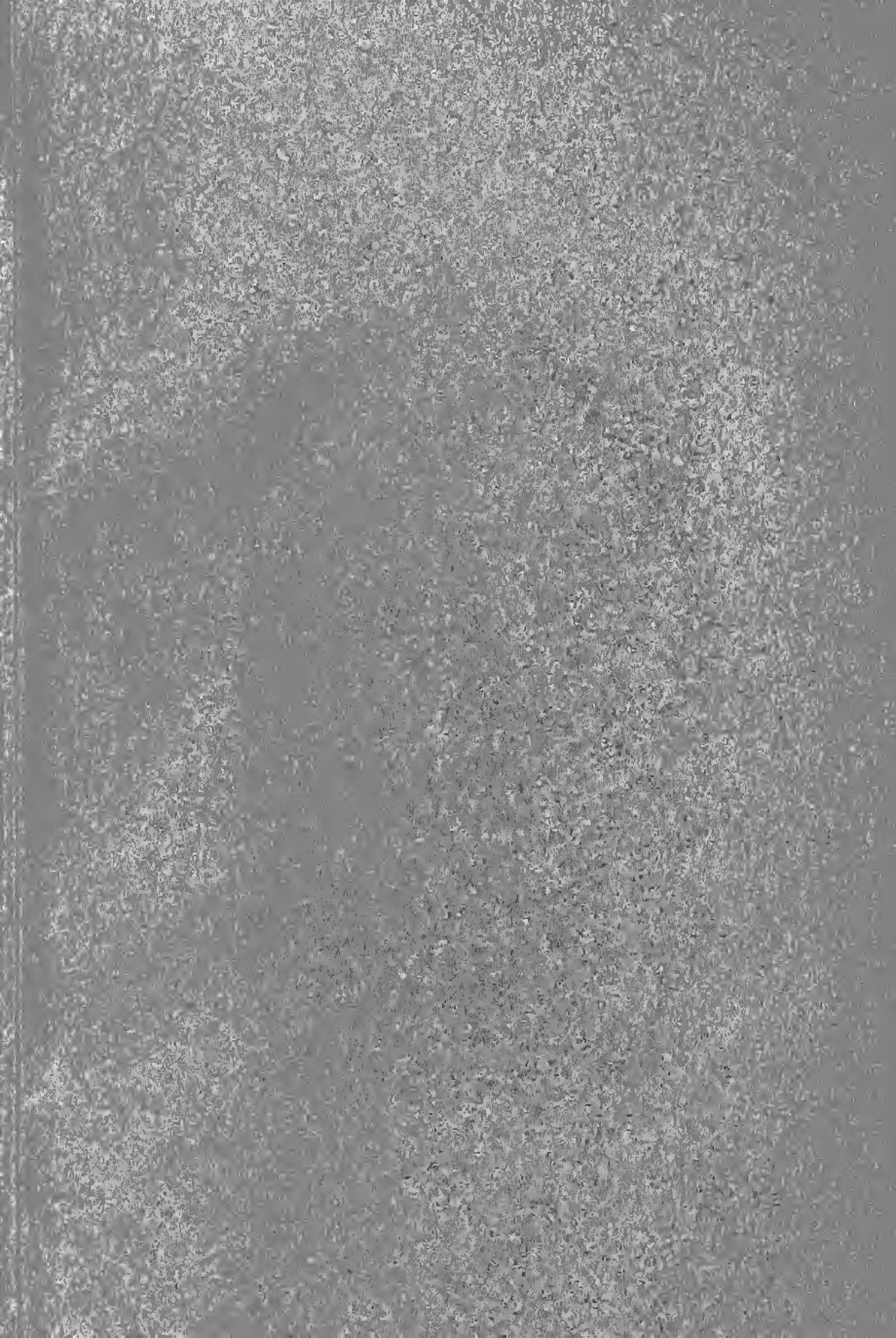




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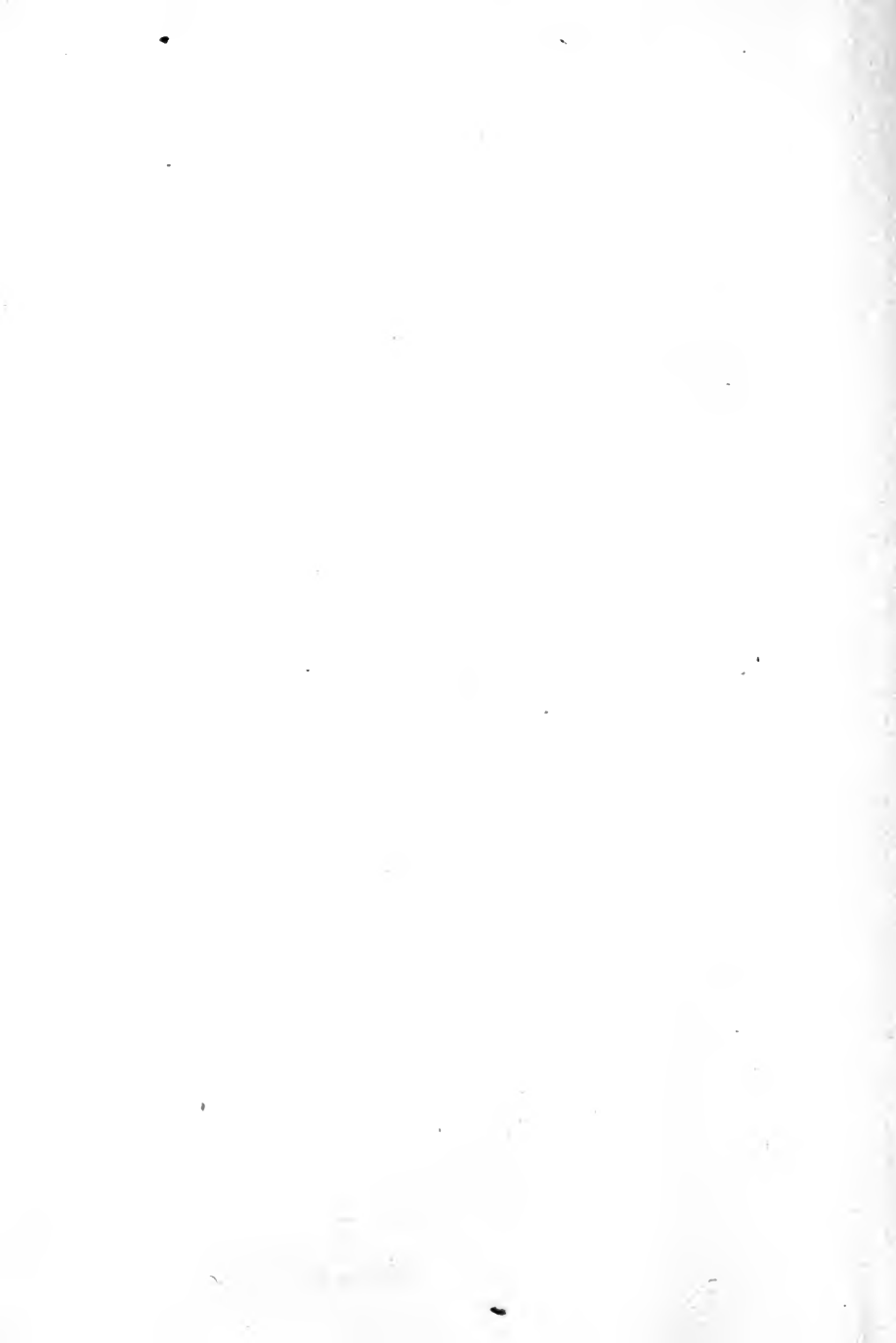
The
ORDER of ZION



By JOHN ZAHND



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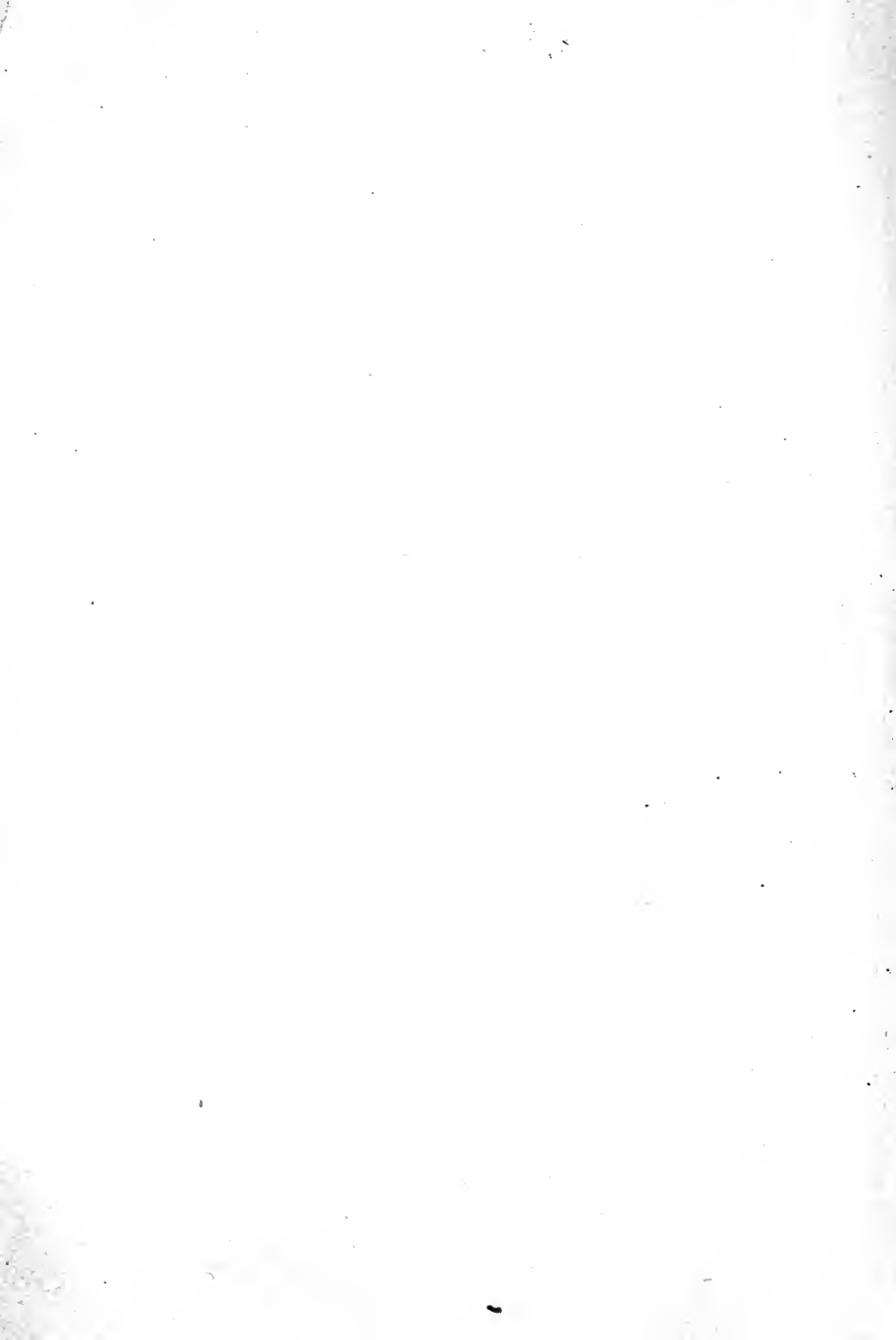


The
ORDER of ZION



By JOHN ZAHND

PRICE \$1.00





ELDER JOHN ZAHND



THE ORDER OF ZION

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Z222**P R E F A C E**

In giving this book to the public I do so with no apology on my part. I feel that every individual has a right to express his own opinions and convictions and also feel that we owe it to each other to express our opinions publicly as well as in private for the benefit and the good that we can do to each other. I feel that there is a necessity for the honest hearted to combine in establishing an order of affairs in such a way that justice might be done to everyone.

In the Order of Zion I believe it is the only possible chance to bring about the conditions which are longed and sought for by so many of God's people and while we see the great trend that is being made among the nations of the earth for common ownership of all things as far as public utilities are concerned, it is no new idea upon my part, but I am only seeking to help in the establishing of that order of things that will make us not only better qualified as citizens of a nation, but that we might come nearer to the purpose of Christ, our Lord, and prepare ourselves to the end when we may look for his return to claim his own.

I trust that all those who may be interested, will seek to come together in unity of purpose, of action, and in this we will establish the Order of Zion.

JOHN ZAHND.

Residence Address: 140 N. Brighton Ave., Kansas City, Missouri.

Business Address: 211 Reliance Bldg., Kansas City, Missouri.

NEARER THE CELESTIAL CITY

1.

I am nearer, drawing nearer,
Soon I'll Anchor on the shore,
Where the waves of Joy are breaking,
And the shadows come no more.

Chorus.

Glory, glory, glory, my heart is glad today;
Glory, glory, glory, 'tis sunshine all the way.

2.

I am nearer, drawing nearer,
To the pearly gates of light,
Where my journey will be ended,
And my faith be lost in sight.

3.

I am nearer, drawing nearer,
To the golden fields of rest,
To the arms of my Redeemer,
And the mansions of the blest.

4.

I am nearer, drawing nearer,
And the time will not be long,
When from numbers without number,
I shall hear the welcome song.

CHAPTER 1

I was born April 13th, 1877, near New Martinsville, Wetzel County, West Virginia. At my birth my parents were very poor, living on a leased tract of land very rough and not very good soil. The house I was born in was a small log house of one room and a kitchen of rough boards, an old time chimney built of rough stone. Part of the roof was off and it rained and snowed into the cabin, so you may see that I was born as a very poor child under the most unfavorable circumstances.

My father soon tired of these conditions and moved to Covington, Kentucky, when I was about three years of age, and engaged in the dairy business in Cincinnati, Ohio, just across the river. We lived in a little two-room frame house on an unimproved street, my father had small wages and as the liquor traffic always seeks out those it may destroy, it got hold of my father and took most of his earnings, leaving mother to manage as best she could, mostly earning her living over the washtub with small children to care for, which was no light task.

My first remembrance I have to speak of was at this place, when I would go to the river bank and watch the steamboats, and the first trains I ever saw. One thing I must mention and that is we had so little to eat, in fact, bread, molasses and coffee made up our diet. One day our molasses gave out and as we only had bread to eat, I slipped the molasses jug out and went to the grocery store and ordered a jug on credit, which was given me after I had assured the grocer that I was sent for it, but when I came home mother took me and the molasses back and instructed the grocer to never let me have anything unless I had the money.

Here is a lesson I never forgot, that is, always tell the truth, never deceive, and be honest whatever the cost. But poverty had led me to this mostly caused by my father being overtaken with the drink habit in a civilized land where we boast of human freedom, where we boast of Christianity and allow the demon of rum to remain to ruin the homes of thou-

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sands of honest hard working people, but for lack of social uplift and because of wages not enough for support, lose all hope in self and when hope is gone then the destroyer of homes can easily step in and say, "Come and I will drown all your troubles." I will not blame my father. He was honest hard working, and had a loving heart when at himself. But I do and always will blame those people who profess to be Christians and then by their vote cast a ballot for any party of men who could overthrow this traffic at any session of Congress. I believe the blood of their neighbors will be claimed in judgment.

When I was about 5 years of age my father being sick most all summer and because of surrounding conditions, decided to move back to the country, so we moved to Jackson County, West Virginia, in the fall of 1882, just a short ways up the Ohio River from Havenswood. When we landed there we had no money and the household effects were very scant, we moved into a small log house of one room and small kitchen of rough boards, near the Ohio River. Father leased some ground which he agreed to clear for the right to grow three crops. Having no money, he would work for some one one day each week for fifty cents, with which he would buy a bushel of corn and mother would wash each week for a neighbor farmer for twenty-five cents, so we lived all winter on corn bread and black coffee with very scant clothing to wear, so you may see that my childhood life was anything but encouraging.

The following spring when we could pick greens and raise some garden truck and get some fruit, it was not so bad. During the summer father would give one day's work for the use of a horse the next day and in this way managed to raise a few acres of corn with a small potato patch and garden. We remained at this place for two years, then moved near Ford, West Virginia, near Belleville, in Wood County. At this place I first attended school; as I had to cross Pond Creek, mother would set me over in a rowboat each morning and get me each evening. Most of the time I had to walk

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over two miles over very bad roads and it was often dark when I would reach home, often wet and muddy.

We remained in this neighborhood until December, 1889, when we sold out and with about three hundred and fifty dollars in cash and a lot of experience in poverty and many distressing circumstances, moved to Perry County, Indiana, near Branchville. At this place we rented a small farm for one year, and the next year bought one hundred twenty acres of poor, rough, grownup land, for two hundred twenty-five dollars. It is needless to tell of the many dark and sad days we endured trying to make a start in our new location.

At the age of thirteen I was compelled to leave school in order to help in life's struggle. My first work was for an old German farmer. I begun in June and hoed corn. We would eat breakfast by lamplight and supper by lamplight, so we could put in full time working from four A. M. to eight and nine P. M. or sixteen to seventeen hours per day, and for this work I received the handsome sum of twenty-five cents per day and worked along, keeping up my rows with men who got fifty cents per day.

My next work was with an old Irishman I got fifty cents per day; later I hauled staves one whole winter with an ox team for twelve miles through mud and rain and snow and cold, leaving about four A. M. in the morning and returning many times after dark. I hauled from near Branchville and Oriole, Indiana, to (Rono) or Magnet on the Ohio River over about the worst roads in the state.

About the fall of 1895, with my brother and two other young men, on learning of the wonderful opportunities in the south and how we could soon amass a fortune, we started to Little Rock, Arkansas. There I hired to a man to pick cotton at 40c per hundred pounds and when I weighed up my first day's picking I had made the sum of 22c. After paying my board, which was 25c per day, I was in debt 3c. From that I hired to a man to help clear new ground lifting heavy logs and timbers all day for fifty cents per day and board until I took the chills and had to leave for a new location.

