

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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Building the Temple

But when shall it take place? That is the great question. The revelation given Sep. 22 and 23, 1832, as contained in D. C. Sec. 83: Paragraph 2, says: "*Which temple shall be reared in this generation; for verily this generation shall not all pass away until an house shall be built unto the Lord, and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house.*"

This was nearly 96 years ago. Evidently the time is near at hand when the work of building shall have been begun. A fund was started at the Conference of 1927, to be kept as a trust fund for the building of the Temple, "*And to be used for no other purpose.*" This, of itself, will furnish an opportunity to assist in this work, just as soon as we care to. The funds thus accumulated will draw interest until it can be used in the building.

But where is the pattern for the Temple? Or is it yet in existence? If not, to whom or through whom shall it be revealed? In this Church of Christ, we have no one man whom we adore as God's exclusive mouthpiece, but revelations of the divine will, may come through anyone whomsoever God wills. The manifestation may come through some chief official, or it may be given through the most obscure member of the Church.

However, a revelation providing the beginning of the building of the Temple, or a revelation of any other character, so far as that is concerned, is not binding on the Church, neither received as a law, until it is duly examined by the Quorums of the Ministry. If it meets with their endorsement, it is then presented to the Church in General Conference assembled, and if it "strikes no snags" there, it is adopted as the voice of inspiration

to the Church. In this method of procedure there is safety.

There should be, on our part, a very serious concern about this matter. Not that we would attempt to hurry God along in the performance of his work, but rather that our concern would impell us to be fully in attune to the mind and will of God, so that we may assist in his work, and thus "be workers together with God," in doing whatever he would have us do.

All this should be the subject of much and very humble prayer, that we may be worthy to be used in the accomplishing of God's work in His own way. If we prove ourselves unworthy, and spend our time in wasteful idleness, God can not reach us to use us for His work, but will raise up others to do it.

We have sometimes wondered if the plan and specifications would all be given to one, or more, individuals, or whether the specifications for certain parts or portions would be given to various individuals, such as the size and space of the excavation to one or a group of persons, to others the foundation, and still to others the shell of the building, and so on until the whole work shall be accomplished. This would certainly eliminate all "one-man direction," and give equal opportunity to all. We are living in a time when great things are about to be done, and the burden of our hearts should be so pure and humble that God can use us in His own way. To this end let us work and pray.

—H. E. M.

The Curtis-Wheaton Debate

On Saturday, January 21, the Editor received an urgent call to prepare to go to DeKalb, Illinois, to assist Elder C. L. Wheaton in a debate. So on Sunday we went to Independence, and gathering up some needed books, started that

night at 6 p. m. for DeKalb, arriving at 8 a. m. the next day. Brother Wheaton was at the depot to meet me, and took me to the home of Sister Lynde, 739 South Third Street.

We had one member at DeKalb already, and as she was calling for some meetings, Brother Wheaton planned to stop there on his trip East. He found Elder Davey, of the Reorganization, there, holding meetings already. But as the people desired to hear Brother Wheaton, they began holding meetings in a private house, but so that there could not be fault found by the Reorganization, he held his meetings early and dismissed in time for all to attend at the Reorganization, which they did, including Brother Wheaton himself.

In the meantime he thought to call on the Branch President, Dr. C. D. Carter, and get acquainted with him. The doctor received him angrily, and told him that he would "Not permit the S. D. C. to preach there, and that the Church of Christ could not preach there either." Brother Wheaton informed him that he had not asked for their church, that he had a place to hold meetings. Then the doctor proposed that Brother Wheaton should write out propositions for debate, and they would have a public investigation. Our Brother informed him that he had nothing of this in mind, and did not think it necessary, but if that was what they wanted, he would try and accommodate him. Thus the debate started. I see by Saints Herald of Feb. 1, page 135, that Elder Curtis makes the statement that Elder Wheaton did the challenging. But this is absolutely false, according to Brother Wheaton's narration of the events to me.

Well, a ten nights' debate was held in the church building of the Reorganization, being the same

Church of Christ, minus the appellation—Jesus. Christ was his title away back through the eternal ages (conditionally as we have shown); and ever when quoted by patriarch or prophet, seers or sages, He was spoken of invariably and always under the title Christ, if at all referring to His pre-existing name. Prospectively, He may have in prophetic announcement after the days of Moses, been called Jesus, or Jesus Christ; but always when so used it was used with reference to His nativity.

Jesus was not His native name. He was not, neither by angels, nor archangels, seraphims, teraphims, nor any other of the hosts of Heaven designated by any other official title in His pre-human existence than that of Christ or the equivalent thereof. Therefore His bride wears His official name—the name Christ. She is not entitled to His given or Christian name, Jesus; but at His right hand she stands as the Queen of Heaven in Gold of Ophir, all glorious within, and in raiment of needlework, bearing that wonderful and beautiful name which stands for all that is holy and divine—The Church of Christ.

May we honor, magnify, venerate, laud and extol that precious name, and proclaim unto the ends of the earth the wonderful majesty, glory and power of her who sitteth on the Temple Lot enrobed in the beautiful paraphernalia of the bride, the Lamb's wife—the beautiful—the only true—the Church of Christ.

WILLARD J. SMITH.

EDITORIAL ITEMS

The Kansas City Star, for January 19, has a half column article in reference to the finding of the burying place, and the remains, of osep and Hyrum Smith by W. O. Hands, in the basement of a ruined structure in the vicinity of the "Old Homestead" of Joseph Smith. In the head of one of the skeletons was a hole as from a bullet, which together with other evidence, make them feel sure that this was the skull of Hiram, who was shot through the head. It is known to most all believers in the Latter Day work, that the burial of Joseph and Hyrum was secret, and the public burial was of caskets containing sand or stones. The real whereabouts of the burial of these two brothers seemed to be a mystery for all these years, but

now the questions seems to be settled.

It seems that the remains were disinterred, and placed in a new burial place that shall henceforth be known to the public, and on which a suitable monument can be erected.

Professor Ford of the DeKalb High School, served as chairman of the Board of Moderators in the late Curtis-Wheaton debate, and presided in fairness so that all were seemingly satisfied with his ruling. He personally congratulated Brother Wheaton on his demeanor, and said: "You have been a gentleman all the way through; I like you."

Sister Sheldon's answer to "*Some Reflections on the Church of Christ*," will be well worth studying." It is true that these reflections sometimes revert backward from whence they came. "Those who live in glass houses should not engage in stone-throwing." Why do they wish to pick at *The Church of Christ*? Is it to hinder some whose faces are turned in our direction? If so this will not hinder the real honest in heart who want the truth, and who have no personal ends to be gratified by remaining elsewhere.

Bro. John J. Snyder, writes us wishing the following inserted: "I want to say as follows: On page 37 of David Whitmer's address, he says: It is since 1847 that I have been shown all the errors into which I had followed the heads of the Church. It was in the year 1847 that Bro. David was associated with W. E. McClellan, and was not associated with him or in sympathy with him after 1847. It was in that year (1847) that David Whitmer gave the revelation which you quote, and NOT in 1849, two years afterwards. Notwithstanding it appeared in the "Ensign of Liberty," in August, 1849. The Reorganized Church history bears me out in this statement. As to David Whitmer's belief concerning the gathering, read what he says about it in Chapter 11 of his address, entitled 'The Gathering'."

—John J. Snyder.

The above was sent to Daniel McGregor about the time of his last sickness and demise, which will no doubt account for its failure to appear sooner.

Elder C. A. Spillsbury of Niagara Falls, writes to tell us how

well he enjoyed the January issue of ZION'S ADVOCATE. He says: "It was good; and I hope the time will soon come when every member of the Church will have it in their home. THE TORCH has a lot of good things in it, but I would like to see the effort put into THE ADVOCATE, and get one paper on a paying basis, and if possible have it twice a month."

Brother Spillsbury sends a song which he composed one night while at work, which appears in this issue. Brother Spillsbury is one of our faithful Elders, and we would be glad to hear from him more often.

About Adolph Hotelling

Some one started the story that the above named criminal was an Elder in *The Church of Christ, on the Temple Lot. To set at rest any whose minds have been disturbed by this report we insert the following:*

Port Huron, Mich., Jan. 21, 1928.

Adolph Hotelling, the murderer of little Dorothy Schneider, is not a member, or Elder, in the Church of Christ, with headquarters on the Temple Lot, at Independence, Mo. He never was a member, but belonged to some other Church of Christ with headquarters at some other place. Please take notice. It will be well to inform people to that effect. It is too bad he belonged to any church.

In *The DeKalb Daily Chronicle* for Feb. 2, Elder J. F. Curtis expresses a doubt about our getting sixteen members at DeKalb. Well, Brother Curtis, there is no doubt in our minds; we know we have them. We counted the applications, and are quite sure that we made no mistake. We have hopes of others still coming over. He also is made to state that all those who have withdrawn "Are relatives." No not all. But suppose they were? Is that against them? All those who were in the Ark were related. Ah, we know the defeat is smarting, but better make the best of it, boys, and be more discrete in the future. Best not try to minimize the matter by expressing a doubt of their being sixteen, and that the sixteen did not all have their membership with the DeKalb Branch, and they were all related, etc. The old fox said, "The grapes are sour".

Sister H. V. Lusha, the very first to step out from the DeKalb Branch of the Reorganization, writes a very interesting letter to Sister Sheldon telling of the peace and joy received in this new fellowship, and the blessings they are receiving from the Heavenly Father. How wonderful it is, that all those who are sore depressed with the apostasy of the Reorganization and flee to the place of safety, immediately find such sweet peace and comfort with the increased blessings and recognition of God. May the good work go on.

