entered into national politics, forgetting that the Lord's kingdom is not of this world. But many still remained true, and the woman was undaunted.

Satan, that subtle creature, then infiltrated the household with insidious and strange doctrines, which here and there took root. Some of these were polygamy, baptism for the dead, elevation of prophet over apostles, lineal priesthood, etc. But the woman quickly went to work to cleanse that filth from her house.

One of these poisons, polygamy, almost proved fatal to her before she got rid of it in 1846, and it cost her nine of the apostles and ten thousand of her household who were stricken with its evilness. When these were emitted of the woman they went to the valley of the great Salt Lake where they were all baptized again, thus voiding their first baptism or birth and entrance into the kingdom. For, as baptism is the door into the building, a second baptism is surely and certainly an exist from the building or kingdom. "One baptism", says Paul in Eph. 4:5.

These have grown into a great church under Satan's leadership, patterned after the great and abominable church at Rome, with a pope (president-prophet having full power over the church for his lifetime) who is infallible, high priests as his councillors, from whom the "apostles" take their directions instead of

from the Holy Ghost. How unlike the crown which our Lord placed upon the head of His Bride; twelve stars only, not sixteen or twenty-four; and all equal in size and brightness. Like the Roman church, their numbers have increased but their light has gone out; and Christ's authority does not rest upon the crown of their head. "The bride", they seem to say, "appears better with the crown about her neck."

Those of the household who remained, looked about and beheld the havoc wrought by this Satanic poison. All were ashamed, all filled with remorse that the Bride's garments had been stained. The remaining apostles together with the other staunch elders rallied the faithful together here and there and set about to cleanse the sanctuary, and to repair the ravished building, long to seat the Bride in her Lord-appointed place, Jackson County, Missouri, upon the Temple Lot. (Rev. given to Joseph Smith, July 1831 to December, 1833).

The doctrine of polygamy was dead and stunk, but other apostle doctrines that had crept in since April 6, 1830 were still sickening the Bride. Many were still in darkness because of them. They were not willing to obey the Spirit of Truth which spoke to the church in February 1831, telling them to "Teach the principles of my gospel which are in the Bible and the Book of Mormon, in which is the fullness of the gospel." Also, as early as June, 1829, the Bride was instructed to "rely upon the things which are written (which limits reliance to the Bible and Book of Mormon, for they were all that was written at that time); for in them are all things written concerning the foundations of my church upon my gospel, and my rock. Wherefore if you shall build up my church, and my gospel, and my rock, the gates of hell shall not prevail against you."

Of primary concern at that time was the doctrines of proxy baptism, lineal priesthood borrowed from the Mosiac church, and elevation of prophet over the apostolic quorum. Some, however, remained faithful to the Lord-given pattern to rely on the written scriptures, teaching "first apostles, **secondarily** prophets," etc., teaching repentance to the people continually.

Then there came among the saints more grievous wolves as in Acts 20:29-30; men from among themselves who stood up speaking perverse things who drew followers after them. They taught against honesty, saying: (Satan having prompted them) "We know polygamy was a sin and disgraceful before men. It is a shame that the church has been touched by such filth. But we have repented that it crept in and we have cleansed the church of it. Now let us witness before men that it was not taught nor conceived in the church, but was only taught and practiced by those who left us and went to the Salt Lake. Thus shall our skirts be clean, and we can put away our shame and stand before the world blameless."

"Such teachings are Anti-Christ, for they uphold lies," cried the faithful apostles and elders. "We must be humble and acknowledge before God and the world that we have been in error and do repent. Only then will the Lord forgive us. Be not deceived by Satan lest your eyes also become blinded to all Truth, and your minds darkened and you also are led away by Satan into captivity."

For nine years the dissensions and disputations continued among the household of the Bride. Impatience, another snare of Satan, drove some to foolishness. At last, in 1853, the followers of J. W. Briggs, who would not rely upon the things which were already written in 1829, as the Spirit of Truth instructed, gathered at Zarahemla, Wisconsin, and formed a new church which they called the "New Organization of the Church of Jesus Christ". Then in 1860, having prevailed upon Joseph Smith, Jr.—son of the man to whom the angel said "Take from the hill a stone box in which is hid a record (Book of Mormon)"—to lend "the influence my name will bring"—(Joseph Smith, Jr., in his inaugural address Reorganized Church History, page 250) as head of the church, they then "reorganized" again, now calling themselves the "**Reorganized** Church of Jesus Christ of Latter Day Saints." To counsel him and direct the quorum of "apostles" (which we have already proved to be the exclusive prerogative of the Holy Ghost) they also placed a "High Council" in their new church. The crown upon their head did not at all resemble that which the Lamb placed upon His wife. The stars which should have been upon her **head** dangled unbecomingly upon her **bosom**, while a strange crown adorned her head.

So again the Bride was depleted of her strength; but not destroyed, for many faithful souls, together with the faithful apostles and elders, remained true to her. She yet **prevailed**. Her glory shone; and her Lord blessed her as she rallied her strength. The signs of her power and authority followed wherever she labored.

Soon thereafter, in 1867, her Lord called her forth and again directed her to make headquarters in Jackson County, Missouri. (The saints had been forbidden by the law of Missouri to set foot in that state).

"Go to," He said, "fear not: for I will open the way."

