

# 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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INDEPENDENCE, MISSOURI, MAY, 1928

NUMBER 5

## The General Conference of 1928

The general Conference opened on Friday, April 6th., at Independence, Missouri, on the Temple Lot, being called to order and the first session presided over by H. E. Moler and C. L. Wheaton. The Twelve were chosen to preside over all the meetings, arrange their order, appoint speakers and assistants, and determine the time of adjournment. Sister Roxy Ely was chosen Secretary to assist Elder A. O. Frisbey, General Church Secretary. T. J. Sheldon was chosen Chorister and to have charge of the music. W. P. Buckley, C. A. Spillsbury and A. O. Frisby were chosen as Credential Committee. W. L. Gates and James Simons were chosen as Press Committee. Alva Wheaton was chosen as Usher with power to choose his assistants.

While the Credential Committee's report was in preparation, speeches were made by C. L. Wheaton, Otto Fetting and James Simons. The Committee on Credentials reported; the report was adopted and the Committee continued. A telegram of good will and wishes for the success of the Conference was read from Elder James E. Yates, and a letter of like character was read from Elder R. M. Maloney.

Elders Otto Fetting, T. J. Sheldon and Arthur M. Smith were chosen as a Committee to draft resolutions of condolence in regard to the death of Elder Daniel McGregor.

The report of the Church Recorder was made, which showed a membership of 889, organized in to 31 churches, including 82 Elders, 38 Priests, 24 Teachers, and 16 Deacons. Gain by Baptism was 40. The Secretary's report contained some recommendations, the carrying out of which was provided for.

Voted, that no business session

at this conference shall be held on Sunday.

The report of the Church Historians was read as follows:

Owen Sound, Ont.

March 20, 1928.

To The Annual Conference of the Church of Christ,

Independence, Mo.

Dear Brethren:

During the past three years much time and thought has been given to the study of history of the Latter Day Restoration in all its phases, though to date nothing has been done as regards actual writing.

Next winter, however, we will endeavor to commence the actual writing of the Church History, and hope to be able to accomplish something acceptable in that regard. To do this we will need financial assistance to provide for a stenographer, proper material, etc.

Robert Campbell

Maggie McGregor

Church Historians

A motion to organize a quorum of Seventy, was adopted.

The committee on condolence reported as follows:

Whereas, Apostle Daniel McGregor has been removed from our midst by death, and whereas, his labors have contributed in a large measure to the work of the Church, therefore be it

Resolved, That we express our regret for his removal from our midst, and tender to Sister McGregor, and to the Church, our sympathy in this great loss that has been sustained.

Signed,

T. J. Sheldon,

A. M. Smith,

Otto Fetting

On motion the foregoing was adopted:

Sunday, April 8th was set aside as a day of fasting and supplication to God that He reveal unto us his will how to proceed in the work of preparation to build the Temple.

On Saturday, April 7th, in addition to the usual routine work of the Conference it was decided to send one of the quorum of Twelve to Europe. Bishop A. O. Frisbey started a subscription to defray the expense of this mission, and \$427.00 was pledged for that purpose. Others who wish to assist, can send their contributions to Bishop A. O. Frisbey, Box 232, Independence, Missouri.

After much discussion, a motion prevailed to remove the publication of ZION'S ADVOCATE from Independence, Missouri, to Port Huron, Michigan. After the afternoon session, Royson F. Bingham, of Jefferson City, Missouri, was baptized.

On Sunday, April 8, a prophecy was given through Elder C. L. Wheaton to the effect that Elders E. E. Long, James E. Yates and B. C. Flint should be set apart for the filling of the Quorum of Twelve, and that three men also be selected and blessed for the receiving of the Lord's plans and specifications for the Temple. The call of these same men to the Apostleship had also been given through Elder Otto Fetting by a recent visit of the Messenger, who said his name was "John." Other prophecies were also given and testimonies borne in support of these manifestations. The Sacrament of the Lord's Supper was administered at the Eleven o'clock hour.

Monday, April 8th, in the forenoon, was the time set apart to make the consideration of High Priests in the Church, as the special order. Elder W. P. Buckley was chosen as assistant secretary, pro tem.

A motion prevailed, after some discussion, declaring against a belief in High Priests in the Church.

On Tuesday, April 10, J. R. Chesley was ordained to the office of an Elder, this having been approved by vote of the Denver Branch where the Brother resided.

Adjourned to meet at Independence, Missouri, April 6th., 1929.

Thus passes into history one of the most momentous General Conferences in the history of the Latter Day work. The Quorum of Twelve Apostles had been completely filled, and for the first time since the early apostles of the Christian era, stand in their place with no head over them other than Jesus Christ our Lord. The steps taken toward receiving divine plans for the Temple, is indeed very encouraging and is causing believers in the Angel's message everywhere to take notice. Members are still coming over from the Reorganization, and many are investigating with a view of casting their portion with us. It looks as though the time, the set time to favor ZION has come.....

### Appointments of the Quorum of Twelve.

We apologize to the readers of ZION'S ADVOCATE for our failure to present in this issue, a complete list of general conference appointments. But in the hurry and bustle of getting ready to come home, after the Conference adjourned, we neglected to secure a list of the appointments. We immediately sent a "special delivery" request for the lists, but no answer is received. We shall try to give the fields assigned to The Twelve from memory. This may not be correct, but it will give our readers some idea of the location of each man.

Samuel Wood, Europea Mission.

C. L. Wheaton, Canada.

Elmer E. Long, New England States.

Walter L. Gates, Southeastern States.

Otto Fetting, Michigan, Indiana and Kentucky.

B. C. Flint, Wisconsin and Illinois.

H. E. Moler, Missouri, Arkansas, Tennessee and Louisiana.

Arthur H. Smith, Minnesota, North and South Dakota.

T. L. Sheldon, Nebraska, Kansas and Oklahoma.

C. N. Heading, Washington, Oregon, Idaho, Montana and British Columbia.

James E. Yates, California, Nevada, Utah and Arizona.

Thomas Barton, Colorado, Wyoming, New Mexico.

## EDITORIAL ITEMS.

### General Conference Notes.

The wonderful liberality and big heartedness of the members of our Independence Branch of The Church of Christ, was again in evidence by the unselfish hard labor required, and so willingly performed to furnish food for the conference guests. The preparations were adequate, and praise was on the lips of every one for the abundance of good food that was provided. For this no charge was made, though donations were invited and accepted. Some donated quite freely, but all were welcome even if they were not able to donate one cent. The donations were not sufficient to pay for the food purchased. How long can they keep this up, considering that our numbers are increasing so rapidly? As leaders in the culinary department we notice Sister A. O. Frisbey, Sister W. K. William, Sister May Namur, Sister Wisemore, Sister Nace and Sister Horton. These with others whose names we can not call to mind gave their time and labor willingly and unreservedly. They were interested in the success of the conference, and as they worked they prayed. And on one occasion when a very serious matter was being considered, they knelt around the kitchen stove and tables, and had a real prayer meeting. They could not leave their work to attend the regular prayer meetings, so they remained on the job and watched as they prayed. That is the kind of faith required in the building up of ZION.

Some strange things happen—sometimes. Bishop A. O. Frisbey brought his books together with his report to the Church building, to present to the auditors, in the early part of the conference. He layed the books on a shelf in the lower room, leaving them for a moment to look after other duties, returning later he found that they had been removed. A search was made high and low, and the missing books could not be found. The auditors were compelled to pass on his report without two books at least. An effort was made in the conference after this report was received to depose the Bishop. The effort failed, and the Bishop was sustained. After the conference

had adjourned, and the Bishop had been sustained, the missing books were found stuck under a reed organ in the lower room. It could not have been there but a very few hours at the most, as the organ was moved in the forenoon of that day, and the books were not there then. Someone evidently wished the Bishop to be discredited, and took this means to assist in bringing to pass his wishes. The Bishop has not the slightest idea who the guilty person may be.

There was one individual in attendance at the conference who will long be remembered with pleasure by all who were present. Sister Roxy Ely, a shorthand student in high school, came a long distance with her parents and brother to attend conference, and to be of whatever assistance possible. She was made assistant secretary of the conference, and was able to do the work in a very creditable manner, taking all the resolutions that were made in shorthand. She was so faithful in her work, so kind and innocent, that the entire conference fell in love with her.

Apostle Samuel Wood, will be the very first from the Church of Christ to take a foreign mission. But we sincerely hope he will not be the last one. We hear there are many in England, Wales and Holland, who are hungering for the "Old Paths, where is the good way," and Brother Wood goes to them to point out the way. Sister Wood will go with him, and will, no doubt, be a great help to him. It is possible but not positive that James Simons may also go to that same mission. He says that he is a sailor, and can work his way across, and will not demand one cent from the Church to take him over, and can come back on the same terms. "Jimmie" is full of missionary zeal. May God bless these brethren in their work wherever they go.

We are convinced that all past actions and resolutions of our General conference should be kept before the minds of our delegates, that we may be consistent with our own actions. If we disregard the actions of past conferences, then it is quite possible that some succeeding conference may disregard

our actions at this conference. The manifestations received through Otto Fetting and C. L. Wheaton were submitted to the Quorum of Twelve who adopted them, and in turn presented them to the general conference which also adopted them. But some manifestations were given in a prayer meeting later, and an effort was made to adopt these manifestations as being the Word of God, without submitting them to the consideration of the Twelve. This caused much discussion, and was finally abandoned. Yet the manifestations evidently had much to do in determining the personnel of the committee on receiving plans for the Temple. But these last manifestations were not adopted by the church.

We saw that, at this conference, which made us cry out in our very soul, "Oh Lord, hasten the day when no more in the Church of Christ will be found those who will assiduously circulate propaganda among the delegates in an attempt to injure a Brother or Sister."

