

ZION'S ADVOCATE

IF JESUS SHOULD COME

By E. E. Long

*If Jesus should visit his people today,
And talk with them face to face—
Well, where would he go when they gather to pray?
What faction would welcome His Grace?
Now, if he should go to the Temple, sedate,
Where proxy baptism is taught,
And worship where Joseph is honored innate,
And sanction the things they have wrought—
Pray, what would the rest of the factions then do,
Who followed false leaders astray?
Would Josephites cease their "succession" ado,
And trek to the mountains away?
Or if he should visit the folks over there,
Beneath their high towering big dome.
Would saints in the valleys allegiance declare
And bow at the Josephite throne?*

*Now if he should stop at the Kansas Street shrine,
Where freedom of speech was denied,
Would Brighamites, Josephies, Strangites decline
The call to unite with the Bride?
Perchance he should stop with the Protesting Group,
Whose program of "Waiting" endures—
Would the others accede and unite a la troupe
For the peace that true worship secures?*

*Now down on South Cottage the Cutlerites meet,
And hold things "in comon," they say;
If he with approval their efforts should greet—
Would the rest of us all stay away?
But shades of the prophet! whose words linger still:
Suppose he should pass them all by!
And go to the little white church on the hill,
And the claims of all others deny!*

*How many would venture to stand on the spot
Where Joseph (whom God did command),
Declared with true vision that this beautiful lot
Was the place where the TEMPLE would stand?
And there with the Hedrickites worship in truth,
Bestowing his blessing on all—
Would the others forsake the mistakes of their youth,
And answer the MASTER'S last call?*

*Now why should the great Restoration thus stand
Abashed in the eyes of all men?
"Except ye are one—" was the Savior's command—
His servants should all say, "Amen!"
UNITED we stand, DIVIDED we fall!
There's none to escape the decree.
Then let us REPENT, and respond to the call:
"IN ONENESS PAY HOMAGE TO ME!"*

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"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.

Published Semi Monthly by the Church of Christ

"Entered as Second-Class Matter May 14, 1929, at the Post Office at Independence, Mo. under the Act of March 3, 1879"

VOLUME 7

INDEPENDENCE, MISSOURI, APRIL 1, 1930

NUMBER 4

Articles and Covenants of the Church of Christ

Following are the Articles and Covenants of the Church of Christ adopted by the Church April 6, 1830, and published in the first issue of The Evening and Morning Star June, 1832. We commend a careful reading and comparison of these Articles with that which purports to be the same Articles found in Doctrine and Covenants, Section 17. Particular attention is called to the warning in the fifth paragraph against "adding to" or "diminishing from" the revelations of God.

"The rise of the Church of Christ in these last days, being one thousand eight hundred and thirty years since the coming of our Lord and Savior Jesus Christ, in the flesh; it being regularly organized and established agreeable to the laws of our country, by the will and commandments of God in the fourth month and on the sixth day of the month, which is called April: Which commandments were given to Joseph, who was called of God and ordained an Apostle of Jesus Christ, an Elder of this Church; and also to Oliver, who was called of God an Apostle of Jesus Christ, an Elder of this Church, and ordained under his hand; and this according to the grace of our Lord and Savior Jesus Christ to whom be all glory both now and forever. Amen.

"For, after that it was truly manifested unto this first Elder, that he had received a remission of his sins, he was entangled again in the vanities of the world, but after truly repenting God ministered unto him by an holy angel, whose countenance was as lightning, and whose garments were pure and white above all whiteness, and gave unto him commandments which inspired him from on high, and gave unto him power, by the means which were prepared, that he should translate a Book, which Book contained a record of a fallen people, and also the fullness of the Gospel of Jesus Christ to the Gentiles; and also to the Jews, proving unto them, that the holy scriptures are true; and also, that God doth inspire men nad call them of his holy work, in these last days as well as in days of old, that he might be the same God forever. Amen.

"Which Book was given by inspiration, and is called The Book of Mormon, and is confirmed to others by the ministering of angels, and declared unto the world by them: Wherefore, having so great witnesses, by them shall the world be judged, even as many as shall hereafter receive this work, either to faith and righteousness, or to the hardness of heart in unbelief, to their own condemnation, for the Lord God hath spoken it, or we, the Elders of the Church, have heard and bear witness to the words of the glorious Majesty on high; to whom be glory forever and ever. Amen.

"Wherefore, by these things we know, that there is a God in Heaven, who is infinite and eternal, from everlasting to everlasting, the same unchangeable God, the maker of Heaven and earth and all things that in them is, and that he created man male and female, and after his own image, and in his own likeness created he them; and that he gave unto the children of men commandments, that they should

love and serve him the only being whom they should worship, but by the transgression of these holy laws, man became sensual and devilish, and became fallen man: Wherefore, the Almighty God gave his only begotten Son, as it is written in those Scriptures, which have been given of him, that he suffered temptations, but gave no heed unto them; that he was crucified, died, and rose again the third day, and that he ascended into Heaven to sit down on the right hand of the Father, to reign with Almighty power, according to the will of the Father. Therefore, as many as would believe and were baptized in his holy name, and endured in faith to the end, should be saved; yea, even as many as were before he came in the flesh, from the beginning, who believed in the words of the holy Prophets, who were inspired by the gift of the Holy Ghost, which testifies of him in all things, as well as those who should come after, who should believe in the gifts and callings of God, by the Holy Ghost, which beareth record of the Father and of the Son, which Father and Son and Holy Ghost, is one God, infinite and eternal, without end. Amen.

"And we know, that all men must repent and believe on the name of Jesus Christ, and worship the Father in his name, and endure in faith on his name to the end, or they can not be saved in the kingdom of God: And we know, that Justification through the grace of our Lord and Savior Jesus Christ, is just and true; and we know, also, that Sanctification through the grace of our Lord and Savior Jesus Christ, is just and true, to all those who love and serve God with all their mights, minds, and strength, but there is a possibility that men may fall from grace and depart from the living God. Therefore let the Church take heed and pray always, lest they fall into temptation; yea, and even he that is sanctified also; and we know, that these things are true and agreeable to the Revelation of John, neither adding to, nor diminishing from the prophecy of his Book; neither to the holy Scriptures; neither to the Revelations of God which shall come hereafter, by the gift and power of the Holy Ghost; neither by the voice of God; neither by the ministering of angels, and the Lord God hath spoken it; and honor, power, and glory be rendered to his holy name both now and ever. Amen.

"And again, by way of commandment to the Church, concerning the manner of baptism; Behold whosoever humbleth himself before God and desireth to be baptized, and comes forth with a broken heart and a contrite spirit, and wit-

nesseth unto the Church, that they have truly repented of all their sins and are willing to take upon them the name of Christ, having a determination to serve him unto the end, and truly manifest by their works that they have received the spirit of Christ unto a remission of their sins, then shall they be received unto baptism into the Church of Christ.

"The duty of the Elders, Priests, Teachers, Deacons and members of the Church of Christ. An Apostle is an Elder, and it is his calling to baptize and to ordain other Elders, Priests, Teachers and Deacons, and to administer the flesh and blood of Christ according to the Scriptures, and to teach, expound, exhort, baptize, and watch over the Church, and to confirm the Church by the laying on of the hands, and the giving of the Holy Ghost, and to take the lead of all meetings. The Elders are to conduct the meetings as they are led by the Holy Ghost. The Priests' duty is to preach, teach, expound, exhort and baptize, and administer the Sacrament, and visit the house of each member, and exhort them to pray vocally and in secret, and also to attend to all family duties; and ordain other Priests, Teachers and Deacons, and take the lead in meetings; but none of these offices is he to do when there is an Elder present, but in all cases is to assist the Elder.

"The Teachers' duty is to watch over the Church always, and be with them, and strengthen them, and see that there is no iniquity in the Church, neither hardness with each other, neither lying nor back-biting nor evil speaking; and see that the Church meet together often, and also see that all the members do their duty; and he is to take the lead of meetings in the absence of the Elder or Priest, and is to be assisted always, and in all his duties in the Church by the Deacons; but neither the Teachers nor Deacons have authority to baptize nor administer the Sacrament, but are to warn, expound, exhort and teach, and invite all to come unto Christ.

"Every Elder, Priest, Teacher, or Deacon, is to be ordained according to the gifts and callings of God unto him, by the power of the Holy Ghost which is in the one who ordains him.

"The several Elders composing this Church of Christ, are to meet in Conference once in three months, to do Church business whatsoever is necessary. And each Priest or Teacher, who is ordained by a Priest, is to take a certificate from him at the time, which when presented to an Elder, he is to give him a License, which shall authorize him to perform the duty of his calling.

"The duty of the members after they are received by baptism. The Elders or Priests are to have a sufficient time to expound all things concerning this Church of Christ to their understanding, previous to their partaking of the Sacrament, and being confirmed by the laying on of the hands of the Elders; so that all things may be done in order. And the members shall manifest before the Church, and also before the Elders, by a godly walk and conversation, that they are worthy of it, that there may be works and faith agreeable to the Holy Scriptures, walking in holiness before the Lord. Every member of this Church of Christ having children, is to bring them unto the Elders before the Church, who are to lay their hands on them in the name of the Lord, and bless them in the name of Christ. There can not anyone be received into this Church of Christ, who has not arrived to the years of accountability before God, and is not capable of repentance.

"And baptism is to be administered in the following manner upon all those who repent. Whosoever being called of God and having authority given them of Jesus Christ, shall go down into the water with them, and shall say, calling them by name: Having authority given me of Jesus Christ, I baptize you in the name of the Father, and the Son, and

of the Holy Ghost. Amen. Then shall he immerse them in the water, and come forth again out of the water. And it is expedient that the Church meet together oft to partake of Bread and Wine, in remembrance of the Lord Jesus; and the Elder or Priest shall administer it, and after this manner shall he do, he shall kneel with the Church, and call upon the Father in mighty prayer saying: O God the Eternal Father, we ask thee in the name of thy Son Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him, and keep his commandments which he hath given them, that they may always have his spirit to be with them. Amen. The manner of administering the wine: Behold they shall take the Cup and say, O God, the Eternal Father, we ask thee in the name of thy Son Jesus Christ, to bless and sanctify this wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son, which was shed for them, that they may witness unto thee, O God the Eternal Father, that they do always remember him, that they may have his spirit to be with them. Amen.

"Any member of this Church of Christ, transgressing or being overtaken in a fault shall be dealt with according as the Scriptures direct. It shall be the duty of the several churches, composing this Church of Christ, to send one or more of their Teachers to attend the several conferences, held by the Elders of this Church, with a list of names of the several members, uniting themselves to the Church since the last Conference, or send by the hand of some priest, so that there can be kept a regular list of all names of the members of the whole Church, in a Book kept by one of the Elders: Whomsoever the other Elders shall appoint from time to time: and also, if any have been expelled from the Church, so that their names may be blotted out of the general Church Record of names. Any member removing from the Church where he resides, if going to a Church where he is not known, may take a letter certifying that he is a regular member and in good standing; which certificate may be signed by an Elder or Priest, or it may be signed by the Teachers or Deacons of the Church.

"Behold, I say unto you, that all old Covenants have I caused to be done away in this thing, and this is a new and an everlasting Covenant: even that which was from the beginning. Wherefore, although a man should be baptized an hundred times, it availeth him nothing, for ye can not enter in at the straight gate by the law of Moses; neither by your dead works; for it is because of your dead works, that I have caused this last Covenant, and this Church to be built up unto me; even as in days of old. Wherefore, enter ye in at the gate as I have commanded, and seek not to counsel your God. Amen."

THE VOICE OF THE PEOPLE

The referendum vote, while not as large as we hoped it would be, is decisive in favor of lawful procedure. It likewise shows a very pronounced disapproval of the insidious efforts that have been made to discredit the members of the Quorum of Twelve who stood for law and order. Confidence in the integrity of the men so recently called to occupy in the sacred responsibility is maintained by the voice of the people. The principle of common consent must be preserved if the Church of Christ is to succeed in the great work of God. As the people come to understand and appreciate the value of the referendum, the response will be more gratifying.

SUBSCRIBE FOR THE ADVOCATE

LAW AND PRECEDENT

We herewith present an excerpt from the history of the Restoration which is beyond dispute. Coming, as it does, from the very beginning of the latter-day work, it is invaluable in the present crisis. If there is any part of the revelations to Joseph Smith which may be regarded as being free from the taint of human error, surely this early expression of common consent is pure.

If God is unchangeable and no respecter of persons, and if his law is the same today as it was in the beginning, surely God would not inspire any man to speak contrary to established law and precedent now. Some portions are emphasized merely to call attention.