In early spring, 1867, instructed of the Holy Ghost, about fifteen faithful men and their families with all their provisions and possessions journeyed forth from east of the Mississippi to follow the Lord's command to take up residence in Missouri and establish the Bride in her proper place. They were Richard Hill, Isaac Lang, Jedidah Owen, George Gifford, Wesley Frazy, Daniel Borders, Isaac Frisbey, Gary Frisbey, George Frisbey, Adna Haldeman, Albert Montgomery, Granville Hedrick, George Cole, William Eaton, and David Judy.

It was very difficult to travel; the hardships it entailed brought many discouragements. But faith in their Lord gave them strength, and determination to follow His Spirit, drew them on. The Bride, so spent, so impoverished, came forth further out of the wilderness.

At last they reached the Missouri River, the last obstacle between them and their destination: Jackson County. Perhaps only God in Heaven knows how hard Satan strove to prevent them from reaching it. But He also knew their hearts, and He blessed them. They arrived by wagon train at the Blue Mills crossing (there were no bridges, of course) intending to cross on the ice before the frozen river thawed. Various plots of the ingenious Satan having delayed them, they



found when they got there that the spring thaw had already begun. The ice was unsafe.

Once the thaw had begun ice floes made it impossible to safely swim or ferry the animals and wagons across. To remain encamped on the river side until the water was clear of ice would take weeks—weeks that should be spent buying land and preparing it to plant to spring crops so that their meager provisions could be replenished lest they become destitute.

Many hearts were faint with fear of hostility, and some were doubtful of the Lord; but in one man He found faith, and into his heart He put courage. "Arise, take your wagon to the water's edge. Have I not let you so far and never left you alone?" whispered the Holy Spirit to him. So this elder stood up and cried to the people:

"Have you no faith in the Lord? Did He not promise to open the way? When has He ever left us to fall when ye leaned upon His arm?" Whereupon he gathered his family together in their wagon, and urging the horses to the edge of the water, the courageous elder pushed out across the river while the rest of the company stood on the river bank and watched.

The horses floundered as the wheels of the wagon sunk into the water and slush. As they reached mid-stream it did not seem possible that the ice would hold their weight; but as the company on the riverside watched, (there were prayers in many hearts) the wagon successfully reached the opposite side of the stream and touched land. A great shout went up. Cries of joy and thanksgiving filled the air, and songs of praise to the Lord for proving His promise to them. One and all they took to their wagons and followed in the way he had gone. Thus they were the first latter day saints to return to Jackson County to take up residence; and the faithful elder was first of the first. And the Lord has blest his children's children with faith.

Later, others of the Bride's household came also to Missouri, and the elders went about preaching the gospel and the signs followed. They were well-received in the land. And the Lord prospered them. In 1869-70 they began to purchase the Temple Lot, which had been confiscated by the state in 1833, thus truly seating the Bride at last as the Holy Spirit had instructed. It is interesting to note that at the same time, in the same years (1870) the power was wrested from the papacy, the pope imprisoned, and Rome was taken over by the Italian government.

The Bride had suffered mightily because of the onslaughts of the beast, and her household was now terribly depleted in number. The two strange churches whom Satan enticed out of her were constantly plaguing her and striving to usurp her title and unseat her from her place (Temple Lot). But her Lord had seated her and she prevailed above them; but not in numbers.

By 1926, despite many tribulations, she had again set her house in order. Once more her crown was resplendent with twelve stars, or apostles; and the other officers were in their places. They had gone forth and carried the gospel as far as their strength would permit and many were added to the household. Now she is spread out over the whole land and in foreign coun-

tries, not in great numbers as yet, a few here and a few there. But wherever she abides there the glory of her robe shines manificently. "Where two or three are gathered together in my name, there am I in the midst of them." Matt. 18:20.

Soon the stone or church will begin to grow faster, and though persecutions will continue until Satan is cast into hell, we may rest secure in the knowledge that the kingdom "shall not be left to another people." It shall not be reorganized. It shall not be rebaptized. For that would surely and certainly be "other people." It shall stand as it has stood for 122 years, built upon the foundation described in the scriptures, of the apostles and prophets (**first** apostles, **secondarily** prophets) with Jesus Christ as the chief cornerstone (not pope, prophet, or president), fitly framed together with elders, priests, teachers, evangelists, pastors, deacons, bishops, and seventies. Its steps (Faith and Repentance) shall continue to lead to the door of Baptism, through which, if we enter, we may, by the Laying on of Hands, partake of the table which is spread with the bountiful fruits of the Spirit: and rest is sweet upon the couches of Resurrection of the dead and Eternal Judgment, because they are cushioned with hope. The windows of the Spirit are many and wondrously wrought; and the vista which they reveal is wide and beautiful from the beginning to the end, and more than human mind can comprehend. And the light from Heaven which comes through them comforts all within.

Within her walls we may obtain salvation, but without her we may fall short of it. If we remain within we shall find protection from the heat of the sun, the storms of the elements, and the raging of the beast. If we step outside we may be carried away as with a whirlwind or torn asunder by the beast. If we continue faithfully in her household until the Bridegroom cometh we may abide with him a thousand years, and be taken with Him to the glory of the sun to dwell forever and ever with God. If we leave the household we may become a son of perdition whose fate is sealed by a just God. Within, and only within, during the perilous days ahead, may we find **PEACE—HIS PEACE**. "Let not your hearts be troubled: neither let them be afraid."

