

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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WATCH THE MARKINGS

The two great forces affecting human destiny are Good and Evil, emanating from God and Satan. God is above. Satan is below. The law of gravity, which seems to affect man's spiritual nature as well as his physical being, is downward, and it is just as natural for man to drift away from God as it is for the apple to fall from the tree. It requires a much greater force to lift up than it does to pull down. In this respect Satan has a decided advantage.

Moreover, the work of elevation must be by lawful process. Not so with the forces of digression. Law and precedent count for little when they stand in the way of "progress." The end justifies the means. Ofttimes the pulling down process is camouflaged by a clever misapplication of the uplift forces. To some this may seem paradoxical, but it is a fact, nevertheless. The more nearly the counterfeit approaches the likeness of the genuine, the greater will be the deception. Man has been slow to accept the divine model but quick to revise the specifications to suit his own caprice.

In the beginning man was right with God. But in the exercise of his agency he "fell" and became "carnal, sensual, and devilish." In the process of redemption, or elevation, human agency must be employed, and human agency, from its very nature, is subject to error. Were this not so the world would have been redeemed long ago. But so long as the human element must be reckoned with, mistakes will be made, and ofttimes grievous mistakes are made with good intentions.

Not long ago I was motoring in Minnesota where the roads are all well marked. But due to a careless observance of the markings, I got onto the wrong road, and when I discovered my mistake I had gone thirty-six miles in the wrong direction. There was only one thing to do and that was to go back to the point of divergence. How many sad disasters might have been averted along the highway of life had those who journeyed faithfully observed the markings, and heeded the danger signals! Instead, it has often been the case that those who were set as watchmen to direct the traffic have, by the erring ones, been discredited, ostracised, stoned and killed. Able was the first man to meet such a fate, and from Able to Joseph Smith the highway of life is strewn with human wreckage because the watchmen were

run down and the danger signals passed unheeded. Nor are we free from the same dangers today! Human nature is the same in all ages, for it is the one thing earthly that does not change.

Moses, the greatest of all human leaders, was a man of like passions, and notwithstanding his close touch with the divine, he made some mistakes, mistakes so grievous in the sight of God that he was not allowed to enter the land of promise. Yes, **leaders can go wrong, and many of them have done so.** In fact, every great apostasy has been the result of misdirection and maladministration. That is precisely why God ordained the law of common consent, for "it is not common that the voice of the people desireth anything contrary to that which is right." Mosiah 13:35. Impatient with the people when they complained of the wilderness hardships, Moses called them "rebels" and the honor and glory of a successful conquest that might have been his was given to another who had a more humble spirit. It requires more than a classical education to make a man a successful leader, and Joshua possessed that quality which Moses failed to exhibit.

There was a time when David was a man after God's own heart, but in the exercise of "his supreme directional control" he did that which was evil in the sight of the Lord, and he was not allowed to build the temple, which he desired very much to do.

Solomon, blessed of God above his fellows with wisdom, followed the inclinations of his own carnal nature, and thereby led the people into many wicked errors and brought the displeasure of God upon the whole nation. He "communed" with his own heart, and catered to popular opinion, discovering when too late that it was all "a vexation of spirit."

Rehoboam inherited his father's throne and vast estate. No man ever ascended the throne of Israel with greater possibilities than he. But Rehoboam was a proud, haughty man who thought more of his royal heritage than he did of his duty to God and his fellow man. The people were groaning under heavy burdens of misrule, and in a perfectly legitimate way they sought relief. In council with the older men of Israel, the king was advised to grant certain reforms. But Rehoboam had other advisers who had ideas considerably at variance with the "old foggies," whose wisdom was discredited by them, and

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EDITORIAL

QUESTIONS AND ANSWERS

The following questions are pertinent, and worthy of a careful consideration:

Ques: Do you not take the position that the late Joseph Smith and his co-workers were all deceived, and that there was no divine authority in the Reorganized Church?

Ans: No! We could never deny the "sure testimony" that attested the fact of the divine presence in the Church wherein we learned of the Restoration. God blessed the Reorganized Church so long as she was true to the truth.

Ques: Do you require members that come to you from the Reorganized Church to be rebaptized, and those of the priesthood to be reordained?

Ans: No, it is optional with the individual. We hope to settle the matter definitely at the next General Conference, April, 1930.

Ques: When you united with the Church that you now represent, do you consider that you had to lay aside anything that you once accepted as a fundamental truth?

Ans: No. Fundamental truth does not change, and the Church of Christ adheres to the Restoration, but reject the innovations that have been added at times.

Ques: Do you believe that the Reorganized Church has completely apostatized?

Ans: No. If we did so believe we would not accept members on their original baptism. The apostasy applies in particular to the **institution**, the organic structure, and not to the membership as a whole. The tree has been cut down, and the Church of Christ seeks to reclaim the **live branches**. Those who are **alive in Christ** do not need rebaptism, but the call is to "come out of her, that ye be not partaker of her sins."
E. E. L.

Many a man has made a false step by standing still.

WORDS OF CHEER FOR THE INDIAN

The work among the Indians gives promise of important results. The Book of Mormon makes a strong appeal to the sons of Laman, showing, as it does, whence they came, with the cheering promise that in the latter days they shall come to a knowledge of their fathers, and that the favor of God, once so richly enjoyed by their forefathers, is to be restored and they will again be the instruments in the hand of God in the consummation of his promise. Glorious hope! Oppressed, suppressed and depressed, a stranger and an alien in his native country, the Indian may still hope for justice and emancipation. God still lives and remembers his covenant which he made with his chosen people of the tribe of Joseph, from whom the Indians descended. And every promise found in the Scriptures pertaining to the tribe of Joseph applies to the American Indians. For it is written: "I am the Lord, I change not. Therefore ye sons of Jacob are not consumed." Mal. 3: 6.

The Book of Mormon contains a message of good cheer. It lifts the poor Red Man to a higher plane where his vision is extended and he can see beyond the barren desert of his Bureau prison and exploitation to the verdant fields of liberty and divine favor. Under the benign power and blessing of Him whose love for his erring children is greater than the love of a mother for her child, they will become a delightful people. It will be a grand reunion when the scattered tribes of Israel shall have been "gathered in one" from their long dispersion. The dark clouds of apostasy have begun to roll away and the glorious sunlight of restoration lights up the horizon of Israel's hope. It is the dawning of a brighter day, the resurrection of "dry bones" whose hope was lost—and the Book of Mormon brings that hope to life.

In connection with the coming forth of the Book of Mormon, the prophet Isaiah says:

"Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob. Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that errer in spirit shall come to understanding, and they that murmured shall learn doctrine." Isa. 29: 22-24.

The Indians greeted the first white men with a hearty welcome, and stained the battle fields of liberty with their blood when the "mother country" sought to subdue the rebellious colonists—and for that service, unselfishly rendered, the poor Indian received broken promises and deception, expulsion from his lands and the slaughter of his children. Be it said to the credit of the Indian, and the lasting shame of his white despoilers, that the Red Man never broke a treaty.
E. E. L.

THE VINEYARD

INTERESTING EXPERIENCES OF THE CHURCH OF CHRIST

Oh, the storms the dear little Church on the Temple Lot has weathered! Storms that have shaken her to the very center; storms that have tested to the very utmost the strength of her position, and she need not be ashamed! It is by faith in God alone and by clinging fast to that rod of iron which is the word of God that she stands today, weather-beaten she is, to be sure, like the "mighty oak" that has stood centuries of storm and tempest, but stronger and sturdier for the battles fought and won.

Memories come crowding into my mind of experiences that have made her more dear to me. No, we do not worship the Temple Lot, but to us who have weathered the storms with her, it is held very sacred because of past association with those revered souls who have fought with her the "fight of faith," and because the Lord has promised to set his feet upon that spot and grace it with his presence.

As far back as I can remember we children were taught to conduct ourselves reverently upon the Temple Lot. Why, we wouldn't think of running and playing boisterously upon it!

