

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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PREACH THE GOSPEL

"Go ye into all the world and preach the gospel to every creature." Mark 16:15.

This is the commission as given to the Eleven Disciples by the Savior, just prior to His ascension into Heaven. Evidently the gospel was the paramount message which Jesus wished His ministers to convey to the world of mankind.

No word is used more frequently by all sects of Christianity, and yet no word is more misunderstood. Some believe that the gospel is the Bible, others say it is the New Testament, while still others claim that Matthew, Mark, Luke and John are four gospels. And still there are some who say that the gospel is the narration of the birth, life, death, resurrection and ascension of our Lord. While each of these answers approach the truth, neither is correct. The Bible is not the gospel, but it does contain a record of the gospel; and so does the New Testament. Matthew, Mark, Luke and John, are not in reality four gospels, but four records of the gospel. Paul said: "**For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance.**" 1 Thess. 1:15.

The gospel must come in word, either written or spoken or both; but that is not all there is to the gospel. In addition to the word, there must also accompany it the "Power," "the Holy Ghost," and the "much assurance."

Our word "gospel," comes to us from the old Anglo-Saxon language. The first syllable "gos" from the word God, meaning good. The second syllable "pel" from the word spell, meaning story, or tidings. Paul defines the gospel as follows: "**For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek.**" Rom. 1:16.

The Greek original of the word gospel, or glad tidings is "**Evangelion.**" From this root comes such words as Evangel, Evangelist and Evangelical. All are in some way related to the "Good Story," or the "Story of God." That which is "The power of God unto salvation" is the grandest tidings that can come to mankind. Nothing else can compare to it. It is worthy of our greatest consideration.

Other terms, in the Scriptures, are used synonymously with the word gospel, such as the "Truth," the "Word," the "Law of the Lord," "The perfect law of liberty."

Peter says: "**But the word of the Lord endureth**

forever; and this is the word which by the gospel is preached unto you. 1 Peter 1:25. This proves conclusively that the gospel and the word are one and the same.

Jesus said to the Jews who believed on him: "**If ye continue in My word, then are ye My disciples indeed. And ye shall know the truth, and the truth shall make you free.**" John 8:30-31. Now notice the 36th verse: "**If the Son therefore shall make you free, ye shall be free indeed.**" No freedom can compare with the freedom wherein Christ makes us free. We are free absolutely. Free from fear, free from condemnation, free from the imputation of sin, and free from the consequences of sin. Jesus calls it "The perfect law of liberty:" "**But whoso looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.**" James 1:25.

The gospel is the same in every age and dispensation: it was from the beginning and will be unto the end. God has this only one plan of salvation, and there will be no other. The need of man's salvation is the same in every age of the world. But how the perversity of man has changed the gospel! How unlike the pure gospel of Christ are many of the so-called gospels of today: the words of Solomon are true: "**Lo this only have I found that God hath made man upright, but they have sought many inventions.**" Eccl. 7:29. God has placed man where he desired him to occupy—given him the perfect law of salvation, but man has been constantly seeking out inventions.

And this is also true of representatives of the latter day work. Though the gospel has been restored with the gifts and the power thereof, but some have fallen away from the gospel, and are more concerned in presenting and preaching some newfound **problem** than they are in presenting the message of the gospel. This fact has divided the Reorganization. Many have withdrawn their fellowship, others are trying to stand still, with watchful waiting, others are still following **afar off**, while the majority seem to enjoy the change, and like it very much.

Many are perplexed and do not know where to go. To such we say: Come to the Church of Christ. We stand for the restored gospel just as it was at first revealed without any of the changes and additions that were afterward tacked on. The Church of Christ has continued, though often in a very humble way, ever since the day of its organization in April 6, 1830. Our greatest work

ZION'S ADVOCATE

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REPLY TO CURTIS (Continued)

By C. E. Bozarth

Book of Commandments Dedicated

Not only did Joseph Smith prepare the revelations for publication in the Book of Commandments, but after they were prepared, he dedicated them by prayer to the service of Almighty God. "Joseph Smith in prayer dedicated 'the Book of Commandments and Revelations' to the services of Almighty God after which he received a commandment concerning John Whitmer accompanying Oliver Cowdery to Independence."—Reorg. C. History, Vol. 1, p. 229.

The Far West Record, pages 18, 19, gives the minutes of a special conference held at Hiram, Ohio on Nov. 12, 1831. According to these minutes, the dedication of the commandments and the appointing of John Whitmer, by revelation, to accompany Oliver Cowdery to Missouri took place at that time. The reader will note that Mr. Curtis, on page 26 of his book, in an effort to lessen the attention given to the preparation of the revelations prior to their publication in the Book of Commandments, states that "O. Cowdery and John Whitmer left Ohio for Missouri, November 10, 1831," two days before the Lord appointed Whitmer to take part in the journey.

The Prophet Again Reviews the Revelations

After the revelations were printed as per action of the church, in conference assembled, Joseph Smith reviewed them for possible errors. His letter to W. W. Phelps, who did the printing, dated June 25, 1833, cannot be taken for less than an approval of the revelations as published in the Book of Commandments. Of the revelations thus printed he mentions four minor errors only. We quote: "The following errors we have found in the Commandments as printed: 40th Chapt. 10th verse, third line, instead of corruptible put corrupted. Fourteenth verse same Chapt., 5th line instead of respecter to persons, put respecter of persons. Twenty-first verse, second line of the same Chapt., instead of respecter to, put respecter of. Forty-fourth Chapt., 12th verse, last line, instead of hands put heads."—Times and Seasons, Vol. 6:800, Reorg. C. Hist. Vol. 1, page 300.

There can be no doubt about Joseph's state-

ment being in reference to the Book of Commandments. He speaks of chapters, and in the Book of Commandments only have the revelations ever appeared numbered by chapters. Today one may turn to that book and verify Joseph's reference.

Chapter Forty-four

An extract of this revelation, given Feb. 1831, was published in the first official church publication, The Evening and Morning Star, issue of July, 1832. Later, in 1833, the revelation was printed complete in the Book of Commandments. In this book it was given its proper place according to the date on which it was given and numbered as Chapter 44. While these two publications are in perfect harmony, Mr. Curtis, for some reason, prefers to ignore this fact and centers his attack upon the "Extract."

We shall speak of the "Extract" and Chapter forty-four (Book of Commandments) synonymously.

After reading the Prophet's comment upon the rendition of the revelation which he identifies as Chapter forty-four of the Book of Commandments we are not prepared to accept the sententious monstrosity which Mr. Curtis would substitute therefor, viz.: Section 42, D. & C.

Mr. Curtis argues from Page 50 to 53 (Our Beliefs Defended) that Chapter 44 B. of C. was printed from a "copy" while Section 42 D. C. was printed from the original. For proof he cites the statement of Oliver Cowdery in the Kirtland reprint of the Evening and Morning Star for Jan., 1835 to the effect that he was then printing the revelation according to the original to which reprint the D. C. has been made to conform.

In this connection we wish to call attention to some very significant facts. First, when it was first proposed to print what they called the Reprint of the Evening and Morning Star at Kirtland, in Sept., 1834, F. G. Williams, in making the announcement states a purpose to correct typographical errors "as well as principle if we should find any." See Evening and Morning Star (Kirtland) Sept., 1834. Oliver Cowdery was editor. Next as Mr. Curtis informs us, the revelation in question underwent such a "correction" just eight months before it was published in the Book of Doctrine and Covenants. See page 52 of his "Defence." The changes in principle in this as well as in other revelations were precontemplated and the committee appointed Sept., 1834 to do the job was to work as the Doctrine and Covenants publication committee. Oliver Cowdery, as Mr. Curtis tells us, was one of the committee. This man, in July, 1830, wrote the Prophet "in the name of God" and commanded him "to erase" certain words from a revelation which command Joseph declared to have risen "in presumption and rash judgment." See Times and Seasons, Vol. 4, p. 108.

The Prophet mentions, as we have already quoted, but one error in the revelation as printed in the Book of Commandments; "Forty-fourth Chapt. 12th verse, last line, instead of hands put heads." From this we see how critically Joseph

had examined the revelation. The committee in publishing this revelation in the Doctrine and Covenants two years later, added 254 words and subtracted 104. It is nonsensical to suppose that Joseph Smith could have noticed an error in the use of a five letter word, beginning with the same letter and ending with the same two letters, as the word which should have been used, and then not notice the 254 words, that is claimed, should have been added or the 104 that should have been left out.