"We now became anxious to have that promise realized to us, which the angel that conferred upon us the Aaronic priesthood had given us; viz., that provided we continued faithful we should also have the Melchisedec priesthood, which holds the authority of the laying on of hands for the gift of the Holy Ghost. We had for some time made this matter a subject of humble prayer, and at length we got together in the chamber of Mr. Whitmer's house in order more particularly to seek of the Lord what we now so earnestly desired: and here to our unspeakable satisfaction did we realize the truth of the Savior's promise: 'Ask, and you shall receive, seek, and you shall find, knock, and it shall be opened unto you'; for we had not long been engaged in solemn and fervent prayer when the word of the Lord came unto us in the chamber, commanding us that I should ordain Oliver Cowdery to be an elder in the Church of Jesus Christ, and that he also should ordain me to the same office, and then to ordain others as it should be made known unto us, from time to time: we were, however, commanded to defer this our ordination until such times as it should be practicable to have our brethren, who had been and who should be baptized, assembled together, when we must have their sanction

to our thus proceeding to ordain each other, and have them decide by vote whether they were willing to accept us as spiritual teachers, or not, when also we were commanded to bless bread and break it with them, and to take wine, bless it, and drink it with them, afterward proceed to ordain each other according to commandment, then call out such men as the Spirit should dictate, and ordain them, and then attend to the laying on of hands for the gift of the Holy Ghost upon all those whom we had previously baptized; doing all things in the name of the Lord."—Times and Seasons, vol. 3, p. 915; Church History, vol. 1, pp. 60, 61.

In harmony with the foregoing law and precedent, Walter L. Gates wrote to the Twelve with reference to the Twelfth Visitation in which he suggested the calling of a "Special Conference in October," to consider the matter of vital import to the whole church. He said in part:

"To the Quorum of Twelve:

July 23, 1929.

"Brethren:

"As secretary of the Committee of Three, I am mailing you a copy of the Twelfth Visit of the Messenger. As you will note, it contains instruction of far-reaching scope in regard to the work of the church, the building of the Temple, and provides for the filling of the vacancy in the Quorum. Just how far we may proceed in the adoption of the instruction contained without the sanction of the general Church is a question. Therefore, we should all weigh the matter carefully. It should seem advisable to call a Special Conference in October to act upon the committing of the church to a policy of baptizing all those who desire to unite with the church, as well as the ordination of C. A. Spilsbury. . . .

"Sincerely your brother in Christ,

(Signed) "Walter L. Gates,
"For the Committee."

THE TWELFTH VISITATION AND REBAPTISM

By Elder L. G. Sager

Last August I visited the fine library at the home Brother Otto Fetting at Port Huron. Brother Fetting was away from home at the time on some mission, but Brother and Sister Walter Gates and daughter were staying there. Most of my time was spent in the library, where I found a great deal of important material. I talked with Brother McPherson, while my companion talked some with Sister Fetting about the Twelfth Visitation. Neither of them seemed to have any idea that the baptism command therein had any reference whatever to those who were already members of the church. Sister Fetting stated that Brother Fetting did not think it had any reference to those who were already members of the church, but only to those who should come to the church after that time.

I could not accept this, and told Brother McPherson that I could not believe that the Messenger who gave the Twelfth Message could possibly be the same who had given the others. Some of us had taken a long time after we had heard the message of the Church of Christ, to accept the call, and come to the remnant. Many others were still studying, many, many others had not even heard of it, nor started to study. I would be unfair, inconsistent, and giving respect to persons to require baptism of those coming after some certain date, who were just as honest as those who had come freely, on their original baptism, prior to that date. Furthermore, it would be just as inconsistent to demand rebaptism of those who had been in fellowship with the Reorganized Church, and not of those who had been originally with the Church of Christ, because the Church of Christ had passed through all of the errors and traditions of the church, as had

the Reorganized Church. The only difference in the status of the two churches up until 1925 being that the remnant on the Temple Lot had rid themselves of the most of these sooner than their brethren. If association with a First Presidency, and high priests, would contaminate persons who associated therewith in the Reorganized Church, it would contaminate persons who associated with the same errors in any other faction, or church. It is not secret that the Church of Christ did at one time have a First Presidency, and high priests.

If this command is to be interpreted as applying to all who have come to the Church of Christ, it would apply to those who were originally members of the Church on the Temple Lot, because they came to the church, and no distinction is made as to when they might have come. If, then, members of the Church of Christ, regardless of how long they may have been members, must be rebaptized, because as we are now told, their old baptism was not proper, then where is there any authority? Where, indeed, is the Church of Christ? Certainly it is plain that if a proper baptism could not obtain, it would be impossible for any authority to be transmitted, and so we would be entirely without authority today. It is just as plain that if a proper baptism could not endure, neither could any vestage of authority coming from the same or similar source.

While in Port Huron, at the time referred to, Brother Gates preached a sermon based on a verse in Haggai 2, showing that those who had once been baptized in a proper manner, might become defiled by contact and association with those who were dead, or a dead body. This sermon did not in any way enjoin baptism of those already members of the church,

(Continued on page 61.)

BROTHER JOSEPH LUFF SPEAKS OUT LOUD

After years of silence on matters vitally affecting the destiny of the Reorganized Church, of which he has been a devoted member and representative for more than half a century, Brother Joseph Luff reveals his "whereabouts" in an interesting pamphlet of sixteen pages containing a lengthy Foreword, four important spiritual communications in prose, and three inspired poems. From the Foreword we excerpt the following paragraph:

"One final word. In the receiving and writing of the contents of this pamphlet, I neither saw a personage nor heard a voice. There was no accompaniment of outer demonstration in any instance. My being was invaded with an influence or power of enlightenment and intelligent outreach, such as I have become familiar with, and a peculiar constraint to write, from which I never was freed in any instance till I had yielded to the urge, and which in each case was followed with a feeling of restfulness and a happy consciousness of having performed a good work, for which I felt, Oh, so thankful to God."

The following verse from the poem, "Love's Warning and Entreaty," dated February 10, 1930, should cause one and all to stop and consider:

"Oh, ye who trumpet Zion, list,
The arm on which you lean
Will fail of your expectancy
And leave you bare and lean.
The idols of your hope before
The coming blast will quail
And leave your misplaced confidence."
It's folly to bewail."

Thirteen years ago, April 1, 1917, Brother Luff stood up in the congregation of his brethren, and by the Spirit, sang the "Song of Entreaty." The fourth verse of that song asserts:

"Who is wise shall learn my secret;
Whoso trust shall understand:
Wisdom with obedience walketh—
Faith with victory—hand in hand.
Ishmael shall not Isaac fetter,
Nor my temple build;
Uzziah's hand, my ark approaching,
Will be with disaster filled."

A careful study of this poem, in connection with the developing history of the Reorganized Church, long ago convinced the writer that it blasted the hopes of the saints that they would some day build the Temple on the Sacred Spot. It would be meaningless to attempt any other interpretation since this warning is directed to the Reorganized Church. To the mind of the writer, the Ishmael is clearly identified today. Just who may be the figurative Uzzah remains to be seen. Recent developments in the Restoration movement may soon disclose his identity to the surprise and dismay of some.

We commend a careful and prayerful reading of Brother Luff's pamphlet. It is free to all who call in person and request it.

E. E. L.

OTTO FETTING WAS TREATED FAIR

Mrs. Inez Davis,
Independence, Mo.

Independence, Mo.
March 18, 1930.

Dear Sister Davis:

You were a regular attendant at the Special Conference of the Church of Christ, held on the Temple Lot last October 6-14, and a close and unbiased observer of what was said and done.

If you feel disposed to answer, what were your impressions as to the attitude of the members of the Quorum of Twelve present in particular, and the Conference in general, toward Brother Fetting and his sympathizers?

We will appreciate an impartial statement from your point of view.

Very sincerely,

Editor Zion's Advocate.

Independence, Missouri,
March 20, 1930.

Editor Zion's Advocate:

I am a member of the Reorganized Church employed in the historian's office. In order to get notes for this department, I attended all the sessions, but one, of the Church of Christ conference in October, 1929.

I have never seen an opponent in forensic discussion treated with more kindly consideration, and such evident effort at absolute fairness, than was Mr. Fetting and his associates by his brethren of the Twelve. The debate on the part of the Twelve was unusually free from personalities, and I heard no expressions of malice or enmity. They were not only willing but anxious that Mr. Fetting should have every opportunity to present his position before the conference.

I have no personal interest in the issues at stake, but feel it only fair to those involved to make this statement.

(Signed) Inez Davis,

SIGNS IN THE SKY

In the year 1910 when three comets appeared in the sky, I was very much interested, on account of what my grandfather told me when I was a boy, eleven years of age, that when we see a comet, that is a sign that something is going to happen. He said it was an old saying that when such signs appear in the sky it means war, famine, or pestilences come to the part where it appears, and this was the reason I wondered if there was anything to it. Then he told me he saw a comet in the year 1870 when the war broke out between Germany and France. Time went on and in the fall of 1912 I was working in the Salt Works in Saltair by Salt Lake. It was in the evening after quitting time about 6:15 o'clock when the workers get their water supply for families for the next day because there is no drinking water at Saltair, and they have it shipped from Salt Lake City by train in big tanks and fill it in small reservoirs and after work the men get their supply in water pails for the next day. So I was waiting for my turn. There were five men before me and I turned toward the west at the time for sunset, but the sun was already below the horizon and the sky was clear and orange, not a cloud to see and while I was looking I saw a wonderful big figure 1. I turned to those who were by me and showed to them and while we were wondering about it, then a sign painter could not paint it better, there came a 4 and after this came an 8, and this figure remained about fifteen minutes apace and in all it was about forty-five minutes before they disappeared. I went and told the people and called them out of their houses and after I filled my water pail and went home and called my wife and children out and the figure 8 was still in the sky, and while we were looking, I heard a voice just as plain as a man would talk to another "Behold the last year of peace." I could not understand it, but when in 1914 in August the war broke out, I knew and understood the meaning.

Carl Bohn.

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Official Publication of the Church of Christ.
Headquarters on the Temple Lot at Independence, Missouri.

BOARD OF PUBLICATION

A. O. Frisby, Louise P. Sheldon, and H. E. Moler.

Editor: Elmer E. Long, 805 W. Kansas St.,
Independence, Mo.

Address all matter for publication to the Editor.

Address all orders and send all monies to the
Business Manager.

Subscription Rates: One year, \$1.00; Six Months, 50 cents.
In bundles of twelve or more for missionary purpose,
\$1.00 per dozen.

Canadian Rates: Same as above.

EDITORIAL

STEWARDSHIPS—OR ALL THINGS COMMON?

A sister writing to the editor asks us to "explain the difference between stewardships and having all things common."

All things common in a scriptural sense, and stewardships after a modern fashion, are as far apart as the antipodes, and as dissimilar in character as is divinity and humanity. In the divine plan, stewardships and all things common are relative terms applied to ONE institution. There is but one divine plan, while there may be any number of conflicting human imitations.

The primary object of the Divine plan is to unify our selfish human natures by a process of amalgamation and elimination, in a lawful and orderly manner, in which the principle of common consent must play a part. Any system that destroys the individuality will be a failure. The Golden Rule, which is based on "the pure love of Christ," must be the dominant factor. Love is the free exercise of the Will, without which there can be no "common consent," and which must precede all things common.

Stewardship implies oversight—directorship—supervision, but in no sense does it mean dictatorial supreme directional control. Every man is to be a steward over his own property. But all men do not own property for various reasons. Stewardship or all things common guarantees to every one an inheritance, so that there will be no rich or poor. Such was the system in operation among the Nephites for one hundred and sixty-five years. Drones and parasites will be conspicuous by their absence.

IN THE BONDAGE OF S. D. C.

The following letter from an old-time saint of well-known integrity is pathetic. But despite the shackles of bondage, this good saint enjoys a spiritual enlightenment unknown to the ones who wield the rod:

March 2, 1930.

Dear Brother Editor:

I am taking the liberty of sending you a dream I had March 1, 1930. You may use it if you think best. It may ease some heart aches, only **withhold my name and address, as I am under the S. D. C., and am perfectly helpless.** I have seen that the Lord is with the church on the Temple Lot, have seen the Lord's watchmen guarding it, and my heart and prayer goes up for you. My dream:

I saw myself standing on the Temple Lot. There was a path about three feet wide, well beaten, and a group of men standing near. I said to them: I came here for a blessing. Where shall I go? One of the men came to me and pointing to the path said: "Follow that path; it will lead you to a large white tent. The priesthood is in session there. That is the place."

