

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." 1st Nephi 3:124

VOLUME 2.

INDEPENDENCE, MISSOURI, OCTOBER 15, 1925

NUMBER 9

GENERAL CONFERENCE OF THE CHURCH OF CHRIST

The general conference of the Church of Christ was held at Independence, Missouri, October 6th to 10th, inclusive, on the Temple Lot.

Among other important provisions the following officers were elected and appointed to look after the different branches of work of the Church of Christ:
General Officers:

JOINT COMMITTEE OF ELDERS

In general charge. (In the interim)

Clarence L. Wheaton, H. E. Moler,
Andrew Himes, Frank F. Wipper, Daniel Macgregor.

FINANCE COMMITTEE

Thomas J. Sheldon (Chairman)

Otto Fetting, A. O. Frisby.

GENERAL CHURCH SECRETARY

A. O. Frisby.

COMMITTEE ON CLERGY CREDENTIALS

Daniel Macgregor, J. J. Snyder, T. J. Sheldon,

The Following Elders were appointed to labor as missionaries for the Church of Christ:

Daniel Macgregor.....Missiionary Supervisor.
Norris HeaddingWashington, Oregon and Idaho.
Samuel WoodCalifornia and adjoining States.
Frank F. WipperMichigan, Indiana, Illinois and adjoining States.

John D. SuttellNew England States.

H. E. MolerMissouri and adjoining States.

Andrew HimesMissouri and adjoining States.

Clarence L. WheatonMissouri and adjoining States.

Robert NewbyWashington and adjoining States.

T. D. HarnishFlorida and adjoining States.

Carl Smith.....Michigan and Indiana and adjoining States.

Otto FettingMichigan and adjoining States.

S. P. CoxWashington and adjoining States.

J. S. MorrisOhio and adjoining States.

A detailed account of the general conference business will appear in the next issue of this paper.

TEACHINGS OF GRANVILLE HEDRICK

There has lately appeared in "The Saints' Herald" an article entitled, "Important Doctrines Defended by Granville Hedrick," which has caused some inquiry concerning the place Granville Hedrick and his teachings occupy in the Church of Christ. Investigation is proper, and we are always glad to answer honest questions seeking information.

The reputation of Granville Hedrick that has come down to us entitles him to our respect. It was through him, while he was presiding over the branch in Woodford County, Illinois, that the Lord directed the little band to "gather together upon the consecrated land which I have appointed and dedicated by my servant, Joseph Smith, and the first elders of my church in Jackson County, state of Missouri," etc.

Granville Hedrick came into the church before the death of Joseph, the Seer. He had firm faith in the angel's message, and is said to have been one of the ablest defenders of the book of Mormon the church ever had. One of the highest tributes to the man is found in the fact that a people who believed that "No man is born priest, teacher, deacon, elder or president;" that "all these offices should be filled by the voice of those over whom they are to preside," should have chosen him, year after year, to preside over them until death. He never pretended to any more claim to the presiding office than any other man had. The "Truth Teller," published at Bloomington, Illinois, in 1864, on page 29, says of Granville Hedrick: "He believes that no man has a right to any office in the Church of Christ unless elected to that office by the members of the church." It will be seen that the people were not made to feel under any duty or obligation to have Granville Hedrick preside over them. He stood on merit, alone, and their voluntary choice of him shows the love and esteem in which he was held by the people.

Our inquirers wish to know the place Granville Hedrick and his teachings occupy in the Church of Christ. Before the little band of Woodford County saints had come to Independence they published a paper called the "Truth Teller." The first issue came out in July, 1864. In the second issue of that paper, for August, 1864, on page 26, we find the following:

"The Bible and the Book of Mormon are the authority that we are willing to be tried by."

This is not to be understood as excluding the revelations of latter days, but it means and was generally understood among the saints who latterly were known as the Church of Christ that subsequent revelation, as well as the teachings of men, must be tried by the Bible and the Book of Mormon. The church has ever since held to that position. Perhaps we have not always been as consistent with our ideals as we should. We freely admit that we have made mistakes, but we can truly say that the sentiment expressed in the statement quoted has been our guiding star, and we have sought to square ourselves with **The Books**. We have always taught that it is folly for man to put his trust in the arm of flesh, and we have not pledged ourselves to follow the teachings of Granville Hedrick or any other man any further than their teachings correctly reflect the divine word.

It is to be regretted that more care was not taken in recording history in the early years of the church. While we are without documentary evidence to prove what we are going to say, yet there is no doubt, from the verbal testimony that has come down, that as time went on, and Granville Hedrick ripened in years, understanding and experience, he came to take a different view of some things. We merely mention this in justice to the man, and not because it is material to us whether he was always correct or not. We have the **books**. They are our guide. In proof that we take

be mahogany. I went from room to room, and all were of the same costly material, plain, substantial, new, clean and good. I went outside and walked around the building. It was an immense structure, built of gray stone, and the masonry was beautiful. I noticed in particular how perfectly the corners were turned, and how high and plumb the walls were. I should judge high enough for three good stories.

