

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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O Little Town.

O little town of Bethlehem,
How still we see thee lie!
Above thy sleep and dreamless sleep
The silent stars go by;
Yet in thy dark streets shineth
The everlasting light;
The hopes and fears of all the years
Are met in thee tonight.

For Christ is born of Mary:
And gathered all above,
While mortals sleep, the angels keep
Their watch of wondering love.
O morning stars! together
Proclaim the holy birth,
And praises sing to God the King,
And peace to men on earth!

How silently, how silently
The wondrous gift is given!
So God imparts to human hearts
The blessing of his heaven.
No ear may hear his coming;
But in this world of sin,
Where meek souls will receive him still,
The dear Christ enters in.

O holy child of Bethlehem,
Descend to us we pray;
Cast out our sin and enter in—
Be born in us today!
We hear the Christmas angels
The great glad tidings tell—
Oh, come to us, abide with us,
Our Lord Emmanuel.

—Phillip Brooks.

INQUARY FROM APOSTLE WOOD RECEIVED AND ANSWERED

The following is an excerpt from a rather interesting letter just received from our Apostle in Wales. The information desired is of such wide importance and interest that we take this way of passing it along to the rest of you. His statement is as follows:

"I have but one letter from Brother Fetting's supporters and they make some severe criticism of the manner in which the Twelve conducted the Conference, accusing them of fixing everything in secret, and putting it over by political methods. Also that the Twelve not only went out silencing every one who opposed them, but that they had fired six of the seven bishops and ceased the church offices, and are running things in a high-handed manner.

"I should like to know if the Twelve have thought to disqualify the Presiding Bishopric (a majority of them), and to take over the financial activities of the church. Just what about the six bishops or that number of them who are standing with the church? Do I understand that the arrangement which provided for seven Presiding Bishops has been set aside by the Twelve? Or is the action of the Twelve merely temporary? And if so, do you not owe it to those bishops who are standing firm with the church, and to all of them as a matter of fact, to make some kind of explanation setting forth just what is meant by the action of the Twelve and taking over the Bishop's office or by arbitrarily appointing Brother Frisbey as the sole custodian of the church finances? Do you not think that a clear statement should be given out so we can meet the accusations, if false, or correct any mistakes that might have been made?"

It will be our purpose in the following paragraphs to give the true facts concerning the matters above referred to, for we realize that many false rumors and misrepresentations have been made of the actions taken at conference and by the Twelve before and after conference.

About Fixing the Conference

The accusation that the Twelve held secret sessions in which they fixed everything is without foundation. One of the first things we did when we met in session was to pass a resolution permitting others than the Twelve to be present to hear our deliberations and to watch our procedure. The only exception to this rule was with regard to such cases where complaint was lodged by individuals against others. In these cases only the parties concerned were permitted to be present. All other sessions, including the ones in which the question of the rebaptism heresy and the manner in which the principals were to be dealt with, were held in the open. At these sessions several of the elders and some of the laymembers, including two or three of the sisters, were

present.

We had nothing to hide. There is a record of all our proceedings that can show our every action. When the recommendation which was prepared by the Twelve with regard to silencing Otto Fetting, Walter Gates, and Thomas Nerren was under consideration, members of the Seventies had dropped in, and upon hearing it read, asked for a copy that they have it signed by those of their quorum as the sentiment of the Seventies. A copy was furnished them, and afterwards handed back, signed by a goodly number of the Seventies.

Some of these brethren were desirous of introducing it as the first matter of business in the conference, and were persuaded by us not to attempt it till every other means of getting the brethren under question to see the error of their way, and then to wait till the Quorum of Twelve introduced it.

In a circular sent out from Independence by Brethren Long and Smith, under date of September 11, it was stated that the Twelve should convene sessions the first of October. Pursuant to that request a number of us were present on this day ready for business, but there was not sufficient number to do business.

Brother Gates arrived at Independence on Sunday, September 29, and was announced as the speaker for Monday night following. At the appointed time he preached, but was not with us again from then till the following Saturday, October 5. This was the first time that he took any part in quorum sessions with the others.

However, on the preceding dates, we discussed this matter of rebaptism with him, also with Brother Nerren. We waited for four days for Brother Fetting to come to the conference. He did not notify the quorum as to whether he was coming or not, though he kept in correspondence with others at Independence, who were more or less in sympathy with his program. From these we were informed that he was sick, and that he did not have much interest in the called conference. This was later confirmed by a letter he addressed to Brother Buckley which was left with other correspondence at the church offices. We are preserving this letter for future reference.

Having the views of two of the brethren under question as they gave them to us in person, and the correspondence from Brother Fetting to Brother Thomas Barton, we felt that in the face of the grave crisis that their actions had plunged the church into warranting the action of preparing a recommendation to the conference to place these men under silence.

On Saturday night, October 5, both Otto Fetting and Walter Gates were present with others of the Twelve in session until nearly midnight. During this time both of the brethren were by resolution requested to present their reasons for teaching and

practicing their interpretation of that part of the Twelfth Message that refers to baptism, in view of their request that the conference should be called to determine what action was to be taken. Each made their statement, and when questioned by the others present affirmed that regardless of what action the Twelve took or whether the conference approved of their action or not that they would continue to practice this innovation.

Under these conditions it was then decided while these two brethren were present that in view of these men's arbitrary actions, and the sentiment as expressed by others, that it would not be the proper thing to administer the sacrament the following morning, not only because of the uncertainty of the official standing of those who had been rebaptized, but for the reason that the divergence of views had created hard feelings, and we desired that if possible we could be more united. Surely it is no evil for us to desire a more spiritual unity before partaking of the most sacred emblems of the flesh and blood of Christ.

Political Methods

It would be amusing if it was not so serious a matter under consideration, and one worthy of being treated with contempt, this unworthy charge of using political methods to put over our program at the conference. Without a single exception every man of the Twelve that opposed this heresy came to the conference ignorant of what position was taken by the others, yet when they spoke publicly it was a source of joy and spiritual refreshing to know that we were of one heart and mind, and that instead of each of us having to make an individual fight against this heresy, that with the exception of the two under fire the quorum was united. Personally, I had been isolated from the church most of the summer, among the Indians, and had gotten out of touch with the rest of the brethren. The first knowledge I had of the matter was when I heard a letter from Thomas B. Nerren to Brother Wilbur Sprague, read in the Sunday school class at Colorado Springs on September 15. It made my heart sick, for the spirit bore witness that the church was about to face the greatest crisis since the death of Joseph Smith. The desire to continue in the field longer left me and I returned to Independence as soon as possible, I was prepared to make an individual fight against the matter, not only before the Twelve but also the conference.

I had no idea as to how far-reaching this thing had spread, therefore did not know what result would be personally for the stand I was directed by the Spirit to take. I only moved out in faith. There was positively no propaganda sent out by any member of the Twelve who opposed this innovation prior to the conference. So far as we are aware most of the delegates had been selected before even the

majority of the church knew that these men had been rebaptized.

The charge that the conference was packed is positively false, and the surmising of a disgruntled mind. Apostle Flint cast 15 votes in the conference for three small groups in his field. The local churches he represented approved of his action, and expressed their disapproval if he had done otherwise.

Wilbur Savage attempted to cast the entire vote of Colorado Springs consisting of 12 delegate votes in favor of Fetting, but when challenged he admitted that he had no authority to cast more than one vote.

Otto Fetting cast the entire 12 votes for Port Huron against the Referendum in spite of the fact that he knew it was not fully representative of those he represented. Only 8 out of approximately 72 members had been rebaptized prior to the conference.

Similar tactics were followed by delegates of Lamon and other places. The full vote for this local church was cast by a rebaptized delegate after another who opposed rebaptism had gone home. If the conference was packed, it was not by the Twelve who opposed the actions of Fetting and Gates.