The time for the next General Conference is fast approaching. And what thrilling expectations the thought of *April Sixth* awakens in the hearts of all who believe in the Latter Day Restoration? Of course all our members of this Church of Christ can not attend, but how grand it would be if we could all be together? The rule of representation, which seems to prevail, is that it is to be a Delegate Conference, composed of Elders as far as is possible. These delegates, however, have power to turn the Conference into a mass convention at any time they may choose to do so. The greatest problem confronting the General Conference is the matter of housing or caring for the visiting guests. There are but comparatively few of our people living in Independence, and the housing room is quite limited. While our people there are very generous, and will do the very best they can, if there should be a large attendance, it may be necessary for some to find lodging in hotels or other public places. We hope for the best for all, however.

Independence News Item

Brother and Sister H. F. Wendel were baptized into the Church of Christ at Independence Sunday, January 29th, by Bro. Fred Reynolds. We are happy to receive these good people. Brother Wendel testifies that the spirit bore witness to him that he was baptized "into the body of Christ."

Before his baptism Brother Wendel was shown the temple in vision. He perceived that only the pure in heart could enter a certain room. He inquired how they knew who was worthy. He was told that the unrighteous were not able to stand the power of God; that they could not enter.

—L. P. S.

NOTICE TO DELEGATES

Delegates to the General Conference who do not make their own arrangements are requested to notify the reception committee as soon as possible that sleeping places may be provided, as our room is limited.

Please address all communications to Mrs. T. J. Sheldon, 1416 West Walnut Street, Independence, Missouri.

A. O. Frisbey,
Alva Wheaton,
Louise Sheldon,
Reception Committee.

In regard to the next General Conference, we will say we have not received a report from all the members of *The Twelve*, but so far as received the sentiment is in favor of a Delegate Conference, composed preferably of Elders. Branches should observe this in appointing their delegates.

—H. E. Moler.

Preparations for General Conference

After we got home from prayer meeting Wednesday night, Bro. Frisbey and I sat and talked until after 11 o'clock about Conference and the care of the folks that came in. Knowing that our crowd would double in number from last year, naturally my mind went to the kitchen, remembering how trying it was last Conference to supply dishes. The sisters gave all they could spare from their homes. We had to use paper dishes. One doesn't mind eating from them occasionally, but not regularly. They do not cost much, but after a run of a week it counts up. So this thought came to me, "I wonder if the sisters who will not be able to attend Conference would like to help us sisters here who get very little of the Conference (so much time required to prepare and serve meals, doing the work ourselves, saving expenses) would like to send in a donation toward buying dishes to be used for our Conferences." We will need quite a number of them. The Choral Society here furnished a set of fifty glasses for the table. Do you approve of my idea? If you do, please send in your donations right away so we will have time to buy them before Conference. Those who send in in their names will appear in the May issue of THE ADVOCATE. That will be your receipt for money re-

ceived. It would be nice to have a full set of church dishes. The blessed feeling you will have knowing you are helping us to make things comfortable for our visiting folks will well pay you for your effort.

Sr. A. O. Frisbey,
P. O. Box 232.

The Menace of the Movies

"Proper Control"

By E. E. LONG

In Zion they say that the movies must stay;

They're going to have "proper control."

By art and intrigue they are making a league—

For pleasure they'd barter their soul.

Now Satan, the lion, has agents in Zion.

They're always on duty, beware!
He covers his wiles with his genial smiles,

Then sets for his victims a snare.

The children, of course, must have other resource

For pleasure than learning to pray.

For surely wild oats are not all for the goats,

The lambs must have more than dry hay.

The voice of the Spirit, say, saints, did you hear it?

Admonishes us to forsake
The world and its ways in these wicked last days.

Beware lest you make a mistake!

For worldly amusements, those dangerous allurments,

Can never replenish the soul.
Then do not believe this bold lie to deceive.

That you can have "proper control."

To play with an adder will make him the madder;

His fangs though removed will soon grow.

He surely will smite and his venomous bite

Will bring to you sorrow and woe.

Way back in Nauvoo this hynotic hoodoo

Wrought havoc among the Lord's flock.

To ease their poor soul, they tried
"proper control"—

Alas! they were wrecked on the
rock!

They erected a stage, they danced
with a rage,

And let the Lord's work go un-
done.

They followed the way of the giddy
and gay

Until they were drunken with
fun.

They entered the lodge in an ef-
fort to dodge

Tormentors who harried their
soul,

And drifted away in the mist and
the spray—

For Satan got "proper control."

The foregoing verses were written ten years ago when the question as to whether or no the movies should be a part of our social program, was a burning issue. At the time I was laboring in the Des Moines, Iowa, district, and stopping at the home of Brother and Sister Veach. In the same mail I received word from Lamoni by letter, and by the Ensign, that a movement was under way to introduce the movies into the church under "proper control" to counteract the baneful influence of the commercialized productions. While reading what was being done, I became sick at heart. As I contemplated the wreck and ruin of youthful spiritual life sure to result, the Spirit of God, as I verily believe, indited the verses, and I wrote them just as they now appear, with one or two minor corrections in the use of words suggested by Brother R. S. Salyards. But the radical condemnation was too sweeping for publication and for a decade they have been under the ban of the censorship that has hitherto controlled the church press. With the addition of the following supplementary facts, I only ask that the warning be judged by the measure of truth it contains.

We were assured that the poisonous fangs were to be extracted and only clean, wholesome, educational pictures were to be shown. And such, without doubt, were the good intentions of those who were promoting the scheme. But "The best laid plans 'o mice and men aft go gang alee," I believe was the way Burns said it. And so it has happened in this case, for I have seen pictures at Lamoni and

Independence that distorted the life of Christ, and others that extolled and exalted crime and immorality. Pictures that show boys and girls puffing cigarettes, drinking and dancing, robbing and gambling, shooting and killing, are neither clean nor educational, according to the true measure of educational values. Scarcely a picture is shown that does not have a thrilling gun play or a sickening divorce case with all the suggestive features incident thereto. Police records show that 90 per cent of the crimes today are committed by boys and girls under 21. And many of these juvenile criminals have confessed that they got their first lessons in the movies—from pictures that were "censored."

Beginning with the April issue, 1922, the Farm Journal published a series of articles on "The Menace of the Movies," by John B. Wallace, who was for four years a police reporter. In the introduction the editor said in part:

"We are well aware that in every age youth has seemed to its elders impatient of restraint, headstrong, and reckless of social and moral standards. Biology suggests and history proves to us that sex problems are as old as the race, and are the chief occasion of the ceaseless conflict between the forces of evil and good. Accepting these as facts, we still believe that the advent of the movie, as at present conducted, constitutes the most insidious, reckless, sordid, and dangerous assault on the health and morals of the race ever known in modern times, and we feel that the most united and desperate resistance must be made to its destroying course."

Mr. Wallace shows a tolerant attitude when he says at the outset:

"I am no Jeremiah. I have supreme faith that we will, as the English say, 'muddle through' all this welter of ugly materialism, this false philosophy that is being foisted upon us, and eventually will emerge stronger than ever in the faith and ideals to which we owe our social fabric and our existence as a nation."

The grand difference between Jeremiah and John B. Wallace is that Jeremiah, having a message to deliver, told the plain unvarnished facts without apology. "Ugly materialism," and "false philosophy," were condemned without stint, and the penalty for disobedience was clearly set out. Mr. Wallace, recognizing the ugly facts

with which he has to deal, but willing to placate popular sentiment, prefaced his message with an optimistic apology that limits the evil of which he writes to a transitory existence that somehow we will "muddle through," and come forth stronger than ever. But no stream ever turned and ran up hill of its own accord. Following the never-changing law of gravity, its natural tendency is downward. And therein lies our trouble today. There are too many apologists who, though recognizing the false philosophy being foisted upon us, hope to muddle through the rapids and reach placid waters below. But the history of all nations reveals a roaring cataract just below the rapids. While every aversion of calamity has been due to the heroic efforts of radical reformers who had to stem the tide and turn the current of public opinion. Those who would "muddle through" have generally made a muddle of it, and their names were lost in the debris. The Jeremiahs, the Pauls, the Luthers, the Lovejoys, the Browns, and the Smiths who faced the pit, the cross, the stake, the guillotine, the scaffold, and the musket are the heroes whose extreme radicalism glorifies the pages of history.

As in the past, so today, we garnish the tombs of dead martyrs and apply the torch to living ones. We erect monuments to the memory of past reformers and dig a pit for the modern product. The "modern" concept is usually a century behind the "vision" of the martyrs, whose blood atones for the sins of the race.

Mr. Wallace says that "the ideals of our youth are being torn from them by the forces that may or may not be organized, but are none the less accomplishing their object."

Who is to blame? What is the remedy? How may it be applied? Time was when fathers and mothers took pride in parental control in a righteous endeavor to guide the untrained feet of their children to grander heights than they themselves occupied. But today parental responsibility is being shifted onto the shoulders of salaried teachers, whose spiritual qualification consists in an over-stuffing of psycho-analysis and evolution, and whose chief concern is centered in the monthly pay check.

"How else," asks Mr. Wallace, "shall we account for the race of young cynics which we are raising

today? These bored, blase youths who sneer at the clergy as being hypocrites, who flout officers of the law as being tyrants, and laugh at their parents as being behind the times? These boys whose heroes are bank robbers, bootleggers and movie actors? These girls who pattern their dress, morals and philosophy of life after the stars of the screen and stage?"

This new and powerful influence that is surely undermining our moral stamina cannot be counteracted by sentimental cajolery. Any compromise between truth and error is a victory for the latter. In no instance do we find Jesus proposing a compromise to palliate adverse public sentiment. When he met evil it was to condemn it and offer in its stead the truth, of which he was the chief exponent. Adolescent youth is an easy prey to this sinister and baneful influence of the screen. That the movie as an educational factor is a potential force for great good no one will deny. But under the present management the good it might do is nullified by the wicked representations of lewd and nude actors of the underworld who extoll illicit love relations, and glorify estranged marital affections. The way to utilize the screen as an educational factor, either secular or religious, is *not* by a compromise with tainted morality exhibited in the nude, but by the elimination of the ugly, debasing suggestiveness that appeals to the baser appetites. Boys and girls whose minds are plastic absorb the false philosophy of the screen as readily as a sponge soaks up the water. The muddy, germ laden sediment at the bottom of the pool sticks tighter and leaves a blacker spot than the rolling, tumbling sand that purifies the water of the stream.