I followed this path which went straight north and came to the large white tent. The door of the tent opened toward the east. I heard them singing so I went in and a brother came to me with a song book and was followed by a sister who came and stood on the other side of me, and they both held the song book and I stood between them and sang too. When the song was ended, I looked over the large audience, and to my surprise, they they were elders from the 1860 church who have passed to their reward. I knew many of them. An elder looked at me and smiled, and I knew he had gone to his reward over fifty years ago. Then I knew it was an invisible priesthood that was looking after the interests of the Church of Christ and the Temple Lot. Then I awoke.

"SCANDAL"—WHO BY?

Under date of March 6, 1930, Otto Fetting sent out a circular letter calling for financial help, with which to oppose the Church of Christ, and among other things, he said:

"Don't pay any attention to the scandalous attacks made by the Advocate and the Torch of Truth. We will let the Lord deal with them. . . ."

"Unless the Advocate makes a change, there will be a paper published that will be free from Controversy. A paper that will carry a message of Love to the people."

Brother Fetting should put his hand over his mouth, and say nothing about "scandalous attacks." He himself invited referred to certain of his brethren as being "pin heads." He has contributed to a certain periodical that was started because the Advocate refused to publish a certain article that contained "scandalous attacks" on some of the brethren. He has supported the paper that was started objectively as a free lance, and which has carried some very "scandalous attacks" on certain men, including the editor of the Advocate, and so far as we know, Brother Fetting has never said aught there at. Let Fetting chide that other publication for the scandalous attacks it has made before he enters our sanctum with his criticism, if he would gain the attention of consistent people, and let him personally practice what he preaches.

INDEPENDENCE ITEMS

At the annual business meeting of the local Church of Christ, held on the Temple Lot March 3, 1930, Brother A. O. Frisbey asked that he be relieved of further pastoral duties, and Brother J. R. McClain was elected pastor for the ensuing year. Brother McClain is a man of integrity with many years' experience in church work, and his selection bespeaks the welfare of the local church.

MERGER AND PROPHECY

Of late we have heard of a big oil merger, a great railroad merger, a bakery merger, and just now Dame Rumor whispers something about a religious merger with "concessions on both sides." We have a prophecy given to a sister here in Independence about sixteen months ago foretelling such a state of affairs religiously. We are watching developments with more than passing interest, as the prophecy is being vindicated.

There's always two sides to every question,
And the other man may be right.
Don't be too sure of your pet suggestion
Until you know the source of his light.

THE VINEYARD

THE MORMON ENIGMA

By Their Fruits Ye Shall Know Them

One hundred years ago "Mormonism" made its debut, giving to the world the "Book of Mormon" with its avowedly laudable purpose, "the confounding of false doctrines, and laying down of contention and establishing peace," all of which was to be accomplished by the preaching of the pure gospel of Christ! The world was desperately wicked, all creeds and organizations of men being an abomination in the sight of God. The day of restitution of all things was at hand when the purpose of God would be consummated, with the American continent as the theatre of the stupendous events that were to precede the coming of Christ to his Temple, which was to be "reared in this generation" on a "consecrated spot" in Independence, Missouri.

These and other astounding revelations carried a wonderful appeal and multitudes flocked to the new standard of faith. Immediate steps were taken to carry out the divine will in the establishment of a central gathering place where the process of spiritual instruction would quickly amalgamate the great cosmopolitan company of divers tastes and dispositions into a community of oneness. Adjacent to the town of Independence, a Holy City was platted and the spot for the Temple of the Lord was dedicated with sacred ceremony.

But hardly had the pioneers finished driving their stakes for the City of Zion when "contentions arose," and as a result they were driven out of the county by a mob of infuriated citizens who misunderstood the good intentions of the new comers. Five years later, under the exterminating order of Governor L. W. Boggs, they were driven from the state in great confusion and with much suffering. Instead of peace and contentment they were engaged in war and bloodshed.

Finding an asylum in Illinois, another city was laid out which in a remarkably short time became the metropolis of the West. But Nauvoo, the "Beautiful," was far from being a city of peace. Persecution from without, contention and dissension within, kept the inhabitants in a state of turmoil, which ended in their expulsion in 1846-47. In the meantime, the gospel was being preached to the world with the assurance of a glorious triumph. However, with the death of the prophet, Joseph Smith, in 1844, the Church was broken into numerous contending factions guided by pseudo leaders, all of whom displayed more or less bitterness toward one another.

This second dispersion, like that of ancient Israel, was far and wide in its character. By far the larger faction followed Brigham Young to the Salt Lake Valley where they, after many trying hardships, made the desert to blossom and produce abundantly of the fruits and riches that gladden the heart until the days of privation and famine were forgotten.

Up in Wisconsin another faction arose under the leadership of James J. Strang which for a time bid fair to rival the Utah party, but it was short lived owing to the introduction of offensive innovations which caused its rapid disintegration.

Out of Strangism, and some other isms of lesser note, there developed what at first was known as the "New Organization," which for many years steered clear of the unsound theories and bad practices that wrecked the parent body. As the New Organization (later known as the Reorganization) grew slowly through the years, establishing itself in small communities and living in peace with its neighbors, Mormonism gradually lost much of its stigma. Under

the wise direction of "Young Joseph," the Reorganized Church was built up by a sturdy minority who feared no foe, and who sought by a consistent daily life to make the name honorable among men—and they labored not in vain.

But Young Joseph grew old with the years and in 1914, with a family benediction, and admonition fraught with warning to his successor, he passed to his reward, leaving his sacerdotal heritage to his eldest son—and that particular faction of Mormonism over which he had presided for more than half a century was due for another transition.

Frederick Madison Smith, the successor to the Reorganized First Presidency, had little respect for his father's mantle aside from the authority which it conferred. Imbued with a dominating ambition for power, his plans for a gigantic coup d'etat were well laid, and despite a highly organized opposition, he won his fight for Supreme Directional Control and sent his chief opponents into exile or whipped them into line. But the price he paid in the spiritual sacrifice of his people was enormous. His was a policy of rule or ruin, as the trail of human wreckage following his accession to power now attests. The following poem, written by his cousin, Vida E. Smith, during the stormy sessions of the 1925 General Conference, tells the story of his victory:

WHERE THE WOODEN HAMMER FELL

"There was tumult in the city,"
In the loved old Mormon town,
Men and women, priest and layman,
Walking restless up and down.
Day and night, for weary fortnight,
Prayer and politics and plan,
Quivered where the wooden hammer
Swung above each earnest man.

"To the law," cried voices timbered
With the love of truth and God—
Give us justice, freedom, honor,
In the light where Jesus trod.
With brave hearts and high white courage,
Men within yon tribune stood—
Trust, and law, and hearts, were broken
'Neath a hammer made of wood.

Oh, thou everlasting Covenant,
And thou Christian ethic kind,
Thrust out from yonder people
Where the blind led kindred blind.
Oh, kind hearted and God fearing—
Lo these shackles forged in hell,
Bound on unsuspecting victims,
Where the wooden hammer fell.

If this people will not yield them
Greater then the scourge shall be—
One shall make their trust in heaven,
Club them into slavery.
Bludgeoned heads unbowed, still plead
(Kingly men who will not crawl)
For the innocent—"Tis useless;
Let the wooden hammer fall.

Lo, 'tis night, yon walls are trembling,
Where the people surge and throng,
And a thousand voices linger
On the notes of Godly song.
Justice lies outside those portals,
Honor there can hardly dwell
Could the voice of God find favor
Where the wooden hammer fell?

Are his servants vile—unspoken—
 Things to brand and beat and flout?
 That a man-made "revelation"—
 Built to order shuts them out?
 Nay, thank God—a blessed remnant
 Loving justice, truth and law
 Far above the wooden hammer
 An uplifted ensign saw.

Shout, and bow, and win the favor;
 Victory and triumph here—
 With the deacon's arm enfolding,
 The new bishop doth appear.
 And the other,—God is gracious,
 Love and law "hath with to win,"
 Into yon fellowship's broad circle
 Draw the exiled trio in.

Broken hearts and wounded spirits,
 Mark the trail yon power trod—
 With plotting and intriguing council
 'Gainst the covenant of God—
 Come ye out of this my people,
 Have no part nor lot, for lo,
 'Tis the hand upon the hammer
 Strikes the law defying blow.

Into open paths go trusting,
 In the olden councils true,
 There is safety in such covenant—
 And THE LAW is ever new.
 Lift the same old blessed standard,
 Sing, and work, preach, and pray—
 Carry on and Carry On Ye,
 CARRY ON IN GOD'S OWN WAY.

—Vida E. Smith.

Disregarding numerous warnings and admonitions, the new administration set about solidifying the forces that bowed the knee to the new innovation. Those who would not bow were officially silenced and ostracised with a ruthless disregard for law or precedent. The new "Social Program" with its worldly noncommittants, was launched with popular acclaim, the alluring broad way indulgences granted being an acceptable compensation for loyalty to the crown—and the journey into the "wilderness" of apostasy was well under way. We leave them to proceed unmolested in the course of their choice, with a friendly word of warning that an unhappy reward awaits them at the end of the way, for men do not gather figs from thistles, nor grapes from the bramble bush. Red blooded men and women whose spirits have been quickened by the touch of spiritual fire from the altar of consecration are not to be flattered by empty platitudes or doles of carnal pleasure. The upward way, though steep and thorny at times, is more inviting than the downward road with its frivolous enticements that can but end in a cataclysm of shattered hopes.

Measured by the restrictive revelations given to the Church by Joseph Smith, "for the salvation of Zion," and judged by the accomplishments of the dominating factions after one hundred years of activity, Mormonism is a huge failure. Zion, the City of Peace, is but a fantastic dream as yet, barely discernable in the hazy offing. But the success or failure of the cult is not to be determined by adverse factional achievements. Great social programs have been conceived and promoted by many fraternal and religious organizations, with varying degrees of success or failure, of which the present Mormon ideal is but a poor imitation.

The correct measurement of the true social ideal did not originate with Brigham Young at Salt Lake City, nor with

Frederick M. Smith at Independence, Missouri. It antedates their social concept by many years. Somewhere in the tangled fabric of present day Mormonism there should be found the thread of truth by which the correct measure may be obtained—but it will not be of freakish design when it is disclosed. Instead, we should expect it to be a commonplace system of peculiar simplicity, unattractive and uninviting to selfish human nature. Such indeed it must be if the Golden Rule is to be the basis of action. A carnal program patterned after a sectarian model, whose specifications have been written by secret chambers scribes, will not be of Divine origin. The social standard of DIVINITY will never be erected from a worldly blueprint, and any social endeavor that pleases the popular taste should be carefully scrutinized, for the world loves its own. Let the Church of Christ, therefore, be warned.

Returning to our narrative we observe: With the first explosion at Independence in 1833, the Divine model was badly disfigured. The blueprints were damaged beyond human repair, and with each successive eruption the lines became more and more illegible until we reach the climax of apostasy at Nauvoo where we find the vineyard littered with wreckage and debris. The hasty exodus left the ground plans badly obscured, a mute testimony to the utter confusion that followed the attempted recovery in the dark—and he is a poor observer of men and things who can not see the developing processes of a similar disaster now. The same forces of spiritual degeneracy that wrought the fall at Nauvoo are clearly discernable at this time.

Every seed brings forth fruit after its own kind. A sprout from the roots of the parent tree will produce the same quality of luscious fruit, and with proper cultivation the original type may be restored and preserved. This is true Scriptural philosophy, and hereon hangs a tale as strange as fiction and as true as gospel.

During the first fourteen years of its existence, 1830 to 1844, there were no factional departures from the Church. Its unity and oneness was preserved until the death of Joseph Smith. When the great disruption occurred, and the Church was scattered under various leaders, one branch refused to be moved out of its place. That part of the original body "remained" and to the best of their ability they carried on in harmony with the original plan. Of that particular branch it has been written:

"It did not organize or reorganize but continued the Organization effected in 1830 by Joseph Smith and his fellows. This was the Bloomington Branch in Illinois. The life of this branch reaches back to the early 30's, and after the death of Joseph Smith, three other branches joined with it in continuing the organization of 1830. These branches were Eagle Creek, Crow Creek, and Half Moon Prairie. These four branches amalgamated and in 1867 moved, as a body, to Independence, Missouri, and bought the TEMPLE LOT."

Thus a "branch" growing directly from the roots of the tree was spared when the tree was "cut down" and broken. That branch has remained alive until this day, having the same name, the same kind of organization, teaching the same doctrine that prevailed at the beginning in 1830. The Church of Christ is not a faction, but a remnant of the Church of 1830, seeking to perpetuate the faith in its original purity. To it has come the great command to Build the Temple, the great work to which all Latter Day Saints have looked forward for many years. The work was started in April, 1929, progressing slowly until November when the foundation work ceased because of some unpleasant misunderstanding that will soon be adjusted. It is expected that work will be resumed immediately after the General Conference in April. It may be interesting to some to know that there is considerably more money in the Temple fund now than there was when the work was started last April.

