

ZION'S ADVOCATE

"And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and power of the Holy Ghost."—1 Nephi 3:187.

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THE HOPE OF MORMONISM

By William F. Anderson

I am thinking of the restoration and its purpose, and am carried back into the annals of history, and the same thought comes in a little different form, What was the purpose of God all through the ages, why was man created? I presume the answer is simply, For the glory of God. And we are constrained to ask to what extent has man given glory to God? It is needless to even attempt to cover all the history of the past, all are more or less acquainted with it, I think we are more concerned about the now than we are about the past, yet it might be well to refresh our memories with a glance at a little of the past.

Jesus, when he was on earth, and just before he was taken by the mob and nailed to the cross, was concerned about those who had elected to follow Him, and He expressed that concern in a prayer, and among other things He said, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." He knew that there would be forces that would tend to cause them to enter into the ways not mapped out by him, so He plead that they might be kept from evil. Again we find in that same prayer another earnest appeal to the Father, not for Himself, but for those who were His followers, and He says, "Neither pray I for these alone, but for them also which shall believe on Me through their word; that they ALL MAY BE ONE; as thou, Father, art in me, and I in thee, THAT THEY ALSO MAY BE ONE IN US: THAT THE WORLD MAY BELIEVE THAT THOU HAST SENT ME." The greatest trust that could be given to mankind was to demonstrate that God had sent Christ into the world. So, long years after the people of that early time had heeded the enticements of evil, and had wandered away into paths not ordered or traveled by the Master, there comes once more an appeal to mankind to glorify God, and show to the world that Jesus had been sent to show the better way of life, and in the years from 1820 to 1830 the Lord sought to bring about a condition through men by which he could prove that he was concerned about the welfare of humanity, and so we have what is termed the restoration, which brings us back to our meditations, "the purpose of the restoration, Let us take a look at one of the early expressions of the Lord in that time, and we find in Doctrine and Covenants 12:3: "Now, as you have asked, behold, I say unto you, Keep my commandments, and seek to bring forth and establish the cause of Zion." In the following verse is a pertinent statement that might be read in connection therewith.

There are some who wish to repudiate all that came through Joseph Smith, but if we do that, then we must repudiate the entire movement called the restoration, while it is true there were things offered in those days as revelation which failed to measure up, yet because the elements of the human entered in, must we discard all that was given? If in the early part of '29, when only a very few were will-

cause of Zion," and they failed in the purpose the Lord intended, it does not destroy the revelation, but evidences again the failure of men to do that which the Lord asked of them.

Thus far the restoration has failed in the purpose, a hundred years has passed, and we are apparently no nearer the fulfillment of the purpose than they were in May, 1829, What is the trouble? It might be well for us to look carefully and earnestly for the reason.

There are many believers in the restoration of these last days, some hundreds of thousands, and yet we find ourselves divided and subdivided, into factions, and each faction laying claim to being the only true expression of the Restoration, yet in each and every part of faction of the church we find those who are truly honest, and believe in that which was committed to Joseph Smith, some accepting only a part of that which he offered as the word of the Lord, while others accept all without question. Each faction or portion claiming to be the church in direct succession. You will pardon me if I refer to a few of the larger portions and call a few thoughts to your attention. We have the church in Utah. They claim they are the true custodians of the great Restoration. They have their hundreds of thousands, and also wealth in material things, and we do not question the honesty of those people in their claim. The rank and file were just as honest in their acceptance of the Message of latter days as any other part of the work. We turn now to the Reorganization, with their hundred thousand, and we find therein the same claim and conditions as above. From them we turn to that portion of the church founded by William Bickerton, who came in touch with the Restoration in 1845, under the ministry of Sydney Rigdon. He was successful in organizing what is known as the Church of Jesus Christ, and incorporated in three States, with quite a large membership. They also lay claim to being the only true representatives of the Restoration. They, like some other of the smaller portions of the church, have been placed in the discard and kind of considered as being objects of pity. Yet they have as valid a claim to being honest in their acceptance of the Restoration as any other part or faction of the work.

So we might continue. But some one might say, Why, that is the claim you people of the Church of Christ on the Temple Lot make, that you are the only ones. Yes, I know that is the impression that has gone out. But let us just take a look for a moment, and I ask you to just put your prejudices to one side for a short time, and look at this matter without prejudice. Dear reader, it matters not to the writer which faction or part you might be associated with. I want you to be fair in your deductions. Has the church or faction to which you belong ever asked the other factions to join with them in an honest endeavor to come to an understanding and dissolve all differences? Have

us just what we should do? In other words, could there not be a basis of agreement brought about if we would let God speak to us, and through whom he might choose, or must God speak through the channel we designate before we will accept it?

