

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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OUTLOOK FOR THE CHURCH OF CHRIST

We are living in a peculiarly trying time—a time when everything that can be shaken will be shaken. There is a clash of religions, and a clash between faith and infidelity. The Latter Day Work is going through a trying experience. Many of its adherents who have for years accepted certain things as being true, have been faced with evidence and facts which have proven some of these same things to be false. This has caused a convulsion in the ranks of Mormonism, the tremor reacting from center to circumference. Many have had the courage to accept the discoveries and flee from error at the risk of unpopularity and unfavorable criticism. These discoveries have had a discouraging and disheartening effect upon many. But no matter how long an error may be believed in, nor by however many adhered to, it is at last only an error. No length of association with it can transform it into truth. This most of the members of the Church of Christ have fully realized, and have fled from the errors. There are others, however, who close their eyes and stop their ears, in an endeavor to avoid a conviction of the real condition of affairs and declare they know they are still right, and that they are not in error. For them there is little hope.

The Church of Christ today is largely composed of those who have had the courage to forsake error, and all the association connected with it, and seek for "The old paths" and have recognized the few members of the Church of Christ on The Temple Lot as Sentinels pointing out the right way. These original members of The Church of Christ for years few in numbers, misunderstood, and often misrepresented, have stood firm and faithful to their trust, though at times it looked very discouraging, now begin to see the fruits of their patience and fidelity.

Since 1925 this Church has been moving forward. The date of the apostasy of the Reorganization marks the beginning of the tranquil ascendancy of The Church of Christ now more fully organized with Apostles, Bishops and Seventies, now better qualified to carry on the work of spreading the Gospel of Jesus Christ.

While the work has been on the forward move for the past three years, yet it has not been of the mushroom character, nor of the hysterical variety. Men and women have not come into the Church of Christ like an avalanche, and for this we are thankful. They come by ones, by twos, and by threes, then, now, and after awhile, after

they have taken time for serious reflection. Some came in 1925, others are coming now, and still, no doubt others will come a year later. It is well they take time for consideration. Satan is doing his utmost to hinder and destroy the Church of Christ, and with those rushing pell mell into the Church he would find much greater opportunity for his devices. But with thinking, praying, courageous men and women it is different. They have faced conditions of a critical character, and the majority have stood for the right and for the preservation of The Church of Christ.

Now that the ministry is more fully organized, we can move forward in harmony with the Gospel plan with greater faith and increased zeal. The fact that the Temple, the House of the Lord, shall be commenced in less than twelve months hence, nerves us with encouragement, and the outlook is gloriously encouraging. We have a great reason for rejoicing in the work of the Lord our God. No time now for fault-finding with our brothers and sisters, or for throwing sprags in the wheels of progress, but let us go forward with the work committed to us. It is a wonderful privilege to live in our day and time and see the things we see, and to be permitted to engage in the Lord's work.

H. E. M.

EDITORIAL ITEMS

We are informed that since the recent General Conference quite a number have united with the Church at Independence, all of them good people, such as we are glad to have with us. Among these is the Sister of the Editor, Mrs. Martha Woodmancy. This removes from the Reorganization all of the children of the original James Moler family. The Editor is glad. Later we are informed that there were eighteen persons received in all. Four persons were baptized.

We visited at Independence over Sunday, May 6, and had the privilege of hearing an able discourse on the establishment and development of Zion, by Apostle T. J. Sheldon. On Sunday night, we occupied the pulpit at the Stark Acres Mission.

Elder W. K. Willian, and Priest John Reynolds each resigned his part in the Stark Acres Mission, and left it to H. E. Moler in charge of Missouri, to appoint one to take charge. Accordingly we have appointed Elder John Over-

cast, of kindly demeanor and pleasing address, who has but recently come to us from the Reorganization. Brother Overcast was formerly a missionary in Kentucky and Tennessee. We believe our people at Stark Acres will love him as a servant for Christ. We trust that much good shall be accomplished.

About **The Church of Christ Hymnal**: We are still collating material, and in the meantime trying to get in touch with Stereotyping Houses to get their prices on the work. So far we have found that the Stereotyping charges are higher than engraved plates. We can get the engraving done for \$4.00 per page, while the only bid we have had for stereotyped plates is \$6.00 per page. However the engraved plates can not be used on ordinary printing presses, and we would no doubt be obliged to have the printing, or rather lithographing, done where the engraving is done. We have a preference for the Stereotyped plates, so that we can have the printing done anywhere we choose, if the price would justify it. Brother Law will not have the money ready for us till some time in June.

Elder Elmer E. Long has returned to Independence, and since his return has been ordained to the Apostolic office. We noticed that he was Teacher of the Book of Mormon class in the Sunday School there. All seemed glad to have Brother Long with them again. He would be very glad to take the active mission field, but he informs us that his financial circumstances are such that he must find employment for the maintenance of those dependent upon him, and to meet his obligations.

TEMPLE LOT PAVING DEBT DAY

Our people should all be advised that the First Sunday in June has been set apart by action of General Conference as Temple Lot Paving Debt Day. All collections are to be used towards paying off this debt. This debt was caused by City assessment for the paving of streets surrounding the Temple Lot. Let all make their offerings as liberal as possible. This debt should be paid off speedily. If any may have overlooked June 3rd, as the day, then be sure and recognize June the 10th, the Sunday following as the day to make your donations. Possibly this issue of ZION'S ADVOCATE may not reach all our subscribers before the First Sunday, though we hope it may reach the most of you.

DON'T FORGET

That Bishop Alma O. Frisbey is acting as the General Bishop of the Church, and the only one authorized to receive and receipt for funds for the general advancement of the Church. All monies intended for the Temple should be sent to him. Don't forget the name and address, **Bishop Alma O. Frisbey, Box 232, Independence, Missouri.**

Elder Herbert B. Johnson writes very encouragingly of the work in the Providence, Rhode

Island Branch. The Branch was organized in December, 1925 with 17 members, and since that time the attendance at all the services has been doubled. Four were to be baptized in April.

Again we must go to press without a list of General Conference Appointments. All our efforts to obtain them seems to have been futile. We are sorry for this, as ZION'S ADVOCATE is the avenue through which information of this kind should come. Then too, unless the appointments appear in our Church publication, it will make it hard for our ministers to obtain Clergy Rates on the Railroads. But the Secretary of the Quorum of the Twelve has been very busy with Church work at Independence ever since General Conference, and having a very sick little boy at his home, we can make excuses for him. The little boy, Richard, was improving when we last heard from him.

A sermon preached by Elder C. L. Wheaton, April 27, 1928, on the subject: "That Interesting Spot of Land West of The Courthouse. What and Where Is It?" is reproduced in tract form. Regular price 10 cents each. To those who help pay the initial cost of publishing, these tracts can be had at the low cost of \$4.00 per 100. Send your orders to C. L. Wheaton, Route 5, Box 319, Independence, Missouri.

MUSIC

Servant and master am I: Servant of those dead, and master of those living. Through me spirits immortal speak the message that makes the world weep, and laugh, and wonder and worship.

I tell the story of Love, the story of Hate, the story that saves and the story that damns. I am the incense upon which prayers float to Heaven. I am the smoke which palls over the field of battle where men lie dying with me on their lips.

I am close to the marriage altar, and when the graves open I stand near by. I call the wanderer home. I rescue the soul from the depths. I open the lips of lovers, and through me the dead whisper to the living.

One I serve as I serve all; and the king I make my slave as easily as I subject his slave. I speak through the birds of the air, the insects of the field, the crash of waters on rock-ribbed shores, the sighing of the wind in the trees, and I am even heard by the soul that knows me in the clatter of wheels on city streets.

I know no brother, yet all men are my brothers; I am father of the best that is in them, and they are fathers of the best that is in me. I am of them, and they are of me. For I am the instrument of God.

I AM MUSIC.

Selected.

THE NEW HOME OF ZION'S ADVOCATE

ZION'S ADVOCATE comes to you this time from its new abode, Port Huron, Michigan. This home was decreed by the late General Conference. It is now closer to some of you, and farther away

from others; but yet not so far but the mails will carry it to your homes the same as hitherto. We trust that it will be equally acceptable to you and that it may still be a messenger of Good Tidings to all who hunger and thirst for righteousness. This paper has a wonderful mission to fill, and is only in the very beginning of its work. We trust your interest will not only continue in ZION'S ADVOCATE, but that it will increase with each issue. We have a splendid Business Manager, one who will put his whole soul into it, and we ask that you give him the commensurate support and encouragement. Get all the subscribers you can. You can not go amiss if you subscribe for it for One Year or for Six Months to relative or dear friend who is in quest of the truth. The fruit your effort will bear may never be measured this side of eternity.

