

Zion's Advocate

"Say Ye to the Daughters of Zion, Behold Thy Salvation Cometh." Isaiah 62:11

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THE CONFERENCE OF 1926

The Church of Christ emerges from the general conference of 1926 with renewed hope born of the assurance that God's watchcare is overshadowing his work, and that his arm is extended to bring about the fulfillment of his promises that is to "begin at the Temple Lot." Greater blessings might have been received had God's children been prepared for them, but the Father was merciful, and his presence was very near at times. Under the influence of his Spirit doubt and hesitation that had blocked the course of progress gave way, and the necessary light and assurance was given to move forward.

Some of us can testify that under the influence we experienced at times we could realize that we do not have to wait until Christ comes to reign on earth to see Israel restored and Zion redeemed. We were made to feel that when the Spirit of God is with us in sufficient power all things will be possible, and instead of Christ coming to *do* the work, he will come to receive what we have wrought with the aid of his Spirit.

To obtain the great endowment is the thing we need to prepare for. The grandest part of this latter day work lies before us, when the gospel will be preached in all the world to gather out Israel. Then, latter day revelation tells us, "*cometh the day when the arm of the Lord shall be revealed in power,*" etc., when "*every man shall hear the fulness of the gospel in his own tongue, and in his own language, through those who are ordained unto this power, by the administration of the Comforter, shed forth upon them, for the revelation of Jesus Christ.*" (Doc. & Cov. 87:3, 4.) Or, as the Book of Mormon puts it, the work can not be done "un-

less he shall make bare his arm in the eyes of the nations," and the blessed assurance is given that "*God will proceed to make bare his arm in the eyes of all the nations, in bringing about his covenants and his gospel, unto those who are of the house of Israel.*" (1 Nephi 7: 21, 22, Authorized Edition.)

The Great Endowment—this is the thing the Church of Christ on the Temple Lot has stood for. The Church has extended its arms in welcoming

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invitation to God's faithful children everywhere to unite in the work of preparation to build the temple wherein the great endowment is to be given. The Lord has designated the Temple Lot as the rallying place where the gathering is to begin which will culminate in the building of the New Jerusalem.

"Verily, this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the saints, beginning at this place, even the place of the temple" etc. "Which city shall be built, beginning at the Temple Lot, in the western boundaries of the state of Missouri, and dedicated by the hand of Joseph Smith, Jr., and others," etc. (Doc. & Cov. 83:2, 1.)

Apostles Chosen

At our late conference the first important step in the process of preparation looking toward the working out of the destiny of the Temple Lot was taken when seven apostles were chosen. The Church of Christ gives the quorum of twelve apostles the first place in the church in spiritual authority, in accord with the New Testament pattern.

Space will not be taken for further particulars here, because a history of the proceedings will be found in an article in this issue entitled, "The Selection of Apostles." The names and addresses of the brethren chosen to be apostles follows:

H. E. Moler, 400 E. 4th St., Holden, Mo.

F. F. Wipper, 429 North Eu-bank, Independence, Mo.

Daniel Macgregor, 707 North 4th Ave., Sandpoint, Idaho.

Samuel Wood, Route 1, Box 340, Fresno, California.

C. L. Wheaton, 1225 S. Delaware, Independence, Missouri.

Otto Fetting, 22 White Block, Port Huron, Michigan.

Norris N. Headding, 1260 Lewis St., Chehalis, Washington.

Other Missionaries

The following Elders are authorized to act as missionaries for the Church of Christ as circumstances may permit, under the supervision of the quorum of Twelve:

Thomas Nerren, Thomas Barton, Carl Smith, J. D. Suttell, S. P. Cox, Wm. Schaub, Frank Shirk, C. A. Swenson, Oliver Shirk, Chas. Putnam, H. A. McPherson, H. Darby, B. C. Flint, H. Archambault, W. J. Smith, Andrew Himes, A. O. Frisbey.

Also the following Priests: Robert Campbell; H. E. Tordorf.

Other Officers and Committees for the Year

General Secretary, A. O.

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RECEIVING MEMBERS ON ORIGINAL BAPTISM

The abrogation by the Reorganized Church of the 1918 "Agreements of Working Harmony" with the Church of Christ does not in any way interfere with the policy the Church of Christ has pursued in receiving members on their original baptism. The church recognizes the validity of baptisms performed by those connected with the links in the chain of authority reaching back to 1829-30.

The Church of Christ recognizes that those baptized, were baptized as Paul declares, "In-

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to Jesus Christ" and "Into His death." Moreover, as Jesus inquired:

"The baptism of John, whence was it? From heaven, or of men?"

Likewise with reference to the Spirit from above. It was not given by man, nor is its source with any institution of man. Paul declares that we receive the Spirit of our adoption whereby we are able to cry "Abba Father," and if that Father repudiates an unfaithful mother and leads the child to the new bride mother, that same Spirit of adoption leads the child, and will continue to lead and guide it into all truth.

However, the time may soon come, and perhaps it is already at hand, when with Paul the Church of Christ may find "certain disciples" and be led to inquire:

"Have ye received the Holy Ghost since ye believed?" * * * * * and finding the disciples dissatisfied:

"When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied." Acts 19:5-6.

Abrogation of the Agreements

The abrogation by the Reorganized Church of the 1918 "Agreements of Working Harmony" does convincingly testify that, after all, there was something to the action of 1918, and that in fact it did bind them, and was in force right up until the action was taken at the 1926 general conference; reports, rumors and articles (official and otherwise) to the contrary.

Now that the abrogation of the "Agreements of Working Harmony" has taken place, it will be of interest to many to know just what Elbert A. Smith will do with the following which appeared over his signature April 24th, 1918:

"This means, of course, that all vexed questions of doctrine, baptism, and priesthood were carefully considered by the best intelligence that the church could assemble at a General Conference, both among the priesthood and the delegates.

Though arguments might be advanced upon both sides of the question, as is usually the case, this as-

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sembly conceded that our Church of Christ brethren had established their claims so far as they may be involved in TRACING BAPTISM AND PRIESTHOOD BACK TO VALID ORIGINAL SOURCES. As an organization they have held to the FUNDAMENTAL doctrines of the church and have been guilty of no moral lapse. In fact, in the face of adroit efforts to bribe and seduce from their trust they have kept themselves clear from evil forces and designing men. Hence no charge of APOSTASY FROM THE ORIGINAL FAITH could be supported, were there any among us inclined at this time to make such a charge."—"The Saints' Herald," Volume 65, Number 17.