### **A new Hymnal for the Church of Christ.**

One thing the General Conference did which gave us all great joy, was the order issued to the Hymnal committee to proceed with the publication of the Hymnal as soon as possible. This was due to the big-heartedness and liberality of Bro. E. G. Law, of Toronto, who will loan us the money to proceed with the work. Therefore, will all those who have contributions to send in, Send them at once to H. E. Moler, 400 East Fourth St., Holden, Missouri. Every one will be anxious for the new song book.

### **ZION'S ADVOCATE TO PORT HURON, MICH.**

According to action of the General conference, the publication of ZION'S ADVOCATE will be moved from Independence, Missouri, to Port Huron, Michigan. This will no doubt be the last issue from Independence, at least until there is another General Conference held. We regret this very much, for ZION'S ADVOCATE originated with the Independence people, and has always been issued from that place, and it hardly seems right to take it away from them. But the majority rules, and the voice of con-

ference must be carried out. We would be glad to give you the name and address of the new business manager, but the Board of Publication have not met yet, and it will take some time for them to get together. We can make a pretty fair guess that it will be Otto Fetting, of Port Huron, Michigan, if you send orders and remittances to him, Box 12, Port Huron, Mich. I am quite sure it will receive attention. However, orders sent to A. O. Frisby, Box 232 Independence, Missouri will be turned over to his successor.

Don't forget that A. O. Frisbey is the Bishop of the Church, and that all Tithing and money for the Temple should be sent to him at Box 232 Independence, Missouri.

### **Some More Misrepresentation.**

The following question was asked by Sister William LaSeur, of Moorehead, Iowa:

"A story is going the rounds here that Brother McGregor, when he was dying, told a Reorganized Elder, Not to leave the Reorganized Church, and I wonder if he said it?"

We will permit Sister McGregor who was constantly with her husband, not only in his last moments, but in his last weeks and months to say. Her answer follows:

In answer to the above question which has been submitted to me by the Editor, I can say there is absolutely no truth in the story. In fact the very opposite is true.

Whatever anxiety was manifested for his return to the Reorganization came from members of that body, not from Bro. McGregor as the following instance will show.

A short while before his departure a sister from the Reorganized church entered his room one evening, when, for a few minutes, I had gone out. During the night Dan sprang up in a start several times with the exclamation:

"Oh, that spurious revelation!" At first I thought he had been dreaming, but when it was repeated I asked him what he meant. He told me the Sister had prophesied to him that he must return to the Reorganization.

It is true that a number of his old companions in arms in the Reorganized Church, Elders with whom he had been associated for

many years, visited him during his last illness. The spirit prevailing in those visits was that of brotherhood, and Dan appreciated very keenly the kind sympathy of those brethren. But whenever he expressed himself with regard to church affiliation it was always with "the blessed Church of Christ," as he called it.

Elder Charles Whitford and wife called to see him a few days before he passed away. To these old friends in the Reorganization Dan said: "I am not afraid to die. I have served my Savior since I was seventeen years of age. I have fought a good fight. I have kept the faith."

One of his last sayings was "I have studied deeply and have learned many things, and I would like to live to protect the Church of Christ from innovations that might be attempted to be brought into it."

His last act in life, performed only a few hours before his departure, and when his hands had become stiff and cold with approaching dissolution, shows his mental attitude.

When told by Sr. Brokenshire of St. Thomas, Ontario, that a young sister whom he had baptized wished to transfer to the Church of Christ, but she desired that he should fill out the transfer blank recommending her to the Church of Christ, I said "he cannot do it," but he exclaimed, "Yes, I can! Get me a transfer blank." I did so and after adjusting my glasses on his face I placed the pen in his hand, and with painstaking effort he slowly and stiffly wrote his name three times on the blank, attesting that he had baptized, confirmed and now recommended her to membership in the Church of Christ. With a look of satisfaction on his face he passed the paper back to me, saying: "You finish filling it out."

Even his beloved library, the treasure of his heart, he requested should be brought to the home of Bro. Otto Fetting, an Apostle of the Church of Christ.

To his many friends in the Reorganized church I can truthfully say that so far as I know he had no regrets over having joined the Church of Christ but to his latest hour defended and recommended it to his friends.

On the day before his death he

took pains to explain to his only remaining sister in the flesh, Sister Minnie Moore, of the Reorganized Church, why he united with the Church of Christ, making plain to her that he had not gone back on the Gospel of Christ but had lined up more closely with its requirements as they are recorded in the written word.

With warm love for our Brothers and Sisters in the Reorganized Church and in the Church of Christ, I am, your Sister Margaret McGregor.

### The Messenger.

We have received the April number of *The Messenger*, in which the Editor seems well nigh soured on everything in the form of Mormonism, including even the Book of Mormon itself. We say, Cheer up Brother! Possibly it may not all be as bad as you now seem to think.

We notice that he still claims to have written the Articles of Faith used by the Church of Christ. Well, if he did, he has changed his faith very much since that time. The best evidence that he is not the author of those Articles of Faith is to compare them with this last issue of *The Messenger*. The difference is great. There is little or no agreement at all. He may have assisted in that commendable work, but why should he arrogate to himself the exclusive credit?

On page 53 he says: "We were talking with three very active members of the Church of Christ on the Temple Lot, Independence, Mo., the other day and remarked 'If things continue as they are now within five years you will have as much supreme directional control in the Church of Christ as they have in the Reorganized Church.' They answered almost simultaneously, 'Yes, in less time than that.' There is this difference. In the Reorganized Church it centers in one man, while in the Church of Christ it centers on one man and his wife."

"Three active members" indeed! Active in what way? Why doing all in their power to the discredit and detriment of the Church of Christ. Otherwise they would not have been in such close confident contact with the Editor of *The Messenger*. If the Messenger Editor would get his information of the condition of the Church of Christ from those

who are loyal to the principles the Church stands for, his conclusions would be vastly different. The Editor of ZION'S ADVOCATE has great reason to believe he is better acquainted with the inner workings of the Church of Christ than is the Editor of *The Messenger*, and we have no hesitancy in saying that this slanderous charge is absolutely false. We know that there is no "one man and his wife" in the Church of Christ in whom there is centered complete control. Now if he has the proof, we dare him to present it. If he can not do this he should hold his peace, and not rush suddenly into print with the information furnished by traitors to the Church of Christ, those who have a personal spite against some other man.

We know of but one man who has attempted to exercise arbitrary control in the Church of Christ, and that man was summarily dismissed from office by the voice of the people, and is now out of the Church. Any other man who makes the attempt will doubtless share the same fate. If the Editor of *The Messenger* will get in close touch with those who are thus slandered, which is his privilege to do, he will obtain an altogether different idea of the Church of Christ. If we wished to learn the real condition of the Church of Jesus Christ, which *The Messenger* claims to represent, we would try to get in touch with the accredited workers and representatives of that body, and not with dissatisfied disgruntled traitors to their cause. The Editor of *The Messenger* has the weight of sufficient years upon him to know that this is the safest and the most reasonable plan. Why does he not follow it then?

Why should T. W. Williams have such antipathy to the Church of Christ, the very people that took him and furnished him a place to preach and begin his work at Independence, when he was kicked out by the Reorganization? Why should he try "to bite the hand that has fed him?" These jabs at the Church of Christ have been appearing quite regularly for some time, which the Editor of the ADVOCATE has entirely ignored until now. But this time we thought we might say something in our own defense.

In the following paragraph on the same page he questions the

authority of the Church of Christ and that certain men are "dependent on the Reorganization for what authority they have." We wonder where T. W. Williams received his authority, if not from the Reorganization? Then he makes the charge that "the Church of Christ has at one time or another adopted nearly all the vagaries of Mormonism." If our Brother is sincere in making that charge he shows himself woefully ignorant. Here are some of the vagaries of Mormonism they have never adopted:

Adam God Worship, Blood Atonement, Polygamy, Baptism for the dead, Patriarchs, stakes and high councils. The Church of Christ is the only faction of Mormonism that has never been tainted with Polygamy. It is true that they have never disorganized, but have continued on in their endeavor to get back to the principles as established in 1830, and have never had any need of reorganizing. This is rather a peculiar position for a man to take against the Church of Christ who has told a number of persons that he intended to join the Church of Christ. But we think he has drifted too far away.

H. E. M.

### Manifestation Received By Apostle Otto Fetting.

Port Huron, Michigan, March 22,  
1928.

At about 8 P. M.

The Messenger came to me at my home for the fifth time since his first visit on February 4th, 1927.

I awoke when he laid his hand on my head and he said: "In 1899 the servant of the Lord laid his hands on you, and set you apart from among men to represent Christ, and gave you authority to preach the gospel and bring others into his kingdom. That authority has not been taken from you, and will never be taken from you unless you deny the Lord your God.

Again, in 1926 you, with your brethren, were set apart as members of the Twelve, to represent Christ and His Church, with the same authority as the apostles of old. Many are representing Christ but not Christ and His Church,

but you men have been chosen to represent Christ and His Church as he established it when he was here.

Remember, Satan, in times past, has led men away from the teachings of Christ and His Church, but let it not be so with you. Others have been led away by adultery because of following the whisperings of Satan, but let it not be so with you. Some have been led by pride and a love of the praise of men, but let it no be so with you. All these things and many more come from the whisperings of Satan. Let not your hearts be tempted neither by the praise of men or by the lure of money, because it will rob you of the Spirit and goodness of God.

The Lord has called you men to assist in His work in these last days, to build up the kingdom of God, and to help in His work let there be added with you Elmer E. Long, B. C. Flint, and James E. Yates as members of the Twelve Apostles in the Church of Christ, and if you men and brethren will work in peace with the love of God in your hearts, then God will bless you, and also the Church for your sake and God will love you, and will bless you and the people and your work.

