

# 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 1: 387.

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Number 10

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# Editorial

## CHANGING THE ORDINANCE

"The Land shall be utterly emptied, and utterly spoiled; for the Lord hath spoken this word. The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws,

"CHANGED THE ORDINANCE, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left."—Isaiah 24: 3-6.

We see the fulfillment of the above inspired utterance by the prophet Isaiah, in the conditions surrounding us in the world today. There is much that might be said concerning the literal fulfillment of this prophecy, in the light of world conditions as they unfold before us, and which no observant person can fail to see.

But for the purpose of this discussion we are interested in the CAUSE that has produced these conditions, and which we find that the prophet has stated in these words:

"Because they have transgressed the laws,

"Changed the ordinance,

"Broken the everlasting covenant."

We are interested in knowing the CAUSE, for the reason that the only possible way to change the conditions existing, as portrayed above, is for the world to reverse its attitude, and remove the CAUSE. To do this the world must know what the laws are which have been transgressed, what the "ordinance" is that has been changed, and what the "everlasting covenant" is that has been broken. And the world must realize, too, that unless there is a reversal of attitude toward the "laws," and the "Ordinance," of the everlasting covenant," coupled with obedience thereto, there must be a complete fulfillment of all the prophet has foretold as stated above, and there is no other recourse.

The "laws" that have been transgressed, and the "ordinance" that has been changed, are the "laws" and the "ordiance" contained in the everlasting covenant, or the gospel covenant; and it is by the transgression of these laws, and the changing of this ordinance, that the everlasting covenant has been broken; and a broken covenant is of no force among the children of men, and of no value to them. Paul writes to the Saints of "perfection" to be derived "through the blood of the everlasting covenant" (Heb. 13:20,21). Perfection is attained through obedience to a perfect law, which is the gospel law, and which the Apostle James called "the perfect law of liberty." (James 1:25). But a covenant that has been "broken" by changing its ordinance is no longer a perfect law, and the results of obedience to

an imperfect law are the opposite of perfection, which results are now seen in the chaos that exists in the world in politics, in economics, in religion, and in the holocaust of war among the nations.

It is not a light thing to transgress any of the laws of God, for Jesus said,

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven."

—Matt. 5:19.

And James emphasizes the same thought in this language:

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 1:10.

There are laws of God that have to do with the moral nature of man, and his relationship to his fellows. And the transgression of these laws is sin. For instance, James says,

"If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well:

"But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors."

—James 1:8, 9.

The Lord is jealous of the poor among men. And the nation which has respect "to persons," because of their wealth and despises its poor, transgresses the law of God, and must receive the visitation of his wrath.

It is being poured out upon them today.

But there are fundamental laws, or principles, composing the gospel law, the everlasting covenant, the transgression of which vitiates that covenant, and destroys its efficiency. It is well that we examine them. Paul calls these fundamental laws "first principles." He says:

"For when for the time ye ought to be teachers, ye have 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." —Hebrews 5:12.

Were Paul living today, he could truthfully say the same thing of thousands upon thousands of would-be teachers. Many never having been obedient to the "perfect law of liberty" themselves, have no clear comprehension of the "first principles" of the everlasting covenant, but are trying to teach the way of life through obedience to a broken covenant —through an imperfect obedience to an imperfect law.

And even among those who have once been enlightened today, and have fallen away as some had in Paul's day, there are those to whom he would have to say, "Ye have need that one teach you AGAIN which be the *first principles* of the oracles of God."

They ought to be teachers, but have lost *their* way, and have become such as "have need of milk.

and not of strong meat."

In the first three verses of the next chapter Paul enumerates these first principles, as

1. Repentance from dead works.
2. Faith toward God.
3. Doctrine of baptisms.
4. Laying on of hands,
5. Resurrection of the dead.
6. Eternal judgment.

These are the first, or fundamental principles composing the everlasting covenant, the breaking of which, by transgression and change, has brought about the condition that exists in the world today.

Taking them in the order listed above, let us examine these principles, to ascertain, if we can, which is the "ordinance" that has been changed, remembering that an "ordiance," according to Webster, is "a prescribed practice or usage; an established rite or ceremony," which is a logical definition as all will agree. And a practice, usage, rite, or ceremony, is something that requires an act to be performed, usually by an intermediary.

With this understanding, let us proceed with our examination.

1. Repentance. This is a principle, but not an ordinance. It is not a usage, or rite, or ceremony, and may be accomplished by the individual without a ministerial intermediary. Seeking to enter the kingdom of God without proper repentance is futile, and a transgression of one of the laws pertaining to the everlasting covenant.

2. Faith. Faith is a principle that may be exercised by the individual alone; but it is not a usage, a rite, or a ceremony, and hence not an ordinance. To teach, as men have done, that "salvation by faith alone is a good and wholesome doctrine, and very full of comfort," is a transgression of the law of God, and vitiates the everlasting covenant, destroying its efficacy in the lives of the people; for James said,

"What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?"

"... faith, if it have not works, is dead, being alone."

"But wilt thou know, O vain man, that faith without works is dead?"

"Seest thou how faith wrought with his works, and by works was faith made perfect?"

"Ye see then how that by works a man is justified, and not by faith only."

"For as the body without the spirit is dead, so faith without works is dead also." (Chapter 2).

To teach "faith without works" then, is a transgression of the law and those who transgress the law, even in one point, and teach men so, are guilty of all, and shall be called least in the kingdom of heaven.

3. Baptisms. Baptism is a usage. Baptism is a rite. Baptism is a ceremony. Baptism is administered by an intermediary. Baptism is an ordinance as well as a principle. In fact "the doctrine of baptisms" comprehends "the ordinance" spoken of by Isaiah.

4. Laying on of hands. This also, in Christ's

church, was a usage, a rite, a ceremony, a practice, as well as a principle. The laying on of hands is a *rite* in connection with the "doctrine of baptisms."

The ceremony of the laying on of hands for the gift of the Holy Ghost, in connection with the "doctrine of baptisms", has been almost wholly discarded by the so-called Christian world.

The laying on of hands for the blessing of children as practiced by the Master, has likewise been discarded.

The laying on of hands for the healing of the sick in its sacred and authoritative setting, has likewise been discarded.

And in so doing, one of the laws of God pertaining to the everlasting covenant has been transgressed.

5. Resurrection of the dead.

6. Eternal judgment.

These two principles pertain to the life to come, and cannot be changed by man, either in form or purpose, to vitiate the "everlasting covenant." However men may deny them, "and teach men so," and in committing that sin transgress the law of God.

In our examination, then, we find that "the ordinance" susceptible of change, by which the everlasting covenant was broken, was the ordinance of baptism. And has it been changed? Let God and historians tell. It is the *one* principle of the everlasting gospel that has been distorted and tinkered with, counterfeited, and displaced by substitutes, by the cunning of the devil and the manipulations of mankind since the beginning of time.

To fully appreciate the terribleness of the wicked changes that have been made in the ordinance of baptism it is necessary to understand its nature, its form or mode, its purpose, and its sacredness.

Christ said:

"Except a man be born of water and of the Spirit he cannot enter into the kingdom of God."—John 3:5.

John said:

"There are *three* that bear witness in earth, the Spirit, and the water, and the blood."—1st John 5:8.

Also:

"If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."—1st John 1:7.

In its nature, then, the "doctrine of baptisms" is three-fold. First the water, then the Spirit, then the cleansing power of Christ's blood.

Now as to its form or mode:

"And they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water," etc.—Acts 8:38,39.

Philip, the minister; the eunuch, the candidate; they both went down into the water, they both came up out of the water. That is baptism in water. That is being born of water. "Buried with Christ in baptism."—Col. 2:12. Christ was *buried* in water; we are buried *with* him by baptism—that is immersion.

