

ZION'S ADVOCATE

"And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and power of the Holy Ghost."—Nephi 3:124.

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NUMBER 1.

The New Year: 1928

Another year has passed into history, and we are standing on the threshold of the New Year. What changes time does bring to us! Some changes have brought us much sadness, while others have brought us great gladness. Among these sad changes is the loss of our beloved Brother Daniel McGregor, that brave and stalwart defender of the faith, as also our beloved Brother James S. Morris, of Portsmouth, Ohio. Our hearts are still very sad, but we do have great occasion to rejoice, again, when we recount the wondrous blessings that have come to the **Church of Christ**, in the way of increase of membership; and the gifts and blessings of the Holy Spirit received in many places, as well as the wonderful peace coming to most all of our people. But we are fast hastening on toward the end. Hundreds of saints are still coming over to this Church, and surely we are in a period of preparation for a great work wherein God will do great things in the finishing of his work (cutting it short in righteousness) upon the earth. But we must all be very humble if we are to assist in that work.

Many others will still come to us in quest of the "Old Paths," and in the search of rest to their souls. The people coming to us are those who do their own thinking, and take their own time in doing it. It is becoming more and more apparent to all seekers for truth that **The Church of Christ** stands for all that is original and pure in the "Angels' Message." Those who will open their eyes have now a wonderful opportunity to see as they have never seen before. These people coming to us, as a rule, are that class and character of individuals that will make firm staunch members of the **Church of Christ**. They have been brave enough to face and defy priestcraft, and this gives

them a great recommendation to us. There is much to be done, and the time in which to do it is comparatively short. Our numbers are still relatively small, so the demand is for all to do their part. All may not be preachers, but all can live this beautiful religion of the gospel of Christ, and can assist in many other ways, with our offerings, scattering tracts and telling the good story to our neighbors and friends. All must be workers in this **Church**, and try to do our full part.

Business Manager Resigns

At a recent meeting of the board of publications I tendered my resignation as business manager of *Zion Advocate*, on account of my work in my own business, which takes all of my time after the first of the year.

It has been a pleasure to serve the Church of Christ for the past two years, and I enjoyed the work very much, but it has gotten to be so heavy it has become too much of a burden for Mrs. Jamison, who did most of the work.

Through my association with *The Advocate* I have had much pleasant correspondence with our readers, and feel that I know many of them personally. Will be glad to hear from any of our readers, at any time, and will continue to serve as a member of the Board, and do what I can in service for our Master as time permits.

The Board, by vote, appointed Brother A. O. Frisbey as business manager for the remainder of the Conference year.

Marshall T. Jamison,
Secretary of the Board.

N. B.—Address all business communications and subscriptions to A. O. Frisby, Box 232, Independence, Mo.

During the past year the first regular Debate was held between the Reorganization and **The Church of Christ**. It is too bad that such clashes as these must come between those who should be brethren, but sometimes it seems unavoidable. The results of this debate has been highly satisfactory to the **Church of Christ**. The other side, we hear, are claiming victory, but the increase of membership seems strongly to favor the **Church of Christ**. We have heard of no accession to the Reorganization as a result of the debate. Whether there shall be a continuation of these debates will depend upon the attitude of our opponents. We do not seek debate, save where our faith is assailed, and in that case we feel called upon to defend it in the forensic arena. And this we shall do, God being our Helper. Investigation of this character shows that the Book of Commandments can be defended, and that the Doctrine and Covenants cannot be. That the attempts to defend a First Presidency is weak indeed.

Just what the Year 1928 will bring us cannot be fully foreseen. But we can be sure that the work of the Church is going forward. Of this there can be no doubt. We must advance in humility, righteousness and patience. The witness of the Holy Spirit through a number of the Brethren, among whom was our lamented Daniel McGregor, that God is about to do great things in and for **The Church of Christ**. May we be worthy to be used in the accomplishment of that which is to be done. The time is near when the Temple must be built. We have much to do to get ready. We have met with much disappointment in the past, and we have had our share of sorrows. Let us wipe away our tears and press humbly, but steadfastly onward. God lives and is still working. Let us be workers together with Him.

had in mind doing the very thing Curtis is now doing in the Herald.

As to Curtis' story of the debate, we will say but little, because little of the argument he ascribes to Holloway was really presented by Holloway. We will readily grant that it is perhaps what Curtis wanted Holloway to say, and in this connection it would be interesting to submit a draft of Curtis review (?) to any number of persons who were present at the debate, but who are not members of either church under discussion, and let them try to identify Curtis' writeup of the affair with Holloway's so-called arguments, in fact Holloway's stock in trade contained very little that may be called argument. Bluff, bluster, personal attacks, abuse of the membership of the Church of Christ occupied much of his time. Furthermore how does the idea of any kind of a review by Curtis look **now** in the light of his recent refusal to meet Brother Wheaton on the same propositions at Black River Falls? Has he so soon lost faith in the force of his arguments now running in the Herald? How will he and Holloway now square themselves with their own membership? Here is what happened. After resting here a few days Brother Wheaton answered a call to come to Black River Falls and hold some meetings. When he arrived there he was met with the information that Holloway had promised the folks there that he would get Wheaton to sign up propositions to repeat the debate at Black River Falls. This, of course, was news to Brother Wheaton, but he gladly agreed. Holloway put in his appearance on Sunday evening, and of course his faithful adherents looked to him to fulfill his agreement to sign up propositions with Wheaton, but to their surprise he told them that they were mistaken, that he had made no such promise, and refused to meet the issue fairly. The result was a lot of friends for the Church of Christ. However, services were held each evening in the church, Wheaton and Holloway alternating, until Friday evening when Curtis put in an appearance in response to Holloway's suggestion that Wheaton sign up the propositions with him. Wheaton took this in good faith and had us wire to Port Huron, Michigan, for one of the brethren to come over and act as his moderator and Brother

Willard J. Smith is even now here in Madison in response to that call. What is the matter with these men if their Lancaster debate was such a success? Curtis flatly refused to meet the issue and both he and Holloway summarily left the field and their flock to shift for themselves, to their utter disgust. Wheaton is still there preaching nightly to an interested people. At one time during the past week there were four elders there trying to offset Brother Wheaton's efforts, viz: Curtis, Holloway, Wildermuth and Livingston. How have the mighty fallen!

Again why does Curtis furnish the readers of the Herald with such unreliable stuff as his story of the history leading up to the Lancaster debate? It would seem that a child would realize that the real truth in the matter can be ascertained, when he says: "Elder B. C. Flint, who for several years represented the Reorganized Church of Jesus Christ of Latter Day Saints, has united with the Church of Christ on the Temple Lot, and lately has sought to influence a number of people to follow him. Naturally having baptized a number of the people in that field and working among them for many years, he was able to influence some to decide to unite with the Church of Christ. I have been informed that some nineteen persons had decided to unite with the Church of Christ who were formerly members of the Reorganized church, but when our ministers visited these people ten out of nineteen decided to remain with the Reorganized church." This statement is false in all of its parts; true he credits it to heresy; he says, "I am informed." Hereafter he better look into the source of his information. B. C. Flint **did not** solicit a single person out there to unite with the Church of Christ. While I was preaching out there last summer a brother asked me to draft a paper that they could sign, withdrawing from the Reorganized church. Not a word was said about joining the Church of Christ. I complied and drew up what I thought would cover the ground, and what I thought the brother wanted. I made two copies, one to be sent to the authorities of the Reorganized church, and the other to be retained in the community. I gave it to the brother and he and others

circulated that paper. I did not. The first time I saw that paper filled out with the names was when Brother William Matthews sent me a copy. It contained nineteen names as Curtis suggests, but not a word was said in it about joining the Church of Christ. It was simply a statement of withdrawal from the Reorganized church. This fact can be easily verified because the paper with the names attached was published in the October Torch of Truth. It reads as follows: "To Whom It May Concern—We, the undersigned members of the Buckwheat Ridge branch of the Reorganized Church of Jesus Christ of Latter Day Saints, hereby state that we are fully convinced that the said Reorganized Church of Jesus Christ of Latter Day Saints is in full and complete apostasy, and in no sense a correct representation of the Church of Christ as outlined in the New Testament, the Nephite Record, nor as restored to earth in 1830 through Joseph Smith and others, and as a consequence of such belief we hereby respectfully request that you remove our names from your church records. Our belief in your apostasy includes the idea that the administrative acts of your priesthood is not binding before God, hence we waive all claims to labor being performed, and declare ourselves withdrawn from membership and shall not concern ourselves with any action you may take. We believe that our American citizenship guarantees to us the right to thus withdraw from fellowship in an organization that has now become repulsive to us. This is our statement covering our views and is final.

"Respectfully submitted and signed."

The names: William Matthews, teacher; Tony Matthews, Ruby Matthews, Jesse J. Atkinson, Ina M. Atkinson, Matilda A. Matthews, John Spease, deacon; Louisa Spease, Florence Tracy, Mrs. Effie Hartnett, Harry L. Hartnett, Flossie Matthews, Agnes Cushman, Genevieve Cushman, Roy Cushman, Francis L. Manuel, Laura Manuel, Lizzie Cooley, Henry Cooley.

