

ZIONS 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."—1 Nephi 3:187.

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"COME OUT OF HER MY PEOPLE"

"And I heard another voice from heaven saying, come out of her my people, that ye be not partakers of her sins and that ye receive not of her plagues," Rev. 18:4.

This language was addressed to God's people in Babylon. Babylon in a Scriptural sense, signifies confusion. First the name Babel was applied to the site of the attempt to build a tower to reach to heaven. Because of the confounding of their language, and confusion as a result ensuing, the name Babel, or Babylon, as the famous city of that location was afterward known, became the spiritual synonym for "**confusion.**" True to the name, Babylon became a great and wicked city, and because of its confusion was broken down and destroyed, never to rise again.

In the Apocolypse, John, the Revelator, sees the name applied to a religious organization, and this because of the confusion that reigned within. The Elders of the Latter Day work, have ever applied the name "Babylon" to a combination of Catholicism and Sectarianism. And while doubtless it has an application there, it is not by any means restricted to either Catholicism or Sectarianism. We can find **confusion** in the ranks of the devotees of the Restoration movement, as an examination of their long line of teaching plurality of Gods, polygamy, baptism for the dead, stakes, high councils, and stewardships will attest, not to say anything about a first presidency.

We believe God has a people in this modern Babylon, and "the voice from heaven" still cries, "**Come out of her my people.**" Many have already heeded the cry; others are heeding it, and no doubt many others in the future will still hear and recognize the heavenly voice calling them to come and be separate.

So long as they remain with her, they are partaking of her sins, and so can not hope to escape her plagues. There is no compromising in this matter. Just so long as you remain with her you are giving support to her sins, "But," says one, "I am standing neutral, and am not giving support to any of these innovations." So you may think, and so you may feel. But you are surely deceiving yourself. So long as you are with her, your presence, and your membership gives support to that institution **with all that it stands for**, and you can not help yourself. The only way to avoid complication with her sins, and the only way by which to relieve yourselves of responsibility for her sins, and the only way to escape her

plagues, is to "**Come out of her.**" And GOD'S PEOPLE WILL COME OUT.

EDITORIAL ITEMS

We have the good news to present to the readers of ZION'S ADVOCATE, the receiving of Elder J. R. McClain, wife and daughter, into the Church of Christ. Brother McClain was, for years, the favorite son of the Kentucky and Tennessee District, serving a number of consecutive years as president of that district, and also at the same time acting as a missionary. They now reside at St. Louis. The recent innovations in the Reorganization was more than our brother could endorse. Since 1925, he has been in a way identified with the Protesting Group, but finally like many others, concluded that the CHURCH OF CHRIST is our only hope. We are glad to receive these good people, for of such bold, fearless, independent thinking people is the Church of Christ being made up. Brother McClain thinks their children will all soon join with us.

The Holden congregation is buying a home to be used as a public meeting place. It will cost us \$650.00. Most of us are well pleased with the location, and believe we can arrange it into a convenient public meeting place, to which we can invite our friends and neighbors to hear our message. We will soon be in position now that we can begin an organized effort to reach the people.

Sister McGregor calls attention to a misleading item in the late report of the Bishop, which makes it appear that she had had paid to her \$120.00 from the tithes and offerings, which is not the case. This \$120.00 was her own money which she had left with the Bishop to send to her as she needs it. We make this explanation at our sister's request.

We have in reservation many splendid articles and communications which must be left over until future issues. We are over-crowded at this time. We will have to blame some of this on Apostle C. L. Wheaton who has been silent for so long and now comes in with an 18 page communication. However, we are sure our people will be glad to hear the good news his message conveys.

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It will soon be larger, better,
If you boost the ADVOCATE

ZION'S ADVOCATE

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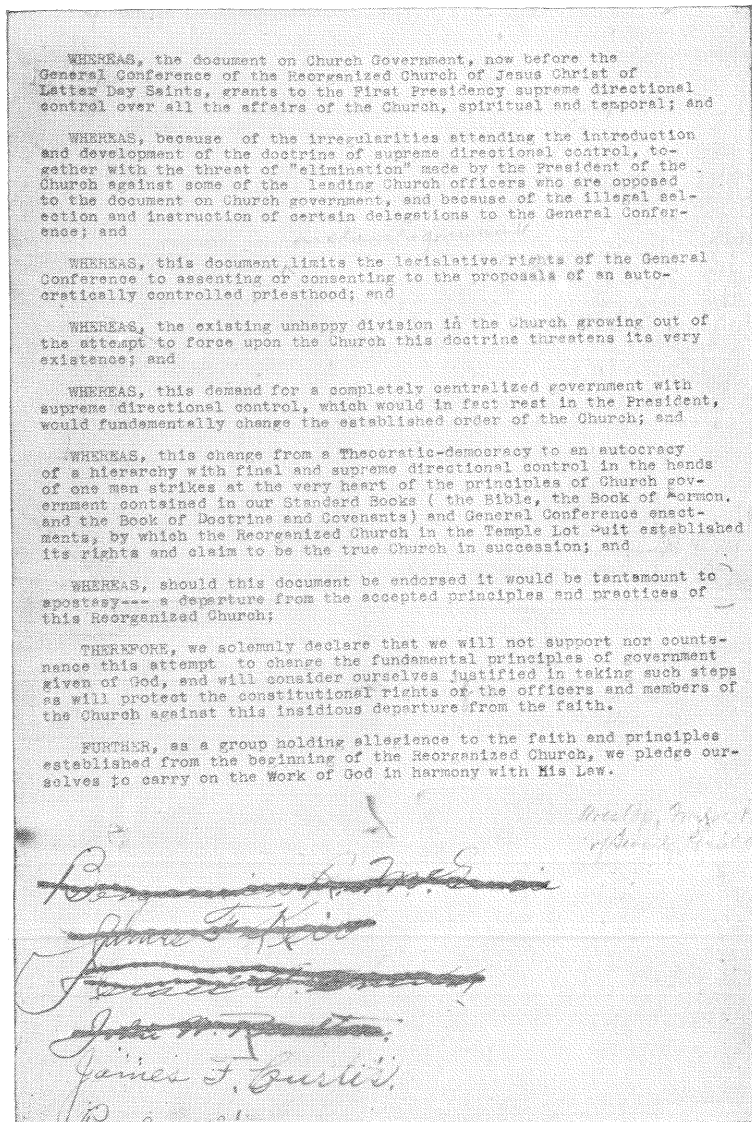
ORIGINAL ARTICLES

Articles under this head do not necessarily receive the endorsement of either the Editor or the Board of Publication. Writers are responsible for their own views.

SOPHISTRY EXPOSED

A Reply to Apostle J. F. Curtis of the Reorganized Church of Latter Day Saints in His Attack on the Church of Christ

By C. E. Bozarth of the Church of Christ



James F. Curtis thereto in his own handwriting. Our photographer has covered all other signatures to the document but this one to which we wish to call attention.

This document was drawn up at the Reorganized Church General Conference of 1925 and signed by several hundred in indignant protest against the supercilious document of Pres. Smith on church government, then pending before the conference, by which he hoped to enthrone himself as the Suzerain of his entourage. Supreme Directional Control!

James F. Curtis, as it may be seen, was the fifth to sign the protest denouncing Pres. Smith's proposed change in church government as an "insidious departure from the faith." He was the fifth to accuse the Reorganized Church manipulators with the "illegal selection and instruction of certain delegates to the General Conference" of 1925 and to charge that there were "irregularities attending the introduction and development of the doctrine of supreme directional control" and that there was a "threat of elimination" made by the President of the Church against some of the leading Church officers who are opposed to the document on Church government." And Mr. James F. Curtis was the fifth, of the hundreds who signed the protest, to charge that the President's demand for Supreme Directional Control "would fundamentally change the established order of the Church" and if indorsed by the church "it would be tantamount to apostasy—a departure from the accepted principles and practices of this Reorganized Church."

The President's document became law by act of general conference. And by this act, according to the protest document signed by Mr. Curtis, the Reorganized Church underwent the "change from a Theocratic-democracy to an autocracy of a hierarchy with final and supreme directional control in the hands of one man."

The transcendent pomposity of that "one man" power thus prinked in the puissant garb of priestly primacy, equipped with the club of Zeus, and ensconced upon the ecclesiastic throne by hermetic incantation and general conference acquiescence, seems to have presented such a redoubtable spectacle to our erstwhile protestor that he now bursts out in obsequious euphemism, "Our Beliefs Defended."