Ownership and control of the Temple Lot is the overwhelming strategetical position in the present status of Mormonism. On that point hangs the fate of all factions, for without this "sacred spot," which was "pointed out by the finger of God," NO faction or combination of factions can ever hope to carry out the Divine purpose. "I am the Lord, I change not," applies as rigidly to the building of the Temple as to any other part of the Divine plan. E. E. L.

Thurman, Iowa	2
Tampa, Florida	1
Owen Sound, Ontario	1
Bisbee, Arizona	1
Salt Lake City, Utah	1
Greenville, Illinois	1
Total vote to date	345 53

THE PROPOSAL OF THE TWELVE, SUBMITTED TO THE REFERENDUM OF ALL THE CHURCHES IS APPROVED

We hereby report to all the Churches of Christ, through the columns of the Advocate and the Torch of Truth, the results of the referendum in regard to the transfer of members from other factions of the Restoration on their original baptism. The results should set at rest the minds of all on this important question. It not only answers the inquiring mind concerning the Fetting innovation, but maintains the position of the Church of Christ, of years' standing, that the Temple Lot and the remnant thereon, is the place where the New Jerusalem is to start. The ministry of the church can again go forward with their message of love and reconciliation to the honest in heart of the various factions of "God's broken heritage," and invite them to the haven of rest and refuge that has been offered to others.

We hope that this will also serve to reconcile some to the church who have fallen into the error of rebaptism, and laying aside this unseemly schism, put their shoulders to the work with the church, that the Temple of the Lord may be built, that Zion might be redeemed, and a people prepared for the coming of Christ.

We give the results as follows, by local churches and then of individuals:

Local Church	Yes	No
East Delavan, Wisconsin	6	0
Morgantown, West Virginia	7	0
Grand Rapids, Michigan	17	0
Holden, Missouri	4	7
De Kalk, Illinois	11	0
Madison, Wisconsin	6	0
Andrews, Nebraska	7	0
Minneapolis, Minnesota	30	0
McClelland, Iowa	12	0
Hamilton, Missouri	25	0
Independence, Missouri	66	40
Lamoni, Iowa	7	5
Logan, Ohio	2	0
Douglas, Arizona	13	0
Fort Scott, Kansas	3	0
Black River Falls, Wisconsin	8	0
Providence, Rhode Island	33	0
Oklahoma City, Oklahoma	19	1
Malad, Idaho	3	0
Denver, Colorado (unorganized)	3	0
Gloucester, England	11	0
Port Huron, Michigan	20	0
Ellenboro, Wisconsin	8	0
San Diego, California	4	0
Llain Tregaron, Wales	6	0
Sandpoint, Idaho	Neutral	
Knobnoster, Missouri (Warrensburg local)	5	0
Scattered Membership		
Knoxville, Tennessee	2	

In addition to the above report, we received reports from two other groups.

Saint Joseph, Missouri, voted 37 No, 20 Absent. This list can not be counted with the regular list for the reason that persons rebaptized contrary to Conference action were permitted to participate in the vote. We regret that they did not follow the instruction of the Twelve following the conference in this matter.

However, the rebaptism group at Independence exercised greater wisdom. They and their sympathizers voted separately; those rebaptized cast their vote of 16 against the Qrorum of Twelve's proposal. These can not be counted either. But to be fair to them, we give a report of their action.

While we realize that all the churches have not reported, and that other returns may come, yet the results will not be changed materially. The majority of local churches have voted as you will note from the above tabulation. A supplementary report will be given later, as it would not be fair to any members to refuse his or her vote on this question.

Sincerely,
C. L. Wheaton,
Secretary of Twelve.

BROTHER WILSON SEES THE "MESSENGER"

November 4, 1929.

Dear Brother Wheaton:

I am writing to tell you of a spiritual dream that I had concerning the Temple. This dream was given me the night of November 2, 1929, and the following is the story of the experience that I had:

I was in a conversation with you and Brother James E. Yates. We were talking about the Temple; the time of its beginning, and the time when it would be finished. While thus engaged a man drove up in a Ford car on the west side of the house. The man got out of the car and came into the house and upon introducing himself said that he was Otto Fetting, and asked me if my name was Wilson, to which I replied, "Yes." He told me that he wished a private conversation with me, and as he walked by the table he laid two tracts upon it; one white and the other blue; and said, "There is your information." We went into the south-east room, and Brother Fetting said, "Turn out the light." This I refused to do and I said, "No; I do my work in the light," and pulled down the shade instead.

The first question I asked him was, "Why were you baptized?" To which he replied, "Some of the ministry of the Reorganized Church did not know that they were called to do the work, so it is best to be baptized by the right ones." We returned to the fire with the rest of the company and he said, "I must go; I have over a hundred miles to go yet, for I am out of money and have only enough gasoline to take me back." I gave him some money and invited him to stay all night with us. He accepted my invitation, and as we had had no lunch, Esther prepared a lunch for us, and we all ate. After we were through eating, Brother Fetting said, "I am tired and would like to go to bed." To which I replied, "We always have prayer before retiring, you read some chapter from the Bible."

After he had done so, Brother Yates led in prayer, and was followed with prayers by you, then Brother Fetting.

As it came my turn to pray, and was praying, the Spirit rested upon me, also the gift of tongues. I prayed in tongues and Brother Fetting exclaimed, "I see the light and the Messenger!" I opened my eyes. Before me stood the Messenger clothed in white and with power and great glory. He began talking to me. This is what he said:

"The Temple will be built. The plans as given are correct. The Temple must be built by sacrifice, not by promise. This work is the work of all the church who wish to receive the endowment.

A balcony shall be built around the north, south, and east sides, seating many people. The inside of the building must be built of the finest stone and polished and fitted with great care, for this is the Lord's work, not man's. The building shall be finished on the inside before the stones are laid."

At this point I asked, "What is the purpose of completing the inside first." To which he replied:

"This is the hastening time, in which much is required of us, and the endowment is necessary that we may preach the gospel under the power of the Holy Ghost as did the servants of old."

"The roof shall be rounding, the plans of which will be given later. The corners of the cement shall be reinforced with steel around the corners. The plans given to Clarence Wheaton are correct.

"The Spirit saith to my people, 'Fear not, for the Temple of the Lord shall be built in a time of great tribulation; in the days of sorrow and deception. Fear not, the Lord will guide you in the work that shall be yours to accomplish, for Zion must be established. Amen.'"

After this experience, Fetting wished to take me into another room, but I refused to go.

I awoke from my dream. The light which I had seen in my dream or vision was still in the room. I dressed and went out doors. This was at 12.30 a. m. I stayed out of doors till 2.30 a. m., and the light still remained with me, but upon going back into the house, the Messenger spoke to me and said, "Write what was shown you in the dream, for it is for my people."

I know I saw the Messenger, heard his voice, saw his form, and his glory. I know the light was with me for two hours afterward. May the Lord help you and keep his children from the evils that confront them, and may they not be entangled in the snares of the wicked one is my prayer.

Your brother and colaborer in the cause of right,
Charles H. Wilson.

ADDITIONAL REFERENDUM VOTES

The following reports on the referendum were received after this issue of the Advocate was in type:

"Centralia, Washington

5—Yes; 18—No; 41—Absent."

This report, like many others, shows a deplorable apathy, sixty-four per cent of the membership being absent.

The secretary of this church appends the following note:

"There was considerable discussion on the matter before the vote was taken. This discussion clearly brought out the fact that the members are opposed to rebaptism, but could not accept this document. If the question of rebaptism had come before this church in the proper manner, they would have voted against it without argument. However, this document is so patently inconsistent in its time limit of 1926 and ambiguous provisions that we could not endorse it."

"Flint, Michigan

19—Yes; None—No; 33—Absent."

These reports bring the total vote to 369 Yes, and 71 No.
Editor.

A PLEA FOR UNITY

I would like to write a few words to all of God's loving Children, who may be like myself, (or at least many of them) heartsick and disgusted at the way God's word is being juggled.

I well remember when Elders A. M. Baker and R. L. Fulk were holding a series of meetings on the site where the Taylorville Post Office now stands. It was in the latter part of June, 1914. I was a child of the world then, and partaking of many of the evils that were abroad in the world, and not professing to be a Christian. It was much easier to partake of the evils than to resist them.

I knew at the time that I was not living as I ought to. Living and working in the midst of Mormons, as we used to call them, I had their doctrines and beliefs very much drilled into me, and I thought at the time, that if they were as they represented themselves to me, these people were the best living Christians with whom it had been my lot to come in contact.

I, therefore, resolved to go and hear their preachers, and was very much in favor of their preaching.

One night Brother Baker, in his remarks, said that they did not want to take anything away from anyone that was good, but for us to hold fast to that we had which was good, but if we heard of something else that was good or better not to neglect to add it to that which we already had. I thought this remark was a practical remark and on the next Sunday morning, July 4th, I told my wife that I was going to ask for baptism. She said that if I was she was going to be baptised with me. We therefore, asked for baptism, and that afternoon were baptised into Christ and later confirmed members of the Reorganized Church of Jesus Christ of Latter Day Saints. We were happy in our new found home. We worked and studied to make ourselves worthy of that which we had espoused.

In fact I was so sincere and in earnest in what I believed that I was elected District Superintendent of Sunday Schools in the Central Illinois District and how I fulfilled that office can be vouched for by Brother Baker or Faulk, or any of the members of that District. I am not afraid to leave the verdict with them. That was within six months after being confirmed a member of the Church. In March of the year 1916, I was ordained to the office of Teacher, and on the 4th day of February, 1923, to the office of Elder.

But two years later the clouds began to gather and in April, 1925, that enormous monster, Supreme Directional Control, began its career. Supreme directional control is a power which, in my opinion, no man in flesh and blood is worthy to have bestowed upon him, and no man in flesh and blood, who has a desire to do justice to his fellow man (my opinion again) would allow any man, or body of men, to place that responsibility upon him, for no man is infallible or without sin.

We can not deny that Supreme Directional Control caused great distress in the Reorganized Church, and much bitterness among its members. I have no wish to criticise, or condemn too severely the ones who may have been responsible for its adoption for the simple reason that I can now see that it, or something like it, had to come to awaken us to our responsibilities, to make us read and study for ourselves, for since this pet reptile has been introduced into the Church it has caused me to read farther back, yes, even to the very beginning of the Church History. In reading and studying the History of the church, and opinions of others that have also delved into things of the past, I have been very much enlightened. I do not wish to go into great details for this has already been thoroughly accomplished but investigation reveals to me that immediately after the organization discrepancy crept into the Church causing as much unpleasantness, and as great a division in membership,

according to numbers, as Supreme Directional Control has caused, and they have kept adding to it ever since.

So if all this be true, what is to prevent us from having a committee from each faction, and forget everything between now and 1829 and have one body living the gospel as it was restored to Joseph Smith Jr., by divine revelation?

I have often wondered why it was that there were not more favorable answers to J. T. William's invitation for all the different factions to get together, and take a night each in their turn to express their views of the disorganized state the Church is in, and give their ideals of the methods each faction thinks ought to be adopted to bring the Church back to the "oneness" that should prevail. In my opinion he had a very poor and discouraging response to his kindly invitation, not even a willingness was expressed to try his plan.

What is the reason for all this? Are the heads of all the different factions so narrow minded that they think they are the only ones that are right, and that every other is wrong and, therefore, all the other factions must go to them and believe as they do? Or is it that they are afraid they will lose their high, exalted positions, if we are united into one body. Remember, Saints, Christ said, "He who would be greatest amongst you must be the servant of all." He also said "unless ye become as a little child ye cannot enter the Kingdom of Heaven". So why don't we humble ourselves, forget self so far as our own selfish wants and desires are concerned, and let us study the happiness of everyone else. That is what we are here for, that we might leave this old world better than it was when we came into it.

If the powers that be, that are governing the affairs of the different factions, do not make some effort to get together, and establish Zion, (**Thy Will be done on Earth as it is in Heaven**), God will see to it that others do and His (God's) will be the name that will be glorified when the Children of God are enjoying the fruits of their labor to the full extent.

Again my opinion is that the Churches have been helping the Capitalist, and the powers that be, to bring things to the condition they are in today, thousands of men, women and children existing from day to day in fear and dread of what is before them, not knowing when or how they are going to get their next meal, and those who have a shelter, not knowing how long they are going to be allowed to remain in it, men being turned away from their work, and women engaged in their places, in the majority of cases at half the wages the men were getting, and men undercutting one another that they may be able to get a few of the things in life that it is necessary to have to live, and all this in the midst of plenty. There is an abundance of everything that is needed, yet it is rotting and going to waste when it could be put to use to good advantage.