Silences of the Twelve

As to the Twelve silencing every one that opposed them, some one has exaggerated our action and misrepresented us to Brother Wood. Otto Fetting was placed under silence by the conference. By request, Walter Gates was given a recess from Apostolic and Plans Committee duties till next April conference, as stated in a previous number of the Advocate. In another periodical he makes the statement:

"The writer has not been silenced as has been rumored by some. I tendered my resignation from the Quorum which was not accepted by the conference."

In his speech before the conference he publicly stated that he would abide by the action of the conference and would neither teach or practice this innovation while it was being considered by the churches. For this reason we took his name from the original document, recommending silence. We would never have recommended the silence of any man if they had not openly, defiantly expressed themselves as refusing to abide by the action of the conference. As those who have the general oversight of all the churches, it is one of the responsibilities resting upon the Twelve to see that all those who represent the church shall not disrespect the conference actions. To do otherwise would open the way for anarchy and rebellion of the most disastrous kind.

Since the conference others were placed under silence and prohibited from representing the general church for doing the same thing that Otto Fetting was silenced for by the conference. They had an opportunity to continue in good standing but

refused to accept it. Because of their expressed intention to disrespect the action of conference before the Twelve, they were officially silenced. These men included Thomas B. Nerren, W. P. Buckley, and W. R. Dexter.

Following the conference Otto Fetting baptized a number, among them Elder W. R. Dexter and another by the name of Huffard. These men, with W. P. Buckley, assisted in confirmations of those baptized. Later Brother Buckley was rebaptized at St. Joseph, Missouri.

Does the Church of Christ prefer that the Quorum of Twelve shall ignore such actions on the part of these men and let them go about to destroy the flock, or is it not more preferable to place them under silence, and so notify the church that they no longer represent the church?

So far as the priesthood of local churches are concerned we have left the matter of disciplining to the local church where they reside. Only in such cases where men are in rebellion that represent the General church as missionaries have we taken any drastic action and issued silence against them. This, however, has not and will not be done until every other resource is exhausted. We prefer an active ministry every time to one that is silenced. These men are silenced not for their belief but because of their refusal to respect the action of General Conference.

Concerning the Bishopric

The Quorum of Twelve only placed one member of the General Bishopric under silence following the conference. That was Bishop W. P. Buckley. One other has disqualified himself to act since that time, Dr. Curtis, who was rebaptized after the conference. As to the other five men, namely: Bishops Samuel Beechman, E. E. Richards, A. C. MacArthur, A. W. Bogue, and A. O. Frisbey, they are still recognized as bishops in their respective fields as per the action of April Conference. A short time ago I wrote Bishop MacArthur, of Toronto, to that effect.

As to our action in sending out notice to the churches to send their funds to A. O. Frisbey at Independence: It will be remembered that prior to the conference this brother and W. P. Buckley were in the general church offices at Independence, one as secretary and the other as treasurer of the General Bishopric. Funds sent to headquarters were being received by both of them. After the changes in the offices, which were authorized by the conference, were made, former Bishop Buckley issued propaganda for the members to continue to send money to him. In order to protect the church from fraud we were compelled to send word to all the churches, warning them of the danger of sending money to one under silence, and calling upon them to send all money being sent to headquarters to A. O. Frisbey.

In harmony with the quorum's action, placing Brother Frisbey and I in the church offices, no check

has been issued without being countersigned by C. L. Wheaton as secretary of the Twelve, and positive restrictions were made both by conference action and that of the Twelve that no further debts should be incurred beyond what was in the treasury to pay. That is, we placed the church upon a strictly cash basis. If the April Conference approves of the displacement of the men mentioned in the Bishopric, then others to the number of seven will be selected to fill the vacancies. We did not feel at liberty to fill these vacancies without Conference action.

We had no intention of ignoring the others of the general bishopric. It was presumed that our instructions were plainly stated, and not to be privately interpreted to mean more than I now state. It is our earnest hope that the rest of these men will not be persuaded to go into this error. We have confidence in them and feel that to lose them would be regretted.

About the General Offices

It seems as though some are laboring under a misapprehension with regard to the general church offices. The need for this office was sensed by the Twelve when in session during the period of the General Conference last April. A resolution sponsored by the Twelve provided for offices that would take care of all the secular work of the general church, and to house the various departments at headquarters, for the purpose of facilitating the church work. These offices are no more the Bishop's offices than they are the Twelve's, Advocate's, secretary of the church's, or recorder's. Prior to the convening of conference in October, as early as September 23, irregularities were discovered as existing in the offices between the men left in charge. Friction was rampant, each accusing and suspicioning the other of some unfairness. By resolution passed by the April Conference the Building Committee was instructed to prepare a complete report of the progress of work on the Temple and also an audited report of receipts and expenditures of money. For some reason this report was forgotten or overlooked being sent to the Twelve. During the summer rumor had reached some of us to the effect that the Temple funds were not being spent wisely. Early in August I wrote to Brother Buckley asking for a more complete report of the Temple funds expenditures than appeared in the Advocate as an audited report. This request was ignored. Only an itemized report of family allowances from the general funds was sent in reply. Upon returning to Independence prior to conference, in company with Apostle Long, I made appointment to have a talk with Brother Buckley, as the secretary of the Building Committee. At this time I renewed my request for a full report of the Temple Funds as provided by the Conference. This request was refused. We were informed that no report would be issued to the Twelve, but rather to a joint session of

the Bishopric, Twelve, and Building Committee, which was contrary to the conference action.

Some unpleasantness issued at this time, for which apologies were made. But these brethren capitalize it a great deal, but fail to say anything of the aggravating circumstances under which it arose. They seem to overlook their own shortcomings and humanity, but are capable of enlarging up on those of others, regardless of the merit of their case. For instance they overlook the unprecedented action of Brother Buckley depositing money in other than the authorized place, and drawing checks upon it that were not endorsed by the treasurer of the Bishopric as provided in their rules of procedure. Neither do they stress nor mention the action of Brother Dexter in his refusal to transcribe the conference minutes as ordered by the Twelve. The church has not to this date received a certified copy of the minutes from him, his excuse being that the church owes him back allowance.

If the rest of us were to take similar action the church would stop now. He was promised missionary allowance the same as the rest of us. We have had to go without, and do not expect to hold the church responsible for that which they can not pay. This service is voluntary. He was not compelled to give his services to the church. He was not hired to do what he was doing. He was given the privilege of serving the church, in return for which his family was to be given an allowance equal with the rest of the ministry.

INDEPENDENCE ITEMS

We are glad to have Brother Wheaton with us for a time, and he expressed pleasure in seeing the nice little congregation that greeted him. He had heard while away that we had dwindled down to something like fifteen, and he was pleasantly surprised to find that the rumor was not true. We could trade rumors with him, for we had heard that he had been put in jail, and other things. The latest that comes to us is that word has gone out that Sister Wheaton and Brother Long are going to be rebaptized! It seems Madam Rumor does not stop long enough to even make some Christmas preparation.

Well, anyhow, let us assure the good people who are anxious to know about Independence that we are not relaxing our diligence, but on the contrary, there is a growing determination, it seems, to try to get nearer to the Lord. Certain it is that some are sensing more keenly than ever before that the time has come when we must have more of the divine in this latter-day work and less of the human. We believe God will give further direction to his people when they sufficiently sense their dependence upon him, and him alone.

According to a custom of long standing, there will be a dinner at the church Christmas Day—no charge attached. The Sunday school will give a program

Sunday evening, December 22, consisting of sacred music, a few appropriate recitations, and a sermon on "What Christ Means to the World."

We are having preaching every night this week. Brother Wheaton will probably occupy most of the time since we do not have the opportunity of hearing him much because he is away a great part of the time. The outlook for his child is more promising than we thought when he was called home.