Now Curtis says that: "After being visited by our ministers, ten out of nineteen decided to remain with the Reorganized church." Will he tell us on what he bases that statement, and will he pick

out the ten from the above list that have decided to remain with the Reorganized church? The facts are that the copy of that paper that was sent to President F. M. Smith was forwarded to E. J. Lenox, their district president in Southern Wisconsin, and that Lenox went among the signers and told them that if they really wanted to get out of the Reorganized church that he would show them an honorable way to do it, telling them that the paper they had signed wouldn't let them out honorably, etc. (?) In this way he fooled some of them into taking their names off the paper. Are we then to understand that this honorable (?) way of Lenox's was merely a ruse on the part of the officials of the Reorganized church to make possible material for Curtis' present screed in the Herald? Shame on such work in men claiming to be ministers for Christ. Why try to evade these facts? Doesn't J. F. Curtis know, and doesn't he think the people, his Herald readers, can learn that the Lancaster debate resulted in growth for the Church of Christ? He admitted as much to Sister Flint and myself here in our home on the night following the closing night of the debate. Doesn't he know that Wheaton, by request, remained and preached in the school house in Ellenboro, and that on the Sunday following the debate he organized a local Church of Christ there and that he baptized two, and ordained Brother William Matthews an elder and that these, together with a majority of the names that were attached to that paper of withdrawal, formed the nucleus of that organization. Doesn't Curtis want the people, his readers of the Herald, to know the further fact that on the closing night of the debate and in his closing speech Brother C. L. Wheaton read a letter that he had received from L. G. Holloway prior to the debate wherein Holloway proposed that following the debate in Lancaster they repeat this debate in the church near Delavan, and that Brother Wheaton had replied to that and said that if Holloway didn't get enough at Lancaster he would gladly accommodate him in that matter, but suggested that he quit his bluffing and get down to the business in hand and that there would be time enough after the debate to consider a repetition of it at Delavan or anywhere else,

and that when Wheaton read this letter he asked Holloway if he was now ready to go to Delavan. Holloway refused to answer, and when urged to answer whether he would do so, following the meeting, that Holloway answered that he hadn't time?

Doesn't Holloway's evasion of the matter warrant us in the belief that Brother Wheaton was not so far wrong when he suggested that Holloway's proposition to repeat the debate in Delavan was nothing but bluff? Cannot the good people of Black River Falls see in this a counterpart of the kind of bluff with which he tried to bunco them by trying to make them believe that he wanted to debate Brother Wheaton there? Cannot they see that when four stalwart champions of the Reorganization apostasy flee from before one little shepherd of Israel and leave the field to him, that it is a clear case of "The wicked fleeing when no man pursueth"! God help them and all the good saints everywhere to see that the true work of God cannot be overthrown nor gainsaid, and may God help His faithful people to remain humble and true to the covenant so that whenever they may be called to stand in defense of the truth that their defense may be in the strength of the Lord and not in the arm of flesh.

An Affidavit

Black River Falls, Wisconsin.
December 8th, 1927.

To Whom It May Concern:
Greeting:

This is to testify that we, the undersigned persons, were in attendance during the public discussion held from November 27th till December 2nd, 1927, in the Reorganized Church at this place between Elders L. G. Holloway of the Reorganized Church and Elder Clarence L. Wheaton of the Church of Christ, in which it was arranged that these two men should take night about in presenting their respective claims.

That at one of the said sessions Elder Wheaton did publicly present Elder Holloway a written challenge to meet the same propositions, here or elsewhere, that had been discussed at Lancaster as previously arranged between the said Elder Holloway and certain members of the local congrega-

tion prior to the Lancaster debate, with the exception that Elder Wheaton reversed the order of the propositions so that he should have the first and last speech, even as Elder Holloway had had at Lancaster. Also that said discussion should be reported, for publication and circulation among those who were not present yet interested in the outcome of said discussion, and to allay the many conflicting reports of the outcome of said discussion, as had been circulated after the Lancaster debate.

We further testify that Elder Holloway publicly refused to meet this challenge, because he could not consent to the proposition discussed in the order named. That Elder Wheaton suggested that the matter be left to arbitration, Elder Holloway to select one and Elder Wheaton one and these two to select a third, who should decide the order in which the propositions should be discussed. That Elder Holloway positively refused to consent to this and therefore declined to accept the challenge.

It is also testified to by us that during this discussion Elders Wildermuth and Livingston were sent for and that they put in an appearance on Wednesday night of that week, and that one of them made a speech at the close of Elder Holloway's discourse that was unfair and of such a nature as to prevent Elder Wheaton from making reply thereto, without using time from his reply to Elder Holloway to do so, which was unfair and unethical.

It is further testified to that, without the knowledge or consent of the majority of the congregation, Apostle Curtis also made his appearance at the Friday evening service, by the request of Elder Holloway and unannounced to the rest of those present, which we believe was unfair and having the appearance of an attempt to intimidate and overawe Elder Wheaton, who was here alone and unsupported by any of the representatives of his church. That this Apostle did project himself into the discussion by hunting references, giving suggestions and otherwise showing an unfair method of taking advantage of Elder Wheaton in the discussion, which conduct did have the effect of encouraging another elder present to project himself into the discussion by also rising to his

feet and making remarks, all of which tended to present to us the sorry spectacle of three men pitting their wits and advanced years of experience against one lone young man in a public discussion that had been arranged for by the presiding elder and the membership of the local congregation.

That in the presence of each of us and collectively, Elder Wheaton did publicly challenge Apostle J. F. Curtis to accept the same propositions as he had submitted to Elder Holloway, and though it was decided by vote of the congregation that they desired the discussion, the said Apostle did publicly and openly refuse to do so for the reason that he objected to incurring the expense of a shorthand reporter to take the discussion down for publication.

We therefore desire that all men to whom this affidavit may come to know, that we consider that such actions on the part of those who profess to be men of God are unethical and contrary to the deportment of men in public places, and that Elder Wheaton could not be justly accused by them or each of them as not being willing to discuss the issues in an orderly way.

Respectfully signed,
 Mr. F. L. Knapp.
 Mrs. F. L. Knapp.
 L. L. Bowen.
 Mrs. L. L. Bowen.
 Hazel Bowen.
 Mrs. Dora Tucker.
 Nelson Tucker.
 Mrs. Eva Bowen.
 Mr. Harold Bowen.
 Mr. Orville Bowen.
 Mr. Nelson Tucker, Jr.
 Joseph H. Scafe.
 Mr. Elwin Bowen.
 Mrs. Gertrude Scafe.
 Evelyn L. Tucker.
 Audrey E. Scafe.

Special Action of Independence Priesthood

1416 West Walnut St.,
 December 12, 1927.

T. W. Williams,
 Independence, Mo.,
 Dear Brother:

Your letter inviting the Church of Christ to participate in your proposed meetings received. Replying to the same will state that I referred the matter to the presiding elder here, Brother W. K. Willian, to whom local matters

should be submitted. I could not take up your letter with the general officers as the time is too short. Brother Willian called the priesthood together and your proposition was placed before them. The following was passed unanimously, and ordered to be submitted to you as our action:

"In view of the innovations that have been introduced into the latter day work, and in very recent years, by prominent factions of the church, which have been characterized by yourself and others as apostasy, it appears to us inconsistent, now, to enter into any proposition looking towards bringing the factions together into one body, and certainly the cause of truth would not be advanced by so doing."

Respectfully your brethren in Christ,

R. O. Mann,
 James Juliff,
 William O. Closson,
 Fred Reynolds,
 John Reynolds,
 A. O. Frisbey,
 W. K. Willian,
 S. J. Madden.

Very sincerely yours,
 T. J. SHELDON.

Attention, Presiding Elders and Bishops' Agents

The bishopric wishes to call attention to the needs of the Church at this time. If the balance of the Church debt (incurred on account of the paving bills) is to be met, and if the families of our missionaries are to be supported, we must have your cooperation. You desire the Church debt to be paid. You do not wish to have the missionaries called in from their fields of labor. The demands for preaching were never so great as now. The field is white unto the harvest. Many are investigating. Members are uniting with the Church in increasing numbers. New branches are being organized. Many are longing for the message of hope and deliverance we have to offer them. You want to see the work go forward as well as we do. Then tell the saints and friends in your congregation and your vicinity of the needs of the Church. Exhort the members not to be lax in their duty to support the work with their means. May we not have a generous response from every one of you? State the purpose to which you wish your offerings applied. Let

us try to pay the debt by general conference time.

Opportunity knocks at the door of the Church of Christ as never before. Will you help the Church to respond to the call? The Master awaits your answer.

Send your monies to
 Bishop A. O. Frisbey,
 P. O. Box No. 232,
 Independence, Mo.

Editorial Items

And Still They Come

Brother W. P. Buckley, Church Recorder, writes as follows: "Had 24 applicants from Flint, Michigan, last Saturday. Today's mail brought me 17 from St. Joseph, Mo.; 19 from Wales; four from Providence, R. I. Just recently took one in our local Church from Salt Lake City. Others are coming from Oklahoma, and so the work is moving."

We hear that Elder Nerren left his home on the night of November 23, to take the active missionary field, possibly going to Council Bluffs and Omaha first. We pray God to wonderfully bless the efforts of our brother. Last word is that he had reached Omaha, and was there divinely directed to come to Independence, Mo.

Word comes to us that Elder James E. Yates did, on December 1, at Oklahoma City, Okla., organize a branch of the Church of Christ, composed of 20 members, Elder R. M. Maloney chosen as their presiding elder, and Sister Blanch Page chosen as secretary-treasurer. Brother Burford Page was called and ordained to the office of Priest. This is good news, indeed. We welcome Brother Maloney and his Congregation into our fellowship.

A New Tract

Through the kindness of Brother and Sister Sheldon, there has been placed in our hands a copy of a new tract by Elder James E. Yates entitled "The Word of the Lord." This briefly sets forth the manner in which God has given his word to man in various ages, also setting forth the Apostasy of the New Testament Church, the Church in 1844, and the Apostasy of 1925, showing the "Remnant whom the

Lord" hath "Called," where he himself found deliverance by heeding the word of the Lord that was given to him. The price is 10 cents per copy, \$1 per dozen. Send orders to The Torch of Truth, Independence, Missouri.

