

ZION'S ADVOCATE

"And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and power of the Holy Ghost."—1 Nephi 3:187.

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NUMBER 6

THE STONE WHICH THE BUILDERS REJECTED

The stone which marked the "sacred spot" where the Temple of the Lord was to be built has been found, and the mute evidence which it bears vindicates the position of the Church of Christ, for the testimony born by the carving on the stone settles once and for all the question of the location of the Temple site.

While plowing along the north side of the excavation for the Temple foundation, the workmen uncovered a stone 10 inches square and 6 inches thick, of native lime-stone. The stone was imbedded in the clay soil 18 inches below the surface, and 40 feet on a direct line west of the northeast corner of the Temple site, as located by the Messenger, John. On the under side of the stone, as it lay in the ground, is the legible carving: "40 W. 1831."

There can be no question as to the correctness of the date, for it is a well known matter of history that Joseph Smith and seven companions dedicated the spot and placed a stone marker in position August 3, 1831.

The Editor of the Advocate, not being present when the stone was found, made particular inquiry of Mr. James Lawson, who took the stone from its bed, as to the exact place where it was found. Then with a steel tape-line, the distance was measured to the northeast corner of the Temple site, where the sod was broken April 6, and it was found to be just 40 feet to the established corner.

When the temporary stakes were set on November 3, 1928, it was done by having a surveyor locate the center of the Temple Lot, and from the center

thus described the temporary corner stakes were set.

But on the 23rd of March, 1929, one hundred and forty days later, the Messenger said to Brother Fetting:

"The building that you have staked is set ten feet too far to the east, and if you will move the

stakes then it shall stand upon the place that has been pointed out by the finger of God."

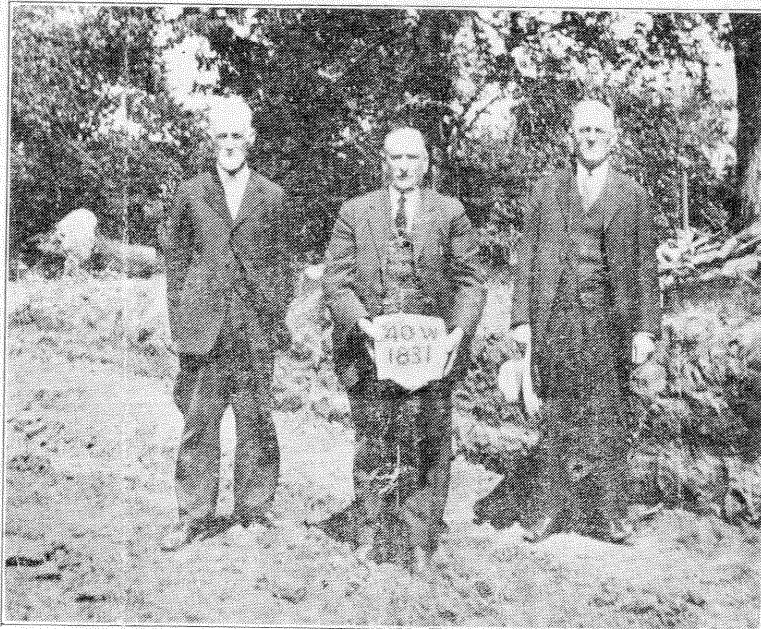
Two months later the stone was uncovered, which indicates by the markings on it that it laid 40 feet west from the corner. On April 30, 1929, the Messenger again visited Brother Fetting and said in part:

"Take the message of the Lord to the people. Many will receive it and those that will shape their life by it will receive their reward. Those that will not heed it will suffer thereby.

Yet in the end they will see and shall yet know that God has spoken.

The finding of the stone, with its corroborative testimony, ought to silence every criticism and dispel all doubt. Let the saints everywhere be encouraged. These are the days of vindication when the devices of evil are to be set at naught. Let us redouble our efforts to carry out the divine will, and with our means and our energy, by sacrifice, if need be, **BUILD THE TEMPLE.**

There is a strange analogy between this and other "stones" that play an important part in history. The story of the Stone, which was rejected by the builders, had its origin at the erection of Solomon's Temple. A stone was cast aside, according to the tradition, because the workmen could find



The Stone Was Found Eighteen Inches Below the Surface, and on a Direct Line West from the Northeast Corner. Bishop A. O. Frisby is Holding the Stone.

ZION'S ADVOCATE

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EDITORIAL

THE VOICE OF THE PEOPLE

Sensing the need of a better way to obtain the "Voice of the people" than by delegate vote, the Quorum of Twelve adopted the following document and presented it to the late Conference, but because of a misconception on the part of some, it did not receive the consideration which it should have received, and it was left an open question:

"We, your brethern of the Twelve, have taken consideration and hereby recommend to the Conference as follows:

Whereas:

First—The Book of Mormon teaching is that Church business shall be by the voice of the people:

And Whereas:

Second—Neither the Delegate system nor Mass Conference have proven successful in securing the voice of the people except in a very limited and unsatisfactory way:

Therefore be it Resolved by this 1929 General Conference:

Third—That the method of referring all business affecting the General Church to each Local Church for their decision, shall be studied and considered by the whole Church until the month of November, 1929.

Fourth—And that in said month each Church shall cast their vote upon this question, either to approve or disapprove the referendum method of securing the voice and vote of all the people of the whole Church.

Fifth—Also: That at that same time, all the local Churches shall consider the proposal herein made, that hereafter, local churches and a General Conference, composed of the Eldership, shall initiate legislation; and that all matters of sufficient importance to the whole Church, shall be referred to the local churches, and that thus the majority vote of all the people shall express the common consent.

Sixth—The Churches themselves may decide what questions are of sufficient importance for referendum vote, and instruct the ministry sent by them to the General Conference, according.

Seventh—In like manner the ministry in Con-

ference assembled may decide, in accord with instructions from their local Church what questions are of sufficient importance to be sent to all Churches for referendum vote.

Eighth—Be it further ordered by this Conference: That by December 1st, 1929, after all the Churches have approved, or disapproved this proposed system of representation, they shall send the results of their vote to the Secretary of the Twelve.

Ninth—The Twelve shall announce the result of the referendum vote by publishing same in *Zion's Advocate* for January, 1930, and shall issue a call for the 1930 General Conference in accord therewith."

It will be noted that the first preamble says that "the Book of Mormon teaching is that Church business shall be by the voice of the people."

On that point there is unity of sentiment. But the precise Modus Operandi is a matter of dispute. Just how may the "voice of the people" be obtained in the largest possible measure? *Certainly, not by the delegate system.* Nor have Mass Conferences proven successful.

The recommendation of the Twelve provides that all matters of major importance shall be referred to the local churches where the proposal may be considered and voted on by all the membership, and the result reported to the Twelve, the majority to rule in all cases. That is the Book of Mormon teaching as found on page 297, par. 56.

"— They assembled in bodies."

To refer any matter to the local Churches simply means that they would "assemble together in bodies throughout the land" in their regular meeting places precisely as the Nephites did under the directions of Mosiah. The referendum vote in the Book of Mormon Citation is the *only method* of securing the voice of all the people as they are now scattered throughout the world. No delegate system yet devised represents the voice of all the people. As a rule, delegates vote their personal sentiments, oft-times at variance with the majority of the people they represent. The proposal by the Twelve safeguards the people by providing that "*The majority vote of all the people shall express the common consent.*"

If the saints all lived at Independence and immediate vicinity, as they did at Jerusalem in the beginning of the Church in the First Century, there would be no need of the referendum proposed by the Twelve. But when the Saints are scattered from California to Nova Scotia, and from Saskatchewan to Florida, as they now are, to say nothing of those in distant lands, it is impossible to get the voice of all the people without the referendum—which simply means *to refer to the people.*

BUILD THE TEMPLE

THE VINEYARD

FROM THE BISHOPRIC

The work of God is always ONWARD; it is ever constructive, never destructive only as it destroys the work of Satan which, itself, is always destructive. When we enter the Work of God, we enter into a program of building, Spiritual building, not for this life alone, but for Eternity.