Mr. Curtis charges that others than Joseph prepared the manuscript of the revelations for publication in the Book of Commandments. Granted that they did, which is not the case, Joseph examined this revelation after it was so published, compared it with the original and made the comment as noted, finding but one error whereas the Doctrine and Covenants would show 358. Therefore, before we can accept the rendition in the Doctrine and Covenants which Mr. Curtis would substitute for Chapter 44 of the Book of Commandments, he will have to prove his elliptical accusation that Joseph Smith was either mentally impotent or criminally careless. For in this way only can he account for Joseph having noticed but the one error mentioned and not one of the alleged 354 which, had they existence in fact, would have stood out in mountain conspicuousness heaping their ugly form before his eyes.

Their Tactics Change

At one time such a charge as Mr. Curtis makes against revelation which God had given, and by the prophet prepared for publication, dedicated to the service of Almighty God, reviewed after the publication and pronounced correct with the exception of one word, was thought to be too brazen an insult against God or those, who in the least, believed in the Latter Day Restoration. So in the Saint's Herald for June 8, 1910, an excuse for the existence of the Doctrine and Covenants is sought in other methods, not quite so reflective upon the prophet but equally as destitute of the truth. It is claimed that the "Extract" of a revelation, which is in fact a part of Chapter 44 B. of C., as published in the Evening and Morning Star for July, 1832 agrees with the D. C. version (Section 42).

We quote the Herald: "We, your committee, find that there are wide differences in the wording of the revelation found in the 'Book of Commandments' as compared with the one found in Section 42, Doctrine and Covenants, and the same revelation was published in the Evening and Morning Star, July, 1832, as follows: if thou lovest me thou shalt serve Me and keep all My commandments. And behold, thou wilt remember the poor, and consecrate **of thy properties** for their support, that which thou hast to impart unto them, with a covenant and a deed which cannot be broken—and inasmuch as ye impart of your substance unto the poor, ye will do it unto me—and they shall be laid before the bishop of My church and his counselors, two of the elders, or high priests, such as he shall or has appointed and set apart for that purpose."—Morning and

Evening Star, Vol. 1, p. 30, of July, 1832. We find the above quotation from the **Evening and Morning Star** is the same in wording as found in Section 42, paragraph 8 of the Doctrine and Covenants as published by the Reorganized Church of Jesus Christ of Latter Day Saints, and as found in the first edition of the Doctrine and Covenants published in 1835. The 'Book of Commandments' was published in 1833." — The Saints Herald, June 8, 1910, p. 564.

While Mr. Curtis, in 1928, devotes several pages of his book, "Our Beliefs Defended," to showing the difference between the Evening and Morning Star wording of a revelation and the wording of the same revelation as printed in the Doctrine and Covenants, the Herald, in 1910, tries to conceal this difference and has the Evening and Morning Star rendition to corroborate the Doctrine and Covenants version. The Herald writer seemed to have recognized that a point of vantage was to be gained by having the Doctrine and Covenants harmonize with the first publication of the revelation. And so we do expect to find the water purest near the fountain. But to be plain about the matter, as disappointing to some as it may be, the Herald has been reckless with the truth. The quotation purporting to be from the Evening and Morning Star for July, 1832, is a fabrication! Instead of the revelation in the Star harmonizing with the Doctrine and Covenants it **harmonizes with the Book of Commandments.**

The Doctrine and Covenants version condemns itself upon the internal evidence it contains of having been changed. Note the following: "And inasmuch as ye impart of your substance unto the poor, ye will do it unto Me, and they shall be laid before the bishop of My church and his counselors, two of the elders, **or high priests.**"—D. C. 42:8. In Feb., 1831, when this revelation was given, as the student of history well knows, **there were no high priests in the church.** So the revelation as originally given and as it was printed in the Evening and Morning Star and the Book of Commandments mentions **elders** only.

The Utah Church, in this respect, more honest than the Reorganized Church, acknowledged by footnote in their D. C. that "The words, **or high priests**, were added by the prophet some years after; and also the words **High Council**, in the 34th verse (42:10 Reorg. edition)." So it appears that when the revelation was printed in the Doctrine and Covenants that it was brought down to date with a vengeance.

When Original Manuscripts Don't Count

After inking page after page of his "Defence" with irreverent revelations, contradictory testimony, malapropos history, mistaken identities, fallacious arguments and unfounded inditements, Mr. Curtis concludes that somebody at some time changed the revelations and asks for condemnation upon the Book of Commandments. He says on page 31, "No matter who is responsible for the changing of the revelations as made in the copies and as published in the Book of Commandments, we are pleased to inform the reader that the entire committee which was first appointed

to publish the revelations gave their indorsement to the Doctrine and Covenants as published in harmony with the original revelations."

May we ask, Mr. Curtis, if the Book of Commandments and D. C. committees "interlock" as you state (page 17) and the same men had to do with both publications, W. W. Phelps, Oliver Cowdery and John Whitmer reviewing them as you say (page 8) just before the first edition of the Book of Commandments was to be printed, what circumstance have you to offer that would show that these men were depraved crooks in the first instance and faithful servants in the next? Does it not appear that there should have been some repentance on the part of this committee before the publication of the Doctrine and Covenants was undertaken? You fail to give us their confession. If the alleged changes in the revelations prior to the publication of the Book of Commandments were not wilful but occasioned by transcribing and typographical errors why do you quote the statement of McLellin to the effect that Joseph Smith, Oliver Cowdery and Sidney Rigdon took out, added to and altered the revelations at will, as a factor of your conclusion "that the Book of Commandments cannot be relied upon?" (page 24-26).

Were it not for the irrefragable tongue of history, Mr. Curtis might have better luck in supporting his claims of superiority for the D. and C. rendition of the revelations. On page 30 of "Our Beliefs Defended" he makes an admission that is fatal to his contention. Speaking of the manuscript from which the Book of Commandments was printed he says, "All they had were the copies of the revelations, with one exception, and that exception was when they obtained the original revelation, Section 17 of the Doctrine and Covenants." In this statement Mr. Curtis undoubtedly tried to tell the truth. He came near enough to it to strike a death blow to the argument which he was trying to make. The D. C. was not in existence or even thought of at that time, hence there was no "Section 17." The revelation referred to was then known as "The Articles and Covenants of the Church of Christ," which appears in its original form in the Book of Commandments, Chapter 24, and in mutilated form in the D. C., Section 17. Neither was this revelation the only one in the Book of Commandments printed in harmony with the originals as we have before noted. However, Mr. Curtis admits that this one was.

Since Mr. Curtis has admitted that the original manuscript of this revelation, "Articles and Covenants of the Church of Christ," was in the hands of the Book of Commandments committee and by them faithfully inserted in that book, we have decided to use the comparison of the Book of Commandments and Doctrine and Covenants rendition of this revelation as a basis in determining which of the two books contain the changed revelations. The Book of Commandments was published in 1833, the Doctrines and Covenants two years later.

The revelation in its original form, as Mr. Cur-

tis acknowledges, appears in the Book of Commandments as Chapter 24. The Doctrine and Covenants purports to print it as Section 17. In Section 17 there are 17 words taken out and 168 others added including two complete paragraphs, viz. 16, 17. And all this without a blush! Talk about original manuscripts in connection with the Doctrine and Covenants, its promoters has about as much use for original copies as the fugitive has for justice. Since the change in church government, necessitating a change in the revelations, the first publication of those revelations have been the victims of attempted strangulation.

Here we have an example of how one revelation, acknowledged by Mr. Curtis to have been in its original form in the Book of Commandments has been scissored and doctored in the Doctrine and Covenants. Who can say that others have not met a like fate?

The Changes and Why

The matter taken out includes the opening paragraph: "The articles and Covenants of the Church of Christ given in Fayette, N. Y., June, 1830." Yes, the **Church of Christ**. The name of the church had been changed before the Doctrine and Covenants were published. The Church was originally known as the Church of Christ, but at a conference at Kirtland, May 3, 1834, the name was changed to "The Church of the Latter Day Saints." See Reorg. C. History, Vol. 1, page 453, 454, also title page of 1835 D. C. Hence the opening paragraph became obsolete under the new title and was therefore left out.

By the matter added, paragraphs 16, 17 D. C. it was intended to grant justification for the existence of a President of the High Priesthood, First Presidency, High Council and High Priests, which has no place under the original order of church government as given in 1829-1830. The revelation in question was given in June, 1830, three months after the church was organized, and did not contain any provision for such offices.

In the D. C. version the duties of apostles were changed, they were made subservient to the First Presidency. The baptismal ceremony was changed. The ceremony as it appeared in the original is identical with the one found in the Book of Mormon. When men unhesitatingly change the Word of God something is wrong.