Who is going to have to pay the price for all the misery and suffering that is being caused? Will the Church have a share of the responsibility of this? I sometimes feel that they will, not excusing myself for being so inactive since the great Supreme Directional Control proclaimed the silence upon me. Had we have preached repentance, love, and godly fellowship, and practiced it by organizing branches in every town, and compelling them to co-operate with one another in all things, even to the buying of homes, and the Headquarters of the Church, or the Center, or the Hub of the Wheel, whichever way you would like to put it, had purchased land, built mills and factories, just as fast as they were able to do so, then the Saints would not have to be afraid of the things that are coming upon the earth. They would have been like the Egyptians when the plague came upon them, their store houses and barns would be full and very likely could have been like the Egyptians in being able to help others that were in want of help.

That, in my opinion, would be true Christianity, and if

religion can not bring this condition to exist, then religion is a failure. Just so long as man wants to be at the head of any organization or society just so he can control and dictate, and get lackeys and stoolpigeons to assist him for the price of measley favors, that they also might appear greater than others of their fellow men, just so long will the kingdom of heaven be withheld from us, and just so long as anyone contributes to any such like society or organization, either by labor or money, they are aiders and abettors to the sin or crime, such as the case may be.

Oh, Lord, choose some one and bestow upon him **knowledge, wisdom, humility, and love**, that he may lead thy children out of the bondage they have allowed themselves to drift into, that they may have full knowledge, and a clear understanding of the power of the word of truth that we may all be free, is my prayer, in the name of Jesus, our Christ and Redeemer. Amen.

Albert E. Johnson.

A PROPHECY FULFILLED

Let it be known to all saints far and near that the day of the Lord will not come unless there be a falling away. That falling away has been prophesied by the standing priesthood of the Reorganized Church nearly seven years prior to any of the saints in Wales meeting with anyone attached to the Church of Christ. We people in Wales know that the message that came to us by Apostle S. Wood is true and it fills prophecy to the letter. There is nothing that is hidden but what it can be revealed even by the weak and suckling. Many are called but few are chosen. The light was to come by the way of the Gentiles back to the house of Israel so that "The first shall be last and the last shall be first."

The Lord intends to plant in Zion a rock of offense and a stone for the stumbling. It shall be to the Gentiles a grinding to powder but to Israel my glory. The Lord is able to do his own work and choose those who delight to serve him in righteousness. The gifts of the gospel are given to man to fulfill the Lord's purpose. They have been oftentimes abused by the apostles of the Reorganized Church and those of the saints in Wales who have manifested them have been accused of spiritualism.

Yours for the gospel of these latter days,

Elder H. C. Snook.

EVOLUTION VERSUS CHRISTIANITY

By Harvey M. Seibel

I know that I am, thus I know that God is,
 For how else could we be as we are?
 'Tis easier to believe that we're made on a plan
 Than grew with no purpose, by far.
 Think you through the past distant aeons of time
 Through space rolled an atom alone,
 And grew upon nothing, with nothing plus nothing,
 Until the poor thing was a stone?
 A stone we then had with nothing to add:
 Time worketh great wonders, you know.
 A stone and its nothing, innumerable nothing,
 To great stars and planets did grow.
 But alas for such wonders, they stagger my soul,
 Such faith I must have to believe!
 But why trouble myself with things so absurd,
 Or why should I over them grieve?
 For how simple it is to believe that God is
 When I see that I am and you are.
 So I turn and rejoice in the faith of my fathers
 And breathe my thanksgiving in prayer.

THE TWELFTH VISITATION AND REBAPTISM

(Continued from page 53.)

but rather that the time of grace was past, when a person might leave that dead body. For a time I thought I might be able to accept the rebaptism on such a basis, but I was far from being satisfied. The thoughts as expressed above continually recurred to me.

Shortly after this, I was informed that Brethren Fetting, Gates, and Nerren had all been rebaptized. I was astonished, and so discouraged that I remarked to our pastor that with such a thing as this in the church, I could no longer represent the church as an elder. I was convinced that such a thing would strike to the very heart of the very life of the church. The pastor tried hard to show me that I was taking the wrong attitude, but I would not listen, and stuck to my attitude. Later, upon retiring, I lay in misery, sobbing with grief and disappointment. I had come to love this Church of Christ and her people, and I was deeply hurt that such a thing should come in to tear the church. Finally I resolved that with the aid of God, I would go on and do my duty, regardless of what others might do. I saw that my attitude had been wrong. I acknowledged my error to God. I knew that my duty was to carry on for Christ and for the truth and the faith once delivered to the saints. As soon as I had made this resolution, the gift of sleep came to me, and I arose in the morning encouraged, refreshed, and with a mind clear and alert to study anew this problem.

After sleep came to me, there came also a dream so vivid that it was practically a vision. Brother Fetting appeared to me. There were several others in the room, but I did not know who they were until after the principle thing had transpired, and none of them appeared surprised, but appeared to take courage at my words. Brother Fetting said to me: "Won't you be rebaptized?" I replied, "No!" He then asked me, "Why not?" And I then replied, "Because I have more faith in Christ than in man!" At these words Brother Fetting immediately began to fade, and quickly faded away and completely disappeared. This seemed to be in Brother Fetting's home in Port Huron.

This experience called to mind an entirely unpremeditated statement in a sermon preached in this same home, some time before any of this trouble came up. I wrote the words not long afterward, so can give it nearly word for word:

"The Church of Christ is not yet out of the woods and on a solid basis. If it is true that we are living in the very last days and in the hastening time, then we need to watch, watch very closely lest Satan accomplish his object and overthrow the church. Remember Satan can not use for his purpose the individual whom God can not use. If Satan intends to try to overthrow us again, he will, as in the past, use whatever man God is using for the greatest good. We can not expect Satan's work to rise among us by some obscure elder or member, but by the most prominent, the most highly regarded man of all. The capabilities in any man are as useful to Satan as to God, and the more useful a man is to God, the more Satan will strive to use him." Almost the first to speak appreciation and to say I had hit the nail on the head, was the son of Otto Fetting, Brother Roy Fetting.

Naturally, I turned to a more careful study of the Twelfth Visitation and its contents. I have felt for some time that I should write this for publication, but simply delayed. At last, however, I can delay no more, but must write and pass on to others some of the things I have found.

The first thing I wish to call attention to, is the different procedure used in giving the Twelfth Visitation to us.

"The Messenger came to me for the twelfth time Thursday night, July 18, 1929. He came and went three times, . . ."

There was then, on this occasion, three visits instead of one. Turn back to the visit recorded for November 30, 1928. This is headed "Seventh and Eighth Visitations." Why was not the same method used in the alleged Twelfth Visitation, and it recorded as "Twelfth, Thirteenth, and Forteenth Visitations"?

Of course attention might be called to the fact that this Seventh and Eighth visits were really a rebuke to Brother Fetting in not recording on October 30, 1928, the matter then presented to him, and that the Eighth Visit was only to restate the matter contained in the Seventh. It will be noted that in the case of the Fourth and Seventeenth Visits, all we have is the fact that "the" or "a" Messenger came at that time and that his message was not given to us. If the visit of October 30 was to be ignored and swallowed up in the Eighth, then why not do as had been previously done and refer to it as the Seventh? It is obvious, before we start to read the matter, even the introductory, that it is different, and is not going to be handled in the same manner as in previous visitations.

Another difference is that for the first time it was possible to ask the Messenger a question. If the Messenger came and went three times, and left the brother so weak, it is quite possible that in this weakened condition, his perception was also weakened, and another messenger delivered a part of that document. If a spurious messenger was asked such a question as was asked, would not that spurious messenger answer in a way to gain the good will of the one he appeared to? A false messenger would not, on his first or even his second appearance, tell a man his work was not accepted. If a man asks a bit of praise, the false angel will give it, whether due or not, in order to gain the confidence of that man. It is noteworthy that although the Messenger was supposed to have come and gone three times, there is nothing to indicate that the three visits are not all mixed up with each other.

I shall hereafter refer to the Visits by number and verse, as Visit 1: 5, etc:

Visite 12: 1: "I have come to you from time to time, to instruct you as to the work of building the Temple AND THE ORGANIZATION OF THE CHURCH OF CHRIST, AND RE-ESTABLISHING IT AGAIN IN ITS FULLNESS. . . ."

This is obviously false, at least that part referring to the organization of the church. The organization was effected and apostles chosen and ordained in 1925 and 1926. The leading quorum, that of the Twelve, was in existence in April, ten months prior to the first visit of the Messenger. The organization of the Bishopric nor the call of any of the bishops did not come through the Messenger. With the apostolic quorum, the Bishopric, and the seventies in order and operating, the Articles of Faith published in its present form and endorsed by the Messenger in the very first Visitation, verse 3, and all of this done without the interference, intervention, or instruction of the Messenger, how can it be said that the Messenger came to erect "the organization of the Church of Christ, and re-establishing it again in its fullness"? No, it could not be truthfully said, because the church was organized and established NEARLY A YEAR BEFORE THE MESSENGER CAME FOR THE FIRST TIME. It did not need to be re-established again, because it was re-established for the last time in 1829-30. It had continued, its authority was unblemished, its succession proved, it needed only a perfection of its organization, and that had been accomplished nearly a year before the Messenger was even heard of.

Then comes a part which is so strenuously denied since the conference by the very man who published it and his associates.

12: 2: "The Lord has looked upon you and your brethren, and has seen the humility of your souls, and your desire to carry out the instructions that the Lord has given you from time to time, and thus for your work has been accepted of the Lord."

The Messenger had informed us in visit 6: 2 and 9: 8 that there was a greater work before us than the building of the Temple, and that was to prepare a people. Then, the great work before the Church of Christ was the preparation of the people, and the work of building the Temple was secondary to it. When the Messenger said, "Your work has been accepted," it is not reasonable to think that he would refer to the secondary work only, and ignore the greater work. It is plain that if the Messenger did say that our work had been accepted, it referred to the entire work of the church.

Attempts now being made to deny this, and apply it only to the work of the Building Committee or to the Twelve are futile, as you will find that when certain persons are intended it so specifies. For example, verse three: "The plans as shown as drawn by your brethren," can apply only to whatever brethren had drawn the plans being referred to. Also verse 12: "Send this message to your brethren, THE TWELVE, first. . . ." Unless the word brethren applies to the brethren of the church generally, it specifies in some plain manner just who is intended.

In the same verse we have a contradiction: "Contend with no man, only contend for the truth. . . ." First, don't contend at all; then, contend for truth. Don't contend with a man, yet contend with him for truth! We can not contend against nothing, and you wouldn't contend against an inanimate object, so if you contend for truth, you must contend against whoever contends against truth.

Now verse 4: "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 . . ."

We have been led to believe that the various organizations of the Restoration were "Factions of the Church of Christ." Furthermore, we have the word of the Lord to sanction that claim: revelation to J. E. Yates given May 1, 1927. See Advocate for June, 1927, page 63.

"By the Spirit in the hearts of all those who truly feel after me, I HAVE BEEN WITH THE VARIOUS BROKEN FACTIONS OF MY CHURCH to bless and to comfort and to shield my people from much of the power of evil."

This Twelfth Message speaks of "Factions of MEN," and not of "Factions of MY church." Hence, whatever message might have come under such address could not apply to those in the factions of the Church of Christ.

"Therefore, let those that come to the Church of Christ be baptized, that they MAY RID THEMSELVES OF THE TRADITIONS AND SINS OF MEN."

"Let those then come" is future, and can not be made, by any stretch of the imagination, to mean past. You can look in any dictionary you wish to take, and you will find that "come" is always in the FUTURE TENSE, excepting when it is used with some other word such as has, had, have, etc. Even if we were to accept this part of this alleged visitation, no interpretation of it would be reasonably possible, applying it to persons already members of the Church of Christ. Furthermore, it would be almost as impossible to apply it to any who have properly and legally come into any recognized part or faction of the Church of Christ. They "have come," while this refers only to "those who come," future tense.

"Be baptized THAT THEY MAY RID THEMSELVES OF THE TRADITIONS AND SINS OF MEN."

Visit 1: 9: "He said HE [the Messenger] WOULD NOT HOLD US RESPONSIBLE FOR THE MISTAKES OF OTHERS . . ."

Verse 10: "He said, I WILL HOLD OTHERS RESPONSIBLE FOR THEIR WORK in their day."

Here is a direct contradiction. The Messenger in February, 1927, said we were not to be held responsible for other men's mistakes (sins, errors, and if traditions are in any sense mistakes, then traditions also), yet here is an alleged visit in which it is alleged we are now made responsible for other men's sins and traditions. Has God changed? Has the Lord changed his mind about it? Is truth different in July, 1929, than it was in February, 1927? Paul said in Galatians 1: 8-9:

"But though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."