It was in the upper room of the building now upon the Temple Lot that the "still small voice" of the Spirit of God came to me and bade me put my shoulder to the wheel and lend my strength to the cause of Christ. I was about twelve years old and went one Wednesday night with my Grandfather, George P. Frisbey, to prayer meeting. The late Elder James Hedrick was the only other person present. They waited till about 8.30 hoping some one else would come. They debated whether it was worth while to have a meeting, then one of them reminded the other that the Lord had said "where two or three are gathered together in my name there I will be and that to bless" and I (a child) made three. So we had a song and two audible prayers and God verified his promise, for the sweet peace of his Spirit was there and that "still small voice that whispereth through and pierceth all things" spoke to my soul and bade me put on the armour of the Christ and fight for him as long as life should last. I lacked the courage to get up and tell them how much I had benefited by that meeting but going home Grandpa and I agreed that the Lord doesn't wait for the house to be filled to pour out his Spirit. It was many months before I found courage or words to tell any-one my experience or ask for baptism.

At the time of the famous Temple Lot suit, they endured grievous trials but the blessings God poured out upon them far outweighed the burden of trial. Picture a little handful of people who, not so many years before, had drained their resources, some of

them selling their homes, to purchase the Temple Lot, now confronted with the necessity of meeting the heavy expense of defending their sacred trust in three courts of the land. Again they sold their homes, men took their overcoats off, their watches, out of their pockets, women took off their jewelry, even their wedding rings from their fingers, and laid them on the table at Church to be sold to help defend that piece of ground. And God did bless them for their humility and spirit of sacrifice.

My Grandfather, G. P. Frisbey, lived on a farm some miles south of Independence and he promised the Lord he would give the proceeds from the whole crop to defend the property. There was a late freeze that year just as the apples were in bloom, killing the whole crop for miles around except Grandpa's. Such a heavy crop, they had never heard of. By picking time, his orchard looked like a forest of props, bearing the limbs up to keep them from breaking with their load of fruit. And because of the failure of the crop in the country round, he received fabulous price for his apples.

The first building upon the Temple Lot, built a few years after its repurchase about 1869, as you probably know, was set on fire by a religious fanatic who claimed a revelation from God instructing him to burn the building, which he did, destroying some of the old records and writings of the Church. The poor man died in the insane asylum a few years ago.

After the fire, while the building now on the Temple Lot was being constructed came a revelation purporting to be from God instructing us if we would accept Christ as the "One mighty and strong" (referring to the "one mighty and strong" spoken of in Joseph Smith's letter to W. W. Phelps) that He would accept the building then being built as the Temple and the pure in heart that came into it would see His face. The Elders met in council to consider it, but they could not agree upon who the "one mighty and strong" spoken of, was, so they decided to leave it as it always had been, an open question. Some believed it to be Christs, others a man.

One day after the building was completed the Elders were again met in council in the upper room, when there appeared suddenly before them, he who claimed to be Christ. They remembered in Malachi 3:1 "And the Lord whom ye seek shall suddenly come to his Temple." They remembered also the Lord's instructions to "prove all things; hold fast that which is good." I Thes. 5:20. "Also take heed to yourselves that your heart be not deceived." Deut. 11:16. They remembered also that "Satan himself is transformed into an angel of light" II Corinth. 11:14, and that "There shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch that, if it were possible they shall deceive the very elect." Mat. 24:24. They did not wish to be deceived nor did they wish to reject Christ if it really were He. So they began

to question him, and he gave very intelligent answers, quoting scripture and telling much truth. They were baffled. Though he made wonderful claims and always had ready answers they seemed to feel there was something wrong. Brother Cole turned to the window a moment in thought, and turning back to him said, "Brother, it is written that the Son of God will have the wounds in his hands and in his side. Show us the wounds in your hands and side." In utter astonishment, he looked at his hands stretched out before him, palms upward, for a moment for there were no nail prints there. At that moment there was quite a commotion just outside the window and everyone's attention was turned to the window for just a second. As they turned back to continue their investigation, they saw him going through the doorway into the hall. They followed quickly after him, being only a few steps behind, but by the time they got to the door he had vanished, was not in the hall, and had not had time to get to the outer door. Though they searched the building inside and out, and up and down the street, he was nowhere to be found. Truth will bear investigation and God does not expect us to accept truth without trying it to see if it is really truth or a counterfeit. He says "try the spirits," John 2:1, and prove all things."

The Bible and Book of Mormon are given as for a standard of faith and upon them we must rely.

In 1926 the Church of Christ re-affirmed a resolution that is on our records as far back as we have them that we test all revelation by the Bible and Book of Mormon, and everything purporting to be from God must stand that test. If it is from God it will stand that test and if not we do not want it.

The many harrowing experiences (all of them I wish you knew) that the little handful of people on the Temple Lot have passed through, has taught them to submit everything to that test. That is the only reason they have been able to stand firm and remain true to their trust.

Yes, storms she has weathered and many more she must weather, but weather them she will, for God has established his work for the last time.

Angela Wheaton.

It is one of the strange anomalies of human nature that while we see plainly the faults and failings of others we are blind to our own shortcomings.

Zion's redemption is assured, and the triumph of God's cause a certainty. But success can only come after a practical demonstration of faith, fidelity, and consecration.

As a basis of conduct among his people, Jesus gave expression to the following truth: "Mine is thine and thine is mine." But we have it after this fashion; "Mine is mine, and thine is mine if I can get it—and I'll get it if I can."

THE WORK IN WALES GOES FORWARD

At about 7 o'clock on the evening of August 27th, I went aboard the S. S. Empress of Scotland, at Southampton, to meet my wife who was on her way from America to join me in this mission. I was very pleased to see her looking so fine and to learn of the very pleasant voyage over the Atlantic. I had made the trip from my mission headquarters at 58 Tynybryn Road, Tonyrefail, Glam., Wales, to meet her, and the following morning, the first train available, we journeyed back to the Wales mission where we arrived about four o'clock in the evening. Our mission headquarters is at the home of Bishop Samuel Beacham, and upon our arrival my wife was made welcome by Brother and Sister Beacham as well as by the family of Elder John Jenkins who lives close by. On the same evening of our arrival we attended the Prayer Meeting at Gilfach Goch, where my wife received a hearty welcome from all of the church members here. So now we are domiciled here and quite comfortably situated and happy with our surroundings and in our missionary work. I wish to thank the members of the Bishopric for assisting in getting my wife over, and to express the desire to justify our missionary appointment by building up the Church of Christ throughout the British Isles.

The work in this mission is progressing nicely and is becoming more firmly established day by day. Fourteen have been baptized since my last letter. Of these Elder John G. Jenkins baptized four and the missionary ten. Elder John is a live missionary, and one of the best (as circumstances permit) missionaries that it has ever been my privilege to meet. Each week end he goes on his own expense (a real sacrifice by the family) to some part of Wales, unless he has real work at home such as he did the 15th when he remained home to baptize converts he had made at Caerphilly who journeyed here for that purpose. He recently made a trip to Cardiganshire where he baptized two. Elder Thomas R. Jenkins also made a trip to the same place at that time. This required a very great sacrifice for these brethren.

Last Saturday Elder John G. Jenkins and myself made a trip to Cardiganshire where we organized a local Church, Sunday afternoon. We had a wonderful day and were greatly blessed in all of the services. At the morning prayer service the power of the Spirit was present and brought joy to all in the house. In the evening there was a large attendance from the farms round about and the missionary enjoyed an unusual degree of the Spirit in preaching to them. At the close of the service the people lingered and the young ladies again proved that Wales is the land of song.

By recent word from Elders Edwards Williams, at Pontyates; William Snook, at Abercumboi; and Charles Ferrage, at Sewen, Neath; the churches at these places are enjoying fine services and progress-

ing in peace and unity. Elder James Evans, at Caerphilly, is made happy in the fact of the fulfillment of his wonderful vision which lead him into the Church of Christ. As was revealed to him at the time, his family is joining with him. He is holding regular services at the home of his son, and we expect soon to organize a church there. Elder William Crouch, of Pontrhydfen, is happy in the work with his family, bearing a present day testimony, and doing what he can to tell the story of the "restoration of all things," which is now in progress in the Church of Christ. Elder John Pughsley, of Abercumbol, is another of the old-time warriors of the Reorganization, who has joined the ranks of the Church of Christ, become active again, and is happy in his new found church home. Elder Thomas Price, of Llanelly, is a fine man and bears a faithful testimony to the message of the Church of Christ. Elder David John Jenkins, of Cymmer, is a member of the Gilfach Goch Church, and drives down quite often to attend the local services. He is trying to arrange his affairs to give more time to the church as a missionary.

At Gilfach Goch we have two Seventies, a Bishop, an Elder, three Priests, three Teachers, and one Deacon, who are alive and active, and each week end the message of the Church of Christ goes out from this place to some part of Wales.

