

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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RE-BAPTISM NOT THE REAL ISSUE

BISHOP A. O. McARTHUR ANSWERED

By Samuel Wood

This seems to be a time of misunderstanding and confusion. And it is shocking how this spirit seems to master men who in former times saw clearly and reasoned logically.

And just now the writer seems to be the object of considerable misunderstanding and criticism, and some of the criticism degenerates into pure slander. An article in the Independent Forum, by Elder W. L. Gates, contains statements in a single paragraph which will require the publication of two personal letters to prove that Brother Gates handled the truth quite recklessly.

Perhaps the cause of much of the confusion and deliberate reckless handling of the truth is the fact that "re-baptism" is not the real issue that the church has been called upon to decide by referendum at this time.

As I see it, underlying the whole matter is a question of far greater importance. And it is of an astonishing and dreadful nature. It is the question of church government. Can the church as established by Christ, with Twelve Apostles at the head, survive? If this "Twelfth Message" in its entirety is accepted, together with the attempt of the brethren to force it upon the church; if their attitude in ignoring the Twelve, and their rebellion against the action of the conference in referring the whole matter to the people for a decision, finds support in the referendum, then the order of church government as we now have it will go down to defeat, and one man will emerge as PROPHET SUPREME. This man has persisted in ignoring his peers, and trampling on the rights of the people. And he is still doing it with the sentimental question of re-baptism.

The Committee of Three, with Apostle Fetting as their prophet and leader, undertook to establish themselves as the directing head of the Church of Christ. And nothing reveals their purpose more clearly than their present attempt to discredit the Twelve Apostles (nine of them), by showing their lack of spirituality, their inefficiency, and failure as the presiding officers and Spiritual Head of the church. And if a voting majority can be converted

to the New Baptism, the Twelve, and the Church of Christ, as now constituted, will stand defeated. And out of it all will come a new order of things with a prophet at the head.

The Committee of Three are not without their supporters. In a circular to the members of the Church of Christ, Bishop A. O. McArthur quotes the writer as saying that he was "baptizing all who ask for it." Urging that if one apostle can baptize in the face of a conference resolution others may do the same. I certainly did not intend to convey the idea to the Bishop that I was performing this new baptism. For I have never baptized nor re-baptized a single member of the Church of Christ. I have never baptized anyone who had previously been accepted by transfer, or by baptism into the Church of Christ. And if I should baptize one such I would do it on conditions that they relinquish all claim of membership or priesthood authority and come in at the door. And I would see to it that the records show that fact.

In discussing what seems to the brother to reveal a changed attitude from that of formerly "championing the cause of the people," he quotes only a part of the instructions to me in the dream, stopping at a comma. The following is the instructions as published in Zion's Advocate, with emphasis on that part left out:

"I was told plainly that the Twelve were at the head of the church; that they had the responsibility of the general watchcare of the church, and especially so in matters of organization, doctrine, and practice, together with the selection of general church officers, IN CONNECTION WITH THE GENERAL ASSEMBLY OF THE WHOLE CHURCH!!

The quotation as made by Brother McArthur places all of the responsibility for the government of the church upon the Twelve, whereas the true statement places the responsibility upon the WHOLE CHURCH. The referendum law now in force in the church is strengthened by the above instructions. And this gives the people, by popular vote in the local churches, power to legislate on all

SUPPLEMENT TO ZION'S ADVOCATE
JANUARY 15, 1930.

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To Our Readers.

We are starting the New Year with high hopes that much good will be accomplished. In faith we have adopted the policy of a semi-monthly paper, we expect to make many issues of the Advocate purely missionary, so far as we may have the material at hand, which will be suitable for general distribution. Then too, this is the centennial year of the Church of Christ which was established April 6, 1830. It is our aim, and should be the aim of every member, to make this a record year of achievement for the MASTER.

We must not overlook the great responsibility resting upon us to "tell the world" the gospel message "before the end comes." The Temple must be completed; the endowment received; a people prepared, that the Lord may come as the glorious sequel to the of the Restoration.

Zion's Advocate will play an important part in realizing these noble purposes. With your co-operation we hope to put the paper on a self-sustaining basis, and thus release much of the General Funds of the church for other missionary work.

We need approximately 250 more yearly subscriptions to accomplish that end, or the equivalent of \$250 dollars more per year. Can we depend on you for a few more subscriptions from your friends? Or for a liberal contribution?