On page 135 of this "Defence" Mr. Curtis quotes a part of a resolution which he says was "adopted by the General Conference of the Reorganized Church in 1926, placing its interpretation upon the document on church government adopted by the General Conference of 1925." He makes no further comment leaving the inference that this "interpretation" justifies

The above is a photographic copy of the original Protest Document showing the signature of

him in his decision to support the dogmas which he once condemned as an "insidious departure from the faith." The interpretation, however, was a little belated to have entered into the solution of the problem as Mr. Curtis had already completed a year's enlistment under the new regime before the 1926 resolution of "interpretation" was passed. There were, however, other factors that might have entered into the question such as the means of "daily bread."

Mr. Curtis, in mentioning the 1926 resolution of interpretation, does not tell us anything about the circumstance of its adoption. From the Conference Daily Herald for April 12, 1926, we learn that this resolution was presented as a substitute for a motion offered by Apostle Paul M. Hanson which sought to revise the 1925 document on Supreme Directional Control by "substituting the word **general** for **supreme**, making the reading of the document as thus changed to read 'general directional control.'" On page 48 of this number of the Herald we read, "Apostle J. F. Curtis spoke, supporting the original motion of Apostle Paul M. Hanson." The original motion lost to the substitute and Pres. Smith retains "Supreme" control.

If President Smith, under grant of the S. D. C. document possesses "only authority and the rights as set forth under the law of the church" as per the resolution of interpretation quoted by Mr. Curtis, then why the S. D. C. document at all? And why did Pres. Smith tear up the church in quest of power that he already possessed? Interpretation cannot answer! Neither can interpretation disprove the charges of Mr. Curtis in 1925, of irregularities, threats of elimination, illegal selection and instruction of delegates, which he hurled against the Presidency at that time!

Reorganization Inconsistent in Attitude

The Reorganized Church is manifesting quite an erratic attitude toward the Church of Christ. At one time we have been the unyielding subjects of their cajoling arts, and at another time, the object of their contempt. They have spoken to us in the voice of Jacob and they have extended us the hand of Esau.

In November, 1863, W. W. Blair, of the Reorganized Church, wrote brother A. C. Haldeman, of the Church of Christ, asking, "How is Sister Haldeman and your little ones, your mother, Brother Judy, HEDRICK, Adams, and others with whom we visited in your vicinity? I would be glad to hear from you, ALL YOUR MEMORY IS ENSHRINED IN A WARM PLACE IN MY HEART." While Blair was contemplating the visit just spoken of he wrote Brother Haldeman as follows, "The spirit of the Lord was with us in power, and the Lord declared to us in prophecy, through Brother Briggs, that the time had not come when we should be united as we desired, that the **saints** to whom we were going were **His people.**"

The months that followed bore no word from the Lord for us to unite with the New Organization, the Reorganized Church.. But quite to the contrary, the orders were "Onward to Zion, I

will prepare the way before you." Alert to the purposes of Zion, these early saints, like Abraham of old, "went, as Jehovah had spoken" to "the land" appointed for the gathering, and bought the consecrated spot for the building of the temple. Meanwhile the Reorganization napped on under the spell of a prophetic lullaby which cautioned "against going to that land before God commands His saints to go there by His prophet Joseph." See the Saint's Herald, Aug. 15, 1864.

The provisional favor that guided these people of God back to the land, before appointed, for the gathering of his saints, and made them the custodians of the sacred Temple Lot brought upon them the envious reproach of the Reorganization, who after restlessly waiting twenty-four long years for God to otherwise deliver into their hands, this coveted spot, instituted suit for its possession in 1891. Now, the people who were once enshrined in the heart of Blair, called "saints" by Briggs and claimed by God, are assailed with opprobrious epithets.

The Amended Bill in Equity of the complainant church in this suit represents the mood of their attitude toward the Church of Christ at that date. We quote from the bill: "And defendants (Church of Christ) deny the ordinance of Baptism for the Dead as taught by your Orator and the mother church. And in this as well as in many other matters, defendants are now and **from their organization have been heretical**, and in opposition to the teachings, tenets, and ordinances of the mother church."—Plaintiff's Abstract, page 10.

As soon as time could scab the sores of their defeat in this litigation, it seems that their courage rose in the thought that subtilty might win where open methods had failed. Once more the Church of Christ became the object of their feigned affection. In one of a number of joint council meetings between the committees of the two churches that followed, according to the minutes of March 9, 1900, a revelation was offered by a Reorganized committeeman against designating the people on the Temple Lot as "My children of the Church of Christ."

In the light of subsequent developments, together with the gestures of the past, it appears that the sole purpose of the Reorganization in participating in these joint councils, with the Church of Christ, was to hoodwink them out of the Temple Lot. Such a conclusion finds basis in the "Articles of Association and Union" proposed by the Reorganization and presented to the Church of Christ on Dec. 24, 1913 for their approval.

The second provision of the proposition reads: "In case that the membership of the said Church of Christ shall decide to maintain their organization as a branch then the said Reorganized Church shall admit the same upon terms of interest and association with other branches of the body and **furnish for the use** and benefit of said branch at the expense of the said Reorganized Church suitable **place of worship** and Christian

work near and across the street east and south of the present building of the said Church of Christ."

Sheathed in the cloak of pledges and proffers, several more paragraphs thick, is the keen edged sword of intrigue by which the Church of Christ people were to be severed from the Temple Lot. The provision of severance reads: "The party hereto, the Church of Christ transfers as its membership shall direct the title of lots number fifteen to twenty-three Woodson and Maxwell's Addition to the City of Independence, together with attaching strip upon the north, TO the trustees of the said Reorganized Church of Jesus Christ of Latter Day Saints for the use and benefit of said church and which use and benefits it insures equality to the interest and benefit of all the members of the said church and for the same use and purpose for which it was originally held by the trustee for the original church organization A.D. 1830."

The adoption of the "Agreement of Working Harmony" in 1918 by the Reorganization was the occasion of the following remarks. Pres. Fred M. Smith said that the Church of Christ "have always maintained an honorable name and place among men, and have held their priesthood in righteousness before God." Pres. Elbert A. Smith said, "Though arguments might be advanced upon both sides of the question, as is usually the case, this assembly (Reorg. conference C. E. B.) conceded that our Church of Christ brethren had established their claims so far as they may be involved in tracing baptism and priesthood back to valid original sources, as an organization they have held to the fundamental doctrines of the Church and have been guilty of no moral lapse."

So we have been called "the people of God" in 1863, "heretics" in 1891, "the children of God" in 1900 and "our Church of Christ brethren" in 1918.

So as we recur the Reorganization's capricious attitude, from their birth to the present, toward the Church of Christ, it is not hard to assign their last expression, "Our Beliefs Defended," to its proper class among the moods exhibited. In fact Brother Elbert A. had already classified it before it was produced. He said as quoted above, "Though arguments might be advanced * * * our Church of Christ brethren have established their claims."

Twice since, the soundness of Brother Elbert's conclusion has been verified, once at Lancaster, Wisconsin and again at DeKalb, Illinois. Twice Mr. Curtis carried into the forensic arena the same specious and fallacious arguments as he now sets forth in cunning sophistry under the title "Our Beliefs Defended." And twice this sophism met defeat before the bar of an unbiased and intelligent public. In both instances friends and members were gained for the Church of Christ to the extent that hardy branches of several members each were organized at the close of the debate at both places named.

(To be continued)

July 10th, 1928.

Editor Zion's Advocate,

Dear Brother:

While reading the Zion's Advocate which is the best church paper I have ever read, I saw the request for more material to publish. After careful thought, I came to the conclusion that it may be interesting to the readers of the Advocate to learn the history of the Church of Christ here at Black River Falls, before and after organizing.

The summer of 1926, brought Elder B. C. Flint. He was the first elder of the Church of Christ in this vicinity. He held services in the farm home of Brother Nelson Tucker, as that was the only place open to him at that time. The attendance was fairly good, and the seed he sowed grew. This was practically the first we had heard of the Church of Christ. Of course he was followed up by the Reorganized elders, trying to disprove his words and branding him as an apostate. We were therefore in a state of confusion for a while, but we began to study and investigate.

The summer of 1927, brought Brother Flint again, also Elder James E. Yates and wife. The latter was here only one night, and that night gave a very interesting talk. Brother Flint was the speaker the rest of the time. About this time Brother and Sister Nelson Tucker and daughter transferred to the Church of Christ.

The latter part of November of the same year, Apostle C. L. Wheaton came here from the Lancaster debate. He preached the first night in Brother Nelson Tucker's house. The next night he was allowed to preach in the Reorganized church building. During this time Brother L. G. Holloway was sent for by the opposing side, and was here the first night of Brother Wheaton's discourse. That was the beginning of a night about discussion lasting six nights.

Brother Wheaton had a collection of the old church publications to prove all his statements, so by the time the discussion was over, Brother Holloway had had such a whipping as the Reorganized elders always get when discussing church matters with the Church of Christ elders. Of course it is a natural consequence when the Church of Christ have all the proof on their side and God's spirit directing them.