The congregational singing at Gilfach Goch, which has always been good, is improving wonderfully under the skillful leadership of their conductress, Sister Betty (Sarah) Jenkins, daughter of Elder John G. Jenkins. They are now training for the Reunion which will be held at Skewen, Neath, October 27th. At this time we expect to have one of the greatest reunions ever held by any group of the Restoration in Wales. And we are placing a high estimate on the singing to make the meetings a success.

I received an unsigned letter which had no address and which contained a P. O. Money Order for Two Shillings and Sixpence, and a letter wishing me God-speed in my efforts to spread the truth, from "One Who knows that the Gospel is true." It bore a post mark from Gloucester. This, perhaps, was one of the reasons why I visited Gloucester during the past two weeks. I went without having any address and no clue to the location of any of the believers in the Restoration except just the name of a former elder, Mr. Earnest Trapp. After a day spent in tramping from place to place I finally located what was one time the meeting house of the Reorganization, and by making inquiries in the neighborhood I finally found where a former member lived. I was told that Mr. Harris was an active elder in the Reorganization. And as I approached his home I did so with that anxious feeling that we have come to experience as a result of the contemptible treatment we often receive at the hands of those who are loyal to the present leaders. But I was treated to a very

pleasant surprise when Sister Harris, who answered the door, upon learning who I was, invited me in and made me welcome. She knew nothing about the Church of Christ, but out of the depths of her goodness she treated me like a brother and listened to my story. When Brother Harris came home I was told that as a result of not having the room they could not put me up for the night, but that I was welcome to come there for meals during my stay in Gloucester. During the day while tramping the streets I prayed earnestly that God would direct me and lead me to friends and here I found them. I found others also and that night when I went to my hotel I went in an automobile driven by Mr. Smith, a former elder of the Reorganization, and my hotel bill was paid for the night by former Elder Earnest Trapp. The next day I rented a room near the home of Mr. A. J. Harris with the invitation to take my meals with them.

The city of Gloucester is noted throughout the Christian world as the place where the modern Sunday school had its birth during the Seventeenth Century. I will tell you a little story about this later. Gloucester is also a Maiden City whose history dates back into the early struggles of the Feudal Kings. At this place the Reorganization could at one time point to a "model Branch." The depleted ranks of this once flourishing church tells a story that is not peculiar to Gloucester, but rather it has had its counterpart practically all over the world wherever the local churches have flourished under the leadership of honest, earnest, local men. And the history of the Gloucester Branch, as I got it from the former members who still reside there, is an inglorious history for the overlords of the Reorganization. For here among these noble, earnest, men and women, wounds have been inflicted which eternity alone can heal.

Earnest Trapp, whose Christian name is a true index to the man's character, is earnest, honest, straightforward, and conscientious. He was the man who was the shepherd of the flock at Gloucester when the Branch was called a "model Branch." With the assistance of other earnest workers he built up the church there. But it seems that the Supreme Head of the Reorganization took a fancy to another. And as in the history of all past monarchies, the mere whim of the king must be gratified though the heavens fall. Elder Earnest Trapp and his loyal fellows of the Gloucester Branch, as I learned from them, were whipped, and whipped, until they could bear the sting of the last no longer. And finally, after being silenced, humiliated, and as much as could be by this kind of tyranny, disgraced, they rebelled. And then it was that they were accused of having a "bad spirit"!

I visited the present pastor of the Reorganization there and asked for the privilege of delivering the message of the Church of Christ. But he curtly re-

fused, saying that "no good would come of it." As I understand it, the few loyal members of the Reorganization now meet in a private home for their services.

I have never met with a finer reception than was accorded me by the former members of the Reorganization at Gloucester. I spent a part of two weeks among them visiting in their homes most of the time. I did not ask for a single transfer nor did I even give them the opportunity to transfer. I want them to take their time to investigate the Church of Christ from every angle before making the move, for I fully expect to not only establish a local church there, but I believe that a mighty work will be done by the Church of Christ in Gloucester. There are a number of young men and women there and from them came the expressed hope that the Church of Christ would be established there.

This week end we expect to visit Sheffield where our Brother Memmott and his fine family live. From this place we hope to visit Clay Cross, Leeds, Manchester, and other points round about during the month or until our Reunion in Wales.

Samuel Wood.

A REVELATION TO GRANVILLE HEDRICK, APRIL 28, 1872. GIVEN NEAR WASHBURN, WOODFORD COUNTY, ILLINOIS

A revelation to Granville Hedrick and David Judy. Given April 28, 1872, in answer to prayer. "O Lord show unto us thy counsel concerning the things that the people of thy Church have desired to know at thy hands."

Hear, oh ye people of my Church, whom the Lord your God has raised up in these last days and revealed unto you the precious things of heaven in bringing forth a great light even the fullness of the everlasting Gospel with the laws and ordinances of the Church of Christ in power, making known the mind and will of the Lord concerning both the Spiritual and temporal salvation which is offered unto all people, that as many as believe and walk faithful in all the laws and ordinances of the Church shall receive blessings of health and obtain wisdom and knowledge, and in the world to come eternal life, for great is the reward of the righteous that prove faithful to the end. Blessed are they who know and do these things. But woe unto them who transgress the light after receiving the truth.

Zion can not be built up only in righteousness in all things and the word of wisdom as it is called in the word of the Lord (Except the caption) and is given for the saints of God that they might live according to the wisdom and counsel of God, and not after the evil habits and customs of the world, and the promised blessings as therein given shall be to all the faithful; therefore, let not the Saints contend against the word of the Lord lest they are

found on the side of the transgressor. Let the elders see that all walk in the unit of the Faith for therein is the power and the glory of God.

And as to the building of an house unto the Lord in Independence, the Saints, if they are faithful, shall have power to accomplish it. Let it not be built after the manner of a church, but be a house of business for **the building of the Temple draweth nigh**. Therefore let the first house be a house for business, for store, for printing, and for counsel, and also for meetings and worshipping when practical.

But not to be built after the manner of a church, but for business as preparation for that which is to come. Let the house be built after the Fall conference upon the place and of the size as may be decided upon in conference.

Now concerning the wars that are coming upon the land when the indignation is poured out in judgments upon the wicked and proud made to feel their overthrow, and famine covereth the land, then will it be seen and known from the beginning to the end, and those who remain that can not now see will then know of a surety. Amen. To the saints at Indep. Mo. your Brother in Christ with the most ardent wishes for the prosperity of Zion.

Granville Hedrick.

[After fifty-six years the foregoing prophecy begins to be fulfilled. The "building of the Temple" is at hand and the house referred to is now being used as the headquarters of the Church, "for business," "for counsel," and also for meetings and worshipping."—Editor.]

IS THIS PROPHECIC?

On June 21, 1929, between 12 and 1.30 a. m., I had an open vision while in my room at the Station Hospital, Fort Leavenworth, Kansas. As I awakened from my sleep, my room was light as broad daylight. My room has two windows on the east side, and a door on the left side. There is no other way of obtaining light except by the electric light in the room. I got up and went to one of the windows to see if there was a fire outside, or what it was that made my room so bright, but there was nothing. All was dark outside, not even the moon was shining. I went back to my bed to the same position. I felt my face and hands to be sure I was awake. When I assured myself I was awake I called one of the boys to view the light in the room. He wakened and told me to turn the lights out. I told him the lights were out. I turned back, facing the wall, and a thought came into my mind that maybe the Spirit of the Lord was appearing before me to give evidence of the visitations to Bro. Fetting. I was very interested to know about those visitations. As I resumed my effort to sleep, there was presented before me the following:

We were in a conference of the Church of Christ

in the little white building on the Temple Lot, with Bro. Moler in the chair. I had never attended a conference of the Church of Christ as a member, but in this vision I was wearing a delegate badge. As we were deliberating in our meeting on questions pertaining to the building of the Temple, a deadlock came between the bishops and the apostles on the question of baptism and transfer, because of which some became disgruntled and left the room. There was much confusion. Bro. Gates at my left, Bros. Fetting, Nerren and Buckley facing me, were trying to convince me that their position was right. I told them I could not agree with their interpretation of the matter. Then they went out of the church. I followed them out and endeavored to get them to come back with me to face the reaction of the deadlock. I came back being unsuccessful in my attempt to bring them back, and asked that in the face of the confusion that we all kneel and ask God to come to our assistance. Everyone knelt and prayed the Lord's prayer. As I finished, I asked them to arise, and when Bro. Moler called the house to order, I made the motion that Bro. Frisbey act as chairman of the conference. It carried, and the members came and shook hands with me as they passed to the north side of the church and were seated.