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One of the young men that went with me died of swamp fever in less than a year.

My next adventure was working in timber making staves in Bradley County, Arkansas, but as that proved unsuccessful and as sleeping and cooking in a small camp did not prove out good, I returned to my Indiana home, much wiser than I was when I left.

Let me say here that a system of Government where the poor must constantly be exploited and work in poverty at a starvation wage is wrong, and when we see men that claim to be Christians and will lend their influence in the lumber camps and cotton fields of the south, or the mills and factories of the east, or the mines and oil fields of the west, as well as the land owners, it is time for a change. My opinion is that the Christ Church cannot remain on earth when we have rich and poor in one body, for one family to live in filth and rags without enough to live on and another family driving about in high speed motor cars is no brotherhood to me.

Again, being located in Perry County, Indiana, near St. Croix, and realizing that there was no place where the poor could expect anything only to be exploited, I again went to work cutting hoop-poles, making fence rails, piling, plowing and hoeing corn, sowing and raising wheat, this was from 1896 to the year 1900. We sold potatoes at twenty-five cents a bushel, corn at twenty cents a bushel, wheat at forty-eight cents a bushel, apples at one dollar per barrel and paid twenty-five cents per barrel to put them in. After hauling this product ten and twenty miles to market over rough, rocky, muddy roads and paying high price for fertilizer to raise it I found we were always in debt, even though I would go to work at four in the morning and work as late as I could see, then I did not have suitable clothes to wear at that.

My first business adventure took place about the year 1899, when I bought four old, worn-out oxen that had been used several years in hauling around an old time threshing machine. I paid one hundred and thirty dollars for them, getting them on credit, and sold them for two hundred and twenty-five dollars after feeding them for about three months

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nearly enough feed to pay for them. Yet, as feed did not sell at any price, it was the best I could do; in this I was assisted by my brother. At that time father had died and with my brother, we had mother and four sisters to care for. In the year of 1900 I took up the agency to sell harvesting machinery locally for the Plano Harvest Company, during the spring. That fall I sold fertilizer for the Louisville Fertilizer Company.


The year 1901 brought about quite a change in my life, as this was the year I left the farm. My brother and I cut twenty-eight acres of wheat with one cradle and I bound it all by hand. We worked in that harvest from four A. M. to 9 P. M. each day.

A few nice hogs took sick and died and two nice horses died, so being discouraged, we quit farming.

Locating at English, Indiana, in October, 1901, I was employed as a traveling salesman for the Plano Harvester Company of Plano, Illinois, and worked for them the spring of 1904.

My mother died February 18th, 1902, after falling on the ice and a brief sickness of only two weeks. Here I lost the best friend I ever had, one that stood by me from an infant and was always ready to speak words of comfort and cheer when no one else in all the world realized my heart's desire, and when dark clouds would cover my mind I always had my mother's prayers and those kind and soothing words that can only come from a mother's love.

CHAPTER 2

 HIS same year, 1902, I began to take active notice of political matters and seeing the corrupt conditions and living in a town of six open saloons in a town of six hundred people, I began my first reform fight and the following article appeared in the Patriot Phalanx of Indianapolis, Ind., July 26, 1903:

BRAVE FIGHTING AGAINST ODDS

English, July 26.—Life and enthusiasm existed in the first Prohibition meeting held here this season. Last fall a remonstrance was used against two applicants who had applied for licenses. A majority of ninety-six was gotten against them, but they have continued to run their saloons as if there were no law in existence. The town marshal has made no effort to stop this. The prosecuting attorney, who lives in our midst, turns a deaf ear to it all. The sheriff is still worse. Now, there are four applications for licenses and they are working night and day to beat the remonstrators. The attorneys, except one, are all fighting hard for the saloon. Only one merchant in town is against them. The saloon element have them bluffed. At last night's meeting, John Zahnd, county chairman for the Prohibition Party, gave a grand lecture for the cause. The large crowd present were astonished at the wonderful truths he poured down upon them. It made them realize what they have come to, and of the great danger in further delay. An alliance was organized with eighteen members. Several young men have promised to give their support, as well as vote the Prohibition Party, through the results of this meeting. Shame on the fathers who stayed away. English has only 600 people in it, yet there are five open saloons paying no town or county license, running in defiance of law, and no officer, despite his solemn oath, caring or daring to interfere.

A CITIZEN.

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I also quote an article that appeared in the English News of June 10, 1904, at English, Indiana, as follows:

"John Zahnd was born April 13, 1877, in New Martinsville, W. Va. He lived there until thirteen years of age and moved to Branchville, Perry County, Ind. He worked on his father's farm a number of years, and after the death of his father took care of his mother and younger sisters.

"In 1901 he moved to English and has been traveling a number of years, being five years with the Plano Harvester Co. Several months ago Mr. Zahnd moved to Grantsburg, and is now traveling for the Mayer Fertilizer Co., of St. Louis.

"Mr. Zahnd is now County Chairman of the Prohibition Party, and is also candidate for trustee of Union Township on the Prohibition Ticket. In local politics he says he has always voted for those whom he thought were best men, but nationally he has voted the Prohibition Ticket.

"As a citizen he is public spirited, liberal and a progressive gentleman of kindly and courteous demeanor, and is noted for having a big warm heart which has made him friends everywhere.

"He is a member of church and also a member of the Masonic Lodge, and is an energetic, determined citizen."

This will give the reader an idea of my standing, especially when the latter paper was owned and controlled by a man that was a strong Republican and a man that took life in a way not to care for the reform side, yet honest, I think, at heart.

In order to set forth my political ideas more plainly, I quote proceedings of a county convention the same year which appeared in the English News of English, Indiana.

"The Prohibitionists of Crawford County assembled in convention Saturday, March 26, 1904, and called to order by County Chairman John Zahnd.

"After song and prayer the convention was addressed by the chairman on the subject of "Prohibition Principles," after which the following resolutions were adopted:

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“Resolutions passed and adopted by the Prohibitionists of Crawford County, Ind., at their convention held at Grantsburg, Ind., March 26, 1904.

“We endorse and reaffirm the stand taken in our last State and National Platforms, hence be it resolved:

1st. That socially, morally and financially, the liquor problem is and has been the greatest and most pressing issue before and facing our people. It is to a very large per cent. the producer of other kindred evils, such as gambling and prostitution.

2nd. That the traffic in alcoholic liquors is a deadly foe to the home, to the school, to the church, and to the nation—filling our asylums with insane, also almshouses, jails and penitentiaries; thus increasing the burden of taxation that the sober, industrious and law-abiding citizen must bear.

3rd. That we are opposed to the manufacture, importation, sale or use of any and all kinds of intoxicating liquors as a beverage; also for the government to license and protect men while thus engaged—knowing that he who partakes of the same will craze his mind, dethrone his reason, blacken his soul, pauperize his family, and, in fact, help to fill the earth with violence and woe.

4th. That the only right and practical way to deal with this and other kindred evils is to utterly destroy it by State and National Legislation, clearing up our statute books of every law permitting and protecting such evils; thus making it criminal to make, import or dispose of such articles as will be and have been detrimental to the welfare of our homes and country; or to practice or be guilty of any act or acts that will lower or decrease the moral standing of our people and nation.

5th. That we are also opposed to the present loose and lax administration of the laws of our land, by municipal, county, state and national officers of both the Democratic and Republican parties; hence we recommend and ask that the aforesaid parties do, while such remain as their laws, enforce the same by properly punishing the violators as therein set forth without partiality. If the law is wrong amend it, but while on the statute books enforce it.

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6th.- That it is distinctly understood that our fight is not against the saloon-keeper—for he is only the agent of the party in power, with the authority of said party to transact such business in which he is engaged, and by right and justice should be protected by the same. But the facts are that the efforts to restrict or regulate this evil have been an utter failure, hence by the Word of God, and the conscience of men, we are determined in principle and do hereby seek, ask, pray and work for a prohibitory law in regard to all these matters of evil tendency.

Hence, we further resolve, that a copy of these resolutions be sent to the State and National Conventions, and also that a copy shall be sent to each and every editor in the state that publishes a Prohibition paper, and every editor in Crawford County, regardless of what paper he may publish."

JOHN ZAHND, County Chairman.
G. E. FLANIGAN, Secretary.

For the reader to better understand my position then on the religious and political questions, I quote in full an article written by my hand and appeared in Zion's Ensign in the spring of 1904, a religious paper published at Independence, Missouri

"SILENCE."

"Silence is said to be golden. So it is sometimes, and sometimes it isn't. Silence is sometimes cowardice; sometimes silence is treason, sometimes silence is loyalty. When Christ was before Pilate he answered not a word; that was a golden silence, that was loyalty, that was the splendid reserve of conscious rectitude. The silence of scripture is golden, quite as golden as its speech. To know when and how to be silent is quite as much a part of wisdom as to know when and how to speak. There are times when speech is golden, and other times when the same speech is brass. There are times when silence is that discretion which is the better part of valor. There are other times when silence is the indis-

cretion of a base betrayal. This present time is such a time as that. The political silence at this time is so thick you can cut it. The politician of the present time is a "dumb dog." He cannot bark, much less will he bite. In addition to being dumb he is deaf. He will not hear. "Charm you never so wisely." There is a reason for all things. We shall see a reason for the present political silence as we go along.

"Did you ever pursue an old political party platform? You noted that it was eloquent in speech. It was grandeloquent about protection or free trade, gold or free silver, status quo or expansion and many other things good, bad or indifferent. But did you note the eloquence of its silence? Things it does not say are far more eloquent than that which it speaks. What it says might not be left unsaid, but what it says not, it ought to say. Such silence is not normal, it is forced and unnatural, for if there is anything your politician is looking for, it is something to talk about. Silence to them is painful. For a politician to be condemned to silence is to be condemned to death, as it were. The old parties are silent about the great and eloquent about the small. What they speak of is comparatively great, but in comparison to that about which they are silent it is relatively small.

"It is the drink that they are silent about. Such silence is ignoble, cowardly, traitorous. The saloon sweeps through the land like a prairie fire, devouring crops, fences, barns, houses, livestock, men, women and children in its devastating path. Republicans and democrats silent, not a word of warning nor a hand to stop the flames. The living rooms and sleeping rooms of the house of civilization are afire and the Republicans and Democrats are too busy in the kitchen with 'what shall we eat and what shall we drink and wherewithal shall we be clothed,' that they will not even raise an alarm of fire so that the flames may be extinguished, much less will they lift a hand to rescue the occupants of the house from the peril of the flames. Silence, the criminal saloon, has city government by the throat. Silence, north, south, east and west are overrun by the surging mob bent on murder, maddened by drink. Silence, the White House has been emptied

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three times by drunken anarchists. Silence, the electorate, has been boozed and boodled and bamboozled until the ballot boxes are annually stuffed with the purchased cattle of the slums that are vomited out of the saloons.

"Silence, the anarchist of drink, has his gun drawn on the Sabbath Day and is just about to pull the trigger. Silence, the poisonous serpent of the still has coiled its slimy length about church, school, factory, mart, home, White House and Capitol and is preparing to squeeze out the life of each. Why are these things so? Business. Money counts in politics and business, but men are cheap as dirt.

"If a few men went about scattering disease and infected a few million hogs, and a few hundred thousand of them died annually, there would be a great howl and cry for a commission to investigate, and no money would be spared to eradicate the disease and punish the men who scattered it about. But men! Well, you can very easily draw your own moral. Now this thing of looking after business in politics is all right, but it has gone entirely too far; it is overreaching itself, and is in very grave danger of bringing down the fabric of business in wreck and ruin, because of the injustice, the blood, the oppression that it is slighting in the drink. It would be well for the business interests to ponder the Scripture, which says: 'There is that scattereth and yet increaseth; and there is that withholdeth more than is meet; but it tendeth to poverty.'

"Justice is the true and lasting basis for business. This thing of slighting the drink evil for the sake of business must have its end, and its end may be blood, blood, blood, if it be slighted much longer. Non-partisanism is simply the study night and day of certain men to find some method of destroying the drink traffic without disturbing politics on the one hand, and business on the other, and incidentally without disturbing the financial interests of religion. But the effort will be vain. Now on the other hand the very same men who are controlling politics in the interests of business are in large measure controlling religion also. They control religion in the interest of business, their method is indirect. They work through politics. The church meets in conference convention

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and assembly, and pass certain resolutions that sound well. The logic of them is correct. They lead to clean hands, through clean votes for a clean party, with a platform washed clean of all complicity with the unclean licensed saloon.

“But then what happens? Why, all down the Christian line the word is passed, through pulpit and through pew, that the old political alignments must not be forsaken for the sake of business. Business must not be disturbed, and those warnings and threats—if so they be—are enforced by the crack of the financial whip. Contributions to local salaries and church expenses, and to mission and other boards are at stake. Certain investments of legacies are in danger of being jeopardized. Oh! it is the very hara-kira of hell, the fiend’s archmuck that the financial life of the church should be made to depend upon her willingness or dip her hands in the blood of the slain of drink, by continuing against all her better instincts, and against all her teachings and all her resolves to vote for license by her enforced support of license parties. What kind of hands are those that are stained with the blood of licensed drink, to take to the table in remembrance of Him who shed his blood that we might live. Religion should go into politics, but politics should not be taken into religion, neither should religion be used as an occasion for business. Albeit religion owes herself to both business and politics to their moral uplift.

“But pray tell us how can religion benefit either business or politics if she lend herself to a policy which tends to their degradation? The license system has utterly debauched politics and has degraded the moral life of business, mainly through politics. Even so also through politics the license system has degraded the moral and spiritual life of the church and religion. O, Zion, lovely Zion, beautiful Zion, City of our God! shall the throne of iniquity have fellowship with thee, that frameth mischief by a law?”

JOHN ZAHND.

The following article appeared in the Saints’ Herald of Lamoni, Iowa, December 11, 1907.

THE BIBLE AND INTOXICANTS

No other book ever written is so strongly for temperance as the Bible. Almost its only mention of wine is to condemn it, and warn against it. Throughout the entire Bible "Wine is a mocker." The great volume is filled with accounts of men who have "erred through wine, and through strong drink are gone astray. They are swallowed up of wine." We are bidden not even to look upon the wine, and we are supplied with an abundance of reasons why we should not. And all that with the light wines of the east, and with their blessed ignorance of the modern saloon! What if the Bible writers lived in the days of rum and whisky and brandy and gin! What if they lived in the days of free lunches and treating, and the dance hall, and the theatre, and the thousand and one other temptations to intoxication that our modern ingenuity has devised! No words would be hot enough to express their indignation, or sad enough to set forth their warnings.

No temperance lecturer need go beyond the Bible for striking instances of the ruin wrought by strong drink. Very early in the book in the case of Noah, the first drunkard, the sacred writings show the shamefulness of intoxication, and the horror of it. Nabal is pictured as a besotted drunkard under the condemnation of Jehovah. Elah, when he was assassinated was "drinking himself drunk" in the house of his steward. Benhadad, when he was defeated, was "drinking himself drunk" in the pavilions, he and the thirty and two kings." The heart of King Ahasuerus "was merry with wine" when he laid his shameful command upon the plucky Vashi. Belshazzer, the King, was at his cups when the mysterious hand came out of the darkness and wrote his ruin upon the wall. Herod was feasting when his lustful fancy was taken with the vile dance of the daughter of Herodias, and he gave her the life of that hero, John, the Baptist. And so one might go on recounting tragedy after tragedy associated in the Bible with the wine cup. The Bible, in short, has but one synonym for wine, and that is woe. "Who hath woe? They that tarry long at the wine." "Woe to the crown of pride

of the drunkards of Ephraim that are overcome with wine!" To be sure, there is the famous prescription for Timothy's weak stomach, but it is only fair to set off against that Paul's many exhortations to temperance, and especially his vigorous assertions that if the eating of meat offered to idols was a stumbling-block to any, he would eat no meat while the world remained. How much more emphatically would he say that nowadays of wine! And then there is the Cana miracle. But no one has a right to say that the wine Christ made was intoxicating, and certainly no one can imagine that our Lord, if He were living today, would not be opposed to the accursed saloon and all its works. It is impossible to follow his teaching and be a drunkard.

Prohibition laws, reform waves, temperance crusades, and anti-smoking and chewing clubs did not make the people of this country any more abstemious in the fiscal year closed June 30th, than in others years. On the contrary, there were millions of gallons more whiskey and beer consumed, more than half a billion, or more, cigars used, nearly a billion and a third more cigarettes, and thousands of pounds more of snuff consumed than in the previous fiscal year. Worse than all else, there were used many millions of pounds more of oleomargarine, cheese, adulterated butter, and such. All this is shown by the statement of the Internal Revenue Bureau as to the receipts of that bureau for the fiscal year that closed June 30. The total receipts from all sources for that year were \$269,664,022.85 as compared with \$249,102,738.00 for the fiscal year ended June 30th, 1906. From the different sources the receipts were as follows: Spirits \$156,336,901.89, compared with \$143,394,055.12 for the previous year; tobacco, \$51,811,069.69, against \$48,422,997.38; fermented liquors, \$59,567,818.18, compared with \$55,641,858.56; oleomargarine, \$887,641.31, compared with \$570,037.93; adulterated butter, \$12,743.60, last year \$9,258.43; renovated butter, \$161,795.79, last year \$138,078.09; miscellaneous, \$886,052.39, last year \$926,452.49.