You men, with others, shall assist in the building of the Temple, the house of the Lord, which shall be started in 1929. The Lord will give you seven years in which to complete the work. While it may be slow in the beginning, the Lord will open the way and many will help. Let the work be well done and as the Lord will open the way, and direct from time to time. As you stand in need He will direct and send you help. Think not that the work can be done without the help of the Lord, and He will send His spirit and his messengers from time to time, for this house shall not be built by promises, but by sacrifice, but the Lord God shall sanctify the house that shall be built in His name, and the glory of the Lord shall rest upon it, and the Spirit of the Lord shall fill the hearts of men, and Christ shall come to it, and the cloud that shall rest upon it shall sanctify it and the lives of His people.

Let all those who can, assist in the work of the Lord, and let the bands be broken of the blind shepherds who have led away the Lord's people to dry pastures and to by and forbidden paths, that

they may return unto the Lord, their God.

Let the house be built of steel and concrete, and let the outside be gray stone, polished. Let the pillars and foundations be strong. Let the basement or first floor be finished, that the Lord's people in Independence may gather there for their services. Let the main floor be used when the Lord's people gather for their general assemblies from time to time, at which times the Lord's Spirit will rest upon them in great power, and will direct them in their work that the gospel may be preached to all nations in power, for behold your message shall be a message of love, and this power shall come to the servants of the Lord and His people.

The cloud shall not rest upon the house all the time, but only when the people of the Lord shall assemble therein, in humility and love; then will the Lord meet with them. Let the length of the building be double the width thereof, so that the main floor may seat 3500. The people that will gather there at times will be many, for great will be the desire of the people to come to the Lord's house, and the Lord will meet them in the hour of their great need, when they confess their sins unto Him, and the weak shall be made strong.

Let the roof be strong, let the beams be of steel, the center be rounding, and let the building be fireproof in all parts that nothing can burn.

To the servants of the Lord, let your voice be heard everywhere, warning the people that the coming of Christ is near at hand. Preach the gospel, cry repentance to all people and nations, that all may be warned.

Do not be harsh with your brethren who also believe in the coming of Christ and the building of the temple, and if you will present your message in love you will win your brethren, and many will help. Yea, let your message go to them first, for many have looked for this day when they could help, nevertheless, you shall start your preparations for the temple now, and in 1929 your weak efforts shall start in faith to begin the work which shall be great when finished.

Great shall be the joy of the people of the Lord, not so much because of the house, but because the

Lord shall sanctify His people; His power will be with them and His spirit will fill their souls with joy. The house shall be a sheltering rock to them, a haven of rest wherein they will find spiritual food and knowledge, a school wherein they will learn of God's goodness.

Let all your work be done in faith, for behold you can do nothing without faith. Faith will make you strong. Prepare yourselves to be a people who can meet the Lord at His coming.

Let each one warn his neighbor in love and faith. Prepare the ground, then will your harvest be great. Think not you are weak and cannot warn your neighbor, for the Lord is strength, and inasmuch as you will trust him in your work he will give you the strength you need. Think not that Satan will not tempt you, for his Power will also be manifested, and unless you are spiritually minded you will not detect his work by which he will seek to destroy your work. Ask, and ye shall receive as to your needs from day to day. Let all things be done in love and faith.

Warn ye the people that they may till the soil, for famine will come, and many things that shall make people idle and no work, and all those that shall not seek to supply themselves with the fruits of the soil will suffer. Let the people of the Lord take warning and keep out of debt lest when the trying times will come they shall lose, but those that are wise will seek to supply themselves with that which they need and be therewith content.

Work while you can, and save while you can, that each may have their home and the soil to grow food for their families, that none may suffer. Follow not after the craze of the world, for the Lord wants a holy people.

I will come from time to time, and will direct in the work ye shall do that a people of the Lord may be prepared for His coming.

## LETTERS.

### Stewartsville (Mo.) Items.

Sunday, March 11th, witnessed the close of a week's meeting at this place held by Bro. T. B. Nerren. These services were real spiritual feasts to those who attended, especially on last Sunday, which



will long be remembered; as the outpouring of God's spirit upon his children was wonderful. Three auto loads came from St. Joseph and one from Cameron.

Bro. Nerren left here with Bro. Case to spend a few days in Cameron searching after those who are of the true vine. This brother is certainly about his "Master's Business" as is evidenced by the results of his labors. He is not seeking the plaudits of men, but his whole being seems to be filled with righteous zeal for the Church of Christ and the upbuilding of the plain provisions of the gospel in their purity.

Our little band here are striving to live as becometh children of God; in peace and unity with each other, each esteeming his brother as himself, and truly the Lord is blessing them in their efforts.

—Mary Summerfield, Clerk.

March 9, 1928.

Providence, R. I.

It is wonderful to feel the presence of the Holy Spirit in our midst when we meet around the table of the Lord, and in remembrance of His suffering, partake of the bread and wine as He has commanded us to do. For we read in St. John, 6:53. Jesus speaking: Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Although few in number yet, we have His promise where two, or three, are gathered together in my name, there am I in the midst of them. St. Matt, 18:20. Our Heavenly Father asks so little of us and is always ready to hear us when we call on Him, we should do all we can for Him. And one thing He desires us to do: meet often together, and tell of His kindness to us, for if we do our best we are still in debt to Him, and will have to depend on His love and mercy. True, we can serve Him at home, but when He gives us health, and strength, He wants us to meet in His Church, and if we love Him, we will keep His commandments. Personally, we feel we cannot reach that high standing the Master would have us reach, but we can try, and He will be satisfied. Could we have a greater blessing when we have finished our work here than to hear, "Well done, good and faithful servant; thou hast been faithful over

a few things, I will make thee ruler over many things: 'Enter thou into the joy of thy Lord.'"

Sunday, Bro. Johnson spoke in prophecy to a brother of one member. He is interested and we trust he will heed the words given, obey and enter into the true fold of Christ. It was a wonderful prophecy; blessings promised in this life, and the gift of eternal life when he has finished his work here. Our prayer to our Father is that we may follow the pattern given as to the Church, and live as near as we can to the example we find in the Master.

May the Lord bless His people, when they meet in conference. May all business be done according to His Divine will and then we can be sure of His approval.

Your Sister in Christ.

A. M. Harvey.

Providence, R. I., 392 Pine St.

April 9, 1928.

Mr. H. E. Moler, Editor.

To the Churches of Christ:

This is our second letter this month, but I could not keep the joyful news for another month. Easter Sunday, April 8, 1928. we had another in-gathering. a whole family were baptized. A father, two sons and their two sisters, and you already have the information of the four baptisms which took place two weeks ago. Bro. Johnson performed the baptisms, and was assisted by Bro. J. McKinnon in the confirmations.

We had a pleasing concert at 7 p. m. in charge of Sr. S. Johnson. The Willing Workers had a sale of fancy articles and aprons just previous to Easter; it was a success. The money obtained from these sales is put in an emergency fund. While it is called Ladies' Dept., the men are not excluded, as all who work for the Lord, in any capacity, comes under that name, so, although all do not sew, all help, in some way.

Sincerely yours, in Christ,

A. M. Harvey.

### Up and Down.

How many of us when we have a little trial, or trouble, give up the fight. make ourselves believe we are down as low as it is possible to get, and that we have no earthly chance to gain our feet, and climb to the heights from which we fell. We stay there and grumble at

everybody, and even try to show that the Lord Himself is against us. Or on the other hand do our trials strengthen us; give us courage to press on to success, probably to goals that we little dreamed of before? Any of us who has to be lifted up and placed on our feet, or assisted every time we meet with adversity would do well to study nature for a spell, and no doubt we would profit greatly for the time spent.

Destroy a bird's nest, and see if the bird will give up in disgust, and refuse to build again. No it will benefit by its failure, secure a safer place, then start over again.

Disturb an ant hill that has taken thousands of ants unnumbered hours to build, see the scattered forces reassemble, and finish their home just as if nothing had happened. Take a look at the flowers and grain, after a rain or wind-storm; do they stay flat on the ground; or do they gather their strength together, and come up more fit for the next storm?

Watch a child when it is learning to walk; if it gave up the attempt when it had its first fall, how long would it be before it walked? It doesn't stop there. If the object it is trying to reach is at the other side of the room, the child will get there. no matter how many times it tumbles. It will be up again almost as soon as it strikes the floor. Why not we grown-ups take a lesson from the child. If we have discouragements, or troubles, forget them and start over again. No matter how far down we go we will have to come up again sooner or later. Remember the person worthwhile is the one who can turn failure into success, smile when he is down, and get on his feet quickly, be of assistance to others rather than have to be assisted himself; one who is not a weakling. There are plenty of those in the world. If we do not put forth an effort to help ourselves, it will be a long time before the Lord helps us.

We should not wait for assistance, or sympathy. Strike out. Get there. We will then find we need very little aid. We will also find ourselves better able to meet the next discouragement, and will be on our feet again before we know we are down.

—Bro. Harold Frazer.

Church of Christ, Toronto, Can.

## ZION'S ADVOCATE

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### Original Articles.

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It has been said that the truth is still older than the Church of Christ. It is just as correct to say that the truth is older than the angel's message that inaugurated this latter day work. All this is admitted, and yet "the straight and narrow way" had to be pointed out to men in these last days. The "old, old path" got cluttered up again, and again men had to be shown the right way. God preserved a "remnant," on the Temple Lot, to guide the confused seeker after truth. As other churches are today teaching things that were new in the religious world in 1829 and 1830, so others have lighted their tapers at the lamp that has been kept burning by the Church of Christ on the Temple Lot.