The Church of Christ is willing to do that very thing. In fact, we are extending to all factions an invitation to join with us in an honest, earnest effort to bring about an understanding so that differences might be melted away as ice in a July sun. We do not claim that the people on the Temple Lot are the only ones who have received the blessings of God or do we claim that we are the only ones that are right. We believe that there are thousands in the various portions of the Restoration movement that are true and pure, and that God does bless them, and to just such we send the invitation to join with us in an endeavor to find the mind and will of God and establish that condition for which the Master prayed in that heart appeal of His, "That they all might be one—that the world might believe that thou hast sent ME." We are not one now, and the Restoration movement has become the laughing stock of the world. Dear reader, do you not think it is time that we of all portions of the church who honestly desire to "Glorify our Father in heaven" should begin to segregate the chaff from the wheat in this great task that has been committed to us? There has, without doubt, crept into the ranks of the Restoration movement many things that are not in accord with that which God would have, and we of the Church of Christ only ask that we might get together and segregate the good from the bad, and ask God to help us in our task. Are you married to your own peculiar idea, or are you willing to put aside your idea and give God an opportunity to give His idea

for us to follow?

There are those who doubt all or nearly all of the Restoration movement, simply because mistakes were made in the early thirties and on down, but if we go close enough into history we will find similar mistakes crept in in past ages, so if we destroy one because of mistakes we must destroy all. Surely we do not wish to do that, so come with us and let us search diligently, asking God to help us to repudiate that which is not in accord with His will, and proceed to do the work which is expected of us.

I doubt very much if there are any of my readers who will lay claim to have seen the angel which came to Zacharias in the TEMPLE or to Mary, or even to Joseph Smith, yet with many of us there has come that testimony from God that an angel had come, and that God had again spoken, and called upon us to "Keep my commandments, and seek to bring forth and establish the cause of Zion." Can we do it if we are unwilling to unite for that purpose?

The Church of Christ on the Temple Lot is an only portion of the Restoration that extends an invitation to all factions, who ever they are, to join with them in an endeavor to unite on the principles of the gospel as laid down by the Master Himself as found in the Bible and Book of Mormon.

"Come and let us reason together, saith the Lord." We can only reason with God when we are willing to unite on the revelations which have come that will stand the test of scrutiny and measure up to the standard books as referred to above.

Come and let us reason together and find a means of agreement. May God help us and in His way shed light on the troubled condition. Yours for the triumph of Christ.
W. F. Anderson.

BROTHER TIPTON'S IDEA

Editor *Advocate*:

I thought I would write a few lines for the *Advocate*, from Houston, as I have not been heard from for some time. Looking over the *Advocate* for January 1, 1931, I notice a query from Brother C. L. Wheaton, "What Shall It Be?" referring to the next General Conference, whether a delegate conference, an elders' conference, or a general assembly—wanting to know just who will represent the churches in the different parts of the country where we have local organizations. This is certainly an important matter and should have a very careful and prayerful consideration that the best interests of the church, as a whole, may be obtained, and a fair opportunity given to all to receive the very best there is in store for them, here and hereafter.

I do not know that it makes much difference which kind of a conference we have, so far as the representative is concerned, since any proposition put before the body should be thoroughly discussed and properly understood, and then referred to the whole church before it becomes a law to the church. Brother Wheaton mentions the possibility of some who could carry things their own way under certain conditions, if they so desired, but thought it not likely that they would manifest that kind of a spirit. He says the remedy is to support the elders' conference.

I have all along been in favor of an elders' conference on the ground that such conferences are based on revelation. See *Book of Commandments* 24: 43. I have held to the idea that God called the elders of the church for the purpose of not only preaching the gospel, but he purposed for them to counsel, advise, instruct, teach, and take the oversight of the church in all matters of importance that claims the attention of the church, but not to exercise supreme control or lord it over God's heritage.

for the righteous but for the wicked (1 Timothy 1: 9), and since a righteous man will always do right not only in the church but also in the world, all the time and everywhere, and under all circumstances and conditions.

I can not see the necessity of forming too many legislative bodies in the church for the reason that men generally who think they can legislate Christianity or morals into men make a great mistake. Therefore, let us meet in conference in love, not to make so many laws, but to carry on in building strong, solid truths that will stand the acid test when weighed in God's balances, and not be found wanting.

J. J. TIPTON.

RECORDER'S OFFICE

At the present time we have a very incomplete list of our local churches, and in many cases have no address of the pastor or clerk. This makes it very difficult to send out matter that should go to all the churches, such as the recent referendum. Many had to write in to the office for their ballots, as we had no address to mail such matter to.

We would therefore appreciate the name and address of the local pastor, and the clerk also. Please do not take for granted that we know your officers, as we are depending on a report from *you*, in order that we might send to you such matter that is for your local church.

This is quite important, will you give it your prompt attention.

ARTHUR M. SMITH,
General Church Recorder.

Friends writing Sister James E. Yates, address her 5637 Hub. Street, Los Angeles, California, Care E. E. Inslee.

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EDITORIAL

QUESTIONS AND ANSWERS

Dear Sir:

"What do you have to take the place of the *Doctrine and Covenants* of the Reorganized Church?"

The Church of Christ has not formally accepted nor rejected the *Doctrine and Covenants*. (*The Book of Commandments* is preferred.) The same is true of the Inspired Translation.

"Do you believe in a re-baptism?"

Not as a dogma. It is a matter of conscience with the individual, largely. But where priesthood is recognized no re-baptism is required.

"Are the members of the Reorganized Church responsible in a legal way for the debts contracted by their leaders?"

As an "unincorporated" body, members of the Reorganized Church are responsible for their debts, the same as are the individuals of any other unincorporated body.