When Christ was here upon earth He did not establish His Church, in all of its completeness, all at once. He began in a small way, and, as His Work grew and many were entering into it, the arraignment of the Church grew and broadened out to reach and meet the needs of all. So it was, that, where at one time the numbers were few and one man could look after all the financial needs of the Work, the time came when not only the one man could not do it, but, even the Twelve whom Christ chose to supervise His Work were burdened greatly to accommodate the conditions of growth and devote their attention to the financial part of the Work, in connection with the Spiritual; and they found that in giving their attention to looking after the financial needs, it hindered them in the prosecution of their Spiritual work because of the amount of time that it took to attend to the Financial. Hence (and we believe that they were guided by inspiration) they proposed that SEVEN men be chosen to look after the work of finance. This was done, and so a step in advance was taken.

In like manner, the Church of Christ—coming down to us since 1830—has been for years looked after (in its finances) by a Bishop and his Counsellors. Now, it, too, has taken an onward step and has selected SEVEN men to look after its financial program. These men are trying to occupy in their office and will seek to be just and considerate with all. Further than that, we realize that without *humility and the guidance of the Spirit of God* we will be unable to carry on as God would have us. We have a great work ahead. The poor and needy; the Missionary and his family; the general upkeep of the Work must all be taken care of. We can not do this unless the people respond with their tithes and offerings.

Let God's Work be first and our own an after-consideration. All that we have is given to us of God, anyway. We came into the world with nothing; we take nothing out with us. If we are God's people we belong to Him and all that we have belongs to Him. Why not give back to Him a part of that which He has given to us? Some do not believe in tithing; alright, if you do not believe in tithing then come on with your offerings. God has said that His Work, with us, would be a Work of Sacrifice. If you cannot SACRIFICE (?) in the Tithe, will you sacrifice in the OFFERING? God

will bless us if we do.

One thing in closing: We men of the Bishopric want your confidence, your trust, your love and your prayers. We hope that nothing will arise that will destroy your confidence in us. We do need your prayers and we do need your encouragement. Will you help us? Can we depend upon you? Can God depend upon you to help us and to help in His Work?

The Bishopric is composed of the following men; their addresses are also given so that those living in places near the Bishop in that locality can get into direct communication with him. The Secretary of the Bishopric plans to put himself under bond as a means of protection, both to the Church and to himself. Letters, inquiries, receipts will be promptly attended to.

W. P. Buckley, Secy of the Bishopric.

P. O. Box 232, Independence, Mo.

A. O. Frisbey, P. O. Box 232,
Independence, Mo.

A. W. Bogue,
Independence, Mo.

Dr. H. B. Curtis,
Kansas City, Mo.

E. E. Richards, Malad, Idaho.

A. O. McArthur, 18 Langley Ave.
Toronto, Canada.

Samuel Beacham, 58 Tynybryn Rd.,
Tonyrefail, Glam, Wales.

VEGETABLES FOR THE TEMPLE

The following extract from a private letter to Sister Margaret Macgregor will be read with interest:

"When I sowed the garden seeds, the last three days of May, 1928, it was with a covenant that what I could spare to sell would go to the Temple fund. Needless to say, I kept reminding the Lord how much depended upon Him if success was to crown our efforts. Every seed seemed to germinate. From a five-cent packet of carrot seed I lifted two bushels besides using them freely during the growing season. In August came the dreaded frost and from neighbors came the wail: "Our garden is done! Corn, vines and tomatoes all frozen black." Not so here; just a few of the huge leaves on squash were touched, only enough to let sunshine to the fruit.

About ten days later another cold spell came. I did my best to cover the tomatoes and all was well. Next day being Sunday and still cold I did not go to the garden; but at evening it turned decided warm and looked like rain, so I went out in the star-light and uncovered, asking the Lord to give the needed rain. Imagine my feelings when I got up at daylight to find ice on a tub of water outside the door, and frost glistening on everything. I know now what true repentance is: I felt so guilty in failing to care for what I had been entrusted with. Yet human nature would assert itself and plead ignorance, thinking I was doing it for the best.

After such agonizing thoughts as, mercy will be shown but justice meted out, came the thought: "If the destroyer has passed by will you be satisfied the revelation to build the Temple is from God?" I assuredly answered, "Yes!" and the disturbing feelings were replaced by joy. Later I went to the garden, went carefully over it, came back to my flower bed of marigold and shizanthus, and there I stood and sang the Doxology. Not one thing had been harmed, not even the delicate flowers which were so beautiful.

My offering has gone to the Bishop and receipted. While I believed the message regarding the building of the Temple. I made the claim the Lord is no respecter of persons and I am entitled to an assurance for myself and so asked of the Lord to give me the convincing evidence, such as He had when the first message was given to Brother Fetting. I had to wait long and work hard, but, oh, the joy in having Christ as a partner, and being answered in His convincing, unmistakable way! Thank God for the simple, child-like faith.

While working in the garden, this little verse was often silently repeated:

A partnership with the Divine
 I feel in all I plant and sow.
 The care and delving must be mine,
 And God will make the flowers grow,
 And fruit to ripen in the row.
 But more than nature's kind increase
 From out my happy labors flow,
 More than all that, heart ease and peace.

Jennie Morrison,
 Goodwater, Saskatchewan.

FROM THE BUILDING COMMITTEE

Dear Saints, Everywhere:

It may be interesting to you to have a line from the Building Committee on the Temple.

We are pleased to tell you that the 12 trees, which were on the ground where the building will stand, have been taken out. The work of excavation has begun and, while many would doubtless like to see it progress rapidly, it is started as the Messenger said it would be—"Slow."

A place has been secured for the boarding of those who come to labor; the sister taking charge (and her mother) will be cared for on the same basis as other workers, and they are happy in the thought of "service".

We are preparing for the erection of a sleeping place so that those who come can have a locker and bed, and a place for sitting and reading.

Wage receipts, signed by both the Chairman and the Secretary of the Committee, are given for all donated labor. We are sending out Labor Application Blanks, and we would like to get in touch with all who want to labor in the building of the Lord's House. We will build only as we have the money to use. We are not in favor of indebtedness

at all. Conference has provided that the Committee "receive and receipt for monies for the building of the Temple" and after being receipted for then turned over to the Bishopric for deposit. Receipts will be sent to you promptly on receiving your offerings for this purpose.

We want all of the donated labor that we can get. Do you want to give your service? Fill out an application blank and send it in; and there is a chance for the sisters to help—note the things that may be donated. The sisters in several places are already working to supply these things. So we can ALL be workers together in the service of the Lord.

We want donations of Teams, Excavation Equipment; Feed for teams, Carpenters (temporary), Laborers, Food Stuffs, Bedding. **MONEY FOR THE BUILDING OF THE TEMPLE.**

Address all communications to the Building Committee, W. P. Buckley, Secretary, P. O. Box 232, Independence, Mo.

SPEECH BY WALTER L. GATES

Morning of April 6th, 1929

Since 1912, when I first came in contact with the restored gospel, the idea and teaching of the building of the Temple has been dear to my heart. I have looked forward to the time when that might be accomplished, without any ambition, or without any desire to have any particular part in it except to be a humble follower of Christ, that His will might be done, and the thing that we believe to have been of Divine command might be put into operation, for the blessing not only of the church, but of all the world; and so, when I came to the Church of Christ, as I fully believe, led and directed by the Spirit of God, it was with the feeling that I had come to a place where the Divine commands could be carried out; and I, too, rejoiced in 1927 when I first, in this conference, heard the reading of the first two visits of the Messenger to Brother Fetting; our hearts were thrilled then as we bowed and listened to the Divine Command, and message that was given. I didn't sense, and couldn't sense, the responsibility of it, then, because I hadn't felt except in harmony with the directing and leading of the Spirit as it came to us, but when, last year, the conference set us apart to be on that committee, then the burden of that choice and of that mission has been bearing heavier and heavier. We have been made to feel that we could not sit idly and say to the members, Uphold him by our prayers and our fastings that he may be prepared to receive that message, but we have also been made to participate in that wonderful feeling that comes, that here is a responsibility that God has placed upon us; that the time has come for the fulfillment of the dreams, of the prophecies, relating to this work, and of the teachings of Christ, that in the end of time the preparation for His coming may be made, and that there would be a people prepared,