L. P. S.

THE GOOD SHEPHERD

By A. M. Harvey

Let us follow the Good Shepherd;
He will lead us where
The waters are still,
And the pastures fair.
When the road is rough, He will
Hold our hand
And will lead us to the Promised Land

When you hear Him calling,
Do not turn away.
The Good Shepherd does not want
His sheep to stray.
He is calling; He wants you
To enter into the Fold:
For without are dangers,
Unseen, untold.

He stands at the door,
And He knocks—in vain?
O Father, forbid that He suffer
Such pain.
One Fold and One Shepherd—
If you would be MINE,
Will you enter, or turn
From the Shepherd divine?

THE NEW YEAR, 1930

By A. M. Harvey

I am the New Year, and I am giving you 365 days to do all the good you can. If you have made mistakes in the past year, do not repeat them this year. Try to live nearer to God every day. He understands you, He will forgive and help you. He knows you are human; let your life be an incentive to all with whom you come in contact. Commune with God daily, and you will grow more spiritual. Study the Scriptures and you will learn to understand God better. He knows all about you. If you are weak, He will strengthen you. "My grace is sufficient for thee, for My strength is made perfect in weakness."—2 Corinthians 12:9. You can go to Him without fear, any time, anywhere. He is always near when you call. He loves you. He died for you. Can you not try to live for Him? Each day I, the New Year, will give you another opportunity to serve the Mas-

ter. If you neglect to do your best today, the loss is yours. You may not see tomorrow. The past is sealed to you, but is recorded in heaven; the future is sealed also. Today is yours! Do not waste it!

UNKNOWN TONGUE AND INTERPRETATION

Given through Elder Thomas Nerren in an unknown tongue, and interpreted by Elder James Kemp, at the Eastern Colorado district conference, held in Denver, September 3 to 5, 1909:

Thus saith the Lord to my people: For you are my people because you have complied with the requirements of the gospel of the Son of God. You have been INITIATED IN THE ORDINANCES of my gospel. You are, indeed, the children of God; therefore, I say unto you, Lift up your hearts and be glad, because I, the Lord God of heaven, recognize you even as my own children, and as my own people; and inasmuch as you have gathered here in the capacity of a district conference I say unto you, It is well pleasing in my sight, because you have come together in the spirit of love and unity.

"Therefore, lift up your hearts and rejoice in me, the great God of heaven, for, indeed, I am the great One who dwells on high, and have great power, and my power shall be more greatly manifested in the future than in the past. Therefore, I say unto you, Lift up your hearts and be glad in the strength of the Lord, and have faith in the Lord, and I will come to your rescue, and I will hear your prayers, and they shall be answered even upon the heads of those afflicted in your midst, inasmuch as you will exercise faith in prayer.

"Now is the time, even the set time, when you shall come to the help of your Lord. For the time is not far off when my judgments shall spread through the land, and the wicked shall be cut off and the righteousness be established on the earth.

"It is not very far away when Zion shall be redeemed and established, and my Son, Jesus Christ, shall come from heaven to meet his saints upon earth, and those who are faithful; they shall be my people. Therefore, take courage, for I am the Lord your God, and will stand by you.

"I desire my blessings to come upon you, my people, but I can not bless this people as I desire unless my people comply with my commands, even the temporal laws of my children, for it is necessary that my people comply with those requirements, and then will I pour out my Spirit more abundantly, and the Temple shall be built.

"Therefore, be of good cheer, for I will pour out my Spirit, and your hearts shall be made glad. Amen."—Revelations of Our Times, by Alvin Knisley, pages 113, 114.

The gospel is perfect. It can not be amended, and no substitute has ever been found.

FREE-MASONRY IS IDOLATRY

"The question is, How long will the Church of Christ not be guided by the dictates of Free-Masonry if membership is allowed?"—Emil Jeschke, in October Advocate.

Free-Masonry is a "religion." No Free-Mason can refute this; he may deny it, but denial means nothing.

As the religion of Jesus Christ is the only true religion, Masonry is a false religion! An idolatrous religion!

Masonry is had in connection with a lodge, its organization; Christianity is had in connection with the church, its organization.

The church is called the Lord's wife. If men owe allegiance to any other than their wives, they become adulterers. Identification with a religion other than Christianity, by membership in other organization than the Church of Christ, is "spiritual adultery," idolatry. Adulterers shall be cast out. (Book of Commandments 47: 1, 5-7; Doctrine and Covenants 42: 22; Revelation 22: 15.)

Membership in this Church of Christ precludes membership in any other religious organization, Free-Masonry, Odd Fellowship, etc. Those who are "followers of Christ," have "left all" to follow Him. None others are wanted in His church.

"If the Lord be God, follow Him; but if Baal, then follow him."—1 Kings 18: 21.

Leave the church, or leave the lodge. I left the lodge. C. A. Gurwell.

WILL YOU HELP US?

The Advocate wants to give better service than ever before, and we ask you to cooperate with us. Are you getting your paper all right? If there is any trouble, we shall appreciate if you will let us know, and we assure you that your complaint shall have our prompt attention.

Have you renewed your subscription?

Do you know any one whom you might interest in the Advocate?

Do all your members read the Advocate?

Why not do a little missionary work for the Advocate? There is no more useful work than getting people to read church literature. Reading people are intelligent people, and intelligent people are not so easily led astray if their eye is single.

We want to make the Advocate self-supporting. That is a hard thing for a paper to do when it does not carry advertisements, but so much of the work is gratuitous that we feel the paper could be made to pay the cost of printing and mailing.

Just as soon as possible, every one wants the paper to become a semi-monthly. Will everybody help? If everybody will, we'll see our dreams come true.

Address all business communications to Zion's Advocate, Box 232, Independence, Missouri.

ORIGINAL ARTICLES

BAPTISM AND RE-BAPTISM

By Willard J. Smith

The question of baptism is one of paramount importance in the doctrine of Christ, and should be earnestly and prayerfully considered; and in no case should it be lightly engaged in, nor entered into, without consistent and religious investigation; but in all cases a complete and harmonious action according to the Scriptures—the Bible and the Book of Mormon—should be sought; and a violation of this rule, no matter by whom advocated, nor urged, should be relegated to the shades of oblivion and tossed into the discard.

I firmly believe in the Church of Christ as organized in the days of Christ and his apostles nineteen centuries ago, and as reorganized in 1829 and 1830 by Joseph Smith, and others, who were called of God to do that work as instructed by heavenly messengers; and further, that the Church of Christ, sometimes vulgarly called the Hedrickite Church, is in fact the legal continuation of that organization thus effected. But in the earnest desire, perhaps, of some (whom I shall criticize in this article), the cause of Christ, as I see it, has most surely been brought into disrepute, and shall suffer great loss unless some things now being taught are speedily rectified, and true import and object of Baptism be placed in such a light that the honest in heart may conceive the necessity therefor, and the object of its institution.

In the Twelfth Message to Brother Fetting the Messenger is represented as having said: "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"; etc., etc.

Arguing from this basis the claim is made by Brother Fetting that no matter who it may be who comes to the Church of Christ, also all those who have hitherto come, should be baptized in order to become members thereof. Thus a wholesale baptism is advocated by him; and he and his family, and others whom he could influence—including one member of the Quorum of Twelve, and at least two of the quorum of Seventy—and a number of others—have been rebaptized, or rather, as he terms it, have been baptized into Christ; and I have witnessed the immersion of twenty candidates by him, the large majority of whom had been baptized years and years ago; but until today (according to Fetting's theory), their former baptism was simply a form without merit, as to bringing them into Christ.

One evening recently Brother Fetting came to my

home. And some time after the due salutations and preliminary visit I said to him, "Well, Brother Fetting, I have heard you have been rebaptized. What was your object?" To which he made answer, "No, I have not been rebaptized, but I was baptized into Christ." He then went on to argue that his former baptism in 1891 was simply a baptism into the Reorganization, which was never the Church of Christ, but simply a faction about the same as the Methodist or other sectarian denominations, and the baptism wherewith he was formerly baptized **did not bring him into Christ**, but merely into the Reorganized Church. And so it was with all those who had been baptized heretofore in the different factions; and that now the Messenger had given instruction that we should be baptized in order that we might rid ourselves from those traditions and sins of other men which we had imbibed by reason of our association with them in the past, which we will notice more fully further on.