It will be of interest to many to know just what President F. M. Smith and Walter W. Smith will do with the following which appeared over their signatures April 17th, 1918, in the "Saints' Herald":

"Subsequently the branch has been presided over by elders who have received their authority through ordination, from these other elders and their successors; and have always maintained an honorable name and place among men, and have HELD THEIR PRIESTHOOD IN RIGHTEOUSNESS BEFORE GOD."—Excerpts from report of Committee. General Conference Minutes, Page 2608, 1918.

Now that the 1918 "Agreements of Working Harmony" are a thing of the past, as far as the Reorganization is concerned, the words of one of the presidency of the Reorganized Church bears re-reading:

"In fact, in the face of adroit efforts to bribe and seduce from their trust they have kept themselves clear from evil forces and designing men."

Our Mission

The mission of the Church of Christ is reflected in the following:

"Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; GATHER OUT THE STONES; LIFT UP A STANDARD FOR THE PEOPLE.

Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him.

They shall call them, The holy people, The redeemed of the Lord; and thou shalt be called, Sought out, a city not forsaken." Isaiah 62:10-11-12.

Finally:

"And the Spirit and the bride say, COME, And let him that heareth say, COME. And let him that is athirst COME. And whosoever will, let him take the water of life freely." Revelation, 22:17.

Clarence L. Wheaton,
Frank F. Wipper,
Of the Quorum of Twelve.

Selection of Apostles

(1829-30 compared with
1925-26)

It is written:

"And thus, if the people of this generation harden not their hearts, I will work a reformation among them, and I will put down all lyings, and deceivings, and priestcrafts, and envyings, and strifes, and idolatries, and sorceries, and all manner of iniquities, and I will establish my church, LIKE UNTO THE CHURCH WHICH WAS TAUGHT BY MY DISCIPLES IN THE DAYS OF OLD." Book of Commandments, 4:5.

The Church "in the days of old," according to the Apostle Paul, had in it "First Apostles."

sioned the use of the words: "There are OTHERS?" Chapter 15 of the Book of Commandments is prefaced with the following:

"A revelation to Joseph, Oliver and David, making known the calling of twelve disciples in these last days, and also, instructions relative to building up the church of Christ, according to the fulness of the gospel: given in Fayette, New York, June, 1829."

Paragraphs 10 and 11 read:

"And now Oliver, I speak unto you,

God evidently intended that these two men, Oliver Cowdery and David Whitmer, were to be a part of the quorum, for he nominated them as apostles. They could not with propriety nominate themselves, and surely no reasonable person would feel disposed to argue that there was any irregularity because God nominated them after delegating the selection of the apostles to them.

The mouthpiece in this case, namely, Joseph Smith, was the third apostle nominated by the Lord. His office as an apostle is clearly pointed out in the revelations. See Doc. & Cov. 17:1; 19:3; 26:3.

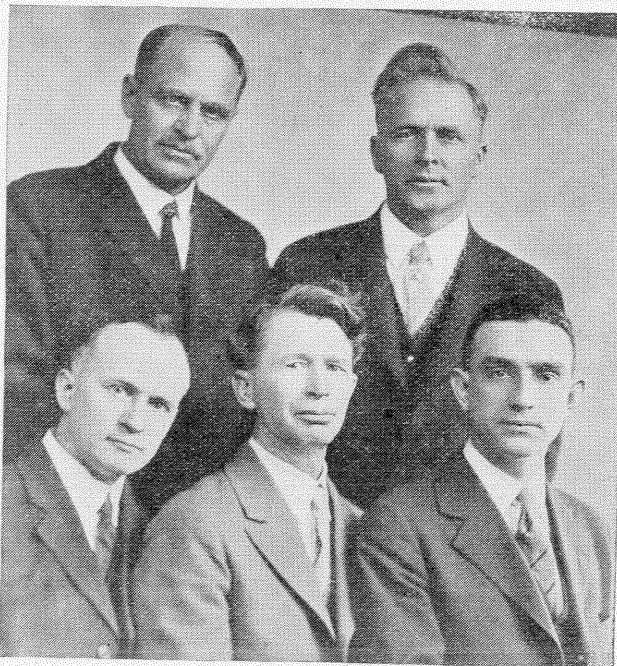
How to Know the Twelve.
The highest priesthood among men for the ministry of the gospel of Christ is the Melchisedec priesthood. An apostle is an elder. The group of twelve men evidently represent a special missionary committee who are set aside to devote their entire time during the remainder of their lives, or until relieved for good and sufficient reasons, in missionary work. The rule for selecting these men is as follows:

"And the twelve are they which shall desire to take upon them my name, with full purpose of heart: And if they desire to take upon them my name, with full purpose of heart, they are called to go into all the world to preach my gospel unto every creature." Book of Commandments, 15:29-30.

"And now behold I give unto you, Oliver, and also unto David, that you shall search out the twelve which shall have the desires of which I have spoken; and by their desires and their works, you shall know them." Ibid, verse 42.

God evidently intended to assist the committee and he gave them directions by which they might judge as to the worthiness of men to act in the apostolic office.

Witnesses of the Risen Christ.
It is claimed that no man is qualified to act as an apostle unless he has been a witness of the risen Christ. If this position is to be recognized as the rule, then the writers of the gospels must be judged as having erred, for long before the resurrection of the Christ, the twelve men selected by Christ were called "apostles," and were



Top row, H. E. Moler, Daniel Macgregor,
Bottom row, F. F. Whipper, Samuel Wood, Clarence L. Wheaton.
(Five of the seven apostles chosen. We are sorry we are not so fortunate as to have photos of the other two.—Ed.)

It was according to this pattern that the old Jerusalem Church was planted. It was also according to this pattern that the ancient Nephite Church was established. True to this ancient pattern, the Church of 1829-30 was organized.

It is written:

"And now behold, there are others which are called to declare my gospel, both unto Gentile and unto Jew: Yea, even unto twelve:

And the twelve shall be my disciples, and they shall take upon them my name:" Book of Commandments, 15:27-28.