What persecution is too great to bear, what effort or sacrifice too much to make that we might be counted among the blest? For this reason has the Lord counselled to us to leave father and mother and friends rather than forsake Him. For "He who loveth father or mother—son or daughter more than me is not worthy of me." (Matt. 10:37) and is not worthy to share His glory on Heaven's Throne. Delay not, then, to make your entrance into the house, lest your day of opportunity be shorter than you think and the door be shut to you; or, having come into the house of God, be watchful against Satan's beguilings lest you be enticed to go again outside into destruction from whence there is no protection and no deliverance.

Lord, purge me and try me: but keep me in the hollow of Thy hand that I may not be lost from the love with which Thou hast touched me. Amen.

MARION SPRAGUE

## CONTRACT AND PRODUCTION

The following is based on the sermon by Elder Forest Maley delivered at the Temple Lot Church Sunday evening, February 3, 1951, and here is reproduced at the request of those present.

\* \* \* \*

Unto what, then, shall we liken this church restored in these the latter days?

We shall liken it to a manufacturer, or to a contractor who has made an agreement in writing, agreeing to produce and deliver certain goods or services at a certain fixed price and before the end of a certain time.

In the commercial world there are many kinds of contracts. Each contract is an agreement and has its individual provisions to suit the needs and capabilities of the parties who sign it. Sometimes in contracts to erect a building or to furnish part of a building, in addition to the regular parts of the agreement, there are "penalty clauses" which come into force if the supplying party does not complete his part by the appointed time. This type of clause causes some contractors to pay back their customer so much money for each day that the work remains uncompleted . . . or they may have to complete the work without further pay. Another provision often used allows the customer to cancel what remains undelivered of the order after the time on the agreement has run out. Then the rest of the order can be given to some other supplier, perhaps a competitor.

An occasion such as this last happened to a company I know of. This company agreed to make a shop cart for another manufacturer. It was a simple box form about two feet wide and four feet long and a foot deep supported about three feet off the floor by a steel frame with two wheels about a foot in diameter on each side and a little wheel on each end. This shop cart was to be used to carry small parts about the factory to feed into machines and to be loaded from the machines. The order was for about 3,000 at a pretty good figure.

The customer wanted delivery with all possible haste because of a pressing need.

The rate of delivery from the manufacturer of whom I speak was about 25 a day. Very good product. A competitor was delivering about 100 a day. Not quite such a well-finished product, but it filled the bill, and the delivery rate was quite high.

The customer called for a greater delivery rate from the first supplier.

Much delay had already taken place. For about two months the first supplier had done little other than settle how the thing was to be made. When the designers wanted to know if it would be all right to handle a particular feature in a certain way, they could not just call up the engineering department of the customer, but had to tell their own salesman what they wanted to know and he would go to the purchasing agent of the customer, who in turn would have to relay the question to his own engineering department and get some sort of an answer and then the poor little old answer would have to run that gauntlet all the way

back to the first engineering department. Considering all the possibilities for errors and misunderstandings in that sort of a system, it is small wonder that things took the course they did.

The customer demanded better delivery or the last half of the order would be cancelled and given to the competitor who could turn out 100 a day. Nothing else would do.

It did not matter how fine the factory was. It made no difference how genteel and well-dressed the salesman was. There could be no virtue to claims and promises. There was no way to "slick-talk" the customer. The customer wanted delivery, or else.

The "or else" in this case consisted of the cancellation of the last half of 3,000 units, which was then given to the competitor with the better delivery. Prospective future orders were also lost.

\* \* \* \*

Brothers and sisters, as a church we stand in the same position as a manufacturer or supplier who has agreed to produce and deliver certain goods and services at a set price and before a certain specified time.

Our customer is God . . . the Father of our Lord Jesus Christ.

Each one of us who has entered the waters of baptism and has had the hands of the elders laid upon us for the reception of the Holy Ghost are working for the contractor, the Church.

Our contract calls for us to serve and worship God; and to bring about the establishment of Zion; and to promote the cause of the Kingdom of Heaven.

Our customer is calling for delivery. Nothing else will do. And the quality of the product must be as specified in the contract . . . perfect. We have had the order for a long time. There is yet a little time before our customer makes up His mind to cancel the remainder of the contract.

Like many another manufacturer we have had our problems and griefs which have been some of the underlying causes of our slow delivery to date. We have suffered production bottlenecks. We have struggled under poor planning. We have had material shortages. We have had slow-downs and even some walk-outs. We have had agitators among our workmen, which has caused labor troubles. We have had scheduling problems. We have had absenteeism . . . and even a number on the "sick" list. We have had to endure some who have posed as experts and master workmen, who have proved themselves the crudest sort of craftsmen. We have been long on engineering conferences (theories) and our products have been lying on the drawing boards when they should have long since been on the production line. Every one wants to work in the "research" and "executive" divisions and have left the other departments understaffed.

As a result, instead of efficiency, our production and delivery has been at best haphazard.

The customer is calling for delivery.

The date for completion of the contract draws nearer

and nearer and there isn't much of anything in shape to be shipped. We will have to make shipment or see the rest of the business cancelled and given to someone else who can produce.

It may be that some of us will have to put in some overtime. Or maybe we will have to put on another shift like some factories do when production is behind schedule.

So what is the first thing to do to get production rolling?

Should we all grab shovels and start digging again the "fish pool" out here beside the building? According to what I am told, one of our sister organizations has a picture of their auditorium as proposed by the architect with a reflecting pool out in front similar to the Taj Mahal of India. This would cause the image of the auditorium to be mirrored to anyone looking south toward it. This "fish pool" would lie directly where the Temple Lot is now.

