

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.

Published Monthly by the Church of Christ

"Entered as Second-Class Matter June 8, 1928, at the Post Office at Port Huron, Mich., under the Act of March 3, 1879"

VOLUME 5

PORT HURON, MICH., OCTOBER, 1928

NUMBER 10

ADVOCATE EDITOR GOES ON A MISSIONARY TOUR

We had intended starting on this trip about August 1st, but temporal duties have kept us very busy all through the summer, and it seemed at this time that the calls came thicker and faster than ever. Finally by the 14th of August we had matters in shape so we could cut loose and go. So we rushed off on the morning of the 14th, fearing that at the last moment there might come a call to "Come and tune our piano." Luckily we made our getaway, arriving at the home of Brother J. R. McClain at about 3:30 p. m., where I remained until the next morning. Brother McClain made the trip the rest of the way with me, for which the writer was very thankful, for he was an excellent guide through the city of St. Louis, and when we reached the country roads of Kentucky and Tennessee, he proved himself equally valuable, as he seemed acquainted with most every by-road. We passed through some beautiful country, but what impressed us most was the great peach orchards of southern Illinois; hundreds of acres in peaches, and every tree seemed perfect, and some we could see were laden with their fruit in gorgeous display.

We were delayed at Mound City, where we ferried the Ohio River, waiting for the ferry. At last we landed in Kentucky. We traveled east to Paducah, then south to Mayfield, Sedalia, and Belle City, finally crossing the line into Tennessee. We reached the home of Brother Rony Overcast at about 8:00 p. m., finding that he had gone to market with a load of watermelons, but who returned ere we retired for the night. We had only three members here, viz: Brother and Sister Overcast and Brother Manasseh Gore, and they seemed glad we had come to help them. For months they had conducted a little Sunday school in which they endeavored to teach the truths pertaining to the Latter Day Work.

On Thursday night, we began our meetings, in an old log house—the same place where they held their Sunday school. We made application for the Reorganized Church House, but were flatly denied. So it seems they have said "goodby" to the old slogan "An open Bible and a free pulpit." Not another man has done more for the upbuilding of Kentucky and Tennessee District than Elder J. R. McClain, but that avails nothing now. Brother McClain did not hesitate to give the people his reason for the change he had made, telling

them that he was still preaching the same restored gospel that he always preached, and that the Church had withdrawn from him, and he could not follow them into the errors they had drifted into. Our meetings were well attended, the house being full of people, and the yard also at times, and good attention was given. The Reorganites attended the services real well, considering that services at about three different points in the same community were being conducted during our meeting. Many questions were asked all of which we tried to answer. These people are now enlightened as never before in reference to the history of the Restoration movement. The writer preached thirteen sermons, while Brother McClain preached about four, as he declined to alternate with the writer. Then he returned home, with his son and family who had preceded us to that region, a few days ahead of the Editor.

While we were there another transfer was received, Brother Robert Overcast. Sister Overcast the mother of John, Rony, Robert and the other Overcast boys, is the oldest Latter Day Saint in that region of country, being the first to accept it, but she is fully convinced that the Church of Christ is right, but the persecution of daughters is apparently holding her back. A number of others have their eyes open to the facts, but for various reasons did not transfer at this time. Before leaving there we ordained Brother Rony Overcast to the office of an Elder, so we now have a representative there. Returning on August 28th to St. Louis where I spent another night with Brother McClain. I returned home on the 29th, finding my folks well, and have again taken up the duties of temporal affairs in an effort to maintain a livelihood. What a pile of mail awaited me? Most of it was material for ZION'S ADVOCATE.

EDITORIAL NOTES

Apostle Otto Fetting, on August 12, delivered a lecture at Coleman, Michigan, in answer to Elder O. J. Hawn, of the Reorganization. The lecture was well advertised, but the said O. J. Hawn seemed to have business elsewhere about that time.

An effort is being made which we hope will succeed, to hold a series of meetings on the Temple Lot during the coming Conference of the Reorganization at Independence, Missouri, which is to begin October 6th. So if there be some hungry

ZION'S ADVOCATE

Official Publication of The Church of Christ
Published Monthly at Port Huron, Michigan

BOARD OF PUBLICATION

Arthur H. Smith, B. C. Flint, Clifford Spillsbury, Willard J. Smith and A. O. Frisbey.

EDITOR: H. E. Moler, 400 E. Fourth St., Holden, Missouri.
Address all matter intended for publication to the Editor.

BUSINESS MANAGER: Otto Fetting, Box 212, Port Huron, Michigan.

Address all subscription orders and send all monies to the Business Manager.

Subscription Rates: One Year, \$1.00; Six Months, 50 Cents.
Canadian Rates: One Year, \$1.00; Six Months, 50 Cents.

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.

REPLY TO CURTIS (Continued)

By C. E. Bozarth

Curtis Distorts History and Revelation

The security of the Reorganization's position relative to the originality of the early church revelations is so dependent upon interpolated history that Mr. Curtis finds it necessary to resort to its use before closing the first paragraph in his "Beliefs Defended." We quote his statement:

"The revelations given to Joseph Smith were made out in manuscript form by him, and as early as November, 1831, God appointed, by revelation, a committee of six men to publish the revelations that had been given and would be given unto the Church.

He follows this statement by quoting the first paragraph of Sec. 70, D. C. as the revelation of appointment giving it date of Nov. 1, 1831 by remarks of inference following the quotation. This paragraph nor the entire section from which it is taken does not in the remotest way mention the "publication" of the revelations nor connect any with that responsibility. Nor was the revelation given at the Hiram conference of Nov. 1, 1831 which conference provided for the publication of the Book of Commandments, but at another conference held twelve days later. See Reorg. History, Vol. I, pp. 229-230, Utah Church History, pp. 235-236, Far West Record, pp. 18-19.

The Hiram conference of Nov. 1, 1831 had already provided a committee for the publication of the revelations as the following from the Reorg. Church History, Vol. 7, p. 225 will show. "It was decided by the conference that Joseph Smith should arrange and get in readiness the revelations, and that Oliver Cowdery should carry them to Independence, Missouri, where W. W. Phelps had gone with a printing office, and have them published."

On page 26 of "Our Beliefs Defended" Mr. Curtis tells us that the task of preparing the revelations for publication was completed by Nov. 10, 1831 and that O. Cowdery and John Whitmer had started to Missouri with them where they were to be printed in the Book of Commandments. Curtis' revelation (D. C. sec. 70) appointing the committee, as we have seen, was not given

until Nov. 12, 1831, two days after the work was finished. It appears, does it not, that Mr. Curtis would have God a little late with his appointment. It cannot be argued that the six men mentioned in Sec. 70 were to attend to the printing for W. W. Phelps was appointed, by revelation, as the church printer. See Sec. 57, par. 5 D. C.

Sec. 70, D. C., in which Mr. Curtis finds his committee of publication, was given presupposing the publication of the revelations, and in anticipation of the lucrative "benefits thereof." His "committee of six men" were, according to this section, to "manage them and the concerns thereof; yea, the benefits thereof," and this was to be "their business in the church of God." In the practice of this simony, according to the second paragraph, it is provided; that "inasmuch as they receive more than is needful for their necessities, and their wants, it shall be given into my storehouse." Mr. Curtis sees, in this section, the appointment of a "committee of publication" and if ever, in future publications, it is made to mention such we will need but one guess to pick the guilty man.

The appropriating of Sec. 70 from its proper date and setting, and subjecting it to duty for which it is wholly unfit is neither logical nor apostolically ethical. The artifice was evidently used in an effort to lay a premise from which he might advance an argument which he hoped would lead his readers to conclude that the Book of Commandments was unfaithful of its purposes, and to shift responsibility for its correct publication from the hands of Joseph Smith to the shoulders of others so that he might be left more free to reproach it.

The application of this section to the publication of the Book of Commandments is ridiculously absurd. That which made it so inviting to Mr. Curtis' purposes, no doubt, was the fact that it mentioned the "revelations and commandments which I have given unto them, and which I shall hereafter give unto them." But when we see that this provision is made to insure a continuous revenue to those "stewards" rather than to provide for the publication, in the Book of Commandments, of unbegotten revelations, page after page of argument falls crashing through the lattice work of his premise.

Mr. Curtis argues that the Book of Commandments is not complete because it does not contain revelations dating later than Nov. 1, 1831 contending that it was intended that the revelations which "would be given unto the church" be included. Had the printing of the Book of Commandments awaited the arrival of the revelations which God was to "hereafter give unto them," still Mr. Curtis would have an excuse to claim that the book was incomplete. Instead of claiming that the mob "estopped" the publication he could then lay it onto Gabriel's trumpet.