According to this absurd theory, Joseph Smith the Prophet, with Alexander his brother, W. W. Blair, William Marks, Isaac Sheen, Mark H. Forscutt, George A. Blakesley, Columbus Scott, Daniel MacGregor, and a host of others we all knew to have been men of God, blessed by the Spirit of God, and inspired to a wonderful degree like the Apostles of old, were all men **outside of Christ**; and if so, the best that can be said of them (according to that wonderful vision found recorded in the Doctrine and Covenants, section 76), is that they were of the "honorable men of the earth, who are blinded by the craftiness of men; these are they who receive of his glory, **but not of his fullness**; these are they who receive of the presence of the Son, but not of the fullness of the Father; wherefore they are bodies terrestrial, and not bodies celestial, and differ in glory as the moon differs from the sun." (Doctrine and Covenants 76:6.)

Poor Joseph, Alexander, and Dan (?); for not having been baptized into Christ, but simply into the Reorganization, can never "obtain the crown over the kingdom of our God!" But, taking just one case from the aforementioned sons of God, if Daniel MacGregor when being baptized was **not baptized into Christ**, then he died **out of Christ**, as he was never baptized by any other authority, and he is therefore today battling with the sulphuric fumes of Hades. Deny ye who can, but this is the only logical position this absurd theory drives us into.

Once more: If Otto Fetting was not baptized into Christ in 1891, as he affirms, then his sins were never remitted, as Christian baptism which brings men and women **into Christ** is "for the remission of sins"; thus we have the peculiar spectacle of an Apostle in the Church of Christ who is still in his sins and **outside of Christ**. And as he tells us this baptism enjoined in the Twelfth Message is not for the remission of sins, he is therefore an Apostle in

the Church of Christ, though a consummate sinner! Oh, consistency, consistency, where art thou? And yet I have heard Brother Fetting at various times during his interum in the Reorganization pronounce a "Verily thus saith the Lord," saying, "With you, my people, I am well pleased," etc., etc., and calling men into the ministry, and authorizing them by an ordination under his own hands to baptize—into what? Into Christ? If not into Christ, whence the source of his inspiration? Does God call men into his ministry in order that they may preach for and baptized into some institution which He does not recognize as His own? His church? If not, was it a False Spirit under whose influence he thus prophesied? And if so, as he seemed to be as much in earnest and just as enthusiastic then as he seems to be now, who is to be the judge as to whether or not that same False Spirit is leading him now? If he was not deceived then, but spoke by the Holy Spirit, which is the Seal of our Adoption into the kingdom and fold of God, then the Reorganization at that time was recognized as His church, and those who were authoritatively and properly baptized therein were baptized into Christ, and Brother Fetting's theory is now wrong!

But he also tells us that "The Reorganization was not organized according to the divine pattern, as it had various offices and officers therein which are not according to the gospel plan, and it also taught doctrines which were not in harmony with the standard books, the Bible and the Book of Mormon. This we will not question. But when Israel was being led by the Lord, and conceived the idea of having a human king to lead them, thus rejecting God as their leader, and finally succeeded in having a king, thus rebelling against God, and instituting that which God did not approve of and which He had pointed out as being contrary to His will, did he disown them therefore and repudiate them as His church? Oh, no! But He bore with them for hundreds of years thereafter, recognizing them as his people. So, too, when the Church of Christ after its organization by Christ and His apostles dwindled in unbelief and became so enamored with the world that she became stripped of her authority—the priesthood of the Son of God—and was driven "into the wilderness, where she hath a place prepared of God, that THEY should feed her there a thousand two hundred and threescore days (1260 years). And to the woman (church, W. J. S.) were given two wings of a great eagle, that she might fly into the wilderness into her place, where she is NOURISHED for a time, and times, and half a time (1260 years, W. J. S.), from the face of the serpent." (Revelations 12: 6, 14.)

Please notice the solicitude of God in preparing a place for this church, and providing for her that she might be nourished, etc. She is a poor, sickly invalid now, bereft of her child—the holy priesthood—yet God provided that "they" should "feed" and

"nourish" her for 1260 years. THEY—they who? Why, the honorable men of the earth, while the honest in heart everywhere during her stay in the "wilderness" (during the reign of the Papacy), and the Waldenses, the Albigensis, and others who were honestly striving to serve God, were doubtless recognized of God and accepted of Him as His church, though in a very weak, sickly, emaciated condition represented as an invalid in the barren, confused state of religion, fed and nourished by such men as Wickliffe, Roger Williams, Luther, and the Wesleys, and others, until the time of the Restoration of the Gospel, when we find the Lord represented by Joseph Smith in March, 1829, as saying, "This, the beginning of the rising up, and the coming forth of My CHURCH OUT OF THE WILDERNESS; clear as the moon, and fair as the sun, and terrible as an army with banners." (Doctrine and Covenants 5: 3.) And we herewith submit the thought that if God recognized this weak, sickly, emaciated invalid as His church, notwithstanding her failures and foibles, and whereas He always acts just like Himself, and is no respecter of persons, I am of the opinion that it is no stretch of the imagination to concede that the Reorganized Church from its organization in 1860 down through the years until 1925 (when we have reason to believe she was rejected of God), was owned and recognized of God as His church, though in a disordered state, as was the church in the wilderness; and while her ministry were called of God and authorized to function in the administration of the ordinances of the gospel, those baptized by them under proper conditions, were baptized into Christ, notwithstanding Brother Fetting's statement that his baptism into Christ never took place until recently, thus ignoring his baptism of 1891 as a sectarian service only.

The Messenger to Brother Fetting is represented in his fourth visit as saying: "In 1899 the servant of the Lord laid his hands on you and set you apart from among men to represent Christ, and gave you authority to preach the gospel and bring others into his kingdom. That authority has not been taken from you, and never will be taken from you unless you deny the Lord your God." That servant of the Lord was Elder Andrew Barr, who derived his authority from Elder John J. Cornish which we will refer to again a little farther on. But just now will the reader please notice that that servant of the Lord who ordained Brother Fetting gave him authority to bring others into Christ's kingdom. How? By preaching the gospel, representing Christ and baptizing in His name. They therefore who were baptized by that authority conferred upon Brother Fetting in 1899, if coming to baptism with penitent hearts and with faith in God, were baptized into Christ, and were "no more strangers and foreigners, but fellow citizens with the saints, and of the household of God," adopted into the family

and fold of God, the Church of Christ; hence, "As many of you as have been baptized into Christ have put on Christ." (See Ephesians 2:19-22 and Galatians 3:27.) I can not for the life of me see any grounds for the statement that we were not baptized into Christ when we accepted of the administration of that ordinance at the hands of those ministers of the Reorganization. Those ministers, according to the statement of the Messenger, were given authority to "bring others into his (Christ's) kingdom. The kingdom of Christ is the government of Christ on earth, His church, the Church of Christ.

Elder Barr is recognized by the Messenger as having authority to ordain Brother Fetting. Elder Barr received that authority by being called of God and ordained by John J. Cornish. I was also ordained by Elders John J. Cornish and Andrew Barr, in 1879, having been previously baptized by Elder Cornish on the 8th day of September, 1878, which baptism took place as follows:

I, with a number of others, were lined up on the bank of a beautiful stream of water, after which Brother Cornish presented to us the following covenant: "Do you all agree, and covenant here before God and these people that you will **take upon you the name of Christ**, and that you will serve him to the best of your ability while life with you shall last, God being your helper?" to which we all responded, "Yes!" He then took us one by one into the water and baptized us "in the name of the Father, and of the Son, and of the Holy Ghost."