And please do not forget the Editorial Department. We have many good writers in The Church of Christ, who we fear are allowing their pens to slumber at times. Short pointed articles are the preference. Let us make the ADVOCATE so interesting that the demand will be so great for a weekly paper, that the desire may soon be realized.

We hope the New Business Manager will speak to you in this issue. Listen to what he has to say.

We are trusting that you will all be with us in our effort to produce one of the best Church Papers issued by any faction of the Latter Day Work. Let's go.

H. E. MOLER, Editor.

REPORT OF AN ADJUSTMENT

May 8th, 1928.

This agreement entered into between the parties whose names are attached.

Witnesseth,

That all matters growing out of the communication addressed to the Twelve and delegates by Marshall T. Jamison against T. J. Sheldon, Louise Sheldon, A. O. Frisbey and W. K. Willian have been discussed between the parties and in part have been heard by a court of elders,

And that the parties agree and concede that the procedure in giving publicity to the matters in said communication is deplored,

And further, that there has been an exaggeration and misunderstanding of the matters involved.

That now the parties involved agree that there shall be reconciliaion between them; that all grievances of the past shall be forgiven and forgotten; that no further action shall be had in the church courts upon the issues involved; that no reference shall be had to them in the meetings of the church;

Further, that if any of the parties shall violate this agreement in the future then such breach of agreement shall be a sufficient cause for the innocent parties to institute proceedings before the church courts in harmony with the law;

That this agreement shall extend to all witnesses and counsel in this case, and that we all

pledge ourselves to work together and with the church to the best of our ability to accomplish the great work that God has laid upon the church.

It is agreed further, that inasmuch as this matter has gained publicity, that this agreement be published in "The Zion's Advocate," and that this is done with the mutual consent of all parties whose names are attached.

T. J. SHELDON,
MARSHALL T. JAMISON,
A. O. FRISBEY,
W. K. WILLIAN,
LOUISE SHELDON.

"OUR BELIEF DEFENDED"

A few days ago Apostle J. F. Curtis handed me a small booklet purporting to be a defense of the Reorganization. He said, as a sort of apology, that there was one or two errors in the way of quoted references,—but I called attention to the fact that from the appearance of the title page the whole book was a mistake. Upon a casual review of some of the material contained in it, my first observation was true. He quotes quite extensively from the writings of W. W. Blair in regard to Granville Hedrick, in which Curtis attempts to deceive the people into believing that Hedrick had formerly been a member of the Reorganization. If Brother Curtis would have been fair enough to give all the facts he would have been able to have several pages of his booklet to use for other purposes.

The following quoted from Vol. 3 of Church History, Page 631, says:

"A committee consisting of J. M. Putney, James Caffal, and Ralph Jenkins, was appointed to investigate any cases which might be presented. On the 24th, they reported, and their report was acted upon as follows: 'Committee on cases for trial report as follows: To the President and Brethren in conference assembled:—We, your committee on cases that might be presented for us to adjudicate, beg leave to report that the Secretary of the Church presented before us the evidence in the case of the Reorganized Church of Jesus Christ of Latter Day Saints versus Granville Hedrick, and finding no evidence that Granville Hedrick ever united with said Church, as a member, we declare that he is not a member thereof. J. M. Putney, Chairman.' On motion it was resolved that we receive and endorse the report of the Committee in the case of Granville Hedrick, and that the committee be discharged." —Saints' Herald, Vol. 18. Page 636.

A more comprehensive review of this unique "Defense" for the forensically inclined Apostle will be made by Elder C. E. Bozarth. The readers of THE ADVOCATE will find this reply quite interesting.

C. L. WHEATON.

I would that ye should keep the commandments of God, that ye may prosper in the land according to the promises that the Lord made unto our fathers.—B. M.

LETTERS

Platteville, Wis., April 3, 1928.

Church of Christ,
 Editor Zion's Advocate,
 Holden, Mo.

As I thought that someone would like to hear from the Ellenboro branch where Bro. Wheaton and Bro. Halloway held their debate and later Bro. Wheaton organized a Sunday School. We are all in good spirit at the present time. We are holding meetings at the different homes. On April 1st we held our regular Sunday School at Bro. F. L. Manuel's home and had our monthly sacramental meeting. On April 15, 1928 we will meet at Bro. Jess Atkinson's. But at present the roads are bad and we all can not meet at once; but hope to in the near future. There are about 15 members here in this branch. I know that if Bro. Wheaton would come here again there would be many more that would come in with the Church of Christ.

Yours in Gospel bonds,
 F. L. MANUEL, Sect.

Providence, R. I., 392 Pine St., "The Holbrook,"
 May 6, 1928.

Churches of Christ—

We are glad to tell of the continued blessings we receive from our Heavenly Father. Last week Bro. R. MacKinnon of Paw, R. I., was called to the office of Priest, and was ordained last Wednesday evening by Elders Johnson and MacKinnon. He has been a faithful worker for a long time, and God is blessing him, and will bless all who heed His word, and do His will. This a. m. we were blessed by the presence of the Holy Spirit and the gift of prophecy was manifest, and a young man was spoken to, and we are looking forward to his baptism, as he said, God's will be done. We are happy in the thought that God has revealed His will; in regard to the building of His Temple. And pray that we may never do anything to displease our Heavenly Father, and lose the blessed privilege of building His Temple.

God needs all our help, if it were not so, He would not have called us. But He will not force us, we are free agents.

May our desire always be to do His will.

Your sister in Christ,

Correspondent.

A. M. HARVEY.

LETTER FROM J. M. HARTLEY TO SISTER REYNOLDS

Santa Ana, Cal., Feb. 5th, 1928.

Cora M. Reynolds,

Dear Sister:—

Your article on "The Gathering" has been read by wife and myself with very much interest. We heartily concur with your solution of the present problem of Mormonism. Sister, I firmly believe that if the disciples of Christ would accept the fullness of the Gospel, as taught in the Book of Mormon, 4th Nephi, and apply these teachings in our every day lives, we would have a constructive program that would be workable. I do not believe the endowment will come without the acceptance of the fullness of the Gospel.

One of the great troubles with Latter Day Israel has been the lack of understanding her position and her duty in this great movement. If back in 1829 and 1830, those brethren had followed the instructions of the Lord and carried the message in its fullness to the Lamanite brethren who joined them on the western border, and who had, just a year prior to Joseph's announcement of his message, made a treaty with the U. S. Government which involved the trading of Eastern lands for territory west of the Missouri border, which was known as the Indian nation until the Statehood of Oklahoma came in. In this treaty those Indians which were known as the Cherokees bound this government in articles of agreement to protect them against the liquor traffic which the white man was using to destroy the people.

This agreement was to last as long as grass grew and water run. They were to be protected by the State Troops against this, and other evils, which was done a good many years. The Government finally broke this covenant with them, and permitted the churches to go in and civilize them. They use this hypocritical form of Godliness to rob these poor Indians with, and the Indians fully realize it. Their anger is kindled against the Gentile Nation.

There is no use to approach our Lamanite brethren unless we can offer to them a solution whereby there may be restored to them the things that were so sacred to them. Nothing short of the fullness of the Gospel, taught them by men who have the proper authority or endowment, will ever have any effect upon them.

And sister, I want to state right here that men who believe in this private ownership plan, which our present order of society is based upon, will never be able to carry this great message to the Lamanite; for his conception of life is based on selfishness. Where selfishness is manifested, the love of God can not continue. Without the love of God, there can not be charity; without charity, all is lost.

If the church would only take up the work that it is to do, and once realize that the Gentiles will only assist their Lamanite brethren, and not attempt to do things that the Lord said their Lamanite brethren were to do, we might be able to get somewhere. But we seem to ignore them. One leader after another will raise up and attempt to put some ideas across of his own. The final result of these things is a spiritual drought and gross darkness.

I trust that you will excuse me for such a lengthy letter, as I thought I'd only write a few lines to get better acquainted with you, as I get acquainted with saints everywhere who are longing to see the day when Zion will flourish. I can not understand why those people should not be gathered together, and establish a Branch where there could be a unity of the faith. Wife and I just got back from sacrament service at Los Angeles. We have a very nice branch there. Bro. T. W. Williams had just got back from Independence, and he and wife worshipped with us. I have known him for a number of years. I love him and

his wife because of their high ideals. He has always been willing to come to the defense of the people when he sees their liberties being crushed. He has always stood in defense of freedom of thought. He preaches Church of Christ doctrine and when questioned in regard to what church he would baptize people into, he admitted he would have to baptize them into the Church of Christ.