as a Bride, to meet the Bridegroom, whom he would receive unto himself, and to whom he would come that the initiatory work of that period, which is known as the Millennial Reign, might commence. And so, when we were set apart, we began to feel the responsibility of that mission more and more; but even then we couldn't sense the power that had rested upon Brother Fetting, and the peculiar responsibility that had been his, nor can we at this time sense it in its fullest degree, but I can say that as a result of our meeting together, and especially of our last sessions when we met together and the presence of the Messenger was there, there came to us a sense and understanding of that which he had been called upon to endure and suffer alone, and as it has been said here, it is indeed a courageous thing—one that never crossed my mind prior to having been named on this committee—wondering, questioning, doubting, fearing, but I can say, as a result of that experience of the last year, there has been born in our souls a sense of the reality and of the Divinity and of the sacredness of the task that has been placed in our hands, and as we have come together here this morning, and have seen this conference move to adopt and set into operation that work of construction, and as I have heard your kind expressions with regard to the committee, my heart is made to rejoice that our lives have been spared; that we have been brought to this time when we can see the people of God moving forward to set in operation the uncompleted task that was placed upon the head of Joseph Smith, when the angel of the Lord appeared to him and ordained him and set him apart as the one who should bring the message of the restoration; and so here we can rejoice together in this Spirit that comes; but I also sense and know that the responsibility that should be placed upon the men, will require the united efforts, the concentrated prayers of all the children of God, as we separate from this conference, and leave upon their shoulders the task of carrying on. That's a work, also, that's going to be sacred, and one we must not forget, and remember and uphold them in our prayers, because we know that discouraging times will come to them. Discouraging times will come to the people of the church, no doubt. The evil forces will seek to enter in to cause division and strife, and undermine confidence in one another, to create bitterness, strife and division, times which will try the hearts of all, but I know this, that as we have come together in the last six months, there has been a spirit that has touched our souls, that has taken away a great deal of that human fear and distrust, and men have been drawn closer together than we have ever experienced or realized in all of my experience in working in the Church of Christ—since the time I first became a follower of Christ in the Methodist Church, when I was 9 years old. And I can truly testify that in our Quorum sessions

has come a feeling of responsibility and a sensing of the task placed upon us; our hearts have been united; our spirits have been solidified, and we have met with a sense of the fitness and propriety and sacredness of the calling placed upon us, and our differences have been tempered with a sweetness of the Spirit, and a desire to come to a better understanding of the position of each other, that has been a joy to my soul, and I believe this is but a prophecy of that which shall characterize and come to the peoples of the church, not only to the general officers, so much, as you have been pleased to outline and designate them, but also to the peoples of the church, that as we move out in the carrying on to the completion of the work that has been placed upon us in the next seven years, there shall come to us a peace and a blessing that will make every sacrifice worth while, and make of life a something that has a deeper, more real meaning, than we could ever get in any other association. So my prayers are for the people of the church, and for the work of the Church of Christ. I ask an interest in your prayers, that, together we may so walk, and conduct ourselves before God that He will not turn us away empty-handed, but from time to time will let us feel that illuminating and kindling touch of the Holy Spirit that will melt our hearts, strengthen our souls and bring our minds in harmony with His, I ask in the name of Christ Jesus.

APOSTLE CURTIS DOES NOT CHOOSE TO DEBATE

The following challenge and notice of reply to Mr. Curtis was issued on Monday, May 6, 1929, and published in the Independence Examiner for the same date.

A Challenge for Public Discussion

Inasmuch as Mr. J. F. Curtis of the Reorganized Church of Jesus Christ of Latter Day Saints, has upon numerous occasions made statements concerning the Church of Christ (Temple Lot), and its representatives both locally and abroad, we take this opportunity to publicly challenge him to meet the issues, in a public discussion with Apostle Clarence L. Wheaton of the Church of Christ, under the following conditions:

First—That Mr. Curtis shall announce through the press, within two days, his willingness to accept this challenge.

Second—That the time, place of discussion, and propositions to be discussed shall be mutually arranged and publicly announced so that discussion will start not later than Monday, May 13, 1929.

A Reply

To Mr. Curtis' latest deliverance from the pulpit of the Stone Church Sunday evening, May 5, 1929, will be made tonight by Apostle Clarence L. Wheaton, in the chapel of the Church of Jesus Christ, on West Kansas Street, at 8:00 p. m. This meeting will be open to the public. You are wel-

come.

No reply to this Challenge has been received from Mr. Curtis to date, except the following item, which appeared in the Independence Examiner for Saturday, May 11, 1929, which is as follows:

A Debate Is Improbable

Nothing New to Say on Subject, Reorganized Officials Say.

When asked if there was any likelihood of a discussion of doctrinal issues between the Reorganized Latter Day Saints Church and the Church of Christ, an official, speaking for the Reorganized Church, said:

"Inasmuch as the issues raised were thoroughly discussed in a debate between Mr. Wheaton and Mr. Curtis at De Kalb, Ill., about a year ago, and as there is in existence a typewritten copy of the speeches on both sides, approved by both Mr. Curtis and Mr. Wheaton, and in view of the possibility of it being published, it is unnecessary to repeat the discussion, as there are no new issues involved, and from the further fact that the position of Mr. Curtis is clearly set forth in a booklet written by him entitled, 'Our Belief Defended,' published in 1928, and for sale by the Herald Publishing House."

Attention of the reader is called to the fact that neither the manuscript of the De Kalb debate nor Mr. Curtis' booklet above referred to contain any reference to the matters that made this reply necessary.

Mr. Curtis' attack was made on the visitation of the Messenger to Otto Fetting and a pamphlet published by the author of this tract concerning the history of the Temple Lot, published in May, 1929.

We leave the proposition with the reader, as to whether Mr. Curtis or those who represent him in the news items, does not show a lack of faith in the cause he represents, and fears the consequence of a public consideration of the errors and innovations of the Latter Day work his church is committed to.

May 14, 1929. Respectfully,

CLARENCE L. WHEATON.

READ THIS

Do You Want the Advocate Another Year?

A number of subscriptions have expired. Are you sure about yours? If you want the Advocate to continue you must renew at once. Unless you do you and the Advocate will both suffer loss. *Don't put it off! DO IT NOW!!*

Address Zion's Advocate,
Box 242, Independence, Mo.

ELDER SAMUEL WOOD SAILS FOR ENGLAND

Under date of May 7, Elder Samuel Wood wrote to the Editor:

"I am now on my way to the port of embarkation at Quebec, and I will sail for Southampton this afternoon at 3 o'clock, on the Empress of Scotland."

FROM SOUTH WALES

Editor Zion's Advocate:

Having been a member of the Reorganization, ever since 1905, I wish to say that I did not change over to the Church of Christ on the spur of a moment. When I was baptized into the Reorganization it was a long time after that I came to know of the name. It was a great puzzle to me, especially the term, "Reorganized." I had understood long before I came into the Church of God setting up His Kingdom in the last days as mentioned by the Prophet Daniel 2:44, 45.

I was spoken to by the Spirit one Saturday evening while standing on the main street of Aberdare. My mind was on the question: Why did the ecclesiastical authorities of our land shut the kingdom of heaven against myself? I was asked the question: "Did I know God?" I had a vision at that time. There was a wide gulf between me and the one who spoke to me. The thought came to me, how was I to cross this gulf? I went down the street and came across what I afterward found out to be a brother of the church I was baptized into. He had been one time a member of the Utah Church. He was having a discussion with a friend of mine, when I made up my mind to attack him I discovered that he seemed to be tossed between two conflicting spiritual powers, and behind it all he seemed to be in possession of a greater intelligence than any other person I had ever met. I looked at him in astonishment and asked myself the question, Who have I here before me, man or devil? I thought of running away from him at first but something else held me fast. He was the cause of my attending the first Saint's meeting. It was in the evening upon my bed that the voice of the Spirit spoke to me again with the command that I should be baptized. I obeyed the command and the result was I crossed the gulf. I heard a great deal about the tUah Church after I had been in the Church a considerable time and the things I used to hear filled me with horror, but it did not cause me to doubt the step I had taken in joining what was called the Reorganization. When our beloved brother, Apostle Wood, came here, he let the cat out of the bag by explaining everything I wanted to know and was hungering and thirsting for many a long year to find out—That God had indeed set up his kingdom never more to be thrown down nor given to another people, and that it should stand for ever.

I am yours sincerely,

H. C. SNOOK,
Mission Priest.

Seven years to build the Temple! From the breaking of the sod April 6, 1929, the seven years allotted will end in 1936, the century anniversary of the dedication of the Kirtland Temple, March 27, 1836. Forward to 1936!