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# Of General Interest

*In this department will appear from time to time articles of an official or semi-official nature.*

## REFERENDUM VOTE FOR THE YOUNG PEOPLE'S GENERAL ORGANIZATION

- I.
1. GENERAL CHAIRMAN:
    - Kenneth J. Smith ..... 21
    - Arthur G. Smith ..... 48
  2. VICE-GENERAL CHAIRMAN:
 

The one who received the second highest vote for the General Chairman is automatically the occupant of this office.
  3. GENERAL SECRETARY:
    - Claresse Case ..... 29
    - Mildred Funk ..... 38
  4. GENERAL TREASURER:
    - Jean Ritcheson ..... 40
    - Clifford Surbrook ..... 18
    - Doris Winegar ..... 9
  5. REPORTER TO THE ADVOCATE:
    - Thomas R. Wheaton ..... 38
    - Marion Housh ..... 21

II.

NAME:

Young People's Christian League	39
Young People's League	5
Young People's Bible Study	2
Zion Builders	7
Young People's Temple Lot Group	4
Young People of the Restoration	3
Young People's Organization	1
Youth Workers	4
Young People's Department of the Church of Christ	3
Young Soul Winners	1
Total Votes Cast	69

III. I am in favor of this constitution ..... yes No  
69

### REPORT

September 17, 1940.  
20256 Omira Street  
Detroit, Michigan.

Dear Readers:

The Young People's Committee have completed their job that the Conference gave them to do. This committee will exist until they turn in their final report to the next April Conference. Being the member of the committee that undertook to mail the material prepared at the 1940 Conference to the young people of the church, I wish to make this report and a note of thanks.

There were no funds to do this work until we made a plea for help and many kind folks responded. The result was we had sufficient to cover our expenses and a small balance. A more detailed report will soon be available from our new Treasurer as

soon as that person takes office.

Total Receipts	\$4.80
Total Expenditures	\$3.68
Cash on Hand, Sept. 1, 1940	\$1.12

To those who so kindly assisted in carrying this burden we wish to thank you from the bottom of our hearts. We are also indebted to Sr. Don Housknecht of Flint, Michigan, for her prompt assistance in preparing this material. We, as a committee, have spared no labor or expense to forward this work, as we believe in it, heart and soul. Yet our feeble efforts would have been in vain if it were not for these kind folks. May God bless you all and may He hasten all His works in His Kingdom.

Your humble committeeman,

Arthur G. Smith

### CHANGING THE ORDINANCE

"Then laid they (Peter and John) their hands on them, and they received the Holy Ghost."—Acts 8:17.

"And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied."—Acts 19:6.

Peter, John, and Paul, the ministers; the baptized candidates, the recipients. That is baptism of the Spirit; that is being born of the Spirit.

"Except a man be born of the water and of the Spirit," he cannot be cleansed by the blood of Christ, and cannot enter into the kingdom of heaven.

Immersion—burial in water; laying on of hands for the Gift of the Holy Ghost; cleansed by the power of Christ's blood. That is the form, mode, manner of baptism. There is no other.

Now, as to its purpose:

"He that believeth and is baptized shall be saved."—Jesus (See Mark 16:16).

"Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins."—Acts 2:38.

"Arise, and be baptized, and wash away thy sins."—Acts 22:16.

"Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of heaven."—Jesus.

Its purpose is clear. It is a saving ordinance. It is for the remission or washing away of sins. It is the entrance door into the kingdom of heaven, which is the Church.

Now as to its sacredness. Man cannot assume the right or authority to baptize, and obtain the recognition of heaven for his act. In Acts 19 we find the account of one who tried, but his baptism was without efficacy, notwithstanding his claim that it was the baptism of John. Paul had to set aside this baptism and observe a *sacred* and authentic one.

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# Original Articles

*We solicit articles for this department written in an affirmative manner. An affirmative article is one in which a premise is established, and evidences presented to support that premise. In all controversial articles, contributors will be required to observe the rules of decorum established by parliamentary rules governing deliberative assemblies.*

The following article is written by a member of one of the divisions of the Restoration. No one should be afraid to consider a position honestly declared. The Savior chided some in his day for making the "word of God of none effect by your traditions." Believers in the Restoration cannot afford to do that, neither can they afford to exploit tradition of doubtful origin to bolster up an ardent desire. Sometimes it may be wise to withhold judgment until more facts are produced. Editor.

## FACTS OR TRADITIONS? WHICH?

By B. L. MCKIM

In recent months the question of building temples has been the foremost thought in the minds of many of the Latter Day Saints. This by reason of several events which have transpired in some of the factions of that faith.

What we are about to write on this subject is not for the purpose of defending any one's position, or to be considered as an attack upon the position of anyone who has written upon that subject. But certain traditions have been handed down among the Latter Day Saints which cannot be proven to be true, and as a result theories which have been based upon erroneous traditions, have caused the people to be led into error and darkness. These should be destroyed.

We do not question the honesty or integrity of those who may have used such traditions as the premise or basis of their conclusions; but it must be a foregone fact that if it is shown that the premise, they use is not proven true, then conclusions built upon such faulty premise, whether it is that which claims to be by revelation, or by human reasoning, must likewise be wrong and misleading.

A tradition has been handed down among Latter Day Saints that there was a wonderful "endowment" enjoyed by the elders in the Kirtland Temple, that Jesus Christ appeared unto some, that different messengers appeared to others, that keys of the priesthood for different ordinance were conferred, with many other manifestations.

In a publication this supposed "endowment" is referred to and published in the following language:

"Joseph Smith did heed the word of the Lord to him concerning the Kirtland Temple, and it was built, dedicated, and the endowment given therein, showing that this statement claiming to be from an angel, concerning Joseph Smith and the building of the Kirtland Temple, is not true. . . . Joseph Smith is quoted as having made the following statement concerning the endowment at the time the Kirtland Temple was dedicated:

"The President of each Quorum then anointed the heads of his colleagues, each in his turn, beginning at the eldest. The visions of heaven were open to them also. Some of them saw the face of the

Savior, and others were ministered unto by holy angels, and the spirit of prophecy and revelation was poured out in mighty power; and loud hosannas, and glory to God in the highest, saluted the heavens, for we all communed with the heavenly hosts. "Millennial Star, Vol. 15, p. 621."

"Also on the same page (Page 726) we read: 'President David Whitmer, also saw angels in the house.'" "According to this the temple was not only built by Joseph Smith and others, but dedicated, and the endowment received there." The Temple of The Lord; Who Shall Build It? By J. F. Curtis, pp. 16, 17, 18.

Again:

"Mark this well: 'I say unto you, The only Temple standing on earth today built by the commandment of heaven is in your possession (the Kirtland Temple), and its courts are open to this people, and they have gone into these sacred courts and on many occasions received the Pentecostal baptism of my Spirit; and when the time shall come, in my way, and in my hour, and in my manner, which is the way of law and order, I will command you further concerning the building of the temple in Zion. I am not divided since the days of Kirtland, and my arm is not shortened.'" From a communication given by Elbert A. Smith, published by Curtis, on page 55.

As stated before the integrity of these brethren is not the question before us. We believe they were honest in their belief that the things mentioned above actually happened in Kirtland. They have not questioned that such an "endowment" took place. But did it? If not, and we believe it will be so proven that it did not, their statements quoted above are built upon a wrong premise and are misleading in fact.

Did the reader ever stop to think that the account of that purported "endowment" supposed to have taken place in the Kirtland Temple never saw daylight until eleven years after the death of Joseph Smith? Joseph Smith was killed in the year 1844, and the first we ever heard of such an "endowment" came out in 1855, published in the *Millennial Star*, Vol. 15, which is quoted by Elder Curtis. The church had different publications all during the life time of Joseph Smith, but not one word from him while he was alive, do we hear that such an "en-

downment" took place at Kirtland. Neither do we find any of the elders during his life time writing for the church papers making mention of any such occurrence. Can it be that all these would overlook such an important event, if such an event transpired, and have nothing to say about it? We do not believe they would.