Maybe we should go out on the streets and make spectacles of ourselves as some of our brethren of the restoration. Or should we pool all that we own and then eat from one common pot? . . . separate the men from the women and have them live in separate dormitories? Perchance then, we should dash about with hands folded in a prayerful attitude and in a pious manner tell everyone how wonderful it is to be holy like we are. Could it be that we each should dig a cellar and hide, or flee to the wild country of the north, or west, or southwest and live off roots and wild berries? Is it then, the thing to adopt the clothing styles of years long past and let your hair grow?

None of these.

What then shall we do to get "production" rolling?

To state the matter very simply, the thing we should do is to become fully converted to Jesus Christ and to His gospel of salvation. That is the first thing.

Then put into operation in our lives the elementary Christian virtues. That is the second thing. And that is all there is to it . . . to merely state the overall strategy in a general way.

Now generalities are good in their place, but we need more than generalities: If we were all master workmen, all we would need is general instructions and we would know how to improvise the details according to the standard practices of our craft at the time when the building goes up.

Unfortunately we are terribly short on master workmen, so those of us who are not masters of our trade as Christians will need more detailed instructions. That way we more clearly see what is expected so that our product will pass the customers' inspectors. We don't get paid for parts that are returned with a tag on them saying "Rejected".

For a long time now, we have been struggling under what is a rather common human failing. That is, to be heavy on theory, philosophy, and talk . . . and light on practice and performance. It is much less effort that way . . . maybe we should get special commendation and a bonus for the efficient conservation of our energies.

We have found far too much comfort in the thought that we had the information all lined up so that we could out-debate the rest of the restoration and also professed Christianity on most all vital controversial topics. Some how this has led to the notion that we were therefore in the favor of God and thus entitled to take it easy and coast. We have been prone to treasure the idea that the standard of acceptibility with God was for a person to have a knowledge of obscure scriptural mysteries superior to any such knowledge enjoyed by other men. In other words, the more mysteries I've got figured out the holier I am, no? Yes?

No!

True conversion to Christianity lies not in **knowledge** (of mysteries) but in deeds and daily living which will indicate that the character of the true Christian rests upon the individual.

In striving to know and understand the complexities of the advanced stages of the plan of salvation, we have lost track of the primary and simple virtues unto which first things God called us out of the world. We have become sort of over-balanced in the "research division" and did not leave enough for the "production line."

Many times those who have striven to support truth, have in their striving forgotten the Christian necessity of being kind at the same time. Those who have pursued knowledge have forgotten to be charitable toward the mental limitations of others who are not so well equipped as they. In some instances the desire to make an impressive sounding sermon has over-balanced the need to likewise "say something" while passing out all that verbal roughage. The roughage of mysteries and impressiveness is low on nourishment and edification. There is a need for a balanced diet.

Again, in striving to be absolutely air-tight, sure that not one penny of the Church money is misused, we have been inclined to "starve the goose that lays the golden eggs." Missionary work. The gospel is free, but the postage is terrific.

We have expected and prayed for blessings and redemption and salvation; expecting returns without investment of time, money, prayer, or kind and righteous living. To us the gospel has so many times meant only something to think and talk about in church and leave at the church door when we go home. There seems so little connection between the gospel and what we daily think, say, or do.

It has been the favorite sport and jubilant pastime among us to lay at someone else's door (preferably) the blame for past failures and present lamentable conditions. The sport has prevented us from taking a good clear sight at what needs to be done **now**. Let history and God attach blame if any is to be attached. We are way behind on our delivery schedule and stand in danger of having the rest of the contract cancelled!

We don't want that to happen, so here are some very specific recommendations to get our working force in shape and production coming off the line.

1. More private reading of the scriptures of both the Bible and the Book of Mormon. Not in superstitious awe of holy writ as some do. Try not to pick each syllable apart for some hidden meaning. Just read it

to find out what is there. It will do something for you and you will look about you and realize as it is said, "My home is in Heaven; I'm just here on a visit." In reading the Bible, if you have difficulty with the ancient English, use one of the more recent translations rather than King James. Among these are the American Revised, Moffats, Goodspeed and perhaps others. You are just reading for information and not to make laws for the church. And when it is quoted from the pulpit you will know what it is about.

2. More private praying. Pray especially at the beginning of your day. Pray during the day as problems confront you. You'll be surprised at the results.

3. If you **cherish** in your heart some hard feelings against someone, follow the scriptural law as found in the 18th chapter of Matthew. The word "cherish" is used deliberately to bring attention to the practice found among human beings of cuddling and nourishing in her heart a real or fancied insult or an injury until the thing fairly consumes the marrow of their spirit. Read "Are You a Grievance Collector" in the Readers' Digest for February 1952, page 114. If indeed someone has done you wrong, there is nothing to be gained by "carrying another man's sin" on your own back. Until you can follow the scriptural law, be like the giraffe or the clam about it; neither makes any vocal noises.

Should you find that you are readily and frequently hurt or insulted, beware your own actions toward others. It is an observable fact that, almost without exception, those who are readily offended, so often likewise are brutally careless of the feelings of other people, and numerous times are the ones who give hurt, without being aware of it. Shun self pity. It is too expensive a luxury. Besides, you may not be nearly as much picked on as you think.