Getting Joseph Out of the Way

Mr. Curtis feels to vituperate the Book of Commandments and eases his conscience by trying to get the prophet out of the way of the range of his

distorting misrepresentations regarding the book and the circumstances of its publication. Speaking of the preparation of the manuscript from which the Book of Commandments was printed Mr. Curtis says: "Let us note a few facts: First, we wish to call attention to a statement which will show that Joseph Smith was absent most of the time while these copies were being prepared. The statement is found in Times and Seasons, volume 5, page 512: 'My time was occupied closely in **RECEIVING** the commandments and setting in conference for nearly two weeks; for we held from the first to the 12th of November, four special conferences. In the last, which was held at Brother Johnson's in Hiram, after deliberate consideration in consequence of the Book of Revelations, now to be printed, being the foundation of the church in these last days * * * *.' The reader will remember that Joseph Smith was to prepare the revelations between the first and fifteenth of November, or sooner if possible, but the statement above quoted shows that from the first to the twelfth of November, Joseph Smith was engaged in holding four special conferences, and incidentally he tells us that the last one was held at Hiram at Brother Johnson's, but the **three others** were held **somewhere else**. O. Cowdery and John Whitmer left Ohio for Missouri, November 10, 1831. (See History of John Whitmer.) Certainly Joseph Smith could not have had much time to work on the copies of the revelations from November 1 to 10 when during this time, November 1 to 12 he was attending four conferences, **only one** of them being held in Hiram."—Our Belief Defended, pp. 25, 26.

In quoting Mr. Curtis, we have emphasized a few words to which we wish to call attention. Of the four conferences which Joseph mentioned, to which Mr. Curtis refers, it is perfidiously plain that **only one** was held at Hiram, that **the three others** were held **somewhere else**. The word **one** is made more positive by preceding it with **only** which adds to the magnitude of the falsehood. Mr. Curtis is absolutely destitute of the least scintilla of evidence to show that a single one of the four conferences were held outside the contiguity of Hiram. Lucy Smith, mother of the prophet, in her book, Joseph Smith The Prophet, makes the following very interesting statement in this connection. She says: "About the first of this month (Sept. 1831), Joseph came to the conclusion to remove himself and clerk, as well as their families, to the before mentioned town of Hiram, in order to expedite the work. They moved to the house of Father Johnson, and **lived** with him in **peace** until the following March * * * *'" page 202. Joseph says as quoted by Mr. Curtis the last conference of the four in question was held at Hiram in the home of Brother Johnson. Joseph, his mother tells us, was living in the Johnson home. This perhaps is why Joseph tells us of one of the conferences being held in that home while not mentioning the particular homes in which the other three were held. The Saints had not yet erected meeting houses, therefore, they held their conferences in their homes. Conferences in those

days were small affairs.

The first of these conferences was also held at Hiram, J. F. Curtis to the contrary notwithstanding. See Reorg. Church History, vol. 1, page 221 also the Utah History of the Church, vol. 1, pp. 221-222. The fact that the first time after Nov. 1 that history mentions Joseph leaving Hiram there was a revelation prompting his absence, taken together with the fact that the first and last of the conferences were held there adds strength to the conclusion that all four were held in that vicinity.

Joseph Prepares the MSS. for Book of Commandments

Mr. Curtis' assertion, on pages 26-29 of his "Defence," that Joseph was absent when the revelations were arranged for publication in the Book of Commandments and that that work was left by him to irresponsible elders is very uncomplimentary to the prophet. Mr. Curtis' trickery has turned in his own hands and charges Joseph with the sin of omission.

The conference, at Hiram, authorizing the publication of the Book of Commandments entrusted Joseph with the care of the revelations in the preparations to be made for their publication. The record of that action may be found on page 225 of the Reorg. C. History and reads: "It was decided by the conference that Joseph Smith should arrange and get in readiness the revelations, and that Oliver Cowdery should carry them to Independence, Missouri, where W. W. Phelps had gone with a printing office, and have them published." Joseph was faithful to the action of the conference which placed upon him the responsibility of preparing the revelations for publication. He states: "My time was occupied closely in **REVIEWING** the commandments and setting in conference, for nearly two weeks; for from the first to the twelfth of November we held four special conferences. In the last which was held at Brother Johnson's, in Hiram, after deliberate consideration, in consequence of the book of revelations, now to be printed, being the foundation of the Church in these last days, and a benefit to the world, showing that the keys of the mysteries of the kingdom of our Savior are again entrusted to men; and the riches of eternity within the compass of those who are willing to live by every word that proceedeth out of the mouth of God—therefore the conference voted that they prize the revelations to be worth to the Church the riches of the whole earth, speaking temporally. Manuscript History by Joseph Smith. See also Utah History of the Church, vol. 1, p. 235.

ReVIEWing NOT ReCEIVING

You will note that Joseph in writing his own history says, "My time was occupied **closely** in **REVIEWING** the commandments."

Mr. Curtis has so quoted this statement (page 26) as to have Joseph ridiculously occupied in the queer occupation of **receiving** revelations. We however, are unable to join him and see as he does the hallucination of one working at such an occupation.

A letter on the subject—"Office of the Church

Historian, Salt Lake City, Utah. Mr. C. E. Bozarth, Dear Sir:—Answering your question regarding the word **reviewing** in the History of the Church, I have this to say: In the MS. history it reads "My time was occupied closely in **reviewing** the commandments," etc. In the Millennial Star and the Times and Seasons it reads 'receiving.' The word 'reviewing' appearing in the manuscript—and from which the accounts in the printed publications is taken—has been erroneously copied 'receiving', which from the appearance of the word is an error easily made. When the History of the Church was published the manuscript was followed and the correction made as you find it there."

It cannot be charged that the Church Historian of the Latter Day Saints in Utah has not, in the matter involved, rendered Joseph's statement correctly as they could have no ax to grind in thus rendering it. In fact Reorganite witnesses offer material evidence to the qualifications of the Utah Church to write authentic history. W. W. Blair, in the Temple Lot suit, says: "We have not the records of the original church simply because they were taken to Salt Lake."—Plaintiff's Abstract, p. 133. See also Whitehead's testimony *ibid.* pp. 35, 36. Whitehead was Joseph's private secretary.

So we find that Joseph states that he did exactly what the conference appointed him to do. He was to "arrange and get in readiness the revelations" preparatory to publishing them in the Book of Commandments. And whatever errors, if any, the book contains Mr. Curtis will have to charge against JOSEPH and not others.

According to Joseph's statement, which we have quoted, he and the church prized the revelations very highly, "worth to the church, the riches of the whole earth" and it is not to be supposed, as Mr. Curtis charges, that he would trust the responsibility of preparing them for publication to irresponsible hands. Nor did he, he says, "My time was occupied closely in **reviewing the commandments that were "now to be printed."** During the period of this work Joseph was undisturbed by internal or external troubles. See the history of him written by his mother from which we have already quoted.

(To be continued)

Correction—September number, page 132, second column in Brother Bozarth's article in reply to J. F. Curtis the word **provisional** appears as the second word of the first paragraph instead of the word **providential**. Third paragraph, tenth line, second word should be **again instead of against** as it appears.

PHILOSOPHICAL FLASHLIGHTS

By Samuel Wood

The Lord called fishermen to be Apostles. We should be careful to not get mixed up on this.

* * *

The most effective way to present the Gospel to a threshing crew is to do it with a pitchfork.

A goodly mixture of barley beards and perspiration creeping down the neck and up the trouser legs helps one to get the farmer's point of view.

* * *

Twelve thousand miles of highway wound into the speedometer since the general conference reveals the extent of our missionary activities during that time. Having visited a large percentage of the churches from California to New York, we know their hopes, their success, their trials, and their failings. We also know that the forces arrayed against this work are formidable forces. And now, standing as it were on the mountain top and looking out over the sea, we behold the loom of land!

* * *

The authority to do a thing is the power to accomplish the act. Before his ascension Jesus said: "All POWER is given unto me, both in heaven and upon earth." His authority was supreme. The authority of the Apostles to carry their message to the nations came with an endowment of POWER which enabled them to accomplish the work.

* * *

Our authority to build the Temple rests, first of all, upon the fact that we hold the original site in spite of attempts to wrest it from us by litigation, bribe, cunning, and fraud. Our rights here are guaranteed here by the most powerful government on earth. To forever settle the question of the right to occupy was a necessary preliminary to the Divine Command to build. And the whole matter, as it ever has done, now again resolves itself into the fact that the AUTHORITY to build the Temple consists in the POWER to accomplish it.

* * *

Weary with the day's drive, our speed slackening, the evening shadows gathering; we were watching the roadside for a comfortable piece of ground among the rocks and sage brush upon which to make our bed for the night. Here the story might have ended, or the end might have come to us, only for the fact that new driving energy was stimulated by the appearance of a large, healthy, active rattler coiled in the center of the highway ready to dispute our rights or to defend his own against the world. We drove on into the night—with five extra rattles and a button.

Niagara Falls, N. Y., July 14, 1928.

Editor, Zion's Advocate:

The Church of Christ at this place is flourishing. We organized July 20th, 1926 with seven members, all transferring from the Reorganized church. From these seven talents we have gained seventeen other talents; five by baptism and twelve by transfer, eight of which are scattered around outside.

We hold Sunday school and preaching service on Sunday and prayer meeting Wednesday night.