"Is it not a fact . . . that the President of the Reorganized Church flouted the orders of the General Conference? In your tract, 'Minority Rights,' the above claim is made, and when I presented it to the district president he said it was a lie. He said the President merely presented the matter to the General Conference first before presenting it to the quorums, and that his father (Joseph S.) had done the same thing."

When that "district president," or anyone else, says, "Minority Rights" lied, he simply advertises his ignorance or wilfully misrepresents the facts. See Conference Minutes for 1922. The matter was *first* presented to the quorums for action and report. The Quorum of Twelve, by unanimous vote rejected the purported revelation, and the Seventy by an overwhelming vote also rejected it. The other quorums were all more or less divided. But the Presidency threw the document into the Conference and by the aid of the delegate vote obtained a majority for it—a thing that was *never* done by President Joseph Smith. Your district president needs a little "education" of the right kind.

The foregoing questions were sent to the editor by one who is investigating the claims of the Church of Christ.

NOTICE

The Referendum Vote

With many of the churches yet to be heard from, the vote to date is as follows:

Bill No. 1, Delegate Conference.....	28
Bill No. 2, Elders' Conference.....	72
Bill No. 3, General Assembly	107

CONTINUED FROM FEBRUARY 15

It is a dismal and sorrowing picture to behold the divided condition of the church. But it is a worse picture to see the bitter feeling and prejudice between lifelong friends and members of the church. For example: I had been engaged and promised work on a big brick school house early in 1925. After the conference in April, it became known that I was opposed to Supreme Directional Control, and I was informed by letter from the brother that he "couldn't use me on the job, and that he didn't want me in the town." Last year I visited this same town, and this same brother refused me the use of the church. We held three meetings in the picture showhouse. Such conditions are to be regretted. Our victory through Jesus Christ must be gained by better feelings, even for our enemies. My doctrine and principles by which I am governed must *harmonize* with Jesus Christ, or they are worthless as a saving influence.

Well, I have written more, and much differently than I intended. But I suppose David told the truth when he said: "As a man thinketh in his heart so is he." Also the words of Jesus are true: "From the abundance of the heart, the mouth speaketh." This time it was the pen speaking. It has given you the prevailing interest of my life, my keenest anxiety. I hope my letter has not been a burden to you, nor disturbed your minds.

If you do not see these things as I do, then just remain firm and devoted to God, imitate the Master in your life, in your thinking and in all that you do, and you will be safe. Last week we heard a beautiful statement over our radio. A man said: "I had rather SEE a sermon than to *hear* one." That is what is lacking today; we hear sermons galore, but we do not *see* many.

I believe the time is near when the Lord will come. Our time may be shorter. We can not tell. I am hopeful. I am anxious to furnish evidence of my devotion to God, and willingness to follow Jesus the Master. My works and ways must correspond with my profession. My treatment to all must be in harmony with the teaching of Christ, or I am a failure. My actions will be the outward expression of my thoughts, therefore I must *think* right. My attitude of mind must be of the same material and nature as "The mind of Christ." Mental attitude may be found in solid formation in hundreds of groups of people; built up and firmly fixed in keeping with their schooling and traditional training. Such condition is the ruin of the race. They have not been taught the Truth. Their attitude of mind has been fixed by following false leaders and false doctrine.

I shall be glad to hear from you. You are always remembered with love and kindness.

With best wishes,

R. M. Maloney.

1518 West 44th Street.

SUCCESS

There's a long, winding road, very narrow and steep,
 And as onward you wearily pass,
 You'll find that its pitfalls are many and deep;
 It's known as the road to success.

It's a long, dreary climb to the top of that road,
 From the path it is easy to stray;
 For the few that we find who can shoulder the load,
 There are many who fall by the way.

Though oft' you may stumble while climbing the hill,
 Keep smiling, 'twill help you pull through,
 Don't turn and look back, but press on with a will
 To the goal that is waiting for you.
 —Allan McDonald. Cranston. Rhode Island.

THE VINEYARD

MEEKNESS VERSUS SARCASM

By R. Newby

Dear Editor:

Having seen an article in the Advocate, from the pen of Brother R. M. Maloney, in reply to Brother Gurwell, and as I so much admire the spirit in which Brother Maloney made his reply, I beg space in The Advocate to make a few remarks, hoping it may be the means of causing some to see the benefit in writing in this same spirit, and also to mention a few points of Scripture by which I believe it is shown that Brother Maloney is wrong; but nevertheless, there is much spiritual food in his letter, and I would to God we could all write in that same spirit and not use sarcasm or scorn, which can only offend and in the end do no good.

It is not what we say to each other that cuts, but it is the spirit in which we say it. I believe there is but few men or women in the world today that would take offense at being told they were wrong, if the one who was telling them could only do it in the spirit of meekness.

Now the points I wish to lay stress upon wherein I believe the brother is wrong, is in regard to taking people in the church who are at the time a member of the Masons, or any other secret organization; or I will go still further and say, any life insurance company, because the good Master has told us that if we put all our trust in him all these other things will be given to us. For instance, he tells us to consider the little sparrow—and we all know they carry no insurance—and he tells us we are more valuable than these. It is true the master did refer to the net being cast into the sea, etc., but here he was referring to the end of the world when he would gather the righteous out from the wicked. He was not referring to bringing people into the church. This would make him contradicting himself which we know he never did. For instance, he in speaking to his disciples told them very plainly if any was at fault what was to be done with them, and that was to cut them off unless they repented (give up the lodge or secret order) of that sin, and if the Books are true—and I surely believe they are—then this must be sin to belong to the Masons, or any other secret order.