4. On those occasions when it is impossible to avoid saying unpleasant things, go out of your way to devise the kindest way to say them. Where possible, there is nothing to be lost in saving another person's feelings. Most of the time they will realize what you are doing and appreciate it and be as kind to you in return. It is the human thing to enjoy exposing a culprit, especially when it is some one else. In order to keep from presenting the Devil with another opportunity, the true Christian has to be extremely careful to keep any sting of his own manufacture out of what it is often necessary to say to others . . . not let it creep into either our facial expressions or into our tone of voice, or our choice of words. No excuse at all for brutality is the saying, "Well, I was just being frank and telling the truth."

5. Before life is too far advanced and complex, invest some money in the future of the church. Pay some tithing and some offering. You'll feel better. If you haven't much money, invest some time in the present and future of the Church. Invest some time even if you have the money.

You don't need an excuse to attend meetings. You don't need to excuse yourself for doing good. Excuses are only for failures, shortcomings and sins. Plan to be where the spiritual activities of the church are going on. It will change your outlook. Choose and plan your friends and activities so that you won't have to make excuses to anyone.

One dear old sister we all know had company drop in on her before church time. She matter-of-factly informed them that she had had plans to attend this particular meeting, but to make themselves at home and she would return presently and then they could have their visit. And that's the way it worked. When people learn that you make the activities of the church a part of your life, they will learn to take those things into consideration.

After all, if company dropped in when your house was afire, they would not expect you to drop the efforts to save your property in order to be sociable and entertain them. Be assured of this, brothers and sisters, the Lord's work is more important than the burning of many houses. So is the salvation of your soul.

6. Consider always that God is looking over your shoulder every minute and that you are answerable to Him for everything that you do and the manner in which you do it. He is the Great Inspector who will pass or reject our work. We do not get paid for rejected work. He is the one and only one who can tell you to enter into eternal joy, or the one who can tell you to go jump in the lake of fire, and make it stick. We have among our acquaintances those who frequently tell us where to go, but they don't have the authority to make it stick.

7. Beware of the standards of worldly people.

Prevalent in the world today is the idea that "I'm going to be my own boss when I grow up and nobody is going to tell me what I can do." "I'm going to get up in the morning when I feel like it. I'm not going to eat anything but my favorite foods: hamburgers, pop, malted milks, ice cream sundaes, cake, pie and candy. I'm going to the show every night of the world and stay out until 2:30 in the morning and I'm going to associate with whom I please. I'm going to be my own boss and nobody is going to tell me what to do."

Know this, if you try to do as you please out on the streets, you will find the police and the judge telling you what to do. If you try to do as you please about eating, you inwards will tell you what to do, and do part of it for you. If you marry whom you please, your companion will tell you what to do. If you have children, they will tell you what to do . . . about 3:00 A. M.

Therefore, the smartest thing to do is to take several looks down that long road called the future, estimate the probabilities by the experiences of others, and then consult the experts. Adjust yourself now for the conditions you will have to meet and life will be much happier. It is much wiser and less painful to shape ourselves ahead of time than (being square pegs in round holes) to have the corners knocked off by force later.

The worst slavery yet experienced by mankind is the slavery of one's own desires. Especially the desire to be "my own boss". The "beer joints" and many other places of amusement are just full of people who are trying to escape the fact that it isn't so much fun being their own boss after all. They dread to go wherever they call home because after the momentary flash of the thin plating of gayety is gone, it is pretty

dull being alone with the person they themselves have become. So they seek again the ever-beckoning haze of alcohol in order to have a "good time", and the vicious cycle is begun again.

Therefore, a few careful observations will prove to your own satisfaction that the behavior of others is no example to copy your own behavior after. Our pattern is Christ. Paul, in the first letter to the Corinthian saints, chapter 5, warns them to avoid even the things that look questionable, to say nothing of doing them. In another letter to the saints at Rome he again warns them to not conform to what this world thinks is the acceptable thing, Rom. 12:2. Even so, we are not allowed the luxury of being vindictive about our being different, but are instructed by no less than Jesus Christ to be wise as serpents, yet to be harmless as doves. (Matt. 10:6).

Christ was also aware of the pressures the world deliberately tries to bring to bear to get everyone to conform to their ideas and notions. He said something about it (Matt. 11:17 and Luke 7:32) wherein he indicated that even back at that day the people were like the children of the market place who played their tunes expecting the others to dance to their music.

"Jump to their whistle" is another way to say it.

Some of these "tunes" by which the world expects all men to jump are their scale of values. Many "country kids" have been "roped into" all sorts of undesirable things to avoid being called "hick" or "hayseed". Many more have swallowed hook-line-and-sinker the notion that everything in the city is far superior to things and conditions in the country. At one time living standards may have been somewhat better in town, but now, I rather prefer living away from the city. A close-up examination will reveal that the "city grass" isn't so all-fired green as some would have you think. Take the "city" and its ways with plenty of salt.

The world likewise pipes and trills very shrill for us to dance to the idea that you can only avoid the reputation of being "odd" by being steeped in the latest fad, having the latest slang words on the tip of your tongue, or the most currently popular song on your lips. Lots of people are doing it. But who wants to be like everyone else? There is no distinction to that!

Someone has to start these fads and notions among society. Life is just filled with opportunities to step out in the right direction. Most people are like sheep and have little sense of what they should do. They are only waiting for someone else to start out in the right direction in order to have someone to follow. They might just as well follow you to those things that are right as to follow the ill-advised actions of those whose lives are not lighted by the light of Christ.

