

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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To The *MINISTRY* and *MEMBERSHIP* of The *CHURCH*

An Epistle

By the Grace of Him Who Is Our Commander We Your Fellowservants the Apostles Send Greetings:

Endeavoring with all earnestness and in the fear of God to discharge the duties and responsibilities of our sacred calling in a faithful manner, we hereby address all the congregations of the CHURCH OF CHRIST.

An innovation doctrine, new to this Church, most dangerous to its spiritual and organic interests, and without sanction in the word of God, has been introduced.

It can bring only dissention, division and strife wherever it is permitted to spread.

This theory which is threatening to rob the Church, not only of its spiritual peace among the members, but also of its organic life, is the doctrine of RE-BAPTISM of persons who have already been baptized and received into the Church.

It opens the way for the great heresy of re-baptisms over, and over again without limit, invalidates true baptism as A BIRTH into Christ or the Kingdom of God, and has power within its subtle theories to destroy the Church if the people yield to this deception.

Questions for the Church to Consider

Can you repudiate your baptism and the confirmation which you have experienced under the light and power of the Holy Spirit?

Can you say that the Reorganized Church was never in any way recognized by God?

Is it true that the Church known as the Church of Christ on the Temple Lot, was never the Church of Christ in fact?

Are the revelations now given to the Church to be understood to invalidate all that has gone before in the Church of the Restoration, and is this the beginning of a new dispensation that sets at naught all that has been given before?

Are we prepared to say that the Church organized April 6, 1830, was not the Church of Christ because they failed to do ALL that was commanded them?

This late heresy that would ULTIMATELY REQUIRE all who are members of the Church of Christ to be Re-baptized, if accepted by the Church

would force us to answer "yes" to all of the foregoing questions. Is the Church prepared to do that? Can you vote yes, to those five straightforward questions?

The twelve votes "NO" to all of them, and hereby warns the Church of the danger which the teaching and practice of a great heresy will bring to the body.

As spiritual watchmen in ministerial service for Christ it becomes our solemn duty to warn all against this insidious and seductive doctrine named above, and to ask that all the Churches should cast their vote against it if they are to remain in harmony with the Gospel Law of life and salvation.

The October Conference

After five days of the most earnest and sincere discussion and investigation of the doctrine of Re-baptism of those already members of the Church, the General Conference adopted the order as set forth and cited herein below.

When this measure was proposed before the assembly, our Brother Fetting whom we all have reason to regard highly, made the grave mistake and committed himself to the serious error to arise before the Conference and declare that in case the Conference should order this doctrine to be held in abeyance until the next April Conference should speak, "I will not obey."

This was an act of open rebellion, such as is impossible for any organic body to tolerate and still recognize the person in rebellion, as an official representative.

After the vote of the Conference was taken approving the measure, our brother still continued his announced determination to remain in defiance to the General Conference. It was therefore impossible to escape the painful duty of placing him under the arrest of official silence, until he shall either acknowledge his error, or the next April Conference shall say that he is right in thus rebelling against law and order and common consent.

The Twelve brought in a paper signed by Seven of its members, and approved in sentiment we know, by Nine of the Apostles, declaring, and placing said restrictions upon the brother thus in defiance of the Church. The Conference voted its approval of the recommendation by the Twelve thus ratifying this

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EDITORIAL

THE DEADLY PARALLEL

History repeats itself. "Rebaptism" has its precedent in what is known as the "Deam party," which threatened the overthrow of the Reorganization in 1854. The parallel between that event and the present movement under Otto Fetting and others is most striking. The Deam party was led by two of the newly chosen apostles and one seventy. H. H. Deam, John Cunningham, and Ethenl Griffith. See Church History, vol. 3, pp. 227-230. Jason W. Briggs writing of the schism says in part:

"This was the darkest time that had arisen since the restoration had commenced, and threatened its progress, if not its ruin. Under these auspices the October Conference met, was very well attended, at which the position occupied upon those points was reexamined and reaffirmed, and the schismatics disfellowshipped as a body, and H. H. Deam and John Cunningham were expelled from the Quorum of Twelve."

The deadly parallel between then and now is complete. The direct cause of the trouble was "rebaptism." The innovation was introduced by two apostles and one seventy. The schim occurred at the October Conference. The Conference reaffirmed the position of the Church. The schismatics were disfellowshipped and the offending apostles were removed from office. The defection hindered the progress of the work for a time, but the Deam party soon died, as the present movement will do, and the work moved forward.

Let the faithful saints everywhere be encouraged to renewed diligence. Extra sacrifice may be necessary for a time to carry on the work, and the Temple work may be delayed somewhat because of the effort being made to persuade the saints to withhold their money from the Temple fund. But the Lord's hand is manifest in behalf of his Church. Already the Lord has shown to Brother C. L. Wheaton much in detail of the Temple construction and finish, thus proving that the Lord is not tied to any one man through who He may reveal His will, and we are

assured that the plans and specifications for the work will be given as they are needed. Let us redouble our efforts to forward the work by contributing our means to buy the steel and concrete that the foundation may be finished without delay. For the present, send all monies to Bishop A. O. Frisby, Box 232, Independence, Mo. E. E. L.

LET THE SAINTS TAKE NOTICE

On another page of the Advocate will be found an epistle from the Twelve relative to the question of re-baptism of those who have been baptized by proper authority and received into the Church of Christ by transfer, in harmony with the law and practice of the church. This new innovation that now disturbs and distresses the body, is thus referred to all the churches for referendum vote. Let the local churches and members everywhere study this question prayerfully and carefully until the time of appointing delegates to the General Conference next April. Let the delegates be instructed to cast the majority and minority vote that a righteous decision may be obtained.

In the meantime let one and all put forth their best efforts to carry forward the work of spreading the gospel. There are many souls who are starving for the bread of life. Our present duty is to search out the honest in heart, and we are assured that many will receive our message if it is presented in love and humility.

The work on the Temple proceeds as fast as the means come in, according to instruction we have received. The outside trenches are down to the rock and are being timbered to make them secure and safe. The Messenger has told us that this work on the Temple must be done by "sacrifice and not by promise."

The saints and friends who contribute to the Temple fund may be assured that all monies thus received will be used as may be specified and for nothing else. No family allowance or personal expenses of those in charge of the work will be paid out of the Temple fund. Let us renew our diligence that the work may not be delayed. E. E. L.

The primitive faith was weakened and corrupted by the introduction of a popular pagan philosophy.

When the Saints had forgotten the Book of Mormon and begun to seek popular favor, and treated lightly the things they had received, disaster overtook them.

The plain, simple gospel story told in a plain, simple way, meets with a hearty response at the hands of the plain, simple people. It was so nineteen centuries ago, and it is so now.

THE VINEYARD

THE SHIP WEATHERS THE STORM

The special conference of the Church of Christ, called to meet at Independence, Missouri, October 6, 1929, assembled with dark forebodings. The question of re-baptism, which had already divided the saints into two distinct parties, was the one absorbing theme that threatened to permanently split the church, if not entirely ruin the work so auspiciously begun last April. The issue raised by certain brethren who had baptized themselves spread rapidly and forced itself to the front with a bold and confident daring that bid fair to brush aside all opposition with a wave of the hand. "Seventy-five per cent of the saints," it was said, would be rebaptized, while those who opposed the new innovation would meet summary justice at the hands of God.

But questions of such vital moment are not to be decided that way. Law and order take precedence over sentimental emotion in all questions relating to the kingdom of God. "To the law and to the testimony," is still in the standard books of the church, and we are to be governed by the things written therein. The following resolutions formed the basis of discussion, which continued for five days, two sessions each day:

"Moved and seconded that this whole matter of baptism be referred to the April conference and in the meantime no one should teach that the church has authorized rebaptism.

The following substitute was then moved:

Whereas it has come to our attention that some of our brethren have rebaptized each other, and they in turn have rebaptized others, and express the determination to continue such practice: And whereas this practice is in direct conflict with the provision of last General Conference, by which this matter was to be considered by the whole church till next April conference, and at that time decided: And whereas such practices are of a nature to constitute a direct refusal upon the part of those involved to abide the provisions of the conference: Therefore be it resolved that this conference look with disapproval upon such practices and condemn their actions; And, be it further resolved, that such practice shall now cease so far as the present membership in this church is concerned; which is composed of baptized members and those who have transferred from other factions of the Restoration;—and the entire matter submitted by referendum to the whole church, to be decided by their vote at the General Conference of 1930. And be it further resolved that this doctrine shall neither be practiced nor taught in the interim.

Moved to amend the substitute by striking out

all after the word "Resolved" and to insert the following: That whereas the matter of rebaptism has arisen in a disturbing way in the church this conference withholds its approval of the doctrine of rebaptism of persons already members of this Church Body, until the whole church shall act in the matter.