But what was it that occa-

and also unto David, by way of commandment:

For behold I command all men everywhere to repent, and I speak unto you as unto Paul mine apostle, for you are called even with THE SAME CALLING WITH WHICH HE WAS CALLED."

Paragraph 42 reads:

"And now behold I give unto you, Oliver, and also unto David, that YOU shall search out the twelve which shall have the desires of which I have spoken;"

The Committee. It is thus clearly to be seen that God appointed a committee of two to select men who were to serve as a quorum of twelve. Moreover,

sent out as apostles. However, it will readily be conceded that the problem of the Jerusalem apostles was very difficult, and considering the nature and character of the people they had to deal with, God mercifully provided that the seal of their apostleship was later augmented or reinforced with the personal visitation of the risen Christ.

Among the Gentiles of our day, the resurrection of the Christ is readily accepted. There has been a shifting of emphasis with the shifting of time. There will come a time, and perhaps it is about at hand, when those who have been chosen will be sent to Israel. But before that day comes, the endowment will be given, and with that endowment will undoubtedly be experienced the personal visitation of Christ to his servants.

Our Action

Thursday afternoon, October 8th, 1925, it was resolved:

"Whereas the conference has by its vote expressed its determination to further perfect the organization of the church in harmony with the teachings of the Bible and the Book of Mormon, and whereas, the Bible and the Book of Mormon both provide that apostles shall be in the church: Therefore, be it resolved, that we petition the Lord for direction as to the choosing of the apostles, and such other matters as He may see fit to impart unto us."

After fasting and prayer the word of the Lord came as follows:

"Verily thus saith the Spirit, in order that the Church of Christ may be prepared to more effectively occupy, it is my wish that my servants Moler and Wipper shall be a committee, to select a committee of three, who shall serve as apostles before me."

The committee appointed to carry out the instructions of the Lord met frequently following their appointment, and it was decided by the conference that until they were prepared to report on the selection of apostles, a committee of five should be elected to have general charge of the work of the Church.

Just before the April conference in 1926, the committee of five met to consider problems confronting them, and it was decided to recommend the following to the general conference:

"Moved that it is the sense of this council, that the matter of having 'first apostles' in the Church should

be our first, main and great consideration and to make it possible for us to focus our entire attention upon the matter of first putting the Church in order in this way, therefore,

Be it further resolved, that the consideration of all other offices and officers be deferred until apostles are properly set in their places."

This was adopted by the general conference. It was recognized that it would be folly to attempt to solve other problems until the matter of having "first apostles" was securely anchored through divine approval.

Following this decision fasting and prayer became the rule for all. Earnest men and women, and even children, focused their attention upon this matter, and were blessed in the prayer meetings. On Friday morning, April 9th, Elder Thomas Nerren, of Denver, Colorado, spoke in an unknown tongue. It was beautifully delivered, carrying with it conviction. After a season of prayer Elder Otto Fetting, of Port Huron, Michigan, gave the following portion of the interpretation:

"Thus saith the Spirit to my people: Behold I have heard your prayers. I have looked upon you and I have recognized you as my children. Behold I have a work that you must do. My Spirit has been hovering over you, but because of contention that has been among you, my Spirit has not come and has not given you the light that you stood in need of. But the time has come that my work shall be established. I have chosen those my servants that shall make a selection, but because of the strife that has existed among you, I have withheld the light that should come to them.

Behold, if you will cease to be contentious and try to be humble before me, I will send you light. Behold, I have only chosen five that shall occupy at this time in the quorum of twelve. I have others outside of this church who have a work that they shall perform, and in due time I shall choose them, and they shall occupy to perform my work.

Behold I have spoken to you in times that are past. I have asked you to be humble and to keep my commandments, but you have continued to transgress my law and have not hearkened unto the things I have given you. Inasmuch as you shall be humble, the heavens shall be opened and I will pour out my Spirit upon you that shall enlighten your minds, and you shall know the course that you should pursue."

Travailing in Birth

It is written:

"And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet,

and upon her head a crown of TWELVE STARS: And she being with child cried, travailing in birth, and pained to be delivered." Rev. 12: 1-2.

The Church of Christ of 1925-1926, in common with similar previous experiences, agonized in the hour of deliverance. Conflicting views on vital problems could seemingly not be fused into a oneness, or welded into a cohesive whole, without heat. But God spoke and said, "Peace, be still," and there was peace. Under the focused glow of revelation which lingered momentarily in October, 1925, a unanimity of understanding prevailed as to the meaning of the revealed will of God, but as soon as this intensity languished, there was borne an element of confusion which persisted until this glow returned with its former intensity. The iron which was thus left rigid and cold in 1925, could now be shaped into the form and pattern of God.

The instruction of the Lord in 1926 clarified the problem of 1925. In 1925 two were appointed to select three. It had been a question as to whether or not the two were recognized as apostles by the Lord, and thus as apostles by nomination of God, were to select three more who were to act as apostles. Now the Lord clearly declares:

"Behold I have only chosen five that shall occupy at *this* time."

The two appointed by the Lord in 1829, namely, Oliver Cowdery and David Whitmer, were directly nominated to be apostles, and as apostles they were directed to seek *others*, "even unto twelve." Incidentally, lest they unconsciously become involved in error, the Lord later also nominated Joseph the mouthpiece, as an apostle. Thus in 1926 the light of revelation persistently focused our attention upon this precedent of history, and gently but urgently pressed our reluctant hearts into his ways. "This is the way: walk ye in it."

Corroborating Testimony

A devout sister testified that when the revelation of 1925 was given the conviction fastened on her mind that Wipper, Moler and Macgregor should be the first three apostles. Some ques-

tion arose in her mind regarding one of the first two men, as to his ability along a certain line, when a voice very distinctly spoke to her consciousness and said, "He is an apostle."

In the prayer meeting Thursday morning, April 8th, 1926, Elder Madden, moved upon by the Spirit of God, spoke to Bro. Macgregor, indicating that he would be selected as an apostle.

The next day, Brother J. F. Miller, of Holden, Missouri, furnished the following testimony, in writing:

"I had the evidence that Bro. Moler, Bro. Wipper, and Bro. Macgregor were called to be apostles. This evidence was given me almost half an hour before Bro. Madden spoke in prophecy."