Sister Maggie McGregor writes that she is being detained at her old home, at Oyen, Alberta, on account of snow and severe winter weather, which has hindered the holding of a sale for the disposition of her personal property.

The Holden Branch of the Church of Christ, though few in number, are all strong in the faith of the Church, and holding their regular meetings, in which all seem to take a great delight. Elder T. J. Sheldon was with us and preached for us on the First Sunday at 11 a. m., and presided over our Sacramental Service at 2:30 p. m. Sister Sheldon taught the Bible class.

Word reached us that Elder C. L. Wheaton was billed for another debate, this time to be with Apostle J. F. Curtis, at Black River Falls, Wis. However, later word is received that Elder Curtis had backed down and failed to sign up. Of course Brother Curtis may have a different explanation. We have heard nothing direct from Elder Wheaton since the Lancaster debate. We wonder if he is so busy with Church work that he has no time to write to **Zion's Advocate?**

A Correction

In the Article entitled "The Other Side," appearing on page 188 of **Zion's Advocate** for November, 1927, occurs a mistake, as found in the fourth paragraph, or in the eleventh line from the bottom, the words, "Without charge or labor," should read as follows: "Without charge, labor or trial."

A Master Book-Binder

Brother Edwin H. Tordorf has received quite a notice in The Courier, a paper published in Southern California, in that he has, as a specialist in his line of work, resurrected an old Bible, printed in the year 1539, known as The Great Bible, and published

during the reign of Henry VIII of England, the first to be printed by royal authority. His work was not only a matter of rebinding, and recovering this precious old document, with its rotted thread, warped covers and age-stained pages, but forty pages were missing, and these he restored. How could he do that? Well, that is part of Brother Tordorf's business. There were with the rare old volume the photographic copies of the missing pages. The leaves were restored by his special art of **facsimile process**. This is a perfected art of page splitting, an unusual method known by few bookbinders. The photographic pages were split and bound back to back, so that each pair makes a complete page no thicker than the original of the volume.

The Courier tells us that Brother Tordorf has six of these Great Bibles in his shop, in various stages of restoration. One of these is the last edition of the "Cranmer Bible," published in 1541. This has wooden board covers with metal clasps.

Brother Tordorf learned his trade in England. He was one of the last binders to be indentured under the old English apprentice system, serving from the age of 16 to 21 years with a master bookbinder in Leeds.

He was intrusted with the work of making a photographic copy of the original manuscript of the Book of Mormon for the Reorganized Church of Jesus Christ of Latter Day Saints, for exhibition purposes, so that the original could be kept in a safety vault.

LETTERS

St. Joseph News

St. Joseph, Mo., Nov. 13, 1927.

Dear Advocate:

A local Church of Christ was organized here November 6, by Brother T. J. Sheldon, with a membership of 14, all of whom were members of the Protesting Group.

There are several of the group, however, who are yet undecided.

When the local Church was organized the writer was chosen temporary pastor, Brother R. E. Stone still being pastor of the remaining members of the Protesting Group, but the following Wednesday evening, the 9th, Brother Stone called the group

together in special business meeting, at which time two signed resolutions were adopted by that body, as follows:

Resolved, That we the Protesting Group, of Latter Day Saints, hereby donate to the local Church of Christ all the the property and money upon which we have a legal claim.

(Signed) Minnie A. Rogers,
Mrs. R. J. Paschall.

Resolved, That we hereby terminate the life and existence of the Local Protesting Group of Latter Day Saints, leaving all members free to affiliate themselves with any organization desired.

(Signed) Philo I. Rogers,
Grace Webster.
A. A. RICHARDSON,
1806 Clay St.

Toronto, Canada.

Just a few words to let you all know that the Church of Christ is progressing very favorably in this city.

We organized on June 10th of this year and have now thirty members, and expect several more in the near future.

The spirit of the Lord is working among the people, and some who went out of the Reorganized church with R. C. Evans in 1918 are now coming into the fold of the Church of Christ; several more are investigating.

There is unity in our ranks, no disputes, envy, strife, malice or contention, but rather love, patience, kindness, charity and friendliness toward each other. It seems very restful to the soul after years of confusion and disorder.

Elder C. A. Spilsbury of Niagara Falls, N. Y., has been a faithful servant to us here, often driving from Niagara Falls to Toronto, a distance of 95 miles, in order to attend the services on Sunday, and returning the same day to be ready for his work on Monday. We are reaping the reward of his faithfulness, for the work is surely and steadily growing. We have been visited this summer by Apostles Fetting and Wheaton, and also by Elder Yates and his good wife. Needless to say we enjoyed their presence very much and their work here was very effective, and we shall be glad to receive a visit from them again.

We see the need here of more workers in the field. There are many places here in Canada where much work can be done.

Brother Spilsbury has had many calls to make visits to surrounding towns which he has been unable to comply with, owing to lack of time. But we are hoping that in the near future we will have more workers in this part of the vineyard.

We desire to be faithful to the cause and desire to see the Church of Christ grow as we know there are many who are tired of the confusion and turmoil and who are seeking after peace and safety for their souls.

We enjoy The Advocate. It is very refreshing to again have some of the old-time Gospel published in our Church paper, and we hope and pray that its influence may be felt throughout the land unto the saving of souls in the kingdom of God.

Omaha, Neb., Nov. 16, 1927.

Zion's Advocate,
Independence, Mo.

Dear Readers:

Have just received the November copy of The Advocate, and of all the good things contained therein, the article of Brother Sheldon struck me as of greatest and most vital force at the present time. Personally, I can testify to the truth of that part of his dream which was published, for this same thing has been shown me, not once but many times in different ways. When people have spoken of the wonderful light, the gifts and blessings, the fruits of the spirit that they find in the Church of Christ, my soul has bowed in sadness and the thought has come to me, then surely there is something wrong with me, and with the manifestations that have been given me as guide posts. For though these things might be true of individuals, according to intelligence given me, they could not be true of the churches in general. This fact, together with conditions that have arisen, have tended to discourage and dishearten me, but new courage and renewed determination to press on came to me upon reading this dream, for it confirmed the truth of what has been given me again and again since coming into the Church of Christ. It also brings more forcibly to my mind the fact that we have not entered an organization claiming perfection, but have banded ourselves together under the name of Christ in order to work out a perfect

condition by the plan He has mapped out.

At the time of changing my membership, I saw in a dream the terrible calamity that befell the church that had claimed for many years to be the true standard bearer of Jehovah, and as it crashed to the ground in a mass of wreckage, the earth as far as could be seen was plunged into darkness, out of which arose a babel of voices and a confusion of noises. I stood a little distance from the wreckage with a few others. Here there was a sort of dim twilight so we could see each other, but the darkness prevailing permeated even where we were standing. Close by was a building, on the corner of which was an electric light switch which apparently should be able to flood the world with light. Time after time did I turn the switch in an effort to turn on the light, but in vain—the darkness remained. How my heart yearned to turn on the light that those out there in the wreckage and confusion might find their way out! But, alas, the turn of the switch brought no light. This was a general condition thus portrayed, but many times since has the same condition been shown in a less general way. True, true, we are not yet ready to receive our Savior!

Just a tiny bit of the Master's plan of redemption has been entrusted to my hands (It has reference to the restoring of our Lamanite brothers as a people). Eight years have already passed in preparation and yet I have merely begun. Will I be ready when the Lord calls for that which he delivered into my hands? How well God understands us—giving us years in which to prepare for one tiny bit of work, and Oh, how slack we are in preparing ourselves for it! Truly, were Christ to come now, I would be consumed with shame, nor would I count myself worthy to touch a timber that was to be placed in the Temple! Oh, how the words spoken to Brother Sheldon should burn their way into our very souls, how we should repent in humility and meekness, how we should bestir ourselves to do the Master's work, how we should bow in prayer and fasting, and how careful we should be to heed the warning given by Nephi to beware of saying that all is well in Zion, until we know for a surety that all is indeed well, and

that God has come down to dwell with us as of old he dwelt with the righteous in the City of Enoch.

Concerning another thought. In the article entitled "The Passing of Daniel McGregor" are these words, "but while we cannot understand why this brilliant and gifted brother should be so suddenly taken from us, we dare not murmur nor complain." True, we do not **know** and yet may we not surmise? A year ago this coming February our brother passed through Omaha and preached for us at the home of Brother and Sister Paulson. As he stood there before us, a peculiar intelligence came to me. Our brother appeared as a vessel that had been filled with sacred oil, but the oil had been used and the vessel was empty. It was impossible to shake off the knowledge thus received, and after our brother's departure I spoke of it to those remaining, who testify of it today. On our way home I said to my companion, "Brother McGregor has completed the work given him to do; his work is done and it will not surprise me to hear of his death in the near future." "But," you may ask, "Why should he be taken away just because he had finished his special part of the work? He is so well qualified, he can give his whole time to the work, we need him so much—why could he not go on and help us?" Ah, brothers and sisters, there is the point. He has done his work, why could he not stay and help us do ours!