We do not hold preaching service twice on Sunday as yet but the nature of our meetings are so

full of satisfaction that we feel we have been to church a great deal. We have absolutely no social or other activities which we use to attract or hold attention or interest and because of that it is the more remarkable to see our little group a great variety of personalities and ages all worshipping together and dominated by one spirit and we hear frequent and earnest expressions of happiness that did not fall on our ears in the old days before we knew the Church of Christ.

Sister MacGregor passing through here on the way to her appointment in Maine stopped over with us and encouraged us in public meeting as well as in private conversation.

Since January 1st we have sold 50 copies of the Book of Mormon.

Correspondent.

117 W. Byers Pl., Denver Colo.,
July 8, 1928.

REGARDING THE PRINCIPAL LAW AND THE BISHOPRIC

We want to present a few thoughts for consideration along the lines mentioned in the heading of this article. We recommend that the church take some action regarding the Financial Law. It may not be fully known by many in the church, and the question is often asked: "How does the church believe in regard to the Tithe proposition?"

It might be well for us to examine some of the records of the past and see if we can discover anything that bears upon this question.

About the first instance recorded regarding the Tithe, is the one of Genesis 14:17-20, where Abraham gave Tithes after returning from the slaughter of the Kings; and if we note, particularly the last statement of verse 20, we may gain added information on Tithe paying. These are the words written: "and he gave him tithes of **ALL** (bold face mine). Do we need any further information on this particular point, or shall we go deeper into the matter and make an examination of whether A-L-L means ALL, or whether it means only a part of ALL?"

Now let us look at the statement of Jacob as found in Genesis 28:16-22. Please note the vow that he made before God. See particularly the words of verse 22. Does he say that of a PART of what God gives him, he will return a part? No. Here is that three lettered word again, ALL; "of **ALL** that thou shalt give me I will surely give the tenth unto thee." So we could go on to other passages and show the same understanding of the use of this little word ALL. See Lev. 27:28. The statement of 2 Chron. 3:5 seems to be very plain. Not alone was the increase tithed, but ALL things were tithed.

We want to consider next, and briefly too, for want of space, the record of Malachi 3rd Chapter. Here we find the Lord speaking; and we, of the Restored Gospel, accept the first verse as bearing particular significance regarding things of the present time and of the very near future. What shall we say of the rest of the chapter? Verses 2 to 7 are surely enlightenment of things

that shall take place at the fulfillment of the prophecy of verse one; or following closely thereafter. Shall we say that verses 7 and 8 to 12 have no application to be applied in connection with the former verses of the chapter because they are set apart as separate paragraphs? (King James translation). I believe that they are very closely attached to the former verses because they surely show forth the conditions that have existed in the past and do still exist at the present time. How about our fathers? Have they kept the ordinances of God? No.

In verse 8, God plainly says that He has been robbed; and He tells how; and in verse 9 He says that the "whole nation" is cursed. Just look around you for one day and you will see that this is true. Then He makes a promise in verse 10 and asks that He be proved in the matter. I believe that the whole chapter is meant for us, today, as much as it ever was for ancient Israel. Read the remainder of the chapter and see if it does not apply NOW.

I should like to take you now to the record of Alma as found in the Book of Mormon, Alma 10th Chapter. We find Alma teaching repentance unto the people; and among other things that he tells them is the instance of Abraham and Melchisedic regarding the Tithe; and he says in verse 9-10: "Now these ordinances were given after the manner that whereby the people might look forward on the Son of God, it being a type of his order, or it being his order; and this, that they might look forward to Him for a remission of their sins, that they might enter into the rest of the Lord." We glean two thoughts, anyway, out of these verses; one is that the paying of Tithes was or is an **ordinance** in the Gospel; also that it has something to do with the **remission of sins**.

We are aware of the fact, that there are some who claim that tithing was a part of the Mosaic law and that, with the fulfillment of that law as spoken of by Christ in Book of Mormon, Book of Nephi 7:5-6: "Behold I say unto you, that the law is fulfilled that was given unto Moses. Behold, I am He that gave the law, and I am He who covenanted with my people Israel; therefore, the law in Me is fulfilled, for I have come to fulfill the law; therefore it hath an end," the law of tithing also passes out. To such, we just want to call their attention to one fact which should be sufficient; and that is that there was a period of about 425 years from the time of Abraham paying tithes until the time that Moses received the law. If the law of Moses was "ADDED" because of transgression, as we are told in the scriptures, there must have been something to which it was **added**. That **something** was the Gospel Law which we are told "was preached before hand unto Abraham;" and we find Abraham paying tithes. It is very evident, therefore, that the law of tithing was a part of the Gospel Law; and if it was a part then, it must be a part now for the same Gospel that would save Abraham is the same by which we are saved today. The Gospel is as unchangeable as God is unchangeable.

Again, we are going to call your attention to

another proof that the law of the TITHE came over into the establishment of the Church of Christ. We find the Christ upon this continent; organizing His Church; (Book of Nephi). He has chosen the Twelve; given them authority to baptize, etc., expounded the scriptures to them and had **commanded** them to "teach the things which he had expounded unto them." Book of Nephi 11:1. Then he commands them to "write the words which the Father hath given unto Malachi, which **HE WOULD TELL THEM** (Bold face mine). See verse 22. Then he quotes the 3rd Chapter of Malachi which includes God's strong statement regarding the tithe proposition.

Now read the 29th verse of this 11th Chapter of Book of Nephi. He says that the Father "COMMANDED" Him to give these things unto the people. Why? Because they had not had them previously and "that they should be given unto future generations." There is just ONE reason why God wanted **them** and future generations to know of these things and that is because the Tithe was a part of the Gospel Law that had been **in the past was then and was to continue for future generations.**

We must pass hastily onward. There are instances on record where the people of God in the time of Christ had everything in common. We believe that that will be the ultimate result of keeping fully the Law of Christ. A condition wherein there will be no rich! no poor; each having all that his needs require. We find that in February, 1831 a Revelation was given in which is recorded what we are pleased to call, the CONSECRATION LAW. See Chap. 44 Book of Commandments. This would be in direct line of the "all things common" thought. We are confronted with the proposition, were it to be applied now, are the Saints prepared to enter into this and consecrate their ALL? Considering this matter at the last Conference time, Bro. Frisbie, the Bishop of the Church, was given a Spiritual manifestation that the Saints were NOT prepared to do this at the present time; and he was instructed that the law of the Tithe should be taught and administered unto them and that **it** would be the means in God's hands of leading them up to the point where they could enter fully into the Law of Consecration.

The Bishop and his Counselors are united in their understanding of the Tithe. We believe that a TENTH of that which comes into one's possession, whether it be of money or of other things, belongs unto the Lord. We think we have given you sufficient proof of this in the forepart of this article. Try this matter out and put God to the test as He asks His people to do.

The statement has been made and the question asked: "Who is the Bishop of the Church of Christ?" "If I knew where to send and who to, I would send in some tithing." The Bishop of the Church is Alma O. Frisbie, P. O. Box 232, Independence, Mo., W. P. Buckley of Denver, Colo. and A. W. Bogue of Independence, Mo. are his Counselors.

The church has provided for a competent ac-

counting system to be installed and an auditing of the Bishop's books every three months. Separate items are kept as for Tithing; Offerings; Temple Lot Indebtedness Fund; Temple Fund for the Building of the Temple; English Mission Fund, etc. Your monies will be credited to you as per your designation. From the Tithe and Offering is taken the money for missionary purposes and for the general upkeep of the church. Special funds, as named, are to be used for those purposes only. Each local church should look after its upkeep; its poor and needy, out of its tithe and offerings. All that can be spared from its funds should be sent to the Bishop for the General Church use. There is insufficient in the hands of the Bishop to meet all of the demands required of him. If each one would make an effort to pay into the Lord's treasury, there would soon be enough to supply all the needs and to send more men out into the missionary field, their families being looked after by the church.

Let us make the effort, even by Sacrifice. This is a time of sacrificing, and God will require greater sacrifice at our hands. He has said as much. Shall we meet the Lord on **ALL** the terms of the Gospel and help Him Redeem Zion? Great things are about to take place. Do we want a part in them? Shall we help in the missionary work by paying our Tithes and Offerings? Shall we help to clear the indebtedness on the Temple Lot? Shall we put our money into the Temple Fund? God has said through the Messenger that the Temple would be started next year. Are we laying up in store for that start? God help us to be faithful to all the trust imposed upon us; and even in sacrifice make our "calling and election sure.

BISHOPRIC,

H. O. Frisbie,
W. P. Buckley,
A. W. Bogue.

Independence, Mo., Aug. 12, 1928.

Dear Brother Moler:

I saw in the Advocate that someone had sent in an item about a dream I had; and as is often the case unintentionally, when something is repeated, it is misquoted. I had thought somewhat of sending it in to the Advocate but had been so busy. So perhaps I had better correct it.

This is my dream:

I found myself standing in a long, spacious hallway—so long I could not see either end, the walls were a beautiful white. A personage (not a man) was standing just behind my right shoulder explaining to me all that I saw. The power of God filled the house—the same power that was with this personage. It seems impossible to find words to convey to you what I saw. I could see into everyone's soul. Every act of their lives, every thought, every desire of their hearts could be seen as if they were transparent. No one had power to hide a thing before this great power that was in the house. I realized that my life and my soul were open and bare to them as theirs were to me, and to this personage.