We now introduce Oliver Cowdery as a witness:

At the time of the dedication of the Kirtland Temple he was the editor of the official church publication, the *Messenger and Advocate*, published at Kirtland, right on the ground where the Temple was erected. Mr. Cowdery published a long account of the meetings held at the time of the dedication; published the dedicatory prayer and even details in particular; yet there is nothing said by him in that publication, or by anyone else for that matter, that there was any such "endowment" received. He mentions that certain gifts were manifested, but nothing more than that which has been common in many gatherings of the saints in school houses, halls, and tent meetings. Had such an event as that published years later transpired, is it reasonable to believe that Oliver Cowdery would not have made mention of it? Especially when it is claimed that he saw the Saviour? However Oliver Cowdery having died in 1851, and never making mention of such an "endowment" having taken place in Kirtland in his life time, the account of such an event being published a few years after his death does not ring true to facts. He bore no such testimony in his life time.

David Whitmer, a grand old man we now introduce, one who was loved by all who knew him, one whose honor or honesty was never questioned, one of whom Emma Smith said, "When you see David Whitmer you will see an honest man!" "I think what he states may be relied on."—CH Vol. 4.

He says:

"I was in my seat on that occasion (dedication of the Kirtland Temple), and I know that the story sensationally circulated, and which is now on the records of the Utah Mormons as an actual happening, was nothing but a trumped up yarn. I saw a great many of these things which I knew were not right, but I clung on in patience, trusting everything would eventually be put right." *Saints' Herald*, Nov. 20, 1886.

Mr. Whitmer having lived long enough, for some years after the publication of that purported "endowment," brands the whole account as "a trumped up yarn." And who knows but what Oliver Cowdery would have done the same had he lived till after its publication?

Who are we going to believe in this case? Mr. Whitmer or those who published such an account eleven years after the death of Joseph Smith?

Since David Whitmer flatly comes out and declares that the purported "endowment" in the Kirtland Temple was a "story sensationally circulated," and was nothing "but a trumped up yarn", the statement quoted above by Elder Curtis from the *Millennial Star*, that "President David Whitmer, also saw angels in the house," must be considered untrue and

misleading. And if that part of the story of the "endowment" is untrue then the rest of the account must be questioned as to its veracity.

Wm. E. McClellan has left his testimony on record concerning the Kirtland affair. His evidence is important, for he was one of the members of the Quorum of Twelve at the time of the dedication of the Kirtland Temple, and was in attendance at the meetings held at the time. He says:

"As to the endowment in Kirtland, I state positively it was no endowment from God. Not only myself was not endowed, but no other man of the five-hundred who were present—except it was with wine." *Saint's Herald*, Vol. 19, p. 437.

John Whitmer was the official historian of the church at the time of the dedication of the Kirtland Temple and wrote the history covering that date. It only seems reasonable that by reason of his position that if such an event did transpire, that there was such a wonderful endowment as was claimed after 1855, and is now a tradition of the Saints, he would have recorded it as a matter of church history; but not one word from his pen to indicate that any such event transpired. To those interested in what did happen he, as the historian of the church, referred them to the account written by Oliver Cowdery as being the true account of what did transpire:

"See Mess. & Advocate Printed at this place for a full statement of the order, sermons, etc., of the dedication of the house of the Lord. Published in the March Number, commencing on page 74 and ending on page 283, inclusive." Whitmer's Manuscript History, Chapter 16.

It would be misleading in the extreme for us to say that the elders were not expecting an endowment at this time, and even almost from the beginning of the work of the church in 1830, but there is no evidence to prove that their desires were realized. It is one thing to desire and another to realize the event.

John Whitmer expressed the desires in the following language:

"Now the time drew near when the Lord would endow his servants, and before he could do this we must perform all the ordinances that are instituted in his house. There was one ordinance, viz., the washing of feet that we had not as yet observed, but did perform it according to Revelation, which ordinance belongs only to ordained members and not the whole church.

"For particulars read the private history of Joseph the Seer."

"After the washing of feet came the anointing with holy oil, which was performed by Joseph Smith, Senior, among the Presidents then the Presidents of each quorum proceeded to anoint the members there-of in their proper time and place." Chapter 15.

For the particulars of the ordinance of washing of feet which was performed, he refers the reader to the private history of Joseph Smith, but not one word does he say relative to an endowment where Jesus Christ appeared to some, concourses of angels appeared to others, different keys of priesthood con-

ferred, Moses, Elijah, and others coming and bestowing special blessings. Even though he does make mention that they were expecting an endowment, yet nothing that he says indicates that they received it. He refers the reader to the account written by Oliver Cowdery as being the true record of what transpired in Kirtland, so his testimony takes form with that of his brother David, that the account written "and which is now on the records of the Utah Mormons as an actual happening, was nothing but a 'trumped up yarn.'"

In the publication of the *Saint's Herald*, the editor, in the first number of the first Vol. p. 11, starts an article under the caption "The Fruits Of Transgression." In the article, it seemingly is his intent, to take up the movements of the church from its organization, for the purpose to show that the church because of transgression failed in every instance to realize the anticipated endowment.

He first makes mention of Independence, Mo., and how they failed in realizing their much desired endowment. Then their failure at Kirtland, and finally their failure at Nauvoo and rejection as a church. About the Kirtland Temple this is what he says:

"The Lord has not only declared that he will not suffer his glory to come into unholy temples, that have been built unto his name and have been defiled, but he declared in a revelation given in Kirtland, July 23, 1837, that judgment should begin upon his house in consequence of the iniquities of those who profess to be saints. (B of C, 104:9, 10). It was, we believe, only one or two years after this revelation was given that the temple at Kirtland was struck by lightning, and afterwards it was damaged until it became a ruined monument of the truth of this revelation. The blessings that were promised on condition of obedience to God's commandments they lost by the wickedness of many in the house of the Lord, so that instead of AN ENDOWMENT, they brought judgment upon themselves and upon the Lord's house." *Saint's Herald*, May, 1860, p. 112.

Were the early men of the Reorganization wrong in their position that in place of the church receiving "an endowment" at Kirtland, "they brought judgment upon themselves?" We say men, from the fact that the publication committee of the *Herald* was composed of Wm. Marks, Zenos H. Gurly, and Wm. W. Blair. If the editor, I. Sheen, was wrong why did not some of these men who were with the church in the days of Kirtland make a protest. Wm. Marks, if we mistake not, was a very prominent man in Kirtland, but not a word from anyone at that time to the contrary of what the editor of the *Herald* printed. According to their position there was no such "endowment" received at Kirtland. They knew nothing about the Saviour appearing to some. They knew nothing about different prophets of the past coming and bestowing different keys of the priesthood, as was published in the history of 1855. They knew nothing of any such account transpiring as now published in Church History Vol. 2.

With the evidence before us as testified to by

these witnesses, we are forced to believe that the conclusions of those who have written of late, basing their argument upon the tradition that the church received an endowment at Kirtland, are not only misled themselves, but their argument is misleading and harmful to the extent that it causes others to be misled.

#### BROTHER YATES VISITS THE LAMANITES



Bro. Charles Pettit, the young Indian brother who united with the Church of Christ.

#### The Story In Brief

It is now more than twenty-five years since my young wife, Lillie Crawley Yates, and I, went among that tribe of Otoe Indians to open up missionary work among those Lamanites. We had many hard experiences, and many blessed experiences.

In the very first meeting ever attended there in our mission, I observed that in their religious ritual a certain beaded cane—totally covered with beads of various colors, and wrought in curious and artistic designs—seemed to be considered their Wand, or Scepter of *authority*. Whosoever held that Scepter in hand, during the ceremonies of their religious worship, seemed for the time being to be Master of Ceremonies. When he gave directions, or commands, said commands were obeyed immediately. I sat with them till far into the night, as the Wand of Authority was handed from one Indian to another, when one had finished his address, and his songs.

With the Wand, the singer also had a decorated Gourd containing lead or pebbles, to be used as a rattle to keep time with the song, and with the drum of the drummer who sat at the singers feet.