Says Mr. Wallace:

"Into this period of life comes this new force, the screen. Instead of making pictures showing the heroism, the devotion and sacrifice of those who are protecting society, the best talent of filmdom is utilized to make heroes out of crooks, devising excuses for false husbands and wives, and drawing sympathetic tears for the women of the underworld. Fully 50 per cent of the output of the studios exploit the lure of the life of pleasure, the life of those who contribute nothing useful to society, but fatten as parasites on the weaknesses of humanity."

Again he says:

"Writers, actors, and directors spend their time developing the artistic side of motion pictures, forgetting that the real power and appeal is as a moral force. Instead of placing on the pedestal the principles of sacrifice and service, they have prostituted their talent in too successful attempts to excuse sin and crime. Their sophistries have deceived no one of experience; but the wicked by-product of their business success is the injection of poison into the minds of our rising generation."

The church is set to be a light to the world—and her light is not to be hidden under a bushel of amalgamated truth and error, if she would succeed in her mission. We cannot utilize the vile, sordid stuff that makes juvenile criminals to develop white-robed citizens of Zion. When the grain of truth occasionally found on the screen is compared with the pound of error so readily absorbed, it will be seen that the movie is one of the most potent factors in our modern life that makes for disintegration. By it our moral standard is lowered, our spiritual life is undermined, and our social fabric destroyed.

I would not deny the young people a reasonable and rational amount of wholesome pleasure. It is necessary. But the safety signals must be placed at a safe distance from the point of danger. I was once young, and I have not forgotten the gladness of youth. But youth does not consider human fallibility. Nor is it acquainted with the numerous by-paths of ruin. It must be directed, not along the slippery paths of tainted morality and blood-curdling thrills, but as far away from them as possible.

We are admonished to avoid the very appearance of evil, and if there is one place above another where evil makes its appearance, it is on the screen where masked charlatans ply their nefarious trade.

An Open Letter to the Apostles and Elders of the Church of Christ

Greeting:

A letter from Apostle Otto Fetting of Port Huron, Michigan rings true to the apostleship of the Church of Christ both in this and in past dispensations. A humble statement of the responsibility

resting upon him as a result of his high calling and official position, and a testimony that the spirit of truth does now bring us into the presence of God; and an expression of a determination to guard against the mistakes of the past, that in the extension of our work we may build for eternity, that no disappointments may follow, but that our Zion may be a habitation of God through the Spirit; is accompanied by that divine impress which rekindles the spark within the soul to the extent that the writer can scarcely resist the urge to send forth this open letter to the members of the divine fellowship, the priesthood of the Church of Christ.

Brethren, I, too, sense the great responsibility resting upon us as laborers and builders in the Zion of latter days. And in connection with this work I try, and I really do know that when humble the Spirit does lead me in the ways of truth and right. And I am anxious beyond anything of my life experience for the success of the church in *righteousness*. That in all things we may live consistently with our calling and profession, and that the precedents established by us may be worthy of pattern wherever there is an effort to build the kingdom of the living God. That if time and civilization continues it may never be necessary for those who follow after to repudiate our position or destroy our works.

And if I appear over anxious, or offer any suggestion or criticism, it will be that we may embody in fact our high ideals which we hold and which have become a part of our lives.

We can afford to deal justly with all men. We can afford to render unto every man his just dues. We can afford to return good for evil. We can afford to be liberal in that we will grant every man an opportunity to be heard. We can afford to be tolerant of and towards those who have not our point of view. We can afford to earnestly seek the point of view of others, and especially of the brethren. For this is the true expression of the Spirit of the Master Builder. It is the fruit of that CHARITY which must fill our souls that our every act may be inspired by the true love of God and of humanity.

We must do unto others as we would have others do unto us. For this is not merely an exhortation

to perfection in us as individuals, but it is THE LAW upon which we must build if we shall enjoy the abundance of peace and favor with God.

But we can not afford to violate principles of truth, justice and fair play. And we can not afford to condone a violation of these principles. But the test of our metal will be the ability and courage to separate principle from individuals, whether friend or foe, for we must learn to challenge dangerous precedents without challenging the good intent and purpose of our brothers. Innocent looking precedents in the granting of and undue exercise of authority if not successfully challenged ever lead to dissolution or tyranny.

One of the outstanding facts of history is that man, as a result of his carnal and selfish nature, will rebel against despotism, and overthrow tyranny, only to establish another in its stead.

We have challenged the rise of despotism in the spiritual home of our youth! We have gone down on our knees in Gethsemena agonizing under the lash of spiritual tyranny! We have passed through this spiritual torture and fiery furnace unscathed, and by faith in the promise have been lead to a holy fellowship in God!

What then shall we say, Brethren?

Will we not say that against any tendency to establish one man or clique rule among us we will be ever on the alert? That any attempt to domineer in any branch of the work we will meet with open, courageous, and righteous rebuke?

Above all things else, in our effort to maintain a condition of equality and spiritual freedom, our press must be kept free from the domineering influence of any particular branch of the work, or clique that might set themselves up as censors, in a well meaning, yet misguided effort to promote the cause of truth. For in the end, if allowed to persist, these efforts at best degenerate into a tendency to deal out low credits to brethren, and to muzzle the paper against those who might differ with them on matters of public interest. The greatest travesty on truth and freedom is a muzzled press. A muzzled paper is not worth one penny, nor one moment of time to the people who are trying to follow the truth in the establishment of the Kingdom of God.

Ye are set as watchmen on the towers of Zion, and God expects you to stand by your post with unflinching courage, being filled with faith, love, and wisdom. Faith in God and in the Gospel Law. Faith in the Brethren. Faith in the building of the Temple, and in the establishment of Zion according to the promise. And faith in the coming of the Savior, and in the ultimate triumph of his wonderful Righteousness, through the Resurrection of the dead and Millennium of the world. Let love and wisdom play their part and the vision of Brother Fetting will be fulfilled—the Elect will come with their offerings in righteousness, and the Temple will rise in the Holy Place, clothed with the "pillar and cloud" of Divine approval.

Then will be fulfilled the prophecy of Joel: "And it shall come to pass in the LAST DAYS, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And ON MY SERVANTS AND ON MY HANDMAIDENS I will pour out in those days of my Spirit; and they shall prophesy. And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke: The sun shall be turned into darkness, and the moon into blood, before the great and notable day of the Lord come: And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved."

Following these days the voice of the bridegroom will be heard among the people, because the bride hath made herself ready. She is clothed in fine linen, "clean and white: for the fine linen is the RIGHTEOUSNESS of saints."

In the bonds of Holy Fraternity
—Samuel Wood.

Hollywood, California,
1323 Detroit St.

ZION'S ADVOCATE:—

Kindly renew my subscription Sorry I have not been more prompt.

Just finished reading the article "What about the Temple Fund," and it made me rejoice, and I could not keep the tears back, for it brought to my mind a similar experience I had a few years ago.

I sincerely hope that I may live worthy and assist in this grand

Gospel work in the Church of Christ, and that all others who are seeking truth and righteousness may find it.

So much has been said in tribute to Brother "Dan", but allow me just to say: Blessed was the day when he brought a *Gospel feast* to an army of depressed, famished soldiers, of Minneapolis, Minnesota, yet not defeated.

How we became revived, and once again determined to keep fighting the good fight. May we keep humble and prayerful, and give our service to Him who is worthy of all glory.

Jan. 19, 1928.

—Ruth Lister.

The Contrast

The Savior says: "The wind bloweth where it listeth, and ye hear the sound thereof, but can not tell whence it cometh, or whither it goeth; so is every one that is born of the Spirit." Paul says, "The manifestation of the Spirit is given to every man to profit withal."

We therefore infer that there are times when the best of men are left without the Spirit, but we are not to forget what the Spirit has previously taught, otherwise we do not profit by it.

I wonder if there are any real Saints who feel like surrendering to the mercy of that arch fiend who delights in the misery and downfall of that soul who aspires to anything good and noble. I hope not. I have too much confidence in the word of God to believe that after having exercised our agency to the best of our ability, we shall then be cast off. If the Spirit ever taught me anything, it is that we could rely on the Holy Scripture of the promises there made; King James' version of the Scriptures at that. The only wonder is that it is as perfect as it is. The Church of Christ may congratulate themselves for having embarked on the only ship which is registered for "Celestial Glory," a glory symbolized by the sun.

We can see ships (churches) all around us registered for "telestial glory," a glory symbolized by the starry firmament, going somewhere; way beyond the bounds of time and space, there to sing praises through a never ending eternity, to a being seated on the top of a topless throne, who hath neither body parts nor passions. Well, let them go. If such a faith

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—if such a religion—can satisfy the longing of the soul, let them have it. No doubt Paul spoke by the Spirit when he said, "There is one glory of the sun, and another glory of the moon, and another glory of the stars; and as one star differeth from another; so also is the resurrection of the dead."

We are often told that it makes no difference what a man's creed is, so long as he acknowledges Christ. We might admit this to that class of Christians who aspire to nothing more, and are registered for telestial glory, but there are a few people on earth who desire something more tangible, and whose right and privilege it is to have it. There is something tangible in the belief that this earth and everything pertaining to it, will one day be redeemed from its fallen condition; that it will yet possess all of its original grandeur and beauty, and that all whose names are found registered in the Lamb's book of life will possess it for the space of one thousand years; all of which time those who have been registered for telestial glory will be in their graves, and who through wilfulness, indifference and disobedience are the lawful subjects for the second death.