(To be continued)

"PRAYER"

The subject of prayer, appeals to us because, we know how powerful an influence it has in our life. It is a joy to know that we can get relief, from pain, enlightenment when perplexed, comfort, when in sorrow. All we hope for, comes to us through the ordinance of prayer, instituted by God. If all mankind would appreciate this great blessing, how blessed they would be. Prayer brings us nearer to God. One writer said: "Go in your room alone and pray, and in a short time God will be with you."

Through prayer God has given me many blessings. Here is one instance: I have a deep appreciation of inspirational poetry and in the early

part of July, 1928, while doing my work, I prayed, a short prayer, O Lord, I am willing to do the work, if you will give me the words. I then went to my place of employment; and in the afternoon during leisure time, I took my pencil, and paper, and after praying for help, I composed two poems. Needless to say, they were given to me by the Spirit, in answer to prayer. I have tried to write since but cannot do so, unless the Spirit leads me. Sometimes I can compose two, and may not be able to write again for a week. I am telling this to prove, what we can accomplish if we ask God. For several months, the fingers on my right hand, have felt weak, and early this A. M. I awoke and told God. I know He was near and asked Him, if He heard me, to give me the evidence by curing my fingers, and when I again awoke, they were all right. At the same time I asked aid for a friend; for several days a nerve in his eye twitched continuously, and I prayed for that affliction to be removed several days without any result, and the morning I asked the Lord to help me, I asked for help for my friend, and asked that I would have an answer, or the evidence that God had heard me. And the next morning the eye was all right, and is still in perfect condition.

In a dream I recently saw the Savior, and I saw a person (not known to me) approach Him, and Christ said: Go down on your knees. Go down on your knees. And in the talk I had with Him later, He said: The young man should pray. I love to pray, and I love to instruct the little children to pray, it is a wonderful privilege to get in touch with God, and prayer will accomplish all we desire, if we pray in faith.

Our first act in the morning, should be a prayer of thanks to God for His care during the night. Then we should thank Him for our food before we eat it. Thank Him for work, and the desire to work, for that is a blessing to enjoy our work. If we see any unfortunate person on the street, ask God to bless them, and be thankful we are as well as we are.

We behold the goodness of God on every side. Let us give Him all the thanks, and praise, that is His due, and even then we shall be in debt to Him. God is mindful of us, let us be obedient to His commands and pray without ceasing.

LET US PRAY

By A. M. Harvey

“Let us thank our Heavenly Father;
For the blessings we receive each day,
Let us come to Him with a contrite heart
And kneel at His feet and pray.

“Let us pray that He will protect us,
And keep us from all sin;
And to Him we will raise our hearts in praise;
Our Savior and our King.

“Let us pray for the sick and the afflicted;
They need His tender care,
And if we ask in faith believing

“The little children should be taught,
That they must daily pray,
Then God will bless and keep them
In the straight and narrow way.”

Your sister in Christ,

A. M. Harvey.

WHAT WOULD CHRIST DO?

We often hear the question asked when we members of the Church of Christ are talking, should we do this or should we do the other thing. The writer does not believe in making any definite laws or rules whereby we should govern ourselves in this regard. I believe we can answer these questions ourselves when they arise. We might for example examine a few of these. Should a member of the Church play cards? I would answer “What would Christ do?” You would say along with me Christ would not waste His time with such truck. Why then we as followers of Christ looking to Him as an example and a pattern, fool our time away with such things when there is so much to do in His vinyard, and so few to do the work. What harm is there in us using tobacco some one asks? Just this, It may not do you harm but it will others, and even if it does not it will do no real good. Again ask the question, “What would Christ do? Would you care to meet Christ when you had a mouth full of tobacco or were smoking a pipe? Tobacco tends to make a preson dirty, slovenly, and careless in their person. God cannot work in an unclean body.

How about dancing? What's wrong with that? Did you ever hear of Christ mingling with people in a dance hall? Again we ask, “What would Christ do?” All these things may seem trivial at first and not amount to much, but it is what they lead to later on that counts. Ask any murderer or person that is serving a long term in the penitentiary to what they attribute their downfall. They will nearly always tell you to their early companionship and indulging in these things that were just wasting their time away. Why not leave aside these foolish things of the world and use this time to better advantage in study and praise. Take Christ for a companion in all our work and play and we will not go far wrong. I believe we need lots of exercise to build up and keep our bodies fit to enable us to carry on the Lord's work and also our daily toil, but these things we have been thinking over does not tend to build up but have a tendency to tear down, destroy or weaken both our body and soul and leave us in such a condition that God and good cannot remain in us.

Let us all try to think before we say or do anything that might harm ourselves or others to ask this question, “What would Christ do?”

Brother Harold H. Frazer,

Church of Christ,

Toronto.

THE WORK IN PROVIDENCE, R. I.

After the blessings of yesterday; I feel that I would not be doing my duty to your readers were

All day in all sessions the Spirit of the Lord was present, and when Elder Mackinnon offered the prayer for the 11 a. m. preaching service the Spirit was with him in power. Elder Johnson was endowed with the Spirit in preaching to an unusual degree while others in the pews were weeping under its benign influence with the knowledge that heavenly messengers were present.

During the service Elder Johnson saw the Savior with Dan at his side enter the hall.

The Savior took a seat at the front, while Dan took the vacant chair next to me. How happy I was in the consciousness that he was beside me, though I was not blessed with vision to see him, but our spiritual sense is not confined to sight.

The sermon ended in the gift of prophecy delivered in person.

The members were urged to go out and seek his wounded and bleeding sheep and gather them in where they would be nourished.

I was told to continue my work in faith, being fearless, humble and contrite and God would bless and angels would assist me in my efforts.

We were told the judgments of God were coming in greater measure in the near future and that the coming of Christ was at our door. John had come as was prophesied of him and the temple would be built and Christ would come; and we were asked had we not seen the significance of these things.

A young brother, Harold Yerrington, was called to the priesthood and God's overruling care for him in the past and his desires for him in the future made plain.

This week we have two chart talks in homes of saints who will invite their neighbors in, besides the regular prayer service and young people's meeting.

The young people meet on Friday evenings for spiritual development. At these meetings everybody is welcome and the young people in charge make them feel that they are. All have the fullest liberty to take part. The pastor, Brother Johnson, they have chosen as their counselor.

Their meetings are both spiritual and uplifting. They read papers on sacred subjects and discuss different spiritual topics. In one of their meetings in which I was asked to speak, a young sister arose when I was through and related an open vision she had received in the meeting in which she saw a dark body of water spanned by an elevated bridge which was supported by six strong white pillars on which were the names of the six principles of the gospel. This bridge was the only way of escape from the dark waters that lay beneath.

This sister has been recently baptized from the outside world.

We have some fine material in the church here and the blessings of God are increasing unto them.

They have a beautiful hall on the ground floor near the center of the city for their meetings.

I had planned leaving this week for other parts but the message of the spirit indicates further activities in this place. Happily therefore I go

to aid in seeking the lost sheep and bringing them into the fold.

Margaret Macgregor.

THE QUORUM OF THE TWELVE AND THE BISHOPRIC

I have in mind some thoughts in regard to a full and complete organization of the Church which I would like to present to the readers of the Advocate for general consideration; and it appears to me that now is the proper time to present them, as there are various ideas relative to the different offices of the church, especially so when considering the functions of the quorum of the Twelve and those of the Bishopric. And as different opinions are resident in the minds of men, the best way, I believe, to get a proper understanding of these mooted questions is to present them in print so that by calm judgment and careful investigation unity of thought and action may be finally reached and the best interest of the great work of God entrusted to our care be conserved. "Come and let us reason together," is the divine injunction; and how can we "reason together" save we present our ideas to our fellows for their consideration? In this article I wish to consider, as briefly as I can and be intelligible, the office of the Bishopric—where it is located in the church, and what are its functions.

In the first place, we as a church believe the Bible and the Book of Mormon to be the standard by which all matters of Faith and Doctrine should be tested; and that which will not bear the light of these Records should not be imposed on any one as an Article of Faith.

I have read the Nephite Record quite thoroughly, and do not now remember of finding the word "Bishop, or Bishopric," anywhere upon its sacred pages; nor do I now remember of reading therein anything that might be construed as defining that office, or which might be substituted therefor; and as we are told, and verily believe, that the Bible and the Book of Mormon contain the fullness of the gospel I am therefore constrained to turn to the Bible to see what mention is made therein in regard to this important matter; and the earliest use of the word Bishop that I can find therein is in the writings of the Apostle Paul.