The brother asks if God did not know that Brother Fetting belonged to the Masons? Yes, he also knew when he called Brother Joseph with his faults. And yet he gave him a chance to repent and forsake those things that were sinful, and repeatedly warned him what would finally happen to him if he did not. But he chose to follow his own views until he was finally cut off. I can see where God might call and set Brother Fetting apart (many are called but few chosen), then if he did not do God's will he could (and honestly so) receive false revelations that would lead him astray, and also others who would follow him. Look

at the hundreds in the Reorganized Church today who at one time had visions and manifestations that told them where they were drifting, and they at the time believed it would so happen; but they stayed with the old sinking ship until it was too late. Look at Brother Cornish, at one time almost equal to the apostles of old, as far as miracles are concerned! Do you hear of the like today?

Now in regards to God's saving people in their sins, Jesus tells us if we endure till the end we will be saved, *and not till then*. Of course, I believe there are lots of little besetting sins, and we should be patient with the one so affected, so long as we know in their weak way they are striving to overcome. I at one time knew of a brother who had the habit of cursing and swearing when he was baptized (like Peter of old who even denied his Master and cursed and swore also; but he finally overcame), and after this good brother had struggled to overcome for two or three years he made the grade and became a noble servant in the service of the Lord.

Now let us turn to the Book of Mormon, Salt Lake Edition, Moroni 9, verse 29. Here we see he even forbids or warns us to see that we are not baptized unworthily, and surely if the devil is the founder of the Mason lodge, as the Inspired Bible plainly tells us he is, then we are not worthy to be baptized until we forsake that order, and if we do not forsake it, I can plainly see where we could be led astray; but the one who is so led instead of pointing the finger of scorn at them, let us do as the good Master said about the one lost sheep: let us try in the spirit of love to rescue him, not knowing how soon we ourselves may be overtaken by that one who is or had all power turned over to him in 1829.

Now turn to 3 Nephi 18: 30, 31, and notice how particular the Lord warns them about taking any into the church who do not repent of that which is wrong (and surely belonging to the devil's organization is wrong). This is what Christ commanded in His church, and as He tells us, we must do the things He did in His church. (3 Nephi 27: 21.)

Now turn to Moroni 6: 7. Here we are warned about leaving those in sin in the church. Therefore, if we fail to observe the Lord's commands he tells us (the church) the gates of hell stand open to receive us. (3 Nephi 18: 13.)

Well, fearing I have taken up too much of your space, I will draw this to a close, at the same time I am always willing to acknowledge I may be wrong. If so, the word of God will point out wherein I am wrong, and I will only be too glad for the brother or sister to so inform me by the word of God where I have misapplied God's word; but I do not want any man's interpretation of God's words, because I realize there are many things that is not yet supposed to be understood, and will not until the true points of Christ's doctrine comes forth, which we are told will brake down all this contention, as recorded in the Book of Commandments, ninth chapter, sixteenth verse.

Yours for the truth as it is in Christ our Lord,

AN INTERESTING LETTER—NO. 3

By L. A. Gould

You say we can not escape Masonry, because it is everywhere. We can escape it in Christ; if nowhere else. The Church of Christ (Temple Lot) has an opportunity to escape it, and is shaping her course to escape it. If she continues true to the course she is shaping, she will escape. If not, she will fail, totally.

Let's look at that course a moment:

"We believe that *ministry and membership* should abstain from the use of tobacco, intoxicating liquors, and narcotics, and should not affiliate with any society which administers

interferes with their duties as free men and citizens."—*Articles of Faith and Practice of the Church of Christ*.

"He said, 'Don't change the Articles of Faith and Practice, because the Lord inspired the men that wrote them.' He said, 'See to it that they are not changed!'"—*First Message*.

So far the course is running right. Now look at another step:

"Otto Fetting made promise over his written signature, before he came into the Church of Christ, that he would withdraw from the Masonic order, and he was received upon the

strength of that promise. This is a matter of record."—*Zion's Advocate, August 1, 1930, page 130.*

Course still running straight.

Then the General Conference adopted some resolutions in regard to Otto Fetting, and

"Resolved further, that . . . we declare our nonfellowship with said offender and with all who join with him."—*General Conference Minutes, 1930.*

Still the course runs straight, and in harmony with the command of the Savior:

"And if thine eye which seeth for thee, him that is appointed to watch over thee to show thee light, become a transgressor and offend thee, pluck him out."—*Mark 9:46, I. T.*

This became necessary, or change their course. Because Otto Fetting had finally declared publicly that he would not and could not leave the Masonic order—once a Mason, always a Mason. And so they plucked him out.