After going around the building I came inside, and found my company where I had left them. I began to tell them about the wonderful building they were in. I said, "This is the Church of Christ. It covers an acre of ground, and it is not built on the square, but **after the form of a cross**. There are many rooms in it, and nooks and corners where you can find everything your heart desires." Margaret Macgregor.

(Sr. Macgregor observes that it may be "that we shall all feel **the cross** before we enter into the joy of fellowship and communion with the Spirit such as we desire." She adds: "In my dream the house was sparsely furnished, no rugs on the floors, or curtains on the windows, and very little furniture anywhere. But I said to my guests, "There are just trunks of comforters in this house, and you shall be made comfortable." Sr. Macgregor observes—"The structure is good and strong, but it is our work to bring in the warmth and spiritual furnishings needed.")

Centralia, Washington, Sept. 23, 1925.

About three weeks ago, being greatly disturbed over the condition of the Church growing out of the strife caused by the adoption of the new doctrine of Supreme Control in the hands of the President of the Church, I sought unto God for direction. My mind had been greatly confused over the question, and so much discussion had taken away my peace. On both sides of the controversy there were earnest advocates, and it was impossible for me to determine which side was right.

In my prayer, which was more in the nature of an agonized offering of the heart, I prayed as I have rarely prayed, in depths of earnestness. I felt as if I must know what to do, or I could never again have that peace of mind for which my declining years has sought.

The substance of my prayer was, "Lord, show me which way to go, and if Brother Daniel Macgregor is thy servant." I asked Jesus to take my petition to God.

Brother Macgregor had been with us about ten days, as also Elders Cook and Bronson, Presidents of Seattle and Portland Districts. The controversy was at its height, and I felt that if I could know that God was behind Brother Macgregor in his efforts to show the folly of the S. D. C. doctrine, then surely the way he had taken, that of joining the Church of Christ, was the right way. But of this I could not decide myself, as there were so many more brilliant minds than mine arrayed on both sides of the controversy. Several came to me telling me to go this way or that way. I told them I did not want to hear them; I wanted to ask God. I felt I could safely ask God as He knew, and He would not deceive me.

Toward morning, following the evening of offering the prayer alluded to, three Messengers entered my presence, clothed in the most beautiful white apparel I had ever seen, and such wonderful light encircled them. They were angels. I knew they were angels of God, for such peace and joy they brought.

They entered with arms upraised as if in an attitude of blessing. Elder Macgregor was also in their

company, a little to one side. He was in an attitude of devotion. He seemed to be very humble. I observed also that the light which accompanied the Angels was around him. There was an illuminating Star above his head. Presently the angels, all three, turned and pointed to Brother Macgregor. They said nothing, but I knew from their pointing toward our brother, and by the light that was upon him, and the devotional humility that was with him, that he was truly a servant of God, and that the way for me to go was the way taken by Brother Macgregor.

I have since joined the Church of Christ, and am rejoicing every day. N. J. Hook.

A SOLID FOUNDATION

I, being a member of the Reorganized Church of Latter Day Saints, was very anxious to know if this was the church which was pleasing to God, and I prayed earnestly to be shown in a dream. I wished to see a church building with the name of the church over the door. All at once there came before my eyes a view of the lower part of a church house, with white pillars on both sides of the door, but I could see only part way up to the top of the door where I wished to see the name, as the vision was cloudy higher up. Suddenly the line of clear vision began to rise, and I thought that I was going to see the name, but the vision became distinct only part way up the door, and before the top of the door came in view the vision snapped out, resembling the flash of a fire cracker.

I was at a loss to know what to think, but was very sure that the church to which I belonged was not just right. After general conference and all the disturbance at that time I was again very desirous of knowing what to do. We did not think all had gone the Lord's way. We felt like lost sheep, not knowing what to do or where to go. I prayed again and again to know what the Lord would have us do, asking to be shown so plainly that I could not be mistaken. This vision came to me just as I was waking in the morning.

I saw before me a strong, solid foundation, made of stone and cement. It was on a corner lot. Steps went up to it from both side walks, the steps being made of cement. I could not see any building on this foundation, but the foundation seemed to be very large and strong, the height of four or five steps which led up to it. On one of these steps (about the middle step) was a pure white tag, resembling an auto license plate in size and shape, and on this plate I saw the name, "MacGregor." There was nothing else, except there was a hook on the top edge of the plate and that was clinging to the step.

What more could I ask, only to know what the foundation was that Bro. MacGregor was clinging to. I had not thought of him in any way when I prayed for light in our trouble, but surely the Lord has shown me that Bro. MacGregor is going to build on the solid foundation of the Lord that was laid years ago. If I can not believe what the Lord has now shown me, it would be foolish for me to ask any further guidance in the future.

Mrs. S. A. Thomas, Sandpoint, Idaho, July 29, 1925.