The Twelfth visitation of the Messenger to Brother Fetting, together with the matter presented upon the subject by Brother Samuel Wood is hereby referred to all the Churches, that they may consider all, and instruct their delegates to the conference of April, 1930, according to their will, and agreeable to the will of the Lord as may be expressed in the wisdom and counsel of the whole Church.

Moved as an amendment to the amendment that the words "And that in the interim the doctrine of rebaptism of members be not taught as a present duty, and that it be not practiced.

Amendment carried by yea and nay vote, 110 to 67. Substitute as amended carried."

Thus the conference spoke decisively after the most thorough discussion ever had by the church on any subject. The spirit of the so-called "New Covenant" was defiant as expressed by Brother Fetting when he declared: "If a man or woman comes to me and says, I want to be baptized, I am going to baptize them in spite of all this side of Heaven or Hades. We may be defying authority but that authority can go wherever it likes; my authority comes from God, and I am going to obey it."

Putting his words into practice, he baptized a number of persons on Tuesday afternoon, October 15, who had been received into the Church of Christ by transfer in a lawful and orderly way, alienating them from the church whereby they lose their standing in the church and forfeit all rights of membership. Elder Fetting may lead off a faction, as others have done in the past, but he can do no more than that. The church has the right to protect itself from those who withdrew themselves and go contrary to its teachings and by withdrawing fellowship from them.

E. E. L.

The optimist sees only the goal of his ambition, and oftentimes he stumbles over numerous objects obstructing his pathway.

One of the outstanding features of the great commission is, the servants of God were sent out to teach, not to be taught. Their teacher was to be the Holy Ghost.

The success of our missionary efforts depends altogether on preaching the old-time message in the old-time way—and the old-time method of preaching the gospel was altogether different from the popular sectarian modus operandi.

MORE TEMPLE PLANS REVEALED

On Tuesday evening, October 15th, I, with others, attended the lecture by Otto Fetting in the chapel of the Church of Jesus Christ, on West Kansas Street. In the afternoon previous to this meeting I had witnessed the act of open rebellion against the church by this brother and his supporters, wherein a number of our members were rebaptized, after which they announced that the confirmation services would be held secretly at a private home. I was made to wonder if this was the beginning of secret endowments and washings as was done at Nauvoo.

These events, coupled with the strain of conference, was almost too much for me. Upon retiring to my rest for the night, I petitioned God for light and understanding, that I might not be found fighting against his work. For hours my soul was in agony; I wept, and my very being groaned from the pain I was in as I realized the extent that our brethren had departed from the way of the Lord.

In the small hours of the night I finally found peace and sound, refreshing sleep. During that time I was permitted to have a vision of the Temple, which gave me much assurance and has had the effect of lifting to an extent the sadness and depression that I have passed through during the last few weeks.

I was taken to the place where the Temple was under construction by an individual who remained just a step behind me, who seemed to be in charge of the work, and who directed my attention to various parts of the work under construction. At no time did I see his person, but I heard his voice, as he directed me from place to place. The details of this experience can not be given at this time.

As we came to the excavation I was permitted to inspect the steel that was being placed in position and fabricated just as the plans have been given through the Messenger. This work I inspected minutely, and watched the steel workers rivet and place section after section in position even to the top of the building. We walked over some of the girders that formed the basement floor, and then I was taken to the front of the building where we climbed up on the steel work of the porch and entered the openings for the doors, into the vestibule, where I was permitted to place my hands upon the walls and note the fine workmanship, some of which was finished with gold leaf, and other precious materials that were very beautiful. Passing through this place we entered the main auditorium, which showed still further evidence of completion. In the far side I could see the inner court which was very beautifully arranged. Above these in the edges of the side walls next to the ceilings I could see some of the decorations which were finished in beautiful sculpture and gold leaf work. Everything showed skill and workmanship that could only have been inspired of God.

Around the walls to the north, south and east I saw a wide beautiful balcony which had capacity to seat a great many people.

As I turned to leave this part of the Temple I could see the workmen busily engaged in polishing the floors and the walls, which were of precious stone, and cleaning off paint and varnish that had dropped while the decorations were being put on. Leaving the doors my attention was directed again to the outside appearance of the structure and I could see that the work had advanced to a very remarkable degree, insomuch that most of the steel was covered with concrete, and the outside veneer of polished stone was being put in place. This seemed rather strange, that the interior work was so much further advanced than the exterior, but I was reminded by my guide that the work must be "hastened," because of the delay occasioned by the changes that had been made in the personnel of those that would help; but I was made to rejoice in the fact that greater strength and endurance was given to those that remained true to their trust.

At this point I awoke much assured and encouraged to take up the additional responsibilities placed upon me since the conference.

Let us move forward. Continue as we have done heretofore and make the necessary sacrifices to complete this work. Contribute liberally to the Temple Fund. It will be spent wisely and with economy. This work is not the responsibility of one individual, nor of any one group in the church, but it is **our** work, and we are called to be co-laborers together with Jesus Christ. Clarence L. Wheaton.

PERTINENT QUESTIONS

The following questions were propounded to Brother Fetting to which he replied in the order given:

Did the Messenger instruct you to rebaptize?

Ans. "No."

Did the Spirit of God direct you to do it?

Ans. "No."

Did you counsel together in regard to it?

Ans. "No."

Were you instructed of God to set the Church in order?

Ans. "No."

Then why did you do it?

Ans. "Because my conscience told me to do it."

Thus it is seen that the whole scheme of rebaptism is based on sentiment, and nothing more.

E. E. L.

The man who challenges public opinion is sure to become an object of suspicion.

When the truth was compromised with error, the priesthood was taken away.

WANTS TO SEE THE TEMPLE BUILT

Dear Editor:

Having recently transferred to the Church of Christ, I am desirous to testify to my satisfaction over the change. I feel the same quiet peace and satisfaction that I enjoyed in 1897 when I left the Methodist Church and joined the Reorganized Church. The Lord blessed me then, for I had seen greater light, and was striving to walk in it.

I wanted to walk in The Old, Old Paths; I revered the Temple Lot; and I longed to live to see the Lord's Temple erected on that sacred spot. Of course, I thought we (the Reorganization) would eventually obtain the site and erect the Temple. In fact, we were taught that by the ministry.

It was not popular at that time to be a Latter Day Saint. For a quarter of a century I was satisfied to bear the petty persecutions of prejudice gladly, as for the Lord. But things began to transpire which opened my eyes to the fact that a church can become so "progressive" that the straight and narrow way is not wide enough for the worldliness flowing into it.

Selfishness and insincerity seemed everywhere. I saw the Orphan's Home closed when I knew of many children who needed its shelter. I knew an old faithful Latter Day Saint who tried for years to get into one of the Old People's Homes, and finally was sent to the Poor House, where he died in a few days of a broken heart—over a broken faith in his brethren.

I have seen Latter Day Saint churches closed to ministers of the same Restored Gospel. I was grieved, but my faith in the Angel's Message never wavered. My heart aches for the large number of saints who do not know which way to turn. I pray that they may see the steady, though small, gleam from the Temple Lot. Never having been allowed to go out through all the years, it grows brighter and clearer.

Quoting from an article of Sister Margaret MacGregor's in the July Advocate, "It is just as reasonable, and to me, as easy, to believe that an angel appeared to Otto Fetting as it is to believe that he appeared to Moses, Daniel, or Joseph the Seer." I rejoice to be affiliated with a people to whom the Lord speaks. I pray that I may be a doer as well as a hearer of his commands.

Sincerely your sister,
Mrs. T. L. McGeorge.

THE MESSAGE IN UTAH

Dear Editor:

I guess all members of the Church of Christ will be interested to hear briefly of Apostle Yates and wife's work while here. We interviewed the presidency of the L. D. S. Church with a view of them allowing us the use of their meeting house to get the

Heavenly Messenger's message before the people, but to no avail. (We felt it right to ask them first, as we bear no ill will.) So after much searching we secured a large room in the Moose Hall, on Friday night, August 16. Brother Yates presented his message to a full house, chiefly our Mormon brothers and sisters, and on Sunday, August 18, the people came so thick we had to move into the largest hall, and even then we could not seat them all. The following Friday, August 23, we again hired the large hall, again we received a large number. Again our Mormon brothers and sisters were in the majority.