In the night of the same day, a fourteen-year-old girl had a vivid dream in which was pictured to her in contrast the organic form of two churches, one right; the other, wrong. Following an angel were the people of the Church of Christ. "And they were walking along a straight, narrow path. In succession, right after the angel, were F. F. Wipper, H. E. Moler, Daniel Macgregor, and C. L. Wheaton. The rest I could not distinguish," she said, "but above the heads of these four men I could plainly see the figure 12 in very large letters."

On Friday morning, April 9th, 1926, during the latter part of the prayer service, Elder Otto Fetting, of Port Huron, Michigan, declared that upon the morning previous the Spirit of God had rested upon him all the forenoon to the extent that it weakened him in body, and that it was with difficulty that he made his way to the church. He declared that he withheld the information because of the fear of criticism. It was made known to him that Brother Moler and Bro. Wipper were to be apostles. They were to choose Brother Macgregor and two others, making three. Later, still two others were to be chosen, which would make five *at this time*. Brother Nerren testified that Brother Fetting had presented the uninterpreted portion of the unknown tongue which had been given in the early part of the service that morning. Thus the accumulated testimonies united to press us into

the conviction that the order to be observed was

First, to recognize the command of God authorizing apostolic authority;

Second, that apostolic authority was by command of God vested in the hands of the two members of the committee appointed to select other apostles;

Third, that the mouthpiece of 1925 was evidently intended to be an apostle, also, and be associated with the committee of two;

Fourth, that the pattern of 1929-30, when David Whitmer, Oliver Cowdery and Joseph Smith were indicated as apostles, to select other apostles, was thus being carried out.

Completing Our Work. One of the committee of two having solicited the counsel of the elders of the Church of Christ in the matter, the following action was taken by the elders on Friday afternoon, April 9th, 1926, in the form of a recommendation to the general conference in session:

"Be it resolved, that in view of the light received in the revelation at our last conference, and also in view of the additional light received this morning, that we recognize the call of Elders H. E. Moler and F. F. Wipper to the office of apostles, and that they be authorized to select a third, and that these three be authorized to select two more at this time."

This was adopted by the general conference. Following this, action was taken referring this matter to the committee of two with instructions that this action expressed the sentiment of the conference. On receipt of this information the committee retired, and shortly returned, submitting the following report:

"To the General Conference of the Church of Christ, Greeting:

Pursuant to the instructions of last year, and with the additional light offered during this conference in which we, as your committee, are instructed to select three to act as Apostles, we herewith submit the name of Elder Daniel Macgregor as one of the three. Upon the adoption of this recommendation by your body, we will reconvene, accompanied with Elder Macgregor, to select the other two, as instructed. Elder Macgregor was readily chosen by us at this time, having agreed as a committee upon his selection from the very beginning.

Respectfully submitted,
F. F. Wipper,

For coal call 1400.

H. E. Moler."

This report was adopted by the general conference.

The committee of two again retired, accompanied with Elder Daniel Macgregor. Returning shortly the following report was submitted:

To the General Conference of the Church of Christ,

Greeting:

We, your committee, appointed by revelation and by your action, herewith respectfully submit the following as our selection to the office of twelve:

C. L. Wheaton
Samuel Wood.

Respectfully submitted,
H. E. MOLER,
F. F. WIPPER,
Committee.

Associated.

Daniel Macgregor.

This report was also adopted by the general conference. Following this, action was taken providing for the ordinations. The entire membership present participated in the voting on this question. The vote was unanimous. The session at which all of this important legislation was carried out opened with a glorious outpouring of Spirit of God. The opening song,

"The Spirit of God like a fire is burning,

The Latter Day Glory begins to come forth,"

was feelingly sung with such zeal, rythm and resonance, that it betokened a unity of purpose well nigh irresistible. The opening prayer by Elder Otto Fetting was accompanied by a veritable downpour of heavenly showers which met with the response of many sobbing souls touched with the refreshing influences from on high.

On Saturday afternoon, April 10th, 1926, the following ordinations of apostles took place.

Daniel Macgregor ordained by Elders Moler, Sheldon and Wheaton; Hiram E. Moler ordained by Elders Macgregor, Wheaton and Sheldon; Samuel Wood ordained by Elders Moler, Macgregor and Wheaton. Clarence L. Wheaton ordained by Elders Wood, Macgregor and Moler.

Sunday morning, April 11, 1926, the following ordination took place: Frank F. Wipper, ordained by Elders Wheaton, Wood, Macgregor and Moler.

Following this ordination, Apostle Samuel Wood bore his testimony to the effect that several months before this very thing which had just transpired was vividly portrayed to him in a spiritual dream. The identical incident of Bro. Wipper being ordained alone; of apostle Macgregor being in charge and of calling on him (Wood) to assist; of the position of Bro. Wheaton on his left hand, and of Bro. Macgregor on his right; and of the very words of exhortation delivered to the brother before his ordination.

Seasons of refreshing were indeed at hand. The following interpretation of an unknown tongue was delivered:

"Thus saith the Spirit unto my people: I have heard your prayers and I have watched over you. And behold, I have manifested myself to you that have been doubting as to My Church that I have established. I have sent messengers in your midst that they might testify that My Spirit has directed. I have chosen my servants that shall carry the gospel to the nations of the earth, and I will call others that shall carry the message. And My Spirit shall be in their hearts, and it shall flow from heart to heart as oil shall flow from vessel to vessel. So will I establish My Church by My servants as by those that were chosen in the days that are past. I sent My Spirit to My people then. I called My servant Joseph Smith, but he was human—he was tempted as you are tempted. You have criticized him.

I have sent gifts among you and chosen those that are young in years to bear testimony. My angels shall visit you from time to time. In dreams, visions and tongues will I manifest myself that you may be able to perform the work I have for you to do. Cease your contentions. Be united in prayer. May your faith become strong in me. When you are in need, ask me, and I will give you of the rich blessings of heaven. I will give you what you stand in need of because my hand is not shortened. Do not unworthily criticize those who are seeking for truth. Many are honest, and I will convince them of My work. Amen."

Two More Apostles Chosen.
Just before the close of the morning session on Sunday, opportunity was given for the consideration of the following report and recommendation by the committee of two:

"To the General Conference of the Church of Christ, Greeting:

We, your committee, appointed by revelation and by your action to select the Apostles, beg leave to report that we have completed our work as

per your instructions and as directed by the Lord.