That the office was in existence prior to Paul's ministerial activities is evident from the fact that we find it mentioned by the Apostle Peter just before the day of Pentecost, wherein he states that the Office of the Bishopric was within the quorum of Twelve.

In the consideration of this proposition it will, doubtless, be well to notice, first, that when Jesus began his ministerial activities the first thing He did by way of organizing or setting up His church or kingdom, was to select from those who had accepted of the Message which was delivered by John who was sent to "prepare the way of the Lord and make His paths straight," a quorum of Twelve whom He designated Apostles, to be His immediate associates in the establishment of His work which He designed to accomplish. And in the appointment of these men he designated one

of them to occupy in the office of Secretary Treasurer, or Bishop, as it is usually called, as witness the following:

Then Jesus six days before the passover came to Bethany, where Lazarus which had been dead. There they made Him a supper; * * * * Then took Mary a pound of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odor of the ointment. Then saith one of His disciples, Judas Iscariot, Simon's son, which should betray Him, Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor, but because he was a thief, and had the bag, and bare what was put therein.—St. John, 12:1-6. "

Again: "Then said Jesus unto him, That thou doest, do quickly. Now no man at the table knew for what intent he spake this unto him. For some of them thought, because Judas had the bag, that Jesus had said unto him, buy those things that we have need of against the feast; or, that he should give something to the poor."—St. John, 13:27-29.

This shows clearly that the finances of the church were taken care of by the quorum of Twelve. That they had financial jurisdiction; and after Judas, who carried the bag, (held the office of financial secretary, or Bishop) had betrayed Jesus and committed suicide, "In those days"—while they were waiting for the endowment promised them—"Peter stood up in the midst of the disciples, and said, * * * * Men and brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry. * * * * For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein; and his bishopric (Greek—episcope; margin, office or charge, W. J. S.) let another take. * * * * And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, show whether of these two men thou hast chosen, **that he may take part of this ministry and apostleship, from which Judas by transgression fell**, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the Apostles."—Acts, 1:15-26.

Here we discover that whatever Judas by transgression lost was conferred upon Matthias. The office, or Bishopric, of Judas, both as an Apostle and Finance Keeper, was continued within the quorum of the Twelve, and thus we read that after the day of Pentecost—after many thousands had come into the church—"They had all things common;" (see Acts, 2: 44, 45; 4: 32-37) and they "Brought the prices of the things that were sold, and laid them down at the apostles' feet; and distribution was made unto every man according as he had need."

Dr. Wm. Smith, in his Bible Dictionary, page 112, says: "At this time the church was not only

morally but actually one congregation. Soon, however, its numbers grew so considerably that it was a physical impossibility that all its members should come together in one spot. It became therefore an aggregate of congregations, though without losing its essential unity. * * * * Thus the church continued for apparently some seven years, but at the end of that time 'the number of the disciples was' so greatly 'multiplied' (Acts, 6: 1,) that the twelve Apostles found themselves to be too few to carry out these works unaided."

Luke, the inspired historian, says, in giving an account of these times: "And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations. Then the Twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you **seven men of honest report, full of the Holy Ghost and wisdom**, whom We may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude; and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicholas a proselyte of Antioch; whom they set before the apostles; and when they had prayed they laid their hands on them. And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith." Acts 6: 1-7.

Here, dear brethren, is the inspired pattern for the Bishopric of the church. And God has said: See that thou doest all things according to the pattern. I am therefore of the opinion that the Divine plan of the Financial arm of the church is here given; and that instead of three men being appointed to constitute the Bishopric of the church, SEVEN men should be chosen, men of honest report, full of the Holy Spirit, men tried and true with financial ability and love for the Cause of Christ; and that these men holding this office should be under the general supervision of the quorum of the Twelve, and the Twelve to be the Servants of the Body, (the whole Church) with spiritual oversight or supervision throughout the whole world. Not that the Twelve should hold Supreme Directional Control, or constitute the head of the church, but that they constitute a college of men having the spiritual oversight of the church to advise and superintend the general work of the Ministry, and to see that the work of God was carried along in harmony with the Law of God as directed by the whole church and the Spirit of God.

This is the only pattern concerning the financial law of the church that I can defend from a plain Bible standpoint; and we are directed by the word of God to "Prove all things, hold fast that which is good;" and, "If they speak not according to this word it is because there is no light in them." Therefore to those who may be disposed

ed to reject the foregoing, permit me to say: Bring forth your strong reasons that we may be justified, or else hear, and say: It is the truth.

To the above I may offer these additional remarks. I believe that one at least of the Seven men who should be chosen should be an expert bookkeeper and typist, who should have charge of all the books, and that he should attend to all the clerical work, and should render to the Twelve a financial report every three months; and that his books should be properly audited before each General Conference that there may be no hesitancy in the church obtaining a correct understanding of its financial condition at least once a year.

I also believe that each local church should have its own finance keeper (or local ishop), and that he should be the pastor of that local church, and that he should make a detailed report to the quorum of Seven Bishops, (if you wish to call the mthat), every three months, and send to them all the surplus monies on hand after caring for the poor and meeting general expense of the local church over which he presides. Am I wrong in this? If I am correct me and set me right, for the real desire of my heart is beautifully expressed by the poet, in that he says:

"If I am right, Thy grace impart,
Still in the right to stay.
If I am wrong, Oh, teach my heart
To find the better way."

Willard J. Smith.

GLEANINGS BY THE WAY

By C. L. Wheaton

(Continued from last month)

Returning to Centralia, July 6th, I was given a birthday surprise at the church by the members of that little group. Much needed linen and other useful presents were among the gifts, and the sweet spirit of brotherly love and consideration manifest, made us all feel that we were indeed of the "household of God." Sunday morning I was permitted to preach my last sermon for the present time at least, in Centralia. Monday was taken up in visiting with some of the members and making preparation to move on to other fields. Brother Ray brought home a new tire and tube for the Gospel Chariot,—this was the name the Ladies' Aid of Port Huron christened my Ford roadster with. A few words regarding this little missionary car may not be out of place. At the time I came into possession of it last winter, I had just finished the debate with Apostle Curtis of the Reorganized church and gone to Flint, Michigan to hold meetings. While there one of the good members made arrangements for me to get the car, for he felt that it was asking too much of the missionaries to blister their feet while going to debates and attending other missionary work. Accordingly the arrangements were made. This brother assumed the responsibility for the note and is allowing me to pay through him the balance due on the car. The original price has now been reduced to

\$125. This we hope to be able to meet before winter comes. This car has proven a great factor in my missionary work, as it enables me to carry a large collection of books and equipment for traveling convenience and there is room for two. Thus having had many years of experience as a minister for Christ, I am able to take the "younger men" with me. So far two of us have been able to travel for a great deal less than one could travel by train and many otherwise inaccessible places have been reached.

Continuing our experiences. We left Centralia Tuesday after taking dinner with Brother and Sister Maclache. It was with regret that we left the church folk here. They felt it even as we and many a tear was shed at parting. Our next stop was Seattle, Washington. Here we called on Elder Holman of the Reorganized church and had a visit or two with him and his family. Wednesday evening we attended a business meeting of the Reorganized church, and distributed quite a few tracts among others "That Interesting Spot of Land West of the Court House." As usual Jimmy handed them out and got the bouquets from some of the members who were very generous with them. Yes, of course we were politely refused the privilege of preaching in their synagogue, though from the number of empty seats as compared with the small group attending the meeting I am sure that a revival would have done them some good. After spending some time trying to locate others in that place, we gave up the effort, knowing that Apostle Yates was expecting to be in the city in a few days, we felt more good could be accomplished by our going on. Leaving Seattle on the 13th we traveled day and night until we reached Sandpoint, Idaho where we arrived about 9:30 the Saturday night following. Here arrangements had been completed for a series of meetings. We preached at Sandpoint Sunday morning, and at Sagle that evening. Here the members are permitted to hold services in a school house. We preached there each night for two weeks, except Saturday nights. During our meetings there we tried to preach a constructive message. This attracted a number of people to investigate our claims. Each night the congregation grew in numbers. Quite an interest was manifested by all. This became too much for the pastor of the Reorganized church so he came up after services one evening and asked me if I would be willing to meet the District President of his church in debate. I assured him that I would be only too glad to accommodate him if he could produce his champion. The next night the so-called champion put in an appearance. He happened to be an old acquaintance from Independence, Elder Burton. He had slipped in during the day and lost no time scurrying from place to place to warn the people to stay away from my meetings. The reaction was quite surprising to him as it only served to increase my audience. Before the evening was over, however, I had succeeded in divesting this forensically inclined brother of his sheepskin and the exposure almost mortified him to death. He tried to make me