That is a serious arraignment. Whether man or angel comes to us with something different from the Scripture doctrine, "Let him be accursed (man or angel)." Pretty serious, isn't it? Here is a new kind of baptism we never heard of before: "Baptism to rid themselves of the traditions and sins of men." These men try to tell us that they are teaching baptism for remission of sins. If so, then why in the world don't they come out and admit that the provision in the alleged Twelfth Visitation is false, because that does not teach baptism for the remission of sins. It teaches baptism to rid themselves of the traditions and sins of men. To be honest, the person who claims to believe that portion of that document to be true, must teach baptism for the traditions and sins of men. If they don't believe such a doctrine, why in the world should they try to defend a document which does teach it? How long will men continue to defend a thing they don't believe?

There is another point in regard to the issue:

Did you ever stop to consider that already God seems to be moving to replace those who have, like Joseph Smith, gone too far? Since the amended message, now called the Twelfth, has been given to the church, God has sent his Messenger to two, and I believe three other men. Those men are Apostle Wood, see Advocate for November, 1929, Apostle C. L. Wheaton, see same Advocate, pages 156 and 153. Also I believe a brother in the West or Southwest either received a visit or at least evidence of that which was received by C. L. Wheaton. Is God already moving to place new men in this sacred position? The Messenger said there would be changes in the men who would help. (Visit 11: 12.) One thing is notable: Here are two men who have BOTH had experiences with the Messenger, while Brother Fetting is the only one of the old committee we have ever heard say they had seen him nor heard his voice.

It is being urged that to reject the Twelfth Message would mean a rejection of all the Messages. When we reject the work and revelations of Joseph Smith relating to high priests and a First Presidency, the name of the church, etc., does that mean that we reject all the rest that he gave us? If so, then every minister of the Church of Christ has been making the same denial all these years.

There is art sublime and graceful

In the meadows by the way,
Where the sparrow builds her mansion,
And the curlew sings his lay.
Where the flowers of many colors
Deck the landscape with their hue—
Where the artificial artists
Only imitate the true.

"He who foresees the approach of evil or its consequences upon his fellows, and fails to give timely warning thereof, is an unfaithful watchman, and must share, as he deserves, the distress of his vision."—Joseph Luff.

ORIGINAL ARTICLES

BAPTISM AND THE TWELFTH MESSAGE

By Elder Willard J. Smith

"In the Sixth Message, page 7, second paragraph, Brother Fetting is told to "Take this message to your brethren who have obeyed the gospel. Many will believe it, but some will reject it, because darkness has clouded their mind;" etc., etc.

Question: To whom was he directed to take this Message? Answer, "To your brethren who **HAVE OBEYED THE GOSPEL.**" Those "Brethren" were not brethren in the flesh, but "Brethren" in the Church, made "Brethren" by reason of their having "Obeyed the Gospel." The GOSPEL? What is the Gospel? Answer, It is the power of God unto salvation.—Rom. 1: 16. This being true, then those people unto whom Brother Fetting was to take the Message, by virtue of their having "Obeyed the Gospel" were in a saved condition; and of such Paul said: "Moreover, brethren, I declare unto you the gospel which I preached unto you, **which also ye have received**, and wherein ye stand; by which also" (ye may be saved if only ye shall be Re-baptized?) Oh, No! but "By which also **YE ARE SAVED** if ye keep in memory what I have preached unto you, unless ye have" (neglected to be Re-baptized?) No! Not right yet; but "Unless ye have believed in vain."—1 Cor. 15: 1, 2.

No need then of Re-baptizing those who had obeyed the gospel in Paul's day, as they were "Saved" without it, if keeping in memory the gospel as he had preached it to them, and which also they had "Received, and wherein ye stand." How beautifully this harmonizes with Paul's instruction to the Hebrews wherein he said:

"Therefore leaving the principles of the doctrine of Christ."—Leaving does not mean "Rejecting," but a getting away from those initiatory rites and going on to perfection, as the Apostle explains.

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying **AGAIN** the **foundation of repentance from dead works**, and of faith towards God, of the **doctrine** of baptisms and of laying on of hands, and of eternal judgment; And this will we do if God permit."—Heb. 6: 1, 2.

The foundation of a trusting faith in God is the hearing of the word of God; for "How shall they believe in him of whom they have not heard?" "For with the heart man believeth unto righteousness."—Rom. 10th Cpt.—and Paul refers to this "Foundation of repentance from dead works and of faith towards God," as he here explains it—the **foundation of Repentance and faith**;—but **The Doctrine of Baptisms**—in the plural. Leave these initiatory rites and go on to perfection. Not that they should dismiss these initiatory principles from their minds and abandon them, but get away from them by having your lives absorbed in the Christ life and thus "Go on to perfection." For there is but "One Lord, one faith, one baptism;" hence this idea of the "**doctrine of baptisms**," plural, contradicts Paul's statement of "**One Baptism**," which was and is a fixture in the Church of Christ both in Paul's day and now: and is the initiatory rite by which we become adopted Sons and Daughters into the family and fold of God!

Let us examine this matter a little further. In the fifth chapter of Paul's letter to the Hebrews he argues the necessity of those Hebrews attaining a higher spiritual development. They had seemingly gotten away from those essential matters of the Christian philosophy to the extent that they had need that one "Teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat." Hence the

necessity of higher attainment and getting away from those initiatory principles by virtue of which they had been brought into the kingdom of God; for these being initiatory were but the first steps toward a perfect life. Therefore, Leave these now and go on to perfection; not that they were to reject those principles and throw them away as of no worth, and thus abandon them, but as the Racer flies from the starting place to the goal, so now Leave these and "Go on to perfection; for to haggle over these principles as the only necessity for salvation is a wrong conception; hence, Leave these now as you, by reason of having obeyed them, are adopted into the kingdom of God, and Go on to perfection, that you may attain to a holy life, for without holiness no man can see God.

But the objector will say: "Is not faith and repentance principles of the doctrine of Christ? And must we leave them also?" No, for without faith it is impossible to please God. Faith cometh by hearing, and hearing by the word of God." (Romans 10: 17.) Hence after hearing the word of God, Faith becomes so interwoven into the divine attributes of the soul that it becomes a permanent fixture therein, and is necessary in order to go on to perfection; and is the key by virtue of which the penitent believer may look up to the King of kings and pierce the dark cloud of human guilt and roll it back from the face of God. Likewise repentance is a necessity in the Christian warfare, that we may ultimately attain unto a perfect life, For, "All have sinned and come short of the glory of God"; and "There is not a just man upon the earth that doeth good and sinneth not." Hence the eternal fixity of these two principles; for be it remembered that principles are eternal and unchangeable. And what man is he that is honestly seeking to serve God, who, when he makes a mistake in life will not bow down before God and say with repentant tears, Father, I have sinned and am no more worthy to be called Thy son; but if Thou wilt forgive me, by Thy Grace I will try harder in the future to overcome the evils of my nature, and eventually attain to the measure of the stature of Thy well beloved Son, even the fullness of Christ. And feeling the sweet influence of the Spirit of God, the Seal of his adoption, he enters anew the struggles of life.

But let it be observed that it is not the continuance of these two first principles that the apostle discriminates against, but the "Laying **AGAIN** the **foundation** of repentance from dead works, and of faith towards God." The Emphatic Diaglott gives it this way, which makes it more plain: "Not **again** laying down a foundation for reformation **from works causing death**, and of faith in God; of the doctrine of immersions, and of the imposition of hands, and of the resurrection of the Dead, and of the aonian Judgment." These "works causing Death" were such as the Hebrew saints were indulging, and if persisted in would constitute a **foundation** for a repentance from these dead works, "from works causing death, and of faith in God; the **doctrine of immersions**," etc., etc. And, "For even when you ought, by this time, to be teachers, you again have need of one to teach you certain First Elements of the Oracles of God."—Emphatic Diaglott. "Therefore, leaving the first principles of the doctrine of the Anointed One, we should progress toward maturity; not **AGAIN** laying down a **foundation** for reformation from works causing death, and of faith in God; of the **doctrine of immersions**, and of the imposition of hands, and of the resurrection of the dead, and of the aonian Judgment." No such a thing as **AGAIN** being baptized to rid themselves of their sins, or the sins of others, but leave these "dead works," or "works causing death," and "Go on to perfection." This was Paul's philosophy (and I prefer it rather than Fetting's), and there was no such a thing as a repeating of the act of their former baptism, or of these Hebrew saints being rebaptized even hinted at.

And Paul says that if even an angel from heaven should preach any other gospel than that which he preached, "Let him be accursed."

Those Hebrews had gotten so far estranged from God by reason of their devoutly clinging to baptism, that like some of the elders of the Church of Christ, who, realizing that baptism was, and is, for the remission of sins, that they clung tenaciously thereto, making that ordinance the propitiation for their sins instead of Christ, and therefore, "As often as we sin, we may repeat the act of baptism that the sin may be remitted, and then be again confirmed by the laying on of hands." Paul objects to this "doctrine of baptisms,"—b-a-p-t-i-s-m-s—being repeatedly observed, because placing it in the forefront of their religion, and not observing those weightier matters of "going on to perfection," they had become as babes, "Such as have need of milk, and not of strong meat."

One of the seventy elders of the Church of Christ told me not long since, that he believed that any one going from one church to another should be baptized therein, and that the act might be repeated as often as necessary to remit sins committed the same as the repeating of the Sacrament of the Lord's Supper; and I then thought: No wonder we have strife and contentions when men occupying high offices in the church teach such foolish inconsistent theories; and I am of the opinion that greater care and greater discrimination should be had by the leading authorities of the church before ordaining men to high offices therein and turning them loose to teach their own foolish theories to the detriment of the church and the despoiling of the faith of those who expect the doctrines of the Christ and His church to be advocated by them. This selecting of men and ordaining them to serve in the quorum of the Seventy, because, per se, He is a good friend of mine, and a glib talker, should be relegated to the shades of oblivion as far as the East is from the West. Qualification should be the thing sought instead of "He is a good fellow, and I like him!"

But some tell us that the word "baptisms" as in Hebrews 6:2 refer to the baptism in water and the baptism of the Holy Spirit. But this can hardly be substantiated from the fact that the words of Jesus preclude any such an arrangement. You must be born AGAIN, or from above, is explained by Jesus as being "Born of water and of the Spirit," which constitute but one birth; not two births. Being born AGAIN—born of water and of the Spirit, is in strict analogy with the physical birth; and is but one birth by virtue of which we are born into the kingdom of God. And again: The Apostle Paul would hardly tell the Hebrew saints to "leave" the principle of the baptism of the Holy Spirit that they might "Go on to perfection," for the Holy Spirit is given for the specific purpose of leading and guiding us into all truth, pointing out the way that we may become perfected in this life. Hence "By"—not "With," nor "In," but "By one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." (1 Corinthians 12:13.) Hence this two fold action of being born of water and the Spirit constitute but one birth, not two separate births.

"The doctrine of baptisms" which the apostle Paul counsels the Hebrews to "Leave," was the repeating of the sacred act of the "One baptism" which brings men and women into Christ, together with the frequent "Laying on of hands," in confirmation of the oft repeated action. The "One baptism" was therefore that of being "born again"—being "Born of water and of the Spirit," which birth brings us into Christ—not into an organic structure called the church, but "Into Christ"; and they, subsequently, may constitute the organic Church of Christ. Joseph Smith and Oliver Cowdery were "Baptized into Christ" on the 15th day of May, 1829, but the Church was not organized for nearly fifteen months after

that event; hence, will some one please tell us into what church Joseph and Oliver were baptized, if baptism brings one into the church? They were not baptized into any church, but were "baptized into Christ."

This is perfectly in harmony with the Vision as recorded in the Second Visitation of the Messenger. In that Vision Brother Fetting says:

"I saw a woman weeping. Her clothes were torn. She was bleeding. Her face looked pale and worn, and she said, 'Look'; and all-around the Temple Lot was a smooth level piece of land stretched out for a long way. It was made up of territory from all the lands and on it were people standing, sober-looking, worried. She said, 'Oh, my children, come unto me that I may embrace you. I love you and I want you to come to me. . . . She said, 'Oh, some of my children are down there, they are in danger and some will be lost.'"

Now in the consideration of this Vision it matters not whether this was a representation of a physical or a spiritual fact, as in either case the Vision is representative of a certain condition existing either literally or spiritually. We therefore ask this question, How did those people unto whom she stretched forth her arms and said, "Oh, my children, come unto me," How did they become her children? Answer, Why, by birth, of course! Then when she said, "Oh, my children, come unto me," was she pleading with them to come to her that they might be begotten once more and brought to birth again? Did she want them to again be spiritually begotten, or did she invite them to come just as they were? Was her pleadings in the light that they should be rebaptized that they might become her children? Indeed not! They were already her children, and the idea of rebaptism in the light of this Vision is preposterously absurd. It is Fettingism through and through.