If the reader does not know positively for what port his ship is bound, then we advise him, candidly, to look well into the matter, for so surely as God has blessed us with the ability to think and reason, so surely we will have to render an account for the use, or abuse of those powers. Let us be consistent, and know that man cannot stick stakes for God to come to. If we are so fortunate as to obtain salvation, it will be by the terms laid down in the Bible.

John, the Revelator, in speaking of the general resurrection, says, "I saw the dead, small and great, stand before God; and the books were opened: * * * and the dead were judged out of the things which were written in the books." May we not reasonably conclude that the Bible is one of the Books which will judge the world? It cannot be otherwise.

How important, then, to have an understanding of the Bible. But how can we, since the most learned are not agreed as to what the Bible teaches. There is one way, and one only, and that is to become sufficiently humble, and then appeal to God for His Spirit to guide and direct us. When this Spirit has been obtained to a sufficient degree, we will then be surprised at the stupidity and ignorance of men, who are continually perverting the word of God. We will then see clearly that there is but one platform, on which the Church of Christ is built; all others are on a sandy foundation.

Paul says: "Though we, or an angel from heaven, preach any other Gospel unto you, than that which we have preached unto you, let him be accursed. As we said before, so say we now again, If any man preach any other Gospel unto you than that which you have received, let him be accursed."

Fortunately, this Scripture is too plain to admit of being spiritualized, or perverted. All we have to do is to make ourselves familiar with the teachings of Christ and His Apostles, and it will require no great outpouring of the Spirit to enable us to detect false teachers, no matter what their guise may be. The fact of my standing with the Bible in hand; the fact that I presume to unfold the banner of Christ, does not prove me a first-class Christian, or that the church to which I belong, is necessarily the Church of Christ; any more than an English captain unfurling the Stars and Stripes to the breeze, proves him to be an American-born citizen, or his ship an American vessel.

It is an insult to the Bible and to everything pertaining to Godliness, to say that Paul and the Apostles taught all the conflicting doctrines that are put forth by professed Christians of the present day. So long as we retain our senses, we shall ever defend the character of God, as a being of order; that order is one of the attributes of the Deity, in the fullest

sense of the word; that disorder and confusion have their origin with the prince of darkness.

Paul preached one Gospel only. All the churches of Christ in His day were organized on the one and the selfsame platform. The first plank (so to speak) in the platform was a belief in the divine mission of our Lord and Savior, Jesus Christ. That He was all that He claimed for Himself, and all that the Scriptures claimed for Him. The second plank in the platform was the divine appointment of men to fill certain offices in the Church; there were Apostles, Prophets, Evangelists, Pastors and Teachers. The third plank in the platform was the Holy Ghost, which the Savior said should guide us into all truth; bring things past to our remembrance, and show us things to come.

Paul, in the Twelfth Chapter of his First Epistle to the Corinthians, has given quite a detailed account of the office work of the Holy Ghost, which is so entirely different from anything we can see manifested in the churches of the present day, that the third plank, as well as the second, has been almost, if not entirely, removed from the platform, on which the Church of Christ originally stood. The idea of Apostles and Prophets in the Church of Christ in these days is scouted and ridiculed, notwithstanding the office work of the Holy Ghost to make prophets of men. Paul says, apostles and prophets, as well as evangelists, pastors and teachers, were given "for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ;" and were to continue till we had "all come in the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." What for? "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight and cunning craftiness of man, whereby they lie in wait to deceive.

How strange the contrast. In the days of Paul none but those who stood upon the above described platform, were considered Christians; and all who taught a Gospel different from this were counted false teachers, and subject to the curse of Paul. Today the man who defends this platform is

counted a false teacher, impostor, knave or fool. The curse of Paul does not affect or touch his case; but he has the ill will, if not the curse of nearly all professed Christians of the present day. Has God indeed changed? One thing is plain, either modern theology is at fault, or the Bible is no rule of faith and practice for life and salvation.

Paul foresaw the time would come when men would "not endure sound doctrine," and would "heap to themselves teachers having itching ears," etc. Among other calamities that he foresaw was this, that those who had "a form of godliness" were to deny "the power thereof." As the whole Christian fraternity are almost a unit in denying the power of godliness, as it existed in the primitive church, what conclusion can we come to?

Justice, however, would compel us to acknowledge one noble exception, in the person of John Wesley, whom we believe enjoyed as much of the Spirit of God as any man outside of a church of Apostles and Prophets. Would to God there were a few more such men to help remove the chronic spiritual blindness from the minds of the people. Wesley says, "It was not, as some suppose, that the miraculous gifts (power of godliness), which adorned the primitive church, ceased to exist because there was no longer a need for them": for, says he, "not one-twentieth part of the world are even nominally Christian." The reason given by Mr. Wesley for the disappearance of those spiritual gifts was that the church had turned heathen again, and had only a dead form left."

Paul, in his noble defense before King Agrippa, asks the king, why it should be thought a thing incredible with him that God should raise the dead. We would now inquire why it should be thought a thing incredible with the Christians that God should heal the sick, or otherwise manifest His power in behalf of those who are to be heirs of salvation, the same as formerly. There is nothing incredible about it; except to that class that is actually denying the power of godliness, thus shutting the windows of heaven against themselves. John, the Revelator, under the most sublime power of godliness, foresaw that the Church of Christ would become extinct from the earth. John Wesley, under the

power of godliness saw plainly that the church had turned heathen again. John the Revelator (after the church had turned heathen again), saw an angel flying through the midst of heaven, having the everlasting Gospel to preach to them that dwell on the earth. This everlasting Gospel is the selfsame Gospel preached by Paul. Paul having pronounced a curse on the angel who should preach any other, and the propriety of its being called the everlasting Gospel, lies in the fact that it is contrary to the purposes of God to change it.

Now we believe that the angel spoken of, fulfilled his mission in the year 1830. If the reader can show that we are in an error, as a Christian should do, we invite him to do it. Paul's motto, "Prove all things, and hold fast that which is good," is our motto. There is a class of Christians, however, who do not care to prove anything. Having their stakes set, they prefer to run their chances and accept the consequences, rather than move them. There is a class of Christians who do not hesitate to persecute and crush anything, and everything that comes up contrary to their preconceived ideas and notions. They seem to overlook the fact that the enemies of science and religion have always been men like themselves. The Jews, once the acknowledged "people of God," how rebellious when required to yield obedience to the Son of God. They argued, and truly, too, that they were of the seed of Abraham; and, no doubt, thought that a religion which was good enough for their fathers to live and die by, was good enough for them also. Any Christian who is acquainted with their history can see their mistake, and how fearfully they have suffered for their disobedience. Noah, a preacher of righteousness all his lifetime, succeeded in saving eight souls; a very small percentage of what might have been saved only for disobedience. It would seem as though the children of man cannot profit by the things they suffer; for the Savior says, "As it was in the days of Noah, so shall it be in the days of the coming of the Son of Man." Again, "Strait is the gate and narrow is the way which leadeth unto life, and few there be that find it." Why? There is no reason except it be man's perverse nature. God is no respecter of persons, and will-

eth that all men should be saved.

—Otto Fetting,
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Some Reflections on the Church of Christ, Answered

DEAR ADVOCATE: I am in receipt of a letter making inquiry concerning certain statements in a letter by E. D. Moore, in the January MESSENGER. As these statements relate to the Church of Christ, and are made publicly, others besides my correspondent will doubtless be interested, so I avail myself of this opportunity of answering, and in doing so I shall take the liberty of referring to some things pertaining to the body with which the brother has associated himself, since comparisons have been implied, at least, and justice would seem to suggest sufficient excuse for a word on the other side. I shall try to be as courteous as the brother has been, and should some things sound a little severe, they will be no more severe than the truth, and I trust that criticism will be received as gracefully as it is given.

The brother states that he has "joined with the congregation on Kansas street because a higher plane of intelligence and purposeful objective seemed to prevail." With all due respect to the brother's feelings in the matter, definite objective seems to some others to be the very thing that is lacking over there. We wish, for the information of all, he would tell us what their goal is, beside Christian living, the common objective of every Christian denomination; just what peculiar work have they set themselves to perform. Their leader, T. W. Williams, is on record as objecting to the four last articles in the statement of faith of the Church of Christ, which include the building of the temple, the endowment, the gathering, and the establishing of Zion. Without these things Mormonism has no future, no distinctive objective.

"A higher plane of intelligence" is the other reason offered for the brother's choice. W. J. Bryan, the last time we heard him in Convention Hall, in Kansas City, declared the world had gone mad over worship of the intellect. We are not feeling sensitive at all because of the brother's reason for his choice, since we are not the only group in Independence outside of Kansas

street, and if we were, we should not care, for Christ worked among the poor and lowly; of such, he has given us to understand, his kingdom will be principally composed.

I am asked if it is true that some have dropped out of the congregation in Independence. Presumably this inquiry is based upon the statement in the MESSENGER,—“It is no secret that very few members who have joined from the Reorganization, locally, have been able to remain for long.” Answering the inquiry first, yes, it is true that a number who united with the church have withdrawn, as was stated in the ADVOCATE in the autumn of 1926, when certain brethren developed notions of their own about church organization, rejected the building of a temple, and advocated the separation and independence of the local congregation in Independence from the general church. It should not surprise anyone to hear of others dropping out. Jesus likened the kingdom of heaven unto a net cast into the sea, which caught all kinds. The Church of Christ will be sifted. Probably the people who build the temple will be sifted and resifted.

As to any not being “able to remain long,” that is quite another thing. The Church of Christ has a clearly defined position. It is very definitely stated in its Articles of Faith and Practice. To avoid any possible misunderstanding, there is an application form requesting the applicant to express himself as to whether he has read the Articles of Faith and subscribes to them. All the Church requires after accepting a member is that he shall keep faith with the Church, and lead a consistent, Christian life. If any one does not remain with the Church, it is his own fault.