On the following Saturday following, Brother and Sister Yates were scheduled to go to Malad, Idaho, but an application for baptism (four in a family) caused them to stay over the Sunday, so we held another meeting on Sunday night in the large hall to another large audience, and let me say right here, the Latter Day Saints are greatly interested in the building of the Temple, wherein Brother Yates told fully. Relative to the Temple Lot, Brother and Sister Yates, stayed at our home. I guess nearly every day he had callers (anxious inquirers). One night we had some twenty or more (Mormon brothers and sisters), asking questions, but a more brotherly meeting could not have been manifested, to use Brother Yates's words, he never was in such a meeting before. I guess you will get a full report in the Torch of Truth. I would like to say we chose the hymn used by the Mormon people, and they helped us right well. Singing was in charge of Lester Cummins at the suggestion of Brother Yates, and we formed a mission to work in Salt Lake (not a organized church yet, as we are members of Ogd Church some forty miles from here). Our desire is to push the work of the Messenger forward and advance the cause of Christ.

Yours sincerely,
George Cummins.

THE BANNER OF CHRIST STILL WAVES

John saw the redeemed come up out of "great tribulation." It seems that the work of the Lord must pass through storm and trial also. It was so at Jerusalem in the time of the first apostles. There were differences and disputes among the brethren. It was not easy for the Jewish and the Gentile saint with their various ideas and different training, to adjust themselves to each other. Some would bring circumcision into the Christian church, and there were men worshipers then who aggravated Paul so that he was thankful he had not baptized any of them.

The Nephites had their trials. Shortly after the church was established by Alma, Nehor came along with false doctrines, and drew a large following after him. Korihor defied the authorities of the church,

presenting a brazen front when brought before Alma. When the judgment of God fell upon him, and he knew that death was before him, he confessed that he had been deceived by the Devil "in the form of an angel." (Alma 16: 6.) Nor were these the only instances in the Nephite church of where causes arose to divide the people and scatter the flock of Christ.

Not long after the church was established in these last days polygamy crept in, and it became hard to reach the hearts of men with the gospel message because of iniquitous teachings and practices. All the time there were good, consecrated people, but their efforts were hindered and retarded by evil doers. But God said His work was set up in these last days never to be taken from the earth again until it had accomplished its mission, and so brave men and women persevered in the face of all difficulties and carried on. As a result of their courage and loyalty the gospel cause has been preserved to our day, and the opportunity of service for Christ is afforded you and me. Shall we faint by the wayside because the road is hard? So long as the Lord's work continues there is no place to stop and rest. We must be true, stand by our post and be soldiers for Christ.

If we do not permit discouragement to cloud our vision there is always a silver lining in God's overruling. The tragedy of 1925 has its bright side. We have become less exclusive, less narrow. We regard one another in the various factions more as brethren. This is preparing the way for the gathering together of God's true children which will one day take place.

Much as we deplore any division in our ranks, we believe that the right was victorious at our late conference. A big principle was at stake. The Church of Christ has taught that we should not put our trust in the arm of flesh, and that one man should not be exalted above another. The church has contended that it is not the privilege of one man to hear from the Lord more than it is the privilege of another; that God may choose whom he may to speak through, and that it is our place to accord equal consideration to every servant of God, testing the message on its merit, rather than permitting our decision to be influenced by the medium through which the message comes. The Church of Christ has insisted that the highest officer is amenable to the law as much so as the humblest member. If we have to endure clouds to have rain, and it takes thunder storms to clear and purify the atmosphere, we may expect, when a grave problem confronts us, that there will be sharp differences of opinion, and strong feeling on both sides, but the Church emerged from the struggle with its banner aloft, its time-honored principles being sustained by the majority vote of the conference. So we think we should feel thankful, and let us go forward, putting our trust in

that God who has promised to be with us if we will be true.

Louise Palfrey Sheldon.

"SEARCH THE SCRIPTURES"

"Search the scriptures: for in them ye think ye have eternal life: and they are which testify of me."—John 5: 39.

"Search the prophets, for many there be that testify of these things."—3 Nephi 10: 32.

"Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled."—Doctrine and Covenants 1: 7.

The line of march of those who failed to keep the narrow way is strewn with wreckage from Jerusalem to Rome, and from Palmyra to Independence, and we have been duly warned.

"For to be carnally minded is death; but to be spiritually minded is life and peace."—Romans 8: 6.

"For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live."—Romans 8: 13.

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them."—Romans 16: 17.

"For the wisdom of this world is foolishness with God."—1 Corinthians 3: 19.

"For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ."—Galatians 1: 10.

"And have no fellowship with the unfruitful works of darkness, but rather reprove them."—Ephesians 5: 11.

The preacher of righteousness is obligated to preach the plain, unvarnished truth; but he who does so faithfully will sooner or later be called to accounts by those who for personal reasons do not want to hear him.

But the old-fashioned preacher with his old-fashioned message still lives in the hearts of the truth-loving souls in every place, for the angels bore witness of 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."—Jesus.

"The Church has the finest proposition in the world. It meets every legitimate need of the human family."—J. L. Parker. E. E. L.

"We further caution our brethren against the impropriety of the organization of bands or companies, by covenants, oaths, penalties, or secrecies, but let the time past of our experience and suffering by the wickedness of Doctor Avarad suffice, and let our covenants be that of the everlasting covenant, as it is contained in holy writ, and the things God has revealed unto us; pure friendship always becomes weakened the very moment you undertake to make it stronger by penal oaths and secrecy."—Joseph the Seer.

TO THE MEMBERS OF THE TWELVE APOSTLES OF THE CHURCH OF CHRIST

Greetings:

In acting in harmony with what to me is the promptings of that Spirit that leadeth men to do good, I herewith relate an experience and dream that came to me at Gloucester, England, on the night of September 18-19, 1929. I had spent the evening in company with former Elder Earnest Trapp, who at one time was a prominent worker and pastor in the Reorganization there. We were visiting members of the Reorganization and I had been very greatly blessed in telling them of the Church of Christ and the Messenger's visit to Brother Fetting. During the whole day and until I was asleep at night the Twelfth Message had not come to my mind. During the night I was blessed with a very spiritual dream which brought peace and assurance to my soul. There was present with me if not in person the spirit and influence of the Messenger. I also saw Brother Fetting—his attitude, intent, and purpose that it was good. I was given to understand that the Messenger did visit Brother Fetting on the 18th day of July as related in the "Twelfth Message," and the message delivered at that time by the Messenger was laid before me. Up to the time of this dream I had seen but a badly printed carbon copy which is very difficult to read. But the copy now before me was clear and plain and on white paper similar to that of the printed copies of the former visitations, and it was about one third the size of the printed copy of the "Twelfth Message" as it now appears in print. While the original message (as I now believe it to be) was before me and I was tracing the lines with my finger, another finger appeared by the side of my finger pointing out a place where something had been added which did not appear in this copy. I saw but the finger of the personage, but I felt the power and influence which brought peace and assurance to my soul. At this time I was also made conscious of the presence of Brother Fetting. He was humble and his countenance was appealing. And I was given to understand that he had added the matter out of a good purpose to promote the cause of the church. I was told plainly that the twelve were at the head of the church, that they had the responsibility of the General watchcare of the church and especially so in matters of organization, doctrine, and practice, together with the selection of general church officers, in connection with the General Assembly of the whole church, and that **Brother Fetting had been told the same thing, but it had not been written in the copies of the messages sent out.** I awoke with a feeling of great relief and assurance in the work we were now engaged in.

Up to this time I had not seen a copy of the mes-

sage as it was published and sent out. And when I returned to our place of residence I related my dream to my wife, and she exclaimed, "Oh, yes; we have a bundle of the revelations," and went to fetch them. And when I saw them I was shocked to learn that they had been published and sent out to the world before the Twelve or the church had an opportunity to act upon their contents. I took a copy and in glancing through it saw where and how the matter had been added which had no legitimate place in the message of instruction on the building of the Temple. And as I ran my finger over the pages I was astonished to see how plainly that part added loomed before my eyes. I took my pen and cut out that part which was added and afterward cut it out with the scissors and pasted the original on the enclosed sheets in the very order in which they appeared in the printed copy with that which was added cut out. And to my surprise it presented a wonderfully connected statement of instruction relative to the building of the Temple, and was the size and appearance of the document laid before me in my dream.

Yours in bond of truth,

Samuel Wood.

This is the message as seen in the dream, and it is a connected statement of instructions relative to the Temple.

Exhibit "A."

Twelfth Visitation

The Messenger came to me for the twelfth time Thursday night, July 18th, 1929. He came and went three times, remaining each time until I was weak from his presence, then he would leave me for a short time so I could regain some of my strength. The Divine is so much stronger than the human, that the presence of the Messenger makes a person weak in body. This time I had the first opportunity to ask him a question, which I did. I asked him if our work which we have done has been accepted of the Lord, to which he answered, Yes.