Then twelve Indians dressed in different costumes, representing twelve different tribes, came in and sat at the right of the chairman. The apostles, bishops and elders sat at the left side. The congregation sat on the north side of the building, and I stood alone on the south side. After some business had been transacted, Bro. Lawson came in and sat at my right. Near the close of the session I was asked by Apostle Headding to introduce these twelve Indians to the congregation, which I did. At that time Bro. Buckley came to me in a very humble attitude and asked me to ask the congregation if they would let him stay. I did not do so, but Bro. Wheaton got up and said that it was perfectly all right for Bro. Buckley to take his place with the other officers, which he did. One of the twelve Indians got up and made the statement that he came to verify the statement made by me that the gospel had been restored to the Lamanites. Bro. Wheaton then rose to his feet and reached his hand to Bro. Buckley and said, "The Lamanites have come to accomplish the work. Remember we have preached that the Lamanites were the ones to accomplish it for the Gentiles were not able to." Bro. Buckley said, "Our sorrows are ended; we are all united."

Bro. James Yates arose and speaking by the Spirit called me to some office, I do not know what. But I said, "I object; I have not the qualifications." But they over-ruled my objection and voted that I should be ordained to that office.

The conference was then adjourned, and I was called by the chairman to stand at the door that the people would like to shake hands with me because of

the various testimonies I had given in the church had come true. As the congregation passed out they all sang, "Faith of Our Fathers." The twelve Lamanites and Bro. Wheaton remained standing until all had passed out. The third Indian in the second row took his head-dress from his head and placed it upon Bro. Wheaton's head. The twelve Lamanites, Bro. Wheaton and I all went out together.

By Enrique Martinez.

RE-BAPTISM AND BLOOD ATONEMENT

By C. A. Gurwell

Re-baptism of those who are already within the Church of Christ, and who entered before July 18, 1929, is parallel to baptism of infants; "it is solemn mockery before God," (B. of M. p. 769, vl. 10) putting faith and confidence in dead works, and not in the atonement of Christ. It is prompted by the same spirit that introduced "blood atonement" into the church that went to Utah in the early days. As that doctrine taught that the sin of "apostasy" could only be washed away by the blood of the one who had apostatized, the blood of Christ no more availing for one who had fallen away, so this **new doctrine** of re-baptism makes of none effect the sacrament of the Lord's Supper on behalf of those who **already** "have an Advocate with the Father." "But if any man sin, and repent, we have an advocate with the Father, Jesus Christ the Righteous, and he is the propitiation for our sins." 1 John, 2: 1-2; Insp. Trans. Take note: His "propitiation" is **always** conditioned upon our **repentance**, and not upon physical exercise, and frequent washings in water,—baptisms.

There are "traditions and sins of men" to be atoned for. All those who remained with the re-organized church after its public avowal of Free Masonry, in June, 1929, (St. John's Day,) despite the Lord's frequent pronouncements against it, accepted the responsibility of that sin without protest: it therefore becomes the sin of the individual, and he is no longer "clean" before God, who can not look upon sin with the least degree of allowance." For THAT reason Jesus was baptized, to rid himself of my sin, which He accepted and became "sin for me, who knew no sin." July 18, 1929, John, the Messenger, gave notice, that "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 who come to the Church of Christ be baptized, that they may rid themselves of the traditions and sins of men."

Independence, Missouri, November, 1929.

"Let him that is warned warn his neighbor," answers the age old question, "Am I my brother's keeper?"

ORIGINAL ARTICLES

"KEEP VIGGLING"

It is related that a few weeks ago the brother in charge of this district representing the Church of Jesus Christ of Latter Day Saints, otherwise known as Brighamites, and the brother presiding over this district representing the Reorganized Church of Christ of Latter Day Saints, otherwise known as Frederickites, met with the True Church of Jesus Christ, otherwise known as Cutlerites. The Brighamite brother asked for an opportunity to speak but was denied.

As the meeting got under way one of the Cutlerite brethren, while disavowing having anything on his mind to talk about, said he would read a few verses from the Book of Mormon, and read that part about David and Solomon having many wives and concubines which thing was abominable in the sight of the Lord, etc., manifestly for the benefit of the representative from Utah. After which the president of the Cutlerite faction pulled off his coat and took the floor, and said if it had been him he wouldn't have read those passages, not just at present, and then he waded in and flailed the Reorganized Church, manifestly for the benefit of the Reorganized representative present. The building of the Temple also came in for consideration, and several aspects of the situation were touched upon; one, that the Cutlerites have been told through their official dreamer that they had but eleven months in which to complete the Temple; another, the fact that the Temple lot was now in possession of the Church of Christ, otherwise known as Hedrickites, and that such church was busily engaged in excavating, preparatory to building the temple which the Cutlerites are expecting to build. But according to the speaker this did not worry them in the least. What if the Hedrickites are doing the excavating? There will be just that much of the work done when the Cutlerites come into the work! And as to the limited time, that does not worry them either, and the Lord can, if he wants to, according to the speaker, build that Temple in fifteen minutes.

After the service the two brethren first mentioned above, repaired to the Reorganized place of meeting where the Utah representative was accorded an opportunity to speak, which he did in a very creditable manner. One of his observations was anent the subject of temple-building, and the information they had heard at the previous meeting that the Cutlerites had eleven months in which to do the work. He said it reminded him of the story of the old German. The mortgage on his farm had been foreclosed and the time of redemption was almost up. The old man and his wife were much worried over the matter. One day while working in the field the old man had a wonderful experience, in which he saw two letters

"k" and "v" in the sky, which worried him somewhat. He told his wife if he could only determine what those letters meant he believed it would solve their problem. A few days later he told her he had learned the secret—the two letters meant "keep viggling." This the speaker thought was what the Cutlerites would have to do to complete the Temple in eleven months.

Aside from the humorous side there is something worth while in the thought, and quite applicable to the many problems that confront us. Face to face with many seemingly insurmountable obstacles in life, as we all are at present, I have found that the best thing to do was to trust the Lord and "keep viggling."

Do financial difficulties arise? Are we heartbroken because of the devastation and havoc wrought in the church, and the creeping in of that which has blasted our fondest expectations? No use to repine, to sit still, and do nothing. Better trust in the Lord and "keep viggling."

When the church went Masonic in the late 30's and early 40's many lost hope; but hundreds there were who still trusted in the Lord and kept "viggling," and as a result the Reorganization arose, performed a wonderful work,—and followed in her mother's footsteps.

Now that the church has again gone Masonic, many have lost hope, but there are still hundreds who have continued to trust the Lord and "keep viggling." A few have already put themselves on record, and undoubtedly more will do so, as the horror of the situation develops. How can they keep silent, when the Lord through Bro. Luff in 1906 declared that by keeping silent when these things were present among us we thereby polluted our inheritance; and the Lord has said in Doctrine and Covenants that "if they pollute their inheritances they shall be thrown down"? One of the specific things mentioned was that some had declared themselves separated unto him and he had chosen them and made them ministers, and they had nevertheless made covenant in secret places in which he had no delight.

The Book of Mormon speaks of pride as a gross crime, and yet the prophet would have rejoiced were it not that he must speak to them of a greater one—polygamy, which was abominable in the sight of the Lord. And a great deal more space in the same record is given to the consideration of secret societies, which are declared to be MOST abominable in the sight of the Lord.

Pride, abominable; polygamy, more abominable; Masonry, MOST abominable; there you have it carried to the nth degree.