"For it is better that thyself should be saved, than to be cast into hell with thy brother."—*Verse 48.*

And again:

"The light of the body is the eye; therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness. Take heed therefore, that the light which is in thee be not darkness."—*Luke 11:35, 36, I. T.*

When the "eye" ceased to be single to the glory of God, had they permitted it to remain, the whole body would have become full of darkness, and they would have been running around in circles, and groping about in the dark just as the Reorganization is doing since its "eye" became evil, and they suffer it to remain.

Then at the last Conference the Church of Christ took up the matter of secret societies, and adopted resolutions in which we find the following:

"Resolved, that a more rigorous enforcement of these provisions shall be observed by our ministry in the acceptance of persons into the church."

Still the course is straight and onward. Not impossible to escape Masonry if we continue the course.

How about the course of the Reorganization?

1. A start in 1907, when the compromise resolution was adopted to "discourage membership" in secret organizations.

2. No rigid (or otherwise) effort made to restrict those belonging to such organizations from coming into the church, or from being taken into the ministry.

3. A constant ignoring of the conference action, by friends of the orders, who were the framers of the resolution, in exalting those who were members, and in secretly aiding and abetting, and joining these institutions themselves.

4. When it became manifest twenty years after the adoption of the resolution that the confidence of the people had been betrayed, the "eye" had ceased to be single to the glory of God, but had become "evil" and the body full of darkness as a consequence, the eye was not plucked out and cast from us as Christ commanded.

5. Sunk!

A course like that would sink anything.

And now it is too late to take action against offenders. They are too widespread, and have multiplied too extensively. To commence to pluck out offending eyes and cut off offending hands and feet now, would be to disorganize all the leading quorums, and behead nearly every large district and branch, play havoc with the bishopric, and what would you have? A multitude of milling saints, afoot, stricken, aimless—in other words, CHURCH REJECTION WOULD BECOME APPARENT TO EVERYBODY!

But LISTEN! the FACT of rejection is the same, though not so apparent

With the quorums honeycombed, and nearly every district and large branch officered by appointees who, because of their affiliation with anti-Christ, Brother Greene, the *Book of Mormon*, the *Bible*, and Christ all agree in declaring are not PROPER MEMBERS of Christ's Church, hence should not knowingly be permitted to partake of his "flesh and blood," except they repent, and "If he repent not he shall not be numbered among my people," but should be "plucked out," "cut off," and cast "from thee," to the extent that if action were taken it would "show up" an absolute state of apostacy; then that state of apostacy DOES EXIST in FACT, though no action be taken. It DID EXIST in 1844. It DOES EXIST now. Like causes must produce like effects. There is no escape, except repentance.

It needs no revelation to those who know the conditions to establish church rejection.

It needed none in 1844, nor did they have one through the head.

Such light as they had came through individuals.

As it did in 1927 through J. E. Yates. And when I read it I felt the burning in my bosom that we have learned to recognize as the witness of the Spirit, and I said, "If that had come through the head, I would accept it." Alas! the "eye" had gone out; no light coming through to the body; and hence it was necessary that light should be given through the membership, if at all. How slow we are to accept it! Had it not been for such light coming through the members, there could have been no Reorganization. By "members" I mean those not at the head.

Later: Well, I have read Brother Greene's sermon, which you sent, and call it good as far as it goes. I note that he mentions a number of things that have not been done. If you will read my letter to J. F. Garver, inclosed, you will note that I name several things also that have not been done, and I think they are just a little bit more important than the ones Brother Greene mentions; for having left these more fundamental ones undone they can not and will not do the ones he mentions.

In speaking of stewardships, etc., and bearing down on the fact that some of them give an accounting to the church, why doesn't he go a little farther, and tell about the Holden Development Association, which provides that the overlords that hold it in their names do not report, nor give an accounting? That is the only one I have seen in print. The others we know nothing about, except what Brother Greene tells in his sermon. The policy of the Reorganization has not been to inform its people, but to keep them in the dark about such things, as the Catholic Church does—the more ignorant the more subservient, and the less they know the less trouble they make.

Again, Brother Greene's statement in regard to church rejection is not so very clear, and as a statement leaves much to be desired. He says that "when those thoughts were first presented to me I took them to the Lord, and I know that no man or woman who has made a covenant with him in the church in the waters of baptism, who will strive to keep that covenant, is rejected of God, but I do know that such men and women are accepted of God." That is true. We know that. And it is just as true of individuals today under church rejection, as it was in 1844 under church rejection; and he could have made the same statement as truthfully had he been living then. The only ones who have denied that, were the ones then and now, who fostered rebaptism, both before and after Joseph's death, as well as in our day. I know of no one outside of rebaptism advocates that has ever made the claim that individuals of the class mentioned by Brother Greene were rejected. And in making that statement he says absolutely nothing for or against church rejection.

(To be concluded)

AN EXAMPLE OF SATAN'S POWER

A brother, not of the Church of Christ group, but a member of the Restoration, related to us an experience which we believe would be edifying to others as well as himself. Therefore we begged him to give it to us for the readers of the Advocate. The experience is given in his own words as follows (L. P. S.):

I have been an active member of the church for nearly forty years. In my twentieth year after my conversion to the truth of the restored gospel of Jesus Christ I set myself immediately about the task of going to the bottom of the history and foundation of the church. I had given my dear mother a sacred promise that at the first intimation I discovered that I had been "misled" I would surely turn back. I read everything I could get my hands on pertaining to the latter day work. I had been in the church three or four years when I read of John and the three Nephites who were to remain on the earth. I desired earnestly to meet them and ask them some questions. I pleaded with God to let me see them and asked him to help me make my life so pure and acceptable to him that my request could be granted.