THE LAMANITES ARE COMING

Leavenworth, Kansas.

Dear Brothers and Sisters:

On Sunday afternoon, April 7, 1929, in the presence of a large gathering of Church of Christ people and visitors, Enrique Martinez, a full blood Navajo Indian, whose people live in Arizona and New Mexico, was baptized by Apostle C. L. Wheaton, in the fountain on the Temple Lot. Before entering the fount, Brother Martinez read the Twenty-third Psalm. Following the baptism, the first stanza of "America" was sung, which was very appropriate in view of the fact that Brother Martinez is a soldier in the United States Army, stationed at Fort Leavenworth, Kansas, and rendered service in Europe for our country, during the World War.

In expressing his desires to the Church, Brother Martinez stated that he wears a badge for "Expert Marksmanship," and said that he hopes to become a better soldier in the service of the Lord, than he has been in the Army. It was an especially impressive occasion, as Brother Martinez was the first person to enter the waters of baptism and unite with the Church of Christ on the Temple Lot, following the notable day, on April 6, 1929, when Bishop A. O. Frisbey broke and turned the sod, in preparation for the starting of the sacred task that awaits the Church of Christ, the building of the great "TEMPLE OF GOD."

In his farewell talk to our people, Brother Martinez stated that within two years we will see committees from his Tribes coming over to confer with our people on the Temple Lot.

Brother Martinez was led to unite with us through dreams he had received in the weeks previous to the 1929 Conference, and we are truly happy, and do rejoice in welcoming this, our Brother, from among the Lamanites, as one of the Fold in Christ.

Your Sister in the Gospel of Christ.

MRS. JOHN CRICK.

REGARDING THE NEW HYMNAL To Members and Congregations of the Church of Christ Everywhere:

The last General Conference authorized the Hymnal Committee to ascertain if there were a sufficient number of our people willing to advance the amount of money needed to secure their number of Hymnals, so that we may have the cash with which to hire the plates made and pay for printing and binding of the books.

Our numbers are still so few that we may have to charge One Dollar per copy for the First Edition. After that, of course, future editions can be issued more cheaply. But it will require some sacrifice to get the Hymnal in circulation. We have a selection of 185 Numbers, new and old, ready for the stereotypers. We should remark that four of these numbers are already plated. These will not cost us anything.

Will Pastors please take this matter up with their congregations and ascertain how much each Church will pledge, and send the undersigned word as soon as possible. But send no money until you are notified that a sufficient amount shall have been pledged. Then we will call on you to send in your money. At the very least we should have \$1000.00 available before we undertake the work.

So many feel the need of this little Song Book of our own, and we are sure it will do much good and will serve to unite us more firmly together. We should have these books in your hands long before that memorable day—April, 1930. Let us all get busy and see what we can do. May God bless our efforts, is our prayer.

Send your notices to the undersigned at 400 East 4th St., Holden, Missouri.

For the Committee,

H. E. MOLER,

400 E. 4th St.,

Holden, Mo.

GOOD MEETINGS IN CRANSTON

Cranston, R. I.

Dear Bro. Long:

Perhaps the readers of the Advocate will be interested in hearing from the Cranston Mission of the Church of Christ.

We are holding Sunday School and preaching service each Sunday morning, and preaching or Book of Mormon study as the spirit directs each Sunday evening. We are having some wonderful spiritual prayer and testimony services on Wednesday evenings. All these services are well attended. Elder H. B. Johnson also cares for a mission at Fiskeville each Sunday afternoon. He and some of the brothers are spending other evenings in spreading the Gospel and many are interested.

There were five added to our number by baptism Easter Sunday and we are looking for others to unite with us in the near future.

The women have organized The Good Samaritan Circle with the purpose of living up to the name chosen. They meet every two weeks and plan to hold a social once each month. The first was held on April 19th, when a pleasing program of instrumental and vocal numbers and recitations were well rendered and enjoyed after which a light lunch was served by the committee, Sister Sadie Johnson chairman.

Our desire is that we may be able to spread the Gospel that many may be brought in to the fold.

Sincerely,

FANNIE E. McDONALD.

"Everymans biggest job is to get on the right side of the 'If'"

ORIGINAL ARTICLES

AN OPEN LETTER TO BISHOP C. J. HUNT

By R. M. MALONEY

Dear Brother Hunt:

In acknowledging your favor, in sending me marked copy of Saints Herald of April 17, I wish to thank you for your kind remembrance of me and the evidence it gives of your Brotherly interest in my welfare.

I hope I may assure you of my kind personal regard; and what I may say with reference to this question that has brought disunion in our ranks, should not be construed to indicate a lack in personal friendship.

The two articles marked, for my attention, one on front page, "The Word of the Lord," by President Elbert A. Smith; the other on page 454, "Is the Book of Doctrine and Covenants Foretold in the Book of Mormon," have been read and carefully studied. I am pleased to have the opportunity to write you this Open Letter, so that you may know my answer to the articles referred to. First, I am reminded of a statement which I believe to be true: "That the English Language is very ambiguous."

Referring to the words of Brother Elbert, which is given in the form of a Prophecy or Revelation, I will say that I was in Independence when these words were spoken—April 7. I was there attending the General Conference of the Church of Christ, on the Temple Lot. On Saturday, April 6—in the afternoon, I was present at the services on the Temple Lot when ground was broken for the work on the Temple. This service was announced publicly through the local papers.

No doubt all the "Saints" in Zion knew about it—Saints of all divisions and factions of the Restored Church. And in as much as *This Temple Question* is and has been a most important one with all Latter Day Saints, for these many years, is it anything strange that the Prophets should speak of it when the long-looked-for-work should commence?

But, why speak of it from across the street: why all these ambiguous expressions.

If the effort made and being made by the Church of Christ in commencing to *Build the Temple*, is not approved of God—but just a "flash in the pan"—just a puff of excitement and misguided zeal, then it was a most opportune time for God, through his prophet, to speak distinctly and plainly, so that His people could understand and be not deceived.

I have read this communication given by Brother Elbert a number of time. Two or three times before receiving the copy from you; have read it two or three times since. I can see nothing in it to discourage or intimate that the Church of Christ on the Temple Lot should not continue on with Building the Temple.

We do not question or doubt that "the only temple on earth today, built by command of heaven," is the Kirtland Temple. Neither do we question the solemn fact that "when the time shall come, in my way, and in my hour, and in my manner, which is the way of law and order, I will command you further concerning the building of My Temple in Zion." I say AMEN to that! And I am supremely happy to believe that that is exactly what God is doing; what He *has done* for months past. Yes, sir, He has given command "To build his Temple in Zion" on that consecrated spot which was dedicated by Joseph Smith nearly ninety-eight years ago. The God of Heaven declared years ago: "Zion shall not be moved out of her place," and the "Temple shall be built," on the SPOT that was dedicated for that purpose. And if God spoke through Brother Elbert, He said: "My purpose remains one." If this movement on the part of the Church of Christ to Build the Temple, is not of God, will you please make some effort to satisfy the earnest desire of modern Israel to know when the *work should commence*? "Oh, yes," you may say, "It should commence when God gives command. Do you suppose that the people will be more willing to accept the "command," coming from the Reorganized prophets, who do not have possession or control of the Temple Lot, than from those who are in possession?"

So far as "law and order" is concerned, what kind of "law and order" would be employed by the Reorganized Church to now gain possession of the Temple Lot. Can you explain? The Reorganized Church tried the "LAW" more than thirty years ago. Failing in that they tried the "order" of a fair-faced agreement in 1918. But that beautiful mirage faded in the distance when members by the dozens left the Reorganized Church and Transferred into the Church of Christ.

These questions cannot be ignored, nor waved aside and expect the matter to be settled.

The following is a comforting promise: "Those whose hearts have been sad shall be baptized by the spirit of joy, and those who have wandered shall be called upon to return." That has been my happy experience. At the close of the 1925 Conference Bro. James E. Yates said: "Hearts are sad, mine is," I was very sad. But moving out from that cloud which caused the sadness, Supreme Directional Control, I have been "baptized with the spirit of Joy." And those "who have wandered" are "returning" to God and His Truth. They are coming by twos and threes, by dozens and by scores. They have heard the "voice of the Good Shepherd, and are Transferring into the True Fold of Christ. "A Stranger" who arrogates to himself the ambitious claim of Supreme Directional Control, "they will not follow." Welcome the call, and command from God, to Build the Temple—Let the good work go on.