But in dollars and cents the failure of the people to be impressed by sumptuary laws and moral regulations is not shown half as well as in gallons, pounds and numbers. Take

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cigar and tobacco for example. In the last fiscal year there were withdrawn for consumption, cigars to the number of 8,642,278,219, an increase in a year of 57,543,375. The refinement of city life, the lectures as to the indecency of chewing and pipe smoking have all been lost sight of on an independent citizenship. In the last fiscal year the people of this country chewed and smoked 369,186,303 pounds of tobacco as against 354,415,499 pounds the previous year, an increase of 14,270,804 pounds. Cigarette smoking showed a tremendous increase, number used jumping from 3,783,000,000 to 5,511,862,130, and these were only the manufactured kind. In the snuff line 693,658 pounds more than in the last fiscal year were used, the figures being 23,401,196 pounds in the year just closed, and 22,707,538 for the previous year. Oleomargarine, despite all the oppressive laws passed against it in recent years, showed and increased consumption of 15,843,194 pounds. Renovated butter, adulterated butter, all had an increased market over last year. As to alcoholic drinks, the Saints of God will be shocked. In corn, rye, and similar whiskies, the consumption was 11,409,252 gallons above the previous fiscal year. The consumption in the fiscal year 1907 was 134,142,074 gallons, against 122,732,822 gallons in the year before. In spirits made from apples, peaches, grapes and pears, there was a smaller increase as shown by the fact that the consumption was 1,993,668 gallons against 1,781,643 gallons last year. In the consumption of beer, which has gradually become the national drink, the increase was 3,894,474 barrels over the former fiscal year. Each barrel represents 31 gallons, which makes the total increase 116,833,220 gallons of this beverage. The figures for the respective years 1907 and 1906 were 58,546,111 and 54,651,637 barrels. Internal revenue officials say the increase would have been much greater, but for an exceedingly cool and wet spring which reduced the consumption during that period, and yet the great divines say we are fast becoming a great Christian nation; also a sober nation. It might be well to think, when we say that we have no time for temperance talk. The Saints are in danger as well as others.

New Albany, Indiana.

JOHN ZAHND.

CHAPTER 3

The following article was taken from the Patriot Phalanx of Indianapolis, Ind., 1908:

Milan, Feb. 14.—Last night our people had the pleasure of listening to a very able address by John Zahnd, of New Albany. The meeting was held in the M. E. Church. The weather was bad, but there was a large and appreciative audience. Mr. Zahnd's address was well chosen, his arguments convincing and to the point. When he had finished quite a number stood up and stated that hereafter they would cast their votes where they would do the most good for prohibition. This was our second public temperance meeting.

On Jan. 28th, a mass meeting was held in the Milan Baptist Church, James H. Connelly presiding. The citizens discussed the liquor question pro and con. At the close of this meeting 147 people came forward and signed a pledge to "Use all honorable means to put the saloons out of business."

The good work is spreading.

EDWIN N. SHOCKLEY.

The following article appeared in the Patriot Phalanx of Indianapolis, Ind., May, 1908:

ADOPTING THE PLATFORM

With the raising of funds disposed of, the report of the resolutions committee was called for. An air of expectancy prevailed as B. F. Watson came to the platform to read the declaration of principles upon which the party is to stand during this campaign.

The various planks were read in order and several of them applauded, notably the one on the suffrage question. The reading of the final plank brought a shout of approval from the delegates. A motion was made by C. E. Newlin to adopt the platform as read. This precipitated a sharp debate, the motion being opposed by those who wanted to consider it plank by plank. The noon hour had arrived and

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a motion prevailed to postpone further consideration until after dinner.

It is not the Prohibition party way to do like the old party conventions and accept a cut and dried platform, with all debate choked off by the chairman. On Wednesday afternoon more than an hour was taken up in a careful scrutiny of every plank in the platform. Several changes were made. Additional planks offered on the tariff and other questions were voted down. Planks number 19 and 20 were added. The former was the result of an eloquent talk against polygamy made by John Zahnd, of New Albany.

"19. We demand the enactment of national legislation which will forever destroy the crime of polygamy in America."

The following article was taken from the Saint's Herald of Lamoni, Iowa, of May 27, 1908:

NOTICE OF APPOINTMENT OF BISHOP'S AGENT IN AND FOR SOUTHERN INDIANA DISTRICT

The Saints and friends of Southern Indiana District, please take notice that upon the removal of former agent, Bro. J. J. Boswell from the district, that the Bishopric of the Reorganized Church of Jesus Christ of Latter Day Saints has duly appointed Elder John Zahnd, of New Albany, Indiana, as Bishop's agent in and for the said district to act in behalf of the Bishopric of said church in and for said district.

The Bishopric extends to Bro. Boswell especial thanks for his faithful and earnest work in the office of agent the past few years, and trusts the Lord will bless and direct him in his labors in his new home.

Also earnestly solicit a united effort on the part of the Saints and friends of the Southern Indiana District in behalf of the work of our blessed Lord and the promulgation of His truth, and that each may feel the necessity of performing his or her part therein and making due effort to assist the agent and thereby the church in its work.

In behalf of the Bishopric, very respectfully.

Independence, Mo., May 14, 1908.

E. L. KELLY,
Presiding Bishop.

The following article appeared in the Saint's Herald of Lamoni, Iowa, June 3, 1908:

HEART, HEAD AND HAND PHILOSOPHY

Our car of spiritual progress is again gathering speed. The spiritual and progressive endurance—run will have to be slowed down a bit on account of a slight flurry of fear among the contestants. Some of them were so badly frightened that they got off and walked. Most of them have climbed aboard again, and now we are getting into a fine pace. Our car was all right. The motive power of our progressive road looked smooth and all right. Everything looked like a great, record-breaking run. Then, I guess we got over-speeding a little and scared a few of those on board.

It is a good thing to slow down a trifle, at times, examine the bearings and other machinery, make quite sure of the steering-gear, look to our engines, get a good map of the road, and let some of the chauffeurs affected with speed-madness get off and walk awhile. We have more confidence in the good car, and her certainty to reach her destination than ever before. And now while we are getting under spiritual progress again, and before the speed gets too great, let us take time to think which way to turn. Let's study the map of the course a little.

We notice, first of all, the road is full of forks. We are called upon at every stage of the journey to decide whether we shall turn to the right or left. And at many of the forks there are more than two choices open. It will require much knowledge, much keen analysis, much close reasoning, much accurate observation, much calmness, much decision to keep on the main highway to our destination, the land of Zion, the heaven of rest.

And the combination of qualities that enables us to keep on the right track is called judgment.

Never, before in history has there been such a heavy and continuous demand for new ideas. The advertiser, the editor, the manufacturer, the merchant, the religionist—

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everybody is trying to beat everybody else in the exploitation of something new. Styles used to last for years, with very little modification. Now they scarcely survive a season. And a thousand and one new mechanical, literary, musical, electrical, theological, scientific, religious and philosophical ideas are pushed to the front every year. In trying to keep in the race, we must be careful not to get too many new ideas ourselves. And to produce the right ideas of worth, takes judgment. Spiritual judgment is simply the result of the drawings out of positive faculties and qualities that are innate in every man—in some more pronounced than in others, perhaps—and the filling in of useful knowledge that is within the reach of every one who will sacrifice his self-indulgence and ease, for the sake of acquiring the study habit. Correct judgment is nothing more than the right logical combination of true ideas. This gives us the clew to what studies and training are necessary to develop good spiritual judgment. To get hold of true ideas we need trained sense, accurate observation, intensified by close attention, the habit of noting the slightest difference and putting your finger upon the most essential similarities, and care to take in the surrounding circumstances and background of the ideas under investigation. All these come by study and self-development. Having settled upon true ideas, the next thing is to combine them logically. That requires the power of reasoning. But there are laws and processes of reasoning as immutable as the historic laws of the Medes and Persians. There is no necromancy about that. All you have to do is to learn the laws and apply them. This all comes under the first head of the great science, or philosophy, of area development. It is a very important part of ability, the name I have given to the combination, the positives of the intellect.

And as I remarked in the beginning, this breathing spell in the spiritual race is a good time to pay some attention to the further development of this particular part of Area. Then we shall keep on the right track, and there will be, not speed-madness, but a fine, steady, accelerating,

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long-distance pace, that will land us, bright and early, after a happy run, in the beautiful City of God.

Therefore let us deal fairly with one another, and execute that good judgment that will cause us all to realize that we owe the same due respect to others, as we wish ourselves. Perhaps we are, in many instances, honest in certain efforts, thinking that we are doing the will of the Master. Whereupon by close and careful self-observation, we will find ourselves far from right. Sometimes we misunderstand each other, just as the disciples misunderstood the Saviour, when he told them he was the bread that came down from heaven, and he that eateth this bread shall live forever. For we find here that many of the disciples walked no more with him. Therefore, let us ever be careful of speed-madness, and throw ourselves in the hand of God.

JOHN ZAHND.

New Albany, Ind., 2017 Culbertson Ave.

The following article appeared in the Saint's Herald, of Lamoni, Iowa, December 4, 1912.

THE BISHOPRIC.

Notice of Appointment of Bishop's Agent for the District of Southern Indiana.

The Saints and Friends of the Southern Indiana District of the Reorganized Church of Jesus Christ of Latter Day Saints: Please take notice that upon the resignation of Brother Zahnd, bishop's agent in and for said district, the Presiding Bishopric have this day appointed Elder Charles H. Fish, of Indianapolis, Ind., agent of the Bishopric of said church in and for the territory herein named. This appointment authorizes the said Brother Charles H. Fish to perform the duties belonging to bishop's agent in caring for and representing financial matters of the said Southern Indiana District according to the rules and regulations governing the same.

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The Bishopric take pleasure also in extending special thanks to Brother John Zahnd for his excellent work as bishop's agent in and for this field. Brother Zahnd has now removed from that part of the missionary field and we trust the Lord will remember and accompany him in his new home and work.

Also we commend Brother Charles H. Fish to the Saints of the Southern Indiana District, and ask that each one within said district and each lover of the truth of Christ may help him in his work in the financial way, and thus merit a place that comes to the "doers of the work" in this life. Address all communications to Charles H. Fish, 645 West Twenty-ninth St., Indianapolis, Ind.

Ever hopeful of the success of the Lord's work and the bringing about of holier and better conditions in the earth.

Very respectfully submitted,

E. L. KELLEY,
Presiding Bishop

Independence, Missouri, November 22, 1912.

The following clipping was taken from the Zion's Ensign of Independence, Mo., May 8th, 1913:

Bro. John Zahnd has been placed in charge of the Englewood Mission. This is a mission to the west of Independence which has been carried on for sometime by Bro. W. O. Hands with good success.

The following clipping was taken from the Zion's Ensign of Independence, Mo., Sept. 10th, 1913:

INDEPENDENCE ITEMS

Bro. John Zahnd, who has charge of the Englewood Mission, has arranged for a series of meetings to be held at the mission beginning next Sunday. Bro. Ammon White will be the principal speaker and the effort that is being made with advertising ought to bring out a good attendance. Bro. Zahnd believes in advertising and if there is any one in Englewood who will not be made acquainted

with the services, it will not be Bro. Zahnd's fault. Bro. G. E. Harrington spoke at the mission on Sunday morning last, and Bro. Ammon White in the evening.

The Sunday services at the stone church were of excellent quality throughout. Bro. J. A. Gillen spoke in the morning, giving increased faith and spirituality to the saints. An excellent missionary sermon on the subject of baptism from Bro. Zahnd, confirmed the members present and pointed out the way of life to the non-members. The saints usually enjoy a sermon on the first principles.

The following article appeared in Zion's Ensign of Independence, Mo., November 18, 1913:

BENNINGTON HEIGHTS BRANCH

For some time our branch has been making good spiritual progress. Elder D. F. Winn acted as branch president. Most of the preaching has been by Pres. D. F. Winn, F. C. Warnky, D. E. Hough, W. S. Brown, C. A. Selbe and J. W. Nanny.

In October, Pres. Winn invited Elder John Zahnd and Geo. Jenkins to hold a protracted meeting. They continued fifteen evenings, including three Sundays. The attendance of the saints was good, but of the outsiders it was not so good as it was desired, but all who came were instructed, edified and built up, and much good was accomplished. On the closing Sunday at prayer meeting we had a grand outpouring of God's Holy Spirit, it was a real little pentecost. God manifested to us through the gift of tongues and interpretation, saying that if we would apply the instructions which we had received, then Zion would soon be redeemed; and that Bros. Zahnd and Jenkins should receive as a reward sheaves of glory for their faithful labors.

The following article appeared in the Public Press of New Albany, Ind., May 11, 1915:

Mr. John Zahnd, of Kansas City, Mo., was in this city last week on business. Mr. Zahnd is doing well at Kansas City. He was formerly one of New Albany's enterprising and public spirited citizens and many were the regrets

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when he decided upon leaving here and going west, but his many friends are glad to know that he is prospering.

The following items appeared in Zion's Ensign of Independence, Mo., Sept. 7, 1916.

KANSAS CITY CENTRAL BRANCH

At the eleven o'clock service Bro. Robert Winning was speaker. His text was first thirteen verses of 26th Chapter of St. Luke.

In the evening the sermon was given by Bro. John Zahnd and he was surely blessed by a good portion of God's Holy Spirit. Many were pleased and helped by his sermon and he had quite a large and attentive audience. His subject was on the 38th and 39th verses of the 8th Chapter of Paul's Epistle to the Romans, "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus, our Lord." His second reading was Paul's splendid testimony before King Agrippa.

B. M. BLEIL, Reporter.

CHAPTER 4



THE history of leprosy during the Middle Ages throws a very interesting sidelight on the life and manners of those times. The disease was prevalent in France as early as the eighth century. Lazar houses are said to have been common as far back as Charlemagne's day. While from the eleventh to the fifteenth century there was hardly a town in France that did not have its *ladrerie* or leper hospital.

Louis VIII, afterward Saint Louis, was the patron saint of the unfortunate inmates. A story is told of a visit he made to a leprous monk who was living in enforced exile. Pork, possibly for the reason that swine were supposed to be likewise susceptible to the disease, or because pork was cheaper than the other meats, was the stock diet of the lepers. Louis found the afflicted monk eating pork, and took compassion on him. Having with him three partridges which he had caught, he roasted the birds and fed them to the grateful leper, with his own hands "putting morsels in his mouth," as forks had not then been invented.

The United States, especially since it has taken over the Hawaiian Islands, and the Philippines, has come face to face with the age long problem of leprosy. The leper colony at Molokoi is without doubt the strangest and most unearthly spot within its realms. It is literally a city of the dead, like those mysterious places in India where those who come to life at the brink of the grave are consigned as to a purgatory. The colony has its churches, schoolhouses, its brass band, and its jail, and including the non-lepers, mostly friends and relatives of the exiles, number somewhat more than one thousand. Here they are to be seen in every stage of the abhorrent disease; some at work gardening or pounding poi; others chatting or smoking; and others almost dead, lying supinely on mats. Here, on a narrow peninsula, surrounded on three sides by the tumbling sea, and on the fourth by green, cloud capped mountains, they must spend their days; separated forever from the happy life of the home islands,

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and from the touch and caresses of those dear to them. Gradually their fingers drop off as the loathsome disease advances, and the appearance of a sore of more than ordinary size or the loss of a finger or joint, are events in their monotonous careers.

We read in 2nd Kings 5:1 that Naaman was a mighty man in valor, but he was a leper, and only by obedience to the command given through Elisha, the Prophet, to dip seven times in Jordan, did he get relief. How many of God's people in this day are stricken with the dreadful disease of sin, by disobeying the command to keep from all impurity of the world, and sustain the work of God? Little by little is the dreaded disease eating in on the spiritual man, and by and by one after another will fall into other vile habits, until the man is dead spiritually and will have to be separated from God and loved ones, when he comes to reward his faithful.

But alas, how often is this dreadful picture placed before our minds, and we only pause and utter a sign, then again in our careless and unconcerned way do continue. Those that are chosen to preside over the affairs of God's work are not considered until we become, oftentimes in a helpless condition. Then when the command is given, "Go dip seven times in Jordan," we get wroth as did Naaman, but it will never cure the dread disease of sin, carnality, filth, highmindedness, disregard for truth.


We have the poor. We have the Gospel Message to send to the world. We have Zion to redeem. Well, says one, "I am not able," but listen to Naaman: "Are not Abna and Pharpar, Rivers of Damascus, better than all the waters of Israel? May I not wash in them?" The answer is, No, dip seven times in Jordan, or die the death that comes from the leprosy of sin.

Let us then keep ourselves unspotted from this dreadful disease of "sin," that is eating out the most vital parts of our being, and live free from our careless ways, so that when we have to answer, "Did you help the cause of Christ?" we can say, "I did."

August, 1911.

SERMON ON BIOGRAPHY

By John Zahnd.

HE study of the lives of great men and good men helps one to develop ability. It develops attention, concentration, judgment, reason, memory, and imagination. That is a big list of positives; but think them over, and you will see that what I say is true—or better, put the idea in practice; study good biography and you will see results that will prove this to you, to your profit and pleasure.

Studying biography helps one to develop reliability. It gives one the positive, constructive thoughts of others. It leads us to think positive, constructive thoughts of our own. It makes powerful suggestions for reliability through appeal to imagination. It arouses the positive feelings of ambition, or desire to serve; hope, faith, justice, earnestness, honesty, kindness, and loyalty to the higher powers we are striving to serve. It is especially an inspiration to faith, because in it we see the triumph of others over difficulties even greater than those that confront us. We rejoice in the fact that what others have done we can do.

Biography helps to develop endurance. It inspires one with the thought of the simple lives and outdoor activities of nearly all men who have won anything like real and lasting success. In the development of action the study of biography is of especial value. As we have seen in the lives of those around us, and in our own experiences, there is no more powerful aid to mighty action than a mighty incentive.

Under the inspiration of some soul-absorbing emotion, men have again and again accomplished the seemingly impossible. And, in the study of the glorious life of a true man, there is the thrill of such an emotion for those who get into harmony with it. The study of biography gives one an insight into the character and motives of other people. We learn to judge human nature largely through training our powers of observation in noting resemblances

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How often do you say, "There is a man of the Christ type," or the "Lincoln type." And when your observation was correct, you found that the men you thus classified were similar to their prototypes, not only in appearance, but in character.

In the study of biography we find many lights on the pathway of our own personal problems. Human life in its essentials is very much the same everywhere and for all human beings. The differences are principally non-essential. And so the lives of men we study had to meet and overcome the same difficulties and obstacles that confront us in our upward climb. The ways they found around them, over them, under them, or through them, are also open to us.