I am in hopes it will not be long until the obstacles will be moved out of the way so that such conscientious brethren and sisters may unite with us. We have too many people who rely entirely upon the Doctrine and Covenants, which has unquestionably disrupted the progress of the restored gospel.

Now, sister, I have been with this church since the age of fourteen. I accepted it when I first heard it. I was taught the message by Bro. G. D. Cole, who is well known in the church, while listening to him preach the gospel to farmers as he would sharpen their plow shares for them. I remember one case in particular. While he was preaching to an infidel, as he was sharpening his plow share, he burnt the point completely off that share. He immediately proceeded to put on a new point, which was very agreeable to his customer. The infidel's only remark was that if we only had more such preachers he would not mind attending church.

He converted many people while the sweat ran down his face while he was hammering at his anvil. Thanks to God, I was ordained under his hands.

We lived in Independence for a number of years, and have been in California for nearly two years. We are going to try to come back for April conference, so we hope to see you there.

Respectfully your brother in Christ,

J. M. HARTLEY,
1409 S. Maple Ave.,
Santa Ana, California.

P. S.—You may use this letter in any way you see fit.

"GOD WANTS THE BEST"

Centralia, Washington, April 19, 1928.

Yes, He does! It is His due, for He gives the best. Half-hearted service is never pleasing, or deserving of approbation, whether offered to God or our fellow man. And when we do not give our best, it means that we are putting something or someone ahead of God in our interest, and what is that but idolatry! He has said "Thou shalt have no other Gods before me," and are we not making a god of **anything** that is so close and dear to our hearts as to crowd God into second place? Was not the rich young man who was willing to do all Jesus said except the one thing of parting with his great wealth, worshipping his possessions and putting them ahead of everything else, including God? He went away sorrowful.

Is not the man of today an idolater, and not giving his best, who, when confronted with the necessity of decision, in the face of conditions

now prevailing in the L. D. S. Church, hesitates to do what he is absolutely convinced is right because his bread and butter depends on holding his job? He has always worked for the church, and the church has supported him and he does not know where else to turn for a living. So he tries to hush his conscience to sleep, with more or less success, and goes on condoning what he knows he should repudiate, working half-heartedly, and thus showing that he puts his salary before God.

And how about the man (or woman) who has carefully investigated the difference of opinion between the two churches, who has made the matter a subject of much thought and earnest prayer, and has come to the conclusion that he **ought** to transfer his membership. But the wife (or husband) has not so decided. And as he says, "Well, I believe the Church of Christ is right, and I want to join it and do my best to help it along. But my wife doesn't see it that way, and refuses to transfer, so I can't very well do it, either, for it would bring division and difference of opinion into the home and 'a home divided against itself cannot stand.' But I believe in it all right, and I'm with you in spirit, and maybe some day things will shape themselves so I can join you." Is not this man idolizing his wife, and putting her before God? Is not this idolatry and is idolatry not one of the things that is holding us back, as a church? Because that, while we love the Lord and His work and want to serve Him we do **not** love Him "with **all** our might, mind and strength—we love someone or something else a little bit better, and our service is not entirely acceptable because we first serve ourselves, and then, if we have anything of time, strength or money, we are **glad** to devote it to the service of the Lord.

We (and I don't for a moment except myself) are **afraid** to give Him the best and the first, lest He might not have meant it when He said "Seek ye **first** the kingdom of God and His righteousness and all these things shall be added unto you."

I often wonder if the time will ever come when our faith will make us dare to take Him at His word. God grant it!

MAY PREMO,

Centralia, Washington,
R. 1, Box. 47.

18 Langley Ave., Toronto, April 15, 1928.

Editor of Zion's Advocate:

Brother and Sister Wheaton have come and gone, but have left behind an influence for good among the members of the Church of Christ in Toronto that will remain for some time. Five new members enrolled with us while they were here, and some others who heard brother Wheaton speak, are still attending our services and worshipping with us.

Sister Wheaton's influence for good will be remembered by the writer as long as memory lasts, and her sweet voice seems to still echo in our humble meeting place e'en though she is now far away from us.

Brother Fetting was with us on Sunday, April 1st and we enjoyed his presence with us very

much. We have a large field in which to work in this city and surrounding country, and we are glad to know that conference has recognized our need, and has appointed a missionary for this part of the vineyard from the quorum of twelve.

There are many honest souls in this part of the field, who are longing for the **Old Paths**, but who are remaining where they are with the hope that the Lord is going to work a miracle in their church, and remove those who are dragging it in to the world and who are ignoring the plain and simple teaching of Christ, and are introducing man made innovations into the church, but their hope is bound to be dashed to pieces as they, the Reorganized Church have gone too far and are beyond recall as a church. We must all get back to the solid rock on which the early church and also the church of 1830 was built. We must forget the heresies that have been taught us in the past, and revert back to the simple teaching of Jesus Christ and His Apostles, to the simple organization effected after the day of Pentecost and in 1830. We must get away from this network of organization that has striven to encircle us, and draw us into the clutches of aspiring men, who would use us as tools to further their own ends, back to the pure gospel of the lowly Nazarene, who said, "**Be ye equal one with another.**"

So we hope and pray that God will endow us all with great wisdom that His work may again go forth, and blossom as the rose, and that there may be many gathered into the Kingdom even as many as the Lord shall call.

ELDER A. O. McARTHUR.

THE HOLDEN BRANCH

The Disciples of the Holden Branch are pressing forward in the narrow way. We are still few in number, but have imminent prospects of an addition of two more to our ranks in the near future. Sister Miller was taken sick at the General Conference, and was compelled to return home in the midst of the Conference, but she has sufficiently recovered now so that she can attend all the meetings. Three of our number are quite aged but are able to attend the meetings and rejoice in the light and peace that has come to them. Never a jar, nor the least sign of friction has been in our midst since the organization of the church here. We have no Lords or Bosses in our midst, but feel that we are very humble children of God who is our Father and Leader.

"Behold how good and how pleasant it is for brethren to dwell together in unity." Psalm 133:1.

H. E. M.

PORT HURON NEWS

Eight have been added to the Church of Christ here since Conference.

Brother and Sister Storey of Brown City, Mich. visited us and attended services here on Sunday, May 20. We are always glad to see those good people and hope they will come often.

A two days meeting is to be held in Toronto, May 26 and 27 which some of our members are intending to attend.

ORIGINAL ARTICLES

In Articles placed under this head, the writers are responsible for their own views, and do not necessarily receive the endorsement of either the Editor or the Board of Publication.

BAPTISM

Its Virtue and Mode

If in temporalities our actions brought us no material gain, it would be better for us to be inactive. There are some things we do that bring no profit, many others that cause a great loss, perhaps through thoughtlessness, or impulsiveness, without due consideration, which cost us many anxious moments, and often bitter tears. These mistakes are, however, just errors which touch our everyday lives, and often of no vital consequence, but the cost is great, and the inconvenience caused, grievous. So bad do we feel that we are determined never again to make blunders.

How about our Spiritual lives We have not awakened to the great responsibility yet. Why, you ask I would answer, "Because we have not yet been called upon to pay for our delinquencies in such a direct way in spiritual matters as we are in the temporal." Yet every sin of commission or omission, brings its just punishment.

We cannot make a perfect thing unless we are skilled workmen, however much work might be done, if it be not done with method, forethought and accuracy, it will be an article of shapeless and artless dimensions.

So we work much to bring about personal salvation, so we do little, and each will be as near the goal as the other, unless it is done the right way. If Christ had said, "Do nothing," all would have been well, and we should be justified in standing idly by. But His directions come with force and love, and it will be well if we learn to do them with spiritual refinement, and in just the proper way. Why work hard and do wrong, if we have a plan to go by, Work God's Plan, and Plan God's Work. Accomplish His Work as you go, the first time, know God, for if one knows Him, no hesitancy will be necessary, for the love of Christ will constrain the worker, and is there not joy in knowing that as the plan is followed, it is being traced correctly?

We cannot go by what man says, for he has said too much already. The plan is in the words which Jesus spake, and those of His Servants who spoke by the Power of the Holy Ghost.

It is safest and best.

Jesus gives us example. He said to Satan, "IT IS WRITTEN." Satan also said "It is written." Jesus therefore had to bring stronger evidence to bear, so He said, "Man shall not live by bread alone, BUT BY EVERY WORD THAT PROCEEDETH FORTH OUT OF THE MOUTH OF GOD." He knew that all the written words were not according to God's Will, but those which came from God and through God were.