Imagine, then, our consternation when it was noised abroad that the church through her head had again gone Masonic. Is it any wonder that, with uplifted hands, we vowed before God and the people

that he being our helper we would put the Minnesota District and the Bemidji Branch on record as to whether they were willing to remain silent, and pollute their inheritances thereby, when this superlative of all abominations was fettering the membership and the ministry of the church? So we went singlehanded to the district conference at Minneapolis, in February, 1928, and presented our resolutions. Utter Silent! Not even a second! But we kept "viggling." Came home and went to work, and at the annual branch business meeting, the Bemidji Branch decided not to pollute their inheritance by their silence, and the following resulted:

"To the Minnesota District Conference; Greeting:

"At the Annual Branch Business Meeting of the Bemidji Branch, held June 3, 1928, the following was adopted by unanimous vote:

"Whereas the General Conference of 1907 adopted a resolution urging that members of the church be discouraged from joining secret societies; and inasmuch as the Book of Mormon states emphatically that the "Lord worketh not in secret combinations," and also declares them to be a menace to the liberties of any people who foster them; and warns the people of this dispensation, when they shall see these things come among them, to awaken to a sense of their "awful situation"; and inasmuch as the Lord has in recent years, through his servants, warned us as a people against affiliating with these things; and

"Whereas, the fact that prominent ministers of the church, associating themselves with these organizations do not by their example discourage others from membership therein, but rather to the contrary; and believing that as members of the church we should respect said conference action, govern kindly warnings, and that the ministry should be ourselves by the word of God, and give heed to his examples to the flock; therefore, be it

"Resolved, that hereafter no one be recommended or approved for ordination to any office by vote of the Bemidji Branch, who shall be an active member of any secret order whatsoever; and further, be it

"Resolved that we do not sustain as branch officers any who shall be active members of any such secret society.'

"The following was also adopted by unanimous vote:

"Moved that a committee of three be appointed to draft a petition, embodying the action of the Bemidji Branch on secret societies, and asking similar action by the Minnesota District, and that said petition be circulated among the membership for the signature of those who desire such action, and who may be prevented from attending the district conference, and that said petition be presented to the district conference.'

"Now, therefore, we, the undersigned, viewing

with grave concern the growth of this great evil in recent years, wielding its seductive influence over both minister and member, in direct opposition to the revealed word of God, and the General Conference action of 1907, do hereby earnestly and respectfully petition the Minnesota District to take such action, in harmony with the foregoing, as shall respect the General Conference enactment, protect the membership of the church through the district from insidious propaganda by ministerial representatives or others, and reassert our belief in and acceptance of the teachings of the Book of Mormon relative to secret works of darkness.

Respectfully submitted,

"Committee."

Armed with this and the foregoing resolutions worded to district instead of branch, we went to the district conference in Minneapolis in June. Fear, however, ran ahead of us, and the little cut-and-dried business session scheduled for Saturday afternoon was held up for half an hour while the "heads" consulted as to how to keep the people in ignorance, and resorted to an old political dodge, when afraid of the truth. The first thing after the session opened was a motion to limit all speeches to ten minutes. This necessitated a very brief presentation of the matter, and a very brief consideration of it followed before being "tabled," the district preferring to keep "silent." The session closed without a benediction, a very fitting close for such a session, we thought.

And now, when we read and hear of the Masonic fraternity invading the Stone Church, sixty strong, to celebrate their pagan holiday with their pagan rites, we feel that by no stretch of the imagination could the Bemidji Branch be considered as in any way having authorized President Smith to invite them there "on behalf of his people."

As a consequence of the insult to the church we hear that people in Zion and elsewhere are beginning to "viggles." And we hope that they will keep it up until every branch in the church shall have adopted resolutions similar to the foregoing.

Hope, Rather say we wish they would. Our hope is very feeble. By becoming Masonic, the Reorganized Church has doubtless lost her opportunity to lead in the building of the Temple. This conviction seems to be forcing itself upon us because of the very conditions existing.

It is quite in keeping with the Lord's way of doing things in the past, that the great work of building the temple be entrusted to the most despised of the brethren (factions). Thus he chose little Joseph, the most despised of and by the brethren, for the accomplishment of his mighty purposes, and the salvation of this brethren. Are we once again to see the fulfillment of this take place? The balance of Israel was not cast off entirely; will the balance of the "factions" be?

And how could the Lord better insure the purity of the offerings made for the purpose of the temple work? Only those who are humble, or who can become humble, would condescend to contribute to the lowly Hedrickites. And isn't that as it should be? Would God want the contributions of those whose very touch would defile his holy work?

Suppose the commaand were to be given via the Masonic route for the building of the Temple, or in a way to make it popular, what would result? Why its very popularity would be its pollution! Who would contribute? The Masonic constituents! The thousands of careless and indifferent who have been dead and inactive for years; frantic to have their names at the head of the list for the sake of popularity! The evil-doer and the deep transgressor, hoping for favorable notice and commendation, and a lenient handling of their delinquencies by the powers that be! Would it be a holy house built by such pollutions?

And what then? We have seen the Masonic host led to the sanctum of the Stone Church. May we not expect the same thing of the Auditorium? Invited there on behalf of those who are bending their backs to the financial burden imposed in its building? And what of the Temple? Could the Noble Grands, and the Imperial Potentates, and the other Umpty Umps be barred by one already immeshed in the fraternal oaths and obligations of that which is most abominable? Do we want to see the Temple come via the Masonic route? No, no, a thousand times, NO! God forbid that it should be so!

Oh, there is much to be done. We can not afford to sit down because of the horror that has seared our souls. The work of gathering, the redemption of Zion, the building of the Temple, and the preparation for the great and glorious coming of our Savior! Each can find something to do if it be no more than holding a steadying hand to the faltering, the heart-broken, and the despairing one.

May we, then, brethren, trust in God, and "keep vigiling."
Leon A. Gould.

AN EVER PRESENT DUTY

That grand little man from Tarsus, whose vision of Christ obscured every worldly ambition, stood boldly at the threshold of faith that the gospel in its purity might be preserved. Foreseeing the evil days to come, he warned Timothy to "Preach the word," and to "reprove" and "rebuke" error wherever and whenever it made its appearance. The admonition holds good today.

The Lord, who understands human nature thoroughly, found it necessary to put teeth in the law of Moses' day: but a false public sentiment has extracted those teeth with disastrous results, and society pays the penalty. Criminals are criminals no matter where or when, and no substitute for the Sianitic Law, as a deterrent to crime, has ever been found.

A TIMELY ADMONITION

Dear Brother Long:

I have set myself the task of contributing something for the Advocate, and I find it no small matter.

I feel, however, that the task that has been set before us as a people is still greater, and I find myself pondering it very often, and wonder if we will be able to succeed?

Satan is neither asleep or taking a vacation, but is eternally on the job, using the same old means to accomplish his work; he is working both from within and without seeking to destroy the work the Lord desires to accomplish, and I am at a loss to know just how to offset his tactics.

We mortals are so anxious to extol our own virtues that we forget that our brother might be possessed with a few, and thus when we do not get our own way we just show how little we have learned of Christ, and instead of love comes the opposite force; and all we think of is getting even, instead of seeking the good of the work intrusted to us. We just bound ahead and tear down more than can be repaired sometimes in years, and yet we expect God to bless us, and we feel that he is unkind to us if he does not.

We are told to pray for them that despitefully use us, and I am constrained to ask the question, How many of us do that?

Love is the great motive power of the Gospel of Christ, and yet the least things cause us to turn from our brother in disdain and cherish anything but a good feeling towards him. Yet we find that in every prayer meeting there comes a request from each one "Pray for me." What, my brother or sister, is the use of prayer unless it is backed by that motive force, love? Can you expect your brother or sister to pray for you if they do not love you, and if they did, of what avail would be their prayers? Then, on the other hand, what is the use to ask for prayers if ill feeling rankles in our heart? Surely we can see how useless is our warfare under such conditions.

Dear reader, cannot we discern the intentions of his Satanic Majesty in which he endeavors to destroy us, and arouse ourselves to the task of keeping him out of the game?

The stupendousness of the work intrusted to us is apparent and we will of necessity apply ourselves to the task or be set aside and let some other person or persons take our place. May I appeal to you to apply to yourself the job of looking after self, and seek to build in self that which will reflect Christ to those who watch, bearing ever in mind the truth that love begets love, and that only by love will we be able to bring about the purposes of the Master in us.

We have been directed to build the Temple, but of what use will the Temple be to us if we do not prepare ourselves in love to take part in the finals?

Why look with suspicion on your brother because

he has made what you may have deemed a mistake? Possibly his motives were the best, and there is no time when the manifestation of confidence and love is needed more than when mistakes are made; then is the time to show that we are indeed followers of the Meek and Lowly. Why retaliate instead of reaching out and offering love? Think of Christ even when he was taken by those who should have been his friends and nailed to the cross, he cried out not for revenge, but for God to have mercy and forgiveness. When I think of such manifestations of love I drop my head in shame. Hurt, yes we may be hurt, wounded deeply; so was the Savior, but his wound only gendered in him pity for the offender. Can we not see that we too must learn to do that? "Let this same mind be in you that was in Christ" (Paul).

"Go on in faith, your mission is one of love. Remember; I have called you to be saviours of men." The Messenger.