Finally, biography offers a course of practical instruction in relative values. In other words, it is one of the greatest and best developers of a proper sense of proportion; it has been said that the reason why ninety-five people of every hundred fail to make a true success of their lives is because they have not put first things first.

Humanity is prone to take the form for the substance, the imitation for the real, the husk for the kernel, the non-essential for the essential. Getting down to concrete things, people are strangely tempted to prize "accomplishment" rather than education; a minute knowledge of sporting "dope" rather than an accurate knowledge of their own affairs, scholarship rather than wisdom, a college degree rather than ability, reputation rather than character, respectability rather than worth, riches rather than wealth, place and position rather than usefulness, clothes and hair and complexion rather than true beauty, forms and ceremonies rather than devotion and desire to serve.

A study of the lives and the characters of men and women of power and success will open our eyes to true values. If it did nothing else for us it would be worth years of our most earnest study. When our heart burns with the clear flame of a desire to render the best and highest service we will not complicate our thoughts, our words, and our actions with any artificial ornamentations mixed in or stuck on to get applause.

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Character experts tell us that all the frills and furbelows of dress, writing, speech, and behavior can be traced directly to an enlarged brain area of approbateness, or a desire to caper in the spotlight.

The man with a soul-absorbing desire to serve, cares nothing for the plaudits and bouquets of the unthinking, nor for the gratitude of those who partly understand. He cares as little for the sneers and jibes of the jealous and the tinly souled, or the rage of big sincere, but mistaken critics, or the ingratitude of those he pours out his life to serve. His desire is to serve and not for what some people think are the rewards of service—these are less than nothing to him. Then let us study the life of the Christ, so that we may be more like Him. "His biography I recommend to all."

PERFECT LOVE CASTETH OUT ALL FEAR

Sermon by John Zahnd.



ALL the processes of the body are carried on by mental energy, the power of thought. This is a fundamental principle of the very highest importance and one that God's people can all prove for themselves. Think of some delicious morsel of food, the mouth fills with water. Think of bending the finger, and unless stopped by a counter-thought the finger bends. Concentrate your thought intently upon your right hand for a few minutes, and it will begin to tingle and fill with blood. These are very simple experiments, but they prove that the power that produces the effects originated in the mind. For instance, you have learned that good, causing glad, cheerful thinking, makes you feel better and stronger physically. You may know what it is to be instantly relieved of bodily feelings of pain, depression, weakness, loss of appetite, and illness, by the receipt of some cheering information, as the unexpected arrival of a much beloved relative or friend, which has filled your mind with happy thoughts.

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You have all noticed many times the rapid improvement in health and beauty of young people who have made the happy discovery that, in their case at least, the course of true love does run smoothly. You may have experienced this for yourself. On the other hand, you have seen the cheeks pale, the eyes dull, the appetite fail, the body waste, and sickness and even death follow as the result of grief, disappointment, fear, shame, hatred, or some other unhappy thoughts.

First, we shall consider the effect upon the body of thoughts and feelings in general. Second, the effect of thoughts and feelings centered upon the body and its parts and functions. Upon examination of the first group of phenomena, we find that it is very naturally divisible into two classes, the right thoughts and feelings and their results, and the wrong thoughts and feelings and their results. I classify these mental attitudes and processes as positive and negative; others are expansive and contractile. It does not matter very much what we call them, so long as we understand what they are, and how to cultivate the right kind and avoid the wrong kind.

The first and most important of the good, positive, or expansive thoughts is love. In its highest, best and widest sense, love is the foundation of them all and includes them all. He who loves himself, his fellow creatures, and his God, will have courage, faith, hope, patience, contentment, peace, self-control, poise, power, purity, cheerfulness, joy, happiness and all the rest of the positives.

This is not a treatise on ethics, or I should take the space to show how this is true. But you will see it if you think it out carefully. Now, careful experimentation has shown that love and the other good mental processes increase the quantity and quality of mental energy available for the performance of the bodily functions. The result of this increase is stronger and better actions of the heart and other circulatory organs; quicker, keener, and more trustworthy work of the brain and nerves; more rapid, thorough and efficient digest and assimilation of food by the ali-

mentary canal, more perfect and more complete elimination of wastes and poisons by the pores of the skin, kidneys and other excretory organs; greater air capacity and more normal oxygenation of the blood by the lungs; and richer, purer and more vital blood, the life stream.

All this means that the body can do more work with less fatigue, has more vitality, energy, and beauty, and a much higher power of resistance to the inroads of disease, when the mental condition is positive or expansive, than when it is negative or contractile.

Cheapest and worst among all the negative thoughts and feelings is fear and as love really includes all the other positive thoughts, so fear very nearly includes all the other negative thoughts. The man who has fear in his heart falls very easily into selfishness, worry, hatred, doubt, despair, discouragement, impatience, discontent, anger, intemperance, impurity, melancholy, grief, and misery. These thoughts and emotions are attitudes of mind, and waste and weaken mental energy; paralyze the brain and shrivel the nerves, contract the heart and other blood vessels, hinder and even stop altogether the digestive processes, obstruct the work of the eliminative organs, cramp and restrict the chest and lungs, actually cutting down the amount of air breathed, and impairing oxygenation; weaken and impoverish the blood, in many cases generating active poisons in the life stream, and thus lower the vitality and resisting power of the whole organism. Fear, suspicion, anger, grief, and humiliation have often worked such havoc in the body that death has followed as a direct and immediate result. These are not theories. They are scientifically demonstrated facts.

You want to know how to get free from bad, negative contractile thoughts, and how to cultivate the good, positive, expansive kind. There are two ways and these two are one. They may be stated in two words: Think, Do. Let the white light of God flow through you. Say, "I can and I will."

SELF-CONTROL-SERMON

By John Zahnd.



SELF-CONTROL is a broad definition for temperance in all things. When a man's better nature is in the ascendancy and every bodily inclination is held in subjection, the highest ideals are reached. Much is involved in the brief declaration of the great apostle, "I keep my body under." The welfare of every soul for time and eternity is based upon this great principle. Vice and intemperance in all its forms are the direct result of the mind being held in subjection to bodily desires.

God speaks to men in a manner to be understood, only through the exercise of mental faculties. He has therefore, ordained that the mind shall be endowed with all the essentials of administrative power. The intellect enacts, the will executes, the judgment approves or condemns. It is the divine purpose that the entire physical organism shall be subject to this perfectly appointed government.

Physical desires for inordinate self-indulgence are the anarchists who are constantly seeking to overthrow, this, the highest of all human governments; and to the degree that they are successful the individual lowers himself in the scale of physical, mental, and moral attainments.

A sad feature of this psychological truth lies in the fact that the power of the will to control is gradually lost if it is not exercised. In this the common law holds true, that weakness follows a lack of exercise. On the other hand, an obedience to the will strengthens that faculty of the mind and makes it easier to resist evil. Thus is emphasized the importance of our being impressed with the absolute necessity of a constant exercise of the will until its demands shall be the faithful execution of the enactments of the mind, and all the course of life be under this control. This is keeping "the body under."

Every step in this course is in the direction of a higher life—a purer and nobler manhood and womanhood. The term self-denial is used to denote this noble exercise. The

Master delivered a most impressive and comprehensive lesson when he said, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." Self-denial calls for a great deal of self-control, in order that we may hold our lives in subjection to the will of Christ. In order to do this it requires keen forethought, as to the outcome of our conduct in our daily lives. We often do not realize what even the self-denial of a few words, spoken in haste, might mean to others, if we had the proper self-control not to speak them.

How well it would be if we endeavored to hold ourselves in control, even though it might pain us at times to do so. However, the endurance is short, and we can soon see that self-restraint was for our good. It is true that we can often see an injustice placed against us, and then it seems hard to exercise self-control. But let us think what it meant to our Master when he was maligned before Pilate. Yet he spoke not a word, with all the false accusations placed against him. That to me was a noble silence, a wonderful example of self-control.

THE GLASS OF LIFE

Did you ever slowly fill a glass with water and then, just as it seemed full to overflowing add drop after drop until the level of the water was above the level of the glass? And then there came a time when by adding one drop there flowed over the edge a little rivulet that formed a pool on the table? Of course, you have done this, have seen it done, or learned of its being done by some one else. It seems to me that our lives are like glasses. We add a little to our strength, day by day just a little apparently insignificant bit of strength. To us it seems that this addition will not produce anything of importance. But if we compared our lives with the glass to which water is being added drop by drop, we would see in a moment by the addition of a little strength, added day by day to our lives and forming a stream of spiritual progress, what the little things amount to in life.

Daily is the truth of Michael Angelo's saying, "Trifles

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make perfection, and perfection is no trifle," made apparent in the lives of men and women in the church who are doing so much to promote the Gospel work. The acorn is a small thing, yet from that small thing the great oak grows. The tree adds but one ring a year, yet there are trees so great that men, the lords of creation, travel thousands of miles to stare at them in wonder. The greatest work in the church is accomplished only after years of patience. There is such a thing as inspiration, but inspiration is to a man what a final drop of water is to the glass that is ready to overflow. It comes only as the final touch. To be worthy of great inspirations we must live each day to the best of our ability, even when the road which we daily journey seems to lead into the desert. Because we are not great is no reason we should ever be despondent. The desert we may see, was seen by others before us. Some lost heart and died, a few traveled hopefully onward and saw the promised land ahead. We cannot see how yielding to a negative for a moment's pleasure will interfere with our success, but think of the glass, the negative takes away the drops which help to fill. We may be chosen to fill some office in the great Gospel Work. If so, we should endeavor to so fill the place that it would do honor to the work. Those that are constantly seeking higher places without adding water, drop by drop to the glass, will never accomplish the desire they hope for. In the advancement of his work God can only use men willing to humble themselves to the little things, to the simple things of life. You want happiness, then fill, do not spill, the glass of life.

JOHN ZAHND.

OPPORTUNITY

There is much misunderstanding, confusion, and deception over what is termed opportunity. Men long for "opportunities" to break away from present conditions, to be stronger, wiser, richer, more useful members of society. They would do thus and so to brighten the future of those who love them if they only had the "opportunity" and they

often go down life's pathway to the end vainly looking to the right and left for the chance which is sought, yet never catching a glimpse of it.

Opportunity is a door leading up to another plane of life. But that door is not plainly marked like the exits of a theatre. "Enter here" is not written over the portal. Nevertheless, it is fairly easy to find the door to any chosen place; for all around all of us are plenty of opportunities. Look not afar for the opening. Look close at hand for it, whatever direction your ambition may take. Look intently, think long and deeply about your virtues and vices and circumstances. Perhaps in the very work which is in your hands is the knob which swings open the door of the opportunity for which you long. If you cannot find the opportunity, then you are unworthy of the better place to which that opportunity would lead you. Water seeks its level. In the long run every man is where he belongs; because even if he be fitted for a better place than that which he is now filling, the very fact that he has not at least broken out of his shell and won that better place shows that there is a little something lacking, maybe very little, in his equipment for the larger sphere. Perhaps you are in a shop where you feel that you should be an executive officer of the concern. You might perhaps do even better than those now over you; but the very fact that you have not developed sufficiently in wisdom to perceive the door of opportunity and move out and on, shows that there is something lacking within you. Is it lack of initiative, courage, confidence, resourcefulness, moral character which inspires confidence in others? Without these you might fail as an executive. Supply these, and the opportunity is visible.

A man advances as the powers of his mind unfold, and men and conditions are generally powerless to hold him down. To eliminate one's weaknesses is to add to the source of power not only for a day or an hour, but throughout life. A business-like, systematic, persistent self-examination of character and habit will reveal to each one his very many weak points under the various headings to which

they belong, such as impatience—wasted energy in condemning persons or things when the fault is perhaps with self—profligacy—letting slip through the fingers priceless hours, useful little coins which might be saved for a rainy day, opportunities to do acts of kindness or helpfulness which would give needed aid to others less fortunate and which would broaden self in the doing; procrastination, lack of decision, putting off until some other time the performance of those things which might with a little effort be done now; cowardice—avoiding the attacking of those tasks or duties which one sees or admits to be part of his mission in life, keeping out of politics, churches, charitable works, drifting along—going through life without any great plan or object, living from hand to mouth, and learning only what is easy, convenient, or absolutely necessary. These are only suggestions; books, companions, personal and mental habits are other headings. But each individual makes his own list, and as he proceeds in the self-examination he will at least come to know himself. Having thus learned self from within, he will be able to detect in his conversation, address and general deportment, his various exterior evidences of weakness, and may be in time eliminate all and substitute in their place qualities of mind and heart which will mark him to be a man.

Each weakness that is eliminated from within means a growing, strengthening, and broadening of character. It is an uncovering of a new source of power.

JOHN ZAHND.

CHAPTER 5



WHEN but a child I was much impressed that my life should be given to the service of God and while a child many times desired to unite with the church organization that my mother was a member of, she being a member of the Methodist Church from childhood, but as my father was a member from childhood of the Lutheran Church, there was a difference of opinion in a way, leaving the home divided in regard to religious ideas, and as I advanced in years I drifted in life away from the thought of uniting with any religious sect and spent my time in the boyhood days more or less in a drifting way, as far as religious thoughts or convictions were concerned. However, many times my mother, in her prayers for me, made mention that she felt that at sometime I should enter into the work of our Lord and Master.

Finally, about the year 1902, I began to give this matter more serious thought, and many times reflected upon my life's work and began to consider whether or not I should have any definite aim or purpose or whether or not I should drift with the tide which is usually termed as the way of least resistance, but my convictions changed to the thought that I would unite with some church organization and that my life should be given to God's service, but here is where I began to find one of the hardest obstacles that ever confronted me in life, as with me it seemed a question as to what organization would be the proper one to unite with.

So, after considering the claims of several different church organizations and finding so many various opinions and at the same time continuing to seek for light, I finally came in contact with the organization known as the Reorganized Church of Jesus Christ of Latter Day Saints with headquarters at Lamoni, Iowa. After listening to their plea as set forth in their belief and principle of doctrine, the one important thing which appealed to me was the

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question of all things in common. It seemed that they set forth the thought and belief and taught that every man should labor with his own hands and that there should be no system of autocracy, and as I had always believed that there should be no hired minister and that no man should live off of the toils of others and as I was assured that this was the belief and doctrine of this organization, I accepted their doctrine, as a church, as much as I understood it and on February 13th, 1904, I was baptized at Sulphur, Ind., by an elder in said church, T. W. Chatburn, of the missionary force, driving 12 miles in the country where we went to a creek, after breaking the ice and complying with what I believed to be the Master's desire.

After being confirmed by the laying-on of hands and retiring again to my home there was an impression came over me which made me feel that I had then taken a new step in life in acknowledging our Lord and Savior Jesus Christ and began to meditate in much silence and prayer as to whether or not I had taken the right step. While meditating in this way I received a divine assurance that the command of God when carried out with honest convictions was acceptable of Him, so I made the matter of much continued meditation and prayer and believing in the gifts of the Gospel I felt that an assurance other than what men could give was due unto those who had faith without doubting and after continued quietude and prayer I retired to my bed, but was awakened in the night by the visitation of a heavenly messenger who came to my room.

All of a sudden conditions surrounding me were changed and a light came about me and in this condition I was made to rejoice, because I understood that I had been accepted of our Lord and all of a sudden a personage entered, walked directly to the bed, laid his hands upon me with that same touch that is felt when anyone would ordinarily touch me and while said personage was standing over me I was ordained to the office of an elder and in this I was confirmed to preach and teach the Gospel of Jesus Christ, after which the personage disappeared from me.

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After this, feeling that I might be mistaken in what had transpired, as doubting always comes, because this the power of Satan to deceive, I went to a quiet place in the woods a short distance from the town in which I lived and there with no one to molest me I bowed down and continued in prayer for about one hour and stopped of a sudden feeling that my prayer would not be answered, when there came to me the message, "Have faith in God," so I continued my prayer and suddenly the sun seemed to disappear and there came a deep blue sky surrounding me and from an upward source there came a personage directly toward me and stopped about what I would judge to be 10 feet above me in the air and then I realized that it was Jesus Christ, himself, extending his hands toward me and for the first time in life I was made to know that his appearance to the Disciples was confirmed to me and that anyone who would be faithful, earnest and consecrated would receive the witness which placed me beyond all doubt.

I, however, after this experience, seemed like many others, to think that my call to the ministry rested upon a decision of men and with this thought in mind did not consider that God had a right to ordain those whom he desired in his service, but I now can plainly see that as the Lord visited the Prophet Samuel, when a child, and called him, that even in this day of doubt and gloom that men can be called and used in his service just as well as in the past.

I, however, waited my time, was ordained a priest at Louisville, Ky., Oct. 2nd, 1907, by Elder G. T. Griffith, and was ordained an Elder at Wirt, Ind., by Elder H. E. Moler. Later I was ordained a Counselor to the Kirtland Quorum of Elders, May 19th, 1912, and I served for 6 years as a Bishop's Agent of Southern Indiana District. I was also chosen as President of the New Albany, Ind., branch when it was organized and for a while served as President of both the Louisville, Ky., and New Albany branches. On Oct. 21st, 1911, I was chosen President of the Southern Indiana District and served as such until November 1st, 1912, when I resigned, moving west to Kansas City, Mo., where I am now located, this year 1918.

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The purpose of giving the above history is to show my connection with said church and also to show that there was due confidence and consideration placed in me, as a Minister, but I was sadly disappointed in finding that the church, as an organization, like many other institutions, fell far short of practicing and teaching the Gospel, as I understood it and the way I feel that our Lord and Savior Jesus Christ had taught it when upon the earth.