Now with reference to the article written by

yourself: "Is the Book of Doctrine and Covenants Foretold in the Book of Mormon." My first comment must be *No*, it is not foretold anywhere, from any source. "Book of Doctrine and Covenants" is a name or title given to certain documents bound together. The name could have been "Book of Commandment" or "Revelations from God"—or "Instructions from the Lord to His Church." Several *names* could be suggested, and yet none of them be referred to or "Foretold in the Book of Mormon." So we are simply confronted with the ambiguous caption of your article. But who do you aim at in your article as a target who does not admit and believe that in the Book of Mormon is foretold the coming forth of the Latter Day work as referred to in the Book of Doctrine and Covenants. So far as I am able to understand, you have simply wasted your effort and ammunition. I really have no objection to your article, or your conclusions as stated. But I see in it a frantic effort, like a troublesome dream, that someone whom you do not care to mention, is ready to discard the Book of Doctrine and Covenants.

Perhaps your mind's eye was looking at some of the leading officials of the Reorganized Church, including the President, who only a few years ago expressed willingness to eliminate several sections of the Book of Doctrine and Covenants in order to make it correspond with Divine Truth.

It would be a hard task for you or any one to prove that the "Book of Doctrine and Covenants" is referred to or "Foretold" in the Book of Mormon.

The vital question today is: how many of the early Revelations were changed before they found place in the Doctrine and Covenants.

Why not get out in the open and discuss that screen of seclusion—its method is open warfare, ag-screen of sectusion—its method is open warfare, aggressive in all conflicts.

With kind personal regard, and firm conviction for the right.

R. M. MALONEY,
1518 W. 44th.

WHEN AND WHERE SHOULD WE COMMUNE?

Questions Asked

Dear Brother Moler:

Will you please tell me why the Church administers the Sacrament, once a month instead of once a week?

(We are told to meet "Often" to partake of the emblems.)

And why none but members are allowed to partake?

I am away from our Church and attend the Christian Church, they give Communion to all who believe in Christ, all are invited to the Lord's Table (they call it). Personally I like the thought. I should not attend any Church but our own if we had

one here. Some thought I had done wrong in taking the Sacrament in another Church, but I do not agree with that opinion. I think Jesus answers that in St. Mark 9:38-40. John speaking:

"Master, we saw one casting out devils in Thy name, and he followed not us: and we forbade him because he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in My name that can lightly speak evil of Me, for he that is not against us is on our part."

In St. Mark, 2:15-17, we read of a feast prepared by a publican, and the scribes and Pharisees asked His disciples: how is it that He eateth and drinketh with publicans and sinners?" When Jesus heard it He said unto them, "They that are whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners to repentance." And in St. John 6:53-56 Jesus said: "Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you," and in the 54, 56 verses we have His promise of Eternal life, and if we partake of the Sacrament He said He dwells in us. So, if we are away from our Church God knows our hearts and desires. He is no respecter of persons. In Alma. 16:208 (Large Edition) we read: "Worship God in whatsoever place ye may be in." In B-C 49:3, "Ye are commanded never to cast anyone out from your public meetings." Verse 4, ye are also commanded not to cast anyone who belongeth to the Church out of your Sacrament meetings. And would Christ sit at a table and eat and ignore anyone that was present, whether the visitor was a member of His Church or not? In B-M. 3rd Nephi 9: (Large Edition) Jesus commanded His disciples to give bread and wine to the multitude they were not members of His Church. I know just how anyone feels when they go in a strange Church, and see the members take the Sacrament, and are given the opportunity to leave. This was my experience one Sunday when we attended services in the Baptist Church in this town. We had to gather our coats, and go out in the vestibule and put them on. I need not say we never had any desire to enter that Church again. It was too much like the Pharisee.

A. M. HARVEY.

Answer

Answering our Sister's questions, we say to the First Question, "Will you please tell me why the Church administers the sacrament once a month instead of once a week?" We do not know. We know of no command to commemorate the sacrament once a month or once a week. The Command is, "As oft as ye do this do in remembrance of me." We know of no command as to how often it should be partaken. There are several things we do without any specific command. We know of no command telling the saints how often they should meet for prayer and testimony; No command for the mid-week

prayer meeting at all, and yet we are sure that no objection can be found to our practice. There is no rule revealed that we know of telling just how that religious services should be conducted, save that the "Elders shall conduct the meeting, as they are led by the Holy Ghost." Yet we have fallen into a practice which no one seems inclined to question.

The Second Question, "And why are none but members allowed to partake?" To this we say we have no record of Christ ever administering the sacrament to any but those who were his followers or disciples. Of course if we believe that members of other churches are members of Christ's body, then it may be well to permit them to partake, but then what would become of our claims for the restoration of the Gospel and the priesthood? The statement of Paul in I. Cor. 11:29, is quite significant: "For he that eateth and drinketh unworthily eateth and drinketh damnation to himself, not discerning the Lord's body." The damnation because of unworthiness comes by reason of not discerning the Lord's body. What is the Lord's body? See Eph. 1.22, 23: "And hath put all things under his feet and gave him to the head over all things to the church which is his body, the fullness of him that filleth all." Also Col. 1:18: "And he is the head of the body, the Church."

Do members of other Churches discern with us the Lord's body when they come among us? If so let them partake. But if they do not so discern the Lord's body, why should we be anxious to administer to them that which will be to their damnation? Or do we discern the Lord's body with some other church? If so, why not unite with them? Where are our claims of superiority?

The partaking of the bread and wine in the sacrament is more than the commemoration of the sufferings and death of our dear Lord. It is the communion of saints. When we thus commune with other churches by partaking with them, we acknowledge them as being equal to us in the light of truth, and as members of the One Body. How then could we preach the Gospel to them and say, "Come with us?" If it were a mere social communion, then we could have no objection to communing with them. But the Sacrament is a *spiritual* communion, *not a social* communion. A spiritual communion of the members of the body of Christ.

H. E. M.

THE GENERAL OFFICES

Temporary office quarters are being provided for in the lower part of the Church building on the Temple Lot, for the General Church authorities.

Work on the excavation for the Temple has been hindered by heavy rains, yet quite a showing has been made.

"YOUR OLD MEN SHALL DREAM DREAMS"

Previous to the April Conference, 1925, I prayed much over the division existing in the Reorganized Church in order to know her true condition before the Lord, and I was given the following dream:

I was walking by the side of a river which was on my right, to my left was a high mountain. I saw a woman falling from the top of the mountain head over heels. At the bottom she stood on her feet a minute, then she tried to climb up the mountain again, but she only got up a little way when she fell to the bottom again.

She then came over to the road where I was and, turning her head, looked at me. I could see she was in trouble and sorrow. As she started away from me, following the road by the river, I said to myself: I will follow her and see how bad she is hurt. As we went on, we came to a road turning square to our left, toward the mountain. Looking down that road I could see a deep cut through the mountain. The woman turned into that road and I followed her until we came near the mountain. Looking to the left of us, I saw a graveyard on a little foothill by the mountain. There was a road turned off of the one we were in, running directly into the graveyard. The woman turned into this road and went into the graveyard.

Then I said to myself: I will not follow her any farther. I don't like the idea of her going into that graveyard. I then went up through the cut to the top of the mountain. There the land was nearly level, just a little rolling, and covered with wheat on both sides of the road as far as I could see. The wheat was almost ripe, and some of it was ready to harvest.

As I walked along viewing the wheat, I awoke and received the interpretation of the dream, as follows:

The woman you saw is the Reorganized Church. You saw the woman falling down the mountain. The Church is going to fall. You saw the woman go into the graveyard. She, the Church, is going to die.

The wheat you saw is my vineyard. It is ready for the reapers that I shall soon send forth to gather it into my garner.

ELDER R. O. MANN.

TRY THIS

How do you like our new dress? The Advocate begins the new conference year with courage and determination. If each subscriber will send in a new one the paper will be self supporting. Why not buy a bundle of this Conference number. Twelve for \$1, to be passed out to your friends? Try it and see the results.

BUILDING OF THE TEMPLE

Vs.

BUILDING OF ZION

There has been an active propaganda, that has been calculated to detract interest in the building of the Temple, and divert the people's mind. It was expressed by one individual thus: "Why, you fellows have the cart before the horse," meaning that a social and economical equality first must be established before building the Temple would be in order.