Thus I was authoritatively baptized into Christ; after which I was confirmed (by the laying on of hands) a member of the "Body" or "Church of Christ"; and thereafter I was made a member of the Reorganization by VOTE OF THE FORESTER BRANCH of the Reorganized Church. Thus I was baptized into Christ, and voted as a member into the Reorganized Church, which I accepted then as the best expression of the true Church of Christ existing that I knew of.

The Book of Mormon tells us very plainly that "Ye must take upon you the name of Christ which is my name" (Book of Mormon, page 673, Lamoni Edition), and "I would that ye should **take upon you the name of Christ**, all ye that have entered into the covenant with God, that ye should be obedient unto the end of your lives," and "Whosoever shall not take upon them THE NAME OF CHRIST, must be called by some other name; therefore, he findeth himself on the left hand of God." (Mosiah 3:8-16. Also see 1:17, 18, 24.) And yet I recently saw Brother Fetting administer the ordinance of baptism to at least twenty-two people, and in NO CASE was there any sign of a covenant presented by him to them before their baptism, nor any visible sign of a covenant entered into by those being baptized, though plenty of merriment was manifested,

with what seemed to me a precious little of solemn piety.

Now I am fully persuaded that the paragraph above, quoted from the Twelfth visitation of the Messenger is twisted out of all proportions in order to bear out the strained interpretation Brother Fetting and some others put upon it; and further, I am astonished at the stand he now takes; for, a few days after he received the Twelfth visitation of the Messenger, while relating to me the above quoted paragraph concerning baptism, he said: "I do not understand it; and we will probably have to wait for further instruction from the Messenger in regard to this matter." And yet, almost immediately, he began advocating the wholesale baptism of all who come to the Church of Christ hereafter, as also all those who have hitherto come by transfer. This seems to me to be fanaticism gone to seed, and I offer the following reasons:

Brother Fetting says in the opening paragraph of this Twelfth Message:

"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.**"

If, therefore, the Messenger told the truth, then all those whom the Church of Christ HAD ALREADY RECEIVED BY TRANSFER into her holy communion were members of the body of Christ—which is the Church of Christ—as much so as any of the original members previously nicknamed Hedrickites. The statement of the Messenger, "Let those that come to the Church of Christ"—TO—THE—CHURCH—OF—CHRIST? Who, or what people were they who thus constituted the Church of Christ? Why, those people who are vulgarly called Hedrickites, all those joining that body whether by Transfer, or by Baptism, unto whom the Messenger send the Message and unto whom he gave instruction to change their present method of procedure, the **WHOLE CHURCH MEMBERSHIP ON THE TEMPLE LOT**. Let those that come to them be baptized. It takes the whole membership to constitute that church; hence those who had previously joined that church by transfer from the Reorganization, together with the original membership, legally and divinely constitute THE CHURCH OF CHRIST; hence every member from the Reorganization, having been received by transfer, are legally and divinely a part of the Church of Christ upon the basis laid down by Christ Himself that, "Whatsoever ye bind on earth shall be bound in heaven." The voice of common consent is one of the primary factors in His kingdom, or government on earth—the Church of Christ!

For over three years it has been declared that God had rejected the Reorganization; but that God would continue to feel after the honest in heart

therein and the invitation was therefore held out for them to come with us. Many heeded the invitation and were received by transfer. But now, the time has come to not only declare the rejection of the Reorganization, but also the rejection of "All creeds and factions of men who have gone away from the word of the Lord." To those rejected factions now, together with all "Who have gone away from the word of the Lord," if seeking admittance into the Church of Christ, let THEM be baptized, is clearly the sense of the Messenger's instruction; and to torture his language so as to make it apply to those who had already been accepted by transfer, and thus formed with their brethren, the Church of Christ, is to cast an insult in the face of common intelligence!

Again: If this baptism of all who come to the church now is of God, and the law contained in both the Bible and the Book of Mormon positively enjoins upon the church the doctrine of COMMON CONSENT; and whereas in accord with the rule of the church a Special Conference had been called to convene on the 6th day of October to consider this doctrine of rebaptism, why this rush upon the part of Brother Fetting to rebaptize as many as he could influence to consent thereto before the church had an opportunity to express itself upon this matter of rebaptism? Is his wisdom and knowledge in advance of the wisdom and knowledge of the whole church? And must the church submit to his dictum? Or is he afraid his interpretation of the Message might die in its shell if not at once put into practice while the heat is on? Or was it a fine political move upon his part to have the names of those he baptized to swell his influence in the Special Conference? Because of this inconsistent action on his part, I am of the opinion that he should no longer stand back and make faces at Fred M. for picking and instructing his delegates, for his unwise action of his is assuredly cut from the same ill-gotten, moth-eaten web of carrying out "my policy" with the determination that the church must bend and bow thereto.

(Continued on page 15.)

THE SPIRIT BEARS WITNESS

I have been requested to write the circumstances of my coming to the Church of Christ for the Advocate.

I was one of the protestors in 1925. In the summer of 1927 I accompanied Brother and Sister James E. Yates on a trip to Michigan and other northern States. In Delavan, Wisconsin, Brother Yates preached a sermon that had a marked effect upon me. When he reached the point where he quoted from the "Word of the Lord" to him, May 1, 1927, as follows:

"And they who shall hear the voice of my Spirit

speaking herein unto their hearts, (shall find witness in me, that I, your Lord, have truly spoken."

I was thrilled with the spirit of God. I wept under its influence, and the assurance came to me that the message was true.

We returned to Independence, but I procrastinated for one reason and another. I was cautious. I did not want to make any mistake, and there are always discouragements if we permit ourselves to be swerved.

In April, 1928, after a severe illness, while convalescing, I lay musing one day, wondering where I should go to church, when I got well, and I heard an audible voice say, "The Church of Christ." I sat up in bed and exclaimed, "What?" The words were not repeated, but they seemed to linger and burn themselves into my very soul. "Oh, Lord," I said, "I can't go there."

I was terribly disturbed in mind. When I got well I attended church elsewhere, but I was not at peace with myself. As time went on, however, my conscience gradually eased as I tried to console myself that I was doing good.

Along in February, 1929, I dreamed I was in the Union Street church, and that I was not properly dressed. Brother Metcalf, deceased, appeared in the northeast corner of the room. He was clothed in white. He stretched out his hands to the congregation, saying, "You people have been told what to do; Brother Yates told you, and you will not obey."

I dropped on my knees before one of the benches and cried, "If you will tell me what to do I will do it." He said, "Pauline, you have been told what to do, and you will not listen." He added, "You have on the wrong kind of a dress." I answered, "Give me one more chance and I will change it." He said, "You shall have one more chance; go change it."

I remained on my knees and watched him ascend until he almost reached the heavens, then I awoke. Now I was truly disturbed, and yet I decided to do nothing until after the April Conference. I attended the preaching and was much impressed with Brother Wheaton. On the 8th of April I went to hear Brother Long tell why he joined the Church of Christ. He told of how the Spirit had borne witness to him of the truth of the "Word of the Lord" to Brother Yates. When he read from the revelation those words, "And they who shall hear the voice of my Spirit speaking herein unto their hearts shall find witness in me, that I, your Lord, have truly spoken," the Spirit of God rested on me and for the second time confirmed the message. "You know it is true," the Spirit said. I answered, "I'll obey now." And I could hardly sit still.

I came home and prayed and told the Lord I would obey, but still I wanted more, and I asked the Lord to give me further confirmation and give me peace of mind. I went to bed and such a heavenly peace and calm came over me! Every time I awoke in the

night that peace and joy were with me, and was with me when I awakened in the morning. A degree of it remained with me for days. My fear and uneasiness were taken away and never returned. This was Tuesday morning. I made my application for membership Wednesday morning.