It is said that the principles for which the Church of Christ stands are not "the property of the Church of Christ any more than of other people who may wish to adopt same." Granted, but history does not afford an example of exact duplication in church building. What would be the need of it? Why start other churches to teach the same thing? Were this ever done, it would not have divine indorsement. God is not a polygamist. He may bless and help all, but he chooses only one church to be his bride, and those who stray from the one true fold to start imitations can claim none other than human origin, to gratify human ambition.

But there are never exact counterparts in churches. The very

reason new churches are started is because something is added to or taken from the original plan, and so it is today. Doubt and skepticism are discarding much that is peculiar to Mormonism, and where the Bible and the Book of Mormon were once held as the standard of evidence, attack is now made on these records. It is only to be expected. If men do not believe in the revelations telling where the New Jerusalem is to be, the time will come when they will doubt the authority for the idea that there is to be a New Jerusalem at all.

And so we find that doctrines held sacred by the Church of Christ, namely, the building of a temple, the endowment, the gathering, Zion, or the New Jerusalem, are eliminated from the "common ground" upon which it is proposed to unite the factions. It is not strange that the attempt is making no headway. Mormonism will never be united on a platform that leaves out hopes and promises that have been dear to believers in this latter day work from 1830 to the present time.

Were it permissible, however, to entertain the idea that there could be more than one accredited Church of Christ at a time, God has provided a final test. The people who qualify to build the temple and receive the endowment will prove which is the church upon which God has set the seal of His approval.

It has been argued that the Lord can pour out His Spirit upon His people anywhere. That is true, but if God specifies a certain place, he will meet his people exactly where he makes the appointment. Hence the true Church of Christ will be in the right place, like the disciples of old, who were told to "tarry at Jerusalem" until they were endowed with power from on high. God does not leave Himself without witness, and his church will fulfill prophecy as the churches founded by men can not do, and it is of the utmost importance to every man's spiritual welfare to know which church, today, has priority of claim upon the promises of God.

—Louise Palfrey Sheldon.

### More About the Articles of Faith

By Thomas Barton.

There seems to be an effort made to deny the part that the

Church of Christ played in the bringing about the Articles of Faith and Practice of the Church of Christ. As has been explained in another article the Church was obliged to republish another lot of Articles of Faith. The committee composed of Brethren Wheaton, Frisby and Sheldon were appointed the task of rewriting them.

Sr. Sheldon informs us that "A rough draft of the subject matter that went into the Articles of Faith that were published in 1925 were furnished Bro. Williams and myself. We referred everything we did to the committee, and was always subject to their criticism, approval or disapproval." That Bro. Williams *assisted* no one wishes to deny. But in view of the position that the Church of Christ has long since taken as the references below will show. (Let me suggest that T. W. Williams was never known to take such a position until he investigated the Church of Christ in 1925.) The work of the committee and not the individual work of any person expresses the views of the Church of Christ.

No. 1—We believe in God the Eternal Father — (Searchlight, Vol. 2, No. 1, p 99), who only is Supreme; Creator of the universe; Ruler and Judge of all; unchangeable and without respect to persons.

No. 2—We believe in Jesus Christ the manifestation of God in flesh, who lived, suffered, and died for all mankind; whom we own as our only Leader. Witness and Commander.

No. 3—We believe in the Holy Ghost, (Searchlight, Vol. 2. No. 1. p. 99), the Spirit of truth, the Comforter (John 14:16), which searcheth the deep things of God (1 Cor. 2:10), brings to our minds things that are past, reveals things to come, John 14:26, by which we receive the revelation of Jesus Christ.

No. 4—We believe that men will be punished for their own sins and not for Adam's transgression (Searchlight, Vol. 2. No. 1. p. 99), and that as a consequence of the atonement of Christ "all little children are alive in Christ, and also all they that are without the law. For the power of redemption cometh on all they that have no law; wherefore, he that is not condemned, or he that is under no condemnation, can not repent; and

unto such, baptism availeth nothing." (Moroni 8:25, 26). Book of Mormon, p.770.

No. 5—We believe that through the atonement of Christ all men may be saved by obedience to the laws and ordinances of the Gospel; (Searchlight, Vol. 2. No. 1. p. 99), via: Faith in God and in the Lord Jesus Christ; Repentance and Baptism by immersion for the remission of sins; Laying on hands for: (a) Ordination; (b) Blessing of children; (c) Confirmation and the gift of the Holy Ghost; (d) Healing of the sick.

No. 6—We believe in the literal second coming and the millennial reign of Jesus Christ; (Searchlight, Vol. 2. No. 1. p. 99), in the Resurrection of the Dead and in Eternal Judgement; that men will be rewarded or punished according to the good or evil they may have done.

No. 7—We believe in the powers and gifts of the everlasting Gospel; via: the word of wisdom; the word of knowledge; the gift of faith; the gift of healing; working of miracles; prophecy; discerning of spirits; divers kinds of tongues; interpretation of tongues (Searchlight, Vol. 2. No. 1. p. 99).

No. 8—We believe the fruits of the spirit to be love, joy, peace, long suffering, gentleness, goodness, faith, meekness and temperance (Gal. 6:22, 23).

No. 9—We believe that in the Bible is contained the word of God; (Searchlight, Vol. 2. No. 1. p. 99), that the Book of Mormon is an added witness for Christ, and that these contain the "fullness of the Gospel." (Book of Commandments, Chap. 44:13).

No. 10—We believe in the principle of continuous revelation; that the canon of scripture is not full, (Searchlight, Vol. 2. No. 1. p. 99), that God inspires men in every age and among all people, and that He speaks when, where and through whom He may choose.

No. 11—We believe that where are six or more regularly baptized members, one of whom is an elder, there the church exists with full power of church extension when acting in harmony with the law of God (Minutes of Gen. Conf. (Re-org.) 1918. p 2610. par. 8 and 10).

No. 12—We believe that a man must be called of God by revelation, and ordained by those having authority, to enable him to preach the gospel and administer the or-

dinances thereof (Searchlight, Vol. 2. No. 1. p. 99).

No. 13—We believe in the same church organization as existed in the time of Christ and his Apostles (Searchlight, Vol. 2. No. 1. p. 99). The highest office in the church is that of an apostle, of whom there are twelve, who constitute special witnesses for Jesus Christ. They have the missionary supervision and the general watchcare of all the churches.

No. 14—The primary function of the general church, of which each local church is a component part, is missionary and the building up and extension of the kingdom of God in all the world.

No. 15—We believe that local churches should govern their own affairs, and that general church officials should not dominate or interfere therewith. On invitation such general officers may, with propriety, give counsel and assistance. Local congregations are subject to the Articles of Faith and Practice, and must be governed thereby (ZION'S ADVOCATE, Feb. 1923, under "The Organic Law of the Church").

No. 16—We believe the Church of Christ comprehends the true brotherhood of man, where each esteems his brother as himself and where-in the divine command to "love your neighbor as yourself" is demonstrated by the prevalence of social equality. (Sr. Sheldon suggested the content of paragraph fifteen (16) *Messenger*, Feb. 1923. p. 27).

No. 17—We believe that all men are stewards under God and answerable to Him not only for the distribution of accumulated wealth but for the manner in which such wealth is secured; The primary purpose of stewardship is not the increase of church revenue or the mere contribution of money by those who have to those who have not, but to bring men to a realization of the common fatherhood and the universal brotherhood of man in all the affairs and the expressions of life; and to maintain such social adjustment that each may enjoy the bounty and gifts of God, and be free to exercise his talent and ability to enrich the life of all.

No. 18—We believe that men should labor for their own support and that of their dependants. Ministers of the Gospel are not absolved from this responsibility, but

when chosen or appointed by the church to devote their entire time to missionary work, their families are to be provided for out of the general church funds; the admonition of Christ that the ministry should not provide pure or script for their journey, but go trusting in God and the people is applicable.

We believe that the temporal affairs of the general church are to be administered by the general bishopric under the supervision and direction of the general conferences of the church. The temporal affairs of the local churches shall be administered by local bishops under the supervision and direction of the local congregations. (Page 52 under Financial program; also Feb. 1923 under "The Organic Law of the Church").

No. 20—We believe that marriage is ordained of God, and that the law of God provides for but one companion in wedlock for either man or woman. In case of a breach of this covenant the innocent one may remarry (Searchlight, Vol. 2. No. 1. p. 99).

No. 21—We are opposed to war. Men are not justified in taking up arms against their fellows except as a last resort in defense of their lives and to preserve their liberty.

No. 22—We believe in the literal gathering of Israel, and in the restoration of the ten lost tribes (Searchlight, Vol. 2. No. 1. p. 98. Agreement of Working Harmony p. 17).

No. 23—We believe that a temple will be built in this generation, in Independence, Mo., wherein Christ will reveal himself and endow his servants whom he chooses with power to preach the gospel in all the world to every kindred, tongue, and people, that the promises of God to Israel may be fulfilled.

"I did not think the matter contained in the last four paragraphs should be incorporated in the Articles of Faith and Practice of the Church, but after submitting the draft of the paper to Brethren Sheldon and Wheaton they were insistent that these points be mentioned." (*The Messenger*, p. 27. Feb. 1928.

No. 24—We believe that a New Jerusalem shall be built upon this land "unto the remnant of the seed of Joseph." (Either 6:6-8; 3 Nephi 10:1-4), which city shall be built,



beginning at the Temple Lot. (Doc. and Cov. 83:1).

No. 25—We believe that the ministry and membership should abstain from the use of tobacco, intoxicating liquors and narcotics and should not affiliate with any society which administers oaths or covenants in conflict with the law of God, or which interferes with their duties as freemen and citizens.