The last night of the discussion Brother J. F. Curtis appeared on the scene and was challenged by Brother Wheaton for a debate. It was a written challenge, providing for a shorthand reporter. Brother Curtis refused to debate if they were going to have a reporter, so the prospects of a continuation of the discussion or a debate was at an end and Brother Wheaton continued services in the different farm homes, as the weather permitted.

While Brother Wheaton was here three more transferred and others were intensely interested. He organized a Sunday school the last Sunday of his sojourn here. From that time we have held Sunday school, studying the Book of Mormon. Shortly after this we organized a Ladies' Aid, endeavoring to do our part in helping the cause of Christ along.

June 9th, 1928, Apostle B. C. Flint, wife and daughter came to hold an all day meeting. Sunday, June 10th, 10:30 a. m. we gathered at Brother Nelson Tucker's home to hold a sacrament service, during which Brother Flint spoke in tongues calling Brother Frank L. Knapp to the office of an elder. Other words were spoken which inspired us to go forward with the work with greater zeal and energy.

After a nice lunch served by the sisters and a short intermission, Brother Flint preached a very interesting sermon. The subject of his discourse was "The Old Paths." After this we had baptismal service, two young sisters having requested baptism during the day.

That evening we met again at Brother and Sister Leslie Bowen's. At this meeting the two sisters were confirmed. Brother Frank Knapp was ordained and a Church of Christ was organized, others having transferred during the day, making a total membership of 13. Brother Frank L. Knapp was appointed presiding elder, Sister Gladys Knapp, treasurer and the writer, clerk. It was a day long to be remembered, marred only by the serious illness of the writer's father, Archer D. Bowen, who passed away Monday, 7:30 p. m. He was among those who transferred their membership to the Church of Christ.

Sunday, July 8th, we held sacrament services at Brother Nelson Tucker's. Although we were few in number God's spirit was in our midst.

Now that a Church of Christ is fully organized here it is our earnest desire to conduct the work in a way that will be pleasing to our Heavenly Father, to mould our lives in such a way that those we come in contact with may know we are truly children of God. We have much to be thankful for inasmuch as the Lord has seen fit to guide our footsteps into the old paths and His true church, where the gospel is the first consideration, without any innovations to mar it. May we always be worthy and able to do our part for the cause of the blessed Gospel of Christ is my prayer. A brother in Christ.

Harold D. Bowen,
Black River Falls, Wis.

THE ATTACK OF THE MESSENGER

Mr. Editor:

In THE MESSENGER for May, last, appeared an attack on the Church of Christ, relative to the idea of the Temple building, and the Revelation authorizing the building of the Temple, which is rather amusing, if not very edifying; and considering the mental calibre of the writer, we are not a little astonished that he should make so shallow an onslaught. Among other things, he says:

"We dare to suggest that the Church of Christ has started out on a wild goose chase. They may erect a building. They may even complete it in seven years. And what then? Will they or the world for that matter, be any better off? Will God be any nearer men than now?"

His prediction of the "Wild Goose chase" seems to be a base effort to turn the attention of those who are interested in the building of the Temple

into other channels, and is a slam to frustrate the accomplishment thereof. And his questions: "Will they or the world be any better off?" and, "Will God be any nearer men than now?" is so very much like an effort to kick the Crutches from underneath the Cripple, that we turn his own question against him by asking: "Will God be any nearer men than now because of this effort to turn away honest men and women from the building of the Temple? And, Would God go out of business if T. W. laid down his Cudgel and ceased to sling his slams against the honest, earnest efforts of men and women who are seeking to serve Him and do His will only? Is God nearer to men, or is the world benefitted by reason of the unwarranted attack made on the Church of Christ by the editor of The Messenger? And would the purposes of the Almighty have failed had T. W. have written intelligently and in a Christian spirit? What is the matter with the editor of The Messenger anyway? Has his mind become so darkened that the pure rays of Gospel light cannot penetrate it? or is he using the Cudgel merely for the purpose of slamming someone else in a vain effort to reclaim his lost prestige?"

Under the heading of "God's Concern," he tells us that according to the revelation to build the Temple that God's chief concern is in the erection of the Temple; that He is more concerned in the facing and seating than He is in human welfare and the salvation of the race; and that it is an appeal to fanaticism and ignorance and superstition; all of which is absolutely untrue. Not a word in that Revelation that can be honestly twisted or distorted to maintain such an insinuation; but his whole statement goes to show something of the clouded condition of a man's mind when once the light that was in him has given place to darkness. To offset his whole statement we insert just one small paragraph of the Revelation, which is as follows:

"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."

We said we were astonished! Yes, astonished to see how the once brilliant mind of this gifted Orator had become so darkened that its former fine expression is now manifest only in wanton and virile misrepresentation. I am sorry, Brother T. W., sorry in my heart; and I earnestly entreat of you to retrace your steps, apologize for your misrepresentation, and square away and get right with God. Flattery, and worldly emoluments will not get you anything of value in the sweet bye and bye.

I am of the opinion you are greatly in error wherein you seek to enlighten us in the following affirmation:

"According to all Mormon teaching a generation is a hundred years. Joseph Smith predicted in 1832 that a Temple would be built within the

generation. Here is a revelation which runs three years over into the next generation. If Joseph prophesied correctly as to Temple building then Otto Fetting is at fault. If Otto Fetting is right then Joseph Smith was in error."

This sounds quite logical, and is calculated to captivate the many who hang on the words of some exalted leader, and swallow his words without any real examination; but the thinking mind is not so easily captivated. While, as aforesaid, the above sounds quite logical, even this is based on a false premise.

"According to all Mormon teaching" is not a proper basis upon which to build so important a proposition as the editor of *The Messenger* proposes; and I am of the opinion that what is here affirmed as "All Mormon teaching" is an exaggeration for the occasion. But if "All Mormon teaching" is that "a generation is an hundred years," is this a proper standard by which to test so important an assertion and thus undermine and destroy the faith of hundreds of honest people? Why not go to the Word of God for proof of the assertion that "a generation is a hundred years" instead of basing your argument on "All Mormon teaching?" Should you do so I believe it would destroy your theory. Let us turn to the Bible as the grand Touch-stone of Truth and see how long your argument will show signs of life!

Going back to the fifth chapter of Genesis we there find that from Adam until the Flood was sixteen hundred and fifty-six years; and in all that time there were but ten generations, or about one hundred and sixty-five and one-half years to the generation. This does not harmonize very well with the "All Mormon teaching" theory. Mormon philosophy may be all O. K. where it harmonizes with the Word of God, but if not in harmony therewith it is not very safe to be used as a basis upon which to build for eternity.

Abraham, according to the Word of God, was a wonderful character; and we read of God's visitation to him, and his promises regarding his posterity as follows:

"And he said unto Abram, know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them: and they shall afflict them four hundred years; and also that nation whom they shall serve, will I judge: and afterward shall they come out with great substance. * * * But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full." Gen. 15:13-16.

Note—They were to be afflicted four hundred years; but **IN** the fourth generation—not **at the close** of the fourth generation, nor **after** the fourth generation—but **IN** the fourth Generation; that is to say: Within the limits of the **fourth generation**, (all of the specified time in which the four hundred years does not cover) "they shall come hither again;" thus showing the "**four generations**" to extend beyond the limit of "four hundred years."

Also in Exodus, 12th chapter, we read:

"Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty

years, even the selfsame day it came to pass, that all the hosts of the Lord went out of Egypt." Exodus, 12:40, 41.

Paul also confirms this; he says:

"And this I say, that the covenant, that was confirmed afore of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." Galations, 3:17.

Here then, according to the Bible, a generation during the first sixteen hundred and fifty-six years was about one hundred and sixty-five years; and after that, God told Abraham that his seed should be evilly afflicted for four hundred years, but **IN** the **FOURTH** generation he would bring them back to Canaan.

Paul affirms the Law was given four hundred and thirty years after the above promise; and Moses affirms that the sojourning of the children of Israel was four hundred and thirty years; and the selfsame day—the very day that the four hundred and thirty years expired—which was **IN THE FOURTH GENERATION**, that is to say: within the limits thereof, they came out of Egypt.

Now dividing this four hundred and thirty years into four equal parts, we have just **one hundred and seven and one-half years** to a generation. Joseph's Revelation with regard to the building of the Temple was given in 1832; and one generation of one hundred and seven and a half years would not terminate until midway between 1839 and 1840 according to the latest computation found in the Bible; so no matter what "All Mormon teaching" affirms, Fetting and Joseph are not striking hands, nor contradicting each other, but are both found to be within the prescribed limits of a Bible Generation.