(The foundation is laid in the written Word. It is for us to build the superstructure according to the divine plan. We believe God has reserved the Temple Lot for that purpose. Ninety-three years ago the Lord said that the New Jerusalem would be built "by the gathering of the saints beginning at the place, even the place of the temple." D. C. 83:2. Paragraph 1, of the

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same section, points out the location—"which city shall be built, beginning at the Temple Lot, which is appointed by the finger of the Lord, in the western boundaries of the state of Missouri."

The parable of Zenos shows that just prior to the gospel going to Israel, the Gentile church, collectively speaking, is everywhere bringing forth fruit that is not good. (Jacob 3:74, 77, 81, 84, 87, 88, 92, 95.) Then there is a gathering out. The command is given, "Go to, call other servants." (See verses 125-127.) "And the Lord of the vineyard sent his servant; and the servant went and did as the Lord had commanded him, and brought other servants; and they were few." (Verse 136.) Though few in number, the individuals who were gathered out "did obey the commandments of the Lord of the vineyard, in all things." We read that "the Lord of the vineyard labored with them." (Verse 140.) The natural branches, Israel, were grafted back into the gospel tree, and good fruit, natural fruit, began to be borne again. (Verses 141-145.)

There had to be a place where the few could be gathered, where they would be free to function. Is it hard to understand why the Temple Lot has been held in reserve all these years? Is it not significant, too, that the people who have been permitted to obtain possession believe in an apostolic organization, that they offer a scriptural foundation upon which to build the superstructure, or church that may qualify to take the gospel to Israel and build the New Jerusalem? (Ed.)

THOUGHTS FROM OUR CORRESPONDENCE

"I believe anything that harmonizes with the word of God, regardless of through whom it is spoken or whether it is found in a Dutch almanac. God is not bound to reveal his mind and will to only one individual, but he does reveal his mind and will at times when needed, and to those who need light, regardless of color or nationality. When we get to thinking that we are the only ones that God recognizes there is something wrong with our thinker."

* * *

"You suggest that each should receive light for himself as to what to do. Well, I have prayed much, and I am irresistibly drawn to a study of the Word, and our history. For weeks I have been pouring over our record and every day the verdict is the same, we have departed from the faith. Must get back to 1830. I do not expect any supernatural light until the light re-

flected from the records is insufficient, or I can not comprehend. Until then the voice of the Bible and the Book of Mormon is the voice of God."

Notwithstanding the evidences of the human he has found, the brother who writes the foregoing says, "My faith is not shaken in the book of Mormon and in Joseph Smith as a prophet of God," and declares that 1830 is "our only safe point of recommencement."

LETTER FROM BROTHER MACGREGOR

Dear Brethren and Sisters:

It is with gratitude that I pen these lines to acquaint you with the progress of the Cause. Mighty and overruling forces are at work everywhere, enabling the people of God to see out of darkness into His marvelous light.

We occupied at Condon, Oregon for a week. There was some opposition at first, but as the people came out, their objections melted away before the clarifying rays of the Holy Spirit. I have never experienced the divine support more in all my ministry, and seldom so strong. The people are beginning to see that in many things they have been fed on tradition, and have been leaning on a broken reed. They are finding more of Christ, and as they trust Him the glow of the divine presence comes to them in enriching measure.

Yes, we are preaching an affirmative message, and as the sun, shining in his strength, hides from vision all other luminaries, thus revealing their insignificance, even so when the effulgent light of the Angel's Message is turned on, unclouded by the traditions of men which too frequently prevail, it simply displays the glory of God and puts to shame the doctrines of men. We have felt signally blessed in presenting the word. Our only anxiety is to reach the people. From many quarters comes the Macedonian cry. They are hungering for the old paths. They are yearning for the simplicity of service featured in the New Testament.

At present I am holding forth in Centralia, Washington. The local pastor, Karl Crum, refused to permit us the use of the Church, and when at their public meeting one of their number arose and made a notion to grant us the use of the building, he was ordered in a very rough manner to sit down, or trouble would be made for him. Brother Cox, however, does not take a scare very easily. The pastor persisted in refusing to entertain the motion, notwithstanding it was apparent that nearly the whole house was anxious to hear the message we had to offer.

After the meeting a general debate set in. Everybody was at it. Certainly I would not like to have taken what that pastor had to take, as the vials of righteous wrath were poured upon his head. His argument for refusing to let us in the Church was that I had been "silenced," and had no authority to preach. He said that he was taking his orders from headquarters. In this we see another display of S. D. C. in action. A sister called his attention to the fact that he had been given his power by the Branch, and therefore he should entertain the will of the Branch. To all this he was impervious, rooted as he was to that un-American, medieval doctrine, which has now become the controlling spirit of the Reorganization. A little while ago a Lutheran minister was let into the Church to preach, but a minister of the Church of Christ is refused. The authorities responsible for the setting up of such a dogma that is wrecking branches, should blush with shame.

Elder Cox is the man who offered the resolution to allow me use of the church, a man that has done more for the church than all the Elders in Centralia combined. But service does not count any more in the presence of servility.