1st. We find that the Latter Day Saints Church has instituted a system of government which is entirely out of harmony with true democracy and like other organizations, the institution is maintained principally by giving the claim and right to men to inherit a religious throne and to dictate to the people what must please those in charge and autocracy never was the intention of the Christ Church upon earth. The President of the Church claims the right to select his own Counselors and of late he also selects the 12 apostles and has the right to dismiss them at a word and no one dares to question his right to do so. Furthermore, he claims the right to choose the 12 high counselors which constitute the high counsel of the church, and no one dare for one moment to oppose him, so being surrounded by this kind of council, there is no chance of him ever being put to trial or to answer to the people, as he stands in a position as a dictator upon the throne, and at any time that the sentiment seems to be too strong against him, he sees fit to choose the means of revelation, claiming to receive a command to the church, which of course, very few individuals ever object to.

I desire to cite some circumstances to confirm the above. In recent years when Joseph Smith was head of the Church, the twelve presiding at that time claimed that one of the counselors, R. C. Evans, was in transgression, and they stated that they refused to sustain him, then it seemed to have dawned upon the President of the Church that a revelation was necessary so he brings one forth claiming it to be of God. In it R. C. Evans is released and the statement is made that he was faithful and his reward was sure.

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The question is if this was transgression, how could the Lord state that his reward was sure and that he had been faithful. There surely was a deception upon the part of the 12 or upon the part of the President of the Church. Again, as soon as he was released, this same man, R. C. Evans, was ordained a Bishop of the Church. At the same time members of the 12 have told me in person that his character was in question and that he did things that were too degrading and low to be brought to the light of the public.

Another citation in a late revelation it was purported that Bishop E. L. Kelly would be removed, as Presiding Bishop of the Church and that his counselor was to come forth and take his place, as Presiding Bishop, but after Mr. Blakesly refused to accept the position, we find then that President F. M. Smith was impressed by the spirit after the other man refused and he purported to have a revelation choosing Benj. McGuire, of New York City, as Presiding Bishop of the Church, a man who was little known to most of the membership. In fact I had never heard of him.

He claims the right to choose men and appoint them over stakes and over large branches and they are sent without vote of the people and if not accepted, of course, another would be chosen and sent when the law plainly states that the branches shall choose their own officers. I have no desire to reflect upon the church, as an institution, but believe that in the Order of Zion that the only solution to this matter would be that the people will be given the free right to manage their own affairs and in this way the doubt, skepticism, etc., will be removed and the truth of the Gospel of our Lord and Savior will prevail.

The moment that you place an unlimited power in the hands of any man, you can find that the end will bring dissolution, doubt and discord and in the end we find that this has been the cause of hundreds of church organizations being established in the world. For this reason in the following chapters I choose to point out to the honest conscientious people some of the things necessary for the establishment of Zion and the preparation for the time when Jesus Christ shall return to the earth and claim His own.

CHAPTER 6



E quote from Isaiah 35th Chapter and 10th Verse, "And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads. They shall obtain joy and gladness and sorrow and sighing shall flee away." We will notice by this that Zion shall be a place of happiness, shall be a place of contentment where individuals will live in peace and happiness. This can only be when the Order of Zion is established with equal justice and equity unto all men. There can be no individual occupying a high and exalted position and presume himself to be a Lord or leader over all, but the saints shall arrange their own manner and ways in accordance with common law of justice.

In Isaiah 24th Chapter and 23rd Verse, we notice a very important statement. "As the moon shall be confounded and the sun made ashamed and the Lord of Hosts shall reign in Mount Zion and Jerusalem." It is well to note here that Zion will have two separate places and that the gathering of the saints is not confined to Jewish people only, but that all mankind will enjoy the peace and happiness, if they comply with the law of Christ that is promised in the Order of Zion.

Isaiah 61st Chapter 1st to 3rd Verses. We find the blessed promise made to comfort all that mourn in Zion and to give to them beauty that they might be called trees of righteousness. In this we can see that Zion is to be a place of joy and peace and comfort, a place of beauty to them that dwell in righteousness and in this we can readily see that as long as confusion exists among church organizations because of claims that are made in men demanding the right to lord it over all it cannot be a condition in Zion.

Hosea 2nd Chapter, 18th Verse, shows plainly that in the day the Order of Zion is established that a covenant

will be made with the beasts of the fields, the fowls of the air and all creeping things and all swords and battle shall do no harm, as all may lie down safely. It is evident then that God intends that a place should be established where that strife and contention must cease and that when Jesus Christ shall come and dwell in the midst of Zion, those of a people who have become so righteous and united that it shall be an ensign unto the nations.

Obadiah, 17th Verse, the statement is made that upon Mount Zion shall be deliverance and in the 21st Verse the statement is made that the Savior shall come upon Mount Zion and the kingdom shall be the Lords. By this you can readily see that the Lord will come and reign supreme and there will be no earthly kingdom which will hold the ruling power, but those of purity, of lives and the actions of the saints will be as saviour unto the world. In doing this they must live in such a manner that they shall be as a light set upon a hill.

Zachariah, 2nd Chapter, 10th to 13th Verses. We notice that many nations shall be joined in that day and Jesus, our Lord, shall dwell in the midst of Zion and Jerusalem shall be chosen again, so we can be assured that when Zion is established in righteousness and it is made a fit place for Jesus, our Lord, to return and dwell therein, then Jerusalem shall be chosen again and the promise made to the Jewish people will be fulfilled.

Micah, 4th Chapter, 2nd Verse, shows that the law shall go forth out of Zion and the Word of the Lord from Jerusalem showing plainly that the designs of the Lord are to establish a place where His law may be executed and where righteousness shall cover the earth as the waters cover the sea.

Zachariah, 4th Chapter, 2nd Verse. We notice that two olive trees are referred to, the one upon the right of the bowl and the other upon the left side thereof and the question is asked who are these and the answer was saying this is the Word of the Lord unto Zerubbabel or scattered Jerusalem that not by might nor by power, but by my


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spirit saith the Lord of Hosts shall Zion be ruled. The two olive trees referred to here as shown in the 11th verse being upon the right side of the candlestick and upon the left side there can readily be defined in this wise, the right and left of the bowl would indicate the great ocean that separates one continent from another and the two olive branches referred to will be the establishing of Zion on one side and Jerusalem on the other and the candlestick surely, which is referred to, would have reference to Jesus Christ as in the 14th verse it is plainly stated that these two places shall be as anointed ones that will stand by the Lord of the whole earth.

In Revelations, 14th Chapter and 1st verse, we will notice that a lamb stood on Mount Zion and with him an hundred forty and four thousand having the Father's name written in their foreheads and they were to sing a new song before the throne and before the beasts and the elders and no man could remember that song, but the redeemed from the earth. It is hard for individuals to understand the meaning of this new song and it can only be understood by the divine evidence of the holy spirit, which guides all men in the way of truth and light. The new song is a new condition, a new order of things, a place where people live in common, where there are neither rich nor poor and where justice and equity is the one dominating rule.

CHAPTER 7

ALL THINGS IN COMMON

N order that Zion may be established in accordance with the law of our Saviour, it is well for us to consider what this law is and then apply ourselves to the same. In the 16th Chapter of Exodus, we notice that when bread had been sent from heaven the common law prevailed, and therein we can plainly see that when the bread fell from heaven that he who gathered much had little and he that had little had all which was needed. In other words, things were held in common and there were neither rich nor poor under the law of rules which regulated their affairs.

In the 9th Chapter of Nehemiah we will notice especially in the 20th verse, that God withheld not the manna from their needs, but gave them land, houses and cities to dwell in. In other words, it is very plain to notice especially to those who desire to do so that the common law of all things being equal was to be the order as understood by the Prophet.

In the 25th Chapter of Leviticus we have a definite outline showing conditions which prevailed and especially in the 9th and 10th verses the year of jubilee is referred to when all was again restored and every one received their own. In the 24th and 25th verses we notice that the land would be returned even if the heirs made claim for same. There is no reason to believe that those that are honestly seeking the truth can see here that there was a working system wherein that men were about to take advantage and to take the property from others because of their smooth way of speculating and accumulating and for this purpose every 50th year was set aside when that everything should be restored to its original owner so that justice and equality might prevail. In the 31st verse there is reference made

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especially to the money lender, that he should take no usury or interest and we can readily see that under this law that the borrower was not made a slave to the lender as under the present conditions we find that many times the poor pay usury or interest which sometimes verges on to straight-out robbery.

In the 20th Chapter of Mathew, 1st to 16th verses, Christ refers to the kingdom of God and likens it unto the laborers who went out into the harvest field or vineyard and labored for a penny a day. Those that went out in the first hour received a penny, those that went out in the 3rd hour received a penny, those that went out to their labor in the 6th and 9th and 11th hours all received the same compensation. By this we can readily see that our Lord and Master had no intention but what all should share equally and when anyone was converted to the Gospel and had yielded obedience thereto he became as one family of God and shared equally in all things common, inasmuch as he complied with the law of Christ.

In the Acts of the Apostles, 2nd Chapter, 44th verse, it is plain to be seen that under the teachings of the law of Christ that the Apostles recognized this law, for it is plain that they had all things in common and they that had possessions sold them and great fear came upon them when they saw how far from God they had strayed and how short they had come to complying with this great principle of the common law. Again in the 4th Chapter of the Acts of the Apostles and the 32nd verse, we notice that they held all things in common. No one claimed anything was his and no one lacked, but all had plenty. Again in the 5th Chapter and the 1st verse of the Acts of the Apostles we notice that when Ananias and his wife kept back part of the price of their possessions which they had sold, they were condemned to death. The fact is that there can be no inequality in the kingdom of God. There is no individual who can claim an inheritance over and above his brother.

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Again we find a condition that prevailed according to the Acts of the Apostles in the 6th Chapter and 1st to 5th verses, where they complained that certain widows and orphans were not being cared for in their daily ministrations, then the 12 disciples called the multitude unto them and said "It is not reason that we should leave the Word of God and serve tables. Wherefore, brethren, look ye out among you for seven men of honest report full of the Holy Ghost and wisdom whom we may appoint over this business, and the same pleased the whole multitude and after they prayed and laid their hands on them the Word of God increased and the number of disciples multiplied greatly.

In the 6th Chapter of Mathew, 25th to 34th verses, you will notice that the Master is speaking about the beautiful order which will exist if men will be obedient to the Gospel covenant and He states that you should take no thought for your life, what ye shall eat or what ye shall drink, nor yet for your body what ye shall put on. Is not the life more than meat and the body than raiment? He points out to the fowls of the air, stating that they sow not neither do they reap, nor gather into barns, yet your Heavenly Father feedeth them and ye are much better than they. He also asks that we consider the lillies of the field how they grow they toil not neither do they spin and yet I say to you that even Solomon in his glory was not arrayed like one of these. Wherefore if God so clothed the creature of the field and the grass which today is and tomorrow is cast into the oven, shall He not much more clothe you. Oh! ye of little faith. It is very plain to see in this reference that if all would live together in one common order when there would be none in Zion that would exploit their brethren and that each one would hold in obedience to the two great commands and especially the latter, where that we are to live and love our neighbor as ourselves, that the law of all things common could only be and all other laws would be subdued, because of this, the greater law.

In Revelations, the 2nd Chapter and 17th verse, the caution is made, let them that have ears hear what the

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spirit saith unto the churches. To him that overcometh shall be given the hidden manna and the beautiful thought is expressed that I am he that liveth and was dead and behold I am alive and I hold the keys of death and hell. The beloved disciple is asked to write the things which he has seen and the things which are and the things which shall be hereafter. The only trouble that seems to be with those that profess Christianity is that they are not willing to submit to that humble position in life when they can esteem their neighbor as themselves and by so doing they will be given the hidden manna which comes from heaven and all things may be common among them in accordance with the law taught by Christ, our Lord.

We will then notice that when Zion is established and the Gospel law of Christ is perfected that death shall end. 1st Corinthians, 15th Chapter and 22nd verse, the statement is that as in Adam all die, in Christ all will be made alive, and in the 24th verse that the kingdom will be delivered up to God, so He will be all in all and death must end in Zion. The Master also refers to this matter in the 8th Chapter of Mathew, 34th to 35th verses, that those who will lose their life shall save it and in the 14th Chapter of John, 6th and 7th verses, that Christ is the Way, the Truth and the Life. In the 20th Chapter of John, 21st verse, the promise is made unto them that believe that they might have life and again in the 21st Chapter of John and 22nd verse the promise is made to John that he might tarry until He, Christ would come again.

CHAPTER 8



IN the doctrine of Christ we find that it is necessary for us to consider things which he taught. Mark 11-22 John 3-14-16, John 6-40, we can see that the doctrine of faith is plainly taught, and without faith it is impossible to please God, for they that believe in Christ must believe that He is and that He is a rewarder of them that diligently seek Him.

REPENTENCE: In Mark 1-14-15, Luke 24-46-47, we have the thought of repentance definitely stated. It is necessary for the individual to repent and in this repentance it must be to the extent that we are willing to submit ourselves to the Gospel law.

BAPTISM: Mathew 28-19-20, John 3-5, John 3-23, is plainly taught the doctrine of baptism, and it is necessary for the believer to be baptized by immersion in order that he may become adopted into the kingdom of God.

LAYING-ON OF HANDS: Luke 4-40, James 5-14-15, Mark 16-17-18, Mathew 19-13-15, Acts 8-14-19, Acts 19-1-7, Acts 13-1-3, 1st Timothy 4-14. In this we can notice that the laying-on of hands is for various purposes, for the healing of the sick, for the blessing of children, for confirming of members that they may receive the gift of the Holy Ghost and for ordination.

RESURRECTION: Isaiah 26-19, John 5-25-29, 1st Corinthians 15-20-23. It cannot be disputed by referring to the resurrection that all that are in their graves will come forth in the resurrection of the just and be rewarded in accordance to their works, but we must remember that they that do not have on the robe of righteousness will be made ashamed in that day.

SECOND COMING OF CHRIST: Mathew 16-27, Mathew 24-31, is outlined the thought of Christ's return to

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the earth and when He does return, He will come with power and with glory and all they that are prepared shall rise and meet Him in the air and He will dwell with them upon the earth, but this can only be when all things are held in common among his people.

SAINTS SHALL DWELL ON THE EARTH: Mathew 5-5, Revelations 5-9-10, Isaiah 65-18-24, is sufficient to show that the earth is the abode of all men.

ETERNAL JUDGMENT: John 5-22-30, JOHN 12-47, 1st Corinthians 3-13, Revelations 20-12, 1st Corinthians 6-2-3. With these quotations the earnest investigator can plainly see that eternal judgment is a doctrine under the Christ law and all that comply with His law will be made partakers of that just judgment that will be meted out unto the true and faithful.

FALSE TEACHERS: Micah 3-11, John 10-11-14, Romans 10-1-3, Second Timothy 4-3-5, Second Peter 2-1-2. In these references there is sufficient warning to guard the faithful against false teachers and these teachers are classed among those that teach for hire and divine for money. There is no one who has a right to set himself up as an idler under the pretense of a minister. There can be no idlers in Zion and all must earn their living by the sweat of their brow. No one has a right to claim a superior position over his co-laborers.

MINISTERS MUST BE CALLED OF GOD: Hebrews 5-4-6, Romans 10-14-15, John 15-16, Luke 10-12. There is no one who can minister in the things of God except that he be called and can bear witness that Jesus is the Christ. He must know that He is and that He is a rewarder of all them that diligently seek Him.

DOCTRINE OF CHRIST: Mathew 7-28, John 7-16-17, 2nd John 9-10, is plainly outlined that no one has a right to teach any other than the doctrine of Christ, for whosoever transgresseth and abideth not in the doctrine of Christ hath not God.

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WASHING FEET: John 13-14. We notice that the Master makes a statement if I, then your Lord and Master, have washed your feet, ye also ought to wash one another's feet, for I have given you an example that ye should do as I have done to you. The reason this is no longer practiced is because people usually adopt that form of religion that is easy and reject that part that is not suitable to them. In Mark, 7th Chapter and 9th verse, our Lord makes the statement full well ye reject the commandment of God that ye may keep your own tradition. It is the tradition and precepts of men that bind us to the satanic order of things.

LORD'S SUPPER: Luke 22-19, shows plainly that we should also partake of the sacrament and in this it is another example which was given by our Lord.

VISIONS: Acts 2-17-18, set forth the thought very plainly and it is well for us to understand that where there is no vision the people will perish.

ORGANIZATION: The organization of the Christ Church. In this we find that there are various officers outlined and especially in Acts 14-23, Titus 1-5, is shown that the office of elder is the highest office in the church and from the elders of the church are chosen the special witnesses as outlined in Mathew 10-1-4. These Apostles are chosen by the casting of lots, also notice Acts 1-23-26. In other words the congregation of the saints chooses by vote 12 men who are to act as a Council in regulating the affairs of the Order of Zion. Prophets in the church are provided for. See Mathew 5-11-12, Mathew 23-30-31, Acts 13-1-2, Acts 2-17-18, and there always were more than one prophet in the church, in fact the Lord may use anyone He desires as a prophet, providing the individual does not encroach upon the laws of Christ by being deceived with the wrong spirit or wrong impression, but there is no one who has a right through the gift of prophecy to change the order or law of Christ as set forth in his doctrine.

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Acts 13-1 and First Corinthians 12-28, refers to teachers. An elder is a teacher, a pastor. He also can act as an evangelist and may be especially set aside for evangelical work by choice and vote of the body.

Bishops are chosen from among the elders by vote of the people, and are especially appointed by the church for the purpose of caring for and looking after the material needs of the body. 1st Timothy 3-1-4, plainly points out how that there were bishops in the Church of Christ and they should be chosen by the body and ordained by the elders.

The deacons Phil. 1-1, especially mentions the office of deacon and it is necessary that deacons be chosen by the body and ordained by the elders to look after the church property, care for the local congregation and assist the Bishops, but they have no right to act as pastors or teachers and are not called to preach or baptize.