Fetting's Revelation given in March, 1928, authorizing the building of the Temple to begin in 1929, with seven years granted for its completion, will not expire until 1935; and Joseph's Revelation given in 1832,—if a Bible generation is to be the basis of measurement,—will not expire until June, 1939; and this gives Fetting's Revelation three and one-half years within the limits of Joseph's Revelation,—according to the Bible measurement of a generation; hence neither Joseph nor Fetting is shown to be "at fault," nor "in error," nor do we find them arrayed as "One prophet against another prophet."

Just one more thought. Joseph in his Revelation said: "This generation shall not All pass away until an house shall be built unto the Lord," etc. Please note the qualifying phrase: shall not A-L-L, ALL, pass away; suggestive of the thought that this generation in which the revelation was given would be very near its close when the house should be built unto the Lord; and we can reasonably conclude that so long as one man or one woman shall continue to live who were living at the time the revelation was given that "**THIS**" generation will not have expired; and as we sometimes read of persons now living at the advanced age of 120, and sometimes 130, and even to attain to the age of 160 years, we conclude that there is ample time in the providence of the Almighty for

the building of His Temple; and as His word has gone forth out of His mouth, it will not return unto Him void, but will accomplish that whereunto it was sent.

We are therefore hopeful and trustful of the accomplishment of God's purposes, and verily believe a Temple or House shall be builded unto the Lord on the Consecrated Spot, the Temple Lot in Independence, Mo., as pointed out by the finger of God and dedicated unto the Lord by Joseph Smith and others in the early days of the Restoration movement.

God grant this wonderful contribution of almsgiving and sacrifice by thy people may continue to grow and unfold as the opening bud of a beautiful flower until upon the dome of the Temple of God shall rest a cloud by day, and a pillar of fire by night, betokening Thy presence with Thy people; and may the presence of Thy Spirit, now, be with and encourage this onward and upward movement, and the kingdom of God go forth that the kingdom of Heaven may come, is our ardent desire and hope; and that the obedient believers in the different factions of the great Restoration movement may be so led that the time will soon come that they will all see eye to eye and hasten to build up the kingdom of God and his righteousness among men is the constant and earnest prayer of the writer.

Willard J. Smith, Port Huron, Mich.

ECHOES FROM INDEPENDENCE

People wish to hear more from Independence, we are told. We are just in receipt of a letter—"How is everything in Independence?" That is only a sample of many letters that come to us.

It seems that people at a distance regard us from two extreme view points, each the opposite of the other. On one hand ideal conditions are expected, on the other hand people have been told that we are always quarreling. Neither idea is correct. The people are human here, just as they are everywhere else. Satan has not forgotten our location on the map, either. We are willing to concede that he may ply his trade a little harder here on account of the importance of our position in the place where Zion is to be, but it is also true that we are not left alone in the struggle. Every now and then the sweet, exhilarating influence that comes from on high wafts in upon us, bathing our hearts and renewing our desire to do all we can for the upbuilding of the kingdom of God. An intelligent sister said in our prayer meeting last night, "If there is any trouble in this branch I do not know anything about it," and this sister has been with us long enough to know what is going on. Another sister who united with the church right after conference received a letter from an out of town friend saying, "I hear you are so divided there." The sister told us spiritedly, "I'm just going to write and tell her it isn't so."

It would seem that people would learn to be a little suspicious of those who spread evil reports. Sectarian ministers have sought to discourage interest in this latter day work by misrepresenta-

tion and slander. It is regrettable that jealousy, rivalry or unreasonable prejudice should be manifested by one group toward another in the great church family of this latter day work, and yet one of our workers went into a locality where she and her husband had labored successfully in former years. She was received with open arms until a missionary from another organization came into the community and then there was a change, and those who continued cordial narrowed down to a few.

All along through the history of the Lord's work, so far as the records go, a hindering factor has been false brethren. At times it becomes necessary for the church to protect its integrity against unworthy ones, and then revengeful stories go out against the church and those who are carrying on the work. Several persons remaining over for awhile after conference told us, "Things have been misrepresented to us about you folks here in Independence. We feel better about Independence since we have been here."

To be sure. We tell our friends on the outside that there is a faithful, loyal majority here who are standing firmly by the work, and when people come to know us they find it is true. The truth about Independence is that the Lord has delivered us when trouble has threatened, and we are enjoying peace today. Our services of late have been especially blessed. We must not forget to mention the music. We have enjoyed it so much, and visitors have complimented it. What a factor good, soulful singing is in the services!

Brother Moler visited us recently and preached for us Sunday evening. He spoke of the peace that came over him as he stepped upon the sacred ground that evening. He said, "This little building is becoming very dear to me."

We are reminded of what a good sister told us the other evening. If we were to mention her name she would be recognized by many as having been a prominent worker in another organization from which she transferred to the Church of Christ. She said the associations of the Temple Lot meant a great deal to her, the sweet peace, the quiet, the tranquility. No emulation or pride. The humblest feel welcome. Cleanliness and neatness is all that is expected. One feels at liberty to come in simple, comfortable clothing this hot weather. Little things, these, but they are appreciated. The sister said: "It seems so homey over here," and added, "I passed this place today on my way from town, and I tell you it looked good to me."

There is a lot of speculation going on since the revelation was received concerning the building of the temple. That is to be expected, however. Some of the things we hear furnish us with a good deal of amusement. Here is one sample: "There isn't intelligence" enough among us to build the temple. Another prognostigation is that we will never do it because we are not numerically strong enough. But the thing that made everybody smile was when we were told of a poor man who

said that if the Church of Christ did build the temple (that meant if his church did not build it) he would lose faith in a God, in a devil, in man—everything. While we could not help smiling we recognized the pathos in the incident. It is natural to wish that the body with which we have been associated for so many years should build the temple, but by and by more of us will come to see that the important thing is not who does the work, but that the work is done. More and more believers in this latter day work will grow to see the beauty in the provision the Lord has made for a place to which his children can gather into a brotherhood and work together for the accomplishment of those things which are dear to each division of the great church family. The late revelation makes it very plain that all who will may come and assist in the work. We are glad as we hear of those who appreciate this now. When the news went out from the general conference the wife of a high official in another organization said, "Well, if the Church of Christ builds the temple, I want to help."

Sister MacGregor was calling on a Reorganized friend who is a skillful needlewoman. She was showing some of her beautiful work when Sister MacGregor remarked, "You could help in decorating the temple." "Of course I will," the quick response came.

We are just in receipt of a letter from the West. The writer tells of a dear old Reorganized brother who visited their Sunday school. He said that several years ago, in vision, he saw the temple built on the lot dedicated for that purpose, and added, "I should not be one bit surprised if the Church of Christ would yet build that temple."

Two brethren, one a member of the Church of Christ, the other was not, found themselves seated at adjoining tables in a restaurant in Kansas City, lately. The usual question was put to the Church of Christ representative, "How are you coming over there?" The questioner said, "I'm following things over there, and when your committee is ready, have them call on me; I have some money for that temple."

We heard, the other day, of a sister (not one of our number) who visited another group during prayer meeting. She said it was an earnest meeting, but she could not help noticing that running through the remarks of nearly every one was a note of longing, not satisfied. We have gotten to feel thankful that every one who comes to the Church of Christ in the hopes and ideals of this latter day work experiences a settled feeling. They do not flounder around, wondering if they are in the right place. They realize that the only question is up to them — will they make good?

Sunday evening, July 15, Bro. Walter L. Gates, of Kansas City, was the speaker on the Temple Lot. An experience he related, for the first time, will be of interest to the readers of the Advocate. One evening, last summer, he said, he was

going home from the office tired, ill, and somewhat despondent, when of a sudden he felt a lightness and brightness of spirits and glancing up he saw, in vision, an angel with the plans for the temple. He was given to understand that the plans would be revealed to three or more, and that he would be one of the number. He kept the experience to himself, and when the general conference came on, in April, he quietly watched developments. The word of the Spirit, through Brother C. L. Wheaton, was that a committee should be appointed to receive plans and specifications for the temple, and Brother Gates was one of the members selected by the conference to act on the committee.

Brother Shemmel, an aged elder from Wisconsin, on his way to visit his brother at Holden, Mo., stopped over Sunday and worshipped with us, speaking in the evening.

August 5. Communion Sunday. An encouraging meeting. A number of visitors present. Three of them, two brethren and one sister, spoke in the meeting, expressing the feeling of welcome they experienced among us, and we were glad to see visitors seem to feel so much at home. Two of them said that they felt the Spirit of the Lord as soon as they entered the building in the morning. The sister came in time for Sunday school. She said that what she heard in the class was "food" to her soul. All three are investigating earnestly. Two have asked for application forms.

Later—The good news comes that a brother and sister in St. Louis, who attended our services when visiting in Independence, and who have been reading and studying, have sent for three application blanks, one for each of them and their son.