I was much distressed by the developments of the late October conference, and I wondered if I could, after all, have made a mistake in transferring my membership to the Church of Christ. One morning I had this dream: I thought I was telling a man how I came to go to the Church of Christ. After hearing my experience, he asked, "Do you doubt that dream?" (referring to the dream in which Brother Metcalf directed me to the Church of Christ). I answered rather hesitatingly, "N-o." He discerned my disturbed state of mind and he said, "You should not doubt, for your dream was divine." He told me not to worry about the building of the Temple, that it would be done, and told me when. I was surprised that the work would be done so soon. "Oh, my!" I exclaimed, "that does not give us much time." He answered, "Nevertheless, it will be done." When I awoke the date was taken from me, and all I could remember was that I had received the assurance that the Temple would be built in less time than I seemed to expect, and all my doubt and fear left me. I have felt comforted and reassured ever since. Pauline Hancock.

THE THREE NEPHITES DRESSED IN BLACK

In a lengthy vision had by Bishop G. H. Hilliard, December 25, 1911, he relates a joyful experience when he saw John the Revelator and the three Nephites. He says in part:

"I was so delighted to see a real disciple of Christ that had never died, and receive instruction from him that I expressed my great appreciation of his counsel, and asked if I could have the privilege of seeing the three Nephites who tarried, that we read about in the Book of Mormon. 'Yes,' he said, 'you can.' He then stepped to the back door of the room and opened it, and returned to where I was standing, and as he turned from the door he had opened three men came into the room through this door. They were not very large men, had a pleasant countenance, looked like men in the prime of life, and had black hair. **THEY WERE DRESSED IN BLACK**, with clean white shirts and very neat and clean in appearance. He said to me: 'These are the three Nephites that tarried.'—Zion's Ensign, July 4, 1912. Also Knisley's Revelations of Our Times, pages 127-131.

DIVISION OF ROME INTO EASTERN AND WESTERN EMPIRES

"Theodotius the Great did not long survive his victory over the usurper Eugenius, which made him sole Emperor of the whole Roman world (A. D.

394); as he died at Milan four months afterward, January 17, A. D., 395; after appointing his elder son, Archadus, Emperor of the East, and his younger son, Honorius, Emperor of the West. Theodotius the Great was the last Emperor who reigned over the whole Roman dominions; and after his death the Roman world remained divided into the Eastern Rome, or Greek, and the Western Rome, or Latin Empires. The Eastern Empire lasted over a thousand years, when it fell before the arms of the Ottoman Turks; while the Western Empire continued a little more than three quarters of a century, when it fell before the attacks of the Northern barbarians."—The World's History Illuminated, by Moses Coit Taylor, A. M. L. H. D., Professor of American History in Cornell University. Vol. 3, p. 1135.

A CONSISTENT ATTITUDE

The following editorial, presumably from the pen of President Joseph Smith, breathes the true spirit of the Latter Day Work, and should dominate the life and conduct of every official in the vineyard of the Lord. It relates to the deposition of Moses Thatcher from the Quorum of Twelve in the Utah Mormon Church.

"To an honorable man, of a frank, sensitive spirit, the severing of the ties which have bound him for many years to official associates, on the plea of in-harmony, and contumacy, and the publishing of such deposition from official position and ministerial standing, without being put into possession of the things complained of, is hard to bear; much harder than to submit to such deposition and deprivation of standing after due notification of charges, and trial thereon; and dismissal on account of official short-coming fully and properly proved. It certainly seems to be of doubtful policy to adopt such tactics in the dealing of men who may have ideas and opinions of their own, and courage to assert them against priesthood dominance."—Saints' Herald, Vol. 43, Page 849.

Regardless of nationality or color, we trace our ancestry to a common progenitor—Noah. From father Noah sprang all the peoples that inhabit the globe. And this fact answers the question, "Whence came the red man?" Sometime, somehow his forebears crossed the deep and peopled America long before the days of Columbus. For further information regarding the matter read the Book of Mormon.

If you want to kill a nation's influence whose ideas are in advance of your own, dub him "crank" or a "radical," and the mischief is done.

The crookedest crook outside the pen can vote a straight ticket—and help defeat a worthy candidate, and the biggest hypocrite hides behind a smile.

BAPTISM AND REBAPTISM

(Continued from page 13.)

Once more! The Messenger is represented as having said: "Let those that come to the Church of Christ be baptized, that they may rid themselves of the traditions and sins of men." Not that they should be baptized for the remission of their personal sins, but to "rid themselves of the traditions and sins of men"; that is, to rid themselves of the traditions and sins of **other men**—a sort of baptism by proxy. I have always understood that Every man shall be held accountable to God for his own sins, and traditions, and foolish wisdom; and that "If we walk in the light, as he is in the light, we have fellowship one with another, and THE BLOOD OF JESUS CHRIST HIS SON CLEANSETH US FROM ALL SIN"; and that "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "And if any man sin, WE have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for OUR sins." (See 1 John 1:7, 9; 2:1, 2.)

This has been my understanding all through the years, that after having been baptized into Christ, if we sin we have an advocate with the Father, even Jesus; and by making proper confession and reparation, both to God and to those against whom we have sinned, "He is faithful and just to forgive US our sins." This was the instruction given of Christ through the Beloved Disciple, John. As yet I have no evidence that that law or rule has been countermanded, and something else been substituted in its place; and that he now demands of me to be baptized to rid myself of the traditions and sins of other men. Further, I am of the opinion that John the Baptist would hardly make a statement so much at variance with the standard books of the church as to declare that any one should be baptized to "rid themselves of the traditions and sins of men." The Bible squarely contradicts this instruction. In Deuteronomy 24:16, we read:

"The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: Every man shall be put to death for his own sin."

"The soul that sinneth it shall die, the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall BE UPON HIM.—Ezekiel 18:20.

(To be continued.)

EXTRACTS FROM LETTERS

Brother James E. Yates writes: "It is encouraging to see the way they are receiving the news, and are determined to go right on in the gospel work

despite events of recent date."

Elder S. T. Bronson, of Missoula, Montana, writes: "I would like a dozen baptismal certificate blanks. I had the pleasure of baptizing three members into the Church of Christ yesterday. It proves that the Lord is still working in the hearts of men."

From Cranston, Rhode Island, comes this cheering news, through Sister Fannie E. McDonald: "At our last sacrament service, December 1, we experienced a most wonderful spiritual service." One young brother was called to the office of a deacon, and Brother Herman F. Burlingame, jr., was ordained to the office of a teacher. Quite a few of the people here in this locality come in from time to time to worship with us, and are becoming interested. Some are ready for baptism. Many have offered and stand ready to help us with donations. We started about a year ago with empty hands but willing spirits, and have been most wonderfully blessed in obtaining what we have desired for the benefit of the church and the spread of the gospel here."

From another letter: "I enclose \$2.00 for the Temple fund. I will not slacken my efforts to do all I can for the promotion of the work and spreading all the light I can for the cause of Christ. I will send my offerings every week as long as I can. Errors will be made sometimes, but I speak against no one."

A sister writes: "I am sending my renewal for the Advocate. When I heard of the silencing of Brother Fetting I was pondering the question in my heart, and an inspiration came to me to read Romans 6th chapter which I did, and what a calm, sweet peace came over me. Also, I think Hebrews 6th chapter will help to settle the question."

A good brother, a friend in Texas, sends fifty dollars tithing, promising to send more for the Temple. Besides, he writes us a good letter from which we take extracts which we think are worthy of being passed along. He says: "I believe the second coming of Christ is near, and who shall abide his coming? It is to be as in the days of Noah. I think the trouble then was idolatry and adultery. That is the condition of the world today, and style and fashion are the idol of women, while many seem to have lost all modesty. . . . I think a good woman is the best of God's creation. The church is represented as a woman, a bride, the Lamb's wife. If, when He comes, he finds her dressed up in the present costume, do you think there will be a wedding? I don't. . . . About all denominations have been for some time trying to drag the world into the church, the Latter Day Saints with the rest, but the old ship of Zion is not large enough to carry both, and besides, they are not both going in the same direction. Why don't the elders protest more against the evils that confront the church? Too often their own families are going right along with the rest of them. . . . I

hope the good work will go right along over all opposition."