About this time there came to the city in which I lived three young Utah elders. As usual in those days they came to our little church where I met them and found them fine young men. We had many interesting talks and I am sure they discovered some things as well as myself. Finally the president of our branch invited them to hold a series of joint meetings. It could hardly be called a debate, though conducted on the same order, for there was none of the bitterness which usually accompanies a debate. The meetings were held in our little church and lasted a full week.

During the meetings the question was raised several times by our elders as to why, if the Utah church was the successor of the "old church," that all of the people were required to be rebaptized? The young men from Utah answered that it was merely a matter of renewing their covenant; that it did not constitute the forming of a new church, and that there were valuable benefits coming from it that only those who complied could understand. Our elders clearly explained the proper method, under the law, of renewing one's covenant, and showed that rebaptism was not necessary or proper. While I recognized the logic of the Reorganized church's position, yet a queer suggestion came to me. It was that perhaps my baptism might have been premature and that that might be the reason God had not permitted me to see John and the three Nephites. This worried me quite a little, and I went to our branch president about it. He took a firm stand against the procedure defended by the young Utah elders.

One night I went home from church very much disturbed in mind for I did not want to let anything stand in the way of my obtaining the blessings I desired and seeing John and the three Nephites. The folks where I made my home had company and asked me to give up my room and sleep with their son that night. It was summer, and very warm. It was about ten o'clock when I went to bed. The boy was fast asleep, so I had to crawl back of him, but I went to sleep reasonably soon thereafter.

About three o'clock in the morning I was awakened out of sound slumber, just as wide awake as I have ever been in my life. I sat up in bed, but there was not a thing to account for my waking. The boy beside me was still sleeping soundly. Everything was quiet. I sat there for a minute or two, when over in the northeast corner of the room, across the foot of the bed, there appeared a light in oval shape about six feet high and three feet across. At first I thought it was a reflection from somewhere, but soon it began to get brighter and brighter until the room was so light that I could see the beads of perspiration on the face of the lad sleeping beside me. When the light got very bright, though

it was a reddish brightness, and not a white light, there appeared in the center a darker color as if it were the shadow of some person, but it was not at all clear. I had a sense of fear come over me. I could feel my very hair rising, and cold perspiration broke out on me. When the brightness of the oval shape had reached its height I heard a voice speak just as plainly as I ever heard any words in my life, and it said: "If you will be rebaptized, your wish to see John and the Nephites will be granted."

That was all, and the light began gradually to fade away until I could just distinguish the form of the oval, when it began to increase a second time, and this time it got even brighter than before, and the very same words were repeated the second time. Again it nearly faded away, and when it began to get bright for the third time my Dutch wits also began to work. When for the third time the statement was made, "If you will be rebaptized, your wish shall be granted," etc., I unconsciously stretched forth my hand and demanded, "But who are you that is making me this promise?" Instantly the room became as black as midnight—the blackest blackness I ever saw. It was so black that even the street lights that shown in the windows bright enough usually to see to get around the room without other light—that light was swallowed up in the blackness. The outlines of the windows could not be seen.

I must have waited three or four minutes, the cold sweat coming from every pore of my body, when the darkness began to "thin out" and I could discern the windows. As the room got lighter, and its usual appearance came back, I began to experience a warm, comfortable feeling come over me, and I relaxed from the strain I had been under. I heard another voice, a sweet, comforting voice this time that I have heard many times since, and it said, "Yes, and they shall have power to appear even as angels of light." Then I knew that the doctrine that had been troubling me was of the devil.

CRANSTON, RHODE ISLAND

To the brothers and sisters of the Church of Christ, greetings from the Cranston Branch:

We wonder if you wouldn't be interested in hearing of some of our activities here in this part of God's vineyard.

On February 26 last we became an organized branch with 22 charter members, Elder Herbert B. Johnson being our pastor. Since then sixteen have been added to our number by baptism, and two by transfer from the Reorganization. Among those baptized are two full-blooded Oklahoma Indians and six Italians, three of whom were born in Italy.

Brother Biagio Amicarelli and Brother Pasquale Ricciardi are two wonderful workers among their people, many of whom are becoming interested. Brother Ricciardi has remodeled one of his houses, making a church and Sunday school room, and making possible the opening of a mission at 45 Grant Street, Providence, for the Italian people. The first services were held there on November 9th as follows: Prayer service at 9.30 a. m. and preaching at 11 a. m., 3 p. m., and 7.30 p. m. by Apostle William F. Anderson. During the week following Elder Anderson conducted a series of preaching services every evening which were well attended.

We were indeed glad to have Apostle Anderson visit our branch and we enjoyed his sojourn with us very much, our only regret being that he could not stay with us longer, but we hope he will be able to visit us again soon. While he was here he held a week's series of meetings at Cranston and another at Riverside, and we pray that the seed sown may bring forth fruit in the near future.