Through many years of heart-ache, anguish and despair, as doubt began to creep into his soul that all was not as it should be in the church in which he was laboring so valiantly, he set about to find out what was wrong and gather together the evidence, that in the Lord's own due time it might be brought before the mass of the people. The time came, it found our brother ready, and as a Moses he stepped out and prepared a pathway for the people that they might emerge from the starlight into the sunlight of God's perfect plan. The pathway has been opened up, error has been exposed, truth has triumphed and has been sounded with bugle clearness throughout the world wherever the Latter Day work has found root. And if our brother has been called away while still in the prime of his ability to carry on, it is perchance because

we who are left would be prone to lean too heavily upon his shoulder. We are so blind, so dull of comprehension, perchance we would not see for years to come that our brother's work was finished, and we might go on indefinitely working on the pathway of deliverance out of bondage. By taking him unto Himself, God has shown us in the strongest language possible that his work is done, the pathway has been made, and now, brothers and sisters, what are we going to do? So let us not say we shall go with Brother McGregor's work where he left off, let us not continue to make a pathway, to lay the foundation, but let us go on unto perfection, each of us taking up our part of the work in its beginning and carrying it on to a triumphant end as did our brother.

And so while it indeed fills our hearts with grief to think that we shall no more see the beloved face, no more hear the roll of the beloved voice of our brother, let us remember that perchance it had to be that we might realize it is our move next.

Yours for the progress of the work,

ENNA (not Emma) JAMES.
3540 Monroe Street,
Omaha, Nebraska.

5536 Bayer Street,
Hollywood, Calif.
November 20, 1927.

Zion's Advocate:

On November 6th, this Branch of the Church had the pleasure of listening to Apostle Wood preach for us two splendid Gospel sermons. His wife came also and attended our monthly Sacramental meeting.

When an individual, or branch, enjoys the gifts of the Gospel, such as wisdom, knowledge, faith, tongues, prophecy, the discerning of spirits, and the power of God in testimony and preaching, we may take it for granted that God is with them. But greater than all these gifts, is a big heart filled with charity, for "Charity suffereth long, and is kind," not suspicious, patient under test, humble in office, "in honor preferring one another." No boasting, no conceit, no bad manners, no egotism.

In the writer's years of experience. I have noticed when trouble and hard feelings arise it is not always because people are

wicked, but in most cases it is because of down-right ignorance. Saints are generally sensitive and easily insulted, and those whom you love the most can hurt you the worst. And those who are in good form and right in tune with God's Radio, the Holy Spirit, can well afford to be long-suffering, gentle, meek, and charitable, and filled with the Spirit of God, can well afford to exercise all the virtues and graces of the gospel towards those who are unruly and in bad form.

So that after all, the **fruits** of the Spirit, are still greater than all the **gifts** of the Spirit. And Paul had this same thought in mind when he wrote that memorable thirteenth chapter of First Corinthians. He compared the supernatural gifts of the gospel to a sounding brass and a tinkling cymbal, when pure charity is lacking. Our neighbors, though they be mere heathen, can discern between the true followers of Christ, and the person who professes and does not demonstrate.

For the fruits of the evil spirit are malice, hatred, jealousy, contention, strife, evil speaking, lust, murder, dishonesty in business, and a number of other selfish sins that brand those who follow Satan.

I was pleased to read that splendid tribute written by T. W. Williams on the life and character of our dear old Church Mate—Daniel McGregor. To me, all that was written in that brief synopsis is true, and still more. And when the final judgment comes and the Books are opened, and the Book containing the record of the life of Daniel McGregor is opened and read, those who have, and still do, misjudge him will want to hide and weep, when they discover that they had measured Dan's work entirely wrong. For no living man knew the life of Dan better than I did, for we have been bosom church friends for thirty-three years, and never once did we ever "have a word."

And let me say to Dan's enemies who keep throwing out those insulting accusations, that "God took his life because he left the Reorganized Church." Who made you a judge over any man's motives? God has reserved judgment of us all to himself. "Judge not lest ye be judged," is Christ's

advice. Because God raised up in Dan McGregor a peculiar type of man, to whip the hypocrites and selfishness of priestcraft that are both in and out of the Church, and because he stood at times, practically alone, and spake with holy boldness, at the risk of losing all his friends, does not prove he was a fault finder. No, just the opposite. Had he wanted to be popular, he could have kept silent. God wants no cowards in his army. If the writer had his choice, I would rather have Dan McGregor's record to my credit when the Books are opened, than that of any man I have ever met. And I know his life as well as I know my own. He was a whole-hearted thorough servant of Christ. And the very fact of God calling him over to the Paradise was because his work was done, and who will say that it was not well done? In my last letter to him, some time before he died, I said: "Dan, I believe your work on earth is done, and would to God I had as good a record as you have."

In closing, let me say to those who are indebted to Dan: He made me the sole executor of his will, and all debts he may owe, and notes and accounts coming to him, will you write me so I can probate his will and look after his widow's interests.

GEORGE BUSCHLIN.

Centralia, Wis., Rt. 1, Bx 47.
November 17, 1927.

Editor, Zion's Advocate,
Holden, Mo.

Dear Brother:

The November Advocate just received and many good things noted. Its arrival brings a measure of cheer and encouragement sadly needed, as we, with the rest of the churches, are feeling keenly the loss of our beloved brother, Dan. Perhaps the reason, or one reason, that the Lord took him was because He saw that we, as a church and individually, were coming to lean upon him too much, instead of using and developing our own strength, and looking for help to Him in whom only we are commanded to put our trust. Perhaps we were putting too much of the responsibility upon his shoulders and shirking the burdens ourselves. Perhaps our Father knew that we should never become strong and self-reliant, and sufficiently God-reliant, in the things entrusted to

ZION'S ADVOCATE

Issued on the first of each month in the interest of the CHURCH OF CHRIST at Independence, Missouri.

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us if we were permitted longer to lean upon an arm of flesh, however strong and consecrated and willing. But whatever the reason, we know it was a good and wise and sufficient one, and while we regret and grieve, we can still trust and strive. With Paul we feel that "we are troubled on every side, yet not distressed; we are perplexed, but not in despair." We hope yet, with the help of God, to be able to accomplish whatever it is that He has designed that the Church of Christ should do. For the present we seem to be just marking time. We are slowly paying off our church debt, and holding our regular services with the usual group in attendance. Also regular Sunday night services at Littell, and three nights this week, by invitation from the pastor of the Evangelical church at Adna, our pastor, Elder Cox, with a group of singers, has attended revival services at that place, giving splendid sermons on Faith, Repentance and Baptism. Not a large attendance, but the people appear friendly and interested.

With friendly welcome, and best wishes to our new Editor, and a silent appeal for the welfare of all of God's people everywhere, and the final triumph of our Christ. Your sister,

MAY PREMO.

Providence, R. I.
Church of Christ

November 6, 1927.

Our hearts were made happy this morning when we met to partake of the Lord's Supper, we

were blessed by the presence of the Holy Spirit; God warned His people of the troubles that are coming on the Earth, and can we not realize it? We have only to read the daily news, some were made homeless last week, just outside of our own City, we had a severe storm but God did not let any harm come to us; and we thank Him for His protection. God blessed Brother Johnson with vision and prophecy for the good of all. One sister was spoken to, and another, not a member but who had expressed a desire to belong to our people, was spoken to also. God warned against going out and following the world, and even spoke of some going to other Churches, when His Church is where we hear the Gospel. I wonder how any one could let the Son of God plead in vain. We cannot live without Him, and we should be willing to live according to His plan of salvation, so when He comes we can reign with Him.

May we heed the word so often spoken, "Cease the contention" this is an individual salvation, let each do his best, and instead of finding fault let us pray for those who neglect their opportunities, and leave them with God.

I am anxious to see some good sermons in our Advocate; that is what will please God, and convert those not of our faith.

That God will lead and direct His Ministry is my prayer in Christ.

A. M. HARVEY.

(Correspondent)

Providence, R. I., 392 Pine St.
November 20, 1927.

Mr. A. O. Frisbey,
Church Treasurer.

Dear Brother Frisbey:

It gives me great pleasure to send you \$5 from my class. The children know the money is to help to build "The Temple" (a House for Jesus). That is what I tell them, and they give willingly. If I should ask them what Jesus said about giving, they would reply: "Freely ye have received; freely give." I took the money out today and next Sunday we shall start to save again. I have one scholar who comes every Sunday, just six years old, little Albert James MacDonald. He can say the Lord's Prayer, Twenty-third Psalm and say Grace. Sincerely your sister,

A. M. HARVEY.

To Whom It May Concern

I hear some are making the statement that Brother George D. Cole in his lifetime was ordained a High Priest. Using this statement to justify themselves or others in advocating the order of High Priesthood in the Church of Christ I wish to say here:

Wherever he did in his young days, I know that he denounced High Priesthood and said, "It is not a part of the Gospel plan in this dispensation."

I have heard him while preaching say, "With all due respect to our brethren across the way (the Reorganized church) or others who may advocate it, I say the order of High Priesthood is not in harmony with this Latter Day Gospel, the twelve Apostles in the highest office Christ ever set in the Church of Christ."

In a personal conversation with my mother and me a short while before he went to Utah just before his death in August, we were talking about the counsel meetings which our elders and those of the Reorganized church were having in the hope of coming to an understanding and working together, and he said, "I am afraid there can never be an agreement for there are some things which the Reorganized church advocates which they will not lay aside, that are contrary to our Faith and one of them is High Priesthood and a president." He also said many other things which have no bearing on this subject.

I knew Brother Cole all my life and was closely associated with him in the church from time to time and I knew him to be one who searched the scriptures that he might know the law; he was human and may have made mistakes, just as all men do. So let us hold firmly to the articles of Faith and Practice of the Church of Christ regardless of what others may have said or done. Those who cannot accept the articles of Faith and Practice and abide by them would be better off never to join the Church of Christ, and I'm sure the Church would be better off without them because it causes contention which is not of God. Let us say, God's will be done.

A sister in Christ,

Miriam Haldeman Mason.