When the Scepter and the Gourd-Rattle were being handed past me, where I sat, supposedly to the next Indian, I held out my hands, and it was all handed to me. The Indians doubtless expected me to hand same to the next Indian on my left. But

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# "That The People May Know"

By the consent of and with the approval and cooperation of the Editor, the Board of Publication, and the Business Manager, the space for this new department has been assigned to the General Bishopric of the Church and General Office Manager, and will be used and edited by them, that they may be able to keep you better posted on vital matters pertaining to our financial condition and the handling of the temporal affairs of the Church. We sincerely trust that the new adventure may be made both interesting and profitable to you and to God's work.—Business Manager of the Advocate.

## "Marching Christian Soldiers" -- "Good News" -- "Good Tidings"

Dear Fellow Workers:

It is surely with a happy heart that I bring you good news. Before all of the September issue of the Advocate had reached their destination, we had a return on the "Let us raise the \$5000 for the Temple" project as outlined in the "That the People May Know" department.

Yes, and it came from a young sister who is working for her own support and also paying her own way through a vocational night school, to prepare herself for further usefulness to the Church. The remittance was for \$22.37 and it also brought a tentative promise that the amount would be duplicated between now and April first. "Oh God, do bless this dear girl, not only for her generous gift, but also for her very prompt and consecrated reaction to your call," was our earnest plea upon receiving the contribution.

Just suppose one hundred of the fine upstanding young people of the Church of Christ would all follow this example, this task would be done; and too, it sets such an inspiring example for us older people. If the vision of our young girls and young men, is opened to the great need of "building God's Temple" and "building it speedily," oh, how seriously should we older folks take our opportunity, our responsibility, our task.

How many of our young people will duplicate this young sister's example? How many of the older people will duplicate it? Without doubt it will take economical saving to do it, it will take sacrifice—but remember, oh remember, "Sacrifice calls forth the blessings of Heaven."

Now for our regular monthly offering, by way of carrying out our desired improvement, of our methods and new program. We are submitting to you in this issue, for your consideration and endorsement, a proposed action that has already been sent to the Council of Twelve and the members of the General Bishopric for their approval.

Please consider this carefully and prayerfully, and then do all *you* can to help us put it into a "testing out" operation.

"Be it resolved:

"(a) That one of the chief and outstanding principles of Christian philosophy is the element of equality.

"(b) That the matter of illustrating and applying this vital principle *must* of necessity (in view of the Savior's own example and his command to "follow me") begin at the head of the Church, the leaders and teachers of it.

(c) That in view of these vital and outstand-

ing truths, we, the General Bishopric of the Church, whose responsibility and task it now is, to carry out a sound, consistent, business-like management of the affairs of the Church, recommend the following program:

"(1) That each and every church official, or person who may be entitled to, or allowed to, receive or accept contribution, shall be furnished with a regular official receipt book, by the General Office Manager, to be used in the receiving of these funds. That the membership and friends of the Church are earnestly urged to demand and get such a receipt, so that the amount of their gift or offering may find its way into the regular 'Individual Ledger' account of the Church, in our new books, which can only be done by the receipt books stub being sent in to the office by the one receiving the gift.

"(2) That each and every representative of the Church who is authorized to solicit, accept, receive, or depend upon the Church or the friends or members thereof, for assistance, donations or allowances, for their or for its use and benefit, *shall be required* to keep a detailed account of all such donations, gifts, or contributions, reporting such donations gifts or contributions in detail each and every month, to the General Office Manager, giving the names, addresses, and nature or kind of such donations, gifts, and contributions; and giving to the giver or doner thereof, a regular official receipt therefor, and sending the "official stub" of each such receipt, to the General Office Manager, in the regular way, together with a detailed statement of account of the use and disposition of the gift, donation, contribution or allowance.

"(3) That any and all regular appointees of the Church, who are entitled to, or who draw allowances from the Church, shall also send to the General Office Manager, at least once each month, an approximate report of their whereabouts and activities during the month, including in this report a statement of any and all money or monies received or earned by them, for labor or services, during the time which their allowance covered, and that any such appointee or representative of the General Church, who shall be absent from, or inactive in his field or mission for a period of one month, (only in case of sickness, death, or such special causes) shall not be entitled to, or the General Office Manager shall not be allowed to pay such officers or representatives, the allowance made to him during such time of absence or inactivity.

(Continued on page 154)



# Young People's Department

## LOOKING AHEAD WITH THE YOUNG

We are very happy that the young people in Independence have their local organized with a leader or chairman, secretary-treasurer, recorder, and sargeant at arms. They completed a membership drive in which they chose up sides, the loser treating the winning side to ice cream. And we know those on Minnie Irene Yates's side were very happy to come out winner. They also have their own bylaws and rules for governing all occasions, with an active membership of between 25 and 35, and a high hope of increasing interest. The aims are Educational, Social, and Financial, with the Educational aim to be the study of Restoration History and its relation to other faiths or churches; Social aim, to learn better how to get along with each other in a Christ-like way, and the Financial aim to be partly for the Temple Lot beautification, the temple fund, and the paying of a tithe on all monies taken in, and one third of what is left to go to the General Organization.

We believe we have a right to be proud of our young people here in this place, and in other places over the church where the progress is just as rapid. For we know unless we seek to develop our young now, they may not be able to shoulder their responsibilities of the future. And upon the shoulders of the young the work of the gospel of Jesus will fall. So Let's look ahead and do all we can to boost the young people's organization.

## OUR PLACE IN THE CHURCH

For many years in the Restoration Church the question of what to do about the young people has perplexed some of the best minds we have. Today we of the Church of Christ have inaugurated a department in the church entirely for the young people, to be governed by the young for the young and assisted by the pastor and the priesthood of the locals in the Church of Christ where local young people's organizations may be organized: the leader often being a young member of the priesthood.

We do not make any strong claims to the effect we have found any complete answer to the perplexing questions concerning young folks. For as we look over the pages of history of both church and state we find the problem of youth increasing with the passing of time, keeping complete step with the advance of the modern age and the last day as spoken of in the scriptures. The modern age bringing us the many influences gleaned from the picture show, dance hall, burlesque, and many other places of amusement that do not lead to wholesome healthy lives, but rather to degraded existence filled with things of unwholesome substance to the body and soul.

This does not mean we are attempting to condemn the things we find in our troubled world today, but rather, to learn how to live in the world

and yet not partake of some of the evils of the world that are so rapidly tearing down the moral standards of nations and peoples. Rather to offer to our young a program of wholesome social activity, study of gospel subjects necessary to the achieving of a new social order of tomorrow, the accomplishment of a work within the church that we may prove ourselves acceptable to Christ and the work of promoting his gospel, and better citizens of tomorrow, the development and finding of our place in the church, and church work, as young folks, that we may be able to properly shoulder our responsibilities that are just ahead of us.

We find the youth movement moving ahead at a rapid pace all over the world today in both religious and state organizations; for the purpose of war and bloodshed and to gain political control of nations and people; to get gain at the cost of anything, even the sufferings of the poor and needy; while the Young People's organization today in the Church of Christ is for peace.

We do not seek to establish a junior church and divide the old and the young. For we have seen the folly of such action before in the great Restoration Church, and the confusion and friction it has caused in the past; but rather to establish a department of young to cooperate with the elders, and creating a condition where the elder or older will cooperate with the young, the connecting link in organization being the Presiding Elder, or Missionary in charge where there are no local churches, to watch over, or cooperate in advice along the way as needed.

We find the great Apostle Paul, in a statement in his letter to Timothy, found in the 5th chapter, verses 1 and 2, said:

"Rebuke not an elder, but intreat him as a father; and the younger men as brethren; the elder women as mothers; the younger as sisters, with all purity."

In other words we wish to weld a bond between the old and the young, a unity born of the pure gospel of Jesus Christ; that our young may not have to go out into the world and worldly organizations to find expression and development, that is naturally born into all young hearts and minds from birth until maturity. In the first epistle of John we find this quotation:

"I have written to you fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and you have overcome the wicked one"—1 John, 14th verse.