Those thus designated as her children were such by reason of birth, whether considered physically or spiritually; and if we become spiritual children of the Lord Jesus Christ by being born of water and of the Spirit, then being baptized again after thus becoming children by birth is as ridiculous as the expression of Nicodemus in Saint John 3:4: "Can he enter the second time into his mother's womb and be born?"

Natural birth make us children of this world. Spiritual birth make us children of the kingdom of heaven; therefore, when one is properly baptized for the remission of sin (being born of water and of the Spirit), he is then baptized into Christ; and is made a new creature—a new creation—and is "born of God." And in the language of old Auntie Green, we ask: "Mothers, how often did you born your children?"

"Then the Messenger said, 'Look,' and I looked up and saw the ground had also raised and I could see the woman again but this time in a better dress. She looked up with a smile, her clothes were white. Her hat was very fine and becoming in the shape of a crown with Twelve bright stars. Her children were coming to her from every clime, even from the valley. That mist had raised. They were slowly building on the Temple. To the west, the east, the north, and the south, in the sky stood the figures '1929.'"

I presume it will not be questioned that this woman signified the church, dressed in white (a robe of righteousness), with a crown of twelve bright stars (the twelve apostles), and in 1929, while they were slowly building on the Temple, her children were coming to her from every clime. Mark it well, they were already her children, while coming to her, and they were coming to her BY TRANSFER, not by rebaptism. And this was shown to be in 1929 while "they were slowly building on the Temple." Another baptism was not prescribed to make those coming to the church by transfer her "children," or the children of Christ, that they might "get inside and look out!" Oh, no; they were the children of God—His people, THEN, at the time of their coming;

though they were sorely perplexed and heavy-hearted because of the inconsistencies brought into the Restoration Movement by vain and ambitious men; and this same defamation is now being repeated by the introduction of this monstrous heresy of rebaptism.

Just a glance now at another line of thought. Saint John says in chapter 1, verses 12 and 13: "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name; which were **born**, not of blood, nor of the will of the flesh, nor of the will of man, but of God." They were "born of God!" "born from above!" "born of water and of the Spirit"; and Paul says of this spiritual birth: "God sent forth His Son . . . that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." (Galatians 4: 4-7.)

This method of adoption was baptism—the spiritual begetting and birth; and Paul further says: "But ye have received the Spirit of adoption, whereby we cry, Abba, father. The Spirit itself beareth witness with our spirit that we are the children of God; and if children, then heirs; heirs of God, and joint heirs with Christ; . . . even we ourselves groan within ourselves, waiting for the adoption to wit" (or fully understand and know) "the redemption of our body." (Romans 8: 15-17, 23.) Thus we discover that the "ADoption" carries us through to the "redemption," or resurrection of our body. The act of adoption is therefore life-long, not transitory; and to repeat it, might be considered by the thoughtless who depend upon some one else to do their thinking, or by an enthusiast; or by those who are mentally unbalanced; but not by "those who by reason of use have their senses exercised to discern both good and evil."

It might be well just here to repeat, The fact of authority to administer baptism was traced by the best wisdom of the Reorganized Church and the Church of Christ in 1918 as being inherent in both organizations—traced back to Joseph Smith and Oliver Cowdery, when on the 15th day of May, 1829, it was conferred upon them under the hands of the Messenger from God! And if this authority was firmly entrenched within these two organizations, then they who were baptized by those holding this authority were, if having properly repented, "Baptized into Christ," and "Born of God"; and thus become children of the Most High; and for them now to turn around and repeat the act of baptism, or be rebaptized, is to nullify and make void the sacred administration of the former baptism which brought them into relationship with God as sons and daughters, in consequence of which they were "Sealed with the Holy Spirit of promise," and thus given to know that they were accepted of God and His children in His kingdom. And now, to be rebaptized is to deny or disregard all those evidences which we have received which enabled us to testify that, "I know that my Redeemer liveth; and that God is the author of the great Restoration Movement. And if Apostle Fetting, who was baptized in 1891, was not THEN baptized into Christ, then the Spirit by which he often spake, saying: "Thus saith the Lord," could not have been the Spirit of God—the seal of his adoption—as he was not then adopted; but was simply "outside and looking in"; hence, the spirit by which he spoke, and which led him into, and along through, and finally **out** of the Reorganization, and on "**across the Devil's Bridge**" (by transfer, by virtue of which he was made an apostle), and **into** the Church of Christ, must have been a FALSE SPIRIT; and his apostleship is therefore of Satanic origin and not of God. This is the only logical conclusion **into which this theory of Brother Fetting leads us**; and I feel assured that if he will sit down quietly and cast off all re-

straints, and look this matter squarely in the face, he will see his mistake, and that the Spirit which is leading him is not of God.

In his calmer moments, Brother Fetting knows, if he will but testify, that while he was in the Reorganized Church God blest him as His child; that he there received the evidence that he was accepted as a servant of God; and that God was his Father and his Friend; that he had been adopted into the family and fold of God, and had received the seal of his adoption. And he may know, if he will, that this spirit which now tells him that he was THEN "ON THE OUTSIDE AND LOOKING IN," is a spirit great, but not good. And while I have been writing this article I have wept before God because of my interest in Brother Fetting. I have only sought to make plain what seemed to me to be wrong and misleading, and not to do Brother Fetting personal harm. I might have used softer phrases in some places, but my intention while writing is to try to make my thoughts plain to the reader, and that, too, without any personal ill feeling towards anybody.

Of this one thing I am sure, that as the Messenger frequently told Brother Fetting that Satan would seek to darken his mind, and that unless he was very humble Satan would work so cautiously that he would not "detect his work by which he will seek to destroy your work," that Satan has caught Brother Fetting napping, and has "darkened his mind." May the great God rebuke that evil spirit and bring Brother Fetting back into the light, is my earnest prayer by night and by day.

Willard J. Smith.

Port Huron, Michigan, 305 13th Street.

THOU SHALT NOT ADD TO THE WORD OF GOD

Quite frequently in my missionary travels I come into contact with persons, not understanding the purpose for which the Book of Mormon was preserved and brought into existence, who ask the question, "How do you harmonize your theory of the Book of Mormon being an added witness for Christ, with the statement found in the 22nd chapter of Revelations, which says: 'If any man add unto these things, God shall add unto him the plagues that are written in this book?'" Or I have met with the statement, "We have the Bible, therefore we do not need an added witness like the Book of Mormon."

There is no doubt in my mind but what such questions are inspired from a good purpose in the majority of cases, for we find that among the sectarian churches of the day that most of their creeds are to blame for such notions as above referred to. In this particular case we find that the belief of most people on this point is based upon what is known as the Westminster Confession of Faith which contains the following article of faith:

"The whole counsel of God, concerning all things necessary for his own glory, man's salvation, faith, and life is either expressly set down in scripture, or by good and necessary consequences may be deduced from scripture: unto which **nothing at any time is to be added, whether by new revelation of the Spirit, or traditions of men.**"

For support of this theory we are referred to such scriptures as the following: Revelations 22: 19; 2 Timothy 3: 15, 17; Galatians 1: 8, 9; 2 Thessalonians 2: 2. But by a careful analysis of each quotation, you will see that these passages do not apply to the Book of Mormon.

When John wrote the book of Revelations, he was exiled from the rest of the early Christian church, on the Isle of Patmos. The date of this writing is given by most authorities as A. D. 96. By referring to the quotation given above, it will be noted that he referred to "**this book**," that is, the book which he was then adding his testimony to, which was the Revelations, and not to the Holy Bible as

some have thought. For it must be borne in mind that at the time John wrote his Revelations, no such thing as the Holy Bible existed. Our authority for this statement is as follows:

"The application of the word **Bible**, as a distinctive term, to the collected books of the Old Testament and New Testament is not to be traced further back than the fifth century."—William Smith's Dictionary of the Bible, 1867 Edition.

This being true, then, we can readily see that John's testimony given in the first century (A. D. 96) could not apply to a series of "collected books" compiled in the fifth century, or four hundred years later. Thus we find that to apply this passage in such a manner as that used by those who oppose the Book of Mormon is an error. The term **Bible** or **Biblia** is of Greek origin, and means "small books," therefore we may safely conclude that the Bible is a collection of "small books" bearing upon one subject, that of man's relationship and spiritual life with God. To continue to add to such a collection of correlated subjects, other sacred writings from the pens of inspired men would not by any means do violence to the thought expressed by John. But to add to or diminish from his book of Revelations would be an act of violence that would well merit the penalty mentioned.

Pursuing this subject further, we call attention to the fact that if the conclusion reached by our opponents, as applied to John's testimony, is true, then we would be compelled to reject all of the New Testament and all but a very small portion of the Old. Attention is now called to Deuteronomy 4: 12: "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it." According to historians this book was written 1451 B. C., prior to which time only four books of the Old Testament were written. If the same conclusion is true of this statement made by Moses, as applied to the whole collection of small books of the Bible, based upon the words of John, we can readily see that the world would be deprived of some of the most sublime and inspiring passages of scripture to be found. Again we call attention to Deuteronomy 12: 32: "What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it."

The honest inquirer may well say, "If the interpretations placed on these scriptures are not correct, then what do they mean?" To answer this question it is necessary to call attention to the other scriptures that were used to support this theory advanced in the Confession of Faith. We will now examine them in their order, beginning with 2 Timothy 3: 15, 17.

"And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

"**All scripture** is given of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

In this connection we call attention to the fact that this gospel "should be preached in his name among all nations" (Luke 24: 47), that God "is no respecter of persons; but in every nation he that feareth him, and worketh righteousness is acceptable with him" (Acts 10: 34), and that "every good gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (James 1: 17). This being true, then for God to be true to this characterization of him, and to his people, then it is only logical for us to conclude, that all scriptures referred to by Paul are not confined merely to the sacred writings of God's dealings with the house of Israel. This being true, then we may well expect that in all nations where the power of God is made manifest, that inspired men will be moved on by the power of God to write a record of such dealings for the benefit of others. Otherwise God would

vary and show a **shadow of turning** from the plan of impartiality ascribed to him in the Acts, above referred to. Again we call attention to the statement in scripture which says that "at the mouth of two witnesses, or at the mouth of three witnesses shall the matter be established." (Deuteronomy 19: 15.) Thus we should expect that God would from time to time bring to light additional testimony from other than the Jewish nation, as a witness to meet the skepticism of the world; in fact just such provision was made for the coming forth of the Book of Mormon, as we note from the following passage contained in Isaiah 29: 18, 20.

"In that day shall the deaf hear the words of the book, and the blind shall see out of obscurity, and out of darkness.

"The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel.

"**For the Terrible one is brought to naught, and the scorner is consumed, and all that watch for iniquity are cut off.**"

Other passages of interest are Ezekiel 37: 15, 22, which provides for the Bible (stick of Judah) and the Book of Mormon (the stick of Joseph in the hands of Ephraim), Psalms 85: 8, 12, which points out the manner in which the Book of Mormon was to "spring out of the earth" just prior to the time that Palestine should "yield her increase," which later event did not take place till 1852-1853, or nearly twenty-four years after the translation of the Book of Mormon.

We now examine the passage quoted from Galatians 1: 8, 9, which says: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received let him be accursed."

The Book of Mormon is not **another gospel**; it bears witness to the gospel as recorded in the New Testament. It teaches the same principles. It holds forth the same doctrine, and in every way confirm the fact that 'God is no respecter of persons, but that in every nation he that feareth God and worketh the works of righteousness is acceptable unto him.'

Let us now examine the last quotation given in support of the erroneous theory that "nothing at any time is to be added . . . by new revelation of the Spirit," to the testimony of the apostles, as recorded in the New Testament, from other nations. This quotation is from 2 Thessalonians 2: 2, 3.

"That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

"Let no man deceive you by any means, for that day shall not come, except there be a falling away first, and that man of sin be revealed, the son of perdition."

Again we must admit that this does not militate in the least against the Book of Mormon. Rather it confines our position that in this day of skepticism, of higher criticism, of scornful doubt, when the world is fulfilling the prediction of Paul that "That day shall not come [that is, the second coming of Christ] except there come a falling away first," The Book of Mormon is its own witness of this, for it says, "that which shall be written by the fruit of thy loins [stick of Joseph, or Book of Mormon], and also that which shall be written by the fruit of the loins of Judah [the Bible], shall grow together, unto the confounding of false doctrines, and laying down of contentions, and establishing peace." (2 Nephi 2: 21, 22.) Surely, in this day of "falling away," when there are over one thousand different sects that believe in the Bible, whose creeds are based upon misinterpretations of the word of God contained therein, we need this added witness, that we be not deceived, and thus deprived of the blessings promised in the Gospel of Jesus Christ.