Other melodies the world plays on its "whistle" by which they expect us to jump are their words. They use the words: radical, old-fashioned, modern, latest-thing, scientific, intellectual, refinement, gracious living, social, up-to-date, sissy, legal, patriotic, liberty, and many others to put the veneer of acceptability on their way of life.

But those who are called to be "wise as serpents

and harmless as doves" will just be smarter than to blindly "swallow" such words with their worldly meanings and inferences. Be "cagey". "Sniff around" these word ideas that the world flings at us . . . and avoid the trap to your thinking.

Trappers will tell you that by the tracks in the snow around their baited traps, they can tell if it is a dog or a wolf that has investigated their bait. Without caution, a dog will walk straight up to the trap. The wise wolf will circle the trap and do considerable exploration. Ought we, who consider ourselves more intelligent than the animals, not be able to use as much caution as the wolf in "smelling out" the baits set out for us?

If anyone is to do any leading, or any baiting, it should be us. And besides, it's more fun that way. If your associates tell you that "you can't get any place" with them unless you do like they do, just tell them, "Seeing where you're headed for, I'm not so sure I want to get any place with you." They asked for it.

Our ever present need, then, is for a **dedicated people** . . . a people who have set their life's course and their pattern of behavior according to righteousness and have likewise set their minds to never turn therefrom.

Our attitude toward those of the world should be: "These things of Christianity are what I have committed myself to. I would enjoy having you go along with me if you want to. But I have determined to go this way . . . even if I have to go alone."

\* \* \* \*

The Church of Christ, then, is to be likened to a manufacturer or to a contractor who has agreed to supply and deliver certain goods and services at a specific price and before the end of an appointed time.

For various reasons we are behind on our delivery schedule. Shall it be that we shall have the remainder of our contract cancelled and the order let out to some competitor?

You alone hold within your hearts and within your hands the answer.

FOREST E. MALEY

### AN OBJECT LESSON

Recently a pastor, who has been drafted to give his entire time to the needs of a local, gave them an object lesson after this manner, briefly stated:

To provide for the needs of himself and wife he is given \$30 per week, by the local, or an average of \$5 per week from about six persons employed at about \$50 per week.

This \$30 per week from six persons amounts to 52 times \$30, or \$1,560 per year.

Using this as a basis for his calculations, he figured that if these six persons should put themselves on a budget for two, equal to that allowed for the pastor, each would require \$30 for himself and wife, or \$1,560 per year, the same as the pastor and his wife.

Earning \$50 per week, and deducting \$30 week-



ly for his maintenance budget, would leave a surplus of \$20 per week, or a total of \$1,040 per year from one person, and a total of \$6,240 per year, as a surplus from six persons.

Supplying the pastor with his \$1,560 from this surplus, would leave a balance of \$4,680 to be used for the advancement of the Church in whatever way it was needed most.

Visiting the pastor one day he showed me his analysis of the lesson.

Coming home at night, the object lesson stuck in my mind, and intruded on my waking thoughts, till about 4 a. m. I got up, found a pencil and paper and extended the object lesson thus:

A modest estimate of 600 wage earners in the Church, at \$50 per week would total \$30,000 per week.

Allowing \$30 a week maintenance, would leave \$20 a week surplus from each one.

Six hundred times \$20 would amount to \$12,000 for one week.

Fifty-two times \$12,000 would amount to \$624,000 for one year.

Turning one-tenth of this to the missionary fund would amount to \$62,400, instead of eight or nine thousand received now in tithes and offerings annually.

Deducting from \$624,000 the one-tenth (\$62,400) would leave \$561,600 in the surplus fund.

And what could be done with that kind of an annual income? putting it in round numbers, and figuring possibilities—not probabilities—because we know that "the children of the light" usually prefer to learn the hard way, since they are not as "wise in their generation" as are "the children of this world."?

WITH ONE YEAR'S INCOME the Church could build a \$500,000 Temple (or 100 Five Thousand Dollar homes for the needy) with \$61,600 left over for furnishings and incidentals.

And with the "one-tenth" the Church could keep 40 missionaries in the field for one year, at \$120 per month, or 50% above the present allowance.

This shows what unity and co-operation COULD do.

The Church of Christ was told in 1833:

"There is even now in store a sufficient, yea, even abundance to redeem Zion, and establish her waste places, no more to be thrown down, were the churches, who call themselves after my name, willing to hearken to my voice."

Not that there was a sufficient in the treasury, counted and ready, and laid aside for that purpose; but potentially, within their power to produce as needed, there was in store an abundance to accomplish all that.

The Church is about as rich now, as it was in 1833, after they had been "afflicted, and persecuted, and cast out from the land," of Missouri, and robbed of their properties by the mob. And yet there is now an abun-

dance in store to accomplish all that has been commanded. May we paraphrase:

**There is even now in store a sufficient, yea, even abundance to build the Temple speedily, and repurchase enough of the land to redeem Zion, and to establish her waste places, no more to be thrown down, were the churches who call themselves after my name willing to live and to sacrifice only as they expect their missionaries to live and to sacrifice.**

Yes, this could be, were we willing to listen to this word of revelation: "It is not given that one man should possess that which is above another; wherefore the world lieth in sin:" "For I give not unto you, that ye should live after the manner of the world;"—and were we willing to shape our lives accordingly.