While the Church of Christ has its trials, it is a growing institution. Its gains far exceed its losses. There are today thirty or thirty-two branches. The membership is scattered all over the United States, reaching up into Canada and across the sea into England, Wales, and Holland. They are protestants, of course, who are swelling the numbers of the Church of Christ, not people who were satisfied where they were, which argues that other groups must be sustaining losses, and “it is no secret” here in Independence that a group split off from the Kansas street group and is meeting on Union street. Seventy miles

northward, the protesting group remaining after a number returned to the Reorganization, transferred to the Church of Christ. New members are coming all the time, and new branches are being organized. Bro. Wheaton organized two branches soon after the Wheaton-Holloway debate. No claims are made for large numbers anywhere—“Straight is the gait, and narrow is the way—and few there be that find it.” A branch may begin with six, eight, ten, fifteen, or more, just in the way the Gospel work has usually proceeded.

The brother speaks sympathizingly of our losses. He says: “This is sad, for there should be sufficient tolerance on both sides to make the necessary adjustments in order to live together in peace and Christian unity,” and yet this brother has associated himself with a group with which James E. Yates, E. E. Long and others could not remain. How sad! We wonder why there was not “sufficient tolerance” for these men to have remained “in peace and Christian unity.”

The brother says that he and his wife attended on the Temple Lot “in a receptive state of mind,” but “The developments during that time were surely dramatic and distressing to us, and not demonstrating that they had any special claims on God that one outside the organization could not as justifiably ask for.” It would be interesting to know just what the brother expects. A sister in one of our prayer meetings said, “Some people want the Millennium right now.” We not infrequently meet persons who tell us they believe the Church of Christ has the best position in Mormonism, but justify themselves in staying out by saying, “We see you have your troubles, too.” It is as true in the Church of Christ as it has always been that there is “no royal road” to salvation. John saw the redeemed come up out of great tribulation. There is not much show anywhere for fair weather mariners, because storms will come at times, and rains will beat upon the spiritual house, and Satan will try to overthrow it. Eternal life is not gained on flowery beds, and sometimes the soldier of the cross must fight as well as pray.

If those who are sufficiently interested to investigate the “developments” to which the brother refers will take the trouble to look up the statements under “Inde-

pendence Items” on the last page of the ADVOCATE for October, 1927, and then turn to the ADVOCATE for December, 1927, and on page 188, read “The Other Side,” they will see what the trouble was about, and can judge for themselves as to whether the local congregation was to blame for not tolerating such conditions any longer. It is strange that a professed protestant against S. D. C. could see nothing to admire in a system that permitted the people to free themselves from S. D. C. advances when such outcroppings developed!

As for dramatic quality, was it only a dream that we visited on Kansas street when the dramatic was only eclipsed by the tragic, and yet the brother is so shocked because everything did not always go smoothly on the Temple Lot. “Consistency, thou art a jewel!” Perhaps the brother’s idea of peace and Christian unity is that we should tolerate abuse of office, or suffer doctrines and innovations that would be contrary to our Articles of Faith. Peace is greatly to be desired, but not peace at any price.

The charge is made that the Church of Christ is “exclusive.” Intolerance is insinuated. It would seem that such charges come with very poor grace from the side that has been the recipient of favors and courtesies, and has extended none. Notwithstanding different speakers have been invited to occupy the Church of Christ pulpit on the Temple Lot, the Protestant Group has never invited a member of the local priesthood to speak in their church. The group here in Independence manifests little interest in the Church of Christ. Very few of them ever attend our services, even when they have no services of their own. Two years ago union meetings were proposed between the group and the Church of Christ. Daniel Macgregor left an interest in the north to attend. When he reached Independence he was surprised and disappointed to find that T. W. Williams had left town for his home in the West.

The real secret of the complaint against the Church of Christ seems to be that she will not let down the bars and admit members of other factions on their own terms. Indeed, objection has been made to our insisting upon individual acceptance of the Articles of Faith, instead of opening our doors for people to come en masse.

Effort has been made to restrain the church from moving forward in the matter of organization. She has been criticized for choosing apostles.

Perhaps the whole trouble finds an explanation in the fact that the Church of Christ assumes to be the rallying point for Mormonism. She would be untrue to her trust were she to do otherwise. God has laid the responsibility upon her.—“Verily, this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the saints,” (Doc. & Cov. 83:2) “beginning at the Temple Lot.” (83:1.)

We are as willing to “reason together” with others as we ever were, where a sincere willingness is manifested to investigate our claims, but the Church of Christ has nothing to compromise. She does not claim perfection. She holds herself subject to correction. She looks forward to the time when God will set the church more perfectly in order, but she expects He will do it in accordance with His own promises. Christ’s church has always been identified in prophecy. It has always fulfilled prophecy.

“Men may come, and men may go,” but a people will be gathered who, after passing through the sifting, refining processes that trial and hardship will impose, will prove true and loyal. They will be only “a few,” the parable of Zenos shows. (Jacob 3:136, B. of M.) All the prophets speak of a “remnant” in the last days. In the parable of the ten virgins, only five were wise. The Church of Christ did not write these things. She dare not be broader than the word of God. It has always been God’s way to erect a standard, and ensign, and all who would be saved must come to that. Where men are not sufficiently agreed in their ideas to work together toward the chief objectives of the church, association together proves a hindrance to the work of God, rather than a help, and so God has designed that a line should be drawn between those who believe and those who do not. “Be ye not unequally yoked together with unbelievers,” Paul advises.

The brother admits *his* uncertainty, and we commend his frankness. We are only sorry that he has failed to discern the positive note in the message of the Church of Christ. Regardless of who will finally compose the personnel of

the people who qualify to build the temple and receive the endowment, we know, according to the word of God, that no other place in all the world has been appointed but the Temple Lot. Some will regard lightly our authority, because it is found in the Doctrine and Covenants. We cannot help that. The Church of Christ accepts modern revelation as equally binding upon men as ancient revelation if it is in harmony with truth that has been revealed before. The Bible and the Book of Mormon speak of a New Jerusalem to be in the last days. Is it not reasonable to suppose that God would reveal the place where the city is to be in the dispensation in which it is to be builded? And again, would an all-wise God, who knows the end from the beginning, and who could foresee the time of dissatisfaction and perplexity coming upon his people, leave them without anything to guide them in their search for the place where they might expect him to direct the activities of the “remnant,” through whom, Joel says, “deliverance” would be? Verily, no. God has not left us to drift upon an uncharted sea. There is reason, consistency, hope, promise in the message of the Church of Christ. She cannot afford to coquette with skepticism, doubt and unbelief. Her message is positive; she must hold high the banner entrusted to her. She invites and freely welcomes all who desire to come and join her in making the preparation necessary to receive the great endowment that will make it possible to do the work assigned to this dispensation.

It is being advocated that Christ is the only essential thing; that all else is nonessential. That is an old sectarian doctrine being introduced into Mormonism, and sad to say, when it falls from eloquent lips, some are captured by it. If Mormonism has no more to offer than that, it has no reason for existence, for that doctrine is heralded from every sectarian pulpit in the land. Every Gospel dispensation has had its peculiar work to perform. We are living in the dispensation spoken of by Paul when “all things in Christ” will be gathered in one. (Eph. 1:10.) Israel will be brought to a knowledge of their Creator and will come into the fold of God. The pure in heart will be gathered upon the land, to meet the Zion that will come down out of heaven—“all things in Christ” will be gathered into one.

It is the distinct and peculiar mission of this latter day work to bring about these purposes of God. No other church in all the world pretends that it is called to this task. It was the burden of the message that the angel bore to the Palmyra seer. Mormonism, alone, has been called to the work. No other group within Mormonism today stresses these things as does the Church of Christ, and it is significant that this church holds the sacred spot appointed by the Lord to be the center of the gathering.

The restoration of Israel; the founding of Zion; the gathering into one of all who are Christ’s—these are the great objectives, the work assigned the church of this latter day dispensation. To prepare for that work—to qualify to build the temple and receive the endowment which, alone, will make the work possible of accomplishment—this is the peculiar and distinctive objective of the Church of Christ. All who will may join her in the preparation. If the Church of Christ shall be judged “exclusive” because of her unswerving, uncompromising loyalty to her mission, she must wait the vindication of time, and calmly pursue her course until the coming of the bridegroom to the marriage supper, the “feast of fat things”—the great endowment, proves that she followed the course God designed she should.

—Louise Palfrey Sheldon.

President Moses?

A review of the Moses-Aaron-Hur presidency position, as taken by the Reorganized Church in the Curtis (by proxy)-Wheaton debate, as reported in “Saint’s Herald” for Nov. 30 and Dec. 7, 1927.

In this debate the position was taken by the Reorganized Church that Moses, Aaron and Hur were constituted a First Presidency over the church of their time, that Aaron held the Melchisedec priesthood prior to the making and worshipping the golden god, that Hur was also of that order because he was associated with Aaron in this earthly trinity.

This old bluff was launched with a new Aaron-Melchisedec feature by quoting Ex. 17:8-12, where, in a battle with the Amalekites, Aaron and Hur performed a physical service to Moses by holding up his hands for awhile. And the folly

is further indulged in by quoting Chapter 24, 12th to the 14th verses, "And the Lord said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; and thou mayest teach them. And Moses rose up, and his minister Joshua (italics mine), and Moses went up into the mount of God. And he said unto the elders, Tarry ye here for us, until we (Moses and Joshua C. E. B.) come again unto you: and, behold Aaron and Hur are with you: if any man have any matter to do, let him come unto them."

This quotation is to prove, says Apostle Curtis, "that Aaron and Hur were occupying in a position officially higher than the eldership." Here, the fact of Moses leaving Aaron and Hur while he and Joshua went upon the mountain is evidence to J. F. that they were in a first presidency, but later on the taking of Peter, James and John upon another mountain with Christ, is evidence of a presidency. In the quotation above Joshua is called the "minister" of Moses, and he went with Moses; perhaps he was in the presidency also? It seems that wherever Apostle Curtis sees "mountain" in the Scripture, somehow or other, he tries to climb up it with his presidency theory.