Sister Wheaton receives word from Brother Wheaton that he is very much alive after coming so nearly getting drowned. He is preaching, visiting, baptizing and receiving transfers. He is much interested in the Lamanites, or Indians, and they in him.

L. P. S.

FINANCIAL STATEMENT ZION'S ADVOCATE FOR JUNE, JULY AND AUGUST

| | |
|------------------------------|----------|
| June 1, 1928— | |
| Subscriptions and donations. | \$ 73.50 |
| Expenses for June issue..... | 74.00 |
| Loss..... | \$.50 |
| July 1, 1928— | |
| Subscriptions and donations. | 117.00 |
| Expenses for July issue..... | 86.12 |
| Gain..... | 30.88 |
| August 1, 1928— | |
| Subscriptions and donations. | 76.25 |
| Expenses for August issue... | 83.40 |
| Loss..... | 7.15 |
| On hand August 1, exp. pd. | \$ 23.23 |

LET US PREPARE TO BUILD THE TEMPLE

Oh, trim your lamps, Children of Zion,
Trim them now while yet 'tis day;
Come, let us prepare to build the Temple,
Oh, let us haste and not delay.

For Christ is coming to His Temple,
King of Kings, our Lord we'll see;
He will come with power and splendor,
If we prepare, prepared we'll be.

Oh, trim your lamps, Children of Zion,
Ye branch of Hedrick, like warriors bold;
The Temple Lot you have protected,
A lot more precious, yes, than gold.

To the Temple Lot our Lord is coming,
King of Kings, our Lord we'll see;
He will come with power and splendor,
If we prepare, prepared we'll be.

Oh, trim your lamps, Children of Zion,
Ye branch of Joseph, strong in the faith;
Let us unite and build the Temple,
God will bless with sustaining grace.

Come, bring your faith, we'll build the Temple,
King of Kings, our Lord we'll see;
He will come with power and splendor,
If we prepare, prepared we'll be.

Oh, trim your lamps, Children of Zion,
Ye branch of **Brigham**, strong and bold;
God has blessed you with much wisdom,
Faith and treasures, yea, much gold.

Bring your gold, we'll build the Temple,
King of Kings, our Lord we'll see;
He will come with power and splendor,
If we prepare, prepared we'll be.

Oh, trim your lamps, Children of Zion,
Ye branch of **Cuttler**, yet with faith;
The mighty winds your branch have twisted,
Yet God hath blessed you with His Grace.

Bring your grace, we'll build the Temple,
King of Kings, our Lord we'll see;
He will come with power and splendor,
If we prepare, prepared we'll be.

Oh, trim your lamps, children of Zion,
Cleanse each branch with Fullers' soap;
Ye branch of **Strang**, somewhat withered,
God hath blessed you with that hope.

Bring your hope, we'll build the Temple,
King of Kings, our Lord we'll see;
He will come with power and splendor,
If we prepare, prepared we'll be.

Oh, trim your lamps, Children of Zion,
Though large or small, your branch may be;
Let all unite to build the Temple,

Let all prepare to build the Temple,
King of Kings, our Lord we'll see;
He will come with power and splendor,
If we prepare, prepared we'll be.

W. H. Baker,

THE TRUE BRANCH

We thank Thee, oh God, for the Master
Who offered His life on the cross,
For those who would trust Him completely,
To rid them of error and dross.

We thank Thee for giving Thy Spirit,
To all those who trust and obey
And follow His teachings completely,
No matter how rugged the way.

We thank Thee, oh God, for the Remnant,
Preserved by Thy power and might,
As a haven of light and of refuge
To those who desire to do right.

For Thou hast informed us but lately,
For reasons best known unto Thee,
Thou hast kept this branch of Thy people
Nourished from the roots of the tree.

While other branches are worshipping
At shrines not ordered of Thee,
This native branch on the Temple Lot
Still clings to the original tree.

We know some people speak lightly
Of Thy power and marvelous light
And prefer to follow the teachings
Of branches now sickened with blight.

And their false, erroneous teachings
Of science and philosophy
Have caused them to bear a blasted fruit,
Never borne by the parent tree.

For the sap of these blasted branches
Is bitter and poison as gall,
Such as nourished the forbidden fruit
In the garden before the fall.

We know if we keep Thy commandments,
And seek always to do Thy will,
Within us will well up the knowledge
That Thou dost abide with us still.

For we know at last Thou hast spoken
To Israel now wandering away
From the law the Master has given
To guide them in these latter days.

And bid them to cease their contentions,
All bickerings, malice and strife,
And follow the plan Thou hast given
For final redemption and life.

So, we plead again for Thy Zion,
When, opening her golden gates,
The perfected of all ages gather,

LAMONI NEWS

Lamoni, Iowa, July 16, 1928.

Bro. Otto Fetting:

The church of Christ at Lamoni is moving forward slowly, its growth has not been of the mushroom character. Those having united with the church here, have done so after prayerful and careful consideration of the matter.

Since the organization of the local church a year ago 35 have been added to the church at this place, and quite a number are investigating the claims of the Church of Christ here and are anxious to get the church literature.

Those not members of the church here are watching the members closely to see if they are living up to the high claims they make for themselves. This is as it should be. Brother M. M. Case was with us four days beginning with July 5th. He preached one night at Brother and Sister Humphrey's residence and 3 times in the city park. The members were strengthened by his short stay, and a few outsiders becoming interested, Brother Case promised to be with us again later in the season.

On the evening of June 18th the local church and friends celebrated the first anniversary of the church here, ice cream and cake were served, and the evening was spent in a social way.

The Ladies' Aid are doing their part in every way possible to help the church along.

The Sunday school is moving along nicely, and the time thus spent is enjoyed by all.

So far services have been held in private homes but we are hoping the time is near at hand when we will have a public meeting place.

For the next few Sunday evenings preaching services will be held in the city park.

The first of these services was held last Sunday evening, and attendance and interest was quite satisfactory. Brother Fred DeLong, our pastor, has been greatly blessed in preaching. Expressions like these have been heard from those not members of the church:

"We feel a degree of the spirit here that we feel nowhere else" also "This is the best sermon I have heard for years."

The spirit has surely accompanied the preaching of the word here. Our prayer meetings have been all we could expect, at times the Lord has seen fit to grant unto us a goodly portion of his spirit.

We realize the nearer we live the gospel law the greater will be the blessings received.

We can truly say that the gifts of the gospel will be manifested where the people live worthy to receive them.

Silas H. Midgorden.

Letters come to us daily, bringing us the news, of baptisms, and transfers also from those who wish to help in building the Temple, when the work starts next spring, many will help, I hope that enough money will be paid to complete the basement. One man said he had \$2,000 that he had safe-guarded for many years, to be used for the Temple, another said he expected to pay in \$10,000 for the Temple.

Stonington, Maine, July 26, 1928.

Advocate Readers:

Perhaps you would like to hear from this beautiful place among the islands of the sea. I pause as I write to drink in the beauty of the ocean dotted with islands and to watch the tide ebb and flow. Nearby is Moose Island where Dan and I, eighteen years ago, used to skip around, jumping from rock to rock. I tried it the other day with Cora Sturdee, but came home worn out.

Things are a-jingling here. I landed here a week ago Saturday. Was well received by my friends although unexpected as I had not sent notice ahead. Sunday I attended Sunday school and prayer meeting at Reorganized church. Was welcomed but when I bore my testimony, which I considered very mild as I made no reference to our differences. A sudden coldness seemed to fall on many, and after meeting they avoided me. I held a meeting at Brother and Sister Sturdee's that afternoon with 12 present. Talked on chart on Dan 2, showing fulfillment of the image dream and that the little stone kingdom should **never be destroyed nor left to other people**, but should **continue** until it broke in pieces and consumed all the other kingdoms represented in the image.

During the week following I visited, talked and distributed literature.

On one of my visits I overheard the pianist saying that the pastor, Brother Berve, was not expected home until September. Later I heard they had sent for him. He was home next Sunday. I attended his meeting. He read 1 John 4, "Beloved, believe not every spirit." His subject was "Love."

I held a meeting in the afternoon at Brother James Robins' home. Talked from blackboard on Dan 12. One dozen present. Fine attention. All but two interested. These two were from the other church and did not come to be interested. They asked questions at close and made straw men and threw them down. I had no difficulty in answering their questions.

The other day on one of my visits two elders waited on me. One of them had previously called at Brother Sturdee's with the evident intention of inducing them to close their house against me, but was told that I could stay in their home and also hold meetings just as long as I wished.

On this second occasion they came to see me. One of them had been brought into the Reorganized church by Dan and I nineteen years ago.

They asked me if I were still a member of the Reorganized church. I replied, "I do not know. I have asked twice to have my name removed."