Very forcibly these words were brought to my remembrance "Their lives shall be as an open book," and "Then shall we know even as also we are known."

This personage passed down the hallway, always just behind my right shoulder. I did not turn to look at him but I knew he was there. I knew he was not a mortal. "These" he said, meaning those on one side of the hallway "are true members of the Church of Christ." They seemed to be busy but just what they were doing is not clear to me now. I recognized many of them. And as he passed, the very power that was with him drew some from among them and placed them on the opposite side. They were powerless to resist, though he did not touch them nor speak to them. I was able to see the power, and he moved them by that power. One by one they hung their heads and moved to the other side and just stood there.

Some of them I knew and recognized, and I said to him "Who are those?" "They" he said, "are they who have held to royalty." That may sound strange to you but I understood what he meant for I could see it in their hearts. Words seem inadequate to show you what I saw and understood.

Royalty is man-made, something not of God's choosing. It represents pride and vanity, that which demands to be bowed down to instead of bowing down. Royalty seeks to exclude the lowly and feels inferior to none. These are some of the things I saw in their hearts. Their trust and confidence was not solely in God.

I awoke and was troubled over some of the faces I had seen. They were still so clear to me I could have called their names. I arose and walked about my room, crying and praying. My heart was sad because there were some sorted from among the "true members" whom I had great confidence in. I wondered if it could be possible that I was deceived in them.

I finally lay down and slept till morning. On awakening the next morning it was all clear to me except the identity of the persons I had seen. I can still see their hearts and lives as I saw them but their faces I do not remember and I am glad I do not. While I saw in the lives of the "true members" many mistakes, I saw that they were mistakes of the head and not of the heart. Their trust and faith were in God.

I lay for a long while in meditation. I was made to know that God will allow nothing to hinder His work. If there is that in us that is foreign to God, we must remove it from our hearts and our lives or He will remove us from Him. He is no respecter of persons. We and our dear ones alike with our brethren will have to be tested by that power. Man alone, can never do that great work but the power of God will. And God cannot be deceived. May His will be done on earth as it is done in heaven.

Your sister in Christ,
Angela Wheaton.

OBITUARY—REDMAN

Jane Johnson was born February 13, 1877 at Deerfield, Mich., was married to John Redman at Sterling, Mich. Departed this life July 10, 1928 at Flint, Mich, leaving to mourn, husband, her mother of State of Idaho and one brother of Montana.

She was a member of the Church of Christ and made her own funeral arrangements. Elder Orme preached the sermon and she was laid to rest at Otisville, Mich.

There remains only fond recollections of wife, daughter and sister.

"O, thou, who mournest on thy way,
With longing for the close of day.
He walks with thee, and angels kind
And gently whispers, 'Be resigned,'
Bear up, bear on the end shall tell,
The dear Lord ordereth all things well."

Flint, Mich., July 28, 1928.

Zion's Advocate,

I'm sure your readers will be interested in reading a report of work in Flint. Our number has reached 45.

Two were added very recently by baptism and two transfers.

A Brother Forbes, a priest also a Brother Adams also priest, called to office of an Elder, located at Coleman, Mich., and no doubt will be heard from later at that place. Elder Nellis has been laboring at Coleman.

While gaining we lost Brother and Sister Clark. They moved to Otter Lake on a farm near there. Elder Welch has been laboring at that place and reports good interest and were in hopes of a branch there in near future.

Death entered our circle and Sister Redman was called. All felt the loss, but feel she only said good night to us, and good morning in Paradise.

Cancer caused her death, but she was very willing to say, Thy will, O Lord, be done. She leaves her husband to mourn her departure, also one brother and her mother.

Our pastor, Elder Orme is a very conscientious man and labors for good of Christ; all are trying to live lives that will stand the test of true Christians.

The majority of us were criticized and called unchristian by changing to the Church of Christ and we are trying to be constructive and not destructive.

If this finds a corner in the Advocate, I may come again.

Mrs. John Allshouse,
402 E. Witherbee, Flint, Mich.

KEEP BUSY

"We may think on first thought that this is a queer subject to write about, "Keep Busy," but after going through these few lines we may see a little differently. The writer has been associated a great deal with the boys and young men while doing his bit in church work, having acted as a leader, chum or teacher to them, not only in church but out in the open, camping, hiking and

so on. I have always found if you keep them busy all the time doing something even if it is only playing ball, or swimming, they will do very little wrong and will not go far astray. Whenever we went camping we all had something to do, each one was allotted his work and was held responsible for it and in nearly every case made a success of what he did and was proud of it. How different with the young people of the world. Go out at night and see a few boys standing on the street corners, watch them a while; they have time on their hands, nothing to do they believe. See how soon they get into mischief. There is always some evil turns up for to get them in trouble. If these boys had been busy having good clean sport these things would not have happened.

Now then, let us turn to we grown ups or older people; we are just as bad as the boys; we do not always "Keep Busy" doing the things we should in our church work. We become idle or slothful, we become lazy. "What happens?" Satan always can find work for idle hands and we are very soon "Doing," "Thinking" or "Saying" something we should not. This is where our biggest trouble is. If we are occupying our mind and body doing the right thing, Satan will have very little chance to give us something to do, and he will soon look some place else for his workers. We cannot serve two masters so if we work one hundred per cent for Christ what chance has Satan got with us? It would be a nice thing for us every time we find ourselves becoming idle, or even just thinking something wrong, to just think of these two words: "Keep Busy."

Bro. Harold H. Frazer,
Church of Christ, Toronto,

DREAM CONCERNING THE MILLENIUM REIGN

Following the Conference in the Church of Christ last April, Sister Margaret MacGregor delivered a splendid lecture on the last two prophecies in the Book of Daniel, as revealed to our late Brother Dan during February, 1927. In the interpretations as revealed to him, Sister MacGregor explained how, in figuring out one of the prophecies according to Bible time and figures, it brings us the date "1980," but as to what would transpire then was not revealed. I have given this subject very little thought, although I have wondered just how close we are to the coming of the Savior, as I have been told several times in prophecy that if I live faithful I will live to see the coming of Christ in His Glory. On Tuesday morning, July 17, 1928, I received this dream: "I stood in a room of a strange house, and on the wall I saw something that looked like a plain piece of cardboard, hanging on a nail. It attracted my special attention, so I walked over to it, took it down, and discovered that on the other side was a beautiful calendar. Across the bottom in large gold letters were these words: "MILLENIUM REIGN 1977-1980." I placed the calendar back on the wall, and went outside, where I found Margaret Wheaton, and together, hand in hand, we walked back into the room to look at the beautiful cal-

endar. As I awoke following the dream, I experienced one thrill after another as the Spirit bore witness to me in power that during those two dates the "Millenium Reign" will be ushered in, and all day, far into the night, the Spirit of God rested upon me with such power as I have never before experienced.

Sister John E. Crick,
Independence, Missouri.

FALSE RUMORS CORRECTED

In the Saints Herald for September 19th, 1928, appears a statement over the signature of A Leverton of Bothwell, Ontario, which should be corrected, as the conversation between him and me was not as he represented it to be; as some things which were said in that conversation were left out, and some things added which were not said. We therefore present the actual conversation which was as follows: Elder Leverton said:

"I am not in favor of Fred M.'s policy; but the evidence which I have received of the truthfulness of this Latter Day work were so tangible that there is not a shadow of doubt in my mind in regard to its divinity, and no argument could be advanced which could in the least shake my faith in the gospel of Christ. Nothing but a direct revelation from the Lord would cause me to leave the Reorganized Church, because I have received too many blessings there."

I then said to him: "Elder Leverton, did you receive these blessings because you belong to the Reorganized Church, or was it because you were serving God the best you knew how? You have told us frequently that God blessed you many times while you were in the Methodist Church because you served him according to the best light you had." To this he answered: "That is true."

Then Elder Leverton asked me, "Do you take members from the Reorganized Church without rebaptizing them?" To which I answered, "Yes, we do." "Do you take members of the priesthood from the Reorganized Church into your church without reordination?" To which I answered, "Yes." Brother Leverton then tells the readers of the Herald—in paragraph two of his letter—of a conversation which never took place. Not a word of paragraph two took place at that time, or at any other time; and I can't see for the life of me why Brother Leverton should have inserted that in his article. I positively deny the truthfulness of it.

Elder Leverton said: "It seems that these people on the Temple Lot never accomplished very much in all these years. It seems strange to me that if they were the true Church of Christ that they should have accomplished more." To this I said, "That's true; but Brother Leverton, we must admit, and it's a demonstrated fact, that they accomplished two very important things; the one is, as Elbert A. Smith stated, and the Reorganized Church in General Conference endorsed, that they, the Church of Christ Brethren, had always kept their priesthood in righteousness before God. And the second is: The Lord spoke to

them in 1864 through Granville Hedrick, to go back to Independence and purchase that sacred piece of ground—the Temple Lot—they did so; and although the Reorganized Church and others tried every possible way to take it away from them they still have it in their possession and are the sole owners of it. This seems to me to be two very important things that they accomplished—far better than that which some of the factions did by going into polygamy and other transgressions and have to retrace their tracks.”