apologize for an alleged statement that he had manufactured out of the whole cloth. I had quoted Samuel 8:13, and showed how it portrayed the conditions in the Reorganized church since the Ladies' Aid Societies of the local churches had been organized into the Woman's Department under the control of the President of the church. The brother's ignorance of the scripture is to be pitied. The passage referred to reads, "And he will take your daughters to be confectionaries, and to be cooks, and to be bakers." The brother declared that it read, "And he will take your 'women' to be 'moneygrabbers,' and to be 'crooks,' and to be 'beggars.'" He said the applying of such scripture to the women of his church was an insult and that I would have to take it back. When the matter was placed before the congregation for a vote he liked to have jumped out of his seat in an effort to get his hands high enough for people to see. From his actions you would have thought someone had pointed a gun at him. When the question was put as to the negative of his statement almost the whole house voted against him, the others kept still. At this he got mad and flew into a rage. Among other things he said was that those who had joined our number was not hurting them any and that they were not missed. With that I called for a show of hands of those who had affiliated with his church prior to 1925. With the exception of three or four all the hands in the house went up. The question was then asked as to how many were now affiliated with the Church of Christ. With the exception of about a dozen, hands went up all over the room, so much so that he had to give up counting them. After a few questions fired at random, like the ill-directed blows of a whipped fighter he retired from the ring. After the meeting was over he said that if it was not for the fact that he was an elder in the Reorganized church and President of the Spokane branch that he would make me take it back. But I can not see the difference between desire and action for the scriptures has said, "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." A few minutes after the services were over this brother departed in the general direction of Spokane, after having refused to carry out the request of the local pastor for a debate. He said however, that after we had left the country that he would come back and preach some sermons in the same place I was at. That too, in face of the fact that his people maintain a church building only a short distance away, which was refused to Dan for the purpose of preaching some gospel sermons. At the conclusion of these meetings I had the privilege of baptizing four, transferring two, and filling out papers for withdrawal for another from the Reorganized church. I am wondering if it would be amiss for the Church of Christ to make such men as Holloway, Curtis and this man Burton, an allowance as missionaries, for each time we clash with them in the open, we have members added to our numbers.

While at Sandpoint we had occasion to drive

over to Sister Bronson's brothers at New Port, Washington. While there we made a trip to the Callispell Indian reservation where we had the opportunity afforded us of presenting the story of the Book of Mormon to them. An interpreter was provided, and we were able to carry on a preaching service that lasted for three hours with them. Our message was received very kindly by them. I presented to them those portions that referred to the building up of the New Jerusalem on this line, indicating to them the part they were to play in fulfilling these scriptures. In answer to questions put to them, I was informed that there was a tradition among them that such a city was to be built and that all the different tribes would make peace and be one tribe. They were quite interested in this feature of the book and discussed it in quite an animated manner in their language. That was one time I wished for the gift of tongues for they were greatly interested and as the interpreter read the 6th Chapter of Ether and the 10th chapter of 3 Nephi to them, you could see a spark of hope shining in their eyes and the nodding of heads indicated that their interest was intense. We expect to return there next week and stay over the 10th of August. At this time there is to be a big gathering from the northwest to that place, and we were invited to come and pitch our tent in the village and tell our story. What the result will be I can not say. I hope that this little bit of Indian news reaches Brother Joe Camp and encourages him to take up his work among the Indians, for the time is ripe for this gospel to go to them. We have a message and occupy the strategic position among believers of the Restored Gospel, to make the appeal to them that is needed. At this writing Elder Savage and I are holding meetings at Missoula, Montana. While here we may have opportunity to run over to the Flat Head reservation for a short call on them. Their chiefs are expected to be in attendance at the big gathering aforementioned. This will about complete the narrative of our missionary travels thus far. Several new openings have been effected, and hundreds of tracts distributed. The Lord has blessed our efforts with signs following,

This finds us in Centralia again, one of the strongholds of the Church of Christ in the West. The local church here owns their church building, and is developing a spiritual thrift and progress that is good to see. Elder S. P. Cox, now of the Church of Christ Seventies was one of the first to open up the work here years ago, and was quick to move to save the Branch from the latest apostasy as soon as it began to show itself. Bishop Vern. Dunning is at present pastor of the flock here. Brother James Howard is superintendent of the Sunday school, and Brother George Kerstetter, who with his good wife take a leading part in the music is assistant superintendent. Apostle Norris Heading has also rendered able service here, supported by his good wife.

It is a noble band of saints here who are faithfully laboring to hold aloft the banner of the true and everlasting gospel. Space forbids the men-

tion of all their names, or of all the good they are doing, but when some of the readers of the Advocate are privileged to attend the Centralia Reunion which is already being planned for next summer they will find out the doings of these fine folks up here for themselves. The invitation to attend this Church of Christ Reunion at Centralia next summer will be extended to all saints of the Restoration, regardless of church name or division.

Saints in the Western states and along the Pacific coast should begin now to plan to attend the Centralia Reunion.

THAT SETTLES IT!

A favorite way some people have of putting a final touch to a religious discussion is, "It is so because God or Jesus said so!" This is supposed to be an irrefutable argument. It is supposed to be the last word. It is supposed to represent God and Christ.

The fault with such an idea is very apparent to any fair, open and broadminded person. Such a sentiment is contrary to the very nature of God and Christ.

God and Christ are personifications of Justice, Truth, Mercy, Fairness, Broadmindedness, Love, and True Democracy. They are opposed to anything approaching absolutism, or despotism; yet here we have attributed to them the very essence of absolutism and despotism.

To say, "It is true because Jesus said so," degrades the discussion to the plane of antagonistic argument. It insults the intelligence of your opponent. It takes from the plane of the religious and the enlightening, and reduces it to the realm of bigotry, of fanaticism, of the very spirit that produced the terrible reign of terrorism and war, which raged between and among Catholics and Protestants, during what we term the "Dark Ages."

When the argument is advanced that, "It is true because He said it," no matter who the He may be, it is but an intensified form of despotism. It is the same idea that is couched in the theory of "The Divine Right of Kings to Rule." It is not democratic. It is autocratic to the nth degree. Such arguments make supreme autocrate of God and Christ.

The real essence of Christian government and practice is, democratic, sometimes called a Theocratic Democracy. Such an institution is the opposite of Autocracy.

Probably now the thought may arise in some mind that such an argument will tend to invalidate the Scriptures and the things Jesus Christ has said. God forbid. A careful examination and a very little real thought will show that such is not in any sense true.

When it can be shown that Jesus Christ said a certain thing, we may depend upon it that it is true. It is not true just because He said it, however. The Scriptures inform us that God is not a man that He should repent, nor the son of man that He should tell a lie. They also tell us that God and Christ are unchangeable. God bears wit-

ness to the reliability of Christ, and no one, even the most hardened infidel will say that God bore a false testimony. Christ testifies to the faithfulness of God, and having heard God's testimony concerning Christ, no one will do aught but believe His testimony true. The Scriptures are full of the history of men of all ages, who add testimony to witness to the truthfulness of both God and Christ.

Truth is unchangeable. God is unchangeable. Christ is ever the same. It should be evident that when Christ made any statement, what he said was the truth. It was the truth before He said it, and he said it because it was the truth, and it is still the truth because truth is unchangeable. Christ being true, bore witness to the fact that it was true. The testimony of God concerning the faithfulness of God and Christ, bears witness that the thing Christ said was and is the truth, and that that was the very reason He said it.

Such a view can but make the sayings and doings of this wonderful Jesus Christ of ours infinitely more sound and authoritative than any other view could possibly make it.

Why not try to accept the testimony of Christ AS His testimony? Contend that God's and Christ's words are truth, were truth, and will remain truth until the end of time because truth is unchangeable. The fact that God or Jesus did say it, is unimpeachable evidence of its eternal truth.

It is not true because Jesus Christ said it; but, Jesus Christ said it because it was and is and ever shall be true.

Glouis Regas.

Centralia, Wash., July 18, 1928.

Editor Zion's Advocate,
Holden, Mo.