I have witnessed all sorts of "Zionist movements" and various experiments that have been calculated to be factors in the establishment of Zion. Each in their turn have been failures and no doubt, these experiments that are now being tried will likewise be failures. So I am convinced that "you fellows should try no such experiments."

Too long it has been forgotten that it has been said of the establishment of Zion; "it must need come by power" and "I, the Lord God, will send one mighty and strong to arrange by lot the inheritance of the saints." I suggest, will not more specific instructions be received from Heaven, than what has been used by those who have been or those now experimenting. The Messenger of late stated: "I shall come from time to time to instruct you in all things as to the building of the house of the Lord, and your work concerning Zion."

Some have thought that the Temple would be built expressly for the Lord to come to, but there are other purposes that will be realized before then. Evidently the Lord designed to use it in preparing His people for His coming. The Messenger further states that it will be a school, note: "The house (Temple) shall be a sheltering rock to them, a haven of rest, wherein they will find spiritual food and knowledge, *A school wherein they will learn of God's goodness.*" (Italics mine—T. E. B.) I suggest that the establishment of Zion will be made possible by the rich spiritual knowledge and experience, that we may be better qualified to enter into these ideal conditions. And physical Zion will be the natural result.

When that power and influence that mellows the heart, comes in such proportions as promised, we may expect love to increase and hatred to decline, pride to be abased until its victim is clothed with humility. Evil will cease and virtue will increase. Ignorance will resign in favor of knowledge. Then will a physical Zion be a natural result. May we all labor to this end and speed the building of the TEMPLE.

THOS. E. BARTON

If Truth you'd have right up to date,
Sit down and read the Advocate.
To both the aged and the youth,
It tells the plain unvarnished truth.
Nor turns aside for friend or foe
When duty points the way to go.

DO WE APPRECIATE OUR BLESSINGS?

What a wonderful gift God gave us, when He restored the precious Gospel, as taught by His Son, who said: "My doctrine is not Mine; but His who sent Me." Do we realize, how much we are blessed? We can worship God according to His plan, without fear of a molestation. And we enjoy the same spiritual blessings, which the disciples of Jesus, enjoyed in former days. We are all familiar with the 12th Chap. of First Cor., God has given a talent, to every member of His Church; read: Chap. 49:10-28, verse of Book of Commandments. And if we cultivate our talent, God will give us another. This I know to be true, from my own experience in life. God's word never goes back to Him void as a church, we represent the body of Christ. Our Father in Heaven, does not expect more from us than we are able to do. He is just as well as kind. To one He gives a beautiful voice, a priceless talent; the recipient of that gift should sing praises to God, every opportunity they have, and let the worldly sing the popular songs.

God wants a peculiar people, zealous of good works. We believe we should have a local fund for the benefit of the poor, not only those of our faith, but any in need. God is no respecter of persons. He lets the sun shine on the wicked, as well as the righteous. And from this fund we could help any visiting missionary, if they need assistance.

Each member to give 10 cents weekly, we would not exclude any from doing this good work. Some have a talent with the needle, here is an opportunity to make simple clothes for poor children, the money to be taken from the said fund. We were surprised to hear of a well-known church, collecting clothes for the poor (?) and then selling them to them. I do not hesitate to say, that is not pleasing to God.

During the Christmas holidays, a friend overheard a man say: He made \$8.00 the previous day, he received 6 per cent of what he collected "for" the poor. We wonder sometimes, what God thinks of the many things done in His name, and for His sake, that poor have to pay for, if they get them. St. Matt. 25: Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me.

Herein lies love and unity, when each does his best, as he sees it. May His Holy Spirit be our Guide always, is my prayer in Christ.

Your Sister in the Gospel,

A. M. HARVEY.

THE TEMPLE WILL BE BUILT

"Fear not, for the Lord has yet reserved unto Himself men that shall help in the construction and the erection of this building, that shall be a glory to God. Many hearts shall be touched; many lives will be blessed, because the Lord shall direct and His Spirit shall draw and mellow the heart."—From the Tenth Visitation.

The Forum

This department is intended as a safety-valve for the escape of surplus energy, with the governor in working order at all times. Direct, personal reference may be made in a friendly manner; but accusation and recrimination are taboo. Govern your contributions accordingly.

WHAT SAYS THE SCRIPTURES

(Note, all emphasis mine.)

Regarding elders conferences with referendum to the branches, we would like to examine the Scriptures, as we believe the only way to be a prayerful, and careful consideration of the Bible and Book of Mormon, with anything proposed by revelation or otherwise, the church having accepted these two books as the standard of evidence.

From Articles of Faith: "We believe that in the Bible is contained the word of God: that the Book of Mormon is an added witness for Christ, and that these contain the "fullness of the Gospel". Also Book of Commandments, Chap. 44, Par. 13, "And again, the elders, priests, and teachers of this church, shall teach the Scriptures which are in the Bible, and the Book of Mormon, in which is the fullness of the Gospel: and they shall observe the covenants and church articles to do them; and these shall be their teachings." Again in Chap. 15 a revelation given in Fayette, New York, June, 1829, beginning in par. 3. "Behold I give unto you a commandment, that you rely upon the things which are written: for in them are ALL THINGS WRITTEN, CONCERNING MY CHURCH, MY GOSPEL, AND MY ROCK." And if all things are written concerning the church, there will surely be enough given in regard to conducting the business of the Church, that we need not err, if we "rely upon the things that are written."

Just one year after this command was given came the revelation containing the instruction regarding elders conferences, so-called, which is wrongly interpreted by some, or else it is grossly out of harmony with the other two books. It is found in Book of Commandments, chap. 24, par. 43, and reads as follows: "The several elders composing this Church of Christ, are to meet in conference once in three months, or from time to time as they shall direct or appoint, to do church business whatsoever is necessary." This is taken by some to literally mean the elders and no others are to do the business. But this view must be erroneous, for in the same chapter, par. 1, the "several churches" are instructed to send one or more teachers or priests, with lists of names of the members. Surely, these men would not be asked to go just to carry this list of names, when an elder could carry them just as well, if they were to have no other part in the conference.

The two standard books speak so clearly for the voice of the people, that I marvel anyone should stumble over this passage. B. M. page 293, beginning in the 6th par. King Mosiah sends out an

epistle among the people proposing to change the form of government, from a kingdom to a rule of judges, placing the right of government in the hands of the people themselves, rather than in the hands of the few. After stating various reasons why a King was not desirable, he advises thus, page 295, par. 34 to 37:

"Therefore choose you by the voice of this people, judges, that ye may be judged according to the laws which have been given you by our fathers, which are correct, and which were given them by the hand of the Lord. Now it is not common that the voice of the people desireth anything contrary to that which is right; but it is common for the lesser part of the people to desire that which is not right; Therefore this shall ye observe, and make it your law to do your business by the voice of the people. And if the time comes that the people doth choose iniquity, then is the time that the judgments of God will come upon you."

Page 297, par. 56, tells how they "assembled themselves together in bodies throughout the land, to cast in their voices concerning who should be their judges to judge them according to the law which had been given them. Par. 63, states that Alma was appointed to be the chief judge; he being also the high priest. These judges were to try violators of the law, liars, murderers, thieves, robbers, etc., they even had the right to inflict the death penalty, page 300, par. 25 & 27. This voting in groups was a political election, similar to our national and state elections.

In the fifth year of the reign of the judges, there was an effort made to re-establish a kingdom. One Amlici, rose up and gained quite a following, "the people of the church, and also to all those who had not been drawn away after the persuasions of Amlici," page 303, par. 55, this shows that it was not a church affair, because it mentions the people of the church, and also others. Par. 56: "For they knew that according to their law that such things must be established by the voice of the people." This necessitated another election, which was similar to the first, the people gathering in groups "to cast their voices." Amlici was defeated. See par. 58, 59 and 60. I know of no other place in the B. M. where they gathered together in groups to vote. But there are many places where the "voice of the people" did govern.

The church did not seem to prosper with the high priest in politics, and Alma decided to resign the judgment seat, and devote his entire time to preaching, so he selected Nephiah, "a wise man, who was among the elders of the church, and gave him power according to the voice of the people." Nephiah was to enforce the laws "according to the wickedness and crimes of the people." This was state government. There are many places where the "voice of the people" ruled. See pages 337, par. 27;

363, par. 10; 404, par. 22; 472, par. 69; 490, par. 6 & 7; 492, par. 18; 543, par. 5 & 8.