In view of the above references and citations of phrases, sentences and whole paragraphs (where "see" is noted the content is materially the same), the statements of T. W. Williams become a joke. He states: "I wrote the entire document, including the heading."—*Messenger*, 1928., "My way of phrasing and wording sentences is the best evidence that I can offer as to its authorship."—*Messenger*, Feb. 1928. Had we the time no doubt we could furnish even more references to the Articles of Faith and Practice of the Church of Christ than given above. But this much makes us appreciate the statements of Brethern Wheaton, Frisbey and Sheldon. They state: "The facts of the case are that the position of the Church of Christ was well defined and established long before 1925, as its various publications and general conference enactments will show. The Articles of Faith and Practice published by the Church of Christ in 1925 were not a new thing. They simply gave a mere complete expression or the belief of the Church than formerly published articles had done."—*ZION'S ADVOCATE*. Jan. 1928.

Webster says that a plagiarist is "a literary thief," Plagiarize means "To steal or purloin and use as one's own idea, words, artistic production, etc of another without due credit. We hope that Br. Williams will modify his assertions. Perhaps he doesn't realize the breadth of his claims, for in view of the above facts his claims of authorship would make us regret that he has resorted to the worst literary crime in the catalogue—**PLAGARISM**.

—Thos. E. Barton.

### Repentance.

When one has real Faith in God it is accompanied with the desire to act. Action means getting somewhere. Getting somewhere brings us face to face with facts. Facts

are generally acknowledged as being rather open truths. Shorn of all coverings they present themselves in naked way. Truth needs no bolsterings, no excuses, nothing at all except LOVE. That is where God and Christ come in. When man deserved all the punishment allotted, Truth could only acknowledge the justice of the punishment, but Love found a way of escape. Faith in such a God appeals to men, and when man in the bitterness of his soul can see where he is, and know where he ought to be, and can realize that through LOVE that he can get back there, his bitterness departs, his energies are used to affect such. He sees what a vast difference there is in the man God created, and himself, with Faith in God he knows that through Christ it has been made a possibility, and away he goes to prove it to the satisfaction of his soul.

Dust thou art to dust returneth,  
Was not spoken to the Soul.

When a mental vision is placed before man of the Cross of Christ, his first thought is sorrow, his first words to Christ are: "I'm so sorry, Lord." Man knows where Christ went for Him, knows the great chasm bridged for his soul, can see the tired steps, the thankless hours trodden by the Master through crowded streets to bring life and peace, health and strength and eventually: "Those kind hands which did such good, were nailed to a Cross of Wood."

Repentance means being sorry, and sorrowful. It means more. Sorrow will never alone be able to cause Christ to feel that it was worth while. But Christ-like life will. Being sorry that we forsake evil, and learn to be good, that will help. Conquering sin instead of being conquered by it, mastering masterful sin, making good all to whom we are debtors, restoring to those we have wronged their good name, losing our carnal personality and taking into our lives heavenly traits, divine grace, and being motivated by Love. Any other power will play you false. Repentance means getting ready for a **NEW BIRTH**. Emptying out the old, so that it can be washed away entirely, even the stains, so that the abundant new life may radiate God.

Losing self and finding Christ. Satan is not so strong after all. You can beat him if you and Christ

work together. Satan is full of limitations. He has made us so because of our faithful service to him. We are weak, imperfect, frail. Discord is rife, and our losses seem irretrievable. But with faithful service to Christ, we can lose the results of sin, and be clothed in the purity of perfection. Limitless boundless, all together lovely, crowned with a joy, in harmony with God. Happy days. Satan is not all he pretends to be, he's a **BAD FRIEND**.

Repentance means right about turn, **QUICK MARCH**. Don't forget the latter part. Its action. Making good to God and man.

There is much to do for the Repentant. It is a joyful step in many ways. Things are so grand when one starts to do them exactly opposite to what they have been done before. And doing new things too. Just belief will not take you to the destination desired. It is for us to **WORK** out our own salvation, and in fear and trembling too. There are some things that Christ did for us that we could not do for ourselves. **THAT IS WHY HE DID THEM**. He died, the just for the unjust, that He might bring us God. He died for you, conquered death, hell and the grave for you but Christ cannot make good for you, that is for you to do. For instance, it is impossible for Him to repent for you, or be baptized. He cannot even **BELIEVE** for you, that is for you to do. What reward would you have in the Kingdom of Heaven if Christ did everything for you? Would it not belong to the one that did it? It is true nevertheless that Jesus paid it all, but just as true, that you are debtor to Christ and pay Him back. Did He not say to His Disciples: "Teaching them to observe all things whatsoever I have commanded you?"

Jesus' words are these: "He that believeth and is baptised shall be saved—."

"Do this in remembrance of Me. Ye must be born again." Christ did not come to take away our personality, He came to give us a better one, to restore our beauty, enrich our soul, and fill us with His Divine Fullness.

He came to show us the way back to God, **IF WE WANTED TO GO**. He did not say that He would carry us back, but he did say, "**I WILL DRAW ALL MEN UNTO ME**."

True Repentance will indeed draw us nearer God, the chain of the Gospel will tighten and the fetters of sin loosen.

Repentance makes Baptism possible, it makes the process real. A stepping stone. But repentance does not ease at Baptism. We must continually repent until we are every whit pure. There is no giving up until there is nothing to give, We should remember what the Psalmist David said, "I shall be satisfied, when I awake, in His Likeness." May it be that we never will be satisfied until we are sure of so doing. This is true also, that it is much harder to repent, and the struggle becomes long, every year we are by the Grace of God allowed to stay, for it is hard to make bad, good. But how much harder is it to make good, better, and better, best.

From strength to strength go on,  
Wrestle and fight and pray,  
Tread all the powers of Darkness down  
Till yours, A PERFECT SWAY.  
James W. H. Simons.

### A Dream.

By J. R. Chesley.

I hope that the following experience will be of some benefit to those who may be of the same opinion that I once was: That the Book of Mormon was more reliable and that more precedence should be given it. Hence I contended that the Twelve should be called Disciples and that the Church was making a mistake by permitting them to be called Apostles.

During the fore part of February 1927, I dreamed I was working on a large building. This building contained twelve apartments, and around the apartments were twelve columns, extending from the bottom to the top. It seemed that the building was compete except an iron rod that was to encircle the whole building. It seemed to be my duty to join the two ends of this rod together.

A person from within, who seemed to be overseeing all the building, instructed me that the rod must not be bent, sprung, or changed in any way, and that there must be no crooked work on the building, but that everything must be straight. I suggested that I could make one little change and get the two ends together. The re-

ply was, that there was "to be no changes made."

While I was thus engaged some people came from a large building across the street and inquired if the building was ready for occupancy; that they had heard that it was to be a permanent place forever, and that they were dissatisfied where they were because of the terrible expenses that were coming on them all the time. They desired to know if it would be a permanent abode. The reply was that it would be as soon as the Twelve Overseers were in charge. That there were six now, and that there would be six more before it would be a permanent abode.

The question was then asked how long it would be until the other six would be here. He replied: "They have not yet been born." Then I remarked, "That it may be a long time." The answer was, "not necessarily so, for they will be men full grown when they are born." I was still laboring trying to connect the two ends of the rod when I awoke.

I understand that the building represents the Church of Christ; the twelve columns represent the Twelve Apostles, and the twelve apartments, the twelve Tribes of Israel. The rod of iron is the Word of God. But for a long time I was worried and prayed to know what was meant by my trying to connect the two ends of the rod of iron, which seemed to be my duty.

One evening while reading the Book of Mormon, one page 704, verse 30, the Spirit rested upon me in power, and I understood that the Bible and the Book of Mormon were to be one. It put a new light on Ezekiel 37:19. "And they shall be ONE in thine hand." If the reader will notice the Lord states there that he will combine the two and make one of them. The Lord is true to the past written word, for as it is revealed in our day, it agrees with the past. Note in the Book of Commandments 14:13 "Teach the Scriptures which are in the Bible and the Book of Mormon, in the which is the fullness of the gospel. Please note again, "The fullness of the gospel" is in the two. Additional light might be obtained by reading Nephi's vision, p. 38, and particularly verse 196. "Wherefore, they both shall be established in one." On page 704 and verse 30, Moroni

says "Lay hold on the gospel of Christ which shall be set before you, not only in this record, but also in the record which shall come unto the Gentiles from the Jews.

When the angel showed the plates to the three witnesses, and the voice from Heaven spake and gave testimony, it was not silent concerning the Bible. Hear the testimony of one of these three. David Whitmer in his "Address To All Believers in Christ," on page 62, says: "I am called to bear testimony that the Bible, as well as the Book of Mormon, is true. And no one should place one ahead of the other; they are one!"

With this array of testimony, we should not think of giving the Bible second place, let them be equal or one.

"The first shall be last, and the last shall be first." The Church went into the wilderness at the hands of the Gentiles with Twelve Apostles. We may expect her to come out of the wilderness clothed with the same adornment that it had before it went in. Through the Seer Stone the word of the Lord came to Oliver Crowder and David Whitmer as follows: "I speak unto you, even as unto Paul mine Apostile, for ye are called even with the same calling with which he was called."

No mistake, "Apostles" is right. The Bible and the Book of Mormon agree. The two ends of the iron rod join nicely together.

### The Efficacy of the Blood of Christ.

If we walk in the light; as He is in the light; we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.—John 1. Verse 7.

The aim of the Church official paper, ZION'S ADVOCATE should be, through its columns to impart to the saints spiritual food, at the same time setting forth the mission of the Church of Christ. This brings me to the above statement. "The Efficacy of the Blood of Christ. The blood of Christ the writer thinks is the most valuable asset in the whole world, and if we as saints only contemplated more its value to us, we would be better Christians, and more fitted to represent our Lord and Master Jesus Christ.