They then told me they had heard from my home branch and I was still a member and they did not think it was right for me to say their church was in apostasy while I was yet a member of it.

I replied that it was no fault of mine if my name were still there. Much more was said which I will not burden you by telling.

This week I am making a chart, visiting the sick and the well, talking and distributing literature.

Our meeting for next Sunday will be at Brother and Sister Robbins' and many say they are coming.

I am happy in the work among this people. "The common people" hear me gladly, and the message of truth has made many sad hearts glad.

Only one and a half weeks ago I came here not knowing what my reception might be; and so troubled was I that I arose from my cabin berth on the boat several times and pleaded with the Lord to send His angels before me to prepare the way. He has surely done it.

We have no members of the Church of Christ here yet but a number speak of transferring and many are investigating.

I am doing what I can to help them and am happy in doing it. Maggie Macgregor.

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.

FOR SALE AT OFFICE OF ZION'S ADVOCATE

| | |
|--|--------|
| Book of Commandments, Leather cover..... | \$1.25 |
| Book of Commandments, Paper covers..... | .40 |
| Changing of the Revelations, by Daniel MacGregor | .10 |
| 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 witness | .15 |
| An Address to all Believers in Christ by David Whitmer | .50 |
| Why a First Presidency, by Willard J. Smith | .10 |
| Revelation on the Building of the Temple through Otto Fetting, per 100..... | 1.00 |

PORT HURON ITEMS

Elder Otto Fetting spent Sunday, August 12th at Coleman, Mich., in the interest of the work in that place.

Elder C. A. Spilsbury of the Falls called on his way to Owen Sound to do some missionary work at that place.

We are planning on an all day meeting August 26, and expect Brother and Sister Wood, also Brother Gates and many others to meet with us at this time.

Our Church School is planning on a picnic early in September.

Centralia, Wash., August 3, 1928.

Dear Editor, Advocate:

Just a few words of greeting, news with us, and general observation. We are well and busy, and happy in the knowledge that despite difficulties to surmount, toil in gospel endeavor, and unjust criticisms from without, the Spirit and Power of the pure gospel of life and salvation it attendant upon our labors.

Amid all of life's difficulties, adversities, worries, reverses, or joys and blessings, there is nothing more potent for every occasion of the soul's needs, and nothing sweeter than the beautiful gospel of our Lord delivered to us in these days. It's life, light and is genuine.

Criticisms of the Church of Christ, such as are spoken and published in some quarters by those who are chagrined in various ways because of the progress and prospects attained and before us, may throw up a barrage of evil intent, but the fact remains that in addition to the doctrinal and technical superiority of the Church of Christ in her present status, the old time Spirit and Power of the gospel with its life-giving current from above is surely attendant upon her present day ministry and service. And that is the important thing.

The time is not far distant when the ministry of the Church of Christ will be delivering its message to the people of the whole world, that there will be very little specific attention given to those who are determined to remain under the spiritual ossification of Reorganized church rule.

Naturally, and by divine direction the message of the Church of Christ is first to our brethren and sisters who are imperiled by the snare of the great Reorganized church apostasy. But when some of them finally spurn the deliverance offered of the Lord, lo, we can only turn from them unto the millions of famishing souls who have not known of the great restoration of the gospel in these last days. Therein lies the field for the greater work of the Church of Christ in the coming days now near at hand.

We continue to receive transfers of membership from the Reorganized church to the Church of Christ through the mail regularly. Sent out three day before yesterday, and several more, during the last week. Two more transferred at our Bellingham, Washington meetings and a brother was called by the Spirit, and ordained to the ministry. Also at that place we baptized a lady who was of a keen and mature mind and a spiritual disposition, had never before been a member of any church. Brother Wheaton is baptizing at Sandpoint; and young Brother Savage as his missionary associate is rendering efficient service.

More points are open for preaching than can be filled. Thus the work of the Lord grows and spreads and our souls rejoice in the blessings of the Holy One of Israel. Sincerely,

Your brother and sister in the fellowship of salvation,

James E. Yates and Vida E. Smith Yates.

SECTARIAN METHODS USED BY REORGANIZED ELDERS

July 30, 1928.

Yesterday Brother Berve, pastor Stonington branch, Reorganization, preached on the Church of Christ. The following are a few of his many statements.

"How absurd it is for a **few** to say that the church is in apostasy, when it was only common consent that carried the document." (on supreme control.)

He said that "some apostles laid hands on others ordaining them to the office of apostle and later said the church was in apostasy."

This could not refer to anyone who came over to the Church of Christ, as no one has come who ever held apostleship in the Reorganization. But Brother Berve made it appear to be the action of some of our men.

He said, it never was that a small part of the people who went out of the church were right and the main body in apostasy.

"For ninety-eight years these gray haired sires have defended this church" he exclaimed.

I wonder what he thought about the **few** who did not follow the **main body** in 1846 but went with Strang, W. B. Smith and others and later left them and in 1851-2 formed the New Organization which they afterwards called the Reorganized church of Jesus Christ of Latter Day Saints. So few were they that W. W. Blair said there were not more than fifty or sixty members when he came in in 1857.

Speaking of the introduction of the presidency Brother Berve asked, "Is it a fact that since 1832 not one honest man could be found to tell the people they were wrong?"

Had he read D. C. 83:8 he would have seen that God spoke through Joseph Smith himself five months after the presidency was introduced saying: "Your minds (the minds of Joseph Smith and six elders) in times past have been darkened because of **unbelief and because you have treated lightly the things you have received**, which **vanity and unbelief** hath brought the **whole church under condemnation.**"

Not a very brilliant record for the first five months the church was under a presidency.

Many "honest men" have cried out against a presidency being in the church, notably David Whitmer, and the Church of Christ, and T. W. Willians of the Church of Jesus Christ.

Brother Berve said that we sent out tracts to every tithe payer in the Reorganized church telling them not to pay tithes.

This is positively an untruth. I defy Brother Berve or anyone else to produce the proof that the Church of Christ or any member of it ever sent out such literature.

He quoted B. of M. that Alma was over the church as a High Priest, and said the law was a type of things to come. But he did not tell us Paul had explained in Heb. 7: 26-28 that the High Priest under the law typified Christ the great High Priest who offered himself a sacrifice for sin.

He said "The Hedrickites have five men over them notwithstanding their apostles."

This was news to me. Who are they, Brother Berve?

He declared that "only **personal hatred** of the president of the Church" made us leave in 1925, but "many are returning."

I'd like him to name six who have returned to the Reorganization out of the 1,000 who have transferred to the Church of Christ since 1925.

He said James was the president of the early church and gave a **revelation** at the council in Jerusalem.

President F. M. Smith says **Peter** was the president. Whether is he or Brother Berve right? What revelation did James give?

He asked the question, "Are we going to set ourselves up to judge the revelations, whether they be of God?"

Decidedly, Brother Berve, we are. God never asks his people to bury their intelligence and take in everything that purports to come from Him. We are responsible before Him if we accept that which is not from Him to be the law to govern our lives.

He said we had adopted the Book of Commandments and then he read where it said "Joseph was the only one to receive revelations for the church.

When did ye adopt it, Brother Berve? We have only two books we accept as law—Bible and Book of Mormon. All other revelations are received on their merits when compared with these two records.

He said "The Book of Commandments was printed during the **turmoil in Illinois.**"

No, no, it was in print ten years before that.

He declared that we charged the "Reorganized church with the changing of the revelations."

The revelations were changed and published 17 years before the Reorganization was in existence.

He told us Haldeman told him that he can't get along with us, we vote everything away.

Poor Brother Haldeman, we are sorry we disturb your peaceful bones which were interred in mother earth years before we came over to the Church of Christ.

In speaking of Supreme control he said it merely means **Chief** and just gives the president the privilege of carrying out the commandments of conference.

Too bad to break the church up over such a simple matter. Conference didn't need to vote him that right, he had it already.

"McDowell and Elbert," he declared, "are equal with F. M. and **would not** let him put anything over that is wrong."

If the **three** are equal why is one **president** and the others **Councillors**? And why are the revelations of President Smith only acted upon by the conferences?

He said the reason they did not get the Temple Lot was because they were too late in starting, but that the judge said they were the right church. He referred them to Judge Phillips' decision but was careful not to tell that the Sn-

preme Court of Missouri reversed the decision of Judge Phillips.

He spoke of the building of the Temple and said, "I know Otto Fetting" and so far as tone could convey the impression it was not flattering to Otto Fetting. He said lightly, "Utah may build a temple and we may build a temple before the Hedrickites get their temple built."

How lightly they treat the word of the Lord which tells **where** the **Temple** shall be built, upon which the **glory of God** shall rest. Truly they may build temples but there is only **one spot** dedicated for the temple which Christ shall honor with His presence.