Of course, there has been quite a lot of talk regarding high priests and priests in the church, but there is nothing definitely outlined in the doctrine of Christ to provide for such office, but these references no doubt are made pertaining to the elders or pastors, as Christ Himself was referred to as one High Priest. The great trouble in establishing the formality in appointing various officers in the church simply carries out the desire for individuals to seek after honor and place and in this the work of God shall be put to an open shame. There is no one who can claim an inherited right to any office in the church of Christ. Equality can only come in the Order of Zion in establishing all things in common and this can only be when all work together in harmony with the law as taught by our Lord and Saviour and till God, through Christ, our Lord, shall describe a change in the church work, it is well for all the faithful to remain steadfast so that no confusion might exist among them and to this we ask all the honest in heart to unite together and organize in a body for the purpose of carrying out the law of all things common in action, in purpose, in thought and in works.

A VISION

I have often thought of a vision that I had a few years ago when I was in St. Louis, Mo., for a short stay. One evening I was much concerned about my future and the many trials of life's way and somewhat discouraged, especially with the slow progress of what I thought in certain reforms and was given to much thought and prayer. So, one night I retired to my room all alone. I kneeled and had a silent prayer, asking for light and understanding concerning my own spiritual welfare as well as God's blessings upon all mankind.

I layed down to rest and suddenly awoke when there was a light encircled the room and an old man came to me, he seemed tired and weary, but was firm and determined. He asked me to come with him. We started on a journey through an open field and continued until we came to a tract of woods. This was a very thick forest and as we entered in we came in contact with thick brush, briars, grapevines and it was a very hard task to get through, we continued down a rugged hill, over rocks and boulders until we came to a ravine, then the task of climbing up began on the other side. The briars were such that they tore our clothing and even pricked the flesh. We finally came to the top of the hill into an open space, and at a distance we saw a large temple surrounded by a number of small houses. It appeared that we were going to a conference and as we came to the large stone building we entered. It seemed that the place would hold 5,000 people. The old man walked up to the pulpit and I stopped about half way and took my seat. There seemed to be only about twelve men present, and they seemed to be very little concerned about the meeting. It seemed that a little business was transacted and we adjourned; as we walked out no one seemed to pay any attention to us except one man that lingered near the door. When we came up to him he asked us if we would go with him for dinner. The old man accepted the invitation and the man walked off

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from us. I asked why there was such a large building and only such few people to attend. He answered and said, "Brother Zahnd, at one time this building would not hold them, many are called, but few are chosen."

It was only a few minutes, it seems, after having the above vision when I again was encircled by a light and again came in presence of three other brothers, then missionaries and as they are all in the work at present, I will not give their names, one I had met at the time, two I met later, and they appeared to me just as I have known them ever since. We started on a journey and came to a steep hill. It seemed to be of soft dirt and sand with very little shrubbery, a few shumach brush. We started to climb and it seemed a very difficult task as the hill was very steep and as we would climb a short way our holds would break and we would slide back. We finally got to the top very weary and tired and much discouraged because of the task. We looked a short distance ahead of us and we saw a beautiful white building, being snow white and clean, around this small temple were several snow white houses. We started to them, but one of the brethren turned and walked away. He hung his head and seemed to want to return to the world. In a short time he was lost to our view. With the other two brethren we proceeded to the small temple and as we approached we heard the sweetest music I had ever heard and as we entered in I saw a band of twelve musicians dressed in snow white and the joy I felt when they rendered such sweet music it seemed to anchor my soul to the haven of rest. I then asked why the other brother did not enter in with us and a heavenly messenger seemed to say to me, "Many are called, but few are chosen."

I often wondered about this vision and since have seen many things happen to show me the fulfilment of the same. One thing I was given to know that the church was true, but that we must be aware of the leadership of men. Two of the brethren are High Priests and one of them a Seventy, but because of one of them falling away I refrain from

giving the names at this time. I, however, believe I will see many things yet to fulfill the vision. I believe there will be a falling away and have seen men fall since, that were counted strong in the faith.

I only trust that this will be a warning to others, for as sure as we exist on this sphere we will yet see things happen that will cause even those that think they stand, to waiver, and if not earnest and prayerful they will be entrapped in the snares set up to deceive God's people. God has designed that His law must be kept and we read in John 5-3: "This is the love of God that we keep his commandments." We may think that we are sure of our way, but remember there is a way that seemeth right unto man, but the way thereof is the way of death.

The financial law must be kept and unless a deeper consecration is given on the part of those that plying the ways of the world in riotous and luxurious living, and the poor of God's people continue to suffer because of the acts of the others we will find ourselves in a position to regret our past lives. I wish that I could impress upon all the grandeur of the Gospel law and its promises to all that obey and keep his commandments. Jesus Christ came into this world not to be mocked, not to be scorned, but that He might be a light unto all that would obey and walk in the light as He is in the light.

When John was in prison and sent to Jesus to know if he was that one that was to come or if they should look for another. The answer was sent, "Go tell John what ye do see and hear, the blind are made to see, the lame are made to walk; the deaf are made to hear; the dead are raised up, and the poor have the Gospel preached unto them."

We have about 80,000 membership and only about 308 out doing missionary work. Surely this would not be if the work was sustained as it should be, but we can have no change in this until confidence is restored, and confidence can only be restored when those that lead give the right example in life.

O, that man could only see that the little that is called

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enjoyment in this life is as nothing compared to what can be when the change does and must come. Remember the words of Jesus, "Come unto me all that labor and are heavy laden, take my yoke upon you, my yoke is easy and my burden is light."

JOHN ZAHND.

LETTER OF RESIGNATION

By Elder John Zahnd.

Elder Frederick M. Smith,
Independence, Mo .

Sept. 4th, 1918.

Dear Sir:

As President of the Re-organized Church of Jesus Christ, of Latter Day Saints, I hereby wish to notify you of my withdrawal from the Church organization which you preside over. As Elder and member of said church I can no longer hold to the views which are being taught under your leadership, as I believe there has been a departure from the true Christ Church to such an extent that all honest and God-loving people must protest against it.

1st. I believe that your grandfather, Joseph Smith, transgressed especially about the year 1842, in setting up an order of things which you seem to be taking up at this time, and when Signey Rigdon, who was then his Counselor, protested, he sought to discredit him, but owing to the justice of the people they would not see him humiliated and refused at conference to set him aside. It is plain that Nancy Rigdon made the statement that he was a different man after this date.

2nd. It is also evident that Joseph Smith, the 1st, did appoint J. J. Strang, as his successor, which letter is positive and cannot be denied and is also acknowledged by the Reorganization in 3rd Volume of Church History.

3rd. Your Father, Joseph Smith, had no more right to preside over the church than any other elder in it. He was ordained by men who apostatized from the Strang Church and in this it is plain to see that while I believe he did a good work, yet he had no right, as a leader in said church.

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4th. The order of choosing the apostles in the Reorganized Church according to the 3rd Volume of Church History, was by the conference appointing a committee and they made the selections which were afterwards ratified by the conference. This procedure was also carried out after your Father became President of the Church. If that was the right way, then, why is it the wrong way now? It seems that the necessity of choosing by revelation was a change of mind in latter years.

5th. Regarding the R. C. Evans matter in 1908, according to G. T. Griffith, who now is President of the 12, he stated that the 12 at that time refused to sustain R. C. Evans and stated that it was because of such acts, which were too low to be brought before the public, yet in 1909, your Father sees fit to bring forth a pretended revelation releasing him and in this revelation it is stated he was faithful and his reward was sure. About two days later your Father placed his name before the conference to be ordained a Bishop and the statement was made by your Father, also by your brother, Hale Smith, that they witnessed an angel that came and ordained Mr. Evans. It seems very strange that an individual who was so unfit and had done such things which were so unbecoming a man, should receive such a revelation and then be ordained at the hands of an angel. There is something wrong either with the presidency of the church, or with Mr. Evans, or with the 12. It seems that none of your body, agree, which is very much beneath the dignity of men holding such a high and responsible position.

6th. There are also so many strange things in the Book of Doctrine and Covenants, which make it so uncertain, especially Par. 6, Sec. 64, Par. 5, Sec. 100, Par. 1, Sec. 101, Par. 5-8, Sec. 102, and on down since the revelations which have been claimed by the reorganization and also show to the light that first the Book of Commandments was written, afterwards the old edition of the Book of Covenants and later on a new edition which makes it

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hard to know what would be or what would not be law. It seems that there is no agreement which can be depended upon.

7th. Again I believe that the new rule pertaining to stakes is contrary to good reason and common sense. In a later revelation we find that when the Lamoni Stake and Independence Stakes were organized that the Lord stated that He would command when a change should be made, but you seem to find it necessary to make this change without any revelation which makes you or your Father wrong in the matter and I do not believe the Lord is as changeable as you seem to make Him. Then again you do away with branch organizations which is absolutely contrary to former revelations in the same Book of Covenants.

8th. Again I cannot believe that the church should sanction the liquor business. For a long while elders of the Re-organized Church complained and made quite a little capital from the fact that the Utah Mormon Church was selling liquor and that no protest was being made, but since Mr. Robinson has been President of the Baltimore Hotel in Kansas City, and while he held an elder's license he has continued in the saloon business without any interruption on the part of the branch officers or the quorum of 12 and sanctioned by your silence. Yet when some poor individual is overtaken by drink he is taken to task and cut off from the church. It is indeed too bad to think that men would become so far short-sighted in meting out justice.

9th. When I united with the Church it was plainly stated and taught by the re-organization that there was no other authoritative church upon the earth and that all churches were wrong and that no one can be saved in the celestial glory, except those that would unite with the re-organization. This you have proved untrue by your own action, for at the April conference at Independence, Mo., in 1918, a resolution was passed wherein it was plainly stated that the Hedrikite Church had a right of Church extension and that the priesthood in that church also had a right to administer in the ordinance of the Gospel, and that members

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of the reorganization could go to the said Church of Christ on their original baptism. The Re-organized Church also has taken the stand that members of the J. J. Strang faction can be taken over priesthood and all without re-baptism; according to this then there must be 3 authoritative churches on earth today.

10th. Finally it is not my desire to condemn you or any people who may continue in the organization under your leadership, because I believe there are many honest and sincere members who are misguided in believing that you have an inherited right to preside over them, which I do not believe. I do not think there is any law for a first presidency and I do not believe that there is any preference with our Heavenly Father and to this end I would invite you to carefully study the new book which I have written recently, entitled "The Order of Zion," as I expect to continue to preach the Gospel and to do all I can in appealing to the honest in heart to organize and assemble themselves together under the law of Christ and separate themselves from all false teachings and errors that may have been brought about by men in formulating religious ideas and notions of their own.

With these words I bid you farewell.

JOHN ZAHND.

Sept. 10, 1918.

Saints Herald,
Lamoni, Iowa,
Dear Sirs:

Your letter of the 6th received and I expected that you would not print my reasons for withdrawing from the Church. Your boast of long ago of a free pulpit and a free press is only one of your many deceptions you are afraid of the truth. You are afraid to let men show you up in your true colors. Why are you afraid? You claim that nothing can hurt the truth. Why close your pulpit and press?

Hotel Murder

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You say you feel sorry for me but not from your heart out I fear, you say you knew for some time that I was not well grounded in the faith, who was your spy? This assertion is false no man worked harder for the church than I have, I know this so do others know it.

Of course I have not had my fingers on the pie counter, I have not as an Elder used my religion to make an easy living like many do, I have truly warned the honest investigator to not put their trust in man. I have not ridden around in automobiles and drew my living from the poor people.

Such disgraceful things like the murder at the Baltimore Hotel in Kansas City, Sunday where Elder W. N. Robinson is running a saloon and protected by the officers in the Church. I have nothing to do with, neither has God had anything to do with, even if the Branch, Stake, and general officers have allowed this man to go without bringing to question his conduct. No when these matters men put to them they winked at it.

No do not pity me I am grounded very deep in the Gospel of our Lord and Master and even though you hold a closed press and a closed pulpit the light will be known. The Gospel will prevail and Zion will yet shine out in all its glory.

Sincerely,

JOHN ZAHND.

Kansas City, Mo., Sept. 16, 1918.

Elder J. A. Tanner,
President of the Kansas City Stake,
of the Reorganized Church of Jesus Christ
of Latter-Day Saints.

Dear Brother:

No doubt I owe you a letter in regard to my action in no longer accepting the claims of F. M. Smith, as President of the Church of Christ, and as misunderstandings come and representations are made, I wish that all may understand that I have not rejected the Gospel of Jesus Christ in

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any way. I believe in the restored Gospel and believe that Zion will be redeemed only on terms of the Gospel of Christ.

All the "Carnage and Bloodshed," as is given in the Old Testament scriptures and in the Book of Mormon was the result of aspiring men and whenever the law of God was departed from in any age the result was confusion, distrust and sorrow. The law of "all things in common" was and is the only law that God or Christ taught and from the Garden of Eden to the present time all the trouble comes from a separation from that law.

Men have designed and aspired to lead and have always carried out extreme desires to bring about their aims at the cost of the poor and downtrodden. I will give you my reasons for taking the stand I did in my letter to F. M. Smith of Sept. 4th, 1918, so that I may be rightfully represented.

1st. I believe that Joseph Smith transgressed the law of God and in the latter part of his life he practiced polygamy and the secret wife system. You, yourself, admitted last Tuesday that things went wrong as early as 1839. He did fellowship and became a member of a secret society contrary to the inspired scriptures and Book of Mormon. He also did aspire to the Presidency of the U. S. A. and sought to place himself in supreme power.

2nd. He did appoint J. J. Strang, as his successor, and the letter was written, signed, sealed and mailed a few days before his death. J. J. Strang did have the following of many of the then leading men of the Church, who left him when he followed out the same course in practicing polygamy and aspiring to be a king. Again William Smith, brother of Joseph Smith, first followed Brigham Young, then apostatized and joined Strang and then apostatized and set up an organization of his own and put out a pretended revelation that he should rule until Christ came, then this apostate was received by the reorganization on his original baptism and was allowed to maintain his priesthood. What priesthood? He had so many, it is hard to tell.

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3rd. Young Joseph was not called of God to preside over the Church. In fact the Twelve Apostles were by right chosen to preside in the beginning and as per the doctrine of Christ are chosen by casting lots and selected from among the Elders, and the whole trouble came from Joseph Smith aspiring to a king, a ruler followed by Brigham Young, J. J. Strang, Signey Rigdon, Young Joseph, Thompson, Hedrick, William Smith, and many others, all claimed divine calls. Who was false? Perhaps all of them, including F. M. Smith. There is no place in the restored Gospel for kings, rulers, dictators or autocrats; the Gospel of Christ teaches freedom.

4th. Regarding the R. C. Evans Revelation in setting him aside after the Twelve had rejected him only shows what one man power can lead us to. No one only a knave or fool can consistently align himself with such conditions and allow himself to submit to such fraud. You admitted, yourself, that the Evans matter was just as I stated. G. T. Griffith and R. C. Russell also admitted it. Why then continue in such affairs? Have the people no fear of the wrath of a just God?

5th. Again who can say what is law in regard to the doctrine and covenants? First we have the Book of Commandments, then the D. C. 1835 edition, then the Utah edition, then the J. J. Strang Book of the Law, then the Lamoni edition and others, yet no one knows just what is right and the Reorganized Church history is in doubt. We better stand by the doctrine of Christ until the one mighty and strong shall set us right which I think will be revealed in Christ.

6th. You admitted that the action of the 1918 Conference would likely get us into trouble by F. M. taking the stand that there was priesthood in all factions. We quote this Conference action as follows:

THE SAINTS' HERALD FOR APRIL, 17, 1918.

The following document, momentous in its character, and which had previously been adopted by the Church of Christ, was presented and adopted by a practically unanimous vote.

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We most respectfully submit the following articles of agreement adopted by the joint committee, and recommend that they be adopted as the working basis of harmony between the two organizations:

AGREEMENTS OF WORKING HARMONY.

1. Agreed, that we believe in the restoration of the gospel, and the angel's message through Joseph the Seer.

2. Agreed, that so far as the fundamental principles of the gospel of Christ are concerned, both organizations believe the same, as per copies of the epitome attached.

3. Agreed, that the Book of Mormon is a divine record, and the redemption of Zion must be by purchase.

4. Agreed, that we indorse the revelations contained in the 1835 edition of Doctrine and Covenants.

5. Agreed, that we indorse the revelation found in the letter from Joseph Smith, the Seer, to W. W. Phelps concerning the "one mighty and strong," dated November 27, 1832.

6. Agreed, that we indorse the articles on Marriage and of Governments and Laws in General, in the 1835 edition of Doctrine and Covenants.

7. Agreed, that we believe that there are individuals in the different factions who hold the priesthood.

8. Agreed, that where there are six or more regularly baptized members, any one of which is an elder, there the Church exists.

9. Agreed, that an organization is necessary and such an organization as the number of members, and the will of God enables them to attain to.

10. Agreed, that wherever a branch exists the power of church extension exists also to its fullest extent, when acting in harmony with the law

11. Agreed, that any man holding the priesthood, and possessing the proper qualifications, may be chosen by the church, by acting in accordance with the law to act in any specific position.

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12. Agreed, that faith and righteousness and the call of God are the chief essentials for the possession of the Melchisedec priesthood.

13. Agreed, that in the opinion of this council, in order to accomplish the work of the Lord committed to his people, it is necessary for them to unite in one organization, in harmony with the law of God.

14. Agreed, that the city of Zion will be built at Independence, Missouri, and that the Saints of God will gather there.

15. Agreed, that the principle of consecration is necessary to the establishment of Zion.

16. Agreed that the law of Christ requires that every man be made a steward, and that none are exempt from this law who belong to the church of the living God, whether officer or member, and that all shall be equal in temporal things, and that not grudgingly, in order to be united according to the law of the celestial kingdom; and that the time has fully come to apply this law in Zion; and that we will labor together to see that it is enforced as soon as possible.

17. Agreed, that we believe in the literal gathering of Israel, and the restoration of the "Ten Lost Tribes."

18. Agreed, that Christ will reign personally upon the earth, and the earth will be restored to its paradisaical glory.

19. Agreed, that the question of who the one "mighty and strong" is, whether Christ or man, be left an open question until further revelation from God shall definitely determine who it is.