Letter From George Cummins

1158 Emerson Ave.,
Salt Lake City, Utah.
October 27, 1927.

Behold, this is not my doctrine, to stir up the hearts of men with anger, one against another; but this is my doctrine, that such things should be done away. III Nephi, Chap. 11, Verse 30, Utah Edition 1888.

Be not overcome with evil, but overcome evil with good. Romans 12-21.

The above quotations from the Bible and Nephite Records, both speak plainly against Contention. This day is a day wherein men and women, aye even children, are looking to see wherein can be found a Church, such as Jesus, when he beheld Nathaniel, coming to him said, Behold an Israelite indeed, in whom is no guile!

As a Church bearing the name of Christ, we as members of the same, must see to it that we do our part, that no reflection can come upon the Church, or the Christ we have chosen to serve, our lives (that of course comprehends our thoughts, words and deeds) must be jealously guarded, or else we shall fail.

The admonition of Saint Paul, Romans 14:12-13: So then every one of us shall give account of himself to God.

Let us not therefore judge one another any more, but judge this rather: That no man put a stumbling block or an occasion to fall in his brother's way. I feel in our endeavor to defend the Church, either writing or otherwise, let us avoid saying anything in the nature of bringing in contention; rather let us abide by the scriptural injunction: Let every man esteem another better than himself.

It is so easy to think we are better than the other fellow. Now if we as saints of God (what a calling) bear this in mind, we shall better be fitted to take our stand with our Master who when reviled, reviled not again, showing forth this spirit when we may be opposed in our work.

I am reminded of a brother called to officiate in the Church of Christ, these words were spoken of him: As a man of mercy and peace we feel that this brother in the office with which the passing of the years will increase its responsibilities, mercy and peace, what a character. It reminds us of the proverb, A good name is rather to be chosen

than great riches, and loving favor rather than silver and gold. Ever bearing this in our minds, "Kind words can never die, Cherished and blest; God knows how deep they lie Stored in the breast."

The writer realizes that the accomplishment of such characters can only be attained by heeding our Savior's words, found in St. John's Gospel, chapter 15, verse 4: "Abide in me, and I in you, as the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me." (What a privilege) Christ in us the Hope of Glory. So may we show by our attitude to all factions of the Restored Gospel our love to them, endeavoring to work to this end. Book of Commandments, section 15, verse 12-13: Remember the worth of souls is great in the sight of God. For behold the Lord your God suffered death in the flesh, wherefore he suffered the pains of all men, that all men might repent and come unto him.

In conclusion, Dear Saints, may we dwell more on the sufferings of Christ as herein stated, living so close to him that we may be able to
Lead them to the open side
The sheep
For whom the Shepherd died.

POETRY**Daniel****With Apologies to Longfellow's "Hiawatha."**

Dan, a Church of Christ Apostle,
Called to represent His Savior.
Ranked he with the greatest
preachers,

Sought he out the haunts of evil,
Full of zeal and much encouraged
By the Spirit of His Master.

Never once did he seek favor
With the wicked and the boastful,
But pursued his work and did it
Without fear, nor did he waver
Swerved he not to suit occasion
Neither was his method ques-
tioned,

Actions open and above board.
Built he up a wondrous fortress,
Laid he on a firm foundation
Work that will endure the ages,
Works that counted with His
Savior;

For we know that God oft sought
him,
And revealed His Will in Season
To this great and worthy
preacher,

Dan, by birth a humble Scotch-
man,

Dan, the brave, in death's dark
valley,
Sought he out a fairer Kingdom
And has traveled to His Maker.
Left he here a saddened people,
But his life was an example
To the Church of Christ, his
brethren,

So we'll follow in his footsteps,
For he sought those of His
Master,

Mid the thorns, and midst the
briars,

On the streets, and in the byways.
So we yearn to blaze the trail,
Which will take us to the region,
By the pure pellucid waters,
In the land where pain nor sor-
row

Never comes to darken faces
Or to cause a shadow ever,
To the brave who dwell with
Jesus

In that realm of light and glory.
He is with his own dear loved
ones

Gathered 'round dear King
Emmanuel.

He has lost his load of sorrow,
Gone his pain, and his affliction,
Now he knows no bond or fetter,
Heat or cold no more oppress
him,

Clothed in white forever happy.
So one day we hope to join him,
And be ever glad we followed,
In his footsteps, and His Master's,
To the land of the Immortal,
Where the glorified are rested.

—James W. H. Simons.

He Holds My Hand

In pastures green? Not always;
sometimes He,
Who knoweth best, in kindness
leadeth me

In weary ways, where shadows
be . . .

Out of the sunshine, warm and
soft, and bright—

Out of the sunshine into darkest
night,

I oft would faint with sorrow and
affright.

**Only for this . . . I know He
holds my hand,**

So whether in the green or desert
land, I trust,

Although I do not understand.
So where He leads me, I can
safely go;

And in the blest Hereafter; I
shall know

Why in His wisdom; He hath led
me so.

Author unknown to me.
Your sister in Christ,

A. M. HARVEY.

Poem Is by Paul Lawrence Dunbar, the Colored Poet.

The Lord had a job for me, but
I had so much to do,
I said: "You get somebody else—
or, wait till I get through."
I don't know how the Lord came
out, but he seemed to get
along—
But I felt kind o' sneaking like—
knowed I'd done God wrong;
One day I needed the Lord,
needed him myself—
needed him right away;
And he never answered me at all,
but I could hear him say,
Down in my accusin' heart:
"Nigger, Ise got too much
to do;
You get somebody else, or wait
until I get through."
Now, when the Lord he have a
job for me, I never tries to
shirk.
I drops what I have on hand and
does the good Lord's
work;
And my affairs can run along, or
wait till I get through.
Nobody else can do the job that
God's marked out for you.

(Copyright, 1908, William A. Sunday.)

Peoria, Ill., Nov. 20, 1927.

Brethren:

I share your sorrow at the early passing of Brother Dan McGregor. In this day when brave men are in demand it is a loss to find even **one** gone on. But our Faith in the ultimate triumph of Truth still abides, and for him It isn't the "End"—

Just the "turn of the road"—
Where we move along
With a "lifted" load—
Where we find again
Our friends of yore
And are glad
To greet and love once more.

No, it isn't the "End"
That appears in sight
'Tis just an upward
"Turn to the Right";
And the Road has joys
That are yet untold
For it leads at last
To the City of Gold!

—Mary E. Gillin.

History of The 1925 Articles of Faith

The idea has gained some circulation that Bro. T. W. Williams wrote the Articles of Faith of the Church of Christ in 1925. While we have no desire to detract from the credit due Bro. Williams for his assistance, the facts in the case are that the position of the Church of Christ was well defined and established long before 1925, as its various publications and general conference enactments will show. In 1918 the faith and ideals of the Church were set forth in the "Agreements of Working Harmony," and from time to time the Church has published the articles of its belief in convenient form for distribution. By 1925 these supplies were exhausted, and it was thought wise, in printing a new supply, to make a more comprehensive statement of the belief and aims of the Church. For instance: wherever the Church of Christ has been heard of it is known that an outstanding feature of its purpose is a belief in the building of a temple in which the great endowment promised will be given. To guard the sacred spot has always been considered by the Church as a distinctive duty peculiar to its mission, and yet this feature was not incorporated in the old articles of faith. Other points upon which the Church has taken a decided stand were not expressed. A committee, consisting of C. L. Wheaton, A. O. Frisbey and T. J. Sheldon set about the task of making a careful survey of the position of the Church of Christ and publishing the same to meet the many inquiries that began to come in, in 1925. Bro. Williams, expressing a desire to co-operate in the work, was extended that courtesy.

No item and no statement could go into the Articles of Faith that was not approved by the committee. This is admitted in a statement by Bro. Williams to the effect that he did not think the last four paragraphs should be incorporated in the Articles of Faith and Practice, but "after submitting draft of the paper to Bro. Sheldon and Bro. Wheaton they were insistent that these points be mentioned." This shows that while the committee was disposed to be liberal, they did not permit anyone to dictate the policy of the Church, nor deviate from the clearly defined principles and aims for which the Church has

always stood. Indeed, the committee was not at liberty to introduce any new principle, nor make any change in the long established and oft times publicly proclaimed position of the Church.

The Articles of Faith and Practice published by the Church of Christ in 1925 were not a new thing. They simply gave a more complete expression of the belief of the Church than formerly published articles had done.

C. L. Wheaton,
A. O. Frisbey,
T. J. Sheldon.

What About the Temple Fund?

By Margaret Macgregor

The following excerpt from a personal letter tells its own story. The writer of it has not yet transferred her membership to the Church of Christ, but God knows where the "Timbers for the Temple" are located and He can and does work with that material when and where he wills.

This is the Spirit in which the temple shall be built—not with mere gold and silver, but with the very souls of His people blended with them. With heads uncovered in veneration and awe, Brother Fetting saw the people come and make their offerings for the building of the House of the Lord. Could this fact be better illustrated than by the following letter:

"My Temple fund you wish to know about. Well it is this: When I read the messages given to Brother Fetting, sent me by Dan as he travelled from General Conference, I was filled with joy, but questioned the source of that joy. Was it the good Spirit or of myself because of my longing to know if the temple would be built in this generation, as the promise has been twice given to me that I should know of the Temple being built and be in Zion when the Saints are gathered more than they ever have been before.

"I asked God that I might receive an evidence for myself if this was indeed the Messenger who was to prepare the way of the Lord. I received it.

"When I read the message through Brother Yates I had to again resort to much prayer. Many times I took the paper and went to the bedroom, placed it on the bed while I plead for light, but not until one Sunday as I read it aloud to a brother and sister did I receive the evidence. As I

read the Spirit rested upon me, witnessing to me the truthfulness of the message.