After a few days Elders Eli Bronson and Cook were sent for to save the situation. Their methods were after the usual order that I have witnessed for lo, these many years, in meeting the sectarian divines. Aided by local priesthood they started peddling their shoddy wares from house to house. Unable to secure a crowd themselves, they did their utmost to discourage interest in my meetings. We were now occupying in the W. C. T. U. Temple, thanks to the generosity of worthy Saints who did not propose to be told what they must do by a hierarchal controlled priesthood. A challenge was promptly issued to the bold defenders of the S. D. C. delusion to meet the issue on the public platform of debate. This was published in the paper, together with a statement as to why I left the Reorganization. Our heroes, however, side-stepped the matter, confessing to me that they did not have experience in debating sufficient to meet your writer. But it was not experience they lacked, it was the truth, and what is more, **they knew it.** Where is the glory that once followed the men of the Reorganization? In other days they would go anywhere and meet anything. Now they run for cover as fast as a challenge is thrown at them. It is not that they are any less courageous; rather they know down deep in their hearts that the S. D. C. system is as putrid as it is Papal, and that it will not stand the light of day.

But the Saints of Centralia were not to be deceived by the tattle and scandal tactics of the Presidents of the Portland and Seattle Districts, so they continued to come to our meetings. In a little while the fruits began to show. A number came over to the Church of Christ. In our efforts to tell the old story it pleased God to confirm the Message in a most remarkable manner. Elder Cox, a member of the R. C. of L. D. S. for over 30 years, was instructed in a wonderful dream given in answer to his prayer, that it was time to move out of that Church and labor in the Church of Christ. He was shown the Reorganized Church as full of noxious weeds, and that it would not be profitable to try to farm it any longer. Sister Hook was another. In a vision angels instructed her, and directed her to the Church of Christ. Her testimony will appear in these columns. It was the most remarkable I have ever listened to.

Well, we have about forty-two members now in the Church of Christ at Centralia, where four weeks ago we had none. A number of others are about ready to join us. They are only hoping against hope that something may be done to save the old Reorganized ship from sinking, but they are not so foolish as a brother, who vociferously announced at the last General Conference that he was going to stay with the Reorganization till she went down, and that he would go down with her.

We have effected an organization of the Church, having three Elders, viz. Cox, Headding and Hanson. Elder Cox needs no introduction. For years he has given of his best to build up the Reorganized Church. The Missionaries will remember his home and hospitality while life lasts. Elder Headding is a brilliant preacher, and unusually well informed. He has occupied in the field for some time, but owing to the tactics of an S. D. C. administration, he was frozen out of the missionary service. Elder Hanson is an exemplary man, who only awaits the opportunity to make good, and we

are assured we shall hear from him. He has an incisive mind, and is a clear cut reasoner.

Just before leaving, a very fortunate purchase secured for our people a Church structure hitherto occupied by the Adventists. Thus our Cause has attained an unusual degree of permanency, and all within a few weeks. Surely God's hand has been wonderfully in evidence. We are expecting to return to these parts in a little while, for the field is white unto harvest. Centralia, Washington, August 25, 1925

Daniel Macgregor.

THE NAME OF THE CHURCH

(Elder J. J. Synder, now past three score and ten, was at one time a scribe for David Whitmer. He it was who wrote for Brother David that remarkable "Address," so full of interest to every student of the latter day work who wants facts. At our solicitation Brother Snyder submits to us items of interest gained from personal association with that man of God, David Whitmer. The following tells an interesting story of how the name of the church was changed for the second time in its brief history of but eight years.—D. M.)

I quote from David Whitmer's book, page 73, as follows: "In June, 1829, the Lord gave us the name by which we must call the church, being the same as he gave the Nephites. We obeyed this commandment, and called it THE CHURCH OF CHRIST until 1834, when, through the influence of Sydney Rigdon, the name of the church was changed to 'The Church of the Latter Day Saints,' dropping out the name of Christ entirely, the name which we were strictly commanded to call the church by, and which Christ, by his own lips, makes so plain."

"In April, 1838, the leaders of the church saw it was not the right thing to omit the name of Christ altogether from the name of the church, so they changed the name of the church again to 'The Church of Jesus Christ of Latter Day Saints.'"

I want to state here what David Whitmer told me concerning what he heard and saw in a meeting when Sidney Rigdon made a powerful speech advocating that the name of the church be changed from the "Church of Christ" to "The Church of the Latter Day Saints."

David Whitmer told me that Sidney Rigdon on this occasion made one of the most powerful and eloquent speeches he had ever heard, a speech that moved the congregation. Sidney Rigdon, he said, was naturally a powerful orator, one of the greatest of his day, and at this particular time the devil helped him wonderfully. At the close of his speech the congregation took a vote on the question, voting to change the name of the church as stated. He said the arguments and reasons which Rigdon produced for changing the name of the church were that the church might be clearly distinguished from all other churches, some of which had names similar to the Church of Christ; saying, "We are the Saints of God, and these are the Latter Days. The Lord has revealed it to me that the name of the church must be changed to "The Church of the Latter Day Saints."