As per instructions indicated and received, both at this conference and the conference of last year, we feel that our work has terminated with the selections made, which together with the selections directly indicated by the Lord, creates a body of five members of the quorum of twelve.

We are aware that manifestations of the Spirit indicate that two more members of the quorum of twelve are to be selected, in order that a working majority might be secured.

We suggest that the Twelve be authorized by you to take this matter under advisement, and to report to you as soon as possible.

Very respectfully submitted,
H. E. Moler,
F. F. Wipper.
Committee."

This report and recommendation was adopted by the general conference, and referred to the members of the quorum of twelve for action.

At the afternoon session on Sunday, April 11th, 1926, the members of the twelve reported that they had under advisement the selection of two additional members for the quorum of twelve, and reported the following as their selection; Elder Otto Fetting, and Elder Norris Headding.

Members of the twelve then reported individually, describing how they had met to decide upon the selections, and how after repeatedly engaging in fervent prayer for direction, they had received the witness of the Spirit of God to their selections, and how that in both cases their selections were unanimous. Others solemnly testified of their evidences of divine approval in the selections made.

The selections were then acted upon separately, and ordinations were provided for by the unanimous vote of the conference. Elder Otto Fetting being present, was ordained at once to the office of apostle by Apostles H. E. Moler, Daniel Macgregor, C. L. Wheaton and F. F. Wipper, the first named being the mouth-piece.

Elder Norris Headding not being present at this time, his ordination was left in the hands of the quorum of twelve.

As in Days of Old

Thus the Church of Christ has been established "LIKE UNTO

THE CHURCH WHICH WAS TAUGHT BY MY DISCIPLES IN THE DAYS OF OLD."

A fitting seal to the action of the 1926 conference is the following prophecy delivered during the general conference:

"I am the Lord. I am your God. I change not. I have looked down upon you in mercy according to my good will and pleasure. I have preserved My people here, and have seen their bleeding hearts; and I will be with you even unto the end.

I have called these men to be My apostles to start My work to move forward. Have no fear, but be humble and faithful. By their fruits you shall be able to determine whether they be My servants.

I will give them a greater endowment of My Spirit for the accomplishment of My work, even to the raising of the dead. The greater endowment shall come to My servants, and the angels shall go before them to open up the way.

The time soon shall come that My temple shall be built, and I will come into it. And if My people will purify themselves even as I am pure, they shall behold Me and receive the greater endowment. Do not let malice and hatred enter among you. Seek Me and I will give you My blessings. Your sick shall be healed, and I shall give you power to do miracles."

"The Lord is extending the saints' understanding—

Restoring their judges and all as at first;

The knowledge and power of God are expanding,

The veil o'er the earth is beginning to burst."

F. F. Wipper.

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By Dan

Immediately following the General Conference we were permitted to visit the Church at Minneapolis for a few sessions. We found the condition of the work everything that could be desired. One and all were rejoicing in the glorious liberty and the spiritual uplift they have felt ever since joining the Church of Christ. The gifts of the Gospel were manifest among them and unusual testimonies were borne testifying to the way God is leading and confirming them in the Angel's message. Elders Greene, Darby and Bennett, all of them men of experience, are doing their bit, while Brother Arthur Smith is looking after the Church School.

The Church of Christ is evidently a good name to do business by. Our members at Minneapolis relate how, that at the late State Fair, the Reorganized Church secured one of the eating house booths, and rather than be encumbered with that alphabetical name, The Reorganized Church of Jesus Christ of Latter Day Saints, they followed the instructions of their Missionary in charge and answered all inquiries by the name "The Church of Christ." We don't blame them at all, but would suggest that if the Name is such a wholesome thing to go by, why not try out the doctrines and organization of that same Church. They will even find them more profitable.

A Ladies' Aid has been formed among our Minneapolis members, and already the means has started to flow into their treasury. That's right. Don't wait for some one to tell you what you can do. The power of initiative is resident in every one. And so let each work according to the gifts and callings of God unto them. It is wonderful how interesting our work becomes when we retain our will to do.

The Church at Sandpoint is doing nicely. During the last few months strenuous efforts have been put forth on the part

of the Reorganized Church to reclaim those who have joined the Church of Christ. Up to date, however, their labors have been wasted on the desert air.

Elder Newby has taken up his residence at Sandpoint, and in his earnest and God fearing way will do much good for the cause. He is anxious to be about his Master's business, and no doubt he will soon be abroad telling the story he loves so well.

Elder Wood's Booklet, "Why I joined the Church of Christ," is an excellent literary work, as well as a splendid presentation of the question. It is well worthy a wide circulation. Those desiring it, should communicate with the brother at his home address, Route 1, Box 340, Fresno, California.

From a letter from Minneapolis we extract the following:

"We had a splendid prayer meeting last night with a goodly portion of the Spirit present. A brother spoke to us under the influence of the Spirit. It seemed more like the old-fashioned prayer meetings. The people who were trying to stop me from going to the Church of Christ are now coming to me asking questions. They say we are getting the most energetic and best workers. I told them that the weaklings would not come as they did not have the backbone to stand for their convictions."

In reference to J. F. Curtis' denial that the Port Huron audience had been influenced to vote against a debate, it may be interesting to note that a Reorganized member in that place writes that she was coached by an officer of the Port Huron Branch to line up against debate, and that the same officer went to others of the same congregation on the same errand. But then Eld. Curtis had to have some excuse for not meeting the issue.

The latest excuse put forth by the Presidency for not debating with our Elders is that the propositions were all on one side. To this we would say that the propositions represented the real issues before the people, that of the merits of the S. D. C. dogma, and the Presidency question. Our aim was to place be-

fore the people the real issues. In this case it was not possible for a representative of the Church of Christ to affirm in either proposition. They are distinctly the grounds and property of the Reorganized Church. They were asked to defend it. They refuse on the excuse that we did not affirm anything. To this we would say that if there are issues outstanding, maintained by the Church of Christ, we will be glad to affirm them at any place and time suitable to both parties. It is up to the Reorganized ministers to call out those things they cannot agree with and ask for a public investigation. We can only look after after our own case.