20. Agreed, that the doctrine of baptism for the dead (by proxy) be not taught as a part of the faith and doctrine of the Church, unless commanded by a revelation accepted by the church.

21. Agreed, that what is known as the "King Follet Sermon" and the book of Abraham be not accepted as the basis for doctrine.

22. Agreed, that the branch of the Church of Christ on the Temple Lot, which was presided over by Elder

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Granville Hedrick and his successors, shall be continued and that no change be made in the custody of the Temple Lot.

23. Agreed, that all other minor points of difference in belief and practice, that may exist between the officers and members of the two organizations, be left to the elders for settlement as they assemble in council from time to time.

24. Agreed, that whereas the Church of Christ, and the Reorganized Church of Jesus Christ of Latter Day Saints consist of members who have been baptized by men holding authority conferred by ordination under the hands of the servants of God, called during the ministry of Joseph Smith, who have remained true to the original faith of the Church, organized April 6, 1830, and, whereas, both organizations stand for and maintain the same fundamental doctrine and practice, and have the same purpose and ideal in their church government and work; therefore be it mutually agreed, that each recognize the standing of the other as representing Christ, the Master, and the priesthood of each as legally constituted, and the administration of each as equally binding before God, when done in accordance with the law.

Resolved, that these articles of agreement be submitted to the General Conferences of both organizations, which are to be held April 6, 1918, at Independence, Missouri, for approval as the working basis of harmony between the Church of Christ, and the Reorganized Church of Jesus Christ of Latter Day Saints.

FREDERICK M. SMITH, Chairman.

WALTER W. SMITH, Secretary.

For the Committee.

7th. I plead with you to come out from among such conditions also plead with all honest and God-loving people to do the same. I cannot comply with your wishes in giving up my license. I have left nothing that is good. I still accept the Gospel of Christ in its fullness as far as I can understand it and until I receive added light, I must stand

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just where I am. I received my priesthood from God and no man can take it from me. The principles of the Gospel are true and that is why I believe that Zion will be redeemed and the honest in heart will yet know and accept the fullness of the Gospel, by having all things in common among them as per the 4th Chapter of the Acts.

In the cause of Christ I am, as ever,

JOHN ZAHND.

HAVE THE REORGANIZED AUTHORITY AS THEY
CLAIM TO HAVE?

I give here some facts which should have careful consideration by the honest investigator. First I quote the J. J. Strang letter in full, as follows:

THE APPOINTMENT OF SUCCESSOR AND PLACE OF REFUGE

Letter of Joseph Smith to James J. Strang.

Nauvoo, June 18, 1844.

My Dear Son:—Your epistle of May 24th, proposing the planting a Stake of Zion in Wisconsin, and the gathering of the Saints there, was duly received, and I, with most of the brethren whose advice I called in, were of opinion that you was deceived by a spirit not of this world, great but not good. Brother Hyrum, however, thought otherwise, and favored the project, not doubting it was of God. I, however, determined to return you an unfavorable answer for the present. But, Oh! the littleness of man in his best earthly state! Not so the will of the Almighty. God hath ruled it otherwise, and a message from the throne of grace directed me as it hath inspired you, and the faith which thou hast in the Shepherd, the Stone of Israel, hath been repaid to thee a thousand fold, and thou shalt be like unto him; but the flock shall find

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rest with thee, and God shall reveal to thee His will concerning them.

I have long felt that my present work was almost done, and that I should soon be called to rule a mighty host, but something whispers me it will be in the land of spirits, where the wicked cease from troubling and the bands of the prisoner fall off. My heart yearns for my little ones, but I know God will be a father to them and I can claim face to face the fulfillment of promises from him who is a covenant-keeping God, and who sweareth and performeth and faileth not to the uttermost.

The wolves are upon the scent, and I am waiting to be offered up, if such be the will of God, knowing that though my visage be more marred than that of any, it will be unscarred and fair when archangels shall place on my brow the double crown of martyr and king in a heavenly world.

In the midst of darkness and boding danger, the spirit of Elijah came upon me, and I went away to inquire of God how the Church should be saved.

I was upon the hill of the Temple. The calm father of waters rolled below, changeless and eternal. I beheld a light in the heavens above, and streams of bright light illuminated the firmament, varied and beautiful as the rainbow, gentle, yet rapid as the fierce lightning.

The Almighty came from his throne of rest. He clothed himself with light as with a garment. He appeared, and moon and stars went out. The earth dissolved in space. I trod on air and was borne on wings of Cherubims. The sweetest strains of heavenly music thrilled in my ear, but the notes were low and sad as though they sounded the requiem of martyred prophets.

I bowed my head to the earth and asked only wisdom and strength for the Church. The voice of God answered, My servant Joseph, thou hast been faithful over many things and thy reward is glorious; the crown and sceptre are thine, and they wait thee. But thou hast sinned in some things, and thy punishment is very bitter. The

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whirlwind goeth before, and its clouds are dark, but rest followeth, and to its days there shall be no end. Study the words of the vision for it tarrieth not.

And now behold my servant James J. Strang hath come to thee from far for truth when he knew it not, and hath not rejected it, but had faith in thee, the Shepherd and Stone of Israel, and to him shall the gathering of the people be, for he shall plant a stake of Zion in Wisconsin, and I will establish it; and there shall my people have peace and rest and shall not be moved, for it shall be established on the prairie on White River, in the lands of Racine and Walworth; and behold my servants James and Aaron shall plant it, for I have given them wisdom, and Daniel shall stand in his lot on the hill beside the river, looking down on the prairie, and shall instruct my people, and shall plead with them face to face.

Behold my servant James shall lengthen the cords and strengthen the stakes of Zion, and my servant Aaron shall be his counselor, for he hath wisdom in the gospel, and understandeth the doctrines, and errth not therein.

And I will have a house built unto me there of stone, and there will I show myself to my people by many mighty works, and the name of the city shall be called Voree, which is, being interpreted, garden of peace, for there shall my people have peace and rest and wax fat and pleasant in the presence of their enemies.

But I will again stretch out my arm over the river of waters, and on the banks thereof shall the house of my choice be. But now the city of Voree shall be a stronghold of safety to my people, and they that are faithful and obey me I will there give them great prosperity, and such as they have not had before; and unto Voree shall be the gathering of my people, and there shall the oppressed flee for safety, and none shall hurt or molest them.

And by this shall they know that I have spoken it; the people there and the owners of the land shall show kindness to them, for great calamities are coming on the church, and such as have not been, and if they scatter, the

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ungodly of the world shall swallow them up, but if they gather to my city of Voree there will I keep them under the shadow of my wings, and the cities from whence my people have been driven shall be purged with a high hand, for I will do it, and my people shall be again restored to their possession; but dark clouds are gathering, for the church is not yet wholly purged.

And now I command my servants, the Apostles and Priests and Elders of the Church of the Saints, that they communicate and proclaim this, my word, to all the saints of God in all the world, that they may be gathered unto and around about the city of Voree and be saved from their enemies, for I will have a people to serve me.

And I command my servant Moses Smith that he go unto the saints with whom he is acquainted, and unto many people, and command them in my name to go unto my city of Voree, and gain inheritance therein, and he shall have an inheritance therein, for he hath left all for my sake; and I will add unto him many fold if he is faithful, for he knows the land and can testify to them that it is very good.

So spake the Almighty God of heaven. Thy duty is made plain, and if thou lackest wisdom, ask of God, in whose hands I trust thee, and he shall give thee unsparingly, for if evil befall me thou shalt lead the flock to pleasant pastures. God sustain thee.

JOSEPH SMITH.

James J. Strang.

There should be no question in the mind of anyone as to the nature of this letter and the exact letter is still in existence. If Joseph Smith did not appoint James J. Strang then he surely would be a false prophet or on the other hand he fell from grace and inasmuch as many of the leading men of the church at that time followed Mr. Strang as I will show would surely prove this.

+ I quote from Times and Season, Vol. 5, Page 752. The Prophet Joseph said, an apostate or one who has been cut from the church and wishes to come in again, the law of

Best Authority x

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the church expressly says that such shall labor and be baptized and be administered as at first. This quotation is very plain and comes from what should be the best of authority.

Again, I quote from Saints Herald, Vol. 4, No. 10, page 158: When individuals claiming authority of the church as organized by the first Joseph, became members of any faction they immediately became divested of all authority. x

You will plainly notice in Article 7, of the agreement in the 1918 Conference that F. M. Smith, as head of a committee, together with a like committee of the church of Christ, agreed that there are individuals in the different faction who hold the priesthood, if this claim be true, then anyone receiving their priesthood from God would be entitled to at least as much consideration. But I must question very seriously whether or not the reorganization have a sound footing.

Take William Marks, who was President of the Navoo Stake June 27, 1844. First, we find that he was dropped from this position August 7, 1844. In Times and Season, Vol. 5, page 742. He takes the position that the 12 are the proper persons to lead the church. From the Voree Record Conference of April 6, 1846, we find that William Marks had joined the J. J. Strang faction and was appointed bishop of said church. In August, 1849, he was ordained an apostle in the Strang church. At the same time he was ordained and set apart to administer baptisms for the dead. In the Harbinger and Organ, Vol. 3, pages 52-3-4, in the year 1853, we find that Mr. Marks had joined the Tompson organization and in the year 1855, he joined the John E. Page organization. According to the above quotation this certainly disqualified him of having any authority whatsoever. Yet, he assisted in ordaining the President of the reorganization on the original baptism.

Zenos H. Gurley, in 1844, was ordained a Seventy, in 1845 was made the Senior President of the 21st quorum of Seventies. As the reorganization repudiates the authority of the man who ordained him and further claimed

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That there can be only 7 quorums of Seventies, this would disqualify him, however he rejects Brigham Young and we find that he joins the J. J. Strang faction and in the Gospel Herald, an organ of that church, March 15, 1850, that he is an ardent worker and received an appointment September 16, 1851, at Beaver Island, of course, accepting J. J. Strang as a king and as a polygamist and in July 9, 1852, he was dropped from the Strang faction for heresy and his priesthood taken from him, which again disqualifies him. Again, we find that he forsook the new organization or reorganization which he and J. W. Briggs organized as per Saints Herald, Vol. 33, page 248-9.

Jason W. Briggs, another founder of the new organization or reorganization, he remained with President Young until the year of 1846, and we find in September, 1849, with B. G. Wright, he organized the Waukesha Branch of the J. J. Strang church and was ordained a high priest in said church and became quite active in that organization. In 1850, J. W. Briggs left the Strang church and joined with William Smith who had himself been a follower of Mr. Strang until excommunicated, and in the William Smith church, Briggs accepted the position of apostle. On March 28, 1886, he severed his connection with the reorganized church which he helped to organize.

With the above facts it is plain to see that these men had no priesthood neither had they any authority and had no right whatever to organize any new church or organization. I still claim that all the honest in heart that have accepted the restored Gospel of our Lord and Savior, Jesus Christ, and received their ordination from a divine source will still be authorized to labor and work in the cause of Christ. If they refuse to accept autocracy as certainly has involved the honest in heart in all of the troubles of the past.

It is plainly set forth in the Truth Teller, published by the Hedrickite faction, in Vol. 1, Nos. 1-2-3-4, that they renounced all claims of the reorganization and a careful study of the first volume of their work entitled the Truth Teller will convince anyone that the claim that is made in

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the 1918 Conference by the reorganization and the Hedrickite faction, that they held no common grounds with either but classed each other as rank apostates and Mr. Hedrick himself, claims to have received a revelation, that he was a prophet, seer and revelator.

Dear readers, with all of these charges and counter-charges, who will you believe? The entire trouble comes from the appointment of a first presidency and there is no law given in the Law of Christ, where that there should be any authority higher than the twelve apostles and when we get back to that condition and choose the twelve apostles from among the elders, by casting lots as referred to in the Acts of the Apostles, also Heb. 3-1, the quotation is made, "Wherefore, Holy brethren, partakers of the heavenly calling, consider the apostle and high priest of our profession Jesus Christ." An apostle in this sense is a high priest and can officiate in the highest position, if called in the proper manner from among the elders. Likewise the seventies may be called but when their mission is finished, they again fill their place as Elders in the church and surely have no higher authority.

CHAPTER 9

(I quote the entire Chapter 5, page 45, in the book written by David Whitmer, Richmond, Mo., 1887. One of the three witnesses of the Book of Mormon.)

ONE MAN TO LEAD AND RECEIVE REVELATIONS FOR THE CHURCH, NOT ACCORDING TO THE TEACHINGS OF CHRIST.

When Christ came into the world, the doctrine of a one-man leader to the church was not taught by him, and we are under his teachings in the written word. In the old covenant in the Book of Mormon is a prophecy that a "Choice Seer" is to come forth—of the seed of Joseph, of the seed of Lehi—who is to bring forth the word of the Lord from the sealed records of the Nephites, and convince the Lamanites, and restore them and the house of Israel; his work is not defined any farther than this. We suppose his work will be defined in the records which he will hereafter bring forth. We are told in 2 Nephi, ii:17, Ether i:11, that the sealed records are not to come forth in the days of wickedness and abomination of the people. Then the more wicked part of the people will be cut off before they are brought forth. It may be as it was when Christ came to the people on this continent. We are told in Ether i:11, that the sealed records "shall not go forth unto the Gentiles" until the day that they shall repent of their iniquity, and become "clean before the Lord," and have faith in him even as the brother of Jared did. Again, it says this "Choice Seer" will do strictly according to the commandments of God. This means that he will be a holy man. We have seen from a revelation given to Brother Joseph, that he broke the commandments of God from the beginning. Now, as the wicked will be cut off, the people being clean before the Lord, and this Choice Seer being a holy man, the people in this condition will be fitted to give heed to him, and they will not be led astray by him, because the Word of God says so. At the present time we are

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under the teachings of Christ in the written word, and His teachings to us, the Book of Mormon, plainly tells us, are to be made known in the records of the Jews (the Bible), and the Nephite records. "All men must come unto Him, or they cannot be saved. AND THEY MUST COME ACCORDING TO THE WORDS WHICH SHALL BE ESTABLISHED BY THE MOUTH OF THE LAMB; AND THE WORDS OF THE LAMB SHALL BE MADE KNOWN IN THE RECORDS OF THY SEED (THE NEPHITE RECORDS), AS WELL AS IN THE RECORDS OF THE TWELVE APOSTLES OF THE LAMB (The Bible); wherefore they both shall be established in one." (1 Nephi iii:43.)

All men must come to Christ according to the words which shall be established by Christ, AND HIS WORDS SHALL BE MADE KNOWN IN THE NEPHITE RECORDS AND THE BIBLE. So the book of Doctrine and Covenants must be laid down. Brethren, this scripture is very plain, and I hope that none of you will attempt to wrest it to uphold the Book of Doctrine and Covenants. Then let us heed only the teachings of Christ which we have, and discard the teachings of Joseph Smith or any other man or angel which conflict with Christ's teachings in the Bible and Book of Mormon; and when more of the words of Christ come forth in the way that it is appointed to come, from the sealed records, then we will heed it also.

There is nothing in the New Testament part of either the Bible or Book of Mormon concerning a one-man leader or head to the church. Whoever claims that such an office should be in the church today, goes beyond the teachings which Christ has given us. As I have stated, we were strictly commanded in the beginning to rely upon that which was then written, to the revelations of Joseph Smith to establish any order or doctrine in the church, must come under the head of those whom Christ spoke of when He said, "Whosoever teaches more or less, etc., is not of me." This alone should satisfy anyone who is not trusting in an arm of flesh. Who was "Prophet Seer and Revelator" to the church at

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Jerusalem? They had none. Who was "Prophet Seer and Revelator" to the church upon this land? They had none. And we had no such an office in the church in these last days for the first eight months of its existence, until Brother Joseph went into this error on April 6, 1830, and, after unwittingly breaking a command of God by taking upon himself such an office, in a few years these revelations were changed to admit this high office which otherwise would have condemned it. They were changed to mean something entirely different from the way they were first given and printed in the Book of Commandments; as if God had not thought of this great and important office when he gave those revelations. Yet in the face of the written word of God, and in the face of all this evidence, the majority of the Latter Day Saints will still cling to the revelations of Joseph Smith and measure the written word of God by them, instead of measuring Joseph Smith and his revelations by the written word. Speaking after the manner of Paul to the Galatians, so say I to you: O foolish Latter Day Saints * * * I marvel, that ye are so soon removed from Him that called you into the grace of Christ, unto another gospel; which is not another, but the same gospel which some have perverted; and though we, or an angel from heaven, or Joseph Smith, preach any other gospel unto you than that which Christ gave us in the beginning, receive it not. (See Gal. i:6-9).

In the Church of Christ at Jerusalem, and upon this land, the members all received the revealed will of God for themselves, through the various gifts of the Holy Ghost; by dreams, visions, the visitation of Angels, the gifts of prophecy, through themselves or any brother; and the Holy Ghost that was in them always discerning whether the revelation was made of God or not. They had no Prophet and Revelator to go to when they desired to know the will of the Lord concerning them; they went to the Lord themselves; sometimes alone, and sometimes several of them together in fasting and prayer. Of course, I believe that God reveals His will to His servants in these last days, just as in days of old, but I believe in it according to the scriptures of divine truth.

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In the Church upon the Eastern continent, after Christ had ascended to His Father's throne and left the work with His disciples to carry on, they went to God for themselves, each and all of them receiving the will of God by the various gifts of the Holy Ghost. Paul, Peter, Barnabas, Philip and others went here and there preaching, every one receiving revelations from God for themselves, by dreams, visions, the gift of prophecy, etc. They had no head of the Church on earth to go to. Christ told them that the Holy Ghost—the Comforter—that would abide with them and with all His disciples, would guide them and lead them into all truth and show them things to come. If any man lacks wisdom, and desires to know the will of the Lord concerning himself, let him ask of God for himself, not ask of the Prophet Seer and Revelator to inquire of the Lord for him.