One page 555, top of the page, "They had altered and trampled under their feet the laws of Mosiah, or that which *the Lord commanded HIM TO GIVE UNTO THE PEOPLE.*" These laws then, among which stands out so forcefully that government shall be by the "voice of the people," was a command of the Lord. In par. 64: "For as their laws and their *governments* were established by the voice of the people." Note, here the word governments, in the plural, showing that in both the religious and national governments the voice of the people was supreme. We are not told just how the vote of the people was obtained in religious matters, but we do know that the people met together in great numbers at their temples to worship, and it would have been very easy to have obtained their voice at such times.

But there is no doubt regarding the voice of the people, nor the way it was obtained, when we turn to the New Testament. When the apostles returned to Jerusalem, from the Mount of Olives after Jesus' ascension, the very first thing they did was to hold a conference." And when they were come in, they went up into an upper room * * * These all continued with one accord in prayer and supplication, with the women, and Mary, the mother of Jesus, and with his brethren. * * * (the number of names together were about a hundred and twenty). After they had continued in prayer for some time, Peter arose and presented the matter for consideration, that of choosing an apostle to fill Judas' place. And *they* (those present) appointed two." And *they* gave forth their lots; and the lot fell on Matthias; and he was numbered with the eleven apostles.

Could it be possible that a mistake was made in their method of procedure, in this first official act? and that just after Jesus had instructed them for "forty days and speaking of the things pertaining to the kingdom of God?" This entire narrative is in the first chap. of THE ACTS OF THE APOSTLES. Read it. No elders conference nor referendum there.

This carries right on into the next chapter. "And when the day of pentecost was fully come, *they were all* with one accord in one place." And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them." No distinction here, elders and laity equal.

In that same year was held another conference of vast importance, that of choosing the seven bishops: "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 ye may appoint over this business. * * * "And the saying pleased the *whole multitudes* and *they chose*. (Names follow). Whom *they* set before the apostles: and when they had prayed, they laid their hands on them." Another wonderful example of an open conference, where the laymen with the apostles transacted the business. Acts, 6th chap. This was directly after the endowment.

In the 15th chap. we are told "dissention and disputation" arose over whether the gentile converts should keep certain features of the law of Moses, it was "determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question." * * * They were received of the church, and of the apostles and elders." * * * par. 6 states, "And the apostles and elders came together for to consider this matter." This taken by itself would seem like an elders' conference, but it is clearly shown that the *whole church* was present, and that *they all together* determined the matter. There was much disputing, but par. 12 says, "Then all the multitude kept silence, and gave audience to Barnabas and Paul." After they had spoken, "James answered, saying, Men and Brethren, hearken unto me:" and he delivered his "sentence" on the subject.

Par. 22: "Then pleased it the apostles and elders, with the *whole church* to send chosen men of their own company to Antioch with Paul and Barnabas," par. 23. "And they wrote letters by them after this manner; the *apostles* and *elders* and *brethren* send greeting." Then follows the letters stating the decision of the *whole church*, laity, elders and apostles. No room here for anything like either referendum or elders conferences. The B. M. declares for the "voice of the people," in both national and religious governments. The Bible declares the same thing, and that in *open conference*. This church cannot accept anything else, and be in harmony with its own stated policy, the Bible and Book of Mormon as standards of evidence. We feel like saying with Alma, B. M., page 351, par. 17: "Behold, the scriptures are before you; if ye will wrest them it shall be to your own destruction."

MRS. J. G. POINTER,

1041 West Van Horn, Independence, Mo.

BUILD THE TEMPLE

Build the Temple, build it strong,
Build it well, with prayer and song—
Let our watchword ever be
Build for all Eternity.
As we labor may we be
Consecrated, Lord, to Thee.
May His blessings new attend,
Leading onward to the end,
Then with joy, our Lord, we'll meet,

Talk with Him in converse sweet,
 Then with peace and joy, shall we
 March with Him, to victory.
 Humble, contrite, must we live,
 And to God our lives must give
 Full of Love, and service be
 Dedicated Lord, to Thee.
 Help us now, we humbly pray,
 Lead us, Father, all the way—
 Keep our feet in paths of peace,
 Till that Blessed Home we reach
 Then Houzzanas, we shall sing
 To our Blessed Lord and King.

SISTER CURTIS ROBBINS.

A PECULIAR EXPERIENCE

At the prayer meeting in St. Joseph on Sunday evening, October 7th, Elder M. M. Case related the following experience, which came to him a few years ago. At that time, he said, he was in the employment of the railroad. One Sunday he was called out to go to Cameron Junction, to meet a certain train, and especially inspect a certain car, the number of which they gave him. They had charged him to inspect it closely and carefully. He was there when this train pulled in. He went all along the train, inspecting all the cars, but when he came to the one which bore the number given him, he inspected it very critically, but could find nothing wrong on that side. As he had plenty of time, he went the whole length of the train, and returned on the opposite side. When he came to this car, he inspected that side very critically, but could find nothing wrong with it. He had gone a few paces, and then felt suddenly impressed to return and examine it again. He did so, and on approaching that car, he observed that the seal to the lock was broken. He knew that was very serious, and on pushing open the door to inspect the interior, there stood a man whom he said looked like the picture of our Savior. The man said to him, "I am hungry; can you not give me something to eat?" Bro. Case, answered "Yes: Come with me to the Restaurant." He ordered the man's dinner, and excused himself, saying that he had need to get back to his work. To which the man said, "No, you stay with me. Sit down while I talk to to you, Brother Case obeyed, and found that he could not answer the man a word. After he had finished his dinner they walked together back towards the train. As he approached the car, Brother Case told him that he must not re-enter the car. The man said, Yes, I must. They argued back and forth, until Brother Case again found himself powerless to resist, and unable to make any answer, and could say no more. The man said "Help me up into the car." Brother Case took the man's proffered foot and assisted him to get in the car. After he was in the car, he spoke to Brother Case by way of encouragement, telling him that the way would open up before him,

AUDITED REPORT OF BISHOP'S BOOKS

For Conference Year, April 4, 1928 to
 March 15, 1929

DEBITS

Home Deposit Bank	\$ 826.73
British Mission	40.29
General Conference Exp.	26.71
General Bishop Adm.	263.33
General Church Printing	69.35
General Church Temple Lot	38.55
General Church Literature	1.10
General Church Recorder	48.93
Elders' Traveling Exp.	183.00
Family Allowances	1,270.63
Paving Debt	86.10
Aid Extended to Needy	42.00
	<hr/>
	\$2,896.72

CREDITS

Tithes	\$2,855.50
Offerings	41.22
	<hr/>
	\$2,896.72

FAMILY ALLOWANCES ITEMIZED

C. L. Wheaton	\$ 892.00
Samuel Wood	172.63
W. L. Gates	125.00
W. P. Buckley	50.00
J. E. Yates	25.00
	<hr/>
	\$1,270.63

ELDERS' TRAVELING EXP. ITEMIZED

James E. Yates	\$ 50.00
T. J. Sheldon	18.00
M. M. Case	15.00
E. E. Long	25.00
T. B. Nerren	50.00
W. L. Gates	25.00
	<hr/>
	\$183.00

A. O. FRISBEY, Bishop.

WALTER L. GATES,
 LOUISE SHELDON,

Auditors.

PAVING ACCOUNT ITEMIZED

Total contributed	\$1,658.48
Drawn from other funds	86.10
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Total paid on paving	\$1,744.56

TEMPLE FUND

Cash on hand	\$ 889.00
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CONDENSED BALANCE

Receipts all sources	\$5,444.18
Disbursements	3,728.45
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Balance on hand	\$1,715.73

and pronounced a blessing of God upon him. The man then stepped back into the car, and the door was closed and the seal was in place unbroken. This certainly was strange.

—Reported by H. E. Moler.