He exulted in the thought that the tithe payers had continued to pay tithes, even more than before. "Otherwise what would have been the effect? Brother ———, and I would have had to take our hammers and saws and have gone to work."

Good men are doing that every day, Brother Berve. Many good men have done that since 1925 rather than sustain a system they did not believe.

At the close of his sermon I arose and asked if I might ask a question. Elder Henry Eaton who was in charge of the meeting said, "I think not. But whatever Brother Berve says." Brother Berve arose and refused me the privilege. Said any questions that were asked must be asked in his own home.

Elder Eaton had been to my meeting one week before and had not only asked questions but made statements, all of which were courteously allowed.

I could not help thinking of the many times in the not far distant past that we boasted of the **open Bible** and **free pulpit** in the Reorganized church, and questions were not only allowed but invited from all comers; when we feared not the face of clay, but invited the closest investigation of our claims, and declared that they who were not ready to have their doctrines thus examined were conscious of their weakness.

But I have lived to see a missionary of the Reorganized church refuse to let a woman ask a question in his church after he had said many things about her church which were not true.

The seed of truth has been sown however, by the printed word and the word of mouth and is ready for the sunshine and rain of God's love to bring forth a crop. I am glad I am in a church that is not afraid to have any question asked.

Yours in the conflict,

Maggie Macgregor.

Sister Macgregor: I don't know this Brother Berve, never seen him. If he knows me I can assure you he don't know anything bad about me. I have made the statement fifty times or more, when in the Reorganized church, and since I united with the Church of Christ, that if I ever cheated or defrauded anyone I would be like Zacchaeus of old, I will restore four fold. This offer is good, to all men in or out of the church.

GLEANINGS BY THE WAY

By Elder Clarence L. Wheaton

Once more we enter the columns of the Advocate with a few bits of interesting news gleaned along the way of our missionary travels from here and there among the children of men. Letters have come urging that I let the people know through the Advocate of some of my experiences.

After the General Conference of last April was over several of the local ministry with the help of Sister MacGregor, Apostle Woods and myself held a series of meetings at Independence, Missouri, which resulted in adding almost twenty members to the local church through transfers and baptism. During this time my youngest boy took sick with a combination of diseases, which nearly caused us to be deprived of his happy little presence in our home. But owing to the mercies of the dear Lord who watches over us he was spared to us. After almost ten days' fight with the fever which raged to 105 and 106 in the day time and only subsided for a few hours each night the Lord heard the prayers of the elders as they administered to him. One Saturday afternoon as the pastor, W. K. Williams, who was at my home, and I were preparing to go to church to attend a trial, of which we were participants, the admonition came through the spirit to administer to the child. At the time I was dressing and called into the other room a request to Brother Williams to make preparation to administer when I got through. Being somewhat surprised at the low tone in which he replied and not catching the full meaning of his words I stepped to the door and there the good brother was already kneeling at the bedside in the act of carrying out the ordinance. I felt the Spirit's presence and was assured that the boy would be healed—the first ray of hope through all the dark hours of anxiety that had preceded this event. From that time my boy's fever receded until when we returned at evening it was down almost to normal. From that time the fever gradually left him and in a few days I had the pleasure of taking him for a short ride in my car. The following Sunday I felt free to answer an invitation to preach at Knobnoster, Missouri, where I was pleased to meet a goodly gathering of the members and those who were investigating. The same evening I preached at Holden in the home of Apostle Moler. From here I drove on to Independence, some fifty miles away and arrived home tired, but happy after the day's experiences. The following Sunday I preached at Independence. This was my last meeting with the loved ones and friends in my home church.

After services that night, May 20th, I started on my trip West. Driving day and night with just snatches of sleep in the car on the roadside, I arrived at Colorado Springs, the afternoon of the 22nd, where I was made welcome at the home of Apostle Thos. Barton. I had a very pleasant stay at this place, during which time Brother Adolph Barton, whom I had baptized the previous summer, outfitted my car with additional

This brother's kindly solicitation and interest in my welfare while out in the field will never be forgotten. On Sunday, the 27th, I preached twice at the hall, where there was a nice gathering of members from both the Springs and Denver. That evening I left with the family of Brother Noble, a priest in the Denver local, for Denver. Here I was glad to see our beloved Brother Buckley and the Bartletts before retiring for the night. The following night I preached in the church to such as could be gathered on such short notice. The next afternoon midst many regrets at having to leave the Denverites, I drove over to Fort Collins, Colorado, to the home of Elder Wilbur Savage, who had previously been set apart to the office of Seventy by Apostle Wood.

This was my objective point up to that time, as I had through correspondence, arranged to take this brother's son, James W. Savage on this trip as a missionary companion. This young man had only been ordained the previous week or two, and having a desire to devote his life to the ministry, this proved a good opportunity for him to get the necessary experience. Feeling the pressing needs of the field and the promptings of the Spirit we continued the trip the next morning as soon as breakfast and packing was over, which was about seven o'clock. After an interesting though tiresome trip across Southern Wyoming, which included mess and camp by the way we arrived in Salt Lake City, Utah the following Thursday night. The next day was crowded with many interesting events. First of all we drove the car to a garage for some minor repairs, and in the interim we started on a tour of the city. The first place of interest was the famous Tabernacle, and Temple Grounds. This proved to be quite interesting to us. By inquiry we found that there would be an organ recital at noon, so lingered in the vicinity of the grounds where we were soon made part of a large group that were taken to all points of interest,—except the Temple, by a guide. Soon we found ourselves in the Tabernacle, listening to a short lecture by the guide, who proved to be the son-in-law of Heber J. Grant. Questions were allowed at the close of his lecture and I asked a few of him. He misunderstood my motives and confused me with the Reorganized people, but felt better when I informed him that I was a member of the Church of Christ. I found that just to mention the Temple Lot and I had the key to the whole town,—except the Temple, if it had not been for hypocrisy I would have almost joined the church and paid my tithes to go through there.

The guide upon learning who we were lost no time in making our presence known to President Heber J. Grant. More about this later. By courtesy of the guide, who had now befriended us, we were taken to the best seats in the Tabernacle for the recital. All music lovers would enjoy the privilege of slipping into this quiet place and listening to the wonderful tones of the great pipe organ as the beautiful strains of Schubert's "Serenade," that grand old hymn "Come, oh thou King of Kings," and the sweet melody, "Take

me back to old Virginia," brought memories of romance, of religious faith and of the South to us across the room, which was perfect in its appointments and acoustics. After this we had the pleasure of meeting the organist and having him explain the workings of the mechanical part of this great instrument, and its history. It is quite a monument to the pioneering spirit of these people who came into the wilderness of the Valley of those early days.

After lunch we called at the General Church offices of the Church of Jesus Christ of Latter Day Saints, for a short talk with President Grant. During the time we were waiting to get into his private office, a guide was provided who very courteously showed us through the building. In the Genealogical Room I had the pleasure of renewing acquaintanceship with Elder Richard Summerhase, with whom I had worked in the Liahona office at Independence, a number of years ago when a printer. After that we were taken to the Historian's office where we formed the acquaintance of Anthony Lund, who took a delight in showing us through the library of the church, where we were permitted to see and handle many of the rare records and publications of the early church. By this time we were ushered into the offices of the first presidency, where we had a very pleasant half hour's conversation with President Grant and his Councillors over various phases of the church work. We outlined to them our hope as a church and the expectation of the Church of Christ to start the construction of the Temple in 1929. This struck a responsive chord and a very cordial invitation was extended to and accepted by us, to go with the president to the Brigham Young celebration that was taking place in Immigration Canon. At this place is a large monument marking the place where Brigham Young obtained his first view of the Salt Lake Valley, and planting his staff firmly in the ground said, "This is the place." Prior to the starting of the celebration President Grant gave us a nice ride up through the canon, pointing out the places of interest and the old trail that was made by the followers of their prophet into the valley. At the monument, we listened to a band concert, speeches by several of the prominent officials of the church, and were introduced to many of the descendants of the Young family including a son whom I had met a number of years ago in Independence. From this place a long caravan of cars was formed and a tour was made, which skirted the city by the way of a high mountain road that kept the city constantly in view. This trip came to an end high upon the side of Signal mountain just a few hours before sunset. Here we were served with refreshments and the young people engaged in various games. At dusk a great log fire was kindled, a large canvas was stretched upon the ground, musicians came forward and soon old and young mingled together, dancing the square dance, various reels, and a few of the modern dances. It made a fantastic scene as their shadows were cast by the log fire upon the mountainside. By this time myriads of

lights began to appear in the city below us making a very beautiful picture, as they twinkled like stars in the clear air. Overhead the stars and moon seemed to catch the spirit of the occasion and cast their soft glow of light upon the scene. Far to the right of us we could see the great Salt Lake. Through the courtesy of some that were there we were taken down into the city, and as we looked back to the place of activities we could see the log fire still blazing and high above them a great letter "Y" was outlined in fire upon the mountains. This mountain is called Signal mountain because of the fact that this was the place where the first American flag was planted when these people came into the valley. At the time it was Mexican Territory. Thus we see that the prophecy of Joseph Smith as related by Wm. Marks in the Saints Herald was literally fulfilled. The prophecy is as follows:

"* * * I met with Brother Joseph. He said he wanted to converse with me on the affairs of the church, and we retired by ourselves. I will give you his words verbatim, for they are indelibly stamped upon my mind. **He said, he had desired for a long time to have a talk with me on the subject of polygamy. He said it would eventually prove the overthrow of the church, and we should soon be obliged to leave the United States, unless it could be speedily put down.**" Wm. Marks,—Saints Herald No. 1, Vol. 1, page 25-26.