"I wondered what I could do to help the Temple Fund, and every time I would start planning doubts would arise. So I said, 'Lord, signs are for the believer and I believe the message is from Thee. If it is pleasing to you for me to help, all that I can spare to sell out of the garden will go to the fund.' Other years I did not have any extra over what was needed. But, oh, did the cabbage grow and tomatoes bring forth fruit? I have over eight dollars from what I sold, besides giving away cheerfully. That much I have on hand now.

"When my brother lifted the potatoes he put in the cellar as many as space would accommodate and there was still some in the ground. He offered them to anyone who cared to lift them. No one came. It worried me to think of them being left to waste, and I called _____ to know if she could store a few extra, but her cellar had water in it.

"She said my brother had called and offered them to her, but she had no way of getting them. Another sister said she would come out and dig and pick them for her. I was so pleased to think they would not be wasted, I said I would pick but could not dig very long at a time. I hustled through my work and by 2 o'clock I had the fork, six sacks, and away to the far end of the farm (half a mile).

"I asked the Lord to give me strength as I was doing it to help others and to save the vegetables. No one came. I dug and picked the six sacks full. I got one of the passing bundle rack drivers to put them in his wagon to take to the house. I walked back home again as fresh as a morning daisy—just five minutes to five. I had forgotten to take a pail to gather in to so had to lug the sack along.

"Next day again I was ready for action at 2 o'clock. This time I said, 'Lord, I would like to finish the patch today and these are for the Temple fund.' I took a pail this time and eight sacks completed the job in two and a half hours, and I have never felt the least symptom of sore muscles or ache as is customary when I do much stooping or digging.

"My next problem was to find storage for my temple potatoes. I crawled into the potato bin and did some trimming back, thanks

for early training along this line in the root house among turnips. My eight sacks dumped in easily and as the sister never appeared I wheelbarrowed three more from the shed where they had been stored, so I claim eleven bags when selling time comes.

"Maggie, I can't describe or explain the happiness I enjoyed those two afternoons. It seems as though an unseen hand was beneath mine to lift every forkful and I was constantly saying, 'Thanks, Lord, we're getting along remarkably well.'

"I phoned and told Sr. — I had six bags gathered for her if she could send the car out before they got frozen. I covered and did my best to protect them, as the weather changed the very night I finished the job, so the three bags I could not get into the bin I have in the kitchen using, as some got touched with the frost.

"I enjoyed reading in Autumn Leaves, 'Timbers for the Temple,' but this is 'Vegetables for the Temple'."

The Gathering

Cora M. Reynolds,
Route 3, Box 180-L.
Independence, Mo.

"Whosoever repenteth and cometh unto me, the same is my church; whosoever declareth more or less than this, the same is not of me, but is against me; therefore, he is not of my church. And now behold, whosoever is of my church, and endureth of my church to the end, him will I establish upon my rock, and the gates of hell shall not prevail against him." Doc. Cov. 3, ver. 16, 17, and Book of Com. 9, 16, 17 verses.

"Say nothing but repentance to this generation." Sections 6, 10, 12, 13, 14, 16, 19, 33, Doc. and Cov. and page 281, Book of Mormon, says, "There was nothing preached in all the churches except it were repentance and faith in God."

Sec. 11, verse 4, in both Doc. and Cov. and Book of Commandments, "And no one can assist in this work except he shall be humble and full of love, having faith, hope and charity, being temperate in all things whatsoever shall be intrusted to his care."

The Book of Mormon is to come forth to the Lamanite from the Gentile, page 662, Book of Mormon. The faith of the Gentiles

must become as great as that of the brother of Jared before as great things are shown them as were the brother of Jared, page 724, Book of Mormon.

The arm of the Lord must be made bare in the eyes of all nations, before the kindreds of the earth can be blessed; and the bringing about His covenants and His gospel to the House of Israel will be the way He will make bare His arm in the eyes of the nations. Page 74, B. of M.

"There was no inequality among them, for the Lord did pour out His spirit on all the face of the land, to prepare the minds of the children of men, or to prepare their hearts to receive the word which should be taught among them at the time of His coming." Page 361, B. of M., showing the great necessity of an endowment soon.

Page 362 tells us what real men of God are going to be like when that endowment is with us. Let us read, "They were men of sound understanding, and they had searched the scriptures diligently, that they might know the word of God. **But this is not all:** they had given themselves to much prayer and fasting, therefore they had the spirit of prophecy, and the spirit of revelation, and **when they taught, they taught with power and authority, even as with the power and authority of God.**"

The sealed book contains revelations of all things, from the foundation of the world to the end, and will be read upon the housetops by the power of Christ. Page 149, B. of M.

Page 578 shows the kind of power it will take to reach the Jew, Indian, the House of Israel, and especially all Mormonism. "And thou hast not feared them, and hast not sought thine own life, but have sought my will and to keep my commandments. And now because thou hast done this with such unweariness, behold I will bless thee forever; and I will make thee mighty in word and deed, in faith and in works; yea, even that all things shall be done unto thee according to thy word, for thou shalt not ask that which is contrary to my will . . . Behold, I declare it unto thee in the presence of mine angels, that ye shall have power over this people, and shall smite the earth with famine, and with pestilence, and destruction according to the wickedness of this people. Behold I

give unto you power that whatsoever ye shall loose on earth shall be loosed in Heaven and whatsoever ye shall seal on earth shall be sealed in Heaven. And if ye shall say unto this mountain, Be thou cast down and become smooth, it shall be done. And behold, if ye shall say that God shall smite this people, it shall come to pass."

Is such authority and power among all Mormonism today? Let us search **ourselves** and see. Is such power a necessity? Let the failures of Mormonism make answer. Is God's church in action now? Let the gospel of repentance, faith and charity judge.

Our work is clearly defined in the above scripture. If we cannot abide such strong doctrine, God will find a people who will, for the time of waiting is at an end. There are too many hearts crying for the gospel, too many crying, "What shall we do to be saved," for a merciful Father to allow His work to be hindered by people playing at religion.

There is proof abundant that the gathering starts with Israel, with the Gentile assisting. If we qualify, we may take the gospel to Israel and then the "work of the Father" will commence. Page 750, B. of M., says a new Jerusalem is to be built up on this land, by the remnant of Joseph. This remnant is spoken of repeatedly through the Book of Mormon, and is referred to as the descendants of Hehi. See p. 37, and p. 644. Pages 664, 658 and 662 show the leading part Israel will take in the gathering and building up of the new Jerusalem.

The land of promise was prepared for the remnant of Jacob, which remnant is the Indian, page 6, verse 54. And on page 658 we find, "And the Father hath commanded me that I should give unto you this land, for your inheritance." Further strengthened by these words on p. 659, "And behold, this people will I establish in this land, unto the fulfilling of the covenant which I made with your father Jacob; and it shall be a new Jerusalem. And the powers of heaven shall be in the midst of this people yea, even I will be in the midst of you."

Repentance is the theme of the gospel. On page 158 we read, "I say unto you . . . as many of the Gentiles as shall repent are the covenant people of the Lord."

So to assist the House of Israel,

in building the new Jerusalem, and in the gathering in one of all things, the church will have to qualify by repentance. This will lead to faith, charity, and the things that will open the heavens to us. The things that God has prepared for those who endure to the end are beyond the comprehension of our present condition, but soul cries out for these things, and we dimly realize the result of not receiving them. Surely, the heart-felt supplications of God's weary children will soon be changed to cries of, "My God, how wonderful thou art, Thy majesty, how bright! How glorious thy mercy seat. In depths of burning light."

May we earn the rich reward of assisting Israel when he "awakens from his long silent slumber."

What's In a Name?

Recently, after a preaching service had been held in a small town not far from here, the name of the Church was incidentally mentioned by one of the listeners, to which a professed believer of the Restoration said: "Oh well, I don't care anything about the name," notwithstanding the record of the Nephites, declared that: "If a church be called in Moses' name, then it be Moses' church; or if it be called in the name of a man, then it be the church of a man; but if it be called in my name, then it is my church, if it so be that they are built upon my gospel." And in consequence of the above related incident, I made up my mind to put in print as plainly as I can—briefly, of course—my understanding as to why we as a church should be very particular in being rightly named.

In a brief review of important names throughout the Bible we learn that some very distinguishing feature in the life of the individual was expressed in the giving of the name; the name signifying the general lines or characteristics of the person upon whom it was conferred, as in Genesis 41:45, where it read: "And Pharaoh called Joseph's name Zaphnathpaneah," which in the Coptic signifies, "A revealer of secrets, or the man to whom secrets are revealed." Joseph's first born son was called Manasseh, signifying **forgetfulness**, "for God," said Joseph, "hath made me forget all my toil, and all my father's house. And the name of

the second he called Ephraim (that is **Fruitful**, W. J. S.) for God hath caused me to be fruitful in the land of my affliction." See verses 51, 52.

When Moses was chosen as the instrument in the hands of God to deliver the children of Israel from the idolatry and bondage of Egypt, he said unto God: "Behold when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say unto me, What is his name? What shall I say unto them?" And God said unto Moses, "**I AM THAT I AM**," and he said, "Thus shalt thou say unto the children of Israel, **I AM** hath sent me unto you." And God said moreover unto Moses, "Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name forever, and this is my memorial unto all generations."

Of this wonderful name Dr. William Smith in his Dictionary of the Bible says: "The true pronunciation of this name, by which God was known to the Hebrews, has been entirely lost, the Jews themselves scrupulously avoiding every mention of it, and substituting in its stead one or other of the words with whose proper vowel-points it may happen to be written. This custom, which had its origin in reverence, and has almost degenerated into a superstition, was founded upon an erroneous rendering of Lev. 24:16, from which it was inferred that the mere utterance of the name constituted a capital offense."