Jesus had faith in God, so must we. He became sin for our sake. He fulfilled all righteousness, that is, He could not become the Savior of men until God's Will was done in every way. He

proved Himself without guile, was baptized also for the Sins of the Whole World. He conquered sin, was not sufficient test made after His Baptism to prove that He was conqueror?

Jesus attended personally to make our Salvation possible, we by obedience to Him have the opportunity to make that possibility a wonderful reality.

He who is our great example,
Let no moments run to loss.
Not one precious hour He wasted,

From the cradle to the cross.

Baptism is the fundamental Principle of the Gospel. It washes away sin, that is, if they are truly repented of. True repentance causes one to cease from evil, and become Master of it. For instance, there was a time in the life of the writer that obscene language was used, yes even abused. The tobacco habit, and many other vices. Before being baptized, I determined never to commit those things I thought to be sin. They were sins to me. I received a remission of Sins for some of the Large Sins, but I have not yet received a remission for other sins which I considered small. Tobacco has little enticement, or obscene language, and the sins we once thought little are the large ones and the large ones are the small. Anger, malice, and spite have not yet been exchanged for Forbearance, love and brotherly kindness, but the Gospel economy has made provision for the remission of sins not mastered before baptism.

An explanation might be of interest and benefit. It is this—Christ instituted in His Church a Service known among men as Sacrament Service. The Church gathered together in their several Churches at this particular time, partake of the flesh and blood of the LORD Jesus Christ.

The Bible says, "If you walk in the Light as He (Christ) is in the light, we have fellowship one with the other, and the Blood of Jesus Christ, God's dear Son, cleanseth us from all sin!" If we walk in the light as He is in the light, it is clear that we shall not sin. If then, we have been able to truly conquer a sin that in times past had been our master, then we receive a remission of that sin, and also for as many others as we overcome. This is the great provision for those already in the Kingdom, but for those not yet basking in the light of that realm of Divinity, come to the waters, and be baptized for the Remission of your sins. Acts 2.38 and 22.16 clearly make that statement, and other places too. Is it not because the Bible teaches it, however, that we preach it, it is part of the wonderful process of God, a step nearer the goal. It has superb qualities, and it brings a new divine life to all who obey.

Baptism loosens death's grip, it severs the link asunder that binds man to the Devil. It means a change of Masters. It is the fruit of the blossom Repentance. Virtue's Reward! It shows Satan that we mean business. We become richer by what we lose.

Determination to love Good instead of Evil is no small task. It means constant watchfulness, but the results of loving the Cross of Christ are

Eternal and Everlasting. Emptied of self at the water's edge, what a delight to feel that one is ready to be filled with that Divine Life, **FILLED WITH THE HOLY GHOST.**

Christ asks you to obey, He says, "If you love me, keep My Commandments." Again, "Go ye therefore and teach all nations, **BAPTIZING** them in the name of the Father and the Son, and of the Holy Ghost." Matt. 28. 19-20.

"Go ye into all the world and preach the Gospel to **EVERY** creature. He that believeth and is **BAPTIZED**, shall be saved and he that believeth not shall be damned." Mark 16. 15-16.

Baptism is one of those Commandments friends, it brings us nearer God. There are others also.

Now as to the mode. We know that Jesus would not have been baptized in Jordan if Sprinkling had been God's Way. Baptism always took place in streams, rivers and pools. One author, Luke stated that Baptism was being administered at one place, **BECAUSE THERE WAS MUCH WATER THERE.**

We also believe a man must be called of God to preach the Gospel of the Kingdom, before he is recognized of God as His Servant, and considered by God worthy to officiate at this solemn but happy ceremony. This does not mean a salaried Minister, but it does mean a man with credentials from the Almighty God. Paper does not count, lots of ministers have papers and licenses, God's Servants **only** are able to **BAPTIZE** for the Remission of Sins, and bestow the Holy Ghost.

Our next little Sermonette will be on the Baptism of the Spirit.

Baptized in Jordan's stream,
My Savior had to be,
Salvation was His theme,
And He said, "FOLLOW ME."
O, what a peace Divine.
He heard His Father call,
"Beloved Son, Thou'rt mine,
Hear Him, ye people all."
So in the water, we
May leave our sins behind,
And through eternity
Sweet Love and Sonship find.

JAMES W. H. SIMONS.

TITHES AND OFFERINGS

Oftimes the question has been asked of me, "what do you think of tithes and offerings?" I have never felt quite free to say just how I felt as I must admit I had not given the matter as much consideration as I should. Like many others I took the tithing law for granted and let it go at that. Lately I have been thinking more seriously upon it and have tried to give it more study.

First, I recognized this fact, that all that I have or ever hope to have belongs to God. Ps. 24:1. The earth is the Lord's and the fulness thereof; the world and they that dwell therein.

Hagai. 2:8. The silver is mine, and the gold is mine, saith the Lord of hosts. Ps. 50:10, 11. For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the

mountains, and the wild beasts of the field are mine."

It must be an acknowledged fact then that nothing is ours and all belongs to God. But through the mercy of God we are privileged to become stewards over God's goods. "For the Kingdom of heaven is as a man traveling into a far country, who called his own servants, and **"delivered unto them his goods."** Matt. 25:14.

And so likewise we are all stewards and God has delivered **unto us his goods**. There is one way in which we must honor God. Prov. 3:9. "Honor the Lord with thy substance, and with the first fruits of **all** thine increase." We find in Lev. 27: 30th to 33rd verses. "And all the tithe (tenth) of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. 31. And if a man will at all **redeem** aught of his **tithes**, he shall **add** thereto the **fifth** part thereof. 32. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the **tenth** shall be holy unto the Lord.

Now this was the law in Moses' time and we shall see later on whether it reaches on down to our time.

We wish to ascertain for whose support and for what work was the tithe devoted in Israel.

"Behold I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation." Num. 18:21.

Let us ask the Apostle Paul how he approves of this same method of support for the Gospel and ministry. 9:11-14. "If we have sown unto you spiritual things, is it a great thing if we reap your carnal things?—(Worldly goods). Do ye not know that they which minister about holy things live of the things of the temple, and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

Well, Paul, you seem to believe just like Moses did, now then Paul we will look up the history of your brother Jacob who lived back in Abram's time and see how he felt about all this. What vow did Jacob make at Bethel? "And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God * * * and all of that Thou shalt give to me I will surely give the tenth unto Thee." Gen. 28:20, 22.

Did Melchisedec and Abraham keep the law of tithing? We will turn to Heb. 7:1, 2. also Gen. 14: 19-20. For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him, to whom also Abraham gave a tenth part of all."

Gen. 14. And he blessed him and said, Blessed be Abraham of the most high God, possessor of heaven and earth: And blessed be the most high God, which hath delivered thine enemies unto thy hand and he gave him tithes of **ALL**.

What did we conclude that the fundamental basis of tithe paying rested upon? "The earth is the Lord's and the fulness thereof; the world, and they that dwell therein." All right, that is a settled fact. Now let us see what Christ says about tithes. Did he approve of it? In Matt. 23:23, it appears that our Lord and Master was provoked at the Pharisees and in searching the Word we read that he corrected them, he uses this statement, which verifies the fact that they too were keeping the law of tithing or Christ would not have expressed himself as he did. "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: **these** ought ye to have done, and not **leave** the **other** undone.

Oh! it was also a principle of the law that which you taught, Lord. And isn't there something more which further substantiates that you made it a law in your kingdom and established it firmly thereby placing it as a recognized fact that the law has not been changed? Christ was made an high priest after the order of Melchisedec. "Whither the forerunner is for us entered, even Jesus, made an high-priest forever after the order of Melchisedec. Heb. 6:20. That is to say, that Christ's priesthood accepted the government which governed the Melchisedec order, but I do not say or get the idea that Christ belonged to the Melchisedec priesthood by reason of the fact that it merely states He was made a high priest **after** the order of Melchisedec not **of** the order. I believe that Christ's priesthood which was the last established priesthood and which succeeded all other priesthoods which priesthoods were cared for out of the tithes of Israel, it is but logical and natural to conclude that the ministry under "Christ's priesthood (it being after the order of government of Melchisedec) should be cared for out of the tithes accordingly as the former priesthoods. The other priesthoods kept this law and we find no place where the law, was done away. Heb. 7:5. They that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is of their brethren, though they come out of the loins of Abraham. Verse 6 says, But he (Melchisedec) whose descent is not counted from them received tithes of Abraham, and blessed him (Abraham) that had the promises.

Gen. 14:18, 20. And Melchisedec king of Salem brought forth bread and wine: and he was the priest of the most high God. 19. And he blessed him, and said, Blessed be Abraham of the most high God, possessor of heaven and earth: 20. And blessed be the most high God, which hath delivered thine enemies into thy hand. And he (Abraham) gave him (Melchisedec) tithes of **ALL**.