Here we find the Apostle further illustrates the necessity of consideration for both the old and the YOUNG. And then as we continue to read down the page, we who are young should take notice of that he says about loving the things in the world.

It is made very plain, that if any love the world, the love of the Father is not in them. And last but most important in the lesson we find a warning to the effect that,

"For all that is in the world, the lust of the flesh, and the lust of the EYES, (emph. mine, K. J. S.) and the pride of life is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever."—1 John 16:17.

Again, for advice, let us turn to Ecclesiastes, 11th Chapter, 9th verse, and we find this:

"Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes but know thou, that for all these things God will bring thee into judgment."

Here we find the scripture teaches a very reasonable common-sense lesson, that inasmuch as we sow, so we will surely reap; or that there is nothing in the universe that we may think is alright because it is not generally known by others of our close associations, and that we do not have to pay for in the end.

Therefore we extend to all young folks within reach of this writing the invitation to join hands with us in a righteous cause, that of the pure cause of Christ and his gospel, and the finding of our place and working there. And we also extend the invitation to those that may be older in years, and young in spirit, to back us in our efforts toward a young people's movement that is not started for greed, or war, or human strife of any kind, but for the expression and development of the young in a peaceable cause of Jesus Christ.

Already we have been privileged to witness some of the expression and good to be derived by the church from the young people's organization or group.

Elder K. J. Smith, Local Chairman.

#### REPORT

It is my pleasure to say the Young People's Group of Independence is doing fine although we are small in number, we accomplish quite a lot. We have undertaken to put out a news paper. The whole group joins me in asking the support of everyone in this enterprise. Please send your subscription money to Dick Wheaton, 204 W. Sea Ave., Independence, Mo. The price is 50 cents per year. Everyone is invited to attend the meetings of this group every Monday evening at the Church on the Temple Lot.

Bob Case.

#### "MARCHING CHRISTIAN SOLDIERS"—"GOOD NEWS"—"GLAD TIDINGS"

"(4) That this action is not taken to work any unfair or unreasonable hardship on any worker, but is taken in a sincere and an honest effort to produce boni-fied equality, as nearly as possible, among the workers in God's vineyard, and thus set a concrete

example, worthy of the attention and following of the membership in their activities, and also to put our financial administration on a reasonably sound and business-like basis; thus inspiring confidence and real cooperation and support of the tithe-and-offering-givers of the church, and to also minimize the danger, the temptation, and evil of making or turning a ministerial commission into a begger's license."

As explained in the beginning of this resolution, the main object of this action is to correctly work out a fair and equitable distribution of the gifts and contributions of the people to our Missionary Department. As stated, the example of "equality" should start with the "head," the authorized representative of the "body."

With our present system there is no such thing as "equality." The best and most faithful servants of the Church are not, by far, the best "beggars" or gatherers of funds. We hope to overcome this undesirable situation, to the good of all concerned, to the real benefit of the Church.

The next, and equally as important element in the resolution, is the correcting of the fact that many of the saints and friends of the Church are continually and liberally "helping the Elders" on their way, *but* because the contributions are just "voluntarily made" or just "handed to receivers," and no receipts are given them, therefore these contributions are never taken into an account, of the receiver, or are never registered to the credit of the giver. In our new system of books, which we are installing here in the office, we have, as has been explained, "an Individual Contributors Ledger," into which every member of the Church's name should go. This can only be accomplished by a business-like system of making official receipts, and receipt stubs, to properly record these items. Surely the Lord's work should be entitled to as good and careful business-like methods, as one should apply to their own business. In fact this is absolutely necessary to correct the very undesirable condition that the Church has been laboring under and which "time," God's great arbitrator of right and wrong, has proven to us all, without a doubt, to be to our very serious loss and detriment.

We will be very glad to have any suggestions that will improve our system—to help us carry it out. *Please demand and insist* on a regular official receipt for your contributions. All authorized representatives of the Church are to carry regular official receipt books, for this purpose, and *should use it*.

May the "Great Good God of Day by Day," give us all faith and ability and help, in carrying out our several tasks and duties, is our earnest prayer.

Very sincerely,

R. B. Trowbridge,

General Office Mgr.

## LETTERS

Springfield, Ill., Sept. 11, 1940.

Dear Saints:

A word from us at this time might not be amiss, as we are very actively engaged with missionary work in the field, following the unusual experience we had of holding nearly three weeks missionary service on the sacred spot, The Temple Lot. This was something we had never expected to do and we wish to express our appreciation for the splendid support we received, both from our brother missionaries and the saints of Independence who came representing the various groups of the Restoration found in Independence.

Another experience worthy of note touching our rather extended stay there, which became more extended than we had anticipated, because our wonderful little family are now residents there, was a mid-week prayer meeting held the last Wednesday we were there. The attendance wasn't so large but it was a one hundred percent prayer meeting, and as such was given due consideration by our Heavenly Father, because of the fact that He poured out His Holy Spirit upon us without stint.

Every person present took part, young and old, and it certainly was an inspiration to the missionary, to speed us on our way, to hear those splendid young folks bear wonderful testimonies and offer their heart felt prayers. In short, it was a time of refreshing that will never be forgotten. May God bless you all there in the center place.

We were held up a short time longer than we intended, by both Sister Flint and myself taking on a session of the near flu that seemed to prevail quite generally while we were there. However, we were able to leave Independence early last week and came directly here to Springfield, Illinois.

On the way here we passed through Richmond, Missouri and visited the old cemetery where David Whitmer lies buried, and took some snaps of the monument, which bears the testimony of the Three Witnesses to the Book of Mormon carved in the stone. What wonderful thoughts this brought to our minds. And, after all, in spite of human errors, what a wonderful work this is that we are engaged in.

As we announced while in Independence we came here at the urgent request of two sisters, Mrs. Jess Wilson, and Mrs. John H. Jones, both daughters of Brother and Sister Chas. Eddy of Black River Falls, Wisconsin, whom I baptized nearly thirty years ago. They had been isolated from contact with the Restoration gospel, and had been contacted here by the elders of the Utah faction, and had been making a very intensive study and wanted us to come and give them the story from the standpoint of the Church of Christ, and what a rich experience we have had in doing it; and also what joy it gave us to lead these two splendid young sisters into the waters of baptism, as the door into the Kingdom of God, last Monday afternoon. We have no finer young saints in the whole church, in spite of the fact of their having largely contacted the work through

their own unaided efforts. We solicit the prayers of the saints in their behalf, because they are the only two members of the Church of Christ in this large city, and they will be denied church privileges. I also blessed Sister Jones' little daughter Maybelle.

In addition to this interesting experience with these sisters, we through them, were enabled to make quite an opening among our Utah brethren. We attended their Sunday School last Sunday morning, and found them studying church history. This, of course, gave us a splendid opening. We had met a number of their young missionaries a couple of evenings earlier at the home of Sister Wilson, and so at the close of the Sunday school service, the elder in charge made a very fine announcement of our evening preaching service here at Sister Jones', and urged all to attend and many, including the missionaries, did attend. And this led to our being invited to the home of some of the members, and we now have a standing invitation to return and visit them again, and took orders for four copies of the Book of Commandments from among their members, and the end is not yet.

Another item of interest to every American is the fact that Springfield was the home of Abraham Lincoln for twenty-five years. The city and surrounding country is dotted with incidents of the great liberator's life that have become shrines, and are visited by thousands of tourists yearly. We too, visited them, and read the undying words of one of our greatest and wisest statesmen, as carved in stone wherever he paused to talk in his homely way to his fellow townsmen. His body lies in a sarcophagus, in the center of the great monument erected to his memory, by America herself.

His home is still as he left it to go to his duties in Washington and from which he was not to return to it again alive. We feel it an honor to be citizens of the nation of Lincoln.