Brother Leverton, in paragraph three of his letter to the Herald states that Elder Fetting claims to have had a message from the Lord telling him that the Reorganized Church was rejected, etc., etc. To this we reply, Elder Fetting never did, nor does not now, claim any such thing. Why Elder Leverton should make such a statement as this is a little perplexing, as he had in his possession a printed copy of what the Messenger did say, as also he had all the copies of the Advocate in which is printed what the Messenger said. There is therefore no excuse for this misrepresentation. Perhaps he got that mixed with the statement of Apostle Curtis, who, while on the Temple Lot, signed that Letter of Protest in 1925 wherein he declared that if the Reorganized Church adopted Supreme Directional Control it would be tantamount to apostasy.

Brother Leverton further says: “But we have only Elder Fetting’s testimony of the appearance of the Messenger and the giving of this important message. This is not scriptural. Jesus says: ‘In the mouth of two or three witnesses every word may be established.’—Mathew 18:16. So this Messenger and his important message are not established according to the word of the Lord.”

But will Brother Leverton please tell us, who were the witnesses to testify in favor of Paul’s having seen and conversed with the Lord Jesus Christ while on his way to Damascus? Or will he tell us who were the witnesses who testified to the truthfulness of the stated appearance of the two personages who appeared to Joseph Smith when he went to the Grove to ask the Lord which of all the churches were right, and that one of these personages said: ‘This is my beloved Son, hear him?’ Or will he tell us who these witnesses were who witnessed the appearance of Moroni when he appeared to Joseph three times in one night, giving him added instruction each time, and then ascended up into heaven? We might also ask: Who are the witnesses to the purported Revelation Fred M. Smith claimed to have received in 1925 dismissing the Bishopric and sanctioning the popeish theory of Supreme Directional Control? All these Brother Leverton eagerly swallows. Of course they are all O. K. without any question (?) but if he will furnish us with the witnesses to the above, we will then prepare to furnish witnesses to the actual appearance of the Messenger to Brother Fetting.

Our visit with Brother Leverton was a very pleasant one; and while we have always loved the man, and still do so, we also respect him as a man of God; and whereas he admits in his article to

the Herald that he has been sick for a few months and he is 84 years of age, and as our visit with him took place the latter part of last April, this might be the cause of his not getting things correctly stated. We are therefore willing to forgive him for the mistakes he has made, but we want the people to be rightly informed so that the work of God may not suffer through any mistakes of humanity.

Otto Fetting.

CORRESPONDENCE

Madison, Wisconsin, Aug. 13, 1928

Elder H. E. Moler,
Independence, Mo.

Dear Brother:

Well, my vacation is over, and I had some very varied experiences. I drove directly to Black River Falls the 28th of July and began services immediately at the home of Brother and Sister Leslie Bowen. We continued through the week up until Thursday evening. Wednesday evening it rained and nobody came, and we did not have large crowds any of the time but the interest was splendid and the saints were strengthened and we feel that good was done. It seems that the Reorganization men try to keep tab on our movements, because as soon as it was known that we were to be there they held an all day service at Sparta about twenty miles from where we were and where there are some members of their church. We learned directly that a large part of their services were devoted to warning their members of our presence in the vicinity, accompanied by their usual propaganda of misrepresentation. Sister Flint was reared in that locality, and it was there that she first heard and obeyed the gospel, naturally she desired to visit some of her old friends there and so wrote to one of her girlhood chums, one that was baptized with her; that we would visit them on a certain day. When we got there we found Holloway and Wildermuth there. Evidently they did not intend to give her an opportunity to converse with us on gospel topics. From there we visited a dear old sister in town and it was really pitiful to witness the distress of this old sister over our supposed apostasy. We had used her home, in years past, as a foundation from which to work, and the things she had been made to believe about us was tragic. At first she wouldn’t let us talk, she walked the floor and wrung her hands, then she asked me to go to the organ and sing some of the old hymns that I used to sing at her home. That brought a reaction and we followed it up with a prayer, this produced the result of quieting her down so she would listen. Well, we stayed for supper and had a very good talk and left her some literature. We also received an invitation to preach in that home. This we will do at the earliest opportunity. At Black River Falls we have a young brother that is almost totally helpless, Brother Harold Bowen, but he has a very keen mind and enjoys reading so is storing his mind with very useful matter for the benefit of the local church there, added to this he is quite a talented writer and I have asked him to use his pen through the Advocate. You will

no doubt receive matter from him from time to time. This gives him something to do for the cause he loves so dearly. He has sufficient use of his hands to hold a pen, but has to be carried about when he goes anywhere.

At Minneapolis we had a wonderful time with Brother A. M. Smith and his little flock of zealous workers. We got there Friday evening and was billed to speak in the hall that evening. There was a nice crowd present and we had a very fine time together. Saturday evening we gathered at Brother George Spargo's for an old fashioned song feast. This developed itself so was an impromptu affair. On Sunday we had an all day service and it was one of the most enjoyable days we were ever privileged to spend. There was a sacrament service in the morning following the Sunday school, then a very nice dinner in the hall, preaching at 3:00. Supper in the hall at the usual hour, then in the evening there was a program directed by Sister Spargo and Brother Smith that brought out the fact that they have some wonderful talent among the children and young people there. In fact it is very evident that, as one brother told me, we have the best talent, musical and otherwise, that the local branch of the Reorganization had. We look for growth there among those dear saints. We were only there a very short time but we learned to love them all, and shall long remember their great kindness to us. Leaving Minneapolis Monday morning we drove clear across the state to visit a few days with my brothers, in the flesh, the oldest one being a member of the Church of Christ. While here we had a very distressing accident that might have proved serious. We took our little niece for a ride down town and when returning, we came to the railroad tracks on the edge of town when without warning of any kind the towerman dropped the gates when we were too close to stop the car without crashing through onto the tracks, and the view either way being obscured by boxcars standing on the tracks, we did the only thing we could think to do in the moment we had to do it in, and that was to slam the brakes, and take the curb in an attempt to stop the car as soon as possible. This we did but not until we had struck a telephone pole that wrecked the front end of the car and a piece of the pole broke the windshield and cut my little niece with the flying glass in a number of places about the face. There were some very nasty cuts that had to be sewed up at the hospital. Had we been going fast we both might have been killed. So we feel that we were fortunate after all. Still it spoiled my vacation because it seemed a terrible thing to have that little child's face so badly mutilated. The doctor said, however, that he did not think there would be any permanent scars. Our plans had been to visit DeKalb before returning. We had meant to preach there Sunday, but this accident prevented that because of the time required to get the car repaired. Some parts had to be ordered from the nearest warehouse. We will try to get to DeKalb next Sunday. The good report that comes to us from brethren laboring

in other places, together with our own experiences leads us to feel that the work is onward. For this we are thankful to our kind Father in Heaven, in whose interests we are laboring. Last Saturday I had a very interesting interview with A. O. Barton, the author and member of the Wisconsin State Historical Society. He became very interested in our work, and was pleased to get a copy of the Advocate. He had recently been at Burlington and had interviewed the Strangites there. He was very glad to get the information I gave him relative to the early history of our work, and its present bearing on our work. Another interesting experience that we have had lately is a visit at our home by Oliver LaMere the Winnebago Indian chief that lectured to the priesthood in the basement of the stone church in Independence at conference time some years ago. He now lives here in Madison and is employed in the State House so we expect to have some very interesting studies with him. Ever praying for the onward progress of the work.

I am your brother in Christ,
B. C. Flint.

WHERE TO BUY THE BOOK OF MORMON

Having handled from choice, for ten years, the Book of Mormon published by the Church of Jesus Christ of Latter Day Saints, Salt Lake City, during which time I have experienced and appreciated its superior quality and advantages I have come to sincerely wish that the saints everywhere were purchasing new copies of the Book of Mormon could know of, and buy this book.

The book is printed in about same size type, delightfully clear, but as the page is printed the full size of the book is slightly smaller and more shapely than the book sold by the Herald Publishing company and the print does not show through from the opposite side of the leaf.

In addition:

- (a) One full page is given to "Brief Analysis of the Book of Mormon."
- (b) Two full pages on "Origin of the Book of Mormon" (covering the story from the angel's first visit to Joseph to the return of the plates after the translation had been completed.
- (c) "Synopsis of chapters."
- (d) "Pronouncing Vocabulary" (mostly names of Book of Mormon origin).
- (e) "Index" (or Concordance).
- (f) "Marginal dates."
- (g) "Marginal references" a complete reference system.
- (h) Book is printed in two columns.

The last three items gives the book a distinct bible appearance, a teacher's bible at that, and as they say in modern language "easy to look at."

You can afford to look at it because the price is fifty cents postpaid and in putting this book out in the hands of your friends you buy two of these superior books for the price of one.

The chapters and paragraphs are not numbered the same, but the wording is exactly the same in both books.