Lev. 27: 30. And all the tithe (tenth) of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord.

We plainly see that God had instituted this law of tithing among his people and they gave a tenth of **all** they possessed.

Were they blessed? We find that it says they were. Heb. 7:6. But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. 7. And without all contradiction the less is blessed of the better. Abraham was a righteous man, but we are given to understand that Melchisedec was more righteous, and thereby the less was blessed of the better.

As stated before Christ being ordained a high priest after the order of Melchisedec we can recognize in this he considered it more righteous priesthood than the other priesthoods—Heb. 7:11. If therefore perfection were by the Levitical Priesthood, (for under it the people received the law), what further need was there that another priest should arise after the order of Melchisedec and not be called after the order of Aaron? Who was this other priest? Ans. (The Christ.) And he must accept the more perfect priesthood for the law no doubt was more perfect.

In the 8th verse of Chap. 7 of Heb. it appears that Christ believed in tithes. "And here men that die receive tithes: but there he (Christ) receiveth them, of whom it is witnessed that he liveth. (that is to say that the law had been kept by men who had and would pass on into the other world, but Christ who would continue to live on and never die, and whose priesthood would live on forever and all the law contained in that priesthood was to remain the same forever, and it says (but there he "Christ" receiveth them.) receiveth what? Why tithes of course.

Previous to the time that our Lord and Master came, we find that the tribe out of which the Christ came, had not given attendance at the altar, and so of necessity a change must be made in the law. (The tribe from which the same must be permitted to give attendance at the altar. Heb. 7:12. For the Priesthood being changed, there is made of necessity a change also of the law * * * For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

Our Lord sprang out of Juda, of which tribe Moses spake nothing concerning priesthood. Some will say that Christ fulfilled all law, thereby doing away with all that appertained thereto, but this is not true, the part of the law which Christ fulfilled and done away, was the offering of sacrifices unto the Lord for the sins of the people, he atoned for the sins of the people, he did not do away with the law of tithing for the 8th verse of Heb. 7: gives us to know he received the law of tithing. If he did not believe the law he would not have accepted it, and having accepted it he would certainly enforce it in His church. The law of tithing does continue down unto our day.

Reread the 23rd chap. of Matt. again, also the 3rd chap. Mal.: 8th verse. "Will a man rob God? yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings."

Mal. 3:10-11. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of

hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it, and I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." In this reading Christ surely endorsed the law of tithing and he taught it to his followers, and if he taught it to his followers then, he is unchangeable, the law remains the same to-day.

Book of Mormon, Nephi 11:10-11-12-13. Even from the days of your fathers ye are gone astray from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return "Will a man rob God? etc. I have previously quoted this so we will go on to the 28th and 29th verses. "And now it came to pass that when Jesus had told these things, he expounded them unto the multitude, and he did expound all things unto them, both great and small.

And He saith, "These scriptures which ye had not with you, the Father commanded that I should give them unto you, for it is wisdom in him that they (the scriptures, the law, which law contained the law of tithing) should be given unto future generations. Back in the 11th and 13th verse he rebuked them because they had failed to keep the law of tithing, and in the 29th verse he says these things (the law and the scripture were for future generations. Are we classed as future generations? are we too, under condemnation for having failed to keep the law? Will ignorance excuse any man when they have the law and are sloth to keep it? I fear we must keep the whole law and there is no excuse for us not knowing what it is if we seek for it.

James:5-6. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him, but let him ask in faith nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. So we see there is no excuse for us to live in ignorance. We have the law, and the law-giver to go to. Trouble is some people try to badly mutilate the law to suit their own selves and some are foolish enough to believe them, too lazy to seek for themselves in the right way to know the truth.

By what has God ordained that His work be sustained? Ans. "Tithes and offerings." Mal. 3:8.

With what spirit would God have us give? Ans. "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." Cor. 9:7.

On what condition does Paul say he would have a reward? (this means us also) "If we do this thing willingly, I have a reward." 1 Cor. 9:17.

What has Christ said regarding giving? Ans. "It is more blessed to give than to receive." Acts 20:35. In other words don't do things mainly to receive in return, don't pay your tithing with the one thought in mind that you are doing it to get blessings for yourself, pay it that it may bless

others, do this and you will be laying up treasures in heaven. The greatest riches we can ever have will be found in the kingdom of heaven.

"Sell that ye have and give alms, provide yourself bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth." Luke 12:33.

What charge was Timothy instructed to give the rich? "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Timothy 6:17-19.

Upon what basis are gifts acceptable to God? For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." 2 Cor.. 8, 12.

What indicates where our hearts are? "For where your treasure is, there your heart will be also." Luke 12:34.

Let us not be self seeking, do not let it be said of us. "For all seek their own, not the things which are Jesus Christ's." Phil. 2:11. Let no man seek his own. Cor. 10:24. But rather let us seek to help others.

"Even as I please all men in all things, not seeking my own profit but the profit of many, that they may be saved." 1 Cor. 10:33.

Note—"Do not wade far out into the dangerous sea of this world's comfort. Take the good that God provides you, but say of it, 'it passeth away;' for indeed it is but a temporary supply for a temporary need. Never suffer your goods to become your God."

Who gives man the power to get wealth or the necessities of life? "But thou shalt remember the Lord thy God: for it is He that giveth thee power to get wealth." Deut. 8:18.

As stewards of God's gifts, what are we told to do?

"As every man hath received the gift, even so minister the same, one to another, as good stewards of the manifold grace of God." 1 Peter 4:10.

As stewards of God, why not try earnestly to give the small portion God has and does require from our hands. You will borrow one thousand dollars of a loan association and pay good interest, you are compelled to do so, and yet fail to give one-tenth to God for the mighty loan He has granted you, He has granted unto us all we possess and we are selfish enough to keep it all and not even pay Him what He requests in return for His kindness.

The Gospel is a building proposition, and no building whatever it may be, whether temporal or spiritual can make much progress without financing. As stewards who have the work in charge and the construction of the wonderful monument which we wish to raise as an ensign to the world, (the Gospel monument) we must realize that a Gospel enterprise must be financed as well as all other enterprises. Let us know then and give

heed, that the sooner we comply with the financial law of the Church, the sooner the Work will move forward and be accomplished.

How blest the children of the Lord,
Who, walking in His sight,
Make all the precepts of His Word
Their study and delight!

What precious wealth shall be their dower,
Which cannot know decay;
Which moth and rust shall ne'er devour,
Or spoiler take away.

Your sister,

OLLIE DERRY,

Omaha, Nebr., 5023 N. 24th St.

JOHN SNYDER TO T. W. WILLIAMS

Dear Brother Williams:

In the April number of The Messenger there are some things you say, showing that you place the New Testament above the Book of Mormon, and the trend of your writing upon this question appears to cast doubts upon the genuineness of that book. If you, dear Brother Williams, believe the Book of Mormon is just as true as the Bible, then why write as you do about it? What good does it do?

You claim that we should build up the church upon the word of God in the New Testament. That is contrary to what the Lord says in a revelation given through the stone in June, 1829, to Joseph, Oliver and David.. In the heading of that revelation it says that it contains "Instructions relative to building up the church of Christ." David Whitmer speaks of this matter in his book, so I will quote what he says. It is on pages 71 and 72, reprinted edition, and reads as follows:

"The next important change I will speak of, is made in a revelation which was given to Brothers Joseph Smith, Oliver Cowdery, and myself in Fayette, New York, June, 1829. I was present when Brother Joseph received it through the stone. It is Chapter 15 Book of Commandments, Sec. 16 Doctrine and Covenants. In the Book of Commandments it reads thus:

"Behold I give unto you a commandment, that you rely upon the things which are written; for in them are all things written concerning my church, my gospel, and my rock. Wherefore if you shall build up my church, and my gospel, and my rock, the gates of hell shall not prevail against you."

"But in the Book of Doctrine and Covenants it has been changed and reads thus: 'Behold I give unto you a commandment, that you rely upon the things which are written; for in them are all things written, concerning 'the foundation of' my church, my gospel, and my rock; wherefore, if you shall build up my church 'upon the foundation of' my gospel and my rock, the gates of hell shall not prevail against you.'