"All those who are humble and FULL OF LOVE will help, but remember Satan will tempt you." The Messenger.

If our mission is one of LOVE how are we going to fill it without we learn to love our brother as ourself? It is of little use to try to take this last message of the midnight hour to our brethren of the various factions in love if we do not practice love among ourselves.

I have seen the result of selfish ambition and the injury done is possibly beyond repair; and yet there are true souls that plead for the great work to progress. I have seen souls, whose hearts have been torn, and they have felt there was no use to try, yet, seemingly, we were up against a stone wall and could see no way out. Why place ourselves ahead of the work? It would be much better than we abased ourselves and drop into oblivion than to hinder the work of God.

Brother, Sister, I see only one avenue to success and that is by the avenue of love, crushing self and thinking first and all the time of the upbuilding of the work of the Lord. "Honor comes to those who honor" and when we honor God and His word we will then receive from him honor which is greater than all the honor bestowed by men.

May God help us to complete the task set for us, not alone to build a Material Temple, but, to build a Christlike character, that we may receive that kiss of welcome from our Master is my earnest prayer and wish for all.

Wm. F. Anderson.

"I DREAMED A DREAM OF YOU"

Dear Readers of Zion's Advocate and Workers on the Temple:

I dreamed a dream of you. I thought I came where you were working on the Temple. I saw in my dream a table about fifteen or twenty feet from the wall of the Temple where many people were eat-

ing. They did not ask me to eat, but my husband was eating at the table with them with his back turned to me. I saw those who were working on the Temple. I said, "Why do these men eat, too?" One said, "They work so many more and do not eat until their work is done. I saw the crushed stone laid so level and beautiful, and there were about one dozen men working and on the top of the stone there was fruit laid. They were all apples. Beautiful all of one size and all. I wondered in my dream, "Why should apples be mixed with stone?" I thought it queer and then I understood they were to cover those apples as fruit to preserve them, and I looked and saw a basement, a very white place and the way to it was very white and clean. I asked, "What do you do there?" A voice said, "That is where we teach the young. We are going to have a class now." Then I came up the path from the basement and I went upon the highest part that was built and some one said, "Don't look down. If you do you will fall," but I just glanced down, and I started to get dizzy and the place swayed where I was and I very quickly took my eyes away. But down there, it was like unto a flame of fire, the Spirit of God, and my soul was made to rejoice and I said, "I might fall," and a voice said, "Maybe your husband would catch you, and I said, "No, he would not," but I did not fall. They were still eating of chicken and everything good of this world's goods. I saw my husband picking the bone of the breast of the chicken and I felt sort of slighted, and I said, I wondered why they did not invite me to eat, and a voice said "You had some," and I said "When?" It said, "A long time ago," and I awakened and thought much on the dream. Brethren, can you get the interpretation? I have it, but will not write it. It is not hard to get the interpretation. My prayer is to God that you will go in the strength of the Master. Build the Temple is the slogan and that beautiful fruit I saw will remain and bring forth more fruit unto life everlasting and that the gospel will go forth from the Temple of the Lord as said of old, and that Zion will be established and will hear the voice of the Master say unto us, "Come ye blessed of my Father. In heart the kingdom is prepared for you." I thank God for the spiritual food that cometh down from the baths of light, In where there is no variableness, neither shadow of turning. This seems to be fitting just now.

May the time come to pass and the day soon appear that is promised to us in the word, that the nations of the earth all to the Father shall call. Let us go to the house of the Lord. Oh, come to the house of the Lord.

Your sister in everlasting bonds of love for the true gospel of Christ,
Loretta E. Shelley.

No man is as good as he ought to be, and few men are as bad as they seem.

THE FORUM

WELDING THE "ROD OF IRON" AND BURNING OUT THE DROSS

In the writer's mind a mass conference with a Referendum clause is the best remedy for this question to be voted upon at the 1930 General Assembly.

If we can keep good natured in our discussions on Church, God will assist us to arrive at the better way so much quicker and easier. But if we insult those who oppose our views it will breed contention and once we get into this mode, then Satan grins and has won his case. God seems to allow us to worn out our own problems in our own way, and when He sees we have exhausted our best judgment, he comes to our rescue and straightens us out by inspiring some one to speak or write to represent his views on the question. He did that in the forming of the "Articles of Faith," though it took the Church nearly a century to frame it. To me a mass conference is the philosophy of Democracy. A Delegate conference is also the philosophy of Democracy, but an Elder's conference has all the symptoms of the philosophy of Autocracy.

To me the highest authority of God on earth is the Law of the Lord. Next to that comes the voice of the Lord's people in their General assemblies. Next to this comes the authority of the Twelve apostles and Elders.

My reasons for supporting a mass Conference to an Elders conference or a delegate conference is the fact that a mass conference gives full franchise to **ALL** of the Lord's people, and was the custom of the Church in the days of the Apostles. And all who are familiar with the teaching of the Book of Mormon know that a mass conference called "the voice of the people" with a "General proclamation" or what we call a Referendum for the very important Church questions was the "Law of the Lord" in the dear dead years of the ages past on this continent. And those of us who believe that God is speaking to this remnant through the Messenger, John, the Forerunner of our Lord, will be forced to see by this Twelfth Message that God favors a mass conference, for he says, "Behold this house shall be the seat of the Government of God on earth. Let the Main floor be used when **the Lord's people** gather for their General assemblies," and God "will direct them in their work." Here is my point: Who is it the Lord is going to direct? Does he not say "the Lord's people?" Not just the authorities in an Elders conference. Is it not a fact that a mass conference means that **all** apostles, elders, and members of the Church have equal right to hear, speak and vote?

And is it not a fact that the officers do most of the talking anyway? Then why should lay members be denied the right to cast in their vote?

I believe that "Notice of Motions" should be published in the official Church paper the Advocate to be introduced at all General assemblies, so that all members be prepared to speak and vote and the mass conference assembled decide whether such motions are of sufficient importance to send out a General proclamation for a referendum vote. This will be the "voice of the people," and is exactly the teaching the Book of Mormon. The reason why I prefer a mass conference to an Elder's Conference is because an "Elder's Conference" is an **ELDER'S CONFERENCE**, and a mass conference is "the Lord's peoples" conference. And the reason why I prefer a mass conference to a delegate conference is the fact that when the delegate vote is called for, those not delegates cannot vote in this, the delegate's conference. Is it not a fact that priesthood rule has been the curse of the Church of Rome, the curse of this Church in its early history, and has it not been the cause of the depletion of the Church most of us have just left?

And is it not a fact that the same cause is likely to produce the same effect should we hand over our franchise to an "Elder's Conference" Oh, but some may say, Bro. George, have you no faith in these authorities God has called? My reply is "There is just one Jesus Christ in my life now." And its not a question of man, it's a question of law.

Yes, I have just as much faith and confidence in these men as God wants me to, but we are not legislating in God's work. That's the point.

In Bro. Moler's reasoning in the Advocate on this question of an "Elder's Conference" he calls attention to the fact that the remnant Church of Christ have always held for Elder's Conferences.

My reply to that is this—Brother Hedrick and the remnant also held to the tradition that "Tithing" was no part of the Gospel scheme. We must not conclude because Bro. Hedrick and the remnant have stood head and shoulders over the other factions in standing for the name of the Church, and among the first to proclaim against the tradition of a first presidency, and won the approval of God to be made custodians of the Temple Lot, that they have reached the pinnacle of perfection and are free from human traditions, for they are wide of the mark if they still oppose the tithing question, and insist on an Elder's Conference, where the "Lord's people" are denied their franchise to vote. For such a tradition is far from the teaching of the Bible and the Book of Mormon.

It may be the teaching of parts of the D. and C. and Book of Commandments but the philosophy of this purely human tradition is entirely in conflict with democracy and the spirit tenor of the entire Gospel Law. I have one more weld to make in this "Rod of Iron" on this question of priesthood and then I'll call it a day.

My long years of Church experienced in "Priest-

hood meetings" in Canada has taught me the lesson years ago that "never again" will I attend a "priesthood meeting," for that, too, is a tradition that we should make a clean sweep of, for private secret meetings where none but the priesthood are welcome where motions are framed, discussed and vetoed to become law in secret, was introduced by Satan. Furthermore, there was so much gossip and scandal in those meetings that I doubt very much that God endorses "priesthood meetings." Let us legislate against this tradition also.

Therefore, let this be my "notice of motions" to be introduced at the 1930 General Conference.