OBITUARY

Frank Law Goode

Frank Law Goode was born April 8, 1860, near Fullerton, Ohio. He moved with his parents to Tabor, Iowa, when six years of age. He was married to Rachel Garrett September 30, 1884. In 1910 they moved to Knobnoster, Missouri, where he has since resided.

He united with the Latter Day Saint church in 1890, remaining a member of that church until recently, when he transferred his membership to the Church Christ—a faithful and firm believer.

He departed this life October 30, 1929, at his home at the age of 69 years, 6 months, and 22 days. He leaves his companion; one brother, Edward Goode, of Plankinton, South Dakota; one sister, Mrs. Flora Thornton, of Broken Bow, Nebraska; other relatives and host of friends to mourn his passing. He was preceded in death by his parents, four brothers, and four sisters.

The funeral services were conducted at the home Thursday afternoon at 12 o'clock by Elders J. E. Bozarth and I. M. Smith, of Warrensburg. The music was furnished by Mrs. Charles Covey, Mrs. S. L. Doggett, Mrs. Dee Carpenter, and Mrs. Earl Sappington.

He was a kind and loving husband, a man of true character, loved and respected by all who knew him.

The remains were taken to Tabor, Iowa, Friday morning for burial, accompanied by the widow and R. B. Henderson.

THE CHAIN OF FRIENDSHIP

By Elder J. E. Bozarth

One by one they have passed away,
The friendship I cherished have known decay;
The chain is broken, and one by one
The beautiful clinging links are gone.

Some with their gliding fresh and new,
Gone as the sun dissolves the dew.
And some so cruelly wrenched apart,
That it seemed the severance broke the heart;

That the cruel wound and weary pain
Were never on earth to heal again,
And some fond links grown still more dear
As they fondly clung from year to year,

Welded together by year on year,
That the world-tried spirit oft must know.
Gone! Passed away! However, I can not forget.
Gone! Still their memory lingers yet,

Like a fragrant balm to heal the smart
That else must pierce the wounded heart.
Gone! Passed away! However, the Father's hand
The beautiful chain of friendship planned.

But all that is pure the Father's hand
Shall reunite in the better land;
And the wounded heart may look above
For the chain made whole by the Father's love.
Independence, Missouri.

R. H. Hutchinson,
Ogden, Utah.

TO ALL SAINTS AND FRIENDS

Never was the need of having missionaries in the field greater than now. Satan, by his cunning wiles, seeks to lead men astray, while every effort is being made to blind the eyes and prejudice the minds of the people. The object of all this must be apparent to discerning minds. The enemy is trying to hinder, and if he can, prevent the accomplishment of the work the latter-day Restoration was designed to perform.

We have started to build the temple. If ever an endowment were needed, it is needed today. Strife and division in the church are leading to skepticism and infidelity, while on the outside money and pleasure are the chief things that interest people. Only the power of God can bring unity among his people and make an appeal to disgusted, discouraged men and women. In ancient times the disciples were commanded to tarry at Jerusalem for an endowment. We have been commanded to build a Temple, "In which house," the Lord says, "I design to endow those whom I have chosen with power from on high." (Doctrine and Covenants 92:2.)

We thus address you, dear saints and friends, to let you know that our trust is in God, and that we want to go right on with the work he called us to do when he directed us to come to the land of Zion and purchase the temple lots. We desire to send out missionaries to tell the people of our mission and extend to them the opportunity of assisting in the work. We appeal to you to cooperate with us, that all together we may push the work along and that God, seeing our faithfulness and diligence, may be pleased to bless and direct us.

Receipts will be furnished for all tithes and offerings by

A. O. Frisbey,
Treasurer of the Bishopric.

Independence, Missouri, Box 232, Church of Christ.

IN EXPLANATION

In the report of missionary allowances on page 166 of the Advocate last month it says, "B. C. Flint, \$50.00. From July 30 to August 12."

These dates do not represent the time Brother Flint spent in the field, but only the dates on which checks were issued, as, one for \$25.00 on July 30, and one for \$25.00 August 12. As a matter of fact, Brother Flint resigned his position with the Department of State the first of March, and spent the summer in missionary work. Louise Sheldon.

One of the Auditors.

A STATEMENT FOR RECONCILIATION

To the Church of Christ (Temple Lot):

Greetings:

Several weeks ago we with others were rebaptized in accord with the interpretation placed upon the alleged words of the Messenger as contained in the Twelfth Message, supposing this to be the will of God. We are now convinced that this act was not pleasing to the Father above, and being ashamed of this act, and desiring to please God first, we do publicly renounce this rebaptism, together with any part we may have had in inducing others to do so.

And so humbly ask the Father's forgiveness and also the forgiveness of the church, and will endeavor from henceforth to so live that we may not individually or severally bring shame or reproach on the church, nor dissention in the body.

Our purpose in this is not fear (only of displeasing our heavenly Father), nor to seek favor, but that we may assist in our humble way to promote the kingdom of God on earth.

Sincerley signed,

Mary E. Cooley, Earl Ferris,
Gertrude A. Cooley, Glenn R. Rudd.

(By resolution it was "Resolved, that we accept the statement of reconciliation, give them a vote of confidence, and sustain them with our prayers." Approved November 24, 1929.—C. L. Wheaton, Sec. 12.)

THE REAL ORIGIN OF BAPTISM—STATEMENT To Whom It May Concern:

We, the undersigned, do witness that Brother Thomas B. Nerren made the following statement in our presence at our home the first day he arrived in Royal Oaks, Michigan, after the October conference.

Why, Brother Fetting did not believe it was necessary for him (Fetting) to be baptized, and fought against it bitterly until I reasoned with him, and showed him that "come" meant those of us who **have come**, as well as those who **shall come**, for God is no respecter of persons, and if it meant only those who shall come from now on, he would be a respecter of persons. Then he (Fetting) could not see it for some time, but he eventually said, "Yes, I believe you are right." After that we repaired to Lake Huron for baptism.

Signed,

Earl Ferris, Edna Ferris.

This is to witness that we have made the above statement of our own free will, and to the best of our knowledge, and may be used for publication or otherwise.

Earl Ferris, Edna Ferris.

This is to witness that we, the undersigned, have witnessed the above statement, and know that the statement as given above was made in our presence.

Mable Burns, Vernon H. Burns,

APPLICATION FOR THE ORGANIZATION OF LOCAL CHURCH OF CHRIST IN THE CITY OF DETROIT

To the Visiting Members of the Twelve Apostles of the Church of Christ, Temple Lot:

Greetings:

We herewith respectfully request you to organize a local Church of Christ (Temple Lot) in the city of Detroit, Michigan, to be located in the vicinity of Highland Park, confessing our belief in Jesus Christ, and the Articles of Faith and Practice of the said Church of Christ, which constitutes the belief and practice of the said church, expressly defined to promote the redemption of Zion and the salvation of souls.

We promise to support the Articles of Faith, abide by the action of the Church of Christ, as expressed by its General Conferences, and do all in our power to keep inviolate our covenant with Christ.

Signed as the Charter Members,

Frank Cooley,	Grace Cooley,
Levi Vernon Peacock,	W. Ivan Norgrove,
C. J. Bowein,	C. E. Frisbie,
Mrs. F. Bowein,	Mabel Burns,
Earl Ferris,	Vernon H. Burns,
Edna Ferris,	Mary E. Cooley,
Glenn R. Rudd,	Gertrude A. Cooley,
Irene Rudd,	Della Bowein.

(Organization effected November 24, 1929, in harmony with this application which was voted for by acclamation November 22, 1929.—C. L. Wheaton, Sec. 12.)

JESUS CHOSE THE BEST

Dr. Elliot, president emeritus of Harvard, says: "It has been my observation that the manners of the common, average individual are better than the manners of those more esteemed in social circles." And that may account for the fact that Jesus chose the "common, average individuals" to represent him. He knew where to find the best.