That bald and brazen assertion that Aaron and Hur were "occupying in a position officially higher than the eldership" with the claim of Melchisedec priesthood for those elders is without foundation in the text. The elders referred to were "elders of the people (not of God) and officers over them (the people), "Numbers 11: 16-17, and were numbered with the rank and file of Israel when Moses numbered the people; see Numbers the first chapter. But the Levites were not included in that total of 603,550 laity. This class of "elders" are still mentioned long after the heavy hand of J. F.'s retroactive apostolic silence stilled the Melchisedec tongue of Israel.—See Joshua 24; 31: "elders that overlived Joshua" and had "known all the works of the Lord." The facts of history are against the claim: Ex. 32; 7-12 tells the sad story of Aaron's idolatry. While Moses and Joshua were away, he made a golden calf and worshipingly said, "These be thy gods, O Israel." A peculiar way for this member of the

First Presidency to manipulate the "keys of the kingdom which be- longeth always to the Presidency of the high priesthood"!!! (D. & C. 80:7). Hur was so quiet during this escapade that he perhaps did not need to be further "silenced" as did his fellow counselor, Aaron, according to Elder Curtis. At least the elder has not told us of the event.

Moses, Aaron and Hur: why fall onto this particular triad? Perhaps it was Moses, Aaron and Miriam that constituted the "presidency," for in Micah 6; 4 the Lord says, "For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron and Miriam." It would be no greater task to enrobe, with Melchisedec vesture, the last named three than the former, for in the Moffatt translation of the Bible is added to this verse, "to lead thee."

With no more fantasy than is used in the support of the Reorganization's presidency theory, the followers of Mrs. Mary Eddy find grounds for woman leadership. They refer us to the circumstance of Jesus talking with the woman at the well. One position is no less preposterous than the other. Fantastic argument can never prove to rational minds that this man Hur ever held any priesthood much less the Melchisedec.

Elder Curtis gives us some heretofore undisclosed history (?) in an effort to justify the ordination of Aaron to the Aaronic priesthood as mentioned in Ex. 28: 1. Here is the secret, "Elder Holloway showed that when the holy priesthood was taken out of their midst, those holding the holy priesthood naturally were placed under silence, and that Aaron and others did not hold this priesthood after the silence."

The effective date of this silence, according to Elder Curtis, was at the instance of the Israelitish idolatry and the making of the golden god by Aaron. (Quite an unbecoming thing for a member of the First Presidency to do, was it not?) In this connection Elder Curtis quotes EX. 32; 7-12, and adds this comment, "Elder Holloway showed by this that God not only took the holy priesthood out of their midst, but that he was disposed to destroy them as a people, but Moses did plead for them and God extended mercy. While Moses was on the mount God told

him to ordain Aaron as found in Exodus 28:1, 'And take thou unto thee Aaron, thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office.' This was an ordination to the Aaronic priesthood, as Aaron had held the higher priesthood and had been silenced." Elder Curtis preceded this argument with a quotation from his Doctrine and Covenants, Sec. 83:4, which reads, "Therefore, he took Moses out of their midst, and the holy priesthood also; and the lesser priesthood continued."

We would like to ask which is right, if either, Elder Curtis, who in the interest of maintaining a Melchisedec presidency theory excuses the ordination of Aaron to the Aaronic order after divesting him of a supposed Melchisedec priesthood at the instance of the golden calf worship, or the Doctrine and Covenants which claims that the Melchisedec was taken coincident with the death of Moses which did not occur until 40 years later than the call of Aaron? (See D. & C. 83; 4) If Apostle Curtis is right, where do we read of the demotion of Moses to the lesser order of the priesthood or the "silence" of Hur? If the Doctrine and Covenants is right there must be some more explaining as to that Aaronic priesthood ordination of Aaron, if a Melchisedec "First Presidency" theory is to survive.

As a matter of fact the Israelites, in their journey, were only 90 days on their way when they came to Mount Sinai, upon which God called Aaron to the priesthood, as referred to in Ex. 28:1. And J. F. Curtis says that this call was to the "Aaronic" order. It must be remembered also that this call was given before the condemnation of the children of Israel for the institution of idolatry, and not after as the *soi disant* Apostle would have us think. And in this call is Aaron's first ministerial authority to directly represent God; "take thou unto thee Aaron . . . that he may minister unto me . . ." (See Ex. 28:1.) Prior to this Moses was unto Aaron "instead of God" Ex. 4:16), but now Aaron "may minister" unto God. So if Aaron was in the "presidency," if there was a presidency, he so occupied for three whole months without any priesthood, and if the presidency continued until Moses' death and Aaron in it, he occupied as an "Aaronic" priest. And truly

Aaron continued to work with Moses until his death at Mount Hor at a ripe old age of 123 years. According to the logic of Apostle Curtis this association should continue the presidency. The Apostle quotes Ex. 4:16 as follows, "And he (Aaron) shall be thy (Moses) spokesman unto the people: and he shall be, even he shall be to thee instead of a month, and thou shall be to him instead of God." Then adds, "This shows that Aaron was to be the spokesman of Moses, harmonizing with D. & C. 97:3, where Sidney Rigdon, who was then counselor to Joseph Smith in the First Presidency, was designated as a spokesman for Joseph Smith unto the people." See the logic? Sidney Rigdon as counselor to President Smith was a spokesman, therefore, Aaron because he was a spokesman was counselor to President Moses. "The Height of the Ridiculous": and not of Oliver Wendell Holmes authorship. The Bible is made to harmonize (?) with that which is foreign to its teachings.

On the subject of a First Presidency the Reorganized Church has always occupied a hazardous position, which cannot be fortified. Their theory that Moses, with Aaron and Hur, as counselors, constituted a First Presidency in the church of Moses' time, in consideration of their accepted revelation (D. & C. 104:11), which provides that only high priests of the Melchisedec order may occupy in this alleged quorum of the mystic three, "The First Presidency," contains innately the elements of its own destruction. When confronted with the fact that Aaron's priesthood was of the Aaronic order, a drowning man's effort is made by these speculators in Israelitish history; they frantically "grab at straws" in a futile effort to prove that Aaron once held the office of high priest in the Melchisedec order. Heb. 5:1-6 is used for the purpose. This expediency of extrication in this case is only a vehicle from one dilemma into another from which the only escape is to abandon the theory.

If there is one fact that stands out in Israelitish history, that fact is, as has already been shown, that Aaron received but one ordination, the call to which may be found in Ex. 28. If this ordination was to the Melchisedec priesthood, then what becomes of the Aaronic priesthood theory founded upon the ministry of Aaron? And if the ordination was to "the lesser

priesthood" (Aaronic) what becomes of the presidency theory? President Aaron or Aaron the priest, which? Too bad for the proponent of this will-o-the-wisp presidency frame-up that a priesthood was named for Aaron. But alas! It is now hard to dissociate him from the priesthood which bears his name, the Aaronic Priesthood.

Paul plainly states that Christ's priesthood was *not* after the order of Aaron. "*If therefore perfection were by the Levitical Priesthood (now included in the Aaronic E. B.), for under it the people received the law, what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?*" (italic mine) Heb. 7:11, King James version. Another translation renders it thus: "Further, if the Levitical priesthood had been the means of reaching perfection (for it was on the basis of that priesthood that the Law was enacted for the people), why was it *still necessary for another sort of priest to emerge with the rank of Melchizedek*, instead of simply *with the rank of Aaron* (for when the priesthood is changed, a change of Law necessarily follows)? (First italic mine)—The Holy Bible, a new translation by James Moffatt D. D., D. LITT., M. A. (oxon) The Twentieth Century New Testament gives it this way, "If, then, perfection had been attainable through the Levitical—and it was under this priesthood that the people received the Law—Why was it still necessary that a priest of a different order should appear, a priest of the order of Melchisedec and not be of the order of Aaron?"

There is no contradiction between this verse and the statement by the same author in the 5th Chapter, which reads, "For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sin: Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason thereof he ought, as for the people, so also for himself to offer for sins. And no man taketh this honor unto himself, but he that is called of God *as was Aaron*. So also Christ glorified not *Himself* to be made a high priest; but he that saith unto him, Thou art my Son, today have I begotten

thee. As He saith also in another place, Thou art a priest forever after the order of Melchisedec." Verses 1-6 (italic mine).

Now since Paul speaks of the priesthood of Christ with the full knowledge that he was *not* after the order of Aaron, but of Melchisedec, the above quotation (Heb. 5:1-6) cannot by any honorable means of logic be made to state that Aaron once held the Melchisedec Priesthood. The frantic efforts of desperate men to the contrary notwithstanding; they must hunt elsewhere for a stone on which to grind their ax!

For the past ninety-nine years Latter Day Saints have used this text to defend the necessity for a divine call rather than to prove the order of priesthood held by Aaron. It remained for the defense of an unscriptural triumvirate to conceive and bear this bastard of necessity, the argument that this text credits Aaron with the Melchisedec Priesthood. The idea of one of the Aaronic priesthood occupying as counselor to the president does not speak well for the presidency theory as advocated by the Reorganization, which provides more dignity to their quorum de luxe, hence the attempt to pervert the Scripture. Better forget "President" Moses and turn to Moses the Deliverer!

Concluding consideration of the Mosaic presidency theory we shall submit the dying testimony of that great emancipator himself. Just a few days before angelic hands committed his sacred dust to its final secretly sacred resting place this great Moses, in reviewing the past, leaves this statement in testimony against such a theory. "And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses spake unto the children of Israel, according unto *all that the Lord had given in commandment unto them*. And I spake unto you at that time, saying, I am not able to bear you myself ALONE. How can I myself ALONE bear your encumbrance, and your burden and your strife? Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you. And ye answered me, and said, the thing that thou has spoken is good for us to do." Deut. 1:3, 9, 12, 14. WHERE WAS THE PRESIDENCY ????? Echoes answer WHERE!!!