I hope that whosoever may read these messages that they may make it a matter of prayer and fasting in humility before God, that they may know for themselves that God has again spoken and revealed His mind and will from heaven.

The Words of the Messenger

I have come to you from time to time, to instruct you as to the work of building the Temple.

The Lord has looked upon you and your brethren, and has seen the humility of your souls, and your desire to carry out the instructions that the Lord has given you from time to time, and thus far your work has been accepted of the Lord, but remember, you must remain very humble before God, and do the things He has, and will command you to do, or the spirit and light that the Lord has given you will

TO THE MEMBERS OF THE TWELVE APOSTLES OF THE CHURCH OF CHRIST

Greetings:

In acting in harmony with what to me is the promptings of that Spirit that leadeth men to do good, I herewith relate an experience and dream that came to me at Gloucester, England, on the night of September 18-19, 1929. I had spent the evening in company with former Elder Earnest Trapp, who at one time was a prominent worker and pastor in the Reorganization there. We were visiting members of the Reorganization and I had been very greatly blessed in telling them of the Church of Christ and the Messenger's visit to Brother Fetting. During the whole day and until I was asleep at night the Twelfth Message had not come to my mind. During the night I was blessed with a very spiritual dream which brought peace and assurance to my soul. There was present with me if not in person the spirit and influence of the Messenger. I also saw Brother Fetting—his attitude, intent, and purpose that it was good. I was given to understand that the Messenger did visit Brother Fetting on the 18th day of July as related in the "Twelfth Message," and the message delivered at that time by the Messenger was laid before me. Up to the time of this dream I had seen but a badly printed carbon copy which is very difficult to read. But the copy now before me was clear and plain and on white paper similar to that of the printed copies of the former visitations, and it was about one third the size of the printed copy of the "Twelfth Message" as it now appears in print. While the original message (as I now believe it to be) was before me and I was tracing the lines with my finger, another finger appeared by the side of my finger pointing out a place where something had been added which did not appear in this copy. I saw but the finger of the personage, but I felt the power and influence which brought peace and assurance to my soul. At this time I was also made conscious of the presence of Brother Fetting. He was humble and his countenance was appealing. And I was given to understand that he had added the matter out of a good purpose to promote the cause of the church. I was **told plainly that the twelve were at the head of the church, that they had the responsibility of the General watchcare of the church and especially so in matters of organization, doctrine, and practice, together with the selection of general church officers, in connection with the General Assembly of the whole church, and that Brother Fetting had been told the same thing, but it had not been written in the copies of the messages sent out.** I awoke with a feeling of great relief and assurance in the work we were now engaged in.

Up to this time I had not seen a copy of the mes-

sage as it was published and sent out. And when I returned to our place of residence I related my dream to my wife, and she exclaimed, "Oh, yes; we have a bundle of the revelations," and went to fetch them. And when I saw them I was shocked to learn that they had been published and sent out to the world before the Twelve or the church had an opportunity to act upon their contents. I took a copy and in glancing through it saw where and how the matter had been added which had no legitimate place in the message of instruction on the building of the Temple. And as I ran my finger over the pages I was astonished to see how plainly that part added loomed before my eyes. I took my pen and cut out that part which was added and afterward cut it out with the scissors and pasted the original on the enclosed sheets in the very order in which they appeared in the printed copy with that which was added cut out. And to my surprise it presented a wonderfully connected statement of instruction relative to the building of the Temple, and was the size and appearance of the document laid before me in my dream.

Yours in bond of truth,
Samuel Wood.

This is the message as seen in the dream, and it is a connected statement of instructions relative to the Temple.

Exhibit "A."

Twelfth Visitation

The Messenger came to me for the twelfth time Thursday night, July 18th, 1929. He came and went three times, remaining each time until I was weak from his presence, then he would leave me for a short time so I could regain some of my strength. The Divine is so much stronger than the human, that the presence of the Messenger makes a person weak in body. This time I had the first opportunity to ask him a question, which I did. I asked him if our work which we have done has been accepted of the Lord, to which he answered, Yes.

I hope that whosoever may read these messages that they may make it a matter of prayer and fasting in humility before God, that they may know for themselves that God has again spoken and revealed His mind and will from heaven.

The Words of the Messenger

I have come to you from time to time, to instruct you as to the work of building the Temple.

The Lord has looked upon you and your brethren, and has seen the humility of your souls, and your desire to carry out the instructions that the Lord has given you from time to time, and thus far your work has been accepted of the Lord, but remember, you must remain very humble before God, and do the things He has, and will command you to do, or the spirit and light that the Lord has given you will

be withheld from you and your minds will become dark, and doubt and fear will enter your souls. Therefore, seek the Lord often in prayer and in the humility of your souls the work that the Lord has commanded you to do will come before you. **Contend with no man, only contend for the truth, for the truth will make you free. Contentions will darken the mind, and the spirit of God will not dwell in the hearts of men who are contentious.**

The plans as drawn by your brethren are correct as to the foundation, that is, as to size, but let the pillars be added to the outside, 4 feet 8 inches in length, and 2 feet 8 inches in depth, and let the pillars on each corner be the same size. Dig the trenches, and bring the foundation to the level of the basement floor, and your steel 15 inches above the grade level. Let your fabricating be done, so that your work may continue from there, for behold, many important things shall come to pass, and many things shall yet be given, but I will come from time to time to instruct you, that the work will not be delayed.

Let not the building of the Temple hinder the preaching of the gospel, but let those that have been appointed and set apart for the Temple work, see that all things be done after the pattern that I shall give.

Behold, the Lord changes not, again he has sent me to instruct the children of men as to the **building of the Temple**, the size thereof, the inner court and the outer court, the construction of the building, the time to begin the work, the time to complete the building of the Temple, the material it shall be built of, and I will come from time to time to instruct you, **for thus was I commanded to instruct Joseph Smith**, but because he was not true to the trust, this was withheld from him. Remember, you have been intrusted with this work, therefore be humble that you fail not in your work.

Let your work on the Temple continue, working as fast as the monies come in but keep out of debt, contract no debt with any man, for this work must be done by sacrifice and not by promises.

I will come from time to time until the work is finished after the pattern. Be humble, and the Lord will bless you by his spirit, and men will be blessed by the message in time to come. Amen.

Otto Fetting.

The above communication comes in a regular manner through those whom God designated and called to the particular work and who were appointed by vote of the General Conference and blessed by the laying on of hands and set apart to RECEIVE THE PLANS OF THE TEMPLE THROUGH REVELATIONS FROM GOD. And to this alone were they set apart and to no other purpose. The Church of Christ was already organized and ESTABLISHED. And the officers through whom God would reveal

His will in matters of regulating, setting in order, and extending the church organization and activities were already established in the government and functioning in their office and calling. It was, therefore, not necessary that ONE MAN should be set apart for this work of organizing the church since it was already organized. And if it had been necessary for God to especially call and set a man apart to organize the church his duty and work would be finished when the church was organized. That is where Joseph Smith and the early Elders made their fatal mistake. If Joseph had assumed his place as an Apostle on an equal basis with the other members with the other members of the quorum, and they together and jointly assumed charge and the oversight of the church the history of that institution would read quite differently today. It would be a glorious history and Zion would now be flourishing in divine splendor. But Joseph commenced by degrees to revelate himself into power and the brethren conceded one little INNOCENT LOOKING change after another until finally through the revelations of an ambitious leader there grew up in Nauvoo a condition that must have made the Devil blush. War, dissention, strife, lying, adultery, politics, priestcraft, secret combinations, danites, Masonry, polygamy, murder, with final death to the leaders and destruction to the church!

This is the part that was "added." It is also a connected statement intended to regulate and set the church in order. We have this just as it appears in the copy including every word that was "added" and that were cut out of the copy sent out by Brother Fetting. And each paragraph or line follows the other in the same order that they appear in the document as published by Brother Fetting.

Exhibit "B." A "Revelation" on an entirely different subject with no mention of the "Temple."

The Words of the Messenger

[I have come to you from time to time, to instruct you as to the work of building the Temple.] and the organization of the Church of Christ, and re-establishing it again in its fullness, that the Church may again receive the power and Holy Ghost as in the days of old, and that as on the day of Pentecost, the servants of the Lord may be filled with the Spirit of God, that they may take the message of the gospel of Christ to the nations of the earth, for the Lord has reserved unto Himself this remnant on the Temple Lot, to set the Church in order. I have come to you in your own language that you may understand, and impart it to the children of men, and that the message might be understood by all people, in its plainness, that they may have no excuse at the judgment day, for verily these things shall come to pass.