Brother David told me that when Sidney Rigdon had finished his discourse, with his two arms outstretched, he saw under his arms two little devils in the act of dancing and rejoicing. David was sitting on one of the seats farthest back in the meeting house, and as soon as the meeting was adjourned he went home. His wife, who did not attend the meeting, said to him,

"David, you look like you are sick; what is the matter?" He answered that he was worse than sick, telling her that the church had voted to change its name, because of Sidney Rigdon's speech. He told me that his wife said to him, "Now, King Noah's reign begins." Those who are familiar with the Book of Mormon will recall what happened to the church under the reign of King Noah.

John J. Snyder.

In witness of the foregoing, we submit the following.—D. M.

"Minutes of a conference of the elders of the Church of Christ."

"After prayer the conference proceeded to discuss the subject of names and appellations, when a motion was made by Sidney Rigdon, and seconded by N. K. Whitney, that this church be known hereafter by the name of the Church of the Latter Day Saints. Appropriate remarks were delivered by some of the members, after which the motion was put by the moderator (Joseph Smith) and passed by unanimous vote."

"Resolved that this conference recommend to the conferences and churches abroad that in making out and transmitting minutes of the proceedings, such minutes and proceedings be made out under the above title."

"Resolved that these minutes be signed by the moderator and clerks and published in the **Evening and Morning Star**." Joseph Smith, Moderator. F. G. Williams, O. Cowdery, clerks."

See Kirtland **Evening and Morning Star** for July, 1834, page 352. Also see Church History, Vol. I, pages 453, 454.

AN INTERESTING SKETCH

Dear Brother MacGregor:

In the Spring of 1885, after I was baptized in Lamoní, Iowa, by W. W. Blair, I went back to my ranch in Arizona, and with a man by the name of John C. Cox, (who used to belong to the Reorganized Church, but had grown cold, and had drifted back into the world.) commenced to read the Doctrine and Covenants in the evenings when the days work on the ranch was over. He was working for us on the ranch (a cattle ranch). I saw some things in the Doctrine and Covenants that I did not just like. Well, I had plenty of money in those days, so I proposed to John Cox that we go out to California, where the weather was warm, go up in the mountains, and go into a fast, pleading with the Lord to show us more light and truth. He agreed to it, so we left together for Oakland, California, intending to find out there the best place to go to in the mountains. We finally decided, after remaining in Oakland for about two weeks, to go up north, to the Shasta Mountains, which we did. We made our headquarters in an old abandoned miner's cabin, in sight of Mount Shasta, deciding to spend forty days in reading the Book of Mormon and the Doctrine and Covenants through, which we did, and then started in for a fast of forty days, fasting for light and knowledge. Both of us had come to the conclusion that the Reorganized Latter Day Saints were catering to the world, were not humble like they should be, and that there were things in their book of Doc. & Cov. that we did not like. Bro. Cox had by this time wakened up, and was ready to forsake the world for the Truth as it is in Christ, returning to his first love, when he became convinced that the Book of Mormon was true.

To make a long story short, after fasting two weeks, as Moses fasted, without food or water, I had a dream, being told by a man in the dream to go to Richmond, Mo., and have a talk with the last living witness to the Book of Mormon, David Whitmer. Bro. Cox and I left our fasting place for Delta, a station on the railroad, where we got some food, I gave him some money, as he wanted to go to Ukiah, California, and I went straight back to Richmond, Mo. The first day there I talked with Bro. David, and afterwards with Bro. John C. Whitmer. Well, I was convinced by Bro. David, after he told me, briefly, you might say, the things contained in his book, that he had the light and the truth. I truly rejoiced in the Lord, and was baptized in a little creek a few miles out from Richmond, by Bro. John C. Whitmer, and was ordained an Elder by him, the same day. That was on February 11, 1886.

I will add that I was present at the death of David Whitmer who died about one year after his book was published, and heard his dying testimony to the truth of the Book of Mormon.

It will no doubt interest you to read a copy of a letter that Bro. John C. Whitmer and I sent out to some of our brethren soon after Brother David's death, so I will give you a copy of it here:

Richmond, Mo., Feb. 3, 1888.

Dear Brethren:

It has pleased the Lord to take from our midst our dear brother, David Whitmer.

His testimony that the Bible and Book of Mormon are true was given on his death bed. Brethren, we could not describe to you in a letter what we have seen and heard, and what the Lord has made known to us through our dear brother in his dying hours. He said the honest in heart would have their spiritual eyes opened in God's own due time, and they would then receive his pamphlet. (His "Address," or book).

David Whitmer loved all people; but many hated him, like Jesus Christ, our Master, was hated, because he told the truth.

He had many visions and spoke often in the Spirit the last three days before he died.

And among other things he said was this: "I see Jesus; Oh! if I could only raise my feet and understanding to my faith, I could make one step into the promised land forever." He also said, "I know that the work is set up, the truth is established. Hold fast to the rock; that rock is Christ."

At last a sweet smile came over his features, as if he were greeting the angels of God.