Resolved that we favor a mass conference with the Referendum clause to govern the General assemblies of the Church of Christ.

Resolved that we do not approve of priesthood meetings where nonofficials are not welcome.

Resolved that we disapprove of any minister in the Church of Christ holding ministerial license who is addicted to the use of tobacco.

By The Village Blacksmith.

ENJOYS READING THE ADVOCATE

Dear Editor:

I would like to have a little space in the Advocate to make known some of my thoughts. I enjoy reading the Advocate, and those visitations given to Otto Fetting. In 1 Corinthians, 3rd chapter, we read of Paul being a wise masterbuilder on the foundation which is laid, Jesus Christ, which Paul teaches. We should take heed how we build, gold, silver, precious stones, wood, hay, stubble. Now what did Joseph Smith build on the foundation? If it be gold, silver, stone, not any of these three would burn. Could we say it was wood? I remember in my young days we would clear some timber land and we would make some great log heaps, and then burn them. Some of the logs would not burn. If Joseph Smith would have built of hay, or stubble, it would all burned up.

I am 67 years old. I was raised in the Evangelical Church, the same belief as the Methodist. When I was 20 years old, I made some religious experiences and was united with the Church 10 years, and then became disunited. About thirty years ago, I got to be a believer in the Book of Mormon and Joseph Smith the Prophet. I did not join any Church because I thought I had a better religion than they had, but I thank God that I am living yet. If I had died, my works would all be burned because it was hay, or stubble. But I would be saved as by fire, but I would have lost a crown. The Temple is to be built of material that will not burn, so we must be: gold, silver, stones. Not everybody will get to eat of the fruit of the tree of life the greatest gifts of God. The leaves of the tree were for the healing of the nations.

Jacob Miller.

Cisne, Ill.

CONSTRUCTIVE CRITICISM

Editor of Zion's Advocate:

Yesterday, October 7, I received October and November of Advocate, sent from N. C. I trust it will come direct in the future, as I cannot get it soon enough. I long for Spiritual food, and am eagerly looking forward to the time when we shall have a paper that will publish PEACE and glad tidings, to a sinful world.

The article in September number, expresses my sentiments exactly, written by Bro. G. Cummins.

And the one written by Elder J. Savage. And the article written by our brother, who signs his letter "The Blacksmith."

I think it contains a whole sermon, and from my heart I pray that before any individual writes in the spirit of bitterness the dream that was given to our brother will come before them, and that they will remember also that we have been told as a Church, to cease from contention. It will only be a question of time, if this condition does not change, that God will do as He said: Raise up another people to carry on His work.

The Spirit of God will never be where there is contention and strife, surely we know that.

Note the difference even in singing Hymns the soft sweet Hymns bring the Spirit, when others fail. This has been my experience.

May we have sermons, and let those whom God blesses with visions, and Spiritual dreams, relate them; we are anxious to know of these blessings, and through these blessings, honest souls will investigate our claims. But no person would be interested in a Church that they think is always quarreling.

May God give us strength to overcome is my prayer in Christ.

Your sister in the Gospel,

A. M. Harvey.

32 Maple St., Providence, R. I.

THE SPIRIT THAT LEADS

Dear Brother in Christ:

I write a few lines to say I love the Advocate and also The Torch of Truth, satisfied of its spirit that is truth to any one that reads it and has faith in Christ and God will be benefited by reading it, and may His Spirit abide in you all. For I realize it is a trying by opposition of men has had the light which is leading themselves into darkness, but I pray for all of that they come to see the folly of their ways, and not be led by the arms of flesh and Satan interceding also. I am not acquainted with you personally, but I am quite satisfied of the spirit that leads you.

Best love and wishes to you, one and all.

M. D. Lewis.

228 N. Seventh Street, Monmouth, Ill.

A RUMOR CORRECTED

Very recently rumors have reached my ears that the report is being and has been circulated both privately and from the public platform that while in Canada, my husband and I were given \$1,200.00 by the Canadian Saints. That is a mistake.

While I made many friends, who will always have a warm spot in my heart, no matter if they never again can view the church from the same angle that I do, and while we appreciate very much the kindness shown us and the help received to send us on our way while in Canada and other places; (and I think no one can say we ever made any statement to the contrary) yet I must deny that we ever received any such fabulous sum.

I shall try to give a complete account of all we have received from the Canadian Saints except what Bro. Wheaton and Bro. Savage received when they made the trip into Western Canada. I do not know how much that was but, though I am sure they gave them all they could afford, and more too, it was not enough to get them out of Canada without going hungry and without needed sleep.

During a certain two-year period of Bro. Wheaton's missionary activities when we received only \$20.00 from the church in all that time, when Bro. Wheaton walked from place to place, sending us what he received for traveling expenses that we might not go hungry, a certain brother in Toronto sent us, through their bishop (so the bishop told me), \$50.00 at Christmas time and \$25.00 later. The St. Thomas Saints also sent us \$25.00 at Christmas time that year. I know God put it into their hearts to send it for they could not have known in any other way how badly it was needed. And needless to say, we prayed the choicest blessings of God upon them. Again last summer this certain brother sent \$100.00 each to five missionaries' families, and ours was one of those families. It was used for things we needed badly but could not possibly spare out of our family allowance after feeding, lodging, clothing and schooling five hearty, growing children. With some of it I bought Bro. Wheaton some warm clothing. He did not want me to but I could not bear to think of him driving all winter up north in the snow and ice without warm clothing; so that was one time I did not obey him.

In the Spring of 1928 the Toronto Saints sent me \$25 or \$35 for our little girl and me to make the trip up there to drive home with Bro. Wheaton. We were very cordially received and graciously entertained by all. I have not our daily account book with me at present but, if my memory serves me right, after reaching Toronto I was given personally \$11, one dollar of which was to buy Katharine a doll, which I did, and she is keeping it as a souvenir of Toronto, and Bro. Wheaton was given about \$50 which should have been sufficient means to bring us home; but owing to a strong March wind facing us

almost all the way home, bringing our car a dead stop when the gas lever was pulled down, we had to borrow some money to complete our trip, calling upon the bishop as soon as we reached home for means to pay it back.

While Bro. Wheaton and Bro. Savage were in Western Canada, something over a year ago, a brother whose wife is a member of the Church of Christ wrote a life insurance policy (for that is his business) for \$2,000.00 on Bro. Wheaton's life in my behalf, paying the first year's premium. We appreciate his kindly interest in us. But we have been unable to pay the premium since; so it has lapsed.

Last winter I was again with Bro. Wheaton in Canada and the Northern States, and while on this trip we spent several nights driving or trying to sleep in the car because we could not spare money for a room. Several days we ate only one sandwich and a cup of coffee apiece for a day's ration as many as three days straight run, because we needed what money we had for gas and oil. In Toronto that trip we were given, I believe, \$35 and perhaps \$5 at St. Thomas for which we were very grateful. Also we were given some articles of clothing both new and old ones to be made over which I have used to good advantage.

I do not offer these statements as a criticism that we did not receive enough. To the contrary, I believe there were those who would have helped us more, had they known our circumstances, but delicacy forbade our revealing it, and we had faith that God would provide our actual needs though at times we might be physically uncomfortable. And I assure you if we had received what some believe, we would not have been worrying along with a car badly in need of repair, and would not have gone hungry and cold in order to have sufficient means to get from place to place.

I can not imagine what the foundation for such a rumor could be unless it was that a certain good brother in Canada, wishing to help us, but being financially unable, gave us some German Bonds. We appreciate the brotherly love which prompted it (and I do not believe he would start such a rumor). Whether they will ever be worth a dollar or not we have not been able yet to ascertain, though we have taken them to Foreign Exchange Brokers and Bond Houses both in Toronto and the United States. Some of them told us they were not worth the paper they were written on, others, that they might some day be worth something, that it would be just as well to keep them. But so far, we have realized nothing on them, nor can we use them as security to borrow.

Sincerely,

Angela Wheaton.

In the murky atmosphere of psychology spirituality is obscured.

A RUMOR CORRECTED

Detroit, Michigan, Nov. 18, 1929.

To Whom It May Concern:

This is to certify that, in regard to certain malicious statements being circulated at Independence, Missouri, and in other places, by persons who are seeking the overthrow of the Church of Christ by deception and false teachings, that,

While in Canada last winter, Sister Wheaton and I only received twenty dollars (\$20.00) from the Toronto Church of Christ, for missionary expense, and have recently been informed that this same local church paid two of the sisters \$15.00 each for our board. We were in Toronto for about three weeks, in an effort to have the Church registered in Canada. From a brother we received a personal gift and in exchange for a book, some German bonds which are not now and possibly may never be worth any cash value.