Behold, the Lord has rejected all creeds and factions of men, who have gone away from the Word of the Lord and have become an abomination in His sight, therefore, let those that come to the Church of Christ be baptized, that they may rid themselves of the traditions and sins of men; preparing themselves, that they may be fit and worthy for the spirit and power of the Holy Ghost, and as the greater power shall come, that they may be ready to receive it with joy. For this is the time of the restitution and restoration of all things, and this must come to all that shall be permitted to dwell in the presence of Christ, for sin can not receive the glory of God, nor the power of the Holy Spirit.

And let those that have been called and set apart to carry the gospel message to the nations of the earth do their work, as they have been instructed. Let them preach the things as they are found in the Bible and the Record of the Nephites; let them take the message to Jew and Gentile, to all classes, tongues and peoples. Let the men who have been placed in charge and appointed to look after and receive the tithes, offerings and oblations, be mindful of their work, that the monies so received are spent wisely. Let them give an accounting to the Church, that things may be done in justice to all, always being mindful that they are ambassadors for Christ and the Church, and that they will be without excuse to God, for everyone must be faithful to their trust for this is the Lord's work, and so shall it be required of him in the last day.

Remember, the Lord committed to Joseph Smith a great work in his day, and power and authority to re-establish the Church of Christ in his day as in the days of old. He gave him the pattern to establish it as in the days of the apostles, and restored the priesthood and authority of the Son of God to the children of men. Yet, because of pride and the love and praise of men, he sinned before God, and much of his work has been destroyed, but he will be saved as by fire, and will be numbered with the prophets of old. Again, the Lord has called others to prune His vineyard, to bring the gospel of peace, to establish His Church as in the days of old, that the power of the priesthood may be again enjoyed as in the days of old.

And as I laid my hands upon Joseph Smith, so now I lay my hands on you, that greater power and greater light might come to you, and to set you apart to do the work intrusted to your care and in your day. Remember, the priesthood was not and will not be taken from the earth since I conferred it on Joseph Smith, but the greater power of the priesthood has been withheld because of the transgression of those who have been intrusted therewith, therefore, see that all things are done after the pattern I will give you, that in all things you may please the Lord your God. Be true to the trust that has been placed upon you and your brethren, each one in his

place and calling, for the Lord will hold each one responsible in their work that must be done and will require it at their hands in the last day. Some will fail because of the temptations that shall come to them, but they will suffer loss. But, remember, Christ is at the head of the Church, and will direct His work; He is the great high-priest of His people and he will direct the work as in days of old. I therefore bless you in the name of Christ, and admonish you to seek not the praise of men but be humble before God, and the people of the Lord, and your brethren. The priesthood and authority that was placed upon you by the servant of the Lord will never be taken from you unless you deny the Lord your God, but if you are not true to the trust imposed upon you, you shall suffer loss and lose your crown. The Lord will reveal to you from time to time the things pertaining to the building of the Temple and the work that must be done by the Church of Christ, that the people of the Lord might be instructed of the things that shall come to pass. Amen.

Let C. A. Spilsbury be set apart among men to fill the vacancy in the Quorum of Twelve, that the work may not suffer, for this is a day of haste as I have told you. Let him take the field with the gospel message, as he is not burdened with the cares of life as some are. Let the Elders who are not burdened with the cares of life go from place to place and prepare to take the message to other nations, but let those go to the far off fields that are not burdened with the care of children, and let their companions go also. Use wisdom in these matters, be careful in your expenses, while and where you labor, that more may be sent into the harvest field.

For behold the people of the Lord are glad to help in this work of the Lord, by tithes and by offerings for thus did the people in the days of old, which was pleasing unto the Lord, for this was the law in Abraham's day who paid tithes and the Lord blessed him, and the Lord will bless in your day all those that shall keep His law. Therefore pay your obligations to the Lord in all things that your work may be accepted of him, so that when trying times are upon the earth your work might stand the test. Let the gospel be preached, let the poor be provided for, let the Temple be built, that in all things you may be the children of God.

Those that will heed the warnings that I have given to them in the past will be blessed; those that will not believe will lose, nevertheless, take the message to them, and the honest in heart will accept it.

I am John the Baptist that prepared the way before Christ and I will prepare the way before him again, and a people to receive Christ when he comes. Send his message to your brethren, the Twelve first, then send it to the nations of the earth with all the rest now in print, but the things I have shown to you in vision, keep that only for your brethren; give

not that to the enemies that seek to hinder the work of the Lord.

Otto Fetting.

Some Things We Will Be Obligated to Meet

As stated in a former communication, we are not concerned about what the enemy may say about us falsely, but we are vitally concerned about what he may say in truth. And in the following I wish to tell you what we will have to meet in TRUTH if we act upon that part of the document sent out containing the "Twelfth Message," which applies to the General Church activities aside from the building of the Temple. And this comes from a fellow worker and friend to all you brethren, and a faithful servant of the church. And although I am going to talk plain this had better come from me directly to you, my fellows, when and where we have opportunity to make corrections than to be hurled at us from the enemies after it is too late and when we are not in a position to meet it.

BEAR IN MIND THE FACT THAT OUR EXCUSE FOR BREAKING WITH THE REORGANIZATION WAS TO ESCAPE THE TYRANNY OF S. D. C. And we have published that fact to the world, and it is no joke.

A circular letter sent out by the "Secretary of the Committee of Three," July 23rd, 1929, calling attention to the twelfth visit of the messenger, and inclosing a carbon copy of the instructions given, which were "of a far-reaching scope in regard to the work of the church." It also provided for "the filling of the vacancy in the Quorum." The letter further states: "It would seem advisable to call a special conference in October to ACT UPON the committing of the church to a policy of baptising all those who desire to unite with the church, as well as the **ORDINATION OF C. A. SPILSBURY.**"

In harmony with the above, which came from the secretary of the Committee of Three, the secretary of the Quorum of Twelve sent out a call for the "Special Conference," signed by five members of the Twelve. The call contained the statement of the **MATTER TO BE CONSIDERED.** The agenda containing three questions of "far-reaching scope to the church," as state above, together with the matter of minor importance relative to "continued prosecution of the work on the Temple."

So in fact, brethren, the call for the conference originated with the committee of three to act upon matter brought forth by them dealing with the General Church activities and filling the Quorum of Twelve, and not to meet an emergency in the prosecution of the work of the Temple.

And in this the Committee of Three have assumed to be the **DIRECTING HEAD OF THE CHURCH.** Overstepping their bounds and establishing a precedent that will, long before the seven years of Temple building has passed, enable them to become entrenched as the directing head of the whole church—

in not in fact, certainly in principle a First Presidency. And we will be looking for their successors. This is one of the principles involved. And we will have it to meet, unless we repudiate this imposition, say that you will.

There are few men in this world who have vision to penetrate the future, there are still less in number who have the courage to speak out, especially when their fellows and best friends are involved. But it is best for you and for the church that I should speak out NOW than for the work, together with the men involved, to go down to destruction. Furthermore, we had better meet it on the inside and make corrections than to be helplessly subject to the sting of the lash from the enemy outside.

The Committee of Three were not called nor set apart to receive instructions relative to setting in order and regulating the church. And such commands which in this case were plainly mixed in, paragraph after paragraph inserted in a revelation on Temple building, as the inclosed exhibits plainly show, is irregular, out of order and illegal.

And now, brethren, what follows may hurt, but is it not the plain truth? And there is no good reason why I should supinely submit to that which in principle challenges the whole philosophy upon which this Church of Christ is built, and clashes with every truth that I have known.

The brethren may not have meant it that way, and their purpose as I believe was the very best, but that does not set aside the facts as we have them, nor will that excuse relieve the sting of the lash that we have bared our backs to.

I refer to the fact of the publication and circulation of this "Revelation" which gives commands and in effect appoints one to fill a vacancy in the Quorum of Twelve, before the Quorum of Twelve or the General Conference, or even a special conference, which was already called had an opportunity to act upon it. This act stands out as an attempt to domineer the whole church without a precedent in the whole history of Mormonism. The First Presidency of the Reorganization may be able to exercise the S. D. C., but is very doubtful if they could, even now, get away with anything as raw as that is. The Quorum of Twelve are by this act FORCED to either repudiate the whole thing and make such recommendations to the Conference or supinely submit to the dictatorship of one man and his two counsellors. This is as I see it. And this is what we will be obliged to meet from the Reorganization. And I must confess that for one I am not equal to the task. But that is not the end of it. For this is plainly a precedent to be followed in the years to come. And if so **WE ARE DOOMED.**

A brother whom I love stated to a letter to me that if he thought the brethren and the church had no more confidence in him than I had expressed in my circular letter he would resign and quit. Now,

brethren, if I did not have the full confidence in you, I certainly would not bother to write this. But rather, I would resign right now, get my wife and myself to Southampton some way, and start for our home in California on the first available ship. I have prayed and worried and wept over this matter until the folks here are anxious about my health. I am sick at heart and in body. I had set my heart on the church and its high ideals, but now the history of 1832 and subsequent years seems about to repeat itself, and if so, all is lost.