Sincerely,

A. O. Frisbey,

Business Manager
P. O. Box 232
Independence, Mo.

Post Script: For your convenience we provide the following form for you to fill in provided you wish to contribute toward "telling the world" thru the Advocate, the reason for the hope you have in Christ.

A. O. Frisbey, Business Manager,
Zion's Advocate.

Dear Brother:

Enclosed with this statement you will find money order for \$ _____, as my contribution toward putting the Advocate on a paying basis, and to assist in telling thru it's columns the Gospel Message to the world.

*W. B. - One brother writes
"Please find enclosed \$1.00
for Zion's Advocate. We
have been searching for some time,
know through whose kindness."*

Name _____
Street _____
City _____

*for some time, we do not
know through whose kindness."*

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EDITORIAL

GLOUCESTER SAINTS APPROVE CONFERENCE ACTION

We, the membership of the Gloucester, England, Church of Christ, submit the following resolution passed by a unanimous vote on this the 9th day of December, 1929.

RESOLVED,

That we, the Gloucester, England, Church of Christ, having had the matter of the Twelfth Visitation to Apostle Otto Fetting, together with the recommendation of the Committee on Temple Plans, and subsequent action of General Conference thereon, declare our honest conviction and opinion thereon as follows:

That the whole question of re-baptism of the existing membership of the Church is not of divine origin, but is an innovation, which if adopted, will make uncertain and unstable the doctrine and ordinances of the Church of Christ, which they have held since 1830.

That we view with regret the action of some of the leading men of the church who have sought to force their opinions on the Church of Christ in defiance of the principle of common consent.

And we further declare our opinion that such men who have acted, and who declare their intention of continuing to act, in defiance of the expressed voice of the church in General Conference assembled, are unworthy to represent the church in any capacity.

Therefore we declare our approval of the action of the October, 1929, conference in referring the whole question to the churches abroad for their decision.

We are of the opinion that the Committee of Three, appointed to receive the Temple plans, exceeded the power of their appointment when they made such recommendation to the church involving new doctrine, and ordination to fill vacancies in the Quorum of Twelve. And they made their case more unworthy by declaring their intention to continue to act in defiance to the recommendation and order of the General Conference to hold the whole matter in abeyance until the referendum of the whole church should decide the question at the April Conference of 1930.

We believe that the whole question involving re-baptism by unre-baptized elders, and re-baptized elders who have not been re-ordained, raises such questions in the minds of those who believe that the "law of the Lord is perfect," that if accepted, would hold the whole Church of Christ up to ridicule and contempt.

Lastly, we believe:

That "God hath set some in the church, FIRST apostles, SECONDARILY prophets"; not prophets first, and apostles secondarily.

RESOLVED,

That Samuel Wood be our delegate to the April, 1930, General Conference. And that we intrust him to cast the vote of this local Church of Christ against the whole matter involving re-baptism of the membership of the church.

(Signed)

E. J. Trapp, Pastor.

J. R. Harris, Clerk.

TREADING DOWN THE WHEAT

Advocate readers may be interested in a dream that was related by Brother H. H. Robinson in a sermon he preached on the Temple Lot in September. We heard it, and have asked him to write it.

"One morning, before I heard about the rebaptism episode, I dreamed that I was looking at a small wheatfield. The wheat was about four feet high. The heads were long and bent with the weight of the kernels in them, but the stalks were still green. I looked over the top of the wheat and saw three head of cattle in it—could see only their backs. I said to a man who seemed to be in charge of the field (Brother Frisbey), "Let us go and drive these cattle out," and we went up to the edge of the field, but saw that the cattle had trampled all down except a few bunches around the outer edge and a few scattering stalks. The center was as flat as the floor, and could not be gathered up. I said, "A machine would be of no use; we will have to gather what we can by hand."

Then I awoke. I understood that the cattle represented men in high and responsible positions in the church."

If you desire friends, be one.

We all have to face the world as we find it.

Scorn and sneers are positive proof of littleness.

The last hard pull gets you over the hill—

Let's all pull together.

Ability to lead must be preceded by the ability to follow.

Nothing is quite so uninteresting as a human phonograph.

The straight and narrow road is plenty wide for its traffic.