Elder Herbert B. Johnson is busy among the Italian people, as are Brothers Amicarelli and Ricciardi, and through their efforts we are praying that the mission may soon grow

to an organized branch which will be a beacon light to many honest souls in that section of the city.

Brother Herman F. Burlingame, Jr., is laboring in Cranston and Apponang, and some are seeking the truth. Our prayer for them is that their eyes may be opened and their undertsanding increased so that they who are honest in heart may come to a full knowledge of the fullness of the gospel.

As we are continually praying for the success of the Church of Christ, we desire an interest in the prayers of the saints that we may accomplish the work which the Master of Men has laid out for us here.

Sincerely,
FANNIE E. McDONALD.

SOME OBSERVATIONS

We wonder why there is so much threshing of old straw—discussing questions that are settled, or rehearsing over and over issues of the past. Are we unresponsive to the suggestions of *today*? The momentous times in which we are living should lift us out of ruts and stimulate forward looking and constructive thinking.

We speak of the latter-day *work*. Work means to *do* something, and not spend time on subjects that do not contribute to the tasks before us, but often divert attention from the things we should be thinking about and trying to accomplish. We wonder if Paul referred to this when he spoke of "endless genealogies which minister questions rather than godly edifying" (1 Timothy 1:4); "vain babblings" (2 Timothy 2:16); "foolish questions" "that do gender strifes." His admonition was to "avoid" these things, "for they are unprofitable and vain" (2 Timothy 2:23).

Latter-day work—something to be performed. Israel is to be brought to a knowledge of their Redeemer. A people must be gathered and prepared to receive the endowment that the gospel may be taken to the Lamanites and the Jews in the power in which God designed it should go to them.

Zion is to be established. A new social order wherein every one will have opportunity and all will share of earth's bounties is to take the place of the inequality and wretchedness that trail along the pathway of the systems of men.

We have no time for side play. We need to hew to the line and aim at the mark. It is a time for demonstration. People are weary of profession that goes no further than talk. The children of light will have to prove their faith by their works if they would have greater influence over men. Whoever we are and whatever our claims, we are going to be judged by our fruits.

Conditions today ought to be a warning to us to make preparation for what may come in the future.

In conversation with a well-informed man the other day he expressed doubt concerning certain securities that have been considered the best. We asked him what he regarded a safe investment now. He answered, Nothing but the land. He said he did not mean that fortunes were to be made from the soil, but that industry and perseverance would be rewarded with a living, and that was more than could be said of many other pursuits.

Everyone can not be farmers, but we can think of nothing for which we do not have to have land: land for factories, for stores, for homes, as well as for farms. Isn't it about time we were beginning to think seriously about the admonition the Lord has given from the beginning of the Restoration and take steps to obtain land where we can be in close proximity with one another to cooperate with one an-

OF GENERAL INTEREST

There are a great many letters coming to the General office with lots of good things in them, letters pertaining to business matters and not intended for the *Advocate*, yet quite often there is a paragraph or two of general interest, which I wish all the saints might read. Of course it isn't possible to print all of them, but we will give you a few.

We were up in Michigan for a few days recently, and we were especially delighted at the happy spirit we found at Grand Rapids; and here is a letter from Brother William Postma, the local pastor of Grand Rapids, that will reveal the reason of their joy:

"Things in old Grand Rapids are on the upward grade. Eight new members were taken in by baptism during the last month. Seven of these were former members of the Reorganization, and one was an outsider. This is some of the fruit of our labor in the City of Muskegan Heights, Michigan.

"Others are contemplating taking the step soon. All these people are very happy in the new-found haven of rest. Of course the leaders of the Reorganization in Muskegan Heights appear to be very much disturbed over our success. Their only weapon of defense is slander—but the good work is moving on, and we are enjoying a wonderful spirit, and are blessed with wonderful liberty in presenting the message.

"Our sick are healed. We enjoy the gifts of the Spirit. We are determined to press forward, trusting in the promise of God for the ultimate success of the work. We are striving to be true to our great leader Christ.

"Our people here at Grand Rapids are poor, and many are out of work, but God is caring for us, and we are happy in the work. Our prayers are for the Church of Christ in all departments. I think some good work could be done in Muskegan Heights. I am working every day, so all I can do must be done in the evenings. We drive out there now and then and we do what we can. I pray God that the Church of Christ may soon have more workers in the Vineyard of the Lord.

"With best regards to all,
"William Postma."

We also met Brother Lewis E. Welch while in Flint, Michigan, who told us of the meetings he had been holding at Coleman, Michigan, how encouraged he was; and since my return he sends us the following good news:

"Am glad to tell you I baptized two in Coleman, Michigan, yesterday."

A letter from San Francisco, California, giving the items of the ordination of Brother Fred Aaiken to the office of priest, and also reports encouragingly of the general condition of the church there:

"We had a splendid meeting yesterday. You know, all churches have their up's and down's, but I am glad to say the Los Angeles church seems to be more humble and enjoys a better spirit than in times past.

"Your sister in the gospel,
"Mrs. Marcia Yates (Clerk)."

Sister Vida E. Yates writes: "Just had an encouraging letter from James at Shafter, California. This is a new opening, and Shafter is promising well."

Brother Yates is accompanied on this trip by his Brother Wilber. They have just returned from Phoenix, Arizona, where they held a successful series of meeting, receiving two by transfer.