Now back to the subject, and more that will hurt:

The revelation in the revelation on Temple building which assumes to dictate the whole program of the church, is by being broadcasted to the world, crammed down our necks whether we like it or not. It forces us to recind the Agreement of Working Harmony. Treat former "brethren" as aliens, which will change the whole policy of the church which made us members in good standing acceptable before God. It ties the church up to the "law of tithing," it selects and sets apart a member of the Twelve, regardless of what the rest of the members may think of the choice. It also makes one man the sole mouthpiece to the church, "in his day." It is an affront to every man among us who have minds of our own. It flouts our intelligence and reduces us to the statis of an aggregation of yesites. It overrides the law of common consent and ignores the principle of free agency as has never before been done in the history of God's dealings with humanity. Therefore, brethren, I again emphasize my protest in the name of the Christ who came into the world to make men free.

Yours for the truth's sake,
Samuel Wood.

58 Tynybryn Road
Tonyrefail, Glam., Wales

THE ONE BODY

"There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism."—Eph. 4: 4, 5.

"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free."—1 Cor. 12: 13.

"Now ye are the body of Christ, and members in particular."—1 Cor. 12: 27.

"And he is the head of the body, the church."—Col. 1: 18.

The foregoing scriptures make it clear that there is but one "body" or church of Christ. And that body or church was so organized and equipped that all men of every nation or time could comply with its mandates, and obey its ordinances. And all who would thus obey would become "one," united, transformed into a common fellowship wherein all would be equal, having love for one another without respect of persons. Indeed, it was designed that there

should be no schism (division) in the body, "but God hath tempered the body together, having given more abundant honor to that part which lacked. That there should be no schism in the body." 1 Cor. 12: 24, 25.

The Apostle Paul used the physical body of man to illustrate the body or church. When God created the physical body he placed within that body various organs, or members, all of which were designed to be perpetual. It was a perfect body. There was no chance for improvement either by addition or subtraction. Likewise, when the universe was created, God "set" in the firmament the sun, moon, and stars, all governed and controlled by an unchangeable law, nothing could be put to it nor anything taken from it. It was perfect.

And so of the church, It, too, was perfect when it left the hands of the Great Architect, it was designed to meet man's needs in all time to come, in every nation. It was one perfect body with one perfect law.

But where is that church today? There are many churches of men, no two of them being alike, but each one claiming to be the true church. How may we know which is the true church? Let the Bible answer the question. By it men and institutions will be judged and everything that fails to measure up to his requirements must be condemned, however popular they may be. Let us go to the Bible then and learn from it just what the true church was like, and be ready to reject all that does not conform to its description.

So we read: "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues." 1 Cor. 12: 28.

Here we learn that God "set" those officers in his church, the same as he "set" the sun, moon and stars in the heavens. Then wherever we find the true church it will have those officers in it, for God set them there, and man has no authority to remove any of them. It was a perfect body with all those officers, helps and governments in it. Would it be a perfect body with any of them removed? Would we have a perfect physical body with one eye, six fingers, one leg, and no ears? It requires all of the various officers and gifts which God set in his church to make it perfect.

Again we read: "And he gave some, apostles, and some, prophets, and some, evangelists, and some pastors and teachers, For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and

cunning craftiness, whereby they lie in what to deceive." Eph. 4: 11-14.

From the foregoing we learn just why God was so particular about placing those members in the body or church. It was done that we might be made perfect men and women; that the ministry might be governed in their work harmoniously to the end that all might be edified, nourished and sustained by the abiding grace of God. Furthermore, they were placed in the church for the purpose of protection against imposition and fraud. A counterfeit church or body would not have all those marks of identity, and would be easily detected. There can be but one true body, but there may be any number of counterfeits, some of them more nearly approaching the divine model than others.

When Jesus began to build his church he first chose twelve men whom he named apostles (Matt 10: 1-15; Luke 6: 13-16) whom he sent forth to preach the gospel. When one or more of those men were removed by death or transgression, another man was chosen to take his place and fill the vacancy. Judas betrayed his Lord and went and hanged himself. Matthias was chosen to take his place. (Acts 1: 22-26.) Among those twelve men there were two by the name of James. Both of those men were killed about the same time, one of them by order of Herod. (Acts 12: 2.) Right away after this we see how nicely the Lord had provided against the day of evil. When the church met together at Antioch, the Holy Ghost spake through the prophets who were present and two men were called to be apostles, Barnabas and Saul. (Acts 13: 1-3.) These men were called of God to fill the vacancy caused by the death of the two Jameses. Later when another vacancy occurred James, the Lord's brother, was chosen and became an apostle. (Gal. 1: 19.) Thus it is seen that the office of apostle was a fixture in the one body, the true church.

Closely associated with these apostles were another class of ministers called Seventy (Luke 10: 1-16). Their duties and prerogatives were similar to that of the twelve. They, too, were "set" in the church by the Lord and were a part of the perfect body, the true church. By this mark of identity we may also recognize the true church and detect counterfeits. Without those "members of the body," the body would not be perfect. God set them in the body, and it was perfect when he had completed it and set it in order.

Supplementary to the general ministers were a number of others of various grades and duties: Evangelists (Eph. 4: 11), Bishops (1 Tim. 3: 1-4), Elders (Titus 1: 5), Teachers (1 Cor. 12: 28), Deacons (1 Tim. 3: 13).

Such was the organic structure of the True Church of Christ as we find it outlined in the New Testament. We also learn from the same source that "God is no respecter of persons," (Acts 10: 24);

which being true we may rest assured that if God has a church on earth today it will be like the one found in the Bible. Salvation can only come to those who find the straight and narrow way and walk therein. Disappointment will come to those who follow the ways of men of which there are many.

E. E. L.

ISAIAH FIFTY-FOUR

Dear Editor:

I attended your service of September 24 wherein you took as your text Isaiah 54 or B. of M., p. 665, and heard you say that you had never understood that scripture until about two weeks previous and then gave your application of it. If I had held priesthood authority, I should have asked that I might occupy your pulpit and be permitted to use your text. Not being one, may I be presumptuous enough to write you and try to acquaint you with my understanding of "that" scripture. I feel that I am presuming a lot as you have been a student of the B'b'e for many years, yet I feel impelled to do so, and I shall name my article,

The Restoration of Israel

Let us first turn to Ezekiel, the great prophet of the exile who in speaking the word of the Lord to Israel used symbols and visions; and in the sixteenth chapter, we see where the Lord shows he had nourished Israel as a small child when she was cast out by others. In verse eight she has become a grown young lady and the Lord espoused her unto himself, entered into covenant with her and "she became mine." From nine to fourteen verses we see how in symbolic form He indicates her (Israel's) royal estate as His bride, decked and crowned as a queen. Reading on to the thirty-eighth verse we see how Israel polluted herself by partaking of the sins of the idolatrous nations about her, and for this was "Judged as women that break wedlock and shed blood are judged," cast out—divorced her. Then after enumerating the sins of Israel and the low estate to which she had fallen, her sorrow and how she had borne her grief and shame in verse sixty. He says, "Nevertheless, I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant," verse sixty-one. "Then shalt thou remember thy ways and be ashamed," verse sixty-two, "and I will establish my covenant with thee. Thou shalt know that I am the Lord." Verse sixty-three says, "The Lord will forgive her all she has done."

Now, let's turn to a pre-exile prophet who, moved by the same Spirit, prophesied concerning the same woman (Israel). Isaiah 50 or B. of M., p. 101: 45-52.

"Yea, saith the Lord, have I put thee away or have I cast thee off forever? For thus saith the Lord, where is the bill of your mother's divorcement? To

whom have I put thee away or to which of my creditors have I sold thee? Behold for your iniquities have ye sold yourselves and for your transgressions is your mother put away. Wherefore, when I came there was no man, when I called, there was none to answer."

She is now deserted by those (nations) she put her trust in and not being united to any of them, having kept her identity as a people and as God's people. So when He calls her there is no man. Yea, there was none to answer, so He, Christ, her deserted husband, says, "O house of Israel, is my hand shortened that I can not redeem or have I no power to deliver," bringing us again to the place where the Lord is ready to make with her a new and everlasting covenant. Also the Prophet, Jeremiah, in chapter 3:20, speaks of Israel as a woman who breaks wedlock, "Surely as a wife treacherously departeth from her husband so have ye dealt treacherously with me, O house of Israel."