Thus we see that the coming forth of the Book of Mormon is not doing violence to John's statement in Revelation, but

the false doctrines, and teachings of men, which are taught in the name of religion, are the things which the apostle warned us not to add to nor diminish from his work.

C. L. Wheaton.

WHO STARTED TO TEACH "REBAPTISM"? NOT THE MESSENGER—BUT MAN DID!

2 Peter 1: 19-21: "We have also a more sure word (knowledge) of prophecy. Where unto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts. Knowing this first, that no prophecy of the scriptures is of any private interpretation; for prophecy came not in olden times by the will of man, but holy men of God spake as they were moved by the Holy Ghost."

Matthew 18: 11: "For the Son of Man is come to save that which was lost."

Matthew 28: 18-20. Jesus said: "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations; baptizing them in the name of the Father and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, etc."

March 1: 1-11: "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." And were baptized, confessing their sins, etc., etc. Do you think John is going to teach a newer covenant, and more than one baptism, than what is taught in (under) the Gospel Covenant? I do not think so.

You read Hebrews 6: 1-6; Saint John 3: 5; Acts 2: 38; Mark 16: 16; Acts 13: 30-34; and Galatians 3: 27, etc. Mark 1: 5: ". . . baptized by John, confessing their sins." James 1: 25. Perfect Law (Gospel) of liberty. 1 Corinthians 15: 1, 2. Saved by the Gospel unless ye have believed in vain, etc. See Book of Covenants 23: 1-5. (Doctrine and Covenants, section 20.) "Behold I say unto you, that all old covenants have I caused to be done away in this thing, and this is a new and everlasting covenant; even that which was from the beginning. Wherefore although a man should be baptized an hundred times it availeth him nothing; for you can not enter in at the straight gate by the Law of Moses, neither by your dead works; for it is because of your dead works, that I have caused this last covenant, and this church to be built up unto me; even as in the days of old; wherefore enter ye in at the gate as I have commanded and seek not to council your God. Amen."

Book of Covenants 24: 1, 2; (Doctrine and Covenants, section 17): "The rise of the Church of Christ in these last days, being one thousand eight hundred and thirty years since the coming of our Lord and Savior Jesus Christ, in the flesh. It being regularly organized and established agreeable to the laws of our country by the will and commandments of God in the fourth month." (April 6, 1830.) Commandments given to Joseph Smith and Oliver Cowdery. (Paragraph 3.)

Now, in about four years, the general organization of the church was changed, changed the name of the church, changed the name of the church, changed many of the revelations, brought the whole church under condemnation. (Doctrine and Covenants 83: 8.) Vanity and unbelief has brought the whole church under condemnation.

Now in 1844 the church broke up into more than twenty factions. Not one of these factions are back to the Divine Pattern (complete) of the Bible, the Nephite Record, and the early revelations before they were changed. (I challenge any of them to prove it.) God has preserved a "remnant" out of the broken fragments of my spiritual kingdom of these last days. "I have preserved unto myself a remnant for the carrying forward of my work unto its final completeness. The people of this remnant of my church on the Temple Land, I have held them in the hollow of Mine hand." "Their priesthood has been preserved in Me." (Priesthood

held in righteousness.) See word of the Holy Spirit, May 1, 1927.

In the Third Visitation: "Behold the church has slept and slumbered, but now let the wise trim their lamps that the Spirit of God may be as oil to their lamps, for behold the Bridegroom is coming," etc. This remnant is called "My church, and my people," etc. The Messenger will be sent, of the Lord, to direct in the affairs of the church.

In the Fourth Visit: "Again in 1926, you, with your brethren, were set apart as members of Twelve to represent Christ and His church with the same authority as the apostles of old." "But you men have been chosen to represent Christ and His church, as He established it when He was here." Paul said to build upon the foundation of apostles, and prophets: Jesus Christ being the chief corner stone. (Bible.)

Sixth Visit: "Take this Message to your brethren who have obeyed the Gospel," etc. (In the Church of Christ.)

Eleventh Visit: "Remember God's ways are not man's ways, but God will direct in His way, that man shall fear before Him."

First Visit: "Don't change the Articles of Faith and Practice, because the Lord inspired the men that wrote them. See to it that they are not changed." You read these "Articles of Faith."

Now there are many born of the water and the Spirit, and are true members of the "Church of Christ" under the Gospel Law. The Messenger has been directing to complete the organic organization of the remnant preserved, to set in order the "Church of Christ." See Twelfth Visit: The Lord has reserved unto Himself this remnant on the Temple Lot, to set the church in order.

Word of the Holy Spirit May, 1927:

"The people of this remnant of My church on the Temple Land which has been consecrated to Me have not been wholly in accord with my will; neither do they this day fashion all of their work perfectly in Me, but for a wise purpose in Me, your Lord and your Redeemer, I have held them in the hollow of Mine hand." (This chosen remnant of My broken heritage)—"remnant of My church." Then the church was organized in 1829 and 1830.

Twelfth Visit: Joseph Smith given authority to reestablish the Church of Christ in his day, as in the days of old. He gave him the "pattern" to establish it as in the days of the apostles, and restored the priesthood and authority of the Son of God to the children of men. (Much of his work was destroyed.)

"Again the Lord has called (past tense) others to prune his vineyard, to bring the Gospel of Peace, to establish His church as in the days of old, that the power of the priesthood may be again enjoyed as in the days of old. The greater power of the priesthood has been withheld because of the transgression of those who have been entrusted therewith. See that all things are done after the pattern I will give you, that in all things you may please the Lord your God. Some will fail because of temptations that shall come to them. Christ is at the head of the church and will direct His work; He is the great "High Priest" of His people, and He will direct the work as in the days of old. I am John the Baptist that prepared the way before Christ, and I will prepare the way before Him again, and a people to receive Christ when He comes. Send this Message to your brethren the Twelve first," etc. "Those that have been called and set apart to carry the Message (Gospel) to the nations of the earth to do their work; let them preach the things as they are found in the Bible and the Record of the Nephites," etc.

All are ambassadors for Christ and the church. "Con-

tend for the truth, for the truth will make you free; contentions will darken the mind, and the Spirit of God will not dwell in the hearts of men who are contentious. I have come to you from time to time (past tense), to instruct you as to the work of building the Temple, and the organization of the Church of Christ, and reestablishing it again in its fullness, that the church may again receive the power and Holy Ghost as in the days of old; and that as on the day of Pentecost the servants of the Lord may be filled with the Spirit of God, that they may take the Message of the Gospel of Christ to the nations of the earth, for the Lord has reserved unto Himself this remnant on the Temple Lot to set the church in order."

(Now, the Church of Christ is not endowed with power from on high as on the day of Pentecost, neither is it (church) reestablished in its fullness, spiritually.)

"Some have been called away, and that for a wise purpose, others will be called away; remember God's ways are not man's ways, but God will direct in His way, that man shall fear before Him." (See Eleventh Visitation.) The Lord said to Joseph Smith, their creeds were an abomination in His sight. Now, preach nothing but repentance to this generation.

See Twelfth Visit: "Behold, the Lord has rejected all creeds [does the Church of Christ have any creeds?] and factions of men, who have gone away from the word of the Lord and have become an abomination in His sight; therefore, let those that come to the Church of Christ be baptized, that they may rid themselves of the traditions and sins of men, preparing themselves, that they may be fit and worthy for the Spirit and power of the Holy Ghost, and as the greater power shall come, that they may be ready to receive it with joy." (See word of the Holy Spirit.)

"My Spirit in the hearts of all those who truly feel after Me, I have been with the various broken factions of My church to bless and comfort and to shield My people from much of the power of evil. [God has a chosen remnant of His broken heritage now.] By the deceptions of the wicked one (Devil) their leaders have caused a defilement of much of mine heritage. Behold, thus saith the Lord, I lead My people when they have courage to follow Me, and to keep My commandments." "Will ye obey, if my word shall conflict with the thoughts and beliefs of your imperfect humanity?"

"For this is the time of the restitution and the restoration of all things, and this must come to all that shall be permitted to dwell in the presence of Christ, for sin can not receive the glory of God, nor the power of the Holy Spirit. The Lord has rejected all factions and creeds of men that have gone away from His word," etc. Sin can not receive the glory of God; sinners can not receive the power of the Holy Spirit.

All of the broken factions of "My church," the Lord calls His "people." Now there are factions of men, in and out of His church, also creeds. So then, in a general way, God has rejected all creeds, and factions, and this is the set time for the restitution of all things to start. See Acts 3:19-21. "Repent ye therefore, and be converted [baptized, Acts 2:37-39; read, please], that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which was before preached unto you, whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world begun." (God is sending His Messenger. Mal. 3.)

See Thirteenth Visit: "The Church of Christ will never again be destroyed, for it shall continue on its work until Christ shall come; but many hearts will be sad at times because of the things they will have to pass through. (Now, the Church of Christ on the "Temple Land" will never again

be destroyed.) Some will fall, and some will be moved, some will be worked over, and some repent; so changes will take place in the Church of Christ."

See Fourteenth Visit: As the people of the Lord who have a desire to cleanse themselves of the traditions of men shall come to the Lord's servants (to) baptize them. (Born of the water, and of the Spirit, to enter the Kingdom of God, then be confirmed into the "Church of Christ" under the Gospel Covenant.) Not a newer covenant.

Now, brethren, the time is close when all that join the "Church of Christ" will have to come in at the straight gate. Jesus said: "Straight is the gate," etc.; "Enter by the door into the sheepfold." (Saint John 10:1-10.) The Messenger does not teach rebaptism into this newer covenant, but into the Pure Gospel Covenant. Respectfully,

J. R. Wight.

OBITUARY

Mary B. Black was born at Whitechurch, England on July 5, 1849, coming to America while quite young. She was married to Noble B. Johnson. To this union were born seven children, six of whom have preceded her in death, leaving one son Herbert B. who lives in South Auburn, Rhode Island, to mourn her.

Sister Johnson was left widow in February, 1909. Not having an over supply of this world's goods, she has since made her own way with the help of her son. Sister Johnson was of an independent nature and continued to work when she could find it up till the time she took sick.

She has been widely and favorably known and the good she has done in her life can not be measured today.

Sister Johnson was baptized and became a member of the Reorganized Church of Jesus Christ of Latter Day Saints May 6, 1875, continuing with that church up till December 14, 1925, at which time she transferred her membership to the Church of Christ. She was ever active in church work and always eager to be in attendance at the various meetings. Her activity in the community is known to all who knew her.

Sister Johnson came to Providence when a young woman, and has lived in and around the vicinity some fifty-five years. She will be mourned by many who have learned to love her through the years. Sister Johnson died July 24, 1929 at 3.30 p. m., at the ripe age of eighty years and nineteen days.

Sister Frederick Palfrey, mother of Sister T. J. Sheldon, passed on to her reward March 1, 1930, after an illness of not quite two weeks. She was buried March 3, in Mound Grove Cemetery, Independence, beside her husband, who died eleven years ago. Sister Palfrey was eighty years of age, and except for failing sight, enjoyed fairly good health until her last fatal illness. She associated herself with the Church of Christ in 1925, and looked forward with great earnestness to the day when God would bare his arm for the deliverance of his people. Besides Sister Sheldon, she leaves two other daughters, Mrs. George M. Vandell and Mrs. J. E. Hovenga, and two sons, Ephraim and Edgar W. Palfrey.

Joel DeGreer was born at Goodwood, Ontario, August 5, 1854. He married Miss Barbara Ann Keel and to them were born five children, two having preceded him in death. On June 16, 1896, he married Mrs. Catherine Maxwell, and to them one son was born. Brother DeGreer was baptized into the Church of Christ February 14, 1915, and lived faithful to the end. He died October 29, 1929, aged 75 years, 2 months, 26 days, survived by his wife, 4 children, 20 grandchildren and one sister.



The above is a very good picture of the stone marker found on the north line of the Temple foundation May 18, 1929, which was laid by Joseph Smith and seven companions August 3, 1831. This stone was found forty feet west of the northeast corner of the present foundation site. On May 26, 1929, another stone was found some fifty feet west of the southeast corner, and near the south line. It bears the

inscription, S E C T
 1 8 3 1

The finding of these two stones vindicates the two historical accounts of the laying of the stone markers for the Temple. Both stones may be seen at the Church of Christ building on the Temple Lot. Persons interested in these historical specimens are invited to visit the Temple Lot and inspect them.