THE VINEYARD

SISTER MACGREGOR VERSUS OTTO FETTING, WITH REFERENCE TO THE TRANSFER OF MEMBERSHIP

In the midst of the confusion that has come into the church over the question of rebaptism, which has been brought about by the misinterpretation by Brother Otto Fetting of alledged instructions in the Twelfth visitation of the Messenger, our minds revert back to the splendid defense made of the Church of Christ and the method by which persons who had been properly baptized in other factions of the Restoration were able to find shelter in the refuge provided of God upon the Temple Lot, by our Sister Margaret MacGregor in her pamphlet called the "Time of the End."

This tract has been quite useful as propaganda to give to investigators from other factions as well as to outsiders. Personally I have distributed many of them since they were printed last spring. In presenting this matter for your consideration it is for the purpose of showing that the present position of the church is tenable. We quote from pages 19 to 21 of this tract, and a portion of Brother Fetting's Conference speech in contrast. Sister Macgregor's views were as follows:

1. "Are God's ancient covenant people the only ones whose names are found **written in the book**? We think not. He has other people, his spiritual Israel. Are they included in this prophecy? We think they are. Zion and Jerusalem are twin sisters in Bible prophecies pertaining to latter days, and develop together.

2. What then happened to Zion in 1914-1918 while the nations were in a death grapple to accomplish the deliverance of Jerusalem?

3. In 1914, when the dove of peace left the world and the nations flew at each other's throats in the deadly strife of war, and disintegration, in Zoin, that man of peace, Joseph Smith, who had presided for more than half a century in love and good fellowship over a **large portion of God's heritage**, passed away. With his passing the reign of peace ended and there began a new regime in which war and disintegration assailed that people.

4. **But through it all God was working for the deliverance of his people.** Negotiations had been going on for many years between two important parts of God's heritage, the Reorganized Church of Jesus Christ of Latter Day Saints and the Church of Christ on the Temple Lot. In 1918 these consultations terminated in a "Working Agreement of Harmony," in which **each church recognized the priesthood authority, the baptisms, and the fundamental teachings of the other.**

5. This agreement being indorsed by **the conferences of the two churches cast up a highway between them** such as Isaiah said should be established:

6. "Go through, go through the gates; prepare ye the way of the people; cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed **unto the end of the world.** Say ye to the **daughter of Zion,** Behold thy salvation cometh; behold, his reward is with him and his work before him.—Isaiah 62: 10, 11.

7. That is it. What could be plainer? There are gates to go through (**one gate leading out of our former church home and another transferring us into the Church of Christ**). The way of the people is to be prepared (the narrow way made plain). The stones are to be gathered out (the obstacles removed). A standard is to be lifted for the people (that found in the Bible and the Book of Mormon). And this just before the proclamation is made to Zion that the coming of Christ is at hand. (It is more than a coincidence that the Messenger to prepare the way for the coming of Christ appeared shortly after this and that the **central thought** in all his messages is that the coming of Christ is near.)

8. **We who were of the Reorganization at the time the highway was cast up thought we were erecting a bridge upon which the people of the Church of Christ would walk over to our church. But God's thoughts are not our thoughts, nor our ways his ways,** "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isaiah 55: 9.)

9. The Almighty foresaw what would occur in 1925, when a **man** would be given "supreme direction control" over the Reorganized Church, **and he was preparing a way of escape for those who would not bend their necks to this yoke of bondage.**

10. The liberty-loving of the Reorganization are taking advantage of that highway, and are returning to the former inheritance of the children of the Restoration, the Temple Lot, the starting point of the City of Zion. And the children of the other factions are also returning. While ancient Israel is returning to their former inheritance, the Holy Land.

11. Truly, "At that time thy people shall be delivered, **everyone** that shall be found **written in the book,**" whether they be literal or spiritual Israel.

12. The next terminal in these prophetic periods in 1926. This evidently is the time spoken of in verse 10.

13. "Many shall be purified and made white and tried, but the wicked shall do wickedly: and none of the wicked shall understand, but the wise shall understand."

14. **This is a plain prediction of a purification, cleansing and trial through which God's people will**

pass in bringing them to an understanding of God's will concerning them. But the wicked among them shall remain in wickedness and darkness.