Now we are ready to take up the text of Isaith 54 B. of M. 665. We behold in the barren woman Israel of today, separated from her lawful husband (Lord) afflicted, ashamed, because of their condition as a nation, scattered and beaten and so not bringing forth spiritual seed—and who shall be His seed? Read B. of M., 252:38-47. The time is coming when this barren woman "shall break forth into singing" Why? Because, united with her husband through the everlasting covenant which the Lord will make with her (Israel), she shall cry aloud, for she who was desolate, forsaken and divorced, shall now have a larger spiritual progeny than she had in her former days as a youth when married to her husband. That is why she will need more room to dwell as indicated by the statement "enlarge the place of thy tent, let them stretch forth the curtains of thy habitation, spare not, lengthen thy cords and strengthen thy stakes; for thou shalt break forth on the right hand and on the left and thy seed shall inherit the Gentiles and make the desolate cities to be inhabited." Many Gentiles will be numbered with Israel and become Abraham's seed by adoption. The statement "enlarge the place of thy tent," shows that old Palestine will not be large enough to hold the great population of latter-day Israel when they gather back to their promised inheritance, but they will need to stretch out and inhabit the desolated cities of the Gentile nations about her.

Zech. 10:6-10 shows that there will be such a multitude that "Place will not be found for them" (in the limits of old Palestine). Of this time they are told, they will "Fear not for thou shalt not be ashamed; neither be thou confounded for thou shalt not be put to shame; For thou shalt forget the shame of thy youth and shalt not remember the reproach of thy widowhood any more." The Lord has forgiven her (his wife who erred in spirit in her young

married life) and taken her back and established with her His everlasting covenant, so he could say "For thy Maker is thy husband, the Lord of hosts is his name and thy redeemer the Holy One of Israel, the God of the whole earth shall He be called." Yes, the Lord continues to identify the wife (His people). "For the Lord has called thee as a woman forsaken and grieved in spirit and a wife of youth when thou wast refused, saith thy God." He tells her that the time of her separation from Him is only a moment compared to the eternity of which she will be united with him, in these words, "For a small moment have I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord, thy Redeemer (Christ).

"For this is as the waters of Noah to me, for as I have sworn that the waters of Noah shall no more go over the earth so I have sworn that I will not be wrath with thee; For the mountains shall depart and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed with the Lord that hath mercy on thee."

Reverting back to the condition she was in while separated from him he says: "O thou afflicted (wife) tossed with tempest and not comforted," now that she has repented, returned and been received of her Lord, she is to be again clothed in her queenly attire and live in royal splendor.

"I will lay thy stones with fair colors and lay thy foundation with sapphires, I will make thy windows of agate and thy gates of carbuncles and all thy borders of pleasant stones, and (glorious promise) all thy children shall be taught of the Lord and great shall be the peace of thy children (Zion on earth). In righteousness shalt thou be established. Thou shalt be far from oppression for thou shalt not fear and from terror for it shall not come near thee (Millennium). Behold they shall gather together against thee, but not by me. Whosoever shall gather against thee shall fall for thy sake," (in little season). Jesus said in B. of M., p. 666, "This is the heritage of the servants of the Lord and their righteousness is of me, saith the Lord." Jesus further said of Isaiah, he spoke all things concerning my people which are of the house of Israel."

Much more could be said on this subject, but I believe this is sufficient for my purpose. I trust I have made it plain and hope it may bring cheer to other hearts as it has to mine.

Your sister in love of the latter-day work,

Carrie E. Luff.

"There is a way which seemeth right unto a man, but the end thereof are the ways of death."

THE TWO COVENANTS

"The law of the Lord is perfect, converting the soul the testimony of the Lord is sure, making wise the simple."—Psalm 19: 7.

God gave two laws to man. One was given at Mount Sinai and is known as the law of Moses, also called the "fiery law," (Deut. 33: 2); the "law of sin and death," (Rom. 8: 2); a "schoolmaster," (Gal. 3: 24); and of that law it is said that "every transgression and disobedience received a just recompense of reward" (Heb. 2: 2; Deut. 17: 1-13; Num. 15: 32-38).

The other law was given at Jerusalem and is known as the Gospel Law, also called the "Everlasting Covenant," (Isa. 55: 3); the "Law of the Lord," (Ps. 19: 7); "the law of the spirit of life in Christ Jesus," (Rom. 8: 2); "The perfect law of liberty," (James 1: 25).

The law of Moses was a penalty, added because of transgression (Gal. 3: 19), and was in force from Sinai to Calvary, a period of about 1,525 years. It consisted of types, shadows, and carnal commandments, but it was faulty for the reason that it "made nothing perfect" (Heb. 7: 19). It did not pertain to the conscience (Heb. 9: 9).

The two covenants were symbolized by Abraham's two sons, Ishmael and Isaac (Gal. 4: 22-31). Abraham and his wife were both old when the Lord promised them an heir and they thought Sarah was past the age of child bearing. So to help the Lord out of a difficult undertaking, Sarah gave her maid, Hagar, to Abraham by whom he might have the promised seed. But that was contrary to God's plan and the bondwoman with her child was cast out. In due time Isaac was born of Sarah and the Lord told Abraham that his seed was to be reckoned in Isaac and not in Ishmael. Isaac was the Child of Promise, Ishmael the child of unbelief. Had Abraham and Sarah fully understood the Lord's purpose, Ishmael would not have been born. But he was "added" to Abraham's family because of "unbelief." But when the child of promise was born the child of the bondwoman was driven out.

Ishmael stands for the law of Moses which was added because of transgression. Isaac stands for the gospel, the "perfect law of liberty," which superceded the law of "sin and death." (Heb. 10: 9.) When David said "The law of the Lord is perfect," he was talking about the gospel law which would "convert the soul." The law of Moses would not do that. It was designed to punish the culprit after he had committed the crime. The gospel is designed to prevent the crime by removing the desire to do wrong. It pertains to the conscience. Because Israel would not live the higher life, the Lord added the "fiery law" as a "schoolmaster" to chastise them. (Gal. 3: 24.) When the purpose of its giving was accomplished, the "schoolmaster" law was "cast out"

with apostate Israel, the "bondwoman," and Christ, the promised seed, with the gospel law of liberty, planted in its stead. The law of Moses was a law of bondage. The law of Christ is a law of liberty.

The law of Moses was not the first law given to man. Paul mentions a "covenant" made with Abraham 430 years before the law of Moses was given. (Gal. 3: 17.) Melchisedeck was a High Priest under that dispensation. (Gen. 14: 18-20; Heb. 7: 1.) This "perfect law," the only law ever given to man that will make him perfect, was given to Adam and his children, and by it Enoch was able to perfect his people. (Heb. 11: 5.) And because of apostasy from that law, the world was destroyed in the flood. Noah was a preacher of righteousness (2 Peter 2: 5) which righteousness is revealed in the gospel of Christ. (Rom. 1: 16, 17.)

The Israelites, brought up under the direct influence of Egyptian heathenism, were in no condition to abide the higher law of liberty, so it was necessary to put them under a "schoolmaster" with severe penalties for disobedience. Christ became the "end" of that law. The "law of the Lord" in Ps. 19: 7 is the same as the "law of the spirit of life in Christ Jesus in Rom. 8: 2, which Paul says made him "free from the law of sin and death"

E. E. L.

PRIESTHOOD OR MINISTRY —WHICH?

Editor Zion's Advocate:

I have been thinking for some time of writing to the Advocate in regard to the use of the word "priesthood."

As I see it, priesthood should have no place in the Church of Christ. I see in lots of writings that the Church of Christ people use priesthood in the place of "ministry," when speaking of Christ's ministers and the gospel. Priesthood as used in the Bible pertains to the office of a high priest. Christ is our last and only High Priest, so carries the priesthood with him.

In 2 Cor. g: 1, it says: "Therefore seeing we have this ministry," etc. If priesthood is right, why did Paul say priesthood instead of ministry? In Acts 1: 7, it says, referring to Judas, "For he was numbered with us and had obtained part of this ministry." Why not say priesthood instead of ministry? There are several more references on "ministry" in the Bible, such as Acts 2: 25; Rom. 12: 7; Matt. 9: 23; 2 Cor. 6: 3; Eph. 4: 12; Col. 4: 17.

In Acts 1: 25, Gal. 2: 8, Rom. 1: 5, 1 Cor. 9: 12, you will find the office of apostle spoken of as apostleship. If priesthood is the word to use, why apostleship? In 3 Nephi 16: 4, Utah edition, and 7: 27, Authorized edition, of the Book of Mormon, Christ says, in part, speaking of his followers in Jerusalem:

"They who have seen me in my ministry," not priesthood.