The Salt Lake City Church has very kindly offered to print these books in lots of 1,000 with the name Church of Christ instead of the name of their church on the fly leaf, which offer will no doubt be accepted as soon as our church can finance it.

I sell these books at cost, fifty cents in stamps, postpaid. Will send you a sample page or a book on approval.

Philip A. Ely,
2902 McKoon Ave.,
Niagara Falls, N. Y.

WHAT IS THE KINGDOM OF GOD?

There has always been a great deal of speculation as to what the kingdom of God is, and as to its location. Bible study has been the means of perhaps the majority of conclusions but the writer is convinced that the Bible alone could not give us a positive answer to this question, as is also true of all questions.

From various sources must come the solution of all questions, the belief as written or spoken by men of the past or what men have thought and think, our own experience with life together with divine inspiration must establish men's minds in the truth, the Bible can only do its part; men can neither speak nor write in such a way that is absolutely reliable, and settle a question for all time. A church with divinely called officers, occupying territory, teaching God given doctrines, could only be a divine manifestation of the kingdom.

Men have only seen as through a glass, darkly, manifestations of this kingdom. The kingdom of God has at times been located in an organization of people only to see said kingdom tinctured with error and apostasy. Space would not admit of an extensive article upon the subject but to further locate manifestation of this kingdom referred to by Christ and suffice for the present. All things willed by God, whether in nature or the spiritual realm, is willed or set in motion and continues until the designer's purposes are fully wrought. In nature vegetation grows, dies, decomposes and is renewed again, water flows, evaporates, composes again; fire burns, goes out and is again composed. This natural process continues whether God has or will change His plans of nature matters not, but one thing sure, His spiritual kingdom will not be subject to change and decomposition, the elements within it being eternal will succeed in a complete establishment of all that was designed.

A definition of the law of nature we would say is the law of life and death or in other words the law of composition and decomposition, but what shall we say of the spiritual law? It is influenced by and a part of the great force that will bring into being conditions portrayed by Christ and the prophets, even an unending life, a full and complete destruction of all evil and error.

Briefly stated then, this inclination, this desire in the very heart and soul of men to bring into being processes through application of basic law in his various governments, where justice and mercy, in fact equality, which is the foundation stone of justice and mercy and all blessings that

are to remain with men eternally. We say this invisible something has and will lessen more and more the erroneous perplexities. Being an eternal thing it shall never cease until God's eternal purposes are wrought in man. Here then we locate an important manifestation of the kingdom of God. While men have entertained many imperfect theories, His right was to establish His best, even though a theory. In his myths and legends we see a striving that has not been without rewards.

Men's prayers, conclusions and tears have not been in vain. Even a man's wish may be influenced by the traditional world, but these wishes are constantly rewarded by actuality.

They are born of the manifestations of the kingdom of God, the very power to wish is influenced by inspirations. We would conclude that from that divine spark shall issue forth powers that shall make for a complete establishment of his kingdom. If this is not an important manifestation of the kingdom of God, what shall we call it? Indeed it has been more powerful than any organization that's been on the earth. It surely issues forth from the kingdom of God. We will not confine it to the heart of man although there we find one of its important manifestations. Christ's answer to the Pharisees, "Behold the kingdom of God is within you" was true, but the kingdom and the greatness of the kingdom could not then nor now be conveyed to an inquirer. In a word the only evidence of our connection with the kingdom of God is a demonstration of righteousness, being experienced. The process is evidently working, the manifestations of the kingdom of God preparing his children for citizenship in the eternal kingdom of heaven.

W. F. Yates.

GLEANINGS BY THE WAY—Continued

By Elder Clarence L. Wheaton

On Wednesday, June 7th we left the hospitable home of Brother and Sister Peerman, and drove to Malad, Idaho, where we had the pleasure of meeting Elder E. E. Richards and family of the Reorganized Church. We were very kindly received by this good brother and made welcome in his home. Here we were more kindly treated by our Reorganized brethren than at Ogden, though the Utah brethren volunteered their ward house to us. The chapel in Malad was opened to us and we preached seven sermons. During this series of meetings a sermon dealing with building the Temple was preached. Through the courtesy of the local paper we had a fine write up with a cut of your writer that covered almost a column of space. This announced our subject for that night in a very nice way. The results were most gratifying as we had a goodly audience composed of a mixed congregation of investigators from both the Utah and Reorganized churches as well as others. One of the interesting features of this service was that not only were three of the factions represented but that members of each took part. Elder Savage was in charge. Prayer was offered by Elder Richards of the Reorganization,

and a very beautiful solo "One Fleeting Hour" was sung by Miss Henrietta Morgan, assisted at the piano by her sister, of the Utah church. The sermon dealt with a subject that was close to the hearts of all factions, truly it is a timely subject and the Message will find a responsive chord in the hearts of those that are honest in heart. Transfers were made out here also. We also blessed the infant child of a brother Williams of the Reorganized church.

From Malad we continued our journey to Caldwell, Idaho, where we stayed all night at the home of Sister A. M. Cox and family. These were very fine people, and their hospitality and ministrations will not be soon forgotten, as I had contracted the flu as a result of being chilled one night on the way. We found later that the night we left Pocatello that several inches of snow had fallen, which accounted for the drop of temperature. Brother Savage had his battle with the same illness up in the Oregon Forests a few days after which resulted in nose bleed and weakening that was not entirely overcome till we reached Centralia the place of our destination. Our visit with Sister Cox was quite encouraging and we left with the assurance that our missionaries would find a welcome in their home. Here we left a number of tracts and the blessings of Lord and continued on our way the next day. Our next stop was at Condon, Oregon. Here we stopped to call on a brother whose name had been given us by Sister MacGregor. We were disappointed here however, for we found that the good brother had been under the necessity of taking his wife to a distant city for an operation. Obtaining dinner at the hotel, of which he was the proprietor, we continued on our way with Portland, Oregon, as the point of destination. Our trip on this portion of our journey proved to be very delightful. Those who appreciate rugged nature, with its rushing rivers of crystal clear waters, tall pines and rocky heights would be thrilled with this trip over the Columbia River Highway which we traversed some two hundred miles. Along this highway is some of the most beautiful scenery in America. Among other things of interest are the magnificent waterfalls, which fall from dizzy heights to your feet. Notable among them is Multnomah Falls, which makes a sheer drop of over 400 feet to the first basin and over 100 feet to the next making in all a fall of about 600 feet. If time would have permitted I would have loved to camp at this point for days, that I might fill my being with the inspiration of this wonder of nature.

Arriving at Portland rather late in the evening we decided to camp for the night, stopping at the All States tourist camp where we obtained the use of a very comfortable cabin at nominal cost. Dampness prohibited us from camping out, as Brother Savage was very ill from the flu and needed attention and rest. The night's sleep brought refreshment and renewed strength for the brother and we set about finding an Elder whose name had been supplied us by Sister MacGregor. After much inquiry we found him and

had a very pleasant 2 or 3 hours talk with him. We left him a number of tracts and obtained a subscription for the Advocate. No meetings were held at this place. That afternoon we continued our trip to Chehalis, Washington, where we called at the home of Apostle Heading by phone. From here we drove the distance of 4 miles to Centralia where we arrived about 2:00 a. m. in the morning. Here we lost no time in looking up the home of Elder Ray Griffith and rousing him out of bed. Soon a family reunion was in progress for to our surprise and great joy Brother and Sister Yates were also there. We learned through them that Apostle Wood had already come and gone, and that he had met Elder Yates and carried out the instructions of Conference regarding the call and ordination of Brother Yates to the Apostleship. Thus for the first time since the restoration in 1830 was the Quorum of Twelve filled and occupying as the leading Quorum in the church in harmony with the Scriptures as contained in the New Testament and the revelations in their original form as given prior to the 6th of April, 1830. We arrived at this place on the 22nd of June and finding that Brother Yates was conducting a series of meetings arrangements were made to continue them for a while longer. We therefore continued services for ten days, at which time they were discontinued till after the 4th. Through the kindness of Elder S. P. Cox arrangements were made for a party of us to go to the Coast for a few days outing and fishing. This party consisted of Elder Cox, Apostle James E. Yates, Sister Vida S. Yates, Brother and Sister Premo, Brother and Sister Steele, Elder Savage and myself, also the young son of the Premo's. On the morning of the 3rd of July three car loads of us started on our trip and arrived at Long's Beach, Washington, about noon, after driving about 105 miles through great forests of pine, and fir. Here our desire for fishing was satisfied to the extreme. We obtained all the fish, crabs and clams that a person could desire. It was on this trip that the mishap that was referred to in the Associated Press dispatches took place. Owing to the request of some that I write this experience up for the Advocate I will take the liberty of asking the indulgence of the editor for extra space. In the first place I regret the somewhat misleading reports contained in the newspaper and which seem to be the basis of the editor's comment on the matter.