The blood of Christ does what nothing else can do. Firstly, without shedding of blood, there is no remission.—Heb. 9:29. Again how much more shall the blood of Christ, who though the Eternal Spirit, offered himself without spot to God, purge your conscience from dead works, to serve the living God.—Heb. 9:14.

Why such a valuable asset to us? Because through that wonderful shedding, our redemption was purchased (Some Modernists treat Calvary as a fiasco). Again by the which will be are sanctified through the offering of the body of Jesus Christ, once for all. Heb. 10:10 And again our hope of eternal life all depended on the shedding of his precious blood, the blood of Christ.

While not for one moment decrying Water baptism, which is an essential ordinance, in the preaching of repentance, sinners must be taught that to become saints it was necessary that Christ should suffer, the just for the unjust, that He might bring us to God. Christ said, He came not to call the righteous, but sinners to repentance. And again Christ came to seek and save that which was lost, Peter 3:18. If we tell the plain Gospel message, without the shedding of Christ's blood there is no life for them, but through the shedding their salvation was purchased. This is the writer's position. This will bring about genuine conversation.

Now referring to the text, the writer wonders if we realize the blood of Jesus Christ cleanseth from all sin. The angel's message was, and they shall call His name Jesus, for he shall save his people from their sins. Yes, faith in that precious blood cleanseth from all sin (our privilege), and what for? Not for personal aggrandisement, but that his life (Christ's), might be exhibited in us. To accomplish this we need to be filled with His Holy Spirit. The outcome of such a life will bring men and women nearer Christ and here the writer would like to point out it was noticeable to see many writers in the February issue of ZION'S ADVOCATE advocating a spirit of tolerance to others.

This brings me to the aim of the Advocate Debate at time may be necessary. If conducted in the spirit of him who said, "Learn of me for I am meek and lowly in heart," the fruits of the Holy

Christ in us, will cause men to glorify our Father in Heaven. In conclusion, just a respectful suggestion (not dictating), to those called to be Disciples, even the Twelve, say a letter of counsel or reproof in each issue, anything to increase our devotion to the Lord. Feed my sheep, feed my lambs, is the Savior's commands. How oft we listen with interest to those who have been (say in ancient warfare), so to those who should be living so near their and our Dear Lord, may they live so near to him so as to bring to us messages of peace and love.

—George Cummings.

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### A Testimony.

By Lily Shirk, Sagle, Ida.

For about twelve years I have been troubled with what the Dr.'s said was a diseased gall bladder, having during that time several spells, lasting from one to four weeks.

About the first of June this year pain in my liver began to distress me constantly, lasting for about five months.

I had always been able to stop the pain after a few days by taking large doses of olive oil, but this time it failed to bring relief. About the middle of October, I began to get quite sick and the large lump in my side began to develope so rapidly, that I knew I could not last longer than three or four months, unless relief came.

On the second of November, in the morning before arising, I was thinking of some plans it would be necessary for me to arrange in case I was not going to get well.

Suddenly I became aware of the presence of a messenger near me and at the same time he spoke, referring to my side, telling me what to do and said this treatment will cure a cancer, and immediately he was gone.

He had come and gone before I had time to realize what was happening and left instructions for me that seemed too simple to be true, yet when I thought of the wonderful influence felt by his presence, I knew to doubt him meant to doubt the instructions of God.

Complying with the instructions to "prove all things," I immediately commenced the treatment and in less than 25 hours, the terrible

gripping that had seemed to clutch the muscles of my side, let go and never has troubled me since. I had begun to lose in weight quite rapidly and experienced a constant nauseated feeling.

After treating myself for one month, I went to Spokane, Wash., and had quite a number of X-ray pictures taken by Dr. Charles B. Ward, after which he told me there was no sign of cancer, but a very, very bad case of diseased gall bladder. Upon returning to Sandpoint with the pictures and consulting Dr. Charles Stackhouse (our physician), he said he could not give me his word that there wasn't something there besides a diseased gall bladder, but that I must be operated on right away.

However, I have not returned to the Dr. and am able to do my own work again and although I can still feel the lump in my side, it isn't as large as it was and isn't even sore.

Have since taken this simple remedy to several others, suffering with different ailments, and it has brought marked relief.

Any information that may be desired by any one regarding the use of the mineral will gladly be given.

About December 11th, as we had gathered at our meeting place in Sandpoint and were bowed in prayer (a very spiritual prayer), by Brother Oliver Shirk, he was led to dwell on the great love of God's people on this continent (in B. of M.), in that there were no rich and no poor among them but they had all things common and their sick were healed.

O what a thrill of heavenly joy came over me, as I seemed to be drawn near to those people in spirit and I was made to realize the gift of healing, that had been spoken to me, in the use of the mineral, not only for myself but perhaps many others and I was led to exclaim, "O why should the Lord give this instruction to me and why connect us with His people of the B. and M.? and the assurance came, "Because of your efforts and desires to live the law of equality. 'This is God's plan'."

Will say further concerning Bro. Shirk's prayer that a beautiful vision of the equality plan and the lamanites connected with it, was before him as he prayed, but when he arose and began to preach, it faded away and in its stead our

bill-of-fare was a great deal less appetizing, because the greater part of our number have not yet been able to fully accept it all.

We have a small store house and two families of us and our bachelor brother, John, are trying to place the product of our labors into it, and live therefrom, thus avoiding the profit of commercialism as much as possible.

We, like Brother Joseph Camp, feel that if we cannot reach people by preaching, perhaps we can by an actual demonstration.

Dear Saints, to think that such a feeble effort as we have made, will please our Heavenly Father, we are led to wonder if we dare dream of the blessings He is waiting to give His Church, when it shall put on the wedding garment, "Equality."

We say equality, because we cannot believe that He would take to Himself a bride that would not be equal with Himself.

O what a witness we could take to the world if only we were actually making a demonstration as a Church.

The instructions have come to us recently through Bro. Sheldon, that we are not worthy to build the temple.

That Holy Edifice *must* be built by a Holy people, with not only their lips, but their labors and pocket books, their all consecrated to the Lord, in all things common. The perfect law of God means not only to supply the Spiritual needs of humanity but the material things as well.

"For this cause is the gospel preached to them that are poor."

If we fail in telling the gospel story that we come short of supplying the solution that relieves our material needs, as well as the spiritual, we have withheld the love that might not only save our brother's life (spiritually) but physically as well.

Bible—2 Corinthians 8, 13-14-15  
"For I mean not that other men be eased, and ye burdoned. But by an equality, that now as this time your abundance may be a supply for their want, that their abundance also may be a supply for your want that there may be equality. As it is written, He that had gathered much had nothing over; and he that had gathered little had no lack.

Also the Book of Mormon makes

explanations so plain we cannot misunderstand.

Mosiah 2, 29-30-31, And ye will not suffer that the begger putteth up his petition to you in vain, and turn him out to perish.

Perhaps thou shall say: "The man has brought upon himself this misery; therefore I will stay my hand, and will not give unto him of my food, nor impart unto him of my substance. that he may not suffer, for his punishments are just.

But I say unto you, O man, who-soever doeth this, the same has great cause to repent; and except he repenteth of that which he hath done, he perisheth for ever, and hath no interest in the Kingdom of God."

Also 2 Nephi 8, 21-24-36-37, "O house of Jacob, come ye and let us walk in the light of the Lord; yea come, for ye have all gone astray, every one to his wicked ways.

24 Their land also is full of idols, they worship the work of their own hands—that which their own fingers have made.

34 And the idols he shall utterly abolish.

36 In that day a man shall cast his idols of silver, and his idols of gold, which he hath made for himself to worship, to the moles and to the bats.

37 To go into the clefts of the rocks and into the tops of the ragged rocks, for fear of the Lord shall come upon them and the majesty of His glory shall smite them, when he ariseth to shake terribly the earth.

The revelation given to Granville Hedrick in 1865 describes the time Nephi is speaking of. It says speaking of those who call yourselves "The Church of Christ, for thus it shall be unto your country."

"It shall be attacked by a mighty foe on the south and east, by a combination of strong nations and the eastern cities shall fall in the storm of battle and the railroads will be torn up and poverty and misery will pervade the land and the rich as well as the poor will feel the pangs of hunger and the shame of nakedness, etc.

"But a free and independent civil government shall be set up 'in the West' by the true lovers of liberty and servants of the most high God upon the broad basis of equal rights and privileges and it shall prosper and grow by the help of Almighty God and peace

and safety shall be established throughout all her dominions."

This is only given in part and any one having access to the Evening and Morning Stars can read it all.

Dear Sains if we "will not" recognize the necessity of equality in temporal affairs the abundance of the manifestation of the Spirit shall be withheld also.

If our earthly possessions mean more to us than our brother's soul or the law of God, those idols shall be swept away and we shall at last become equal with the poorest whether we want to or not. Mosiah, chap. 8:62, enumerates some of the destructions and says in harmony with Bro. Hedrick's revelation, "And it shall come to pass, instead of a sweet smell, there shall be stink, and instead of a girdle, a rent; and instead of well set hair, baldness; and instead of stomacher, a girdling of cloth, burning instead of beauty.

63. Thy men shall fall by the sword and thy mighty in the war.

64 And her gates shall lament and mourn; and she shall be desolate and sit upon the ground.

To us the offering that is to be made in righteousness by the sons of Levi, is to be a holy or whole (not in part) offering and is none other than that set up in the west by true lovers of liberty and servants of the Most High God upon the broad basis of equal right and privileges. Also seen manifestation given to Bro. Oliver Shirk, which is also in harmony with Bro. Hedrick's revelation. Under the law of Moses they were instructed to make burnt offerings of bullocks, etc., and even Abraham was commanded to offer up Isaac, his only son (his only flesh and blood), and had the Lord not interfered, Abraham surely would have offered him.