15. Just such experiences have been with the people of the Reorganization since 1925; but since the calling of the Apostles in the Church of Christ in 1926, and the many wonderful tokens of God's favor upon that people, the wise in the sister organization are coming to an understanding, and are cleansing themselves from the errors under which they have labored for so many years and are returning and being grafted in on the original root from which they were broken off."—Time of the End, pp. 19-21.—M. MacGregor.

For the convenience of those who wish to check upon what I say I have numbered these paragraphs 1 to 15. In paragraph 3, you will note the reference to a large portion of God's heritage, thus indicating that the Reorganized Church contained a portion, or remnant of God's children of the latter days who were to assist in the great work of restoration, which harmonizes in theory with the words of the Messenger as found in the 5th visitation, as follows: "Do not be harsh with your brethren who also believe in the coming of Christ and the building of the Temple, and if you will present your message in love you will win your brethren, and many will help. Yea, let your message go to them first, for many have looked for this day when they could help." Again in the sixth visitation, we are commanded to "take this message to your brethren who have obeyed the Gospel. Many will believe it, but some will reject it." It is needless to refer to the Word of the Spirit through Brother Yates, which is familiar to all, which speaks of the Reorganization as part of the broken fragments of God's broken heritage. These revelations, and the interpretations placed upon them by our good sister, all agree with the spiritual experiences and directions which prompted us as a people to make provision for those honest of heart and purpose in other factions to join with us in building the Temple, establishing Zion, and the gathering of her people.

Paragraph four of the quotation from her article shows how two important parts of God's heritage, the Reorganized Church of Jesus Christ of Latter Day Saints, and the Church of Christ on the Temple Lot each recognized the priesthood authority and fundamental teachings of the other." Now we are being told by the supporters of this Newer Covenant of re-baptism that the Reorganized Church was never recognized of God, and should be treated as aliens.

How beautifully our sister proves the fact that the working agreement and means of transfer of membership harmonizes with Isaiah 62:10-11, in paragraphs 5, 6, and 7, showing that the Agreement was the highway; and the transfer was the gate leading out of our former church home and TRANS-

FERRING us into the Church of Christ. Yet our Brother Fetting in his speech upon the conference floor made use of the following words to justify his action and others in being re-baptized.

"Show me anywhere in the books where it says that you can come into the church by transfer if you can. The Methodists do not believe in baptism so they would be a good choice. Is it not possible then that that transfer might have come in by an angel not of light, or an angel of the DEVIL? HE WAS THE INSTIGATOR OF IT AND HE IS THE ONE THAT BUILT THE BRIDGE, and that is the whole problem that is before us today. It is a question of whether you are going to believe the word of God or AN ANGEL OF THE DEVIL THAT BROUGHT IN THE TRANSFER."

Yet in spite of the statement of our brother as above set forth, we read in the fifth visitation that the Messenger said to him: "In 1899 the servant of the Lord laid his hand son you and set you apart from among men to represent Christ, and gave you authority to bring others into his kingdom." At that time our brother was a member of the Reorganized Church, he was ordained a priest, by a servant in authority in that portion of God's heritage. By virtue of the authority thus bestowed upon him he preached, baptized, and brought others into that portion of God's kingdom where he was a minister. Later on in this same organization he was called to the higher priesthood, and was authorized to not only preach and baptize, but also to confirm, ordain, and administer the ordinances of the Gospel. Will he dare to deny these facts and try to disown the spiritual mother that beget him, in order to justify his present course? If not, then why deny his other brethren who are equally sincere with him, the right to transfer their spiritual residence to more healthy and peaceful spiritual surroundings in the Church of Christ, without committing spiritual suicide, by way of re-baptism? Or does our brother wish us to gain the impression that from 1899 till 1929, his authority has been dormant and that he did not bring others into God's kingdom. If so, how shall he be able to meet those in the day of judgment that obeyed the gospel under his voice, received it, were baptized, confirmed, and in some cases ordained to share the responsibilities of the authority he was given as above stated?

In paragraphs 8 and 9, Sister MacGregor sets forth a very fine defense of the highway as the following shows.

"We who were in the Reorganization at the time the highway was cast up thought we were erecting a bridge which the people of the Church of Christ would walk over to our church. But God's thoughts are not our thoughts, nor our ways his ways, . . . The Almighty foresaw what would occur in 1925, . . . and he was preparing a way of escape for those who would not bend their necks to this yoke of

bondage."