About eleven o'clock on the morning of the Fourth, Brother Savage and I decided that instead of going fishing with the others that we would go down on the beach and take a plunge in the salt water. This was in the ocean and not in the bay as reported. We had observed that the tide was coming in, which we had been informed was the best time for bathing. This was a beautiful beach and stretched for over 25 miles up the coast from where we were. Many people were in the water at the time, and we therefore felt safe to go in. On account of the fact that Elder Savage is not a skilled swimmer we were not taking any undue risks, and had only gone out in

the water that was not quite waist deep. We had only been in the water about five minutes, and I was about ten feet away from the brother, when a breaker came rolling in toward us. As I plunged into it I felt the sand crumble and swirl from under my feet and that I was being carried by a strong current of water. When I came to the surface I found that I had plunged into a crabhole and been swept out to sea by the undertow. In spite of all my struggles to gain a footing the tow washed the sand from beneath my feet and I was carried farther and farther out, and was soon hopelessly beyond my depth. At first I was too frightened to think, and grew panicky, crying out to those upon the shore for help. At the same time my lungs were filling with the salt water and it seemed only moments would elapse before I should drown. All this time I was being carried farther out until I was beyond the first line of breakers and could feel the swell of the deep water beneath me. Realizing my dreadful predicament I lifted my voice to God and called upon him for help. I knew that I was beyond human aid, for without a powerful boat it would have been suicide for any person to come to me. As I caught occasional glimpses of the shore I could see hundreds of people standing in a group watching my struggles but they were helpless. After a struggle that seemed an eternity I felt to give up the fight and have it over quickly, but there was constantly before me the memory of loved ones at home and the thoughts of the work of my ministry that were not as yet finished. Contrary to the common idea concerning drowning persons my thoughts were not engaged with memories of past mistakes, not that I have not made them, I was not afraid to die, and so expressed to God in my prayer, the burden of my prayer was the consideration of my loved ones if I were taken, and the effects it would have on the church. For it is no uncommon thing for some of our superstitious opponents to point out these unfortunate acts of a providence that sometimes deprives us of those who have been actively engaged in exposing the falacies of their pernicious systems of religion, and saying it was the judgment of God. I therefore prayed that God would remember my past service to Him, how that through faith and prayer I had been instrumental in his hands of healing the sick, casting out devils, and manifesting a willingness to go wherever he would direct regardless of personal ambition or sacrifice, and that if I was worthy of His mercy to spare my life from an ignoble death in the deep. For a few moments I seemed left alone, a great wave washed over me filling my whole body full of water. I thought that that was the last, and was resigned to my fate. I felt my body go down through a great depth of water and strike the bottom, as this happened I gave one last desperate overhead stroke which sent me to the top, the water had rolled me so that when I reached the surface I was on my back. The overhead stroke had forced me to vomit the salt water very forceably and I felt able to take in a little breath. There came to me a calmness and peace that I had not had be-

fore, with it the inspiration to stop my struggling and lay prone upon the water in a floating position. Clear thinking and action were restored to me and turning in the water so that my head was pointed in the direction of the shore I watched for the breakers to roll toward me. As they reached me I would take an overhead stroke with it, which resulted in my being carried short distances on the tide toward the shore. This gave me encouragement and the assurance that my prayers had been heard. In a very short time I had drifted close enough to shore that I could barely touch bottom with my feet. My muscles felt as though they would burst through the skin under the terrific strain. My lungs ached. A constant pain manifested itself in the small of my back, and I was terribly weakened and exhausted. Each stroke caused me to eliminate great portions of water from my system. While thus floating toward the shore I saw the plane that was referred to in the papers flying low over me, this gave me courage as I was assured by this that those on land were doing what they could for me. I saw them make a sharp turn a few hundred yards from me and coming toward me at a much lower altitude. As they got even with me a life belt was dropped to me. The speed of the plane and the wind carried it beyond me about 50 feet. Considering the matter I concluded that my strength was not sufficient to make an effort to swim cross current with the tide toward it and had to helplessly watch it float ashore ahead of me. In a very short time however I had floated close enough to the shore that I felt the hard sand beneath me and righting myself I found that I was in water less than waist deep. As I turned to wade to the shore I will never forget the scene that was before me. Out of the hundreds that were standing there many of them expert swimmers, some with bathing suits on, I saw Brother Savage, who was unable to swim twice his length coming toward me with a life preserver attached to a long rope. Others soon followed, and then realizing that I was safe I relaxed and let them carry me the rest of the way. Here I was given artificial respiration treatment, which caused the balance of the water to be eliminated from my lungs and stomach. This left me very weak and exhausted. A blanket was procured and several men carried me in this to a nearby home. The people who lived here were very kind to me. The water had chilled me to the bone, and they built a great fire on the hearth, and gave me hot drinks to warm me up. Soon Brother Savage returned from our camp with Brother Yates and some warm clothes. I had gained sufficient strength to take a hot bath before leaving the house. The hospitality of these people will be long remembered. Arriving at the camp I lost no time getting to bed, and having the two brethren administer to me. This brought needed relief, and I am firmly convinced that in answer to their prayers and faith, God spared me the usual after effects of such an experience. The doctor who had given me first aid at the beach came in immediately after the administration and warned me of pneu-

monia, and other serious after effects as a result of the weakened condition I was in. His kindness was also appreciated. Aside from the unusual pounding of my heart, which was very irregular I felt that I could then get up, but was persuaded by the folks to stay in bed. A healthy reaction soon took place and I was able to eat a very hearty meal of the delicious sea-food dishes the sisters had prepared. With the dusk came rest and the others were able to go to the beach and enjoy the fireworks and thousands of camp fires that flickered on the beach as far as the eye could see. Thus I was left alone with my thoughts, and I lost no time in lifting my prayers to the great Deliverer in appreciation of His kindness. I lost no time either in writing a letter to my loved ones at home, for I was impressed that the papers would make capital of the matter, but did not count on the speed with which news travels. My wife had the story before I had had time to pen it that same evening. My letter was mailed the next morning, sent special delivery and air mail to assure a quick delivery. Except for a slight soreness, the next morning I felt no effects of the strain. With Brother Cox and others I was up about six and on the beach digging clams, and the rest of the day was spent in fishing at another place on the bay that was about twelve miles from the scene of my mishap. My wife has informed me of many unnecessary criticisms that have been made to her. For the benefit of all I wish to say that I was not acting the "dare-devil." That I was not in deep water at the beginning, but had unfortunately plunged into a crab hole and was carried out in the undertow. That I did not have a premonition that this was going to happen, and subsequently applied to one of our members at Independence for an insurance policy double the amount usually allowed, and that in fact, unless someone else has paid the premium unbeknown to myself, there is no insurance on my life. There is no reason why I should apply for an insurance policy, while contemplating an inferred suicide for with my family and I there exists the happiest sort of marital relations.

(To be continued)

SYNOPSIS OF HISTORY OF THE CHURCH OF CHRIST

Los Angeles, Cal., Sept. 4th, 1928.

Being appointed branch correspondent to the Advocate, our secretary informs us there are forty-five members enrolled on the records here. Nineteen joined the branch at the last business meeting. These names are: Ethel, Frederick, Robert, Lloyd and Roy Daiken, and Clifford, Nellie, Charlie, Lloyd and Kenneth Fox, Ida Horton, Emma and Sterling Harper. Then Marcia, Emily, Wilber, Andrew, Gladys and Dana Yates. All of these are converts of Brother and Sister Yates. These members live at Ontario and San Bernardino, nearly seventy-five miles from this city, yet they meet with and worship with us. Meetings are held at Pasadena, Whittier, Ontario, and once in a while San Bernardino, Lancaster and at Brother Lester's in Hollywood. Our Lancaster

members, Brother and Sister Rickard and dear old Sister Morgan have moved to Colorado, also Brother and Sister Camp have moved to other states, while these two families lived here their houses were always open with a real old time royal welcome to come, not only to worship, but they were always ready to share their bread with all comers.

Two have died and four have ridiculed the Temple question and hold separate meetings declaring this theory to be "idolatry." This has been our greatest loss, we are very sorry to see division like this come on questions of prophecy.

Brother T. M. Irvin has been the leading director on the Temple question and he bases his case on the following texts, Malachi 3-1; Acts 17-24, declaring that where the word Temple is spoken of in the Bible it means "people," "our bodies" and not a building. And while Brother Irvin and I are the best of friends even though we differ widely on this question, my resolution has always been to stand by the word of God and defend it, though we lose the best friends on earth by doing it. It is the theory I strike at. Hence our defence on this Temple question is this:

Malachi 3-1 reads: "And the Lord whom ye seek shall suddenly come to His Temple."

If the word Temple means "people" then language in the Bible does not mean anything.

Suppose now we illustrate.

The Methodists battle against the doctrine of Baptism by immersion and try to support their theory by saying that water does not mean water in John 3-5. They declare that the word water means word.

Question: Who gave any man the right to place his own private interpretation on any plainly written command or prophecy? One of the most authentic writers of the New Testament said:

"Knowing this **first** that no prophecy of the scripture is of any private interpretation * * * * but holy men of old spake as they were moved by the Holy Ghost." II. Peter 1-21, 22.

The last few words in the Bible state that "no man shall add to or take from the word of God." Rev. 21-19.

Yes, God says what He means, and means what He says. And neither Brother Irvin nor our Brother Methodists' private opinions, can influence God to change his course.