May we all so live that when we come to pass out of this life we may be as sure of the first resurrection as our dear departed brother, David Whitmer.

John C. Whitmer,

John J. Snyder.

I understand a report has been circulated that David Whitmer was paralyzed in his right hand. This is a mistake. He was not paralyzed. Soon after he came to Richmond, he lost the thumb on his right hand by the explosion of an old fashioned powder flask. He told me that it was a judgment upon him from the Lord for his attempting to leave Richmond, when it had been made known to him that he should remain there. He said he afterwards saw the purpose of his remaining there, which was this: His being there in one place, and not a "floater", the citizens of Richmond could say (which they have done) that they had known him for

many years, and testify to his high character. They have testified that they have known him for nearly half a century, and testify to his good character, as recorded in his book. This gives weight to his testimony to the truth of the Book of Mormon.

In Gospel bonds, your brother,
John J. Snyder.

THE ALTERNATIVE

By Samuel Wood

If the world is to progress, disillusionment awaits the individual who believes in the infallibility of any institution composed of mortal men and women. The law and institutions of God are perfect, but when committed to human beings they become corrupted. History shows that it is a common thing for institutions to retrograde and fall away from the standard they maintained in the beginning. Jesus made a wonderful commentary on the history of religion when he said, "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force."—Matthew 11:12.

Note carefully the language, "the violent (unjust strength or power applied to any purpose, etc.—Century Dictionary.) take it by force." That is, the unjust power is applied from within and takes the kingdom. This is the history of the early Christian church, as well of that of the church of latter days. It is the way with nations, as well. Knowing this, we should not lose our equilibrium when we see the church introducing a system of government that is unwarranted in the law, thus deliberately plunging into apostasy.

It is well we have an account of the various dispensations. It is well we have the story of nations. History reveals the fact that religious institutions, although established among men by the powerful hand of Almighty God, when once they have gone into apostasy, never reform. Those who have from time to time tried to reclaim the church have suffered martyrdom, persecution, ostracism. Jesus was crucified. Some of the Reformers gave their lives, as their Master had done. Others were banished and excommunicated. But the mother institutions never reformed. They went right along. We have them among us today, and they will continue until called to account by the Arbiter of all human affairs.

Whether, in the case of the church today, meaning the Reorganized church, the accounting will be exactly this year, or a thousand years hence, what is that to us? Upon us rests the responsibility of seeking the infallible law, and endeavoring to establish it, that the original faith delivered to the world in 1830 may not perish from the earth. We must follow the truth, though it may be necessary to take the trail alone, and though it may lead into the "valley of the shadow of death." As Henry George said: "Though the truth may run counter to our prejudices, let us not hesitate. Though it may challenge institutions long deemed wise and good let us not turn back."

The Church of Christ furnishes the only opportunity in the world today where latter day prophesy can find complete fulfillment. It may have made minor mistakes but it had come clean, and it offers the original gospel in its pristine purity. It has not gone after the ways of the world, and the system of government has only to be enforced to keep down autocracy and preserve democracy. This is the only group of latter day saints

who are in a position to build Zion according to the prophecies. They own and occupy the treasured Temple Lot. A year spent in trying to recover the Reorganization from the "violence" of Supreme Directional Control and Effective Discipline, with many unwarranted departures from the original plan, will be a year lost. You who despise heresy and maladministration in church government are eliminated by the involuntary force of your own conscience. The Church of Christ on the Temple Lot offers you a home where you can function in the establishment of the kingdom of the divine plan according to the gifts and callings of God unto you.

Since uniting with the Church of Christ and learning of its ideals and purposes, its plan of church organization, the writer has experienced the return of the enthusiasm of younger days, and feels, more than ever before, the impelling force of God's call to declare the everlasting truths of the gospel and labor to establish His kingdom. This zeal, supplemented by a clear vision and knowledge of present conditions, both in the church and in the world around, makes the call ring clear and true, and the answer to the call is the answer of a clear conscience and an honest purpose toward both God and man.

Holden, Mo., September 16, 1925.

Editor Zion's Advocate:

Be it known to all readers of *Zion's Advocate* that upon uniting with The Church of Christ I openly requested the privilege of the pulpit in Holden for one discourse in which to give to my brothers and sisters reasons for my withdrawal from the Reorganization. Not receiving an answer, I finally made my application in writing direct to the Presidency and Bishopric of the Holden Stake. After the lapse of almost one month I finally received an answer refusing me the privilege.

Now if I had been in transgression and guilty of unchristianlike conduct, there might have been some justification in such a refusal. But when a man in good standing, who has given thirty-one years of the best part of his life in the active ministry of the church, and three years in addition to that laboring for the church, self-supporting; still holding official position in the church and in the stake, felt he could go no further with them under the present regime; wishing to avail himself of the benefits of the action of the conference of 1918 and unite with the Church of Christ, requests the privilege of delivering in the building he helped to erect, one sermon assigning reasons for his action, common courtesy, not to mention justice and fair play, would seem to say, "Why yes; certainly."