"The change in this revelation is of great importance; the word 'them' refers to the plates—the Book of Mormon: We were commanded to rely upon it in building up the church; that is, in

establishing the doctrine, the order of offices, etc.: 'FOR IN THEM ARE ALL THINGS WRITTEN CONCERNING MY CHURCH, my gospel, and my rock.' But this revelation has been changed by man to mean as follows: That herein is **not** all things written concerning the church, but only all things concerning 'the foundation of' the church or the **beginning** of the church: that you must build up the church, beginning according to the written word, and add new offices, new ordinances, and new doctrines as I (the Lord) reveal them to you from year to year: As a Seer to the Church; High Priests; Three of the First Presidency; Baptism for the Dead; Polygamy, etc. When the Book of Doctrine and Covenants was completed in 1834, the church had then received many revelations to establish new offices and doctrines that are not even mentioned in the New Covenant of either of the two sacred books. They changed this revelation in order to sustain these new doctrines. If they had not made this change, the plain language of the original revelation would have condemned the Book of Doctrine and Covenants. I want to repeat that I was present when Brother Joseph received this revelation through the stone. I am one of the persons to whom it was given, therefore I know of a surety that it was changed when printed in the Doctrine and Covenants in 1834. Likewise concerning all these changes of which I will speak, I know that these changes were made. I was present when nearly all the early revelations were received. There are several of the old Books of Commandments yet in the land; bring them to light and see for yourselves that these revelations were changed just as I tell you."

One of the reasons—and it is the principal reason—why Book of Mormon believers are divided into so many factions is because of their ignoring that revelation from God to rely upon the Book of Mormon in building up the church. That is, rely upon it so far as David Whitmer says in the words just quoted.

As to what David believed about placing one book ahead of the other, I will quote what he says upon this matter. On pages 62 and 63 he says as follows:

"As I have stated, I am called to bear testimony that the Bible, as well as the Book of Mormon, is true: and no one should place the one book ahead of the other; they are one! The Book of Mormon tells us that many plain things have been taken from the Bible, so that the Gentiles stumble and contend about the true points of Christ's doctrine. It says that the Book of Mormon has been kept pure, and came forth pure, so as to make plain the doctrine of Christ; that we might know of the true points of his doctrine.

Is it not plain that we should rely upon it on all doctrinal points, and the order of offices in the church? It certainly is, and this is not placing it ahead of the Bible. The Book of Mormon is full and plain on the doctrine of Christ. Christ chose "twelve" and called them disciples, or elders (not apostles): and the "twelve" ordained elders,

offices of the church: that is, the officers who are ordained to officiate in spiritual ordinances; as baptism, laying on of hands for the gift of the Holy Ghost; ordaining other officers, administering the Lord's supper, etc. The office of a Bishop is to administer in temporal things. He is the business man of the church. The church has a right to appoint officers who act in a temporal capacity; this is outside of the spiritual offices. We see that the disciples at Jerusalem appointed temporal officers. Acts vi:2-3. 'Then the twelve called the multitude of the disciples unto them, and said. It is not reason that we should leave the word of God and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.' So they appointed the seven deacons.

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues.' (1 Cor. xii: 28). The Latter Day Saints stumble over this passage, and it is strange that they do. Paul is not referring here to all the officers in the church. The office of an Elder is not named. He refers to miracles, gifts of healing, diversities of tongues, and these are not **offices** in the church. He is referring here to the gifts, as you can see plainly by reading the chapter. He says at the conclusion of this, in the thirty-first verse, 'But covet earnestly the best gifts.' In the New Testament it speaks of evangelists, pastors, teachers, helps, governments, etc. Are we to suppose from this that we are now to establish offices in the church under those respective names of helps, pastors, governments, etc.? Not at all. These names come to us thus translated. Concerning the spiritual offices in the church, Elders, Priests and Teachers, with their duties as given in the Book of Mormon, they comprise the officers who are qualified to act in **all** spiritual matters, and there is no need of any more spiritual offices than these in the church, as we can plainly see from the scriptures.

"The Book of Mormon is full concerning all spiritual matters pertaining to the Church of Christ. Instructions are given as to the manner of baptism, laying on of hands, the manner of administering the flesh and blood of Christ; that the church must meet together oft to fast and to pray and to speak concerning the welfare of their souls; how the meetings should be conducted; how a backsliding member is to be tried, before the Elders, by the testimony of three witnesses, and if they repented not, they were to be cut off, etc. It is all set forth therein in plainness, and we have no need of the Doctrine and Covenants or any other creed."

Dear Brother Williams:

Since sending you the article yesterday that I asked you to publish in The Messenger, I have been reading again some of your articles in the April Messenger; and there is something you say

dear Brother, I see that you have not the correct understanding of the same. You say, in speaking of the "seer stone." "Why was a hat necessary in which to put the stone? And why did Joseph have to look into a stone to translate plates which were somewhere else?"

We read in Alma 37:23 as follows: "And the Lord said, I will prepare unto my servant Gazelem a stone, which shall shine forth in darkness unto light." Should we, poor, puny, insignificant man, object to and question why God chooses to adopt this means or that means in revealing things to men? God forbid that I should object to or question why He prepared for His servant Gazelem a stone that had to be in a dark place in order to shine forth the light; or why the same was true of the stone used by Joseph, and which Bro. David refers to in his book.

You ask, "Where did Joseph get this stone?" David Whitmer told me that the heavenly messenger who was overseeing the work of bringing forth the Book of Mormon gave this stone to Joseph, after the Interpreters were taken from him, telling him how it had to be used, placed in a hat to exclude the light. As to your other question, "What need was there to dig up the plates at all if, as Lucy Smith and Oliver Cowdery both testify, they were not to be used in the translation, the prophet looking into the stone placed in a hat away from the plates?" Again I say, are we going to find fault with and object to God's manner of doing things?

While we have this subject of the Urim and Thummim or Interpreters under consideration, I think it might be well to mention some things here because of misunderstandings among believers in the Book of Mormon regarding the translation of that book. The words Urim and Thummim do not appear at all in the Book of Mormon, it being called "Interpreters." We find from the book that it may consist of one stone or two stones. Alma 37:23 speaks of it as one stone. As to the Urim and Thummim or Interpreters consisting of two stones, see Mosiah 28:13; Ether 3:23-24; Ether 4:5-6. Joseph translated the plates that were not sealed, by means of the stone as David Whitmer says (David being an eye witness to the translation of most of it, as he states in his book) but the plates that were sealed and not translated, and are yet to come forth and be translated, ("magnified to the eyes of men," as it says in Ether 3:22-24) will be translated by means of two stones; as you will find by reading the references I have given. All of the references are to the edition of "The Nephite Record," the book we had printed in 1899; which is chaptered and versed like the Salt Lake edition of the Book of Mormon. I would have given the references to the Authorized Edition, but I have not a copy of it just now; loaned it out.

Your brother,

JOHN J. SNYDER.

ANOTHER OPEN LETTER TO E. O. CLARK

By Cora M. Reynolds

Independence, Mo., March 18, 1926.

E. O. Clark, Des Moines, Iowa.

Dear Brother:—

Last April, to the consternation of many of my friends and sorrow and disgust of misinformed relatives, I placed my membership with a humble, devoted band of people, having the Divine authority as great as the Reorganization. This people are known as the Temple Lot Church of Christ people, very much esteemed and sought after in 1918, but now objects of bombs. And why? Because the real, true object of agreement on the side of the Reorganized church failed: that of absorbing the little, insignificant band. I have rejoiced ever since placing my name here, for I am free from an apostate church. I have stepped around the presidency, and can now see Christ better.

The first thing that started my investigation into the church of Christ was: is there a First Presidency authorized by the Bible and Book of Mormon? Investigation answered in tones of thunder, "NO!" For three years I studied before placing my name there. So no man has pointed the way. It has been my own reading, and observation of the drifting of the Reorganization that has led me where I am now.

Someone, I do not know who, sent me one of your open letters to Bro. McGregor. Some of your statements started some "whys" in my mind. I wish to make some comments on some of your statements, for the things you say to Bro. McGregor naturally affect all who have joined the Church of Christ from the Reorganized church.

Our testimony of the past is referred to, and our present testimony questioned because of the seeming difference in the two. Allow me to testify to this one thing: personally my past testimonies have been as to the effect the Gospel has had upon the lives of those trying to live its teachings. Formerly, we looked upon the Reorganized church as a custodian of that Gospel. But that church has abused its calling. It has endorsed too much of the world. It has blindly followed the mistakes in organic structural points that the old Latter Day Saint church did. The present confusion existing in the Reorganized church is merely a climax of a wrong system, a man-made mechanical structure that has failed, and will never succeed in redeeming Zion.

Zion must be built up in God's way. The present policies and programs and platforms of the Reorganization are terrible blinders to the people. Are the majority "as little children," simple and obedient to the gospel? Christ says we must be. Have the people the faith that the brother of Jared had? Are there any who will lay down their education and worldly science and logic long enough to ask God to touch, with light, stones, and then believe that He will do so? Brother, they are, as an organization, far off.