When the disciples asked the Savior relative to his second coming, he began his lengthy reply with a warning: "Take heed that no man deceive you." The last days were to be perilous ones. The struggle for supremacy between the forces of right and wrong, since the Garden of Eden tragedy, would reach its climax in the last days when the reserve forces of deception would be arrayed against the household of faith with disastrous results. "Ye shall be hated of all nations" implies the fact that the faithful ones would break away from all entangling alliances with the world.

The gospel of Jesus Christ is the only power in the world that can prevent war, but the nations will not have it.

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EDITORIAL

TWILIGHT AND DAWN

As the old year dies and we approach the coming of the new, we pause to reflect on the past and wonder what the future will reveal. As a church, we have been having some very unpleasant experiences of late, due to a misconception of certain instructions concerning baptism, which may result in a permanent split or division, but which tends to strengthen our faith and confirm our hope.

As the truth of the matter filters through the mists and fog of false reports, and the honest in heart have opportunity to weigh the facts, the atmosphere begins to clarify, and already some who were carried away with the allurements of a so-called "New Covenant" have returned and renewed their allegiance to the Church of Christ, renouncing their rebaptism.

In the meantime we are going right ahead to the extent of our ability to carry on as we believe God has directed. Quite a number of misguided ones have withdrawn and are holding separate meetings; but they have no goal. Sentiment and emotion may placate the conscience, but such things are not a safe foundation on which to build. Hence the return of some who were led away by the deceptive enticements of a promised "greater endowment" which has not been realized.

The Church of Christ, however, is not by itself in that. Other churches are having their share of troublous times of one kind or another, each of which contributes its portion to the general condition of unrest throughout the world. Only those of stable minds and stout hearts may be expected to stand in the day of trial. The "perilous times" of which the prophets have spoken are on us, and our integrity will be measured by the manner in which we meet and resist the forces of evil that attack us. The Church of Christ begins to emerge from its gethsemane of suffering, though we may still have to endure the painful process of crucifixion. However, if our perfection must be by way of the cross, and if it means the death of the old man and the resurrection of a new man in Christ, we will drink the bitter

cup and despise the shame.

Of others who withdrew from the fellowship it is written:

"They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us."—1 John 2: 19.

For those who went out it meant the fading twilight of the day that had been bright with the golden sunlight of gospel truth. To those who "remained," it was the dawning of a brighter day that would end in the Temple of God where they have no need of the light of the sun, for the light of God would be there.

Let us begin the new year with renewed endeavor, and as the dawning merges into the daylight of enlarged opportunity let us increase our efforts to the end that 1930 may bring to us greater achievements and brighter hopes than 1929.

A REVELATION

Given in Prayer Meeting at General Conference, Saturday Morning, April 10, 1926.

"I have sworn to preserve my people and even so will I fulfill. When the famine and desolation that are soon to come upon the wicked shall be poured out I will lead you in paths of peace, but put away from you jealousy, envy, backbiting, slander, and evil speaking, for I will not spare, yea, I will not spare you the desolation that must come upon the wicked that they may know that I am God, unless you repent and turn unto me. I will lead you into peaceful paths if you will hearken to my voice, for I am your shepherd and ye are my sheep, and no one can pluck you out of my hand if you will put your trust in me. BEWARE OF WOLVES THAT WILL SEEK TO REND AND DESTROY, but I will protect you if you will put your trust in me."

The above appeared on page 96 of Zion's Advocate for June, 1927.

NOTICE TO LOCAL SECRETARIES

We want

1. An up-to-date list of the presiding elder, the clerk, and the bishop or financial agent in every local church, and the address of each. It is very important that we have the addresses as well as the names.

2. When were you organized?

3. What does your present membership number?

4. How many have you gained?

5. What have been your losses, and why?

6. How many scattered members do you carry?
Please may we hear from every local church real soon?

Louise Sheldon, Secretary.

Independence, Missouri, Box 232.

THE VINEYARD

A PLEA FOR AMITY

December 9, 1929.

To the Quorum of the Twelve:
Brethren, Greetings:

Let me not seem bold when I take this liberty to address you.

I am one that has waited, and now that the Lord has again spoken, and because He has loved you and called you brethren into the vineyard to prune and dress it for the Last Time. Your zeal is boundless, and I weep for you for joy, and the cause that is dear to the heart. Brethren, let me plead as a child whose mother has been taken. Brethren, again let me plead as one of the innocents. Can't you get together and fast and pray and pray till the Lord answers? Can't you bend your knees and hearts and do any sacrifice? Because many hearts are bleeding. Are you, as the sons of God, so sure of yourselves? I am not yet in the body of Christ. Yet I want to be baptized and come in at the gate, that I may fully leave behind all the traditions and sins of men that I may prepare myself that when the Bridegroom comes he shall accept and invite me to the feast. Let us not stumble over baptism.

I spent the day yesterday with some of the "little children," and they were unanimous in wanting to be baptized. Because they take the Angel's Message at face value and are not wont to interpret. Brethren, let me continue to plead, let us find the way and not wait until April Conference. We are commanded to hasten and let us do it. The hardness would soon be forgotten and the stumbling cease. But, brethren, allow me as though I were sitting in your midst to plead and I would not be ashamed of tears if I could do even a little to help still the troubled waters.

And now I close, and I can hardly see, for I feel deeply over these things. I seek not glory or renown, and I would not sign my name, only courtesy requires it.

O Lord, help us all to see aright and do our bit till thy coming.

Reply

December 12, 1929,

Dear Brother: Your letter addressed to the Quorum of the Twelve was handed to me yesterday. In reply I wish to say:

There is nothing, so far as I know, to hinder you from being baptized now, or any time it is convenient. The action of the late conference does not apply to your case and similar cases at all. People from the Reorganized Church, and from no church, are being baptized, just the same as heretofore, and some have been taken into the Church of Christ by

transfer. If you are a worthy applicant, and I have no reason to doubt your integrity, you can be baptized any time. Is that plain enough?

You, like a great many others, do not seem to understand the real import of the late conference action. The conference action was not intended to put a stop to baptisms. It was not intended to abridge the rights of any one. It was being taught by some that our former baptism was of no avail, that we were never baptized into Christ, just baptized into the church, that we were still on the outside of the kingdom. It was urged, and still is, that it was necessary to enter into this "New Covenant," as it is called, that we might receive a "greater endowment," and rid ourselves of the traditions of men.

This erroneous teaching is based on a misinterpretation of the purported words of the Messenger, "Let those that come to the Church of Christ be baptized," which it is urged means ALL who HAVE come into the Church of Christ by transfer, the transfer plan, it is claimed, being of the Devil. In the words of Otto Fetting, it is "The Devil's Bridge."

The conference resented such an imputation by an overwhelming vote. IT IS THE MISINTERPRETATION of the words of the Messenger that the conference action inveighs against. The conference simply said, We will not enforce such a strained application, but let the matter stand until next April Conference for decision.

Brother Fetting declared openly and defiantly that he would not respect the Conference action, and accordingly he baptized a number, some of whom have seen their mistake and returned to the church, renouncing the baptism. When Brother Fetting openly defied the Conference there was no other alternative but to declare him to be under silence so far as the Church of Christ is concerned.

Now, so far as getting together is concerned, as you suggest: It is entirely up to those who withdrew and went out in bold defiance of the action of the body. All they have to do is just what some have already done, namely: Come back to the church and acknowledge their error. The church stands with extended arms to all who have thus wandered away, ready to forgive and forget. What more can we do?

E. E. Long.

MERRY CHRISTMAS

and a

HAPPY NEW YEAR

A dozen men may labor with their might, in the blazing sunlight of the day, to build a few feet of stone wall. One man with a stick of dynamite in the darkness of the night, may destroy it all in ten minutes.