But this latest excuse has gone to the wall since Elder Wipper published his challenge in the *Independence Examiner*. The Brother submitted four propositions, two of which he was willing to affirm, covering issues of the hour. This was published in answer to Eld. Curtis' latest attack in the stone Church at Independence. Up to date we have heard nothing more from the Presidency regarding the matter. Is it that their stock of excuses are exhausted?

Personally, we do not like debate, preferring to be left alone in the preaching of the gospel, but when we are eternally attacked there is but one thing that we can do to vindicate ourselves in the eyes of the public, and that is to invite the assailant to the arena where we can have the opportunity of making a defense.

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The statement made by Eld. Curtis that the reason he came to Minneapolis was because we were attacking the Reorganized Church, is absolutely without foundation. We were quietly pursuing our own course, setting forth the doctrine of the Church of Christ in the homes of those who had invited us to so do. Presently Eld. Curtis came along trailing me around as usual, and began an attack on the Church of Christ. It was then we issued the challenge for him to meet his assertions in public debate. Up to date he has deftly side-stepped meeting the issue.

It has been stated in the *Herald* over his signature that I have declared Joseph Smith a false prophet. This is another of his assertions made without any regard for the truth. For the man Joseph Smith we hold infinite respect, believing that he was one of the greatest prophets that ever lived. The Book of Mormon will forever stamp him as one of the most inspired of men.

This belief in the prophetic mission of Joseph Smith does not, however, blind us to his mistakes which resulted so disastrously to the Church. Nor was he the only prophet who made mistakes. All have sinned and come short of the glory of God. We are not disposed to parade those mistakes, and only refer to them insofar as it may be necessary to show wherein the Church departed from the "Old paths," that we may avoid the same pitfalls.

We referred to his famous prophecy to Mr. Seaton only to show that the prophecy delivered by Granville Hedrick was of a similar texture and substance, and that in all probability Eld. Hedrick gathered the basis of his inspiration from a study and an acceptance of the Seaton revelation.

There is a remarkable sameness in the two revelations. They

both deal with calamities and judgments. Both speak of this judgment as overwhelming in its fury. Both are to affect the United States of America, and both are to be fulfilled within the generation wherein each was spoken.

In our discussion at Clear Lake, Indiana, we asked our opponents to please explain the Seaton revelation, and that whatever explanation he might offer, would in all probability apply to the revelation delivered through Eld. Hedrick. The brother, however, was very reluctant about attempting any explanation. It is noticeable also that his *Herald* explanation of the matter is like Mother Hubbard's cupboard, absolutely bare of even any attempt at solving the matter. We have no defense to offer concerning the revelation he so strenuously objects to, other than the same defense he may or can offer concerning Joseph Smith's revelation to Mr. Seaton. We await his explanation.

A little while ago we heard rumors that the entire Church at Centralia had gone back into the Reorganized Church. We waited until we could visit the above place before reporting on the situation. Yesterday was our first meeting with the church. We were not disappointed. The attendance and enthusiasm manifested showed that it was another one nailed. It was certainly a splendid gathering that greeted us. The spirit of the occasion was all we could desire. There was no evidence whatever of any wishing to go back to the Reorganized Church. Elder Cox, as pastor, is still on the job, strong in the faith, and stronger than ever against the S. D. C. system. He is associated by splendid helpers who are holding loyally to the truth. The church is in a prosperous condition, having raised a large sum to pay on their church indebtedness, and in doing so, they have been knit together in the bonds of fellowship. The Sisters Aid Society, under Sister Brunton and her helpers, have wrought wonders. One and all seem to

have only the success of the work at heart.

At the evening service Elder Headding was ordained to the office of an Apostle according to the action of the late general conference. There was a splendid spirit prevailing. Elder Headding is a man of considerable experience and unusual ability. He is rated as a very able speaker, and certainly has the history of the whole Mormon question at finger's end. He is unusually well qualified to defend the cause against all comers.

Like the rest of the brethren of the Twelve, Elder Headding will labor as the Spirit may direct him, consistent with his opportunities. In all probability he will likely be in the west for a while at least. There is much to do out here, and splendid opportunities are in evidence everywhere.

We are glad to receive the application for membership into the Church of Christ of Elder John Graven, of Holland. He has been investigating the position of the Church of Christ for some time. He was ordained some two years ago by Eld. J. F. Curtis. This will give us representation among the good people of Holland. We would that we had the means to send forth the men who are now ready and waiting to be unleashed.

LATER—Following our recent three meetings held at Minneapolis three adults united with the Church of Christ. One was baptized in Centralia, April 25, while several others are at the door. There is an unusual opportunity for the spread of the work in all parts of the land. We have never witnessed the time when the people were thinking so keenly as now. They are going to the bottom of everything. One must be amply furnished with the goods to persuade one to change his faith. It is a splendid omen and speaks well of the class of converts being made to the cause daily.

Question:

Does the Reorganized Church hold any claim or incumbrance of any kind on the "Temple Lot" at Independence, Missouri?
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The following by one of the trustees will explain:

"Neither the Utah Church nor any other faction of the Latter Day Gospel have any claim, mortgage, lease, or incumbrance of any kind against the Temple Lots at Independence, Mo., except the Church of Christ upon said property, who are the LEGAL OWNERS and possessors of the same; all other claims notwithstanding."

EXTRACTS FROM LETTERS

From a local agent in an eastern church:

Enclosed you will find a check to your order for \$60.70 which represents tithes paid. As at the last writing, we are enjoying the blessings of God in our efforts here. When the weather opens up we are planning extensive drives along missionary lines, and with the help of God, we hope to carry this gospel message to many outlying sections. I am always glad to read of the progress being made elsewhere, and can only feel that we are finding favor in the sight of the Almighty.

A post conference report from Apostle Samuel Wood, in Denver, Colo.

Well, we started the wheels rolling here today. We assembled the members and a few of their friends at the home of Brother H. D. Bartlet, and administered the sacrament at eleven this morning. Our meeting lasted until after one o'clock. Such an outpouring of the Spirit I have never witnessed in a meeting of this kind before. There were four or five prophecies and the gift of tongues.

In the afternoon we called a business meeting and organized a church. The brethren called were ordained and placed in their offices in the church. People came in spite of the fact that it was raining very hard. The church was organized with a full set of officers, including three elders and a financial agent. We have laid a fine foundation, and we look for good results during the coming year.