Let the sacredness of this wonderful name be impressed upon the mind of the reader, as I expect to make use of it further along in this article.

In Num. 6:23-27 the Lord spake unto Moses, saying: "Speak unto Aaron and unto his sons saying: " * * * And they shall put **My Name** upon the children of Israel; and I will bless them." And again:

"And all people of the earth shall see that thou art **called by the name of the Lord**." Deut. 28:10. Once more: "If my people, **which are CALLED BY MY NAME**, shall humble themselves and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and

will forgive their sin, and will heal their land." 2 Chron. 7:14; and Jeremiah says: "Thou, O Lord, art in the midst of us, and we are called **BY THY NAME**, leave us not." Jer. 14:9. Daniel, in humility of soul pleads with God as follows:

"O my God, incline Thine ear, and hear; open Thine eyes, and behold our desolations and the city which is called **by Thy name** * * * O Lord, hearken and do, defer not, for Thine own sake, O my God: for Thy city and **Thy people are called by Thy name.**" Daniel 9:18-19.

God, when reviewing the spiritual condition of the seven churches of Asia, said of the Church of Pergamos: "I know thy works and where thou dwellest, even where Satan's seat is: and thou **holdest fast my name**, and hast not denied my faith," and of the church in Philadelphia He said: "I know thy works: behold I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and **hast not denied my name.**" Rev. 2:13:3:8.

From the foregoing passages of Scripture we gather the thought that those constituting the church or people of God were called after His name; and that in their distresses they plead this wonderful fact before the face of the Lord prescribing divine favor, saying: "We are called by thy name, leave us not." And of their adversaries they plead: "Thou never bearest rule over them; they were **not called by thy name.**" Isa. 63:18-19.

We have already seen that the Record of Nephi represents Christ as saying that if the church be "called in my name, then it is my church, if it so be that they are built upon my gospel." But we will now notice the statement a little more carefully.

"And it came to pass that the disciples whom Jesus had chosen, began from that time forth to baptize and to teach as many as did come unto them: and as many as were baptized in the name of Jesus were filled with the Holy Ghost. * * * And they had all things common among them every man dealing justly, one with another. And it came to pass that they did **do** all things, even as Jesus had commanded them. And they who were baptized **in the name of Jesus**, were called the **CHURCH OF CHRIST.** * * * And Jesus again showed Himself unto

them, for they were praying unto the Father, in his name; and Jesus came and stood in the midst of them, and saith unto them, What will ye that I shall give unto? And they said unto him, Lord, we will that thou wouldst tell us the name whereby we shall call this church; for there are disputations among the people concerning this matter. And the Lord said unto them, Verily, verily I say unto you, why is it that the people should murmur and dispute because of this thing? Have they not read the Scriptures which say, Ye must take upon you the **NAME OF CHRIST, which is my name?** For by this name shall ye be called at the last day; and whoso taketh upon him My name, and endureth to the end, the same shall be saved at the last day; therefore, whatsoever ye shall do, ye shall do it in my name; therefore, ye shall call the church in my name; and ye shall call upon the Father in my name, that he will bless the church for my sake; and how be it my church, save it be called in my name? **For if a church be called in Moses' name, then it be Moses' church; or if it be called in the name of a man, then it be the church of a man; but if it be called in my name, then it is my church, if it so be that they are built upon my gospel.**" Nephi 12.

This scripture seems to be so plain as to make comment thereon unnecessary, and yet people professing to believe it as the words of Christ disagree regarding its real meaning, while others claim the name really is not important.

The argument which I wish mainly to consider is one which I formerly believed, and for which I earnestly contended; and that is that notwithstanding they who were "baptized in the name of Jesus, were called the Church of Christ;" and Jesus had also declared: "Ye must take upon you the name of Christ which is My name, * * * therefore ye shall call the church in my name," that they who added to the above definitely specified name, the name of **Jesus**, thus calling the church: "The Church of Jesus Christ," were properly and scripturally named as much so as if they omitted the name **Jesus** and stood for "The Church of Christ" as the only name of the church. But one thing which seems to me to be against this theory is the fact that **nowhere in the Record of the Ne-**

phites do we find the church called The Church of Jesus Christ. And in this Record Jesus gave specific instructions regarding the proper name for His church, and it was always called when speaking of its distinguishing or proper title—the Church of Christ.

After Christ had instructed His people in regard to the correct name of His church, the name Jesus, alone, occurs in the Nephite Record about thirty times **but never once associated with the name of the church.** The name Jesus Christ occurs about the same number of times, **but never once with reference to the name of the church;** while the name of the church—Church of Christ—is found about six times; and the name "Christ," standing alone, is found over one hundred times, and, I think, universally refers to His pre-human, the comprehensive—the all-prevailing name, of the Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace, and makes clear the reason why His church, "The bride, the Lamb's wife," should be called after His name: **THE CHURCH OF CHRIST**, with no other appellation added thereto.

One of the "Nineteen" at Lancaster Speaks For Himself

In the **Saint's Herald** for November 30, 1927, in giving a purported report of the Holloway Discussion, Elder J. F. Curtis makes statements which I am going to dispute, because I am one of the "Nineteen" he refers to. His statement reads as follows:

"Elder B. C. Flint, who for several years represented the Reorganized Church of Jesus Christ of Latter Day Saints, has united with the Church of Christ people on the Temple Lot, and lately has sought to influence a number of people to follow him; naturally having baptized a number of the people in that field, and working among them for many years, he was able to influence some to decide with the Church of Christ. I have been informed that some nineteen persons had decided to unite with the Church of Christ, who were formerly members of the Reorganization. But, when our ministers visited these people, **Ten out of Nineteen decided to remain with the Reorganization.**"

I am surprised. Really, I don't think Brother Curtis made that

up, but someone **mis-informed him** who did. There are two old people that went back, and I don't think they will hold them long.

I attended the Debate the Ten nights, and it surely was a boost for The Church of Christ. Brother Wheaton is a servant of God and knows what he is talking about. We did not hear Brother Wheaton say "I believe," or "I think," as did Brother Holloway. Brother Wheaton delivered the goods.

Now back to those Nineteen: The next Sunday after the Debate, Bros. Wheaton and Simons organized a Branch at Ellenboro, Grant County, Wisconsin. Twelve out of that "Nineteen" are members of this Branch of The Church of Christ, and more of them will join. And there are more of the L. D. S. that are coming also. Brother Wheaton baptized two the same Sunday the Branch was organized; that is Fourteen members in that Branch. The Sacrament was administered and one was called and ordained to the office of an Elder. God's work will prosper. Man's work will fall. We are hoping that more will see the light and truth. I surely was delighted with the people at the Debate; I held the hat for the Church of Christ at the door. They paid the expense. Our half was \$15.00. Money was given to help Brother Moler and Brother Wheaton, and we feel more and more like pressing on. Surely God is in this work. Wm. Matthews (Lancaster, Grant County, Wis.)

Changing of the Revelations
(Continued)

It is noticeable that in the several testimonies offered in favor of the Doc. & Cov., as they appear in this section, not one of the Twelve had anything to say. It was W. W. Phelps who read the purported testimony of the Twelve, and not a representative of the Twelve. Surely if the Twelve had written this testimony for the Doc. & Cov., they would have mentioned at least the name of the Book. But no? They speak of the "Book of the Lord's Commandments," an undoubted reference to the Book bearing that name, the Book of Commandments.

The Utah Church History, Vol. 1, P. 222, quoting from the Far West Record, P. 16, gives us the same identical testimony word for word as having been given by the Elders present

at a Conference at Hyrum, O., Nov. 1, 1831, at the time that the Preface to the Book of Commandments was received from the Lord. As Elders they gave their testimony as "the witnesses to the Book of the Lord's Commandments." The Far West Record says:

"The same afternoon, the following occurred. Bro. Jos. Smith Jr. said that inasmuch as the Lord had bestowed a great blessing upon us in giving commandments and revelations he asked the Conference what testimony they were willing to attach to these Commandments which would shortly be sent to the world. A number of the Brethren arose and said that they were willing to testify to the world that they knew that they were of the Lord." P. 16.

On page 266 of the History of the Utah Church a footnote reads as follows:

"This 'testimony' to the truth of the 'Book of Commandments' was doubtless drawn up with the intention of having it signed by the Elders present at the Conference; but whether this was done or not does not appear in the manuscript of the Prophet's history. The testimony itself, however, is in the Manuscript history. . . . Accordingly this testimony was prepared with the intention of having it signed and published in the 'Book of Commandments.'"

Apostle McLellan says: "So far as the testimony of the Twelve published in that book (Doc. & Cov.) is concerned, it was a base forgery. The Twelve left Kirtland in May, proceeding on an eastern tour. They were in the State of Maine, or at least in the east. They held their last conference in Farmington, Maine, Oct. 24th, 1835. So their testimony could not in truth be in that Assembly in Sep. 24th, 1835." Saints Herald, Aug. 1, 1872.

30. *Did They Know of Altered Revelations?*

In accepting the Doc. & Cov. at the General Assembly it is a question whether they who so voted knew of the altered and amended revelations. They could only determine this by comparing the revelations with the Book of Commandments. Did they have time and opportunity prior to voting on the question? It is doubtful. There is no record of any Books of Doc. & Cov. in circulation before the "Assembly" accepted them. Indeed it would have been irregular to publish the book before being accepted by the Church. In the minutes published there is nothing said about the Book of Doc. & Cov. being read to the people. (See Mill Star 15:183). Sec. 108-A simply states "After a

hymn was sung the President of Conference arose and introduced the Book of Doc. & Cov. of the Church of the Latter Day Saints in behalf of the Committee." Then followed a few testimonies and the book was accepted. Certainly no opportunity was afforded for an examination of the revelations by the Assembly.