This is quite a contrast to the now expressed position of Brother Fetting wherein he says that this highway was instigated by the Devil, and he is the one that built the bridge.

In the next paragraphs she points out the purification that many passed through, which harmonizes with the scriptures that she uses with so much force to make her defense of the gates and highway over which hundreds have traveled to safety. This is in harmony with the instructions contained in the third visitation of the Messenger, "In the time of trouble when many of the hearts of my CHILDREN were sad, their hope was fading away, their faith was tried, they looked to and fro for the old paths, in the anguish of their souls I heard their cry."

Shall we now treat our brethren as aliens to the commonwealth of Israel, those who in May and June, 1927, were referred to by the Lord as part of my broken heritage, my children, that we might blindly justify an erring brother in his interpretation of the alleged message which has caused so much strife?

Sister MacGregor in her tract refers to the agony of 1925-1926 as "a cleansing and purification from

errors under which they have labored for so many years and are returning and being grafted in on the original root from which they were broken off," but now we are to give those same persons to understand that it was all a mistake, that the Devil was the instigator and builder of the bridge they crossed, and instead of being purified and cleansed by their change of environment, they must be re-baptized, to rid themselves from the sins and traditions of men. Come now, saith the Lord, let us reason together, bring forth your strong reasoning, and prove me herewith. Let us remember the instruction given in the third message, turn away from this evil, repent of it, and hearken to the pleadings of the Lord wherein he says:

"That My church and My people may again receive light and direction, let those that I have chosen to lead My people to labor in the harvest, make haste that NOTHING MAY BE LOST, for great is the harvest, and the laborers are but few."

And then forget the pain of this wound that has been again inflicted in the side of the body of Christ, "For joy shall come by sacrifice, and peace and blessings to all those that will serve me," saith the Lord.
Clarence L. Wheaton.

BAPTISM AND RE-BAPTISM

(Continued from last month.)

It is also argued that inasmuch as Nephi and his brethren of the Twelve were rebaptized (see Book of Mormon, page 656), therefore we should also be rebaptized. That Nephi was a wonderful man, most probably a high priest, and had even raised his brother from the dead; and if it was necessary that he should be rebaptized, is it not essential that we should also follow his example.

Nephi was first baptized under the old law—the covenant typified as "the bond-woman and her son," of which Paul says: "Nevertheless, what saith the Scriptures? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman." (See Galatians 4: 21-31.) The law was given by Moses, and was fulfilled in Christ. Christ was the end of the Law, and baptism, circumcision, and sacrifices were the initiatory rites for the admission into the Jewish economy, and ceased at the ushering in of the New Covenant. Under the Old Covenant those receiving baptism were baptized as a witness before the Lord that they had entered into a covenant with Him; and Mosiah, when baptizing Helam, said, "Helam, I baptize thee, having authority from the Almighty God, as a testimony that ye have entered into a covenant to serve Him until you are dead, as to the mortal body," etc., etc. (See Book of Mormon, page 259.)

This baptism, being an initiatory rite under the law into the Commonwealth of Israel, though administered together with sacrificial offerings for the remission of sins, could only roll those sins forward

for a year—the high priest entering yearly with the blood of goats to purge away those sins, which continued until Christ fulfilled the law and consummated those Types and Shadows, and "Bore our sins upon the tree"; then all those rites and ceremonies ceased, they having fulfilled the object of their appointment in pointing to the sacrificial Lamb of God who by his sacrificial offering upon the cross of Calvary took away the "sin of the world," and re-established the Gospel Covenant, the Covenant of Grace. Then, all those rites and ceremonies, under the law, ceased, and a new covenant was fully introduced under which those being baptized entered into covenant to take upon them the name of Christ and became a New Creation, being baptized "In the name of the Father, and of the Son, and of the Holy Ghost. Thus was Nephi, together with the other Eleven who were chosen with him, baptized, as also were the multitudes who followed their example—baptized into Christ under the New Covenant.