—C. E. Bozarth.

LETTERS

Centralia, Wash.,
Jan. 18, 1928.

Editor ZION'S ADVOCATE,
Holden, Mo.:

So much has been said, written and quoted of late about Contention, that I feel led to offer my opinion for your consideration. Truly, I believe that contention is of the devil when contention is entered into with harsh and unworthy motives, and with malice and anger in the heart, and scheming to obtain victory over the adversary at whatever cost, regardless of the bitterness and enmity that may be aroused by trying to force one's own way of thinking upon others, whether it be right or wrong, for one's own personal supremacy and triumph.

But there is contention *and* contention. What about the words of Jude in the 3rd verse, "*Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.*"

How can we "contend for the faith" without *contention*? How can we effectively warn our neighbor to change his ways without convincing him first that his ways are wrong. As long as he keeps on thinking *he* is right, it is not possible for him to believe *we* are. Our mere statement will not convince him—we've got to *prove* it. Certainly, we must contend; but we must do it in the spirit of love and fair play, with gentleness, tact and forbearance. Never with "railing accusation," domineering arrogance, or irritating superiority, whether our opponent is one man or a congregation. But they *must* be shown that they are wrong before they will ever come to believe that we are right.

Surely, we must contend with all our powers against the forces of "the world, the flesh, and the devil." How can we "*fight* the good fight of faith" without "*contending earnestly*"? What kind of "soldiers of the cross" will we be if we just sit down and meekly fold our hands and close our lips and let Satan do as he likes without opposition? Or if we attempt to build fortifications and spinelessly permit him and his cohorts to jostle us about and hinder us, and tear down what we erect. Con-

tend, yes! But contend in the proper spirit. Sing with a vim the battle-songs the old-time saints sung, and live up to them; "God is marshalling his army" (What is an army *for*, anyway?) and "We want no cowards in our ranks

We do not think to yield;
And for the victory we will fight
Or perish in the field."

Your pugnacious Sister,
—May Premo.

Centralia, Wash.
R. 1, Box 47.

The Passing of Sister Ripple

The Church of Christ at St. Joseph has felt the loss of our beloved Sr. Elvira Repple very keenly. She departed this life Jan. 12, 1928. Leaving a husband, four daughters, one son and a host of relatives and friends to mourn her loss. She accepted the Gospel as taught by the Reorganization about 35 years ago and was a faithful follower of the Christ ever since.

After much prayer and through the leadings of the Spirit, she transferred her membership to the Church of Christ in August of last year.

On December 20 she became very seriously ill and an operation became necessary. But she sent for the elders to administer to her before it should be performed. The Spirit was present in great power throughout the prayer and administration, but no promise was given of recovery.

She told us afterward that she felt herself literally lifted from the bed as they were administering, and after that she seemed to be standing by the bed and saw her body lying there. And in the operating room she stood by the table and saw everything the doctors did. She described in detail things they did that she could not possibly have seen lying down. She also went to the very brink of that great gulf that separates this life from the land of Paradise, and saw the beauties and wonders of that land which she said no language could describe, and she felt that joy and peace which "surpasseth understanding." She seemed to feel the breeze, upon her brow, from the other side, and she wanted to go over. But she looked back and saw her children and our little congregation, and she thought her children were not firmly enough grounded in the faith to endure, and she felt a desire to come

back and help them get their feet on the rock.

She saw every one of our small congregation and they all seemed to be carrying heavy burdens, and some not seeming to know just how to carry their burdens; just how to yoke themselves with Christ that their burdens might become light, as he has said and she wanted to help us, too, and she came back, and only the Lord knows how she *did* help us in those few days she was spared to us. We can never forget it, and how the Spirit was on her as she told it, only those who heard and saw her can get the marvel of it all.

About her first words, when she was almost too weak to talk, were: "Oh, it's worth while, it's worth *anything* you may have to endure." And a little later she said Sr. — we have made no mistake."

She gathered strength quite rapidly and when she was able to talk she told her children and some of us who were so fortunate to go and see her in those few days, of her wonderful experience, many details of which I have omitted.

On Wednesday, January 11, she had a relapse and another operation became necessary, the elders were again called and she said "Don't you think the prayers that have been offered for me have been selfish prayers; we ought to say 'They will be done.'" After administration she rested easier and said she had that wonderful peace and that it was all right which ever way it went.

It is scarcely necessary to tell you what courage and strength and determination to do better, her words have given all of us. Such experiences and testimony is priceless to the children of God. Like Paul of old she saw the Paradise of God and longed to enjoy it. Our loss is her gain.

—By a St. Joseph Correspondent.

St. Joseph News Item

The Church of Christ of St. Joseph has recently been blessed by a visit and some wonderful sermons by Bro. Nerren of Denver, Colo. We also enjoyed some very Spiritual prayer meetings, which all helps us to draw nearer the Lord. We hope Bro. Nerren will return in the near future, for we need just such Spiritual strength as he can give us. We in St. Joseph are beginning to see why Christ said we should be "one." The unity and love it brings enables us to enjoy the Spirit of the

Lord more than ever before. May
the Lord help us to so continue.
—From a St. Joseph Correspondent.

The Gospel Message

Tune: My Redeemer

Jesus is our Lord and Savior,
Our Commander, Friend, and
Guide.

He will keep us from all danger,
If in Him we will abide.
For He brought His Father's mes-
sage

Of the great redemption plan,
To a people He had guided,
To the rich and promised land.

And the message was of kindness,
Peace on earth, good will toward
men,

Filled with hope, with truth, and
gladness,

For all who followed to the end.
Few who did accept His teachings,
As the truth from God above;
Their true hearts He filled with
glory,

For they knew the Savior's love.

Oh, but some were filled with
hatred,

For He taught a different plan,
That, He, the living revelation

Came from God to redeem man.
He taught the simple Gospel story,
The faith repentant path to
trod;

That He would be their mediator,
To plead for them before their
God.

He led the way into the water,
He taught we must be born
again;

Both by the water and the Spirit,
A home in glory to attain.

He taught the poor, despised and
humble,

He healed the sick, the blind, and
lame,

He said He came to save the sinner,
He never looked for power or
fame.

But, Oh how great the persecution,
Came from those of high estate;
For they feared Him as a teacher,
And His life conspired to take.

Yes, they lead Him to the slaugh-
ter,

The Lamb of God on earth was
slain,

Will we who teach His Gospel mes-
sage,

Let His life's blood flow in vain?
—By C. A. Spilsbury.

Dan's Unuttered Thoughts

I thank the Lord I've found the
truth,
And tried to keep it from my
youth;

My journey now is almost run,
Oft times I wish 'twas just begun.
For sunny skies so blue and clear,
I found beside my Savior here;
His voice I often heard so sweet,
I answered, glad His call to greet.

He soothed my sorrows, drove out
care,

Mapped out my course, and taught
me prayer,

We navigated thus with ease,
The Gospel ship sailed in the
breeze,

Toward the shores of pure delight
Where darkness comes not, neither
night.

With faith in God we set our sail,
And on we went through breeze
and gale.

For many weathers came our way,
We furled or made full sail each
day,

Close-hauled, and sometimes run-
ning free,

We reached the deep and open sea.
I now am near the final port,

Where ship are anchored who have
fought

The seas and rocks and shoals so
rough,

'Till Christ has said, "It is
enough,"

And guided them into the calm,
Safe evermore from toil and harm.

He's coming now to guide my
barque

In from the seas of gloom and
dark,

And as he nears I want to say,
Remember this advice today,

For in the years to come you'll
know,

These words I speak so soft and
low,

Are said that you may one day
come,

Outside the harbour mouth and
home.

The Pilot has just boarded me,
O what a gracious smile I see.

His words are sweet beyond com-
pare

And only known to victors fair.

I'm now inside, O glorious sight,
What rapture,—Everlasting Light,
My journey o'er the ocean wave

Travelled thro Christ, my Savior
brave,

Has made this grandeur mine to
share,

With those already gathered here,
And those who faithful to the last,
Shall come behind me and hold fast
To the sweet Gospel's precious
truth

Which I have tried to keep since
youth. —J. W. H. S.

What Does It Mean to Live True to the Faith?

A short time ago I attended a funeral at the Reorganized Church and heard a statement from the pulpit that greatly impressed me and set me to thinking. They said the sister who had died was baptized when a child and lived true to the faith ever since. Knowing she had had two divorces, had lived a *very* worldly life, that she seldom, if *ever*, was seen at the church services. I wondered if to them living true to the faith meant only having your name left on their books, regardless.

There I began to consider, what does it mean to me? And what *must* it mean to us, as a church, if ours be the privilege of building the Temple and of helping in the Lord's work in these closing scenes. And it seems to me it *must* mean a careful watching of our actions, to see that we do as Christ would do under the circumstances, as nearly as it is possible for us poor weak mortals.

There must be constant prayer for Divine help and guidance. Visiting the sick, helping the poor, making our homes such that, if Christ should enter he would find peace, love and helpfulness a place where he might love to stay, like he did with Mary, Martha and Lazarus. We cannot have the Lord's Spirit at card parties, dances, picture shows, nor even at home when our minds are on all those worldly things and many others foreign to right actions and thoughts. Neither can we enjoy it where discord and quarreling abound.

It is through a putting away of these worldly things which tend to lead us from God and away from that straight and narrow way, that it may be *truly* said of us, *we have lived true to the Faith.*

—St. Joseph Correspondent.

Distasteful Policy

Elder Richard Bullard writes interestingly in a letter which is being circulated, of the "distasteful policy which has so divided the

Church," but continues to take the distasteful medicine, and to try to look pleasant while he does so.