After the coming of Christ He fulfilled the old law and in its stead he wrote the law in the human heart and not on tables of stone telling us to love the Lord (not our wealth), with all our might, mind and strength.

And love our neighbor as ourselves.

Book of Mormon, 3 Nephi 4, 49, And ye shall offer up unto me no more the shedding of blood; yea, your sacrifices and your burnt offerings shall be done away, for I will accept none of your sacrifices and your burnt offerings and ye

shall offer for a sacrifice into me a broken heart and a contrite spirit.

This taken in connection with other passages we understand to mean our all, as the sons of Levi, it must be the material and the spiritual offering included to make the whole or holy offering (in righteousness).

As the things represented in the old law were only a shadow or that which was to come, so also is the offering NOW as much greater as that practiced under types and shadows, which includes both the material and spiritual, our Alma. Book of Mormon, Mosian 11, 13-14. And there was a strict command throughout all the churches that there should be no persecutions among them, that there should be an equality among all men; that they should let no pride nor haughtiness disturb their peace.

That every man should esteem his neighbor as himself, laboring with their own hands for their support.

Alma 1, 37—And when the priests left their labor to impart the word of God unto the people, the people also left their labors to hear the word of God.

38 And when the priest had imparted unto them the word of God they all returned again diligently unto their labors.

39 And the priest, not esteeming himself above his hearers; for the preacher was no better than the hearers; neither was the teacher any better than the learner; and thus they were all equal; and they did all labor, every man according to his strength.

40 And they did impart of their substance every man according to that which he had, to the poor, and the needy, and the sick and the afflicted.

47 And thus they did prosper and become far more wealthy than those who did not belong to their church.

4 Nephi 1, 4, And they had all things common among them, therefore there were not sick and poor, bond and free, but they were all made free, and partakers of the Heavenly gift.

6 And there were great and marvelous works wrought by the Disciples of Jesus, insomuch that they did heal the sick, and raise the dead, and cause the lame to walk, and the blind to receive their

sight, and the deaf to hear.

9 And the Lord did prosper them exceedingly in the land.

Dear Saints, one and all, let us be among those in the west who are about to set up this free and independent civil government, upon the broad basis of equal rights and privileges, and let me say further that the wonderful instruction given me by the messenger, as to the healing of the body, will heal many diseases and prevent many operations if followed, and we will be only glad to instruct any one wishing to know.

Knowing that as I impart to others the knowledge of this matter that has so wonderfully come to me, I shall not only deliver my soul but have the joy of seeing others made whole.

Thanking you for room for this publication,

—Lily Shirk.

De Kalb, Ill.

January 15, 1928

To the Churches of Christ  
Scattered Abroad,  
Greetings:

Considerable confusion seems to exist in the minds of many of our members relative to the receiving and disposing of applications for membership from those who have subsequently been baptized into other factions of the Restoration. In order to allay this unhappy condition and if possible restore order in the churches relative to the matter, the following resolutions adopted by the church at its conferences, and councils whom it has authorized to act for it, are thus compiled, with such comment as will enable you to know the interpretation that has been placed upon them by the Twelve in their application of them.

Of course these actions at the best may have flaws that the critical may show a disposition to magnify and use as an excuse to proceed in some other way, but let us bear in mind the fact that it is always within the province of General conference to correct conditions that would seem to be burdensome to carry into effect. So in the interim I would admonish the churches to abide by the existing rules governing the matters for the present and then at the next general conference steps can be taken to provide relief on the subject.

The following action was taken by the Committee of Five that was appointed by the conference of October, 1925, to have general oversight of the work of the church in the interim that the Apostles were to be placed in the church, to whom this matter was referred by the conference at the time, and whose action was reported in the ADVOCATE for November of the same year as follows:

1.—“That in the matter of recognizing members on their original baptisms, application blanks should be properly signed and submitted to the nearest branch where they may reside.

2.—Or, that in the event the missionary representative of the church is laboring in the vicinity of where applicants are located and has the opportunity of knowing their spiritual status, *that he be duly empowered to accept their applications and issue a certificate of membership accordingly, making report to the nearest branch of the church for enrollment.*

3.—And after being so acted upon, the applications shall be forwarded to the general church secretary for enrollment by the general church records by the officer issuing certificates of membership to applicant.

4.—That when applications for membership are received at general headquarters directly from applicants, that these applications be referred to the branch of the church nearest to where applicant resides, or to the general missionary representative of the church who is known to be laboring in their vicinity, for disposition, and that applicants be accordingly advised of such action.”

The above has been the rule governing the receiving of members as provided therein since its enactment 'till the present time. Though it was passed by the Committee of Five who were temporarily in charge of the work between October, 1925, 'till April 1926, at which later time seven of the Quorum of Twelve were called and ordained, this action was never repealed either by them or the General conference.

Paragraph one of this resolution is self explanatory, it needs no comment or clarifying statement.

Paragraph two has by some been misunderstood and misapplied. Some have thought that applications were to be received by the



missionaries and forwarded to the nearest branch for endorsement and issuance of certificates of membership. This is not the case, however, for by careful reading you will see that missionaries are *duly empowered to accept applications and issue a certificate of membership accordingly.* And then after he has complied with this provision he is to report his action and send applications so received to the nearest branch of the Church for enrollment. Thus the missionary proceeds in the same manner as though he were to baptize the individual himself and thereupon issue a certificate of membership. This interpretation has been disputed by some, who have presumed that the action of a local church constitutes membership in the Church. However, the following resolution adopted by General conference of April 8, 1927 should set at rest all argument on this point, for the present, as it is clearly stated and is the last word of the church upon the matter:

"Resolved, that this Church of Christ recognize that when persons are baptised by proper representatives of the Church, *no matter how remote from local congregations, they thereby become members of the church, and be it further resolved that a list of scattered or isolated members be kept on the general church record, and that enrollment on a local record or vote of a local congregation is not necessary to membership.*"

The position has therefore been taken and applied by the Twelve, that when missionaries receive applications that they endorse them, issue a certificate of membership, (or authorize the General Recorder to do so), and send same to the nearest local church for enrollment, the same as though he had baptized the applicant. And in case there is no local church in the vicinity that applications should be forwarded to the General Recorder to be placed on the scattered list which he has been empowered to arrange as above provided.

The greatest confusion seems to be with regard to the receiving and disposing of applications as provided for in paragraph four of the 1925 action, which deals with those that are forwarded to the local church at general church headquarters. This confusion is caused

by the fact that for a number of years the local church at Independence was the only organized group of our members, and much if not all correspondence relative to the church work was carried on with the ministry of that church. This has given rise in some quarters to a tendency to advise applicants to communicate with that congregation and to send their applications to that place for acceptance and enrollment. The result has been that applications have come to that place from every quarter; England, Holland, Canada and the United States, with resultant confusion and friction between the local and general church representatives.

Independence by conference action has been designated as the headquarters for the Church of Christ. This does not mean, however, that the local congregation should presume to act as a sort of mother or parent church to the rest of the local churches, for it, as well as all other local churches, are on the same footing. It has no prerogatives that other local churches do not have. Its authority to act is the same as any other local church, and no more. Therefore to presume that it shall project its will beyond its own sphere into that of another local church or into matters that are of interest to the general church is presumptuous and just as obnoxious as the same action in other local churches would be to them.

So when Independence is referred to as the General Church headquarters it has reference to the geographical location, as pointed out in revelation as the gathering place, and not by any means to the congregation that has its place of worship there. Therefore applications coming to the local church of Christ at headquarters should be "*referred to the branch (or local church) of the Church nearest to where the applicant resides.*" Or, in case they are not informed as to where the nearest local church is located then send applications "*to the general missionary representative of the church who is known to be laboring in their vicinity.*" If the pastor of the Independence congregation is in doubt as to who the missionary representative referred to may be, forward the application to the member of the Quorum of Twelve that is in charge of the

field of labor which applicant resides in. When this action has been taken by the Independence congregation, the pastor or secretary should take steps to see "*that applicants be accordingly advised of such action.*" Let this be done promptly with as little delay as possible, that applicants may not be caused undue anxiety or worry. This rule applies equally the same to other local churches and we advise them to follow the rule.

Inasmuch as it is not always possible for the Twelve to keep local churches apprized of the movements of general missionaries under their direction, they have thought it best that applications sent in from unorganized territory should be sent to the member of the Twelve that has charge of the missionary activities of the church in the several fields that have been assigned to them. Till the general conference can clear up the situation it is advised that local churches follow this rule, thus averting much confusion and delay in dealing with the matters under consideration.

By referring to the minutes of April 7, 1926, you will find that general conference provided for the method of disposing of applications that come from European countries as follows:

"That *until such times* as we have representatives in Europe holding the Melchisedec priesthood, applications for membership made upon original baptism be considered by the elders of the branch to whom they apply, who shall act upon the best information they can obtain to make their recommendations to the respective branches."

Since that time, however, conditions have changed in that field, Local churches have been organized in these countries, and at the last conference an apostle was placed in charge of the European missions. We therefore advise that all applications coming from that field be forwarded without delay to the brother who has charge of that field and is duly empowered to take such action as will safeguard the interests of all concerned.

During the time that the Twelve were in attendance at the General conference of 1927 a committee of three of their number was appointed to arrange and assign the fields

of labor for the twelve. These men were Apostles Samuel Wood, Daniel MacGregor and Clarence L. Wheaton. The fields were assigned as follows:

H. E. Moler, Holden, Missouri—Missouri, Ohio and Eastern States.

Samuel Wood, route A, box 251, Fresno, California — California, Nevada, Arizona and New Mexico.