You refer to the difference between our present testimony and that of the past. If past testimonies were always to be held against people.

how about the testimony of the saints who have come from the Baptists, etc.? Are their present statements discounted because they once held to certain beliefs that are different to what they now believe? You may say, "Well, they didn't have the Gospel then, but after they received it, and then left the church, their darkness was greater." To this there is only one reply, The church has left the gospel, and honest men and women are now searching for the true custodian of the gospel. We have searched out those who are still in harmony with the truth and simplicity of the gospel as Christ first and always has taught. **So our testimonies have been in behalf of the gospel,** and our belief was that our church taught it. That was why we were loyal to that church. When the time came that our church no longer made the gospel **first**, but placed ambition, politics, education, pleasure and worldliness first, and added the gospel as a side line, then we could no longer fellowship therein.

You are begging the question when you say that there are three would-be-leaders striving with might and main to lead away followers. The thing for you, and all true followers of Christ, to do is to examine the law, compare the teachings and statements of all these men who are pointing to various things, and see whether they are in harmony with the scriptures or not. You will surely find out that those men are not so far apart as you think they are. Even if they are, does that change law and history? Does that set in order a confused church? Does that alter the fact that the Reorganized church is in apostasy?

In using Bro. McGregor's answer to R. C. Evans, you seem to be unmindful of one thing, there has always been a spirit of debate in the Reorganization. And the priesthood has been very diligent in upholding the teachings of their church. In defending those teachings, they have used a great deal of personal remarks. They have closely searched for statements used by their opponents, and have turned those statements against their opponents. Thus they have made a man "an offender for a word." Bro. McGregor was looking at man's work, and man's words when answering R. C. Evans. Today, he has found many things far different than he ever dreamed they could be in the Reorganization. He has put many anxious hours of study in this discovery. Indeed, we have all had to study and reason things out to make the stand we have.

Now, in your article, you seem to use the same line of reason, the same tactics that have been used far too much. Look past these things that are man-made and man-introduced, and go back to the Book or Mormon methods and laws. Therein is purity and simplicity.

The Doctrine and Covenants and Book of Commandments make plain the whole duty of the priesthood in the early thirties. It was, "Preach nothing but repentance to this generation," pages 19, 28, 29. Also, page 281, Book of Mormon says that nothing but repentance was preached to the people. That is the great need of all Mormonism today. If repentance, faith, and humility were

in our midst more, there would be a stronger hope of a speedy redemption. But we have, and are still allowing man's ideas and actions to keep us from looking to Christ as an example. We need Him far more to set things in order, than we need the things that are trying to creep among us.

When we are forced to our knees more, as we see the increasing need for Divine help, and when we finally see that without that Divine aid we can not do God's work, then, and only then, can we go forward. It will only be then that the other records shall come forth. We must have the faith that the brother of Jared had, to accomplish the work of God. We are trying to prepare ourselves, or many of us put ourselves to sleep with that idea, to dwell with Christ and the angels throughout the millenium, and ultimately with God. But how are we trying? Too much sarcasm, too little confidence in the honest efforts of our brother or sister to serve God. Too much dependence in the arm of flesh.

You say, "Truly the 'sifting time' is upon us in earnest, and the time may be nearer than we think when the separation of the wise and foolish will take place." While there is no "account of the wise being split in three factions," there is logic in the thought that the wheat is sifted out, and the chaff remains. And history repeats itself, so inasmuch as the righteous have always been called **from** the midst of the careless, we may reasonably suppose, and look for, that to happen again. And it is so unusual a thing for people to live a life time defending a set of principles, and then to suddenly find those principles are not in harmony with scriptures?

May the Saviour who died that there might be a divine plan in operation, soon set us all in order, that His will might be done on earth, as it is in heaven. Your sister in Christ.

A VISION

During General Conference Elder Willian, pastor of Independence Church related a vision which he received some time before.

It is not our purpose to write the entire vision, all of which was intensely interesting, but to call attention to one scene only.

The Brother saw three men engaged in the construction of the Temple, and at some distance and behind a curtain he saw the Sisters of the Church of Christ on their knees pleading with God, and because of their prayers the blessings of God were being poured out on those engaged in the actual work.

Sisters, you who earnestly desire to be permitted to assist in the building of the Temple on the consecrated spot, here is your opportunity. "Prayer moves the arm that moves the universe." We as a Church have undertaken at the command of God a mighty task. Strong men wept like children when they felt the weight of that responsibility resting upon them. But they did not shrink from assuming that which they knew had been divinely imposed upon them.

Sisters, let us not wait until the workmen are actually engaged on the building to do our part in

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the bringing about of God's purposes, but daily let us plead that God will prosper the movement in every way that is needed.

In this connection I am going to propose that we systematize the work which Bro. William saw us doing for the erection of the House of the Lord.

Let us set apart one hour each week in which we shall specially and unitedly pray for God's help and blessing on the building of the Temple.

I propose that on each Thursday we retire to our private chambers and plead with God for this blessing. And that we may more closely approach Him I suggest that we spend the hour in reading the scripture and in prayer.

Those who can conveniently meet with other sisters for the purpose of uniting their prayers on this subject would do well to do so.

Through many beautiful experiences of the past I know what a powerful influence a few sisters can exercise by their united faith and prayers.

The following incident will illustrate:

In a certain New England Branch a few sisters had agreed to meet once a week for prayer. On one occasion they engaged in conversation thus: "What a poor, weak representation we are of the greatest thing on earth. Here we are, a few poor, uninfluential people to hold up the banner of King Emmanuel in this city. What can we do to get the gospel before others? If we had Mr. So-and-So, and Mr. So-and-So with us we could do something."

Then these humble sisters agreed that they would choose out twenty names of the honorable people of the city, and that each sister would bring this list of names before the Lord each time they met to pray for the progress of the work. In a short while nineteen of the people thus prayed for were baptized, and were the means of bringing many others to a knowledge of the gospel.

Shall we unitedly and faithfully keep our proposition before the Lord as they did theirs until the Temple of the Lord shall stand upon the consecrated spot and the glory of the Lord shall rest upon it?

Let us call this prayer circle "The Temple Prayer-Union of The Church of Christ."

MARGARET MacGREGOR.

FROM SISTER FLORENCE POINTER

While at the office in Kansas City, Monday morning, April 9th, while the General Conference

of the Church of Christ was in prayer meeting at Independence, I felt an uplift of the spirit, and the following words came to me set to the tune of Hanover (159 Saints Hymnal). This was the morning Bro. Fetting gave his communication concerning the temple.

O seek ye the old paths,
Thus saith your God,
And I will bless
Your quest indeed.
O trust me, my people,
Only believe,
And ye shall be blessed,
And ye shall receive,

O seek ye the old paths
And turn ye away
From world and its pleasures
Renounce them today.
Be prayerful, be earnest,
Be faithful, be true,
And ye shall be blessed,
I'm watching o'er you.

O search me and try me,
Thus saith your God.
My word when 'tis spoken
Can not return void.
Remember, my people,
My promise is sure,
And ye shall be blessed,
My word will endure.

FLORENCE M. POINTER,
1041 West VanHorn,
Independence, Mo.

Apr. 22, 1928.

NOTICE

At our last conference Michigan, Ohio, Indiana and Kentucky were assigned to me for my field of labor for 1928. I would like to get in touch with every member of the Church of Christ in my district or with anyone that is interested in the latter day message. Will you please write me. If I can be of any service to you I will try to do all in my power.

OTTO FETTING,
Box No. 212,
Port Huron, Michigan.

YOUR HELP WANTED

We want your co-operation to make the Advocate a success. If we can get everyone to help in getting subscribers we can soon put it on its feet again financially. Won't you help us? We feel the Advocate must be self sustaining. We therefore appeal to every subscriber. If every local church would send five new subscriptions each month we would soon have a paper that could be published semi-monthly and pay its way. Write me at once what you can do for us.

OTTO FETTING,
Box No. 212,
Port Huron, Michigan.