The following day we spent a part of the time going through some of the old records of the church at the library. At this time we were presented a full set of Church Histories by Anthony Lund in exchange for some of our tracts and church publications. During our trip of the previous day we had opportunity to discuss with President Grant the instructions we had received to start the building of the Temple at Independence in 1929. A copy of the message delivered through Apostle Fetting was given to him, and he made quite a picture as he walked over the rough ground of the mountainside absorbed in the interest of reading its contents. He expressed no adverse opinion on the matter but seemed to consider the matter very seriously. In this way our program has been brought to the head of this great body of believers in the Restored Gospel. With it went our prayers that the spirit of the message would touch the heart and soul of the brother and through him the thousands that look to him for leadership, for the message has said,

"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."

This admonition has been truly impressed upon my mind, in presenting this matter to these brethren, and it has in a measure borne fruit.

During this short stay in Salt Lake City I had the pleasure of a visit with Brother George Cummins and wife. This brother was at that time the only member of our church in the city. On the evening of June 2nd we bid them good-bye and

in the home of Brother and Sister Harry Peerman, members of the Reorganization. The next day being Sunday we arranged for services at their home for the afternoon. Brother Cummins came up attended by a Brother Newman of Salt Lake City. He had investigated the claims of the Church of Christ, and requested baptism. This was carried out before the service, and confirmation followed just before the afternoon service at the home of Brother Peerman. We attended the sacrament service of the Reorganized church, only taking part to the extent of bearing our testimony of God's goodness to us. At the close of the service as previously arranged Brother Savage withdrew to the outside of the building and passed out quite a few of our tracts to those who left the building. The people for the most part were very friendly, but Jimmy obtained his first baptism of fire at this time as some of them did not appreciate our presence. My request for an opportunity to preach in their chapel was denied by the pastor on the grounds, "That I am under Supreme Directional Control, you know, and orders are orders." Of course we did not press the matter, but we could not help but contrast such supine compliance to such a yoke of bondage, with his progenitors who would have welcomed the opportunity to throw open the doors for a free and public examination of the truth, with the reserved right to reply to anything that might be construed as an attack upon them. But in this brother's church, pardon the plagiarism of the urchins' slang, "them days is gone forever." However, some of the members of the church volunteered us a place of meeting. The invitation was accepted and a series of meetings were held in different homes the rest of the week. Before leaving I had the pleasure of filling out three transfers and others expressed the determination of being baptized. During our stay here we were met with some of the underground slander that is used in a futile attempt to discourage investigation of the Church of Christ's positions. The story was circulated to the effect that at the 1927 conference of the Church of Christ, Apostle MacGregor and I had gotten into a quarrel as to who was to be the leader of the church, and that I had beaten Dan so bad that he went home and died from the effects. Those who heard it were greatly agitated over the matter, which led to a number of questions at the close of the meeting. However we were able to assure them that nothing of the kind ever happened and that if it had there would have been no time lost at the Reorganized Headquarters to have capitalized the situation. It is also interesting to note that instead of discouraging investigation, that it had the opposite effect with the results as above referred to. The only way that we could account for the story was that the District President was in the vicinity the first Sunday we arrived and noting our presence in his audience hastily changed the subject matter that he had prepared to a slide lecture, which was presented in a very nervous manner to his audience with the apology that he had not presented what he had intended to. (To be continued)

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When a speaker stands before an audience he little dreams the weight one small word may have on the minds of his hearers. The first time I heard Brother H. E. Moler speak, he said, "I believe we ought to read more, that we might keep our minds refreshed on matters concerning the church."

About that time I was thinking very strongly of installing a radio in my home, as I live on a farm, and am somewhat isolated, and I thought radio would be company to me, and I could hear sermons on Sundays. One morning while I was working about the house, and thinking over the matter, a voice said to me, if you will read the church books you have in your possession, you will not need a radio," and I saw spread out before me in an open vision the Bible, Book of Mormon, and Book of Commandments. Then I remembered what Brother Moler had said, "we ought to read more." I have always read my books on Sunday when I was not able to attend church, but couldn't seem to find time week days to read; but I resolved to read at least one-half hour each day, soon I began to read more until sometimes I read for hours, and strange as it may seem I do more work than I used to do, and in reading I find so many places where we are admonished to **read**. Jesus says, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." John 5:39. James says, "If any lack wisdom, let him ask of God, that giveth to all men, liberally and upbraideth not; and it shall be given him." James 1:5. Again Jesus says, "Ask and it shall be given unto you, seek and ye shall find; knock and it shall be opened unto you." Matt. 7:7. Jesus not only wants us to read but to **seek** and **search** for knowledge or wisdom and while we read we must pray that the eyes of our understanding be enlightened, that we may understand. Brother Richard Hill used to admonish us to "search the scriptures that you might be prepared to give a reason for the hope that is within you." The Ethiopian read as he rode in his chariot, and he did not understand what he read. God sent Philip to preach to him and he understood and was baptized. Acts 8:26 to 39.

Paul says, "The Jews at Berea, received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." Acts 17:11. If we read our church books we will more readily understand the speaker's remarks. Paul says, "And be not conformed to this world; but be ye transformed by the renewing of your minds, that ye may prove what is good, and acceptable, and perfect, will of God." Romans 12:2. "How shall we renew our minds except by reading?" There is a spirit in man, and the inspiration of the Almighty giveth them understanding." Job 32, 8. Jesus opened the understanding of the disciples that they might understand the Scriptures. Luke 24-45.. "And God gave Solomon wisdom and understanding exceeding much, and

largeness of heart, even as the sand that is on the seashore." 1 Kings, 4:29. "And he spake three thousand proverbs, and his songs were a thousand and five." Kings 4:32. "The fear of the Lord is the beginning of knowledge, but fools despise wisdom and instruction." Pro. 1, 7.

When Jesus appeared to the Nephites He expounded all the Scriptures; and He commanded them that they should write the words which the Father had given unto Malachi; which He should tell them, and He had them write the 3rd and 4th chapters of Malachi; and after they had written them He expounded them, and he saith, these Scriptures which ye had not with you, the Father commanded that I should give them unto you, for it was wisdom in Him that they should be given unto future generations. Book of Mormon 3rd Nephi, pages 326-27. No wonder we are admonished to search the Scriptures for they were written for future generations as well as for the former generations. On page 325 Book of Mormon Jesus says: "And now behold I say unto you that ye had ought to search these things, yea a commandment I give unto you, that ye **search these things diligently**; for great are the words of Isaiah. For surely he spake as touching all things concerning my people which are of the house of Israel; therefore it must needs be that he must speak also to the Gentiles. So this is one of the commandments of Jesus that we **search these things diligently**. It is not enough that we attend church services and hear the word of God taught; what a speaker can say in the short time allotted is only a taste of the divine food, but when we are alone with God and read His word we have a feast. When Jesus spoke to the multitude he spoke in parables, Mark 4-34, but when they were alone He expounded all things to His disciples. Just so it is with one who reads the word of God without the eyes of understanding, it is all as a parable, but when we read with a prayer for understanding, "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14-26.

By reading the Scriptures and works pertaining to the Scriptures, we feed the spirit—We would not think of trying to keep alive our mortal bodies without feeding it, neither can we keep the spirit alive and active if we do not feed it. Yes "we should read more that we might keep our minds refreshed on matters concerning the church," then when matters come up for discussion we will be prepared to meet them. In the 1927 conference I heard a very lengthy discussion as to **what kind of wine** should be used in our sacrament services. The Book of Commandments plainly says, it mattereth not what ye shall eat or what ye shall drink when ye partake of the sacrament, if it so be that ye do it with an eye single to My glory." All our doubts can be cleared away by reading what God has given for our instruction.

Let us **read more**.

July 3, 1928.

Miriam Haldeman Mason.