Says one, "I just couldn't live on that kind of an allowance." Why not? Others have, who are no brighter than you are; and some on even less than that (or \$80 per month, which is the present allowance for a missionary and his wife), and then have even returned a part of their \$80 allowance to the Church, as offering.

True it might require that some convert their present holdings to more modest proportions; but it can be done, if done now, even as others have done. What a few have done, all can do if they will. "The willing and obedient shall eat the good of the land of Zion in these last days."

THE WAY OF EQUALITY can accomplish all things. The way of the world will fail.

But, living "after the manner of the world" as we are now, what becomes of this huge amount of \$624,000 every year?

For the most part it goes to enrich the world,—to landlords for rents, to realtors for "easy payments", plus interest, on properties, largely outside of the Zion area (much of which could be avoided); for non-essential trinkets and gadgets to gratify the pride of the eye and the lusts of the heart; for luxuries which destroy rather than promote health; for follies and pleasures of the world which "do not enrich the soul," but rather bring it into bondage to the world. In other words, it goes into the hands of the world to enrich the world by that much, while Zion lies waste, impoverished by that much.

So every year we are throwing away a \$500,000 Temple, (and have been for ten or twelve years) and the services of 40 missionaries, and reaping instead a harvest of trial, affliction, sickness, costly operations, and sorrow.

And then the cry goes up, WHY DON'T WE RECEIVE AN ABUNDANCE OF THE GREAT SPIRITUAL BLESSINGS, which our predecessors received? Our predecessors? Those noble souls who, **without stint**, gave of their time, their talent, and their means for the advancement of the work of God? Echo answers: W-H-Y? WHY? Why? **why?** why? But the real answer is obvious.

Did not Paul whisper something to Timothy about the latter times when some would "depart from the faith" (I Tim 4:1), and be "lovers of pleasure more than



lovers of God;" (II Tim. 3:4)? Sad to say that time is here now, both as it applies to those without the church, and those within; for scores have departed from the faith, with their names still on the church records.

What a wealth of spiritual grace, as well as material blessing lies in a full compliance with the law of the Lord, in consecration, surplus, tithes and offerings, to say nothing of the divine assurance of physical health and well-being through such obedience; for "in your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld." And as the Jews bore witness against themselves, in denying the Lord "who came unto his own, and his own received him not," so we bear testimony of our deplorable failure when we bewail the scarcity of these manifestations of the Spirit to us.

Do we want these blessings? No? Would we rather let the Church starve along from year to year on a measly \$12,000 annual budget? Then don't complain if the Lord lets us starve along on a measly annual budget of blessings.

What is that I hear? Louder, please! Oh, yes, I have heard that before:

"Why don't THEY do something about it?"

"THEY"? Who? The Bishopric? On a budget of \$12,000 a year? Don't be silly.

"THEY"? Who? The Twelve? While giving their time to the missionary work—and their wives getting \$80 a month to carry on?—\$80 per month to live on, and help out with missionary expense and car repairs when travel funds are low? Oh, please, please, don't try to be funny!

"THEY"? Who? The six hundred who are now putting \$624,000 into worldly amusements, attainments, and objectives—plus the other 1500 members who with less income can contribute enough to abundantly care for the incidental expenses of the Church? Yes, why don't

"THEY" the people, arise and accomplish the work?

**They can send out an abundant missionary force.**

**They can establish Zion.**

**They can redeem the time.**

**They can build the Temple, if they will—"and that speedily."**

**THEY can answer the call:** "Come thou, give unto me of thy will, of thy thought, of thy care, of thy life, of thy substance—consecrate thine all to serve as I shall appoint; that of me thou mayest be given **the greatest riches of all, even celestial life** in the eternal kingdom of thy God."—*Zion's Advocate*, July, 1938, p. 108.

For, "One more revival—only one more is needed—the revival of Christian Stewardship, the consecration of the money power of the Church to God; and when that revival comes, the kingdom of God will come in a day; you can no more prevent it than you can hold back the tides of the ocean."—Horace Bushnell.

"In a day"? Well, in a year or two anyway.

But on the other hand, there is always the IF! If we will, or if we will not. If we go forward, or if we

go backward. If we continue to live after the manner of the world, or if we turn to the way of equality! If we are on the wrong side of the IF, we reap the penalty for failure:

"Do ye my bidding, saith the Mighty One, lest in mine indignation I must of myself arise and smite you, that because of your sins ye must have desolation only, and shall become a hiss and a by-word unto all men, and a stench of wretchedness unto heaven above."—*Advocate*, July, 1938, p. 107.

Only a few weeks ago I heard a servant of the Lord raise the warning voice as he bade the saints to fortify themselves, for within a very short time conditions would arise that would require all the strength and courage they could muster to be able to stand.

Can it be?  
I GREATLY FEAR!

LEON A. GOULD

### WITH THE CHURCH IN AN EARLY DAY

(continued from page 53)

reached the brethren of continued outrages, perpetrated by the citizens of Missouri upon the scattered saints, and there was no feeling of security, especially among those in the settlements farthest from the main body of the church. It was pretty well understood to be the intention of the people of Daviess County to compel the saints to abandon the homes they had made there, with the full consent of the citizens.

If the enemies of the church were united upon no other point they were a unit in their hatred of the brethren, and no falsehood could be manufactured too wild, too base, or too vile for their capacity or belief.