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Book of Commandments, Leather cover.....	\$1.25
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Reply to Bishop Clark's Attack on Daniel MacGregor, by C. E. Bozarth.....	.10
This pamphlet contains valuable historical data regarding the rise of the Reorganization	
Correct account of the Murders of Joseph and Hyrum Smith, by W. M. Daniels, an eye witness15
An Address to all Believers in Christ by David Whitmer50
Why a First Presidency, by Willard J. Smith10
Revelation on the Building of the Temple through Otto Fetting, per 100.....	1.00

PARTIAL LIST OF APPOINTMENTS

Seventies:

- M. M. Case, Eastern Nebraska and Iowa.
- L. E. Welch, Michigan and Kentucky.
- Fred DeLong, Iowa.
- H. E. Clark, Michigan and Ohio.
- R. M. Maloney, Oklahoma.
- H. L. MacPherson, Michigan and Ohio.
- J. E. Bozarth, Missiuri.
- J. R. Chesley, Colorado and Texas.
- Joseph Camp, Missouri (Missionary to the Indians).
- Thomas Nerrin, Colorado.
- A. W. Bogue, Missouri.

Elders:

- George Derry, Nebraska and Iowa.
- S. J. Sames, Nebraska and Iowa.
- James W. Simons, England.
- R. O. Mann, Missouri.
- S. J. Madden, Missouri.
- Willard J. Smith, Michigan.
- David Smith, Michigan.
- H. D. Bartlett, Colorado.
- Henry Spurlein, Colorado.
- Wilber Savage, Colorado.
- W. E. Premo, Michigan.
- W. M. Nellis, Michigan.

Priests:

- B. S. Payne, Michigan.
- Fred Reynolds, Missouri.
- George Wilcox, Toronto.
- C. M. Schryer, Michigan.

**EXTRACTS FROM LETTERS TO
OTTO FETTING**

Apostle Samuel Wood, writing from Denver, Colo.: We remained at Independence longer than we expected. Among us we held meetings there for three weeks. Good was done. I baptised three, took one application and blessed three children during the meetings. I made an opening at Enoch Hill (Independence) and the Brethren will continue cottage meetings there. Many others were investigating because of these cottage services

and it opens up the way to two points in Idaho, this man having brothers in the Reorganization who are not in line with S. D. C., and they live on, or near, the highway over which we shall go on our way West. We plan on stopping at Salt Lake and Ogden, Utah; and at Buhel, Glens Ferry, and Malad, Idaho; and perhaps Sandpoint and Spokane. We have arranged for a revival at Centralia, Wash. There is an urgent call for a visit at all of these places. One trouble will be our limited time. It will be necessary for us to get home and work awhile before starting on the European trip. I expect to get a job here and work the rest of this week while holding services nights so we will have the money to go on next week. I am very much impressed with the necessity for the Twelve to get out into the Churches to instruct, advise and establish them on the firm foundation of the doctrine and organization, and to encourage and watch over the Church. This is necessary. For there is no denying that the necessity for fearless men of God speaking with authority is everywhere felt.

Later he writes: During my stay at Denver I had three spiritual dreams which confirm me in our present position and work of extension. The gollowing dream which applies to my own mission encouraged me very much. This may be called a vision. I was in a large field—could not see the opposite side, it was so great—the field was new and the soil new and rich. I seemed to have full charge—and at the headquarters, which also were new, many wagon loads of fruit trees, vines, and shrubbery were delivered. They came directly from the nursery and were in first class shape. They were trimmed and clean ready for planting, and the season was just right. I was happy in my work, but when I saw all of the nursery stock that was all ready for planting, I said, "My goodness, I can never get this out for the season." Then I remembered that there was a man I could get to help me, and I made arrangements for him to work with me on this new farm. I wonder if I will need Jimmie in England. Yes, Jimmie, we will need both you and your wife, for the man whom I employed on the farm had his wife with him. This is the dream. Have I the right interpretation, and will it be fulfilled? After I preached on the authority and priesthood of the Church of Christ some took exception to our position, saying there was no priesthood in the Church of Christ. That night I had the following dream: I was in possession of a gold ring in which there was a large and very valuable diamond. The ring was very old and seemed to be tarnished with age or otherwise, although it was pure gold and the jewel very beautiful. I prized it not for its market value but because it had been handed down for ages, not through my family but I seemed to hold it in trust. I was standing before an audience and telling them about it, that we expected to polish it up, etc. when one individual asked me to let him take it. This it seemed I could not do. He persisted and finally tried to take the ring from me. I seemed to realize that the individual was a thief and wanted the jewel for its monetary

value and not because it was a sacred thing as it seemed to me. The man tried to take it from me by force, but finally I beat him and retained the precious jewel.

George Buschlen: I received your letter enclosing the copies of the Angel's message, which we read over and over and over again, and feel so thankful God finds a man he can speak through directing the church. God is speaking to us, a weak remnant. How grateful I feel to him for directing me, for I was the first man to jump the track in 1923. Dan used to say to me, "Go ahead, Geordie, you will be the John the Baptist leading the way." Sure enough they are acoming. Little did I know or care whether any came so far as I was concerned, for I always do what God wants me to do independent of others. I might have attended conference this year, but decided it would be better to spend the money on pamphlets and this took all the money we could spare. I am now planning to get on the soil as soon as I can. I am preparing to publish a pamphlet on the Coming of Christ, to be ready for 1929 conference. This writing gives me more pleasure than anything else. The Lord told me in 1921 to "Write, and live, talk and give." "As many as are led by the Spirit of God, they are the sons of God."

We have mislaid a letter from Sister A. O. Frisbey thanking those who donated for the purchasing of dishes for the conference. She expressed her sincere thanks that you made it possible for them to have a sufficient supply of beautiful dishes for the conference. The letter gave the names of those donating for this purpose.

Elder J. J. Tipton, Houston, Texas: I am enclosing one dollar for 100 copies of the Revelation on the Building of the Temple on the Temple Lot. We as a little band here stand ready to do our bit toward that great work. We are few in number and financially poor, but by the help of Him who is rich and strong and mighty we feel to go forward as our Father in Heaven has spoken. We have been looking forward for this blessed day to come when God would speak concerning building His house; and now, thank God, He has spoken and we will try to move out in humble obedience to His will and make the sacrifice at whatever the cost may be, firmly believing God will guide and lead many in the right way in accomplishing His glorious will in building his holy Temple. So let us rejoice in this His great day and be glad together praying for divine wisdom to direct in all things, especially in this the greatest of all things spoken of in prophecy concerning the location and building of His house where we may expect Him to come and reign for one thousand years in universal peace, while the Devil will be in chains and cannot trouble the righteous who reign with Christ and behold His glory. So the little band here will gladly respond to the call when we get together. You will hear from us soon with our first offering for the Temple Fund. May God richly bless you in your labor of love, and may your every want and need be given serious

consideration, and may nothing be withheld from you and yours in order that God's will in your life may be abundantly accomplished.

CHURCH AT ROYAL OAK, MICHIGAN

After returning from conference the writer was called to Royal Oak where he found a number of earnest workers who were anxious to be organized into a church. After spending a busy day Elder James Blackmore was placed in charge as pastor. Brother Buel S. Payne was ordained to the office of priest. Sister Lillian Payne as secretary. Others were added who are wide awake and alive to the work.

Brother Blackmore embraced the Latter Day Message in 1872. He is an old time missionary, a man who is loved by all that know him.

Brother and Sister Payne are young people, both have taught school but now Brother Payne is a mail carrier. They have a young son who has transferred.

The services were held at Sister Neal's who is an ardent worker of the church.

OTTO FETTING.

ELDERS FETTING AND MacPHERSON GO TO BOTHWELL, ONTARIO

Sunday, April the 29th at 7 a. m. found us on our way to the little town of Bothwell, situated some 49 miles south and east of Sarnia.. We arrived in good time and at 10 o'clock went to the Reorganized Church for Sunday School which was followed by a prayer service, convening at eleven o'clock. Elder William Leverton, son of the Patriarch is branch president and had charge of the service. The meeting was a very spiritual one, everyone there seemingly took their part in the service. A wonderful spirit of humility and devotion to the cause of Christ seemed to be paramount. Elder Fetting and the writer each bore their testimony to the latter day work which apparently was appreciated by all. After the service we drove to the home of Elder Arthur Leverton who lives on the Windsor-London highway some four miles from Bothwell. His son William and wife, Elder R. C. Russell also came over with them and we all had luncheon together. During the afternoon we talked church of course, and the position the Church of Christ occupies was discussed carefully. Elder Fetting had his large chart with him, which was put up and used to show the historical setting and after events that happened up to the ever eventful 1844 and after. The Temple Lot question was made very plain to all who were present, Elder Fetting having with him an abstract dealing with it. Elder Leverton has a beautiful home which he has erected himself, a thing almost unbelievable when one considers his advanced age. His daughter keeps house for him, and we bear mute testimony to her ability as a housekeeper and especially as a wonderfully good cook. We had a splendid visit, were invited to return whenever we could and we hope that our visit left some degree of the spirit of this great latter day work with them.

H. L. MacPHERSON.