From between east and west:

Dear Frank: Your wonderful letter just received. About all we can think of saying is, "Praise God from whom all blessings flow." However, I

can say unreservedly that it contained no news to us, only confirmation. Even the personnel of the men chosen was shown me while you were still in Evansville last winter. Freda will bear me out in this; also Bro. and Sr. Milton Funk. It would have been a keen disappointment to us if this had not taken place because I have never received more convincing spiritual light in all my experience than this. And O, Frank, words cannot express our joy in the realization that we are at last with a people that God thus recognizes. Why, it fairly makes me shudder to think of the hideous nightmare that we have passed through the last couple of years. This wonderful light becomes almost dazzling in contrast.

From another point between east and west:

We are doing fine. Our number is between fifteen or sixteen now, and six or seven more coming soon. We had a wonderful meeting today. The gift of tongues was given twice, and also the gift of prophecy. The Lord is surely with us. We are all of one heart and one mind, and the Spirit makes us one. I never saw such unity before, and we want to keep it with God's help. All want to help and do something to let others know what we have found in the Church of Christ.

A brother writes: I borrowed a copy of David Whitmer's "Address" and I want to say that this is one of the greatest blessings I have ever received since I have believed the Book of Mormon, because the reading of the words which come from one of the witnesses to the divinity of the same has given me a greater desire to be obedient than I ever had before.

From the northwest:

We, of the Church of Christ in Sandpoint, must bear our testimony that our Heavenly Father has truly manifested himself to us in many ways. Bro. Lee Deeter was spoken to through the Spirit and his two children were almost instantly healed, also Bro. and Sr. Deeter, and under the hands of Bro. Oliver Shirk, a man that had just been

silenced. (Not in this organization, however.—Ed.) Brother Thomas was ordained a teacher, the Spirit being present to a marked degree. We are also rejoicing in the baptism of Sr. Louise Converse on Easter Sunday last, daughter of Sr. Bertha Converse of Poland, Montana. The Spirit was present at both baptism and confirmation, and wonderful promises were made to our little stranger in a strange land. We feel that she will be an instrument for good in God's hands if she will remain faithful to the covenant she has made.

INDEPENDENCE ITEMS

We, here in Independence, have resumed the "even tenor" of our ways since conference, and yet things are never quite the same after conference. Mingled with the pleasant memories there is a tinge of sadness because we must say good-by and be parted for a time from those whom we have learned to love. New acquaintances are made, and friendship ties are formed that we should like to enjoy continually. What a heaven on earth where there is love for one another and the presence of the Spirit of God, and yet some doubt the gathering! Why, it is the most reasonable, natural thing in the world. It is inevitable. The magnetic force of congeniality, sympathy, oneness of aim and purpose *will* draw people together. They just naturally gravitate to a common center.

The dining arrangements contribute no small part to the pleasure of our conferences, as the following action shows:

"Moved, that it is the opinion

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of this conference that the tasty meals and the healthful food that have been so much enjoyed by the visiting members bespeak the faithful services of the sisters of Independence and that we, the conference, tender to the sisters of Independence a vote of thanks for their great hospitality."

Carried unanimously by the conference.

We sometimes wonder why the Associated Press does not establish news headquarters in Independence. They surely do not know of our resources here. We doubt if the Press' highest paid contributors can equal in ingenuity, originality, and lurid quality some of the stories that spring out of Independence soil. They are often too ridiculous to be taken seriously, as, for instance, throwing brethren out of windows, carrying them out of church, hurling books, etc., etc. We have had to assure solicitous inquirers that we were quite

intact, no bones broken, not even any black and blue bruises. We hope our little flock will not get "puffed up" because so much attention is being paid to us.

Three conferences were going on simultaneously in Independence last month; that of the Reorganization, of the Church of Christ, and of the Protesting Group. Three, where before we had been for most part of one household. It is sad. May the time be not far distant when the Spirit from on High may be poured out so that we can see eye to eye and the honest in heart be gathered into one fold.

We commend the spirit and breadth of the following, delivered through Bro. James Yates in the conference of the Protesting group:

"Others, also, of other assemblages are mine. I charge you deal gently and lovingly with them."

It will be good for us all to remember this admonition, and in the spirit of "Let us reason together," let us strive for the TRUTH, for not only will the Truth make us free, but the Truth will make us ONE.

As we go to press the sad news reaches us of the death of Sister Frederick M. Smith. The ADVOCATE extends sincere sympathy to President Smith and the bereaved family.

"THE SOLUTION OF THE MORMON PROBLEM"

Some of the brethren have had reprinted David Whitmer's Circular Letter that he issued April 1st, 1887, before he published his book. This Circular Letter is David Whitmer's reply to some articles in The Saints Herald, and contains many things of special interest concerning the Book of Commandments and the changes that were made in some of the revelations; besides, it contains a Preface that should be read by all believers in the Book of Mormon. It is a good tract also for unbelievers. It is printed in the form of a 32-page Tract, the

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title of which is "The Solution of the Mormon Problem." It should have a wide circulation, and will accomplish good, and serve as an advertising medium for the Book of Commandments and David Whitmer's book.

In putting a price on it (and also the price which has been put on David Whitmer's book and the Book of Commandments, and other publications), the idea of those who have gotten them out is not to make a profit, but get back what they cost, and make the board self-supporting.

The prices on the above mentioned Tract are as follows: 5 cents per copy; 40 cents per dozen; \$3 for 100 copies. Sent postpaid to all parts of the world. Order them of Zion's Advocate, Box 217, Independence, Mo.

INSTRUCTION TO OLIVER COWDERY

"Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought, save it was to ask me; but, behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right, I will cause that your bosom shall burn within you; therefore, you shall feel that it is right; but if it be not right, you shall have no such feelings, but you shall have a stupor of thought," etc.—Book of Commandments 8:3.

"And if it so be that the church is built upon my gospel, then will the Father shew forth his own works in it."—3 Nephi 12:22.

"And now I speak unto all the ends of the earth, that if the day cometh that the power and gifts of God shall be done away among you, it shall be because of unbelief."—Moroni 10:18.

"But behold, that which is of God, inviteth and enticeth to do good continually; wherefore, everything which inviteth and enticeth to do good, and to love God, and to serve him, is inspired of God."—Moroni 7:11.