When we stop to think about it, it seems surprising that the little city of Centralia, situated at such a distance from the church headquarters, should have been so wonderfully favored as it has been recently, in the matter of being host to church officials. Three apostles and two seventies, to say nothing of other officers and visitors, being on the ground at once, and a fourth apostle being not long gone. Of special interest was the meeting with Sister Vida E. Smith-Yates, whom we have long known and loved for her beautiful writings. We rather envy those who have been permitted to know her through all those past years! And it was a great weight off the mind of the Centralia correspondent to meet Brother Yates, and find him such a gifted, kindly, congenial human man, for, judging from reports received from time to time, it was almost expected that he would be found equipped with horns, cloven hoofs and long, forked tail! But now, after seeing his, Sister Vida's reputation for having good, sound common sense along with her gift of discernment and expression, is vindicated! And the writer breathes a sigh of relief.

Brother Wheaton will, no doubt, if he has not already done so, give you a detailed account of his almost miraculous escape from drowning on

the glorious Fourth at Long Beach, so I will only say that we are very thankful indeed that the tragedy was averted. It didn't take us long to learn to love our two boys, and it would have been tragical indeed if one of them had lost his life on his very first visit to our country.

We certainly heard some excellent sermons while the visiting brethren were here—interesting and instructive and well backed by scripture, reason and sound sense. We were certainly fortunate in that our church windows are set up so high that no one is tempted to sit on the sill on a warm night! Nowadays our faith is so weak that when a person is dead, from a broken neck or other cause, we consider him irrevocably **dead!**

Well, all jesting aside, we surely enjoyed our visitors, and feel strengthened and encouraged and renewed in enthusiasm. How much fruit will reward the efforts put forth remains to be seen. May it please the Lord of the Harvest to grant some sheaves, and to bless the workers in all their further efforts for good.

Your sister,
May Premo, R. 1, Box 47.

961 Main Street, San Bernardino, Cal.
August 25, 1928.

Mr. H. E. Moler,
Holden, Mo.

Dear Brother:

Last April some eighteen names were sent in from this place, requesting honorable release and transfer from the Reorganization to the Church of Christ. Some way they do not seem as interested in so quick and prompt response as in times past in other church matters. Anyway, when members have been told repeatedly that if they could not agree with church policies they should get out.

We should think that there would not be so much effort to block the way. Our effort to get free from the Reorganization was not to get away from our church ideal, but to remain with them. And not be committed to a thing that is so invocative of true christianity. I am told that some of those here wishing transfers were visited and advised that if they could not agree with the church it would be better for them to stand with some of the Protestant Saints, and not join the Church of Christ. And this is the sincerity of the agreement of 1918 revealed.

Church of Christ organized at Hollywood some time ago changed its policy somewhat in that it holds its meetings periodically in the following places, Pasadena, Whittier and Ontario, including Hollywood. This change comes because their membership are in these various places and vicinities. The writer and his family have been able to meet with them part of the time. The spirit of these meetings are a rest and a return to a condition of bygone years, before dictation was so apparent. After a close study since 1918 I would say the Church of Christ offers the solution and furtherance of Christian idealism. Its drawing influence is being felt in all the factions. God's pro-

cess referred to in scripture as a refining fire, as a separation of the wheat and tares. As the refinery of pure gold, goes on unceasingly. Each individual must abide with their own element. Whether they are of gold, hay or stubble.

W. F. Yates.

24 Vale Street, Pawtucket, R. I.,
August 6, 1928.

H. E. Moler, Editor of Advocate,
Dear Brother:

The church at Providence, R. I. continues its activities, in spite of hot weather, vacations and the lure of far places. The services are well attended. The adult Sunday school class is preparing for a course of scriptural references and proof of the Book of Mormon. The Book of Mormon class is reading and studying the Nephite record and applying its teachings to the discussion of present day problems. A most interesting class.

The communion service of July was one to be remembered. The Divine Spirit was felt and made manifest through the gift of tongues and interpretation, by Elder H. B. Johnson: the women of the church were advised to meet often for the purpose of prayer for the officers and members of the church, that the work might go forward in harmony; three sisters received special prayer.

Members of the local church had a pleasant surprise for Sister Mary B. Johnson, mother of the pastor, on her birthday, July 6. They met at her home and enjoyed an evening of good fellowship together. Ices and cool drinks were served and the guests assembled at the close of the evening for prayer. The dear sister received many good wishes, for she is as a mother to all members.

The unexpected arrival of Sister MacGregor, the eastern missionary, a few days ago, has caused much rejoicing.

She is the first representative from the general church that the Providence members have had the privilege of meeting. The Sunday school hour, on August 5, was given over to her. Her chart talk, illustrating the significance of the sacrament was a fitting prelude to the communion service that followed. In that service, through the gift of tongues, our missionary sister received Divine encouragement and approval of her work. At the same time, a young sister was instructed and warned. It was a service overflowing with love and sweet spiritual influence. We trust that Sister MacGregor's visit here will be long and full of pleasant experiences.

Sincerely,
(Miss) Ruth W. Heywood.

DeKalb, Ill., Aug. 8-22, 1928.

H. E. Moler,
Holden, Mo.

Dear Brother:

Perhaps our brothers and sisters in the Church of Christ would be pleased to learn that on Aug-12th and Aug. 19th have been very busy days for the saints here in DeKalb

Aug. 12th we had planned to have an all day meeting but on account of Apostle Flint having an automobile accident, he was unable to be with us till following Sunday. We postponed the meeting or thought we did—only a few who did not get word in time, came. So we had an all day meeting both Aug. 12th and 19th. Aug. 12th a pretty wedding was solemnized when Brother Kenenth Lusha took as his bride Sister Genevieve Lynd. They were married at noon, Brother Orton officiating. The ceremony followed the morning service. Brother Hackett from Delavan, Wis, spoke. In the evening Brother Dare from Rockford spoke.

A two course lunch was served in the dining room of the Vassar Swiss building. Some, no doubt will remember we have this building to hold services, free of charge, which we consider a wonderful blessing from God. Aug. 19th we were very pleased indeed and surprised to have with us not only Apostle Flint and Sister Flint from Madison, Wis., but also Apostle Gates from Kansas City and Apostle Wood, Sister Wood and daughter Dolly from California, en route for their mission in England.

We surely enjoyed the all day meeting having them with us.

In the morning we had sacrament service. Each of the Apostles spoke for us. At the 2 o'clock service, Apostle Flint. At 4:00 p. m. Apostle Gates and at 7:30 p. m., Apostle Wood. At noon lunch was served in the dining room.

The association of our brothers and sisters of like precious faith when coming to worship with us helps to strengthen us and we are always glad indeed to have them with us.

I meant to say also that we were pleased to have Brother Knudtson from the Mission Branch transferred Aug. 12th to the Church of Christ adding one more to our little branch.

Your sister in the faith,
Grace Lusha.

LOCAL CHURCH ITEMS

Port Huron

Sunday, Aug. 28th, marked another mile post in the advancement of the work at Port Huron, Michigan. As previously arranged an all days meeting was held in the R. T. Sturmer hall, which was attended by members of the church from Central Michigan and from Ontario. Apostles W. L. Gates and Samuel Wood were the speakers. And the meetings, especially the morning prayer service, were characterized by a rich outpouring of the Holy Spirit. On Monday evening following a number of the Port Huron saints motored to St. Clair where preaching service was held at the home of Brother and Sister Henry Anderson. Brother Wood, who was the speaker, enjoyed unusual liberty in the presentation of our message. On Tuesday evening, Brother Gates, with characteristic ease and grace, presented the beautiful story to interested listeners at the home of Apostle Fetting at this place. The progress of the work here is steady and sure.

HONOR OF CONDUCTING CHURCH OF ENGLAND SERVICE ON BOARD STEAMSHIP EXTENDED TO OUR MISSIONERY

Letter from Brother Wood

On board the Good Ship Montnarin,
September 30, 1928.

Last evening the assistant purser, who through my credentials had learned that I was a minister of the gospel, called at my stateroom with an invitation for me to attend today's religious service, which, on these Canadian steamships, are strictly under the State Church of England. When I assured him that I would be pleased to do so he departed with the statement that he would call for me in the morning. This morning when he called I was requested to accompany him to the purser's office, which I did. The purser himself, who has charge of the religious service, is a stern and dignified Englishman, but possessing a frank and courteous quality which I liked. After a friendly greeting he asked what church I represented, and I answered by handing him my certificate of appointment. He looked it over carefully, reading the details, then laid it on the table with an air of satisfaction. In this connection I wish to remark, because it came home to me with greater force than ever before: In all the world there is no objection to the name CHURCH OF CHRIST, thank God, thank God. The name of Christ, although his Gospel is but vaguely comprehended, is written deep in the hearts of men.