David Whitmer says in his address, beginning at the bottom of page 78: "In no place in the word of God does it say that an elder is after the order of Melchisedec, or after the order of Melchisedec priesthood. An elder is after the order of Christ. This matter of priesthood, since the days of Sidney Rigdon, has been the great hobby and stumbling block of the latter-day saints. Priesthood means authority, and authority is the word we should use. I do not think priesthood is mentioned in the new covenant of the Book of Mormon. Authority is the word we used for the first two years in the church."

I think Whitmer is speaking here of the use of priesthood in the ordaining of elders. If I have this matter of priesthood right in my mind, it should have gone into the discard along with high priests. If I am wrong I would like for some one to answer this, giving good, clean references from the Bible and Book of Mormon. These are the books on which we are to rely.

Section 104:1, 2 of the Doctrine and Covenants upholds the two lines of priesthood. But this does not even claim to be a revelation, and does not correspond with the New Testament of the Bible and Book of Mormon. In section 8, Doctrine and Covenants, it says that Oliver Cowdery had "the gift of Aaron." If you will compare this with chapter 7 in the Book of Commandments you will see that it is the same revelation changed in the Doctrine and Covenants. The name Aaron does not appear in the original revelation in the Book of Commandments.

In 1 Peter 2:5, 9, it speaks of priesthood, but Peter is speaking to the whole church, as you will see by reading the same. This is the only reference I have been able to find on priesthood in the New Testament.

Harry J. Bell.

CONFERENCE NOTES

Once the vexing question of rebaptism was disposed of, the Conference did some other important business with alacrity.

Owing to certain disclosures made to the Conference, to which no denial was offered, M. T. Jamison was dropped from the Board of Publication and Louise P. Sheldon was chosen in his stead. A. W. Bogue resigned as a member of the Board and H. E. Moler was immediately elected to fill the vacancy.

Brother W. L. Gates stated to the Conference that he intended to respect the action of the body, and asked for a "recess" of six months to think matters over, and that he might go to work and earn some means to assist his family, which request was granted.

The Conference authorized the Quorum of Twelve to reorganize the General Office. When the Twelve met to consider this matter, Brethren T. B. Nerren, W. P. Buckley, and W. R. Dexter each declared their

intention to disregard the action of the Conference relative to rebaptism and they were released of all official responsibility in the Church. The Twelve took active charge of the Office and immediately ordered all outstanding bills to be paid, of which it was found there were many. The books were examined, but no report can be made until a thorough audit is had and the tangle is straightened out. The Conference authorized the employment of an expert accountant to audit the books that a report may be made as soon as possible.

A partial report submitted to the Twelve by the Secretary of the Building Committee disclosed the fact that certain individuals that were not laboring upon the Temple in actual construction work, had obtained family allowances from Temple Funds as well as from the General Funds.

In harmony with a resolution of the April Conference, the Twelve had been given the general oversight of the construction work, and were to have a complete report of operations and expenditures every three months.

For some reason this report was overlooked, and the above mentioned family allowances made without the knowledge of the Twelve, who when apprized of the action, immediately stopped such allowances and instructed the bishopric to reimburse the Temple Fund for money thus misappropriated, from the General Funds.

Bhethren A. O. Frisby and C. L. Wheaton were placed in charge of the Office for the present. The saints may rest assured that the Temple monies will not be diverted to pay family allowances and personal expenses, nor will any funds be misplaced. A competent Office Clerk has been secured and Brother Wheaton expects to leave immediately for eastern points in the interest of the work.

Contrary to circulated reports, the work on the Temple continues, (this week a team and scraper are at work, also four men), and the funds still come in from those imbued with the spirit of sacrifice. We wish to announce in this connection that we now have all the bedding needed. The response to the call of bedding has been liberal, for which we wish to thank the donors.

E. E. Long.

The big crowd in the broad way constantly seeks thrills by artificial means, but the stupefying atmosphere of carnal pleasure quickly produces stagnation and death. The man above, as he ascends the narrow path, is thrilled by the magnificent grandeur of his altitude, and where the pure air of uncontaminated enjoyment extends the boundary of his view.

At the beginning of his earthly career, man is placed equidistant between two eternities. He chooses his course and, as a rule, takes the broad way because the descent is easy.

necessary and imperative order by a vote of 92 to 67.

The following resolution was ordered by a vote of 110 to 67:

RESOLVED: THAT WHEREAS THE MATTER OF RE-BAPTISM HAS ARISEN IN A DISTURBING WAY IN THE CHURCH, THIS CONFERENCE WITHHOLDS ITS APPROVAL OF THE DOCTRINE OF RE-BAPTISM OF PERSONS ALREADY MEMBERS OF THIS CHURCH BODY, UNTIL THE WHOLE CHURCH SHALL ACT IN THE MATTER.

THE TWELFTH VISITATION OF THE MESSENGER TO BROTHER FETTING, TOGETHER WITH THE MATTER PRESENTED BY BROTHER SAMUEL WOOD, IS HEREBY REFERRED TO ALL THE CHURCHES THAT THEY MAY CONSIDER IT ALL, AND INSTRUCT THEIR DELEGATES TO THE CONFERENCE OF APRIL, 1930, ACCORDING TO THEIR WILL, AND AGREEABLE TO THE WILL OF THE LORD AS MAY BE EXPRESSED IN THE WILL AND COUNSEL OF THE WHOLE CHURCH; AND IN THE INTERIM, RE-BAPTISM OF MEMBERS OF THE CHURCH SHALL NOT BE TAUGHT AS A PRESENT DUTY, AND SHALL NOT BE PRACTICED."

It should be clear to every reasonable mind that any who would persist in wilful violation of the provisions ordered by General Conference as stated in the above action of that Body, thus place themselves in open rebellion of law and order in the Church, making themselves liable to disfellowship if they continue; and in the very nature of the case no such person could by right represent the Church in any capacity, not even as a delegate to the next Conference, until there be repentance and a turning away from this error of rebellion against the body of which they are members.

For the government of the Church to be administered less rigerously than this against open defiance or rebellion by any one or more of its members would mean chaos, and finally utter ruin.

Conference adopted the foregoing for the very purpose that further confusion over the teaching and practice of the new doctrine might be avoided by holding the matter in abeyance until a vote of the whole Church shall clarify the situation.

This, Brother Fetting' refuses to do and insists that he will not regard the instructions of the Conference. It was therefore necessary in order to save the very life of the Church that the restrictions mentioned above be placed upon the member in rebellion: and this was done in a kindly spirit, but firmly as must needs be, and in an orderly manner.

The Church must now proceed with the work lying before it, according to the directions of the Lord.

Let all whose love for the great cause of Christ prompts them to a steadfastness in His service, re-

member that directions which violate law and order are not of Him, and let us unitedly hold aloft the banner of righteousness and truth during this hour of stress; and let the Church come together next Conference prepared to settle this great issue in a right and proper manner.

In the meantime, let all monies for the carrying on of the Temple work, and for the General Church funds be sent to Bishop A. O. Frisby, Box 232, Independence, Missouri.

Your brethren in the bonds that require a faithful and courageous Christian soldiery in an hour of great trial.

The Quorum of Twelve. Signed:

James E. Yates.

Clarence L. Wheaton.

A. M. Smith.

B. C. Flint.

H. E. Moler.

E. E. Long.

TO THE PASTORS AND MINISTERS OF LOCAL CHURCHES

and

To All the Members of the Church of Christ

Concerning members of the Church of Christ now being persuaded by false teaching to violate the order of the Conference and to be re-baptized into a newer covenant than the gospel covenant by which they were once rightly baptized,

Be it known that all persons do by such rebellion against law and by such re-baptism alienate themselves from full fellowship in the Church of Christ.

However, they should be ministered to when sick, cared for in afflictions or distress, and every one should be considerate in all longsuffering and kindness toward those who fall into this error. The sacrament should not be denied those of them who may express a willingness to be governed by the action of the body, and renounce their re-baptism.

But of necessity none who are insubordinate to the voice of the Conference can be permitted voice or vote in any business meeting or deliberative assembly in the Church, either local or general. And where such rebellious persons are in any place permitted to participate in the transaction of the business of the Church, the results of such business transaction must be declared illegal.

Any local Church sending delegates to the next April General Conference who have been elected or chosen in any meeting where persons in rebellion against the enactments of the Conference are permitted to participate, shall forfeit its right to representation; and such delegation can not be seated.

This embargo applies to all who, contrary to their own Church action, may be re-baptized into this so-called "New Covenant" and must remain until they repent and turn away from this monstrous heresy.

C. L. Wheaton,

Sec'y. of the Twelve.