It is remarkable how good men can swallow such bitter things from the Supreme Control spoon and pretend to the Controller, and to the public in general that they like it, then spume so about the terrible taste of the dose when they get behind the scenes.

In this letter the readers of THE TORCH may see how Brother Bullard feels about it when he is not before the footlights of Control official observation.

And there are many other good, but unfortunate souls taking their bitter medicine in the same manner. Some day they will discover that their is a better remedy for the ills which they, with the whole Church suffer. The Lord requires no servant of His to assume one attitude while in the spotlight of publicity and in the eye of the high Church officials, and another in private letters to supposed trusty fellow sufferers.

Leading points in Elder Bullard's letter are here given:

Uttleyville, Colo., Dec. 11, 1927.

Dear Brother Ferris:

Your letter reached me two days ago. * * * I called at Denver on my way to the place eighty miles from everywhere, and Denver was preparing for a ministerial conference. Brother Gleazer was holding a series of meetings and I was asked to take charge of the meeting, as he said when I tried to excuse myself, there was no man he would prefer than myself to be with him on the stand, so matters seem to be taking a very decided change. He gave straight Gospel and seems to be fearless, and the tide has surely turned, and we can lift up our heads for our redemption surely draweth nigh from this distasteful policy which has so divided the Church. "So mote it be." * * *

I received a letter from Fred M. saying he had from several places where I have labored, most excellent reports of my work, which seems to delight him, and he says I have his earnest prayers that success may attend my work labors; so as this is the second letter of that kind from him, it is surely encouraging, and far better than reprimand. * * * Remember me to Bro. Goodrich and others who would like to hear from me, and whatever news you can convey

pass it on, for this is a lonesome place and little news.

Very sincerely, your brother in
Christ (Signed)
RICHARD BULLARD.

Then we read from the next letter by the same brother:

Independence, Mo., Jan. 3, 1928.

Dear Brother Ferris:

The copy of your letter to Louise Sheldon reached me after going to Lamar, Colo., and I was much interested in reading it, and think you set forth the matter clearly as relating to the protesting group, but I would have been better satisfied had I read your letter to her, but the reply opened up the matter fairly well.

The spirit of that rebel squad has always been bitter, as I well know. For I was appointed to wait upon them with members of the committee appointed by the General Conference years ago, and the same old spirit still lurking within them, and will out, when opportunity calls for it.

They remind me of the old farmer who one very cold morning found on his farm a frozen rattler, and his sympathy was so awakened that he carried it home and threw it behind the stove to thaw out, and when it was sufficiently alive it attacked the family till it had bitten them all.

When F. M. and his general, W. W. Smith, arranged to invite those few disgruntled Hedrickites to unite with us, and at a time when they were almost extinct, they took the chance given them, and with those who united with them gathered together strength enough to fight, and then started in, and condemned the Church that had taken them in from the cold and isolation, and have kept up the fight.

Well, I was put on the train at Lamar and brought to Kansas City and there met by auto and brought home, as I was sick, and have been a prisoner ever since, only they came for me and took me to hear John Rushton at the little Union Street Church, Sunday evening, and it was surely a masterpiece on the Christmas spirit of peace which characterize the people of God, it done me good, and all those who were there."

(Signed) "Uncle Richard."

Think It Over

The brother hears a good sermon on the Christmas spirit of peace, then sits down and writes a letter comparing some of his

brethren to rattle snakes. The strike is not made at the brethren out in the open, but behind their backs, where it is supposed they may never know where the strike came from. Then the brother goes on and compares his own church to a fool fellow whom his story represents as doing the work of a half-wit.

We might inquire: In what way was the Church on the Temple Lot "taken in from the cold" by the Reorganized Church? It seems that there was quite a clever effort made to secure the Temple Lot from them, but they were not "taken in" by that ruse or they would have been out in the cold surely enough.

But in the matter of this Temple Lot Branch being taken into the Church, the facts show that they were already in, and had been from the first, never having forfeited their Priesthood, and never having been disorganized from the restoration in 1830.

Should not the brother who wrote the foregoing letter, referring to his brethren as "That rebel squad," "Hedrickites," "rattlers," etc., study the face of his mirror a little before he accuses others of having a "Retaliatory spirit"?

—J. E. Y.

711 N. Florence,
Sandpoint, Idaho,

Jan. 20, 1928.

To the Secretary of the Twelve of
the Church of Christ,
Independence, Mo.

Dear Brother:

The following resolution was passed at our last business meeting which occurred Wednesday, January 18, 1928:

Resolved, That we, the Church of Christ at Sandpoint, request the General Conference to extend the right to vote to all members attending.

A Co-Laborer for Christ,
Mrs. Zella Deeter,
Church Secretary.

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propositions as debated at Lancaster with L. G. Holloway, only reversing the order so that the Church of Christ came first, and the Reorganization second. This was the first time I had heard Elder Curtis in a debate, but I had heard so much about his ability, that he did not come up to my expectation. In fact Elder Wheaton and I both agreed that he did not put up as good a fight as did Elder Holloway. But then they have a hard proposition to fight, and they know it is not as easy as going out to fight the sectarian denominations. Elder Curtis was very contentious, objecting to many things, raising a point of order to the chairman in regard to Brother Wheaton's nodding his head in approval of what Elder Curtis was saying, and objecting to Wheaton consulting with his moderator while he was making his speech; but as this did not seem to accomplish anything for his cause, he let up on this towards the last.

Well, once more we can say, we are well satisfied with the results of the debate. We received a transfer of fourteen members of the DeKalb branch during the debate, and this added to two that had transferred prior to the debate, makes us sixteen in all. And judging from the appearance of the situation, we believe we have received the cream of that branch. Most of those transferring are Norwegians, very industrious, and seem to be very much in earnest.

While the debate was in progress, they took Brother Wheaton uptown to a clothing store, and outfitted him from head to foot: New suit, hat, shirts, collars, ties, socks and shoes, very much to our brother's surprise and delight. Then when the writer started for home, on the closing night of the debate, \$35 was handed to him for railroad fare.

The debate was taken in shorthand, and will likely be printed, and then all can see what was said. No chance for Curtis to color and embellish on this debate, without danger of being caught.

There are four or five other points, such as at Port Huron, Flint, Lansing and Fort Thomas, Ontario, where a debate is wanted, and to which places Elder Wheaton has been invited to bring Elder Curtis and hold debates, and at the close of the debate Brother Wheaton asked his opponent to tell the audience whether he would meet him in these places. To

which Elder Curtis merely replied, that in the future "if there seemed to be need of a debate anywhere, that they would try and look after it."

Every investigation of this character so far has resulted in great gatherings for THE CHURCH OF CHRIST, so we have no reason to complain. As Doctor Minor says, "The man who wins in debate, is the man who brings home the bacon." *The nummovers, tell the story?* We are losing none of our members, but are gaining from them in every conflict. So may the good work continue.

—H. E. M.

What's in a Name?

(Continued from February Number)

The pre-existing Son of God was called Christ from ever-lasting, or before the world was; but the title was used in its incomplete form until He had demonstrated by actually participating in earth life and proving to the All-Father that He loved righteousness and hated iniquity, and carried out the pre-arranged covenant of redemption of the whole human family. It was then that God "raised Him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only this world, but also in that which is to come."—Eph. 1:20-21.

The wonderful accumulation of divine grace, glory and wisdom was all centered in the wonderful Son of God in the divine act of the Father anointing Him with the oil of gladness constituting Him The Anointed Son of God—The Christ of God—breathing into that name a divine sweetness constituting it "A name which is above every name." Phil. 2:9; Eph. 1:21; Heb. 1:1-9.

The reason why, therefore, the name, Jesus, has so much of sweetness therein, is not because of any particular intrinsic merit in and of itself, but because of the pre-existing Christ, or Son of God, having been given that name to distinguish Him from others here in earth, life having the same Christian name; hence Jesus Christ; or more properly, Jesus THE Christ. The divine Son of God having the name Jesus bestowed upon Him Sanctified and Sweetened it by His holy, celestial and glorious life. The elements of

His holy character were manifested in this name because of the divine wisdom emanating from the lips, and throughout the whole earth—life of this super-man. "Never man spake like this man." His every word, and act, sparkled and scintillated with holiness and divine power, thus sanctifying and elevating the name Jesus as expressive of the soul-being who bore it—the pre-existing Christ within.

Eusebius speaking of the name Jesus says: "Moses, under the divine Spirit, foreseeing also the epithet Jesus, likewise dignified this with a certain distinguished privilege. For this name, which had never been uttered among men before Moses, he applied first to him alone who, by a type and sign, he knew would be his successor after his death, in the government of the nation. His successor, therefore, who had not assumed the appellation Jesus (Joshua) before this period, being called by his other name *Oshea*, which his parents had given, was called by Moses, Jesus (Je-ho-shua, Joshua) Num. 13:16." See also same chapter, verse 8.

The original name *Oshea* was therefore changed by Moses, as *Oshea*, the Son of Nun, bore a certain resemblance to our Saviour, and Moses, knowing that *Oshea* should be his successor in the government, associated the name of God—Je-ho-vah, with that of the Son of Nun, *Oshea*, making Je-ho-shua, or Joshua—a saviour, or one who saves. Jesus is the Greek form, for the more Hebrew *Joshua*. The Septuagint invariably uses the term Jesus, and it is retained in our English version, in Acts 7:45; Heb. 4:8.

One more quotation from Eusebius; he says: "But the great and convincing evidence of that incorporeal and divine power in him, is the fact that *he alone*, of all that have ever existed to the present day, even now is known by the title of Christ, among men over the world; and with this title he is acknowledged and professed by all, and celebrated both among Barbarians and Greeks. Even to this day, he is honored by his votaries throughout the world as a King; he is admired as more than a prophet, and glorified as the only true high priest of God."

With all this before us, and much more we might write, we think we have shown a few reasons why the Bride, the Church, should be called exclusively: The