The officer asked if I could conduct the English Church service, and I answered that since I was not familiar with it I would rather not make the attempt. He then asked for suggestions and decided to turn the whole service over to me. But I arranged the service to include the four hymns customary in the English service, and this pleased the officer. Strange, isn't it, how church adherents adhere to their peculiar rituals, even ourselves.

At the appointed hour the assistant purser called and escorted me to the magnificent dining saloon, where the passengers and ship's crew had gathered, the officers waiting outside. The orchestra, occupying a place at the open end of the spacious room, commenced to play and we marched in, the purser leading was followed next by ye missionary and by the ship's officers. The pulpit, which was near the orchestra, consisted of an English flag folded neatly on a dining table and on it was placed an open Bible. This was indeed a free pulpit and an open Bible. And that too right in the proud and haughty Church of England.

With the orchestra furnishing the music I took full charge of the service. Prayer, scripture reading from the "open Bible," a sermon, benediction, all. And all was conducted with that dignity which pleases the English people. After the first embarrassment which passed with a silent prayer, my mind was as clear as a bell, my voice good, and the liberty of expression was that which only the Spirit of the Living God can bring. There was splendid attention especially by the ship's crew. At the close of the benediction the

orchestra played the American National Anthem and the congregation stood and sang, but the words revealed the fact that this is also the tune of the English Hymn. The officer in charge afterwards congratulated me by saying: "It was very nice." And I felt that it was nice of him to say so much. Now if my wife were with me she would know why her husband is not gifted with much flattery. He is of English descent. However, many statements of appreciation were volunteered by the passengers and crew. And I was pleased for the church's sake.

(Signed) Samuel Wood.

BOARD OF PUBLICATION NOTICE

We have received continuous inquiries from different churches regarding the Sunday School Lesson Leaflets. We can have five hundred copies per week printed for \$13.50.

These lesson leaflets would have a short story on the front page and a junior, intermediate and senior lesson on the second, third and fourth pages. This paper could be published weekly and would cost approximately sixty-five cents for twenty-five copies. We would like to know at once how many schools will join in so we can have it published. Address your communication to Business Manager of the Advocate, Box No. 212, Port Huron, Michigan.

Willard J. Smith,
Chairman Board of Publication.

THE AWAKENING

I am soul-sore and bended and weary,
And my being is ancient and gray;
The heart in my bosom is dreary,
And I long to be up and away.
I want to re-spend what I squandered
I seek but one chance to repay;
For last night my soul wakened and wandered
O'er the road to the gone yesterday.
Oh, the wrongs that can never be righted!
And the wounds that can never be healed;
The darkness that could have been lighted;
The truths that too late were revealed;
The burdens so readily shifted;
The thorns that I should have withdrawn;
The anguish that might have been lifted
From a heart that was thoughtlessly torn;
The clean things my foolish feet muddied;
The innocent ones I judged wrong;
The home that with sorrow I flooded;
The deaf ear I turned to life's song;
The struggler so easily aided;
The reckless one I might have checked;
The heartlessness that I paraded;
The dear ones I hurt with neglect;
The flower I robbed of its beauty
And tossed in a day to the slime;
The hour I faltered in duty;
The whim whose indulgence was crime.
Oh, God, though I face Thee repentant,
I ask not thy mercy as yet;
I seek not to find Thee relentant
Until the tomorrow is met.
I thank Thee that Thou hast unshuttered

The blindness that darkened my soul;
My prayer to Thee now is not uttered
In hope to default conscience' toll,
I ask Thee to see me in sorrow
And grant me the prayer that I pray
That I may make right on the morrow
The wrongs that I wrought yesterday.
By Herbert Kaufman.

GOSPEL ADDITION

Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, Godliness; and to Godliness, brotherly kindness; and to brotherly kindness, CHARITY. 2 Peter I. 5-7.

Faith has an arm unbreakable, millions upon it
lean,
By fervent, prayerful living, the invisible is seen.
Faith is an unseen ladder, which leads to nobler
things,
And he who walks uprightly, assurance with him
brings.

And as he mounts it rung by rung, the way more
brightly grows,
A beaming ray from heaven, new light upon it
throws,
To give the traveler firmer step, fresh courage on
his way,
Faith leads from earth to Heaven, from darkness
unto day.
Faith buoys the heart with courage, Faith makes
life's pathway grand,
The soul that walk's serenely, can see the prom-
ised land
Through eyes divinely lighted, inspired Christ's
words to take,
"Oh, I will never leave Thee, nor will I Thee for-
sake."

Adjoining faith comes Virtue, sweet, helpful at-
tribute,
Sent that the powers of darkness, be overcome
and mute,
For good combatting evil, supported by God's
grace
Is over sin victorious, triumphant in the race.

Linked closely comes another, Wisdom is her
fair name,
Knowledge acquires security, but ignorance
brings shame,
To have attained much riches, of purest, grandest
cults,
Than all the earth containeth, are learning's just
results.

Add to your knowledge, Temperance, let modera-
tion be,
Whilst on your journey heavenward, a sterling
quality,
Then Patience when she joins you, will feel at
home that's sure,
O sweet, sublime condition, that calmly will en-
dure.

Be reverent, be holy, let piety be thine,
To be like God in all things, is to become Divine,
To know God's will below and to do it day by day,
Is Godliness resplendent, a heavenly display.

When God on man took pity, and Christ to earth
came down,
Our Saviour's Brotherly Kindness, was manifest-
ly shown
By works of Love, but many on the Cross His
body slew,
But He cried, "O FORGIVE THEM, FOR THEY
KNOW NOT WHAT THEY DO."

When we have reached that standard, set by
Christ here on earth,
The value of such kindness, will be of wondrous
worth,
The greatest gem of beauty will not be hard for
thee
To reach, and lovingly retain, THE BOND OF
CHARITY."

J. W. H. S.

WANTED— A MAN TO LEAD

There isn't a boy but wants to grow
Manly and true at heart,
And every lad would like to know
The secret we impart.
He doesn't desire to slack, or shirk—
Oh, haven't you heard him plead?
He'll follow a man at work or play
If only the man will lead.

Where are the men to lead today,
Sparing an hour or two,
Teaching the boy the game to play
Just as a man would do?
City and village are calling—Come!
Here are the boys indeed
Who can tell what they might become
If only the men would lead.

Motor and golf and winter sport
Fill up the time a lot,
But wouldn't you like to feel you taught
Even a boy a knot?
Nation and flag and tongue unite
Joining each class and creed,
Here are the boys who would do right
But where are the men who lead?

Author Unknown.

"The Holbrook," 932 Pine St.,
Providence, R. I.,
July 17, 1928.

Mr. H. E. Moler,
Editor.

Dear Bro. Moler:

I should like to get some information from our Elders, in regard to the question of baptizing children. In the Church we formerly attended, they thought eight years was the time to perform that solemn act. But, I have been wondering where they got that impression. I have not been able as yet, to find any law in regard to baptizing,

any but adults. Christ, we know, had reached the age of manhood. I do not mean by that, we should wait so long, but a child of eight does not realize the importance of baptism. He is taught that in order to be saved he must be baptized and is willing any time his parents are. I heard a young man say he was forced to be baptized when he was a child. Was that acceptable to God? Isaiah 7:16, speaks of Christ, saying: Butter and honey shall He eat, that He may know how to refuse the evil, and choose the good. Christ was Divine. A child of eight has no knowledge of the pleasures of the world, so how can he give up things he knows nothing about? All children are not inclined to mix with the world, but ninety-nine out of a hundred are. In Book of Commandments 57, we read: God wants the children to receive instruction, which is pleasing to Him. And in Book of Mormon, 8th chap. of book of Moroni, Large Edition Mormon, writes to his son Moroni, speaking of baptism of little children, and calls it a great error. I shall not take time, to write it all but wish every one would read it for himself. Note this verse: I know that it is solemn mockery before God to baptize little children. Baptism is for those capable of committing sin. But little children are alive in Christ.

Sincerely yours,

In Christ,

A. M. Harvey.

THE EDITOR'S ANSWER TO THE FOREGOING

In answering the foregoing inquiry we will say that we are not aware of the Church of Christ having taken any action in reference to the baptism of children. The law setting the age at which children may be baptized is found in Doctrine and Covenants 68:4. This revelation was not printed in the Book of Covenants, but was printed in **The Evening and The Morning Star**, for October, 1832, Vol. 1, Number 5, page 3. While this revelation has been greatly changed as it now appears in the Doctrine and Covenants, that part referring to the baptism of children reads just the same as the original.