"And no man can assist in this work, except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things whatsoever

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shall be intrusted to his care."—
—Doctrine and Covenants 11:4.
"Behold I, the Lord, have made my church in these last days, like unto a judge sitting on a hill, or in a high place, to judge the nations; for it shall come to pass, that the inhabitants of Zion shall judge all things pertaining to Zion; and liars, and hypocrites shall be proven by them, and they who are not apostles and prophets shall be known."—Doctrine and Covenants, 64:7.

LETTER FROM PROVIDENCE, R. I.

On April 23rd, our local missionary, Bro. J. D. Suttell, held a meeting in Attleboro, Massachusetts, as some there were anxious to hear him, having become dissatisfied with the Reorganization. Notice was sent in advance, and the weather was favorable, but the people were urged by their pastor not to attend our meeting. He had talked against it for two weeks, so we had only nine out from their branch. A beginning was made, however. The seed was sown. God will give the increase.

We felt repaid for our effort to get the truth before the honest in heart, because the Spirit of God was present. We need not feel discouraged, as the followers of Christ were always few in number. We are thankful that God has preserved this haven for his children whose delight is in serving Him in his own appointed way.

Bro. J. D. Suttell, whom God has called to this work, is well qualified, being a strong character who will stand for the right under all circumstances. We thank God for men who are firm in the doctrine of Christ and will cling to the old path. Our pastor is of this type, also, and both men are blessed by the Spirit of God.

I was glad to read the two dreams in the *Advocate* last month. Also enjoyed reading the article on "Faith." Wish we could have sermons.

Your sister in Christ,
A. M. Harvey.

In previous communications we are informed that the membership of the Providence church has grown from seventeen mem-

bers to twenty-nine. The Lord is pouring out his blessings to cheer and comfort. The gifts of prophecy and tongues are enjoyed. A recent meeting lasted nearly two hours, and then, our correspondent says, "we felt we could continue to sit under the sweet peace of God's love."

BLANKS AND BOOKS

May we urge the Branch Secretaries to use their best efforts in securing subscriptions for the *ADVOCATE* and push the sale of Book of Commandments and other church publications and tracts, for in this way you are helping to spread the Gospel.

- Book of Commandments, New Edition (reprint)\$.40
- Marvelous Work and a Wonder by Daniel Macgregor60
- Evening and Morning Star (reprint of first 14 issues June 1833 to July 1833 inclusive.) No Library is complete without this bound volume at only 2.00 While they last.

- Tracts—
- Why I Left the Reorganization, by Daniel Macgregor. .02
- 35 Reasons Why I Left the Reorganization, by Frank F. Wipper05
- My Reasons for Leaving the Reorganization, by Samuel Wood05
- Brief History of the Church of Christ01
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Church Historian, Louis Palfrey Sheldon, 1416 West Walnut St., Independence, Missouri.

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Representation

After considerable discussion, it was decided to let the local churches settle this question as follows:

Resolved that the manner of the matter of representation at the next general conference, whether it be delegate or mass conference, be by the church secretary referred to the various churches, they to decide and report to him, he to notify the church through the columns of the *Advocate*, of the result.

Scattered Members

It was moved that until such times as we have representatives in Europe holding the Melchisedec priesthood, applications for membership made upon original baptism be considered by the Elders of the branch to whom they apply, who shall act upon the best information they can obtain to make their recommendations to the respective branches.

Resolved that this Church of Christ recognize that when persons are baptized by proper representatives of the church, no matter how remote from

local congregations, they thereby become members of this church, and be it further

Resolved, that a list of scattered, or isolated members be kept on the general church record, and that enrollment on a local record or vote of a local congregation is not necessary to Church membership.

To the Churches of Christ,
Greeting:

The conference just closed leaves us with renewed hope and courage. The calling of apostles and the confirming presence of the Spirit of the Lord was very encouraging. Not only was the conference a spiritual feast to many, but the news coming to us from the churches in other places brings overwhelming testimony that the Lord is rewarding the sacrifice for truth that many are making. Now we are anxious to do *our* part. Will each member of the church help us with their tithes and offerings? We have no "programs" to support. Every dollar will be spent for the purposes outlined in the law. To preach the gospel and establish the Zion of the pure in heart is our aim. Thousands are longing for the light and liberty that has come to you. Will you help us to take the good news to them? Your local bishop or agent will gladly receive your offerings. If you have no bishop or agent, send direct to us, and we will receipt you promptly.

The church is carrying an indebtedness of about \$3000.00, mostly incurred for paving the streets adjoining the property. We should like to pay this and stop the interest. A little effort upon the part of each one will enable us to do so, and then we can bend all our energies along missionary lines.

Our address is 1416 West Walnut St., Independence, Mo.

Yours in the one hope,

T. J. Sheldon.

To the Presiding Elders and the Secretaries of the Churches of Christ,

Greeting:

By action of the late general conference of the Church of Christ the writer was chosen as General Church Recorder.

There is quite a problem ahead of us to systematize the work and records of this office, and we hope that we may have the hearty co-operation of yourselves along this line.

We will try to devise some system in the keeping of these records that will be simple and accurate, and we hope that when we send to you for information, if we need to, that you will be quick to respond, and accurate in your information, which will help us greatly in our work.

"A stitch in time saves nine," so if you are accurate in your work in keeping your records, it may help us later on in ours.

Thanking you for your co-operation, I am

Your Brother in Christ,
W. P. BUCKLEY.

ADDRESS:

656 Newton St.,
Denver, Colorado.

Church History

The late conference appointed the undersigned as general church historian. The church is composed of the local churches and a history of the Church cannot be kept without the co-operation of the branches or local churches. Therefore, we are asking that each local church will, at the first opportunity, select a local historian, and report to the undersigned. We shall be glad to furnish any information to local historians that may be necessary.

Prompt response from each church will be greatly appreciated.

Yours for progress,

LOUISE PALFREY SHELDON,
1416 West Walnut St.,
Independence, Mo.

Several have advised us that they have not received their April and some other number of the *Advocate*. We want each one to have the full number of issues and have arranged to see that issues will reach you promptly. If you have missed any issues of the *ADVOCATE* please drop us a card and we will send them at once.

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