Otto Fetting, 801 Tenth Street, Port Huron, Michigan—Indiana, Michigan, New York and Ontario, Canada.

Daniel MacGregor, Oyen, Alberta (deceased), Northwestern states and Canada (Since his death this field has not be reassigned, therefore advise that applications from this field be sent to Apostle Heading, who had joint charge of Northwestern States, C. L. W. Sec.).

Thomas J. Sheldon, 1416 Walnut Street, Independence, Missouri—European Mission and joint charge Iowa and Nebraska, Missouri.

Arthur M. Smith, Linden Hill Station, Minneapolis, Minnesota—Minnesota, Wisconsin, and the Dakotas.

Walter L. Gates, 1218 South 39th Street, Kansas City, Kansas—Kansas, vicinity of Independence Mo., and joint charge of Iowa and Nebraska.

Norris Heading, Box 236, Chehalis, Washington—Oregon, Utah and British Columbia.

Clarence L. Wheaton, route 5, box 319 Independence, Mo.—Southern States and joint charge of Iowa and Nebraska.

Thomas Barton, 316 N. 25th Street, Colorado Springs, Colo.—(chosen but as yet not ordained to twelve)—Colorado, Western Kansas, Western Nebraska and Wyoming.

It was further recommended by this committee that "missionaries laboring in these several fields of labor shall be under the supervision of the member of the Twelve assigned the specific field as above arranged."

The secretary of the Quorum may in some quarters be subjected to criticism for not having published this action of the Twelve before this time, but it is sufficient to say this was not an oversight, for it was requested that

such should not be done. If this action has caused inconvenience it is hoped that the statement that is herein set forth relative to the subjects under consideration will help correct the distress and worry that you have been caused. It is therefore requested that you follow the rules as above set forth governing this matter until conference shall speak otherwise. Following this rule and respecting each individual in his place will go a long way toward bringing about a harmonious condition in the church.

We admire the zeal and earnestness of our ministry in trying to make a good showing for the efforts they put forth, to accomplish the work of the Lord, but when that zeal leads us to project ourselves into another's field of work, or to assume the prerogatives of others, it is conducive of evil results, and should be avoided.

General church missionaries or other workers are admonished to observe the rights of the local churches they come in contact with and refrain from projecting themselves into local affairs. The local churches select their officers to look after their interests and these individuals should be respected in their places. If members of local churches insist on pouring their troubles in your ears refer the individual to the Pastor, and let them adjust the matter according to the law. Missionaries are sent out to preach the gospel, and should remain neutral in local affairs if they expect their work to be effectual. If irregularities exist that cannot be properly adjusted by the local ministry, they have the right to call in members of the Twelve to help them. This quorum is in the church to regulate and set in order, when necessary, and should not have their duties infringed upon by others. This is said in the interest of all, that order may prevail among the churches.

Local churches and their ministry are likewise admonished to confine their activities to their respective spheres of action, enforce the laws of the local church, live in peace with each other, set an example of righteousness before the community where you are situated, but be careful that you do not invite criticism upon yourselves by going beyond your rights, and projecting yourselves and your troubles into the affairs of other local churches, or assume

the duties of the general church and its officers. The house of God is a house of order. So far as individual members are concerned priesthood and laity are on a par. They are neither superior nor inferior to each other, and should be so respected, but when it comes to official prerogatives and duties, the laws of the church have provided for the sharing of responsibility according to the several ability of the ministry that has been called of God for that particular work, therefore respect each man in his place if you would have him respect you in yours.

May the Lord bless you each and all to attain to that spiritual perfection that is contemplated in the gospel of Jesus Christ, that we may all be builded up a spiritual house in Christ, to whom be given all glory and praise for that which we shall be permitted to accomplish.

Your fellow-worker in Christ,  
Clarence L. Wheaton,  
Secretary of the Twelve.

## POETRY.

### Musings of Galilee.

Often I have strayed away  
From the cares of every day,  
And beside some stream where  
placid waters flow,  
I have fancied I could see  
Distant shores of Galilee,  
And those blessed, holy scenes  
of long ago.

And I seem to see again  
Christ, the blessed Son of Man,  
As He taught the way of truth  
and life divine;  
And His voice so sweet and clear  
Speaks unto my waiting ear  
And the joys of others years  
again are mine.

And I wish I might have been  
One of those who followed then  
As He walked and talked beside  
the silent sea;  
Yet I know that He is here,  
That His spirit hovers near,  
That His love is just as full and  
just as free.

And the day is near at hand  
When His feet again shall stand  
Once again, upon the shores of  
Galilee.  
So I daily hope and pray  
That I soon shall see the day  
When He reigns supreme beside  
the silent sea.

Elder B. C. Flint was ordained an Apostle by H. E. Moler, Otto Fetting and Samuel Wood.

W. L. Gates, Otto Fetting and W. P. Buckley were appointed as a committee to install an adequate accounting system in all departments of the Church finances.

In the afternoon of April 10th, the following was adopted:

Resolved, That the members of the Church of Christ shall hold membership in the Branch nearest their permanent address, except where the matter of convenience and wisdom may direct otherwise.

The following was also adopted:

Resolved, that we request the presiding Elder and the Secretary of the various branches of the Church of Christ to keep in touch with all the members of their churches, reporting to the distant members the official action of their home church, and care for their spiritual needs by correspondence or by visiting them so that all the flock shall be cared for to the best of the ability of the church to which they belong.

Resolved, That it is the sense of this conference that the right to initiate legislation shall rest with the members of our church as follows:

- (a) Local churches through their delegates.
- (b) Quorum of Twelve.
- (c) Quorum of Seventies.
- (d) Any Ex-Officio member of conference.
- (e) Any six scattered members. Properly brought before the body in conference assembled.

Carried.

The matter of a Sunday school paper was referred to a committee of three, consisting of Sister McGregor, Sister Wood, and C. A. Spillsbury, they to consider and report back to this conference before it closes.

The new Board of Publication was chosen, consisting of Arthur M. Smith, chosen for two years, B. C. Flint, chosen for one year, Clifford Spillsbury, for two years, and Willard J. Smith, for one year, the fifth member of the Board of Publication chosen was A. O. Frisbey.

A motion providing that we do not recognize as delegates any who use tobacco was lost, as was also a motion "That we look with dis-

favor on the use of tobacco, tea, coffee and narcotics."

The following was adopted:

"Resolved, that we approve of a delegate system, one delegate to each six members, or fraction thereof."

On April 11th, in harmony with the manifestation given through C. L. Wheaton, which was approved by the Quorum of Twelve, and later by the General Conference, the committee of three to be blest and set apart for the reception of divine instruction in regard to the plans for the Temple were selected, the committee consisting of Otto Fetting, W. L. Yates and Thomas Nerrin.

It was also voted that the committee draw from the Temple fund for their expenses in their work.

The committee on request for the establishment of a Sunday school paper reported recommending the establishing of a four-page Sunday school paper. This was referred to the Board of Publication with power to act.

#### THE HYMNAL.

When inquiry was made concerning the publication of a Hymnal or our own, H. E. Moler of the Hymnal committee, said that he had over 100 selections ready for the stereotyper, and that no doubt other selections could soon be obtained. The lack of funds was all that was hindering its publication. Whereupon Brother E. G. Law, of Toronto, offered the church the loan of \$1,000.00, one tenth of which he would make a donation.

It was then moved that the Hymnal committee be authorized to proceed with the publication of the Hymnal, and that Brother Law be associated with the committee.

Carried.

An invitation was extended by the Church of Jesus Christ on Kansas Street, to the Church of Christ to make use of their church building for our conference, upon which the following action was had:

"Resolved, that the Church of Christ in General Conference assembled acknowledge the kind offer of the Church of Jesus Christ for the use of their building which we will accept if necessary."

Elder W. P. Buckley was sustained as the general church recorder, Elder W. L. Gates, Louise

Sheldon and John Crick were chosen as the auditing committee, and it was ordered that all accounts be closed on March first of each year, and be submitted to the auditing committee.

On Thursday, April 12, Thomas Barton was ordained to the office of an Apostle, the ordinating having been provided for by action of the conference of 1927, C. L. Wheaton being mouth, assisted by Otto Fetting and H. E. Moler.

It was ordered that the ordination of Elmer E. Long and James E. Yates be attended to at their first meeting with a member or members of the Quorum of Twelve.

Moved, That no local church be organized without the consent of the member of the Twelve in charge of that territory."

Carried.

C. L. Wheaton, W. P. Buckley, and W. L. Gates, were appointed a committee in charge of clergy applications.

It was moved, "That a committee of three be appointed to draft resolutions regulating the reception of members." This carried. C. L. Wheaton, W. P. Buckley and W. L. Gates were chosen as such committee.

The Bishop's report was read by W. L. Gates, of the auditing committee. On hand at last report, \$251.57. Total receipts, \$1,682.24. Temple Fund \$266.37. Unpaid paving bills, \$1,620.00.

The Bishop presented as his counselors, W. P. Buckley and A. W. Bogue. These selections were approved by vote of the conference.

The first Sunday in June was set apart as the day when all branches shall donate all their offerings for the paying off of the Church debt against the Temple Lot.

On Friday, April 13, a list of names for ordination to the office of Seventy was presented by the Quorum of the Twelve, and the list adopted. Those who were present were ordained at this meeting. They were, Joseph Camp, J. R. Chesley, A. W. Bogue, Brother Case, Clifford Spillsbury, Thomas Nerrin, F. E. DeLong, Ray Griffiths and C. A. Spillsbury.

Sister Sheldon, Sister Yates, Sister Wood, Sister Wheaton, Sister McGregor, Sister Savage and Sister Simons were all appointed as unordained missionaries.