

Zion's Advocate

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

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WE SEEK INFORMATION

It is only fair to the people, at this time of confusion, when so many are seeking to know what to do for their spiritual betterment, that any movement or organization offering fellowship to the wandering sheep should give a clear-cut interpretation of its position.

For some time many have not clearly understood the relationship between the protestant movement and the Church of Christ on the Temple Lot. Now, however, as the protestant movement has taken steps towards definite organization, it is becoming apparent that the protestant movement and the Church of Christ are distinct organizations, although we hope a sympathy exists between them.

The organization with headquarters at the Temple Lot has always borne the name, Church of Christ, the title under which the original church was organized in 1830. The protestant movement has adopted the name, Church of Jesus Christ, and by that title we shall now refer to it. We have been asked, and we shall probably be frequently interrogated in the future concerning the position of the Church of Jesus Christ. Our ministers as they go forth will have to meet inquiry arising out of statements involving more than is expressed.

On page 94 of the *Messenger* for May, 1926, in the middle column, under the sub-head, "Different Views," we read:

"The protestant group represents different shades of faith and belief ranging all the way from the man or woman who is almost ready to