Quoting from **The Evening and the Morning Star**, it reads as follows:

"And again, inasmuch as parents have children in Zion, that teach them not to understand the doctrine of repentance; faith in Christ the Son of the living God; and baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old; the sin be upon the head of the parent, for this shall be a law to the inhabitants of Zion, and their children shall be baptized for the remission of sins when eight years old, and receive the laying on of hands: and they shall also teach their children to pray, and to walk uprightly before the Lord."

Personally we have always been satisfied with this commandment as the law of God. While it is true that children do not understand all about the gospel when eight years old, it is equally true that they do not understand all about when they are twenty-eight. Indeed if we were to wait

until we all understood all about the gospel before being baptized, I fear that we would all be left on the outside of the Church. A child eight years of age can be taught to have faith in God, and in the Lord Jesus Christ, to repent of sins, and the significance of baptism for the remission of sins, and the laying on of hands for the gift of the Holy Ghost, IF the proper teaching is given, both by precept and example; if such teaching is not given, then the parents are to be held responsible.

We never have believed, neither do we now, in compulsory baptism of children. The teaching they should have received should impel them to demand baptism on their own volition. It should be a matter of their own personal conviction, and the desire of their own hearts. We have known of only a few cases of children being baptized contrary to their own desires, but acceding to the desires of the parents, and after results have been unsatisfactory. It should be noted that "the sin upon the head of the parent," is not in a failure to have them baptized at the age of eight years, but in their failure to TEACH these gospel truths so that they may have the desire when they are eight years old. We believe this principle is sound.

H. E. M.

QUIT YOUR KNOCKING

Put your hammer in the locker,
Hide your sounding board likewise;
Anyone can be a knocker;
Anyone can criticize.
Cultivate a manner winning,
Though it hurts your face to smile
And it seems awkward in beginning;
Be a booster for a while.

Let the blacksmith do the pounding,
That's the way he draws his pay,
You don't get a cent for hounding
Saint and sinner night and day.
Just for solid satisfaction
Drop a kind word in the slot,
And I'll warrant you'll get action
For your effort, on the spot.

Kindness every time beats kicking,
Mirth is better than a frown;
Do not waste your time in picking
Flaws from brothers who are down.
And if it isn't too distressing,
You just give a little boost
To the man the fates are pressing,
When the chicks come home to roost.

Yes, this old world would be brighter,
If you'd kindle friendship's flame,
And thus make the trouble lighter
For the man against the game.
Send your grouch on a vacation
Give your grumbling tones the shake,
And with grim determination,
Throw your hammer in the lake.

Selected.

PHILOSOPHICAL FLASHLIGHTS

By S. W.

While facts are on the thoroughfare let theories heed the red light signals.

Blessed is the man who has time to whittle, but if he sits down on the highway to do it he is out of luck.

A rattlesnake or two in the vicinity will keep the good people away, even from the fountain of Life.

Challenge from a foreign shore: "What ship comes there, sir?" Answer ye Missionary: "The Good Ship of Truth, sir!"

A joke which passed among the English is to the effect that the Americans "guess" and "expect" too much. And we guess that it is so, and expect that the English will continue to enjoy the joke.

Again when in the midst of the boundless sea and the angry waves are breaking over us and our courage almost gone, we hear that peaceful, familiar whispering: "Be not afraid for the ship is mine and I am at the helm."

As has been the case since the golden age of Darwinism, the theory of organic evolution as taught today depends for its life upon the scientific facts revealed tomorrow. And from the evolution point of view the outlook is anything but encouraging.

He looked for a city, whose builder and maker is God.

For thee, O dear, dear country,
Mine eyes their vigils keep;
For every love beholding
Thy happy name, they weep.
The mention of Thy glory
Is unction to the breast,
And medicine in sickness,
And love, and life, and rest.

With jasper glow thy bulwarks,
Thy streets with emeralds blaze;
The sardius and the topaz
Unite in thee thy rays;
Thine ageless walls are bonded
With amethysts unpriced;
The saints build up thy fabric,
And the corner stone is CHRIST.
Selected.

NEW TRACT

64 page tract by the Village Blacksmith, on the SECOND COMING OF CHRIST, with the Articles of Faith and Practice in the back, for five cents each, just the thing you have been looking for, to hand to outsiders. Send all orders to Otto Fetting, Box 212, Port Huron, Mich.

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OTTO FETTING, Box 212, Port Huron, Mich.

is the preaching of the gospel of Jesus Christ as He himself taught it. There is nothing greater or grander for our consideration, and there is nothing that can take its place. Our happiness here, and the life in the beyond depends upon our acceptance of and our continuance in the gospel.

EDITORIAL ITEMS

The members of the Quorum of Twelve, in, and adjacent to Independence, are holding a series of meetings every night on The Temple Lot during the General Conference of the Reorganization. The preaching has been mostly done by Brethren Wheaton, Sheldon and Long. H. E. Moler preached two sermons.

Apostle Samuel Wood and wife were appointed by action of our General Conference to go to Europe. We can not ascertain whether they have as yet started on this trip or not, as much as we would like to give the news to our readers. Nothing from Brother Woods has reached the Editor's desk since last General Conference. We are sorry that we can not tell our people of the whereabouts of this couple, but we can only print such news as comes to us.

The home-coming of Apostle C. L. Wheaton, accompanied by his traveling companion, Elder James Savage, on September 29th, was the occasion of much rejoicing on the part of numerous friends and relatives of Brother Wheaton. The Editor was stopping that night at Brother T. J. Sheldon's, and was invited with the others to be present. Chili and sweet cider was served. All seemed so happy to have our brother back with us again, though even for a short time. but the happiest of all were Sister Wheaton and the little children. The latter could scarcely keep away from their father.

The Holden disciples have been meeting in their new meeting place now for almost a month. We have had none of the visiting Elders present since opening our new rooms of worship, but Apostle Wheaton has promised to be present with us over Sunday the 14th. Elder George Schimmel, formerly from Wisconsin is with us now all the time, and preaches for us very often. He is aged—over eighty years of age, but is a splendid preacher, and our people are always glad to hear him.

The Elder visited with the disciples at Stewartsville, and St. Joseph, Missouri, over Sunday, October 7th. We drove to St. Joseph on Saturday afternoon, and met with Brethren Richardson and Case. On Sunday Brother and Sister Case and the Editor drove to Stewartsville and held meetings in the home of Brother and Sister Peters. Sacrament in the forenoon, preaching in the afternoon, after which we returned to St. Joseph in time for the 6:30 prayer meeting. After this the editor preached to a goodly hearing. Two of the young brethren were ordained at the prayer service: Frank H. Stanley to the office of an

Elder, and Roney Paschal to the office of Priest. Brother R. E. Stone is the pastor of the St. Joseph branch. They seem to be moving forward. It is a pleasure to meet with the St. Joseph members. Our people at Stewartsville consist of about two families who remain loyal to the Church of Christ, with a few at Cameron. They seem joyful and encouraged notwithstanding the loss of two of the priesthood who were silenced by their pastor for preaching doctrine contrary to the belief of the Church of Christ. We understood their plan is to meet alternately at Stewartsville and Cameron.

We find Elder M. M. Case a man fully sold to the Church of Christ. He is a man of back-bone not afraid to do his duty when the test comes. We found him building a traveling Missionary Home on wheels. When all is in readiness, he plans to take his wife and start out in the Missionary field, and when he is in need of means for his support to work and earn money. They will cook, eat and sleep in their new auto-house. This certainly is very commendable zeal. They plan to leave soon, and be gone until our next General Conference, traveling in Nebraska, Kansas and Oklahoma, and possibly some in Colorado. May God greatly bless our Brother and his companion is our prayer.

BE UP AND DOING

The ones who just belong sit back
And think how much they aid
To keep the church on the right track
Because their tithes are paid.
Well, that's a virtue I admit,
A mighty virtue, too—
If you want to keep your church lamp lit
There's something else to do.

To pay your tithe is first of all
But not the first and last,
A dozen other duties call
When that is done and past.
To pay your tithing cheerfully
Is not of one the test,
A man may pay and still may be
Delinquent in the rest.

Don't be the one that just belongs,
Who just gets on and rides,
Who joins the members in their songs
And nothing else besides;
For they must work as well as play,
Must give as well as take;
You have to work as well as play
If the Temple you expect to make.

Forget the hasty, unkind word,
Forget the slander you have heard,
Forget the sneer that cuts like a scythe
But don't forget to pay your tithe.

Geo. A. Derry.