Tomorrow we go to Rockford, and from there up through Wisconsin to visit the various points where our work is needed. The chill in the air also admonishes us that we must direct our course towards where more suitable clothing has been stored for the summer. The calls for labor seems to increase, and what peculiar situations present themselves to us. For instance, while stopping in the little city of Huntsville, Missouri for lunch at noon on our way here from Independence, we were in the Court House, and Sister Flint casually mentioned to one of the county employees, (a lady) that we were from Independence, and it developed that she had just recently been baptized by the Utah elders, but was not fully satisfied with all she found there. She became very interested in our story, and asked for our address and gave us hers and wants us to send her literature. So from the highways and byways comes opportunity to tell the gospel story. God grant to furnish the harvest.

In gospel bonds,

"The Flints."

2338 Hoard St.,  
Madison, Wisconsin.

Houston, Mo., Sept. 1, 1940

Dear Advocate:

I have written only a few times, but have thought of writing many times. I enjoy reading the many articles, also the beautiful poetry, "Memories Of Old Songs," by Bro. G. M. Moore, and others.

It makes one's heart rejoice to hear of the new members that are being obedient to the call of the Master. Was glad to hear of Brother Yates's grand children obeying the call. I have never met them, but have met Brother Yates.

I agree one hundred per cent with Brother Maloney in his article on "Rules, Motions and Resolutions." If we will only keep in harmony with what is already "written," we will have no need of writing more.

As this is the first Sunday in the month, I wonder if we all would follow more closely the things we find written in God's word, if there would not be fewer empty seats in the house where prayer is wont to be made, also at the Lord's table on sacrament day.

Dear Brothers and Sisters in Christ, let us make a closer study of the things that are written, and draw a little closer to God in humble and earnest prayer, that we might be more worthy of the blessings that our Heavenly Father bestows upon us each day.

Our little Sunday school is still doing fine considering that so many of our number have moved away. We ask an interest in all your prayers, that we may be ever faithful.

Your brother in Christ,

Paul G. Mercer.

#### NEWS FROM THE FIELD

##### Ministers In Charge:

*Arthur M. Smith:* Times are picking up in this industrial region; and with the pickup I seem to see an increased interest in the Church also. This is the season of one-day reunions here in Michigan; and I have been able to reach several of them—one each Sunday since I have been here, along with two big Sunday school picnics. I am experiencing a new thrill for me, in having, to travel with me, my own son, Arthur, to assist in all my ministerial activities, and he is doing commendable work, both in assisting and in preaching. I found him out of work and footloose, so am taking him with me wherever I go. His influence among the young is very good, and we have some fine young people up here; so he is really doing much good among them. I deeply regret not being able to attend the reunion at Bemidji; for I had planned my trip to enable me to attend, but I must yield to the call of duty which leads elsewhere.

*T. J. Jordan:* We have had a splendid day, Sept. 1st., in church service, this being our regular sacrament meeting. The Spirit of God was with us. We prayed for the success of your reunion which was to open today—and how I wanted to be there! Had I an airplane, and gasoline, I would have flown to be with you, if I could have taken the good Spirit,

that was with me this Lord's day, along.

Later, Brother Jordan reported that their reunion surpassed any of recent years, with a spiritually reviving influence that bodes good for the work in Canada. The reunion was followed by missionary activities in localities of the northwest, with very gratifying attendance and interest, and a pressing invitation to come again. Two young men were ordained elders at their reunion.

*R. M. Maloney:* In most if not all the letters I have received for months, there has been a strong demand by each one "to get in harmony with the law." Why, of course! But what law? The "last commandment" contains a law; yet it seems that every other rule or law is observed before that one. If we can only observe that one: "Love one another," all other laws will blend with it.

*L. A. Gould:* The Minnesota Reunion, Sept. 1-3, was said by all who have been heard to comment, to be the best yet. At least two of the prayer meetings were a veritable feast; and Bishop Trowbridge's happy faculty for presenting his subject in a unique manner had a wonderful appeal to the saints and friends. Four remarkably fine young people were baptized, and only those who attended the confirmation services and witnessed the tender fellowship greetings can fully appreciate the happiness of the young people and their parents.

Brethren Trowbridge and Gould together with the Ritchison family, made a flying trip to Canada, and services were held at Viceroy and Regina, Sept. 8th. Brother Trowbridge improved the opportunity in looking after some matters pertaining to the General Bishopric; and on the return trip visited over night with some of his cousins near Thorne, North Dakota, who belong to the Reorganized Church, and whose attention he held till near midnight conversing upon gospel themes. He left Bemidji for home, Thursday the 11th, planning to stop at Janesville, Wisc., enroute, on matters of Church business.

*B. C. Flint:* Have been busy here at Independence since the Solemn Assembly, in a series of meetings, holding forth two weeks now, and the attendance has increased almost nightly until last evening (Aug. 18) we had a real crowd. Last Friday it just poured down rain right up to meeting time and I did not expect anyone out, but to my surprise we had a nice turnout. Last night Brother Sprague called for a vote as to the desire to continue our meetings for another week, and it was almost unanimous. None voted against, though some did not vote.

Later: Closed our meetings here last Thursday evening. Had a fair interest all the way through. It was non-members who gave me the major portion of my audience, and some of them never missed an evening. It may be that at a later time we can build upon what has been done. Brother Yates left Tuesday for Arizona. He spoke Sunday evening, here to a nice crowd. We are leaving in a day or two for Springfield, Illinois, where an opening awaits us.

Elders:

*Harry R. Lewis:* We are glad to learn of Miss Sheldon and her brother coming with us. We expect

to go to Coatsville, Mo. next Sunday, to baptize and confirm two young girls there, and to hold sacrament service. The Lord brought me to the Church of Christ through a vision. I did not even know of such a Church. When I finished my theological training, the Methodists offered me a charge, as did also another church. I put the matter to the Lord; and in a dream he showed me a man and his address. I wrote, and he sent me literature. I read it and prayed. The Lord gave me further evidence, and I made my decision. In the ten years that have passed since, many who were strong in the church when I joined have drifted away. Even the man to whom I was directed to write has gone away. But I feel that this work is true, regardless of who comes, and who falls away. I received a strong evidence at our August meeting at Independence, that all will be well. I would have failed to hear Brother Trowbridge's fine discourse, had not a voice spoken to me in an audible tone and told me to stay. I am glad of that, and of other spiritual evidences that have come, testifying that God is leading. My chief concern is that I might always be in a position to be led.

Later: Yesterday (Sept. 8) I held services at Killwinning, Mo. The local Baptist preacher was there. We had a lively discussion on the Book of Mormon, following my sermon on "Authority." Wife and I enjoyed ourselves! We have our ups and downs, but this is the true gospel. Nothing I enjoy so much as proclaiming it. Pray for us when it goes well with you.

#### CHANGING THE ORDINANCE

Sacred and authentic because Paul had divine authority to baptize. The other man having no such authority, his act was not baptism—merely a dipping.

Man cannot in his own right commission another to perform baptism; for it is a sacred ordinance belonging to the holy priesthood, which honor must be conferred of God and held in sacred humility. And Paul wrote:

"And no man taketh this honor unto himself, but he that is called of God, as was Aaron."—Heb. 5:4.

A minister to function acceptably for the King, must be called of God, as Aaron was, by revelation; as Matthias was (see Acts 1:23-26); as Saul and Barnabas were (see Acts 13:1, 2); as the elders of Ephesus were (see Acts 20:17, 28.). And no one is called of God and ordained unto this holy order, unless he himself has been obedient to this unchanged "ordiance" in the house of God. For except a man be "born again he cannot see the kingdom of heaven" (John 3:3), much less explain it to others, or induct them into the kingdom.

And when men, seek to pervert the gospel of Christ, by changing this sacred ordinance, either in its nature, its form or mode, its purpose, or its sacredness, they break the everlasting covenant, and bring upon themselves the penalty of that transgression.

And now as to the evidences and the instances of the "changed ordinance."

The gospel was preached in Adam's day, as it was in the days of Christ and the apostle John. Turning to the Inspired Translation of the Bible we find that Adam was commanded to teach the ordinance of baptism. We read:

"Even so ye must be born again, into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood, even the blood of Mine Only Begotten; . . . For, by water ye keep the commandment; by the Spirit ye are justified; and by the blood ye are sanctified."—Genesis 6:62, 63, Inspired Translation.