Where now is the boasted toleration and liberality of the saints? Where now is the announcement, "We have a free pulpit and an open Bible" for years heralded to the world? But this is not the first time in my experience for church doors to be closed against me. That happened to me often as a missionary. But I never expected that the church I was then representing would ever narrow itself down to the standard of sectarian prejudice. But it has come to pass, another testimony that I am representing Jesus Christ. He said: "They shall put you out of the synagogues."

It is not so much because they care for the building and think that I would injure it. No, not that. The doors are unlocked most of the time, often standing ajar, and it is reported that persons have been seen entering and leaving the building at unreasonable hours

of the night, evidently not to worship God. But this does not concern the authorities nearly so much as barring a brother from giving reasons for his action. What are they afraid of? What has become of the oft quoted "Prove all things," etc?

I suggested to these authorities, acting under "supreme directional control," that perhaps at the time of their next general conference they will be ready and willing to occupy The Church of Christ building on the Temple Lot, as the High Priests have been doing for years, and that so far as my influence might go, they should have that privilege. If they can get any satisfaction, joy or comfort out of their narrow, selfish dealing, they are welcome to it. It will not hurt me. I prefer my situation to theirs. Thank God for deliverance from the serfdom of supreme directional control in the hands of men.

H. E. Moler.

My Awakening

As I sat in my home one hot day, the latter part of May of this year, two young men came to the door and knocked. A glance at them showed they were hot and tired, so I asked them to come in and rest awhile. My husband was away, and I and the three children were alone. But learning that the men were missionaries from Utah, and knowing that they traveled without money, for my grandfather, old uncle John Hawley was a Mormon missionary once, (he being one who was deceived for awhile in his younger days) I invited them to wait for dinner.

They were hungry, and when asking grace one of them spoke so thankfully, invoking the blessing of the Lord on our household, that I decided then never to turn any one from my door on account of his religion.

I was greatly surprised when I learned the mission of these elders. They had been sent to us by their officers because it was known that we were strongly opposed to the action of the late general conference. The conversation ran about like this:

"Mrs. Nelson, our church would never have allowed such an important question as one concerned with the changing of church government to come before the delegates on the conference floor."

"What would your church have done?" I asked.

"Why, we have quorums that meet in council, and their decisions are passed on by the conference."

"We have quorums for that purpose, too," I answered.

"Well then, why didn't you use them before the conference this year?"

"Another broken law," was all I could answer.

"Well, you are having lots of broken laws now," they said, "and some of the very things your late Joseph fought us most bitterly upon you are fast adopting. If you keep on the way you have been going the last few years we can soon join hands and go along together. We have had supremacy ever since we came to Utah. We are stronger than ever in our belief, for while we have never changed, you are coming to our way, proving that we have been right all along. Now what does it indicate to you?"

"I am convinced more than ever that the doctrine is wrong," I answered.

"But it's in to stay," I was told; "they will see to it that the opposing side never gets voice on the conference floor, and what are you going to do?"

I answered that I thought God would take a hand after

man had done his work; that I did not believe the new doctrine would prosper. Here one said, "Be careful, ours has prospered. Today we have eight times as many members as you have. Our treasury is not empty, our desert lands blossom as a rose, and fine buildings glitter in our city. All this proves to us that Brighamism was inspired, and we are going out this year greatly encouraged."

I said, "Do you know, boys, the faster we go your way, the less inspiration and revelation we have in our church?"

Mrs. Albert Nelson.

NOTICE!

To the First Presidency of The Reorganized Church of Jesus Christ of L. D. S., Independence, Mo.

Dear Brethren:

The undersigned herewith give notice, that they have transferred their membership from the Reorganized Church to the Church of Christ on the Temple Lot, and in so doing have been recognized as ministers of the Church of Christ in their respective offices.

Further notice is therefore herewith given to you and to all concerned, that with this action we consider that we are relieved from any further responsibility of representing the Reorganized Church, and that we are no longer bound to recognize any administrative action of the authorities of the Reorganized Church of Jesus Christ of Latter Day Saints.

Name	Office
Earl H. Ewing	Elder
Clarke Buckley	Teacher
William Premoe	Priest
William R. Morrow	Priest
Webster Ewing	Teacher
F. M. Backus	Deacon

(Of the Lansing, Michigan Branch)

Date—September 5th, 1925.

NOTICE!

To the First Presidency of The Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Mo.

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Name	Office
Carl C. Smith	Elder
R. A. Baker	Priest
Roy C. Bailey	Deacon
David A. Benjamin	Teacher
Wayne Smith	Priest
Charles Porter	Teacher

(Of the Clear Lake, Indiana Branch)

Date—September 6th, 1925.

them as our guide, and follow no man, no theory other than that set forth by Christ, we call attention to the well known fact that we maintain that the highest spiritual quorum in the church is that of Twelve Apostles. This is stated in our Articles of Faith.