Just after Christ had established his church upon this land and ascended into heaven, there were disputations among the Nephite brethren on one point; that was the name by which they must call the church. The brethren did not go to a Prophet Seer and Revelator to get him to inquire of the Lord about this matter; Christ had not so instructed them. They had no such an officer in the church. They went to God in prayer and fasting, and received an answer to their prayers, and it was not through any head or leader to the church, but Christ Himself.

Brethren, this high office as you have it, is of far more importance than any other office in the church. Now do you not suppose that if Christ meant for such an office to be in the church today, that full instructions would have been given in His teachings about it? As you know we were commanded in the beginning to rely upon that which is written. Such an office in Christ's teachings in either book is not even mentioned; but I need not rehearse the matter. I cannot make it more plain. As I have said, you have the scriptures before you, and if you will wrest them it shall be to your own destruction. This matter of a one-man mouth-piece of God to the church, has proven the great curse of the

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work of God in these last days. It is through this instrumentality that Satan has many thousand souls deluded. A man who was weak and unstable from the time God called him, set himself up as Prophet and Seer to the church, and the church to receive his words as if from God's own mouth. Such a thing is contrary to the spirit and truths of our Lord Jesus Christ. Look at the one hundred and fifty thousand deluded souls in Utah, believing in a revelation given through this man that we are to be exalted to the highest glory in the world to come, through spiritual wifeism; also the twenty thousand or more souls who are blinded to believe in the revelations of this man who has introduced doctrines into the church that conflict with the written word of God. As it was in the days of ancient Israel and in the days of the Apostles, so it is in this day. "Cursed be the man that trusteth in man and maketh flesh his arm, and whose heart departeth from the Lord." Jer. xvii:5.

(I quote the entire Chapter 7, page 53, in the book written by David Whitmer, Richmond, Mo., 1887. One of the three witnesses of the Book of Mormon.)

RELATIVE TO PUBLISHING THE REVELATIONS.

Publishing the early revelations, or any of them, was contrary to the will of the Lord as I will show you from the Revelations themselves. The Revelations in the Book of Commandments up to June, 1829, were given through the "stone," through which the Book of Mormon was translated. These are the only revelations that can be relied upon, and they are not law. The Lord told us not to teach them for doctrine; they were given mostly to individuals, the persons whom God chose in commencing His work for their individual instruction, and the church had no need of them. They should have been kept with the sacred papers and records of the church, and never published in a book to become public property for the eyes of the world. It was not necessary for the whole church to ever see them. The written word is full on all matters pertaining to the Church of Christ. Of course I believe in God revealing His will to His servants in these

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days, by the various gifts of the Holy Ghost; but I believe in it according to the Scriptures. In the revelations themselves are positive commands to keep these things from the world, that they are sacred, etc. A revelation was given to Oliver Cowdery in April, 1829 (Sec. v:11, 13), in which he is told that he would be granted a gift "to translate even as my servant Joseph," warning him as follows: "Remember, it is sacred, and cometh from above * * * Trifle not with sacred things * * * Make not thy gift known unto any, save it be those who are of thy faith." But they published these things in a book, and made them known to the world.

In a revelation to Martin Harris (Sec. 18) concerning endless punishment, are these words: "And I command you that you preach naught but repentance; and show not these things, neither speak these things unto the world; for they cannot bear meat, but milk they must receive; wherefore, they must not know these things, lest they perish." This revelation reads as I have quoted it, in the Book of Commandments; but in the Doctrine and Covenants it has been changed to read thus: "Show not these things unto the world, until it is wisdom in me." The words, "until it is wisdom in me," were added to this revelation. You see they had to add these words in order to publish the revelations. Judge for yourself, brethren: I will make no further comments to magnify the errors of the leaders of the church. My policy throughout will be to speak of no more of their errors than is necessary in order to prove all false doctrines as being false, and establishing the doctrine of Christ as it is set forth in the written word.

The main reason why the printing press was destroyed, was because they published the Book of Commandments. It fell into the hands of the world, and the people of Jackson County, Missouri, saw from the revelations that they were considered by the church as intruders upon the land of Zion, as enemies to the church, and that they should be cut off out of the land of Zion and sent away. The people seeing these things in the Book of Commandments became the more enraged, tore down the printing press, and drove the church

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out of Jackson County (See Doc. and Cov., Sections 52:9, 64:7, 45:15). "Which is the land of your inheritance. Which is now the land of your enemies." "And the rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inherit the land." "And now I say unto you, keep these things from going abroad unto the world, until it is expedient in me, that ye may accomplish this work in the eyes of the people, and in the eyes of your enemies, that they may not know your works until ye have accomplished the thing which I have commanded you." This is sufficient. I will quote no more to show you that the leaders made a mistake in publishing the revelations in a book. It is too plain.

Brethren, does it not look strange that they should have been so blind as to go ahead and publish these revelations in the face of this plain language to keep these things from the world? It surely does look strange.

I will now tell you of a prophecy which the Lord gave through me to Brothers Joseph Smith and Sydney Rigdon, of what should come to pass if they printed those revelations. In the spring of 1832, in Hiram, Ohio, Brothers Joseph and Sydney, and others, concluded that the revelations should be printed in a book. A few of the brethren—including myself—objected to it seriously. We told them that if the revelations were published, the world would get the books, and it would not do; that it was not the will of the Lord that the revelations should be published. But Brothers Joseph and Sydney would not listen to us, and said they were going to send them to Independence to be published. I objected to it and withstood Brothers Joseph and Sydney to the face. Brother Joseph said as follows: "Any man who objects to having these revelations published, shall have his part taken out of the Tree of Life and out of the Holy City." The Spirit of God came upon me and I prophesied to them in the name of the Lord: "That if they sent those revelations to Independence to be published in a book, the people would come upon them and tear down the printing press, and the church

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would be driven out of Jackson County." Brothers Joseph and Sydney laughed at me. Early in the spring of 1833, at Independence, Mo., the revelations were printed in the Book of Commandments. Many of the books were finished and distributed among the members of the church and through some of the unwise brethren, the world got hold of some of them. From that time the ill-feeling toward us began to increase; and in the summer of 1833 the mob came upon us, tore down the printing press, and drove the church out of Jackson County. Brothers Joseph and Sydney then saw that I did have some of the Spirit of God, after my prophecy had been fulfilled. To show you that Brother Joseph and myself still loved each other as brethren after this, I will tell you that he had so much confidence in me that in July, 1834, he ordained me his successor as "Prophet Seer and Revelator" to the Church. He did this of his own free will and not at any solicitation whatever on my part. I did not know what he was going to do until he laid his hands upon me and ordained me.

Now, bear in mind, brethren, that I am not claiming this office; as I have told you, I do not believe in any such an office in the church. I was then in error in believing that there was such an office in the Church of Christ. I suppose this is news to many of you—that Brother Joseph ordained me his successor—but it is in your records, and there are men now living who were present in that council of elders when he did it, in the camp of Zion, on Fishing River, Missouri, July, 1834.

This is why many of the brethren came to me after Brother Joseph was killed, and importuned me to come out and lead the church. I refused to do so. Christ is the only leader and head of his church.

Now, brethren, I will ask you to read the early revelations that were given through the stone, up to June, 1829, and see if this matter is not just as I have told you; that they—or any other revelations—should never have been published, thus necessarily becoming public property for the eyes of the

world. Also notice that they were given to individuals, to those whom God chose in commencing his work, for their individual instruction, and were not given to the church, and the church had no need of them. In the Book of Doctrine and Covenants they are sections 2 to 16, inclusive. The headings over sections 4 and 7 are not like they are in the Book of Commandments, in which the headings show that they were also given to individuals. Section 4 is a revelation given to Joseph Smith and Martin Harris. Section 7 is a revelation given to Oliver Cowdery.

Now, bear in mind that these revelations were given through the "stone," while the Book of Mormon was being translated. The revelations in June, 1829, were given about the time the translation of the book was finished. As I have stated before, Brother Joseph gave up the stone a few months after translating the Book of Mormon. You can see from the Book of Doctrine and Covenants that the next revelation after June, 1829, is March, 1830, a period of nine months, and we had been preaching since August, 1829. Now you notice that when the revelations began to come again, at the end of this nine months (this time through Brother Joseph as "mouthpiece"), they came thick and fast, and are of a different character to those given through the stone, which were given to individuals for their individual instruction in commencing the work.

CHAPTER 10

Oliver Cowdery and David Whitmer were instructed to choose the twelve apostles in the year 1829; why this was not done there is very strong evidence that later a strong tendency seems to have arose to place a First Presidency in the church contrary to the law of Christ.

When Lymon Wight and others established a settlement at Kirtland, Ohio, and they had all things in common it was the starting point of carrying out the law of Zion as per the Christ Law, where there would be no rich or poor among them, Mr. Wight was one of the original Twelve and never did accept the claim of any other organization but died an honorable man.

Bishop George Miller was the Bishop of the church when Joseph was murdered at Carthage, Illinois. He never could claim the leadership of Mr. Young and for a while stayed with Mr. Wight in Texas, but after he was convinced that Mr. Strang was chosen by Revelation as the successor of Joseph Smith. (See Order of Zion book pages 69-70-71-72), he removed to Beaver Island and accepted the claims of Mr. Strang; of course, like many other honest men he was lead to believe that the Law all depended on a First Presidency. (Read correspondence of Bishop Miller in his book.)

Now when Joseph Smith was appointed a Prophet of God, where did he get any right to assume the Presidency of the Church? the claim is made in D. C. that he was, but Vol. 1 of Reorganized Church history is in doubt as to which is right, the Book of Commandments or D. C., in fact, no one is certain and the whole matter rests on an assumption, which is very dangerous ground.

Kirtland, Ohio, failure; Independence, Mo., failure; Far West, failure; Nauvoo, failure; Voree, Wis., failure; Beaver Island, failure; all because of establishing an autocratic form of government. When Joseph Smith appointed 53 princes to set up a kingdom he lost his life; when Mr. Strang undertook to do the same thing he lost his life. We cannot forsake

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Christ and His laws of all things in "Common," or the law of equality.

But as the days of Noe were, so shall also the coming of the Son of man be, for as in the days that were before the flood they were eating and drinking, marrying and given in marriage until the day that Noe entered into the ark, and knew not until the flood came and took them all away: So shall also the coming of the Son of man be. Then shall two be in the field, the one shall be taken and the other left; two women shall be grinding at the mill, the one shall be taken and the other left. Watch therefore: for ye know not what hour your Lord doth come. Matt. 24-37-42.

But he that is an Hireling and not the shepherd whose own the sheep are not seeth the wolf coming and leaveth the sheep. John 10-12. Christ went into the temple and threw over the tables of the money changers and drove them out of the temple. Paul worked as a tent maker that he might not be a burden to the Saints, and preached in his own hired house. Ablebodied men that take a living from the people under the pretense of being ministers or elders of the people and rob the people of their just blongings, always begging for money, are not the servants of God, no man has an excuse for living off of the toils of another; every man should earn his living by the sweat of his own brow, and no saint of God should be deceived in believing these deceivers that come to you as wolves in sheep's clothing.

Whosoever transgresseth, and abideth not in the doctrine of Christ hath not God; he that abideth in the doctrine of Christ hath both the Father and the Son. If there come any unto you and bring not this doctrine receive him not into your house neither bid him God's speed. For he that biddeth him God's speed is partaker of his evil deeds. 2nd John 9-11-12. We must then be careful that we do not receive those as ministers of Christ unless we know they are sent from God, for he that is sent from God teaches the things of God.

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“Atonement.” And I, if I be lifted up from the earth, will draw all men unto me. John 12-32. Yet a little while is the light with you, walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have the light, believe in the light, that ye may be the children of light. John 12-35-36.

“Faith.” Beloved when I gave all diligence to write unto you of the Common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered to the Saints. Judge 3. But without faith it is impossible to please him; for 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. And this is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day. John 6-40.

This know also that in the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy. 2 Tim. 3:1-2. Yes, on every hand we can see men that seek for self praise, seeking to establish themselves in their own way, trying to get the uniformed to follow their way, always seeing and hoping to secure other men’s talents, trying to imitate others in being superior. Boasting of their greatness, proud of their own achievements, seeing no real good in the efforts of others, declaring themselves to be endowed with great power, unthankful of those little things that make life worth while, unholy in Godly ways, in neglecting the daily duties toward the poor and needy.

Without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good. Traitors, heady, highminded, lovers of pleasure more than lovers of God. Having a form of godliness but denying the power thereof, from such, turn away. 2 Tim. 3. 3-4-5. Yes, we can see on every hand those that are ready to falsely accuse those that do not see and agree with them, giving no reason but simply ready to denounce all that come in their way. Fierce, yes, using their own power to overthrow others, and if pos-

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sible to use force they would destroy and burn at a stake in the name of religion. It is they that seek pleasure in ways of the world, following in the paths of sin, they cannot see the poor, the sick, the blind, they do not hear the moan of the widow and the orphan in distress. Having a "Form," yes, denying the voice of revelation, denying to others the right of Divine guidance. It is they who would slay the prophets of God because of blinded zeal, centering their hope in an autocratic power of having one man to interpose for them, forgetting the law of "Common Consent" to rule, yes, from such turn away.

For of this sort are they which creep into houses and lead captive silly women laden with sins, lead away with divers lusts.

Ever learning, and never able to come to the knowledge of the truth. 2 Tim. 3. 6-7. Yes, to creep in and lead captive the mind of the uninformed to a life of secret things, in getting women to believe that they should live as the wives of one man. King Saul laid the foundation. King David had many wives. King Solomon gave the extreme, with 700 wives and 300 concubines. The people then denied the Prophet Samuel and other prophets. Now, we, come to last days, Joseph sought to be president of the nation, chose 53 princes, the secret wife system was evident and he came to a sad end. J. J. Strang, his appointed successor for a time, denounced these things, but alas, he left Voree to its fate and was crowned king of Beaver Island and his life was taken. God always puts to an end those that seek to overthrow the Church of Christ. What, then can be hoped for with the lead of a man that is given the same kingly power at this time, one who claims and assumes the right to appoint Apostles, Bishops, High Councils, Stakes and Stake Presidents, who does away with branch organizations and establishes the group system, forcing the people to accept appointed men from the king head and all down to the deacon, where is the suffrage of a God-loving people? Is it any wonder that hundreds have protested and are separating themselves from the rule of tyranny, who can tell where this will lead the faithful. Perhaps again the sad fate at Kirtland, Nauvoo or Beaver Island.

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God has again spoken by His voice for the honest in heart to come together and establish his cause. His revealed word must not go unheeded, for sad will be the peril of those that refuse to hear his voice. Do not be deceived. God is not mocked. There is no established church on earth today in harmony with His law, and only through the establishing and in gathering of the honest in heart, who have accepted the restored Gospel can the Order of Zion be accomplished, and the Church of Christ set in order.

We believe in the religion of Christ and His gospel to the end that man may free himself from fear and superstition, that he may take advantage of the forces of nature to feed and clothe the world and in this we believe we must be honest with ourselves. In the countless mysteries beneath the heaven sown thick with constellations knowing that each grain of sand, each blade of grass, each bud asks every mind the answerless question, knowing the sinfulest thing defies solution. We are forever eluded by the real, the absolute and we should be fair enough to admit the limitations of our mind. Then let us have the courage and candor to say we do not know. Multitudes have been lead into scepticism, doubt and distrust because they are not willing to admit that there is a limitation of the mind in the ordinary sense and that more or less we are moved by the impulses of childhood where we are taught to believe and forced to believe conditions because that our parentage have lead us to these directions. In this sense many a child has been forced to take up an educational study contrary to their wishes and will, and at all times with a protest, and how often do we find when they come to the age of maturity that they put their protest into effect and go out in their own sphere in order o have the proper freedom of mind and thought. We hope then that the intelligent reader may see a ray of hope in the establishing of those conditions that would bring us in harmony with the great preacher.

JOHN ZAHND.



I LIVE FOR THOSE WHO LOVE ME

By Frances Margaret Milne.

I live for those who love me,
Whose hearts are kind and true;
For the heaven that smiles above me,
And awaits my spirit, too;
For all humanities that bind me,
For the tasks that God assigned me,
For the bright hopes left behind me,
And the good that I can do.

I live to hail the season,
By gifted minds foretold,
When men shall live by reason;
And not alone for gold;
When man to man united,
And every wrong thing righted,
The whole world shall be lighted,
As was Eden of old.

I live to hold communion
With all that is divine;
To feel there is a union
'Twixt Nature's heart and mine.
To profit by affliction,
Reap truth from fields of fiction,
Grow wiser from conviction,
And fulfill each grand design.

I live for those who love me,
For those who know me true;
For the heaven that smiles above me,
And awaits my spirit, too;
For the wrong that needs resistance,
For the cause that lacks assistance,
For the future in the distance,
And the good that I can do.

THE JUDGMENT MORNING

1.

I dreamed that the great Judgment Morning
Had dawned and the trumpet had blown;
I dreamed that the nations had gathered
To judgment before the white throne.
From the throne came a bright shining angel
And stood on the land and the sea,
And said, with his hand raised to heaven,
That time was no longer to be.

REFRAIN.

And oh, what a weeping and wailing
When the lost ones were told of their fate;
They cried for the rocks and the mountains,
They prayed but their pray'rs were too late.

2.

The rich man was there, but his money
Had melted and vanished away,
A pauper he stood in the judgment,
His debts were too heavy to pay.
The great man was there, but his greatness
When death came was left far behind,
The angel that opened the records,
Not a trace of his greatness could find.—Ref.

3.

The Widow was there and the orphans,
God heard and remembered their cries;
No sorrow in heaven forever,
God wiped all the tears from their eyes.
The gambler was there and the drunkard,
And the man who had sold them the drink,
With the people who gave him the license
Together in hell they did sink.—Ref.

4.

The moral man came to the judgment,
But his self-righteous rags would not do;
The men who had crucified Jesus,
Had passed off as moral men, too.
The souls that had put off salvation—
“Not tonight; I'll get saved by and by;
No time now to think of religion!”
At last they had found time to die.—Ref.
—Selected.