The first recorded instance of changing this "ordiance," we find also in the Inspired Translation, Genesis 17, when God talked with Abraham, saying:

"My people have gone astray from my precepts, and have not kept mine ordinances, which I gave unto their fathers; and they have not observed mine anointing, and the burial, or baptism wherewith I commanded them; but have turned from the commandment, and taken unto themselves the washing of children, and the blood of sprinkling; and have said that the blood of the righteous Abel was shed for sins; and have not known wherein they are accountable before me."

This is the first recorded instance we have of a wicked changing of the ordinance of baptism. They changed not only its nature, and its mode, and desecrated its purpose, but they destroyed the sacredness of the ordinance, for no man was ever divinely authorized to perform such baptism.

Then Christ, in the meridian of time, instituted again the threefold baptism, and called and ordained men to teach it, as we have already shown by scriptures quoted above. In its nature it was threefold, in form it was a burial, an immersion; in purpose it was a cleansing ordinance, and a birth into the kingdom of God; in its status it was sacred, being performed only by divinely called representatives. We have the statement of historians and religious reformers that this was the baptism that was practiced for upwards of thirteen hundred years after Christ as the following quotations will show:

Archbishop Tillotson, an Episcopalian: "Anciently those who were baptized were immersed, and buried in water, to represent their death to sin, and then did rise up out of the water, to signify their entrance upon a new life, and to those the apostles allude, Romans 6:4-6."—Sermons vol. 8, p. 179.

Calvin: "The word *baptize* signifies to immerse, and the rite of immersion was observed by the ancient church."

Luther—Baptism is a Greek word, and may be translated *immersion*, as when we immerse something in water that it may be wholly covered. And although it is almost wholly abolished, (for they do not dip the whole children, but only pour a little water upon them), they ought nevertheless to be wholly immersed, and then immediately drawn out; for that the etymology of the word seems to demand."—Luth. Op., vol. 1, p. 336.

Moshem—Baptism was publicly administered

. . . the candidates for it were wholly immersed in water.—Book 1, cent. 2, pt. 2, ch.4.

John Wesley: "We are buried with him." Alluding to the ancient manner of baptism by immersion."—Notes on Colossians 2:12, p. 520.

Bishop Bossuet, a Roman Catholic: "In fine, we read not in the scriptures that baptism was otherwise administered, (than by immersion); . . . for thirteen hundred years baptism was thus administered throughout the whole church.—Trilemma, p. 98, published in 1883.

Rev. William Ward, 1810-20, Prophetic History, vol. 5, p. 74: "42 months or 1260 years from 570, would expire in 1830, and would be celebrated by a 'renewal of believers' baptism by immersion which had been omitted under anti-christ."

The evidence is conclusive. Immersion was the "ordiance" of the "everlasting covenant." It was changed by man, until by the thirteenth century, sprinkling had been almost universally substituted for baptism. The "everlasting covenant" was broken by this change in "mode." Other changes were made. The laying on of hands was discarded, thus changing its "nature." Its "purpose" was changed until it was discarded as a saving ordinance, and became merely the "answer of a good conscience." It was no longer practiced "for the remission of sins," nor as the "door" or "way" into the kingdom of heaven. Its "sacredness" was destroyed, by denying the authority to officiate, until it came to be that a priest, lay-member, nurse, or even non-member might perform a so-called baptism. Thus the everlasting covenant was broken and rejected by man, until apostasy became complete in the year 570 A. D., and the authority to administer in the ordinances thereof was taken from the earth.

This authority was restored by the hand of an angel, as foretold by the Revelator (see Rev. 14:6, 7), and the Church of Christ again set up in 1830, teaching again the three-fold ordinance. But the world steeped in its traditions has refused to heed, hence the desolation and destruction, and turning of things upside down as foretold by the Prophet Isaiah.

The breaking of the everlasting covenant was accomplished, not by men outside the church; but "men of your own selves" who were seeking to "pervert the way of the Lord," and "draw away disciples after them," were the instruments of satan to overthrow the church. (See Acts 20:30; Galatians 1:6-9). It was so from the time Christ organized his church, until the apostasy was complete. It has been so in every age of the world when the church existed. It is so today.

And today we see the sorry spectacle of "men of your own selves" who "would pervert the gospel of Christ" to "draw away disciples after them." And, as in past ages, satan prompted them to begin to tinker with the ordinance of baptism, again.

In 1929 one Otto Fetting claimed that a messenger had told him that all who came to the Church of Christ must be baptized "for the sins and traditions of men," thus tinkering with the purpose of baptism, changing the ordinance, so far as he and his followers were concerned a favorite pastime

of satan in all ages of the world. Fetting drew away disciples after him. In a few years he died, and for a time his messenger was lost; and then suddenly there occurred one of the most amazing spectacles of all time, one to make angels weep. His followers became lousy with messengers, all named John, each claiming to be the identical John. One, Humphrey, put forth a feeble claim, Charles Wilson, T. B. Nerren, and Wilhime Draves, and others, joined in the chorus, each one receiving a John. T. B. Nerren, however stole a march on the others; he tinkered further with the ordinance of baptism, changing its purpose again, proclaiming it to be "for the cleansing of your garments." Changing the purpose of the "ordinance" as these men did, broke the everlasting covenant as effectually as did the changing of the mode in former times, and should these changes be universally adopted among believers in immersion, it would bring about as complete an apostasy as in former times.

One of the peculiar tricks of these messages was that they told the men involved what they wanted to hear—they were each to head and lead a re-restoration of the gospel. That was their ambition. Wilson wanted to observe Saturday as the Sabbath, so his messenger told him to do so. One wanted a typewriter and his messenger told him that. Eve had a messenger come to her, of the same stripe. And her messenger told her the things she wanted to hear: that she would not die if she partook of the forbidden fruit; but she would become wise like the gods. Wonderful message! It was what she wanted to hear, and it intrigued her. She believed it. How could she help but believe it? It was what she wanted to believe.

And so we are confronted with this amazing spectacle of a collection of Johns, each claiming that all the other Johns are spurious, and he himself is the only John. No doubt Eve's messenger was named John, too; but he forgot to say.

Pop-eye, the sailor man, was amazed when the "demons" popped up from beneath, greeting each other as "Bill," until finally informed that all "demons" were named 'Bill.'" The cartoonist must have borrowed the idea from the modern "John" debacle.

The Apostle John says, "Believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world."—1st John 4:1. It is no trouble to classify the "Johns" who have gone out into the world, nor the "prophets" who exploit them. It was no trouble for Paul to classify a false prophet who opposed him in his preaching, when he turned to him and said: "O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness"—he had him classified properly.

It is as much a transgression of law to change the purpose of the "ordinance" as it is to change its nature, or its mode; and to change any one of these destroys its sacredness. The men responsible for changing the "purpose" today, are as guilty of breaking the everlasting covenant, as were the men who changed its mode over thirteen hundred years ago, and substituted sprinkling and pouring for immersion.

In the gospel of Jesus Christ is the panacea for the ills of the world. But the world will not heed, and is madly rushing to its doom. The old world is in the throes of disolution, with war clouds all but hovering over our own fair land. All this, as the prophet foretold, because of desecrating the ordinances of God's house. There is no hope for the world. It has sinned away its day of grace. The call is to the individual, to each one who will heed, to come out of her, and be not partaker of her plagues.

There is hope in the gospel of Jesus Christ for all who will hear and obey. The Church of Christ stands today, as it has always stood since its organization, emphatically for the pure and unadulterated first principles of the everlasting covenant, i. e., faith, repentance, doctrine of baptisms (three-fold—Water, Spirit and blood), laying on of hands, (for the gift of the Holy Ghost, for the healing of the sick, for the blessing of children, and for setting apart to the ministry), resurrection of the dead, and eternal judgment. No one need be deceived by any spirit, prophet, or minister teaching a perversion of these principles and ordinances, unless they hanker for and dabble in the perversion.