Thus speaking of the initiatory rites under the Law into the Commonwealth of Israel, I may be permitted to quote the statements of M. M. Noah, a very prominent scholar and writer preeminently versed concerning the Hebrews and their religion, who, in answer to some questions propounded to him in 1845 by the Grand Secretary of the Grand Lodge, S. N. Y., made reply, a part of which I herewith quote. He said:

"Circumcision and baptism were the initiatory rites for the admission of Hebrew children into the established religion; and these two rites were inseparable from the earliest periods, but they are not of

the same divine authority. The impression I know prevails, that baptism received its original form, and derived its observance from the Apostle John; but it is evident that **the baptism by John was the induction to a new faith** and not a new practice. Jesus born a Jew, had received the initiatory rites in infancy, and understood them well. Maimonides, a great authority always among Jews and Christians, as a wise interpreter of the law, says (Issur. Bich., chapter 13), "Israel was admitted into the covenant by three things: by circumcision, by baptism, and by sacrifice. . . . Whenever a heathen is willing to be joined to the covenant of Israel, and place himself under the wings of the Divine Majesty, and take the yoke of the law upon him voluntarily, circumcision, baptism, and absolution are required."

If the baptism of John was the "Induction to a New Faith," we can readily understand the reason why the Pharisees flocked to his baptism that they might enter therein. For it was an anxiously looked-for event when Elias, or That Prophet, or The Christ should come; hence the Pharisees sent a delegation to ascertain from him whether or not he was one of those personages. (St. John 1:19-25.) Hence, if baptism was a Jewish rite, and made obligatory upon the part of parents to have their children baptized, then ALL those baptized by John were **baptized the second time**. First into the Jewish Commonwealth, and second into the New Faith—the New Covenant of Grace. So, too, Jesus was both circumcised and baptized in his childhood and was thus brought into the Jewish church under the law; and finally, when he arrived to the years of manhood and became of age, the time for the beginning of his ministerial work having arrived, He was baptized again into the New Faith which John had been sent to introduce, and "That He might be made manifest (introduced, made known) to Israel," and thus fulfill the Law, and leave us "An example that we should follow in his footsteps."

All the Israelites baptized by John were baptized into the New Covenant, as was also Nephi and his associate brethren, as also all those who entered into covenant relationship with Christ after His sacrificial offering and triumphant resurrection. They were baptized INTO CHRIST under the NEW COVENANT, the covenant of Grace, or Divine Favor. And Paul, who had been baptized into the old Jewish Hierarchy under the Law, the old covenant, when he was commanded to be baptized for the remission of his sins, "He arose and was baptized forthwith" into the New Covenant—into Christ—and he could then say, and did say, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." And, "So then, brethren, we are not children of the bondwoman, but of the free." (Romans 8:1-3; Galatians 4:31.)

All the Jews who accepted of John's baptism were, as was also Nephi, baptized under the New Covenant

INTO CHRIST; and hence those of us who have been properly baptized into the same Covenant of Grace, have been baptized into Christ by those unto whom the Lord had delegated authority to bring men and women "into His kingdom"—for US to be baptized again would be trifling with the sacred things of God; trifling with the ordinance of His appointment; casting shame and contumely upon the sacred ordinance of God, vitiating its sanctity, and if persisted in will bring final disruption to the Church of Christ.

In conclusion, permit me to say: I do not believe that the calling and setting apart of Brethren Fetting, Gates, and Nerren to receive instructions in regard to the building of the Temple authorized them either conjointly or separately to exceed that authority and give directions in regard to the policy of the whole church, directing in its organization and the activities of its ministry, as also the doctrine to be preached and practiced by them. And yet this document is full of that stuff, so much so that if one should eliminate all these instructions contained therein, reserving only that pertaining to the Temple which the Committee of Three were set apart to receive, there would be more than half of the Message cut out to be tossed into the spacious mouth of the waste basket.

I do not believe that Brother Fetting, or any other man in this Church of Christ, has any right to dictate either in the policy, doctrine, organization, or other of the whole church's activities. These are matters for the Quorum of the Twelve in its entirety, or the whole church in the General Conference assemblage; and yet this Twelfth Message is brimming full and running over with such dictation and direction; and as though it were a foregone conclusion that what he gave out as the statement of the Messenger must be swallowed with avidity and voraciously accept of his dictum in the matter. And before any deliberation of the church, or of his brethren of the Apostolic Quorum had had the opportunity of considering this matter in solemn conclave he placed his interpretation on the statement therein concerning Baptism, making it retroactive—that it applied to all who had come to the church by transfer as well as to those who should come in the future—and baptizing scores of people into this delusion; and that, too, after a conference had been called by himself and four others of the Quorum of the Twelve, to convene in the near future to consider this whole matter; but he apparently could not wait for their construction of the matter, and as if obsessed of his own importance placed his own interpretation on the affair, not waiting for the church's sanction; and if that is not the quint essence of Supreme Directional Control, and if that Twelfth Message as printed does not practically sanction and authorizes all this, authorizing him to be the sole mouthpiece to the church, directing in all its activi-

ties, then I am dull of comprehension and can't understand what I read. We left the Reorganization to get rid of Supreme Directional Control, and to accept of this Twelfth Message in its entirety is simply to bring us back into that old pagan papal philosophy from which we have so recently extricated ourselves.