We feel it is not necessary to say more. Granville Hedrick holds an honored place in our history. We believe that he was at times blessed with the spirit of prophecy, as any other elder might be if the Lord saw fit to bestow the gift upon him. Time has vindicated much that Granville Hedrick believed and taught. We think he was not correct in everything. Perhaps no man has ever lived no matter how good and great, of whom we could speak any differently, except the Matchless One.

The **Truth Teller**, in its second issue, on page 30, declared its purpose was not to advocate the claims "of any man to power in the church. It will advocate a union on truth and truth alone: and to effect a union in the church will be to renounce and forever lay aside that which has caused the divisions, and that is false teachers and false doctrines." This was written in 1864, three years before the Woodford County saints came to Missouri. It shows the sentiment prevailing among them then. It has been the motivating idea ever since, and today we feel it is our work to proclaim the same message that was announced by the **Truth Teller** in 1864. Union on the basis of Truth: Our Criterion, the Word of God.

We wish to acknowledge the kind mention Brother Yates has made of our paper in "The Torch of Truth." We appreciate the spirit of fairness and the brotherly generosity.

Sr. Deeter, of Sandpoint, Idaho, writes that they have Sunday school, church and mid week prayer service. At present they are meeting in private houses. About fifty per cent of the church membership there are with them.

Sr. Macgregor is taking care of the Sunday School at Oyen. They meet at the home of Brother and Sr. Kidd. Some outsiders attend regularly, and are much interested. A good spirit prevails. Sr. Macgregor is busy in other ways, also. Through her efforts some who years ago were deceived by false leadership and had become discouraged, are taking interest again, and one has, upon application, been received into membership in the Church of Christ.

Brother J. D. Suttell, whose letter appears in last month's **Advocate**, has placed his membership with the Church of Christ.

Another branch has been established in the northwest. This time at Centralia, Washington. We'll let Brother Macgregor tell about it himself. He writes that there are so many calls he wishes he could be in fifty places at once.

Brother Otto Fetting, in Michigan, has occupied his spare time busily for the Church all summer, preaching not only in his home town, but in Cash and other places. Now he has rented a hall one half block west of the Post Office, in Port Huron, and will preach every Sunday night for a time. Brother Fetting's activities are not confined to preaching. We wish we had space to give some of the spicy, instructive matter he has printed and circulates. He has converted, his typewriter into a missionary, working until late himself, besides paying his stenographer for over time in church service.

Brother Wipper has had a busy and an exciting time this summer in Indiana. At one place brethren rode until midnight, trying to find him and secure his services. Brother Wipper will doubtless report for himself, later.

Brother Moler is not idle at his home in Holden, Mo. Failing to secure the church, he availed himself of the kind offer of Brother Fender, and held meetings on his (Brother Fender's) spacious lawn, under the trees. Brother T. J. Sheldon went down to assist Brother Moler. The second Sunday several (auto) car loads of saints from Independence lent their presence.

Brother C. L. Wheaton recently preached in the Far West District.

Everybody is catching the pioneer spirit. Our missionaries testify that they are feeling a return of the old time zeal and enthusiasm. They must be, for they are preaching without purse or scrip, and are maintaining their families themselves, except where friends are assisting. Sacrifice is the best evidence of sincerity. There are no salaries paid to any one. The only paid service we employ is the printer and the book binder (these are not members of the church), and such other manual labor as our brethren have not time to do.

Labor Day the Independence brethren got together and dug a trench from the street to the rear of the building, to connect with the sewer. A few visiting brethren kindly assisted. Some of the sisters busied themselves in other ways about the premises, for one important thing, they saw to it that a good dinner was provided.

We think we shall have to coin a new term to describe Brother Alva Wheaton. He is one of the most useful men in the Independence congregation. He acts as Sunday school superintendent, takes care of the church building, made the little tables for the junior department, and you would think they came from the furniture store; if there is a ditch to dig, he is one of the best men at that, too. Like the preacher, the pastor, the editor, and the workers in any other department, Brother Alva gives his services without purse or pence.

At the recent local election of officers for the Independence, or the Temple Lot congregation, Brother Frank Shirk was chosen as pastor.

Under the efficient care of Sr. Wisemore and her competent assistants, the Junior department of the Temple Lot Sunday school is growing in interest and attendance.

So many encouraging things come to us that we think we ought to tell our readers some of them. One brother, in a distant state, who has for two years been making a study of the position of the Church of Christ, the revelations, the changes in them, the additions, etc., writes: "It set me to inquiring of the Lord for knowledge, and I have received much evidence that you will take courage, for though small in numbers, you are the little flock, even the 'remnant,' whom the Lord will call."

A DREAM

On the morning of August 31, 1925, I dreamt I was in what seemed to be a large and beautiful house, and it was my home. It looked new and clean, and every part of it was built of good material. The elder who baptized me into the Reorganization years ago came in with his wife, and I busied myself making them feel at home. I went upstairs to get something for their comfort, and I noticed that there were many rooms in the house. The ceilings were high, the walls were white, the floors were polished hardwood, and the woodwork seemed to