Brother Wheaton writes from Ogden, Utah: "Just a few

meeting there Wednesday night, and will return there Sunday for a meeting in the Moose Hall. Possibly hold a series of meetings during the week."

Brother Wheaton has been pounding away in Ogden, Utah, for some time, and finally his efforts are bringing forth fruit. There has come to our desk several baptismal certificates from Ogden, with transfers as well, and his last letter indicates he expects to organize a local church there soon.

Brother Long and Brother Maloney have been struggling through the mud and rain in Oklahoma and Texas. Brother Long writes and complains that Brother Maloney failed to teach his Pontiac how to swim, and therefore while fording a creek they got stuck and had to be pulled out.

Brothers Long and Maloney also send a transfer into the recorder's office.

Brother William Anderson is in New York State opening a new field, where recently there has been some interest aroused.

Following is a letter from Brother John R. Harris, of Gloucester, England:

"Dear Brother Smith:

"Please find enclosed the sum of twelve dollars, as offerings from the local church at Gloucester, also application forms of membership for Brother and Sister E. O. Harris. Will you send on some application blanks and baptismal certificates, as we have none whatever.

"Enclosed also find the decision of the Gloucester Church on the referendum vote. This was taken at a properly organized meeting. All thirteen votes were cast for General Assembly, with its provisions.

"We are hoping to be able to send more help for the Temple Fund with next report.

"Sincerely yours,

"John R. Harris."

Brother Harris is the local secretary for the Gloucester Church of Christ, Gloucester, England, and one of the very few local secretaries that make regular and complete report to the general office. What a help it would be to us and to the general church if all the clerks and secretaries would adopt this method and keep it up faithfully? And we believe it would help the local churches as well.

Brother Harris is now rejoicing because his youngest brother has joined the church, also his brother's wife, and we can all rejoice with him.

Here is a bit of real testimony and also an example of real appreciation.

"Now, Brother Smith, I want to send you a check about the 16th of this month. I want you to use it for God's work, wherever it will do the most good. If you think it should be used on the Temple, all well and good. You are on the ground and in a position to know where it is needed most.

"I promised God last fall, when I was on crutches, that if he would restore me to health and strength and give me a good job where I could stand the work and where the people would be good to me, that I would give one dollar every week of my wages to his cause.

"I can't begin to tell you how wonderfully I have improved in health, and the people I work for are just marvelous to me. I do all the work, washing and ironing included. They pay me eight dollars a week. You can see how God has answered my prayers. Every night when I crawl in between nice, clean, warm blankets with plenty of covers, my heart overflows with thanks and gratitude to my dear

lated from all church privileges. I am trying so hard to use my time being a blessing to those I came in contact with. Pray for me, brother, and ask the dear saints to pray God to give me a goodly portion of his divine Spirit to help me along.

"Please tell the saints I am still strong in the faith once delivered to the saints of old. I would be glad to hear from any of them. Your sister in gospel bonds,

"Mrs. Minnie McBain.

"Richland Center, Wisconsin."

Sister Wood writes from Fresno, California, that Brother Wood is not well. We hope he will be improved by the time this reaches you, and is again able to take up his burdens as a minister of Christ.

Now this is just some of the nice things that help to keep our courage up in this struggle for the establishment of God's work in this day of doubt and confusion.

Our faith many times is tried till we are ready to cry out to the Lord we can go no farther, and then just at this time some good soul will send us a letter that will bring to us new courage to press on in the good fight.

A. M. Smith.

A SIGN OF THE TIMES

The *Reader's Digest* for February, 1931, in a synopsis of an article from *Popular Science Monthly* (January, 1931) declares:

"Victims of a wave of superstition such as the world has not seen since the Middle Ages, the people of the United States are paying \$125,000,000 a year to an army of 100,000 fortune tellers."

The article goes on to state that "One woman astrologer, doing a thriving business in New York," receives from mail orders alone, \$10,000 a month. "A Chicago star gazer has 100 customers, all of whom pay him \$1,000 a year each for a monthly business horoscope."

The same magazine, in another article condensed from the *Herald Tribune Magazine* (December 28, 1930), says: "This season finds Britain experiencing an unparalleled boom in ghosts." The stories do not come from the humble walks of life, but from castles and ancestral mansions. It is reported that the spirits of men and women notable for the prominence of the positions they occupied, or the tragic circumstances of their lives, are haunting the rooms and halls where they once lived and moved as actors on the stage of life. In response to reports from Scotland that came to a London newspaper office reporters and "a couple of psychic experts" were sent to investigate the tales. The article states:

"Among some dozen other new apparitions is that of the Rev. Norbert Wylie, who died two years ago. A host of witnesses testify to having seen his ghost in the Holy Cross Priory in Leicester, and Father Fabian Dix, the present prior, saw the apparition himself and heard it speak."

It is said that spiritism was active in the years of the coming forth of the *Book of Mormon*, but it seems strangely at variance with the materialism of the present times that such phenomena should be manifested on the scale it is today, and that men and women should become easy prey to superstition and humbug. We are reminded, however, that prophecy has warned us of deceptions in the last days, and notwithstanding the pride of intellect, education, and science,