Be admonished: Throw off the yoke of supersition and error.

#### THE BEMIDJI REUNION

In answering to a call of duty in his line of work, the writer also found a very pleasant reward awaiting for him in being permitted to attend the above Reunion. We went there in hope of contacting Brother T. J. Jordan, on an important matter of Church business, but later found that Brother Jordan could not make his plans work out so as to be there. At first we were very much disappointed as we had other work at home which was demanding our time, but after the three very pleasant days spent at the Reunion, and the joy and encouragement we received, we returned to Independence without a single regret for the time spent.

The Reunion opened with a very fine attendance of a *very fine* body of people. To fully appreciate this little "write-up", (made at the request of Brother L. A. Gould) one needs, at least, a partial description of the Reunion setting. It was held at the nice "little log Church in the woods," the center of activity of the Bemidji group, about seven or eight miles North East of that city. The building is not entirely completed yet, but is of that substantial nature that it corresponds admirably with its woodland surroundings. In the yard, back of the building, was a cook camp, and nearby to the right, a long spacious table with seats to accommodate "the whole family," at one sitting. Of course at a reunion that was a very necessary and important feature, and the good things which went onto that table were of such a quality and character that they will by no means be soon forgotten.

The very large and important and fine thing about this Reunion however, were the "meals" that were served and enjoyed inside of the "little log church" building. Brother Leon A. Gould and Bro-

ther B. A. Winegar were chosen to preside over the meetings, and other necessary arrangements were duly made, at the opening session on Sunday morning, after which a prayer and testimony meeting was held which was a very vital and proper prefacing of the profitable time which was enjoyed throughout the Reunion.

At eleven o'clock, your correspondent was urged (over protest by him) to occupy the preaching hour, but after the meeting he had to confess that he (at least) was very, very highly rewarded for the effort put forth. The sweet and encouraging influence of God's Holy Spirit was abundantly made manifest and all present seemed to be able to forget the burdens and cares of life (at least temporarily), and get a new vision of a real and important goal of a large and a wonderful opportunity now set before us, as a Church, as "the little remnant" of God's choosing.

At two o'clock another most wonderful thing happened. The entire assembly gathered at the shore of one of those beautiful Minnesota lakes and four of the most promising, substantial young people we have witnessed in many a day, presented themselves as candidates for baptism. Brother Gould officiated for two of them, Sister Helen Jensen and Brother Robert Jensen of Council Bluffs, Iowa, and Brother Winegar acted for Sister Stella Ferdig and Brother Raymond Ferdig of Black Duck, Minnesota. The Spirit of God was present there also, in "power and much assurance."

At the three o'clock meeting in the Church, the four were duly confirmed under a very marked manifestation of God's divine benediction. We were all surely made to rejoice and were unmistakably assured of the future usefulness of these fine young men and women.

After the confirmation, Brother Winegar was the afternoon speaker and Brother Gould followed at night, both with definite messages of truth and wholesome instruction. Thus ended the first big and profitable day of the meeting.

On Monday and Tuesday following, the good Spirit still remained with the assembly, three preaching services and a very fine prayer meeting being held each day, the remaining time being used in social visitation and enjoyment, and caring for the very excellent feasts of fish and "fat things" which were so nicely and so bounteously provided by the sisters in charge.

At the close of the three day Reunion, on Tuesday night, all were very reluctant to see the closing time come, but we haven't the least hesitancy in declaring that all who attended felt abundantly repaid for their effort in coming, and left with a new and added determination to go forward to our great and important goal.

Thanks awfully, dear Bemidji Reunion Saints, for the very pleasant and profitable time I had with you, and the new dear friends that I found. May the "Dear Good God of Day by Day" bless and comfort you on your way, is my earnest prayer.

Very sincerely yours,

R. B. Trowbridge.

## ZION'S ADVOCATE

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### BROTHER YATES VISITS LAMANITES

instead of that, when I had obtained the Sacred Beaded Scepter Staff, I arose to my feet and said: "A-Ho!" as I had heard their speakers say, when each arose to speak or to sing. The whole assembly were evidently surprised, to see a white man thus start to do things in the Indian way. But they quickly honored their own rules concerning that Staff of Authority, and when they responded by saying: "Ho,-Ho!", I discerned that meant for me to go on and speak.

I first asked for an interpreter. A young man was sent to stand immediately by me, to interpret for me. I then told them that I was a minister, and that I had a message from God for them. I began immediately upon the subject of the Book of Mormon as their own ancient Record. But before starting the sermon, I called for their drummer to come and sit at my feet, as they had done. With the gourd in hand, and with the "Tom-Tom" of the drum, I got the time, then sang:

"Hark, listen to the trumpeteers,  
They call for volunteers,  
Commissioned by the King of Kings,  
Behold their officers,  
Their armor clean, and glistening bright,  
With courage bold they stand,  
Enlisting soldiers for their King,  
Soldiers of Zion's land," etc.

I gave the interpreter the meaning of the words, and the very Spirit of the Highest was surely with me in that song. The people *felt* the power of it.

To make a long story short, when I had preached for about two hours or more, and it was far into the night, I told those Indian men (no women were allowed in that meeting) that my wife was with their women over in another tepee, and that if they would be so kind, we would request that they supply us some place to sleep for the remainder of the night, for they held that religious ceremony till daylight, always. They responded graciously, for I held the Scepter in hand, and soon they provided my wife and I with a very comfortable bed for the remainder of the night.

From that opening, and after many months of work and privation and sacrifice, I first baptized

David Pettit, the first Otoe Indian to unite with the Church in this latter-day dispensation since the very early days of the Church. Later, before the conference of the Reorganized L. D. S. Church sent me to the Arizona mission, I had the pleasure, and joy in the Holy Spirit, of baptizing a large number of the Otoe Tribe of these latter-day Lamanites. But in all the passing years since then, I had not been permitted to go back to that tribe to do any gospel work.

However, last week, as I drove from Independence through that Red Rock Indian country, I noticed, first, the top of a tepee over in the deep woods to my left. I stopped the car, and looked more closely. Then I could see the tops of a number of tents and tepees. I said to myself: "Part of the Lord's scattered sheep—My old time Lamanite friends of so many years ago." So I turned the car into a by-road from the highway, and drove into that secluded spot in the deep forest near a river, and there were the Indian people—several hundred of them. Most of our old time members of the Church have passed away. But there were a sufficient number of the tribe who remembered me, and our work of those past years, to give me a royal welcome. I was in their big meeting that night.

That night I stayed at the home of John Pettit, a brother of David. Brother David has gone across the Great Divide years ago. John said: "Long time you no come—many times—you no come, we worry, worry, in night time—no sleep good. Now you come, I wake in morning, look far at fine *morning*—feel good, *deep inside*—all seem good, *healthy!*"

That was John's way of telling me that I was welcome at his home, and that he was glad that I had come back to them. We then had breakfast at the home of young Brother Charles Pettit, son of Brother Dave, the first one baptized there, and when our little meeting there was over Brother Charles had decided to unite with the Church of Christ, which he did, before I left. This young Brother's photo, is offered with this letter. And they presented to me the wonderfully beaded Wand, or Scepter, by which I had first gained the attention of the Tribe so many years ago. I am reasonably certain this is the same identical staff.

The Church of Christ may know that because of its spiritual and historical significance, we prize this gift very highly. I plan to exhibit it at the Church on the Temple Lot, if our Lord may permit me to return to the Conference next Spring; and it may just be possible that Brother Charles Pettit, our brother who has continued loyal to the L. D. S faith since his early childhood, and who is now a member with us in the Church of Christ, may accompany me to the April Conference.

"The Spirit of God like a fire is burning." Let us all live our religion, in keeping our lives free from sin, in order that the light and power of the Holy Spirit may be a present blessing in our own lives, and that God may thus enable us to bear the light of the restored latter-day gospel to others.

Sincerely your brother,

James E. Yates.