From one who was present on the day of voting and who worked in the L.D.S. printing office at the time the Doc. & Cov. was being printed, and who for many years was an honored member of the Reorganized Church, we quote:

(To Be Continued)

Scraps
By Louise P. Sheldon

Other people, besides ourselves, are looking forward earnestly to the dawn of a brighter day spiritually. The **Christian Herald** says that on the 3rd of October the members of the Presbyterian church throughout the United States were called to fast and pray for a greater outpouring of the Spirit of God.

Who will say that the Spirit of God is not moving upon the people of the Orient, whom we once regarded as heathen, preparing them for the second coming of Christ?

In an article in the **Christian Herald**, "What Is Christianity Accomplishing in Japan?" we are told of wonderful evangelical meetings at the Doshisha University at Kyoto, when a former Japanese student of the University, now pastor of a church in Honolulu, came back to hold meetings in the school. The following account is given:

"Though he had not been known as an evangelist, he had recently had a tremendous spiritual experience which could probably be best described in the old Scriptural language as the gift of the Holy Spirit. He came back and stayed three weeks, preached from four to five times a day, and the Spirit came upon the school, upon the students and professors alike. Three hundred and fifty were baptized at the close of the meetings."

From a sermon by Brother James E. Yates on the Temple Lot in October:

"Which are greater, your losses or your gains?"

"How do you expect to save your soul if your losses are greater than your gain?"

"Have you lost the spirit of prayer?"

"Have you lost aim? Are you drifting? As a consequence, are your children drifting?"

Extract from a letter to an inquirer:

Yes, we are learning that the human has been manifested in these last days. I presume there never was a dispensation when the human did not assert itself. This seems to be a new thought to many of us. Because men were called of God we have expected too much of them, forgetting they were human, like ourselves. We have erred, too, in thinking that because God started this work everything that was done was inspired, and he would not let the church go wrong. We used to rest contented in the placid assurance that the organization to which we belonged would some how, some way, do the work; that God could use no other. Now we are learning that the organization, like the individuals that compose it, is on probation. If the organization qualifies, God will use that people; if it does not qualify, God has to gather another people. God **helps** us, but he does not do the work for us. It is a matter of co-operation. God will do his part, but we must do our part. We are beginning to sense these things more fully than we have in the past. We are learning that God guarantees the passport into heaven of no individual or organization; that we have to stand on our merits, and work out our own salvation. We are going through the process of an awakening to a larger, clearer view of our relationship to God's work. The things we are finding out are **our** mistakes; **our** lack of wisdom, our imperfect understanding. If we can learn and keep trusting; if we can preserve our faith in God and his promises at the same time as we are making discoveries along the line of our human limitations, we shall be wiser men and women in the future, and we should be more intelligently able to conform to the will and purposes of God.

Another thing we need to watch carefully is that we do not lose respect for the institution of the priesthood because of the

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weakness of men. Without authority there can be no order or system. Confusion would result.

You ask if I find any evidence in the Scriptures for the Doctrine and Covenants, or in other words, for latter day revelation. Yes, indeed, I think I do. First, in the great truth that God is impartial and unchangeable. That being true, he will speak to his children today as he spoke to his children in former times. The Bible and the Book of Mormon are records of God's dealings with men in other days. Why should we not make a record of God's revelations to us? The Lord himself, speaking through Nephi, says we should.

"For I command all men, both in the east, and in the west, and in the north, and in the south, and in the islands of the sea, that they shall write the words which I speak unto them."—2 Nephi 12:65.

We are reminded of the statement that the fullness of the gospel is in the Bible and the Book of Mormon. Our friends in the denominational churches will refer us to Revelations 22:18-19, and tell us that we should not add to that which is written in the Bible. The logical conclusion, in either or both instances, if a superficial view is taken of the text, isolated from other scripture bearing on the same subject, would rule out continuous revelation altogether, and our sectarian friends would be more consistent than we, for they deny present-day revelation, and we have always affirmed it.

We must be careful that in trying to get rid of the chaff, we do not throw away the wheat.

We need, too, to often remind ourselves of Christ's warning, "When I come, shall I find faith on the earth?" It is a time when everything that can be shaken will be shaken, as we have been told, and we need to be very humble and prayerful, and strive to keep very near to the Lord, or we will be overcome by the forces that are seeking to destroy the confidence of men in things divine.

It is my hope and belief that our Father will be mindful of His true children; that they will respond to the call of the "Good Shepherd," and that he will gather his sheep into one fold.

L. P. S.

A New Year's Welcome

By W. P. Buckley

A welcome to the glad New Year
we give;
And yet, within its portals,
Fast it holds we know not
what.
Enough for us with patience still
to live
And learn within each day
Its lessons brought.
Yet still, within our soul, per-
chance there hides
The faintest wish
That we could ope' and see
What there lies hidden in the
hours that glide,
And what they'd bring adown
the days
To you and me.
Our Father, in His wisdom, well
did know.
'Twould not be best to give
To mortal man the key
Which would the portals of the
future open throw
And show to each one here
Life's mystery.
So while we gaze with tear dim-
med eyes upon the past,
And feel the smart and sorrow
Of the pain the Old Year
brought;
Or if, to you and me, the day was
flower cast,
And every day with peace and
joy
And love was frought;
We've learned the lessons of the
time that's swiftly flown,
(Though it's not for you or me
To say how well);
And now we stand upon the
threshold of the great
unknown;
Its mystic joys and sorrows
Who can tell?
So, to the Old Year passing out,
we say "Adieu";
And to the New Year coming in
A welcome give;
And place ourselves in waiting
line to view;
And hold ourselves in action
To receive
What e'er our Father, in His love,
thinks best
To send us in the little while
We stay;
And in Him place our full, su-
preme trust
And learn, through Him, the
lessons
Of each day.

About the Lancaster Debate

Elder J. F. Curtis in *Saint's Herald*, for November 30th, has over five pages and yet to be continued, ostensibly reporting the debate held between L. G. Holloway and Clarence L. Wheaton. In his report arguments are presented that were not presented by Elder Holloway in the Debate, but evidently manufactured from Curtis' own supply of "Fodder" in order to embellish the report. Curtis says, "Elder Wheaton claimed that polygamy had been taught and practiced by Jason W. Briggs . . ." This statement is **absolutely false**. Elder Wheaton had made the statement that the Reorganization came from the Strangites and the William B. Smithites, both of which factions were tainted with polygamy. Elder Holloway denied that any of the early promoters of the Reorganization were in any way connected with polygamy, and challenged the proof. On the following night, Elder Wheaton merely re-read a portion of the revelation claimed by Jason W. Biggs to have been received by him near Beloit, in 1851, which said: "**Behold that which ye have received as my celestial law is not of me, but is the doctrine of Baalam. And I command you to denounce it and proclaim against it; . . . And the Spirit said unto me, 'Write write, write, write the revelation and send it to the saints at Palestine, and at Voree, and at Waukesha, and to all places where this doctrine is taught as my celestial law. . . .'**" *The Messenger*, Vol. 2, p. 1. He also read the following from the same volume of *The Messenger*, Vol. 2, p. 5: "The next few days was occupied by several brethren and sisters in copying the communication and sending it to all the places named; and subsequently to all the places known to them where **plurality of wives or polygamy had been taught as a celestial law.**" Wheaton did not say that Jason Briggs, or any one else of the Reorganization **practiced** polygamy. He read extracts from the revelation which showed they had received the doctrine, and that it had been taught in several branches. That is what the revelation says, and that is what Briggs said in his history. See Tullige's History, p. 577.

However, what better could we expect of those who resorted to the questionable and unfair

methods used in that debate?

As to the outcome of the debate a comment from Dr. Harold Miner may be in place here. He says: "I was down one night, and could see that Brother Wheaton was handling the thing in a masterful way. Of course, both sides claim a victory, but I think that the side that wins the victory is the side that **'brings home the bacon.'**"

"During and following the debate nine new members were received by the Church of Christ in that particular locality, four by transfer and two by baptism, and the Sunday following they were able to organize a Church of Christ there at Ellenboro with 15 members. The Reorganization got none of our members, and they will have to talk themselves blue in the face to overcome the above facts."

Why certainly. "To the victor belongs the spoils." And the Church of Christ got the spoils in the vicinity of Lancaster, Wisconsin. Again, before this debate was held, Elder Holloway was anxious to have it repeated at Delavan. But when Elder Wheaton offered to meet him at Delavan, or anywhere else, he declined. All these facts tell the story.

J. F. Curtis' Review of the Wheaton-Holloway Debate By Elder B. C. Flint

We have before us the *Saint's Herald* for November 30th, 1927, which contains the Curtis review (?) of the Wheaton-Holloway debate at Lancaster, Wisconsin. Incidentally he makes some reference to misrepresentations. We should no doubt grant him this privilege because he very evidently understands the art (?) of misrepresentation.

At any rate, he has enabled us to understand some things that puzzled us a little at the time preparations were being made for the debate. Brother Wheaton and this writer did our utmost to try and get a stenographer to take down the entire debate, with the intention of publishing it. We couldn't find one in either Platteville or Lancaster that would undertake such a big job. With regard to that reference might be made to Miss Maud Campbell of Platteville, a stenographer. Curtis and Holloway opposed this move radically, in fact insisted that they would not have it. Evidently they