As to being incarcerated in jail during this present missionary trip, it is not true. Every moment of my time can be accounted for, as Brother William Anderson, of the Seventy, has been my constant companion and bed fellow. I have never been arrested, convicted of any crime, nor spent one moment of my life in jail, nor in Federal or State's prison.

While on this present trip we have been threatened with violence, slandered, turned out of local churches; been castigated in false prophecies, and been threatened with the judgments and wrath of God. Yet in the face of all this we have faith in God, love the brethren, and have a determination to press on to eternal life in that faith that was delivered through Christ for our salvation.

Sincerely,

Clarence L. Wheaton.

THE AGREEMENT WAS GOOD IN 1918

"Agreement With the Church of Christ"

"One of the most important acts of the recent General Conference was the adoption of articles of agreement with the Church of Christ people of Independence, Missouri. These articles are twenty-four in number and appear in full in the Herald for April 17. They are entitled 'Agreements of Working Harmony.'

"They are the culmination, up to date, of a long series of conferences between committees and representative men. They are the fruits of a spirit of harmony and agreement that of late has grown very strong—sufficiently strong to prompt mutual concessions and allay ancient prejudices.

"The spirit of 'working harmony' is the important thing. The letter of the articles is of secondary importance and is chiefly useful in clarifying the situation.

"It may be frankly conceded that previous to the conference some members were quite alarmed, or a

least gravely concerned, over rumors presaging such an action. There were many private arguments over the question in which both the pro and con found valiant champions.

"But the unanimity characterizing final action was most gratifying. The articles had previously been adopted by the Church of Christ members in their annual conference on the Temple Lot. They were then submitted to the consideration of a mass meeting of quorums of the high priesthood and finally came before the conference itself. So our readers may be sure that they were submitted to the closest scrutiny. The final action of the conference was practically unanimous, only one vote being noted on the negative side of the question.

"This means, of course, that all vexed questions of doctrine, baptism, and priesthood were very carefully considered by the best intelligence that the church could assemble at a General Conference, both among the priesthood and the delegates.

"Though arguments might be advanced upon both sides of the question, as is usually the case, this assembly conceded that our Church of Christ brethren had established their claims so far as they may be involved in tracing baptism and priesthood back to valid original sources. As an organization they have held to the fundamental doctrines of the church and have been guilty of no moral lapse. In fact, in the face of adroit efforts to bribe and seduce from their trust they have kept themselves clear from evil forces and designing men. Hence no charge of apostasy from the original faith could be supported, were there any among us inclined at this time to make the charge.

"In the above we have attempted to summarize the feeling that seemed to exist among the priesthood and in the conference. It may be that there will still be some among our readers inclined to challenge the wisdom of adopting these articles. But the matter is no longer a subject for argument. The jury has returned its verdict. Or if that figure be not appropriate, in plain terms the quorums have spoken and the conference has spoken. The matter is settled, both by vote of the elders and by vote of the delegates sent up to the conference to represent all the people."—Editorial by Elbert A. Smith, Saints' Herald, April 24, 1918, front page.

A few more daring than their fellows take the road which leads to heights above from which they are always able to look down on the easy-going crowd below, and with every upward step their vision is broadened.

Every great apostasy had a small beginning. But, as the tiny mountain stream swells in volume on its way to the sea, so apostasy grows in magnitude as it proceeds in its downward course.

the king followed the advice of his young associates with the result that a very decided "opposition" developed and the kingdom was rent asunder. Rehoboam made ready to put down the rebellion and punish the rebels, but God told him to desist, for God had inspired the revolt. In this instance, supreme directional control, with effective discipline, was exercised by the people under God's direction.

E. E. L.

MISSIONARY ALLOWANCES

As we have had several requests for missionary allowances and traveling expense, since last April, we submit the following:

C. L. Wheaton, \$493.50. From April 5 to September 25.

W. P. Buckley, \$493.75. From April 16 to September 25.

W. L. Gates, \$455.70. From April 24 to September 10.

Samuel Wood, \$672.10. From April 13 to August 15.

J. E. Yates, \$203.00. From April 19 to August 19.

W. R. Dexter, \$353.79. From June 27 to September 18.

A. O. Frisbey, \$269.65. From April 20 to September 7.

Otto Fetting, \$305.00. From May 4 to August 9.

E. E. Long, \$260.00. From May 6 to August 24.

William Anderson, \$210.00. From April 16 to August 12.

M. M. Case, \$214.50. From May 3 to September 18.

A. M. Smith, \$180.00. From June 6 to September 25.

B. C. Flint, \$50.00. From July 30 to August 12.

T. B. Nerren, \$125.00. From June 26 to July 30.

(Fred Bartlett, \$131.10.)

Note.—In reference to Bro. Fred Bartlett, it is only fair to state that we are reliably informed that much of the money he received was spent in transporting T. B. Nerren and W. L. Gates to Port Huron in the interest of the Temple work, Bro. Bartlett's presence also being required by the Temple Committee.

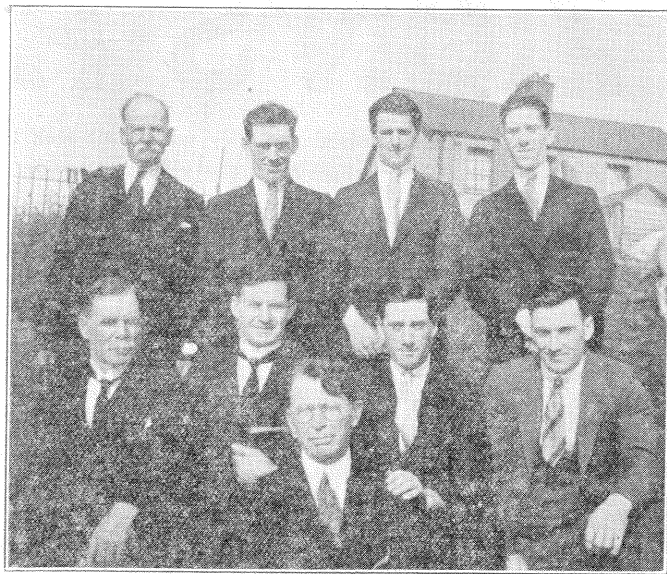
Louise Sheldon.

A. M. Smith.

BAPTISM FOR THE DEAD

Paste this in your scrapbook for handy reference.

"Baptism for the Dead, the baptism of a living person instead of and for the sake of one who had died unbaptized. The performance of such a ceremony, although disapproved by the church, is on record in a number of individual cases among the early Christians, and it is said to have been a custom of several ancient sects, the Ebionites, Maroionites, and others."—Century Dictionary and Encyclopedia Vol. 1, page 445.



Members of the Gilfach Goch, Wales, priesthood of the Church of Christ. They Are, left to right, bottom row: John G. Jenkins, Seventy; Samuel Beacham, Bishop; David Jenkins, Priest; John Jenkins, jr., Priest. Top row: Edward Beachman, Teacher; Rees Jenkins, Teacher; George Allan, Priest; and Thomas Jenkins, Deacon.

We regret that we could not get all of the members together for this picture. We are obliget to catch the chance for a picture in Wales when the sun is shining. And, although I took a number of snaps, this is the only good picture we got. Thomas R. Jenkins, Seventy; David John Jenkins, of Cymmer; and James Parsel, Priest, were not present.

BEAUTIFUL HOME

(Tune: Where We Never Grow Old)

By G. M. Moore

I have heard of a time when fair Zion will shine
Like the stars and will never grow old,
And we never shall roam from this beautiful home
While the years of eternity roll.

Chorus:

Beautiful home, where we never shall roam,
In this Zion our beautiful home,
Beautiful home, where we never shall roam,
In this Zion, our beautiful home.

In this Zion of rest where the pure and the blest
Will all meet when their trials are o'er,
And redeemed they shall stand in this beautiful land
And repeat the sweet story once more.

To this beautiful home all the ransomed will come,
And with joy everlasting will sing,
While the ancient of days will unite in the praise
Unto Jesus, our Savior and King.

Let us labor and pray for that glorious day
When our Savior will come to His own,
Then our songs will resound when our trophies lay
down
At His feet in that beautiful home.