MISCELLANEOUS

PASTORAL

To the Saints of Minnesota, Iowa, Wisconsin, Illinois, Indiana and the Northern Peninsula of Michigan. Greetings:

Having been appointed by the last General Conference to the above mentioned states as your servant in charge of missionary activities, I would like to hear from all interested persons, especially the ministry, with a view to systematizing our work in such a way as will enable us to reach all points of our field during the coming year. I realize that, in some sections at least, we are somewhat limited to workers, but if all interested, locally or otherwise, will co-operate with us in mapping out the work and appraising us of the needs, or of the situation as it is in your various localities, we will try to do our best in meeting them, and hope to be able to, at some time, during the year, reach all points. Ever praying for the onward progress of the work we all love so much, and with greatest encouragement in the belief that the year just ahead of us will mean progress, yea even unto victory.

I am your brother in Christ,

B. C. FLINT, of the Quorum of Twelve.
454 Almeron St., Evansville, Wisconsin.

PASTORAL

To the Saints of the Southern Mission:

Texas, Oklahoma, Missouri, Arkansas, Louisiana, Mississippi, Alabama, Tennessee, West Virginia, Virginia, Ohio, Pennsylvania, New Jersey, Delaware, Maryland, North and South Carolina, Georgia and Florida; Greeting:

Having been assigned to this Mission, in joint charge with Brother H. E. Moler, we wish to ask the prayerful co-operation of all who are interested in the Restoration. The great "Hastening Time" is on, and the Temple is being built. Already the work of excavation is well under way, and it is hoped that by the middle of June the placing of concrete and steel will start.

The Lord has said: "The Temple *must* be built," and "The Temple *will* be built." We must not fail and fall after the example of those who received the command to *BUILD THE TEMPLE* before us. The wise Virgins will meet the Lord, and the meeting will be in the Temple. The time limit is fixed—1936! *Beyond that date we have no promise* We must redouble our efforts, for the work is to be done "by sacrifice." We will pay as we go. No debt is to be incurred. When the work is finished all bills will be paid. *No one will hold a mortgage on the House of the Lord.* And that will be glory for all who help.

Brother C. L. Wheaton, who will labor mostly among the Indians, is now in Oklahoma. Nothing

preventing, I hope to join him shortly for an extended trip through the western end of the Mission. We will be glad to hear from any who desire preaching.

For the time being, Brother Moler will answer inquiries from Ohio and other Eastern points. His address is H. E. Moler, 400 E. 4th St., Holden, Mo. My permanent address is 424 E. Walnut, Independence, Missouri.

In Gospel Bonds,
E. E. LONG.

PASTORAL

To the Saints of Montana, North and South Dakota, and Western Canada,

Greeting:

The late Conference of the Church of Christ placed us in charge of the above named states, and we take this means of getting in touch with you.

If you are interested in the Gospel work, especially in the work of the restoration, or if you desire any information concerning the work of the Church of Christ, we would be very pleased if you would write us about it.

Those who desire Missionary work, or who know of a place where an opening can be made, please let us hear from you, at an early date, that we may visit you at the earliest date possible.

ARTHUR M. SMITH,
612 3rd Ave. So., Sioux Falls, So. Dak.

FOR SALE

Maywood home just outside of Independence, two blocks from Kansas City car line, one-half block to Bristol grade school and stores. Five rooms, modern, and large fireplace in pretty living room. Lot 55x140, brick garage, chicken house and yard; some fruit. Place rented for two and one-half years at \$35.00 per month, party wants to rent for two years more. Well worth \$6,500.00. Will sell subject to first loan of \$3,000.00. What will you give for my equity?

MRS. O. K. FRY,
603 E. Lexington, Independence, Mo.

A TIMELY TOPIC TACTFULLY TREATED

There has come to the Editor's desk a neat little tract on a timely subject, "*The Time of the End*," by Sister Margaret Macgregor. It is an excellent contribution to the rapidly developing literature of the Church of Christ. Price 10 cents, 12 for \$1.

TRACTS FOR SALE

The Visits of The Messenger

We have assembled the 10 visits of the Messenger in a Tract 4 by 8½ and 22 pages. Price 10 cents each or \$8 per hundred. This tract should be in the home of all believers of the RESTORATION.

Book of Commandments, Leather cover.....	\$1.25
Book of Commandments, Paper covers.....	.40
Changing of the Revelations, by Daniel Macgregor10
Otto Fetting, 214 Pine St., Port Huron, Mich.	

no place where it would fit into the wall. Later, however, it was recovered from the rubbish heap to occupy a prominent place at the head of the corner.

In a beautiful simile between the material and spiritual temples, Jesus made use of it to illustrate His rejection by the Jews, for He is to be the head of the corner in the great Spiritual structure, His church. Urged on by their "blind leaders," the Jews cast the "precious" corner-stone to the rubbish heap on Golgotha, the place of skulls. But that "stone of stumbling," and "rock of offence," though buried under the stigma of popular disfavor, and discredited by the "refuge of lies," will, at the appointed time, be recovered from the rubbish heap and stand at the head of the corner as "King of Kings" and "Lord of Lords."

But what shall we say of this last "stone," just recovered, and which has also been rejected by the builders? Joseph Smith, who placed that stone in 1831, had something to say about it, in a very mysterious way in 1844.

Writing to J. C. Calhoun from Nauvoo, January 2, 1844, among other things, he said:

"While I have powers of body and mind; while water runs and grass grows; while virtue is lovely and vice hateful; and while A STONE POINTS OUT A SACRED SPOT where a fragment of American liberty once was—I or MY POSTERITY will plead the Cause of injured innocence."—Church Hist. Vol. 2, P. 711.

What "stone" was it that "points out a sacred spot"? And where was that "Sacred Spot"? Ah! Echo answers, What? Where? But the plow says "There it is, on the Temple Lot just west of the Court House in Independence, Missouri," 18 inches under the surface where it was placed by Joseph and companions in 1831. Thus the location is definite and certain.

And while that stone pointed out the sacred spot, something else was to be going on. *"I or my posterity shall plead——"*

Who today among Joseph's posterity pleads the cause of injured innocence? The answer is not far to seek.—Arthur M. Smith, son of Alexander H. Smith, an Apostle in the Church of Christ, and Vida E. Smith Yates, daughter of Alexander H. Smith, missionary and writer for the Church of Christ, are the ones who "plead" the cause of Christ that now suffers injury because of the selfish ambitions of "blind leaders," whose system of "effective discipline" has wrought more injury to innocent men and women of the Restoration than anything that has happened since the beginning of the Latter Day work.

In the "gross darkness" due to spiritual decline, the promises of God have been forgotten, and the prophecies of Joseph himself have been discredited, especially with reference to the building of the Tem-

IN MEMORY OF APOSTLE THOMAS JENNINGS SHELDON

The sudden passing of Apostle Sheldon on April 13th, came to most of us as such a severe shock that it is hard for us to realize that it can be true. The loss that has thus come to the Church of Christ cannot be estimated. His future expectations were wholly centered in the Church, planning to take the mission-field just as soon as he could so arrange his financial affairs. But the Master has relieved him of that responsibility, and has taken him to his Eeternal Home, where there are no heart-aches, no misunderstandings and no misjudgings. I never met him but that his first words, after the usual greetings, was on some subject pertinent to the work. Why such good men are taken from us, and some whom we feel we could more easily spare, is hard for us to understand. This is the second good man lost from the Quorum of the Twelve since 1927. We cannot understand it, but we dare not murmur, "God's way is the best way."

The writer has known Brother Sheldon for many years, and have known that he has always stood for the true and the right so far as he could comprehend it, which he thought deeply and studied hard to do. Since early in 1925 we have been in very close touch with each other, a very close relation existing between us. We often talked over Church problems together, and usually agreed. There was never a harsh word passed between us.

The Church of Christ has lost a great and good man, and one whose place will be hard to fill. He has done much for the Church of Christ, and his name will go down in the history of the Church as one of our greatest men. While we tarry in this mortality, the pleasant memory of our dear Brother shall never fade or wither. Peace to his ashes.

Very Sorrowfully,

M. E. MOLER,

THE PURE IN HEART SHALL RULE

Let this message be heard. Send it to the ends of the earth. Those of your brethren who will assist you will be blessed; those who refuse to assist will lose thereby.

"The Temple will be built. There will be changes in the men that will help. Those that hinder let them be removed, that the Lord's house might be built. Let the people rule whose hearts are pure; but those whose hearts are selfish shall come to naught."—The Messenger.

The claim now being made that the Temple may be built anywhere on the sixty-three acres is tantamount to a rejection of the stone that for ninety-eight years has faithfully pointed out the "sacred spot" with unerring precision. But they "shall yet know that God has spoken."