The statement: "As I laid my hands upon Joseph Smith, SO now I lay my hands on you, that GREATER POWER and GREATER LIGHT might come to YOU, and to SET YOU APART to do the work intrusted to YOUR care and in your day. . . . therefore, SEE that all things are done after the pattern I will give YOU, that in all things YOU may please the Lord your God" establishes Supreme Directional Control with as much force as Fred M.'s "revelation" did when declaring that, "In accepting of the document ye did well." I am unalterably and everlastingly opposed to the doctrinal policy and Supreme Directional Control of this Twelfth Message, which, if taken as a whole, is a bungling affair, and totally unworthy of the claim of inspiration from God.

Willard J. Smith.

September 15, 1929.

GLoucester Church of Christ

Sunday, December 8, which will be my last Sunday in the British Isles Mission at this time, marked one of the greatest single days for me as well as for the church since I first landed here over a year ago. And as I believe, marks the commencement of a very great work for the Church of Christ in England. As related in a former communication I was directed to go to Gloucester in a dream. And was shown that the soil was rich and that my planting would bear fruit. After a number of trips and considerable labor among the former members of the Reorganization I returned again last Sunday and baptized five and received one more by transfer. These added to the three transfers we already had made nine, all adults. At the evening service I confirmed those I had baptized, ordained an elder and a deacon, and organized a local Church of Christ. During the day I had administered to the sick and at the evening meeting we blessed two bottles of olive oil. There was as fine a feeling and powerful and assuring influence of the Spirit of God as it has ever been my pleasure to enjoy. Inspiration marked the confirmation and ordinations as well as the conduct of the meeting, and at the close a wonderfully inspired prayer was offered by Elder Earnest John Trapp, who was chosen as pastor of the local church.

Elder E. J. Trapp, who comes to us by baptism and reordination, was the father of the Reorganization in Gloucester and was a branch president for a number of years. He is a fine and able man, and as a missionary in the Reorganization he was second to none in the British Isles. As a result of the abuse of the official of the Reorganized Church Brother

Trapp has been inactive for a number of years, but the olive branch has been extended at different times by President Smith himself. And to the credit of this man of sterling worth he refused to accept it.

Priest John R. Harris is another former worker in the Reorganization. During the golden age of the Gloucester Branch he was the Bishop's Agent, and was also active as priest. He comes to us by transfer. To say that these two men have fine families is to state the fine and high standing of all of the families who are represented in the local Church of Christ in Gloucester. The following resolution adopted the same evening that the organization of their church was perfected puts them solidly behind the church in its present trouble, and reveals their quick, keen perception and spiritual discernment of the underlying cause of our present afflictions.

Samuel Wood.

THE MEN WE SHOULD BE

When in the silence of the night,
When darkness hugs the world so tight,
When all is hushed and quiet with sleep,
Then haunting memories around us creep,
When we can spend that hour alone
And find the man we've never known;
When we can meet him face to face
And there commune with him or us apace;
When we can take our selves in hand
And measure up just where we stand;
When we can gaze into our hearts
And seek our worth upon life's chart;
When we can look back o'er the road
And count the times we've shirked our load
And estimate the hours we've spent
And things that were not permanent;
When we can realize the crime
Of spending worthlessly our time;
When we can call things by the name
We ought to, and accept the blame;
When we can place where it belongs
The reason for our countless wrongs;
When we can pile in one great heap
Our faults, the harvest we shall reap;
Then knowing what we are, can say,
From this day onward, from today
We'll work and serve and will to win
To mold a better man within.
So, when we turn the searchlight on
The faults we had will all be gone,
And there shall stand revealed to us
That man God meant that we should be.

A reformer is a man with one idea and a little spare cash.

There is no standing still—you are bound to go up or down.