Foremost in circulating many of these falsehoods were the various professed ministers of the gospel of peace. Not satisfied with working upon the feelings of the people, they constantly transmitted false reports to the governor and other state officers, seeking by every means in their power to incite the minds of the people and the government against the brethren, and if possible accomplish that which they had resolved upon; namely, to drive them from their homes and beyond the limits of the State.

It may occur to some to ask, "Was there no foundation in truth, for any of these reports?" Let us answer by an examination of the occurrence at Gallatin.

Gallatin was the shire town of Daviess County, and the election was on the 6th day of August. Colonel William P. Penniston, one of the leaders of the mob which had troubled the saints in Clay County, was a candidate for representative.

He was sure that the brethren would not vote for him, and, if they did vote, his case was hopeless. In this emergency what was to be done? A man who had once engaged in mob violence had no conscientious scruples to stand in the way of doing the same thing upon this occasion.

About eleven o'clock in the forenoon he harangued the people for the purpose of exciting them against the saints. After exhausting every vile charge in his

power to bring against them, and telling the people that they ought not to be allowed to vote, he closed his harangue with what he intended to be an argument beyond the power of any to refute, the very acme of all the charges he had brought against them: "You know they profess to heal the sick, cast out devils, etc., and you know this is a - - - lie."

As the legitimate and anticipated result of this, when the brethren stepped up to vote they were met with, "No Mormon ought to be allowed to vote any more than a Negro."

To which one of the brethren replied, "No man ought to be allowed to vote who can neither read nor write."

The answer to this came in the shape of a blow from the butt end of a heavy wagon whip, knocking the brother down. Another brother seized the arm of Richard Welding, the assailant, to prevent his repeating the blow, when he was attacked by five or six of the mobbers, crying, "Kill him, kill him," interspersing their words with blows and horrible profanity.

The brethren had been advised to arm themselves before going to the polls, but they had not done so. They were largely outnumbered by the mob, but defended themselves as best they could, and compelled their assailants to withdraw. In this encounter several upon both sides were severely wounded and two of the assailants were killed. It was claimed by the Missourians that the brethren were the aggressors, but can this claim in honesty be substantiated?

The brethren were determined to vote, let it cost what it might, but the civil authorities counseled them to return to their homes, as they knew the mob would soon return with largely increased force. After holding a consultation they resolved to go to their homes for the protection of their families. Upon every hand and from every direction they could see squads of men gathering, and they resolved to take their families to a designated spot, where they could stand guard through the night, not knowing what moment they might be attacked. As soon as possible the women and children were collected and concealed in a thicket of hazel-brush, where all night long they lay upon the bare ground, drenched by the rain which fell in torrents.

And this, kind reader, is a fair example of all the difficulties arising between the citizens of Missouri and the brethren in those early days. We do not by any means claim that the brethren were always right, always wise, or free from boasting. A Baptist minister once remarked to the writer:

"The very tendency of your faith is to make you feel that you are right and all others are wrong, and, consequently, there is great danger of your becoming lifted up in your own conceit."

We saw there was truth in this remark and felt the force of it, but quietly answered:

"For our faith we are not responsible. Christ is the author of that. 'One Lord, one faith, one baptism.' 'He that gathereth not with me scattereth abroad.' But, if we forget that this oneness, this one way, imposes upon us the words of the apostle, 'What manner of persons ought ye to be in all holy conversation and

godliness,' we will have to learn by bitter experience, even as Israel of old has been learning for the last eighteen hundred and more years, that, 'It is a fearful thing to fall into the hands of the living God.' God has no favorites except as men, through their obedience to His commands, recommend themselves to His favor. They who know His will and do it not shall be beaten with many stripes, while those who do not know it, they who have done things worthy of many, shall be beaten with few."

The brethren were but human beings and as such were not only liable to err, but, "Prone to err as the sparks are to fly upward." It is an easy matter to defend the truth when you are in harmony with it, and this may have caused some to be lifted up in the pride of their hearts, in vain conceit, and to have looked upon those whom they could so easily get the better of in argument, as being in some way less in favor with God than they were.

We say this may have been so, and we believe in a measure it was so, but we are not prepared to say that we know it was. "History repeats itself," and going back to the days of Moses, we read the promises of God, through him set before the people, upon one hand, if they obeyed the law, and the cursings upon the other hand, if they did not obey, and we question if this mixed multitude who went up to Missouri, were in reality better than their forefathers in the days of Moses.

"If thou shalt hearken diligently upon the voice of the Lord thy God, to observe and to do all his commandments . . . the Lord thy God will set thee on high above all nations of the earth."

Dear young friends, you who are just starting out in the Christian warfare, let us analyze the meaning of this promise. How or why is it that the people who keep the commandments of God will be set on high above all other people?

In the beginning, the infinite wisdom of the Almighty God devised the gospel of Christ. Perfection was the object to be attained, and this could only be reached through obedience to the laws made known in the gospel; hence it would follow as a necessity that he who obeyed those laws would most surely arrive at the goal, or in other words, would be set on high, above all other people.

There is here no shadow of favoritism; for, having our agency, God himself could not place us there, unless we followed out the means, ordained in their very nature to accomplish the result. Of the gospel Paul says, "For therein is the righteousness of God revealed." Humility, long-suffering, preferring one another in love, patience, meekness; everything, in fact, which will serve to make us like the divine pattern, the only pattern, Jesus Christ, the Savior of all men, but especially of those who believe, are the rounds by which we must climb to this height.

The promise of God through Moses was, that if they would observe to do all his commandments, "The Lord shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways." (to be continued)