Again, here is Brother Irvin's favorite text to try to offset the building of Temples, Acts 17-24, it reads: "God dwelleth not in Temples made with hands."

It has been said that "the truth half told is the worst kind of a lie."

Suppose we read Paul's advice to the saints and read it leaving out one word.

Here is what Paul said: "Let him that stole, steal no more." How would this sound: "Let him that stole, steal more?"

To change one word by interpretation, adding to, or taking from, is half told truth.

Now then to the point.

If Brother Irvin and all others who are set against temple building would take half the

pains to tell their hearers to read the entire 17th chapter of Acts from which he culls out a small portion of Paul's sermon it would throw a different view of the subject and destroy his own theory. For any twelve year old boy with a common school education that can read can plainly see the point Paul was emphasizing. Three points are essential to get the understanding of any speaker. The **First** is to find out who the speaker is. **Second**, who he is speaking to. **Third**, what is he speaking about.

To quote part of Paul's speech on this occasion and disconnect it from the main point at issue is very misleading. For instance when we hear men stand on street corners shouting till they are hoarse and preaching the atonement of Christ and telling the people that all you have to do to be saved is to "Believe on the Lord Jesus Christ and thou shalt be saved." And then in the next breath ridicule those who advocate the doctrine of Christ.

That is not only telling part of the truth but is one of Satan's cunning tactics to mislead and deceive.

Now then Paul was the speaker. Second, he was preaching to the people of the City of Athens who had no knowledge whatever of the true God of Heaven. They were worshipping various kinds of human idols or gods **made with their own hands** out of clay, plaster paris, mortar, wood and stone and decorate with ornaments and placed on monuments and structures in parks and pleasure grounds, and when you read on to Verses 23 and 24 these verses verify all I say. It reads: "To the unknown god whom ye ignorantly worship I declare I unto you. God that made the world and all things therein. Seeing that he is the Lord of Heaven and earth dwelleth not in temples made with hands."

To apply this last clause of this text to God's enlightened people and try to make it read that to erect a temple, tabernacle, or church building is idolatry is far fetched and far from the truth.

To those who ridicule temple building, let me ask you to answer the following questions:

First, who was it that ordered the building of Solomon's Temple?

Was it not God?

Did not God specify it and direct those holy men in its erection?

Did not the Virgin Mary take Christ in His infancy to that holy altar for blessing and circumcision-

Did not Christ hold a three days debate against the Sanhedrians in that great temple at twelve years of age?

Did not Christ attend some of their services in the temple and preach and call their attention to the prophecies relative to Himself?

Did he not go into the temple and rebuke them and drive out the them and overthrow the tables?

Did he not say: "Ye have made my Father's house a den of thieves?"

Did he not call that temple "My Father's house?"

If temple building was idolatry and He disapproves of it would this not have been an opportune time for Him to say so?

If language means anything did he not place his approval on temple building by calling it "My Father's house?"

What was it he disapproved of while he taught in that temple, was it the erection of a building to worship in, or was it their false doctrines? Which?

The very fact of God commanding the erection of that temple, and Christ calling it My Father's house, should forever settle that question of God's approval of temple building, for neither ark building nor temple building, can be branded as idolatry when God ordered the erection of both.

And whether Brother Irvin, or any other man, in or out of the church, believes or disbelieves, in present Revelation, the fact remains, that God spake through Malachi and said, prior to Christ's second advent. "He will come to His temple." Mal. 3-1.

Notwithstanding this scattered remnant having to battle against great odds at times, trials within the ranks, and foes without, yet most of the times come that binding influence of the Holy Spirit, and bring the branch over, for there has been some wonderful meetings. Lest we intrude on your space, we'll ring off, by asking a favor of our people.

Some address me as "Elder," when they write me a letter,

I wish you'd say George, we like it much better. For we do not like titles, nor pomp and display, We're the kind of a man you don't meet every day.

The Village Blacksmith.

NIAGARA FALLS

The success of the annual two days meeting of the Niagara Falls church was far ahead of all expectations. The meetings were held on the Sunday and Monday including Labor Day. The entire Odd Fellows Hall was at the disposal of the Church, which included the kitchen, dining hall, rest rooms and parlor. There were in attendance about thirty-five from Toronto, a number from Port Huron, and Flint, Michigan. Among the speakers were two members of the Quorum of Twelve, W. L. Gates, who is on a missionary tour of the Eastern States and Canada, and Samuel Wood, who in company with his wife and daughter is motoring from their home in California to the Port of Montreal, preparatory to sailing for their missionary field in England. Elder H. L. McPherson, of Port Huron gave an interesting talk Sunday. There was baptism at 4:00 p. m. in the Niagara river, an elderly lady and two children being the candidates, also two transfers of membership.

We were well blessed with the holy spirit and that feeling of oneness. Strong men wept for joy. A two days meeting that will long be remembered by those who attended.

souls in attendance at this Conference who are not fully satisfied with the present condition, if they will just slip over on the Temple Lot, the servants of God will endeavor to point out the right way. Literature will also be had for distribution to those who may wish to read.

Sister McGregor writes from Providence, R. I. telling of her visit to the congregation. She is the first visitor from a distance to visit them. She was kindly and gladly received by them. She writes encouragingly and approvingly of their efforts there.

The Holden Congregation now has possession of their newly acquired meeting house, and as soon as we can secure the necessary seats we will move in and occupy. We have for so long enjoyed the fellowship of meetings around in our homes, that methinks we will be loth to change the order.

We must ask our contributors to be patient with us. We have many good contributions on hand that is being monthly crowded out and still waiting their turn. We try to give you the most important first. Send in anything good you may have. That gives us all the more to select from. Yours may be worthy of special consideration.

To those who write for publication in THE ADVOCATE, we would advise that if a typewriter is available, be sure and make use of it, and **be sure and write double-space**. Otherwise, if you have no typewriter, write plainly, and if you are poor in spelling and punctuation, please have some one go over it with you and make all necessary corrections. And in every case be sure and write the approximate number of words, at the head of the article, which it contains. We try to fix them up as best we can, but our time is very valuable, and we receive no compensation whatsoever, but are out of pocket quite a good deal every month for postage. The nearest you can prepare your communication for the printer, the more it will be appreciated by the Editor.

Another thing: Be sure your letter has sufficient postage on it. We receive a great many letters that are marked "**Two Cents Due**" and of course we have to pay it out of our own pocket. Once or twice would not be so bad, but it is quite a common thing, and in the course of time amount to a great deal. We do not complain of having to do the Editorial work free of charge, but believe we are justified in objecting to having to pay your postage. Please take notice.

Owing to our crowded condition the Independence Correspondent is not sending in any news for this issue. Things are moving along in about the same old way. Blessings are received, and occasionally they are reminded that the devil has not quit his job. The recent speakers have been Apostles E. E. Long and T. J. Sheldon and Elder H. H. Robinson. The special meetings are to begin on Sunday, September 30th and continue as long as the interest will justify.

"GIVING CREDIT"

In the Advocate for January, 1928, on page 11, over the signatures of the three men composing the committee, a comprehensive history of the Articles of Faith of the Church of Christ was given. That should have settled controversy over the question. We are sorry to note an editorial in the July-August Messenger, under head of "Giving Credit," which in part is as follows:

"At the time we prepared the Articles of Faith which were afterwards adopted by the Church of Christ we sent a copy to different men in the church. We sent one to Daniel MacGregor. He came back with the statement, 'You have never done a greater thing for the truth. Don't change a word of it.'"

As one of the committee who made the statement in the January Advocate, I must repeat that the true history of the matter was therein set forth. The document that Daniel MacGregor indorsed was the Articles of Faith of the Church of Christ. If T. W. Williams ever sent copies of that document to "different men in the church," claiming that he was the author of it, we never knew of it before, and if he did as he says, he not only misrepresented, but he dealt treacherously with a people who had extended courtesy and kindness to him, and betrayed the confidence of the committee.

Furthermore, if T. W. Williams had written a like statement of faith previous to the publication of ours he never showed it to us and we never heard of it.

T. J. Sheldon.

As I don't see anything in the Advocate from Lamoni, I take it on myself to write the little paper that is so full of instruction and good news, and we all wish it was weekly but we are deficient in means, to help to do the thing we wish so much. There are only a few of us at present but we hope to have an increase in number soon as there are quite a few almost persuaded. We have two elders, myself and Fred Delong, but I don't preach but little as age has come upon me seemingly so sudden. My mind is not active any more. Am 77 past and have bad health. So I only assist. Have no public place to worship. We meet in private homes. Generally our meetings are real spiritual. On Sunday have Sunday school at 2:30, prayer meeting from 11 to 12, preaching Sunday night at dark.

I have been teaching all things common or equality.

To my mind this is God's plan of preparation to be ready to meet the Master when he comes. What do you say? Am I right? "Be ye one" as I understand it, be ye one in all things. Love will increase, light will reflect, and many others will become interested and join with us, and the good and glorious work of the Master will roll on till it will fill the whole earth. May the Father hasten the time is my prayer in Jesus' name.

F. Needham.