You can only get where you want to by starting from where you are, let's go. J. E. Bozarth

matters of importance. Thus placing upon the people the responsibility for government and extension of the church program at all times.

Another attempt to discredit the Twelve is that of indulging in playing up the question of "elders' conference." I should like to inform the brethren of the Committee of Three and their friends who have opposed the referendum on the matter initiated by them, that when this question of representation is finally settled it will also be done by vote of all of the people in their local churches. And all accusation of the Twelve in this matter is also pure slander. The Twelve are not all agreed as to the better form of representation. Nevertheless they are entitled to credit for being honest in their views.

With twelve men presiding over the church, with the initiative and referendum in force as it now is, and the Spirit of God directing in all things, would give us Theocratic Democracy—the highest form of government conceivable by man. This is the high ideals of the Church of Christ. And it affords opportunity for the membership to become "the salt of the earth." Have they the vision to carry on?

After making the incomplete quotation as shown above, Brother McArthur comments as follows:

"I ask you what is left for the common people to decide? And what is the difference between TWELVE MEN DICTATING THE ORGANIZATION, DOCTRINE, AND PRACTICE, TOGETHER WITH THE SELECTION OF GENERAL CHURCH OFFICERS, AND THREE MEN DOING IT."

INDEPENDENCE ITEMS

Sunday, December 22, was one of those red letter days. We had a splendid sermon in the morning. The Christmas program in the evening was enjoyed by all. The good spirit that characterized the day was felt in the Sunday school. In the prayer meeting at 6:30 p. m. Brother E. E. Long gave an encouraging testimony which we requested him to write for the Advocate readers. It is as follows:

"For some days I have felt more or less depressed, owing to conditions in the church, but on Sunday, December 22, while listening to Brother William Anderson preaching, the Spirit of the Lord came to me in pleasing measure, giving renewed assurance of the righteousness of our cause, and the Lord's good will towards us. This experience was repeated in the prayer service at 6:30 in the evening. With it came the conviction that we were proceeding along right lines, and that the Lord would be with us to the extent that we were humble and faithful. The outlook for the work ahead is brighter as the Spirit of God penetrates the mists and dispels the darkness."

December 24, at 5 p. m., Sister Josephine Yates, a niece of Brother James E. Yates, was married to Mr. Earl Frank Winkler. The wedding took place in the church, the bride's father performing the

This sort of logic may cause the Reorganization brethren to smile. But they will get no comfort out of it for we are still quite prepared to meet it. And that, too, right within our own Church of Christ. The question of twelve men or three men as the governing head of the church is the real issue that we are now called upon to decide by this referendum. And, no doubt, that is the reason why the brethren of the re-baptism party opposed the referendum.

The principle of one man as the sole mouthpiece of God to the church constitutes the heart and core of that part of the Twelfth Message which, in the night vision, I saw was added by Apostle Fetting. An afterthought resulting in a strained interpretation of the added part gave rise to the re-baptism practice, which is now being used as a smoke screen to cover a bold and vicious attack on the government of the church itself.

The question now pending is not so much the question of re-baptism except as that question is used to establish the authority of one man over the whole church. It is the old familiar attempt of one man to set aside and destroy the authority of the Twelve Apostles, and usurp their place as the directing head of the church. And at this time the Twelve (nine of them) have proven their integrity and worth by urging the conference to give the people an opportunity to say whether they will have "First Apostles, or First a Prophet."

ceremony. We wish these young people abundant happiness.

On Christmas Day, in the afternoon, Miss Hester Elizabeth Howell was baptized by Brother C. L. Wheaton, and confirmed by Brother Wheaton and Brother William Anderson.

The passing of Sister Silas Madden will be noted in the history of the Independence church for December.

A round-table one evening each week for the discussion and study of gospel topics has proven interesting so far. It was started a few weeks ago. This does not take the place of our Sunday school Sunday mornings.

The latest: A brother living in a neighboring town came to Independence in anxious haste this week to ascertain the facts about a report that he was called out of bed to hear over long distance telephone. A party in Independence wanted to tell the startling news that the Independence Church of Christ congregation had been rebaptized, including Brother E. E. Long!!! These days when the forces of opposition are so busy with misrepresentation, slander, or anything that will hinder the work of the Church of Christ, it would be well if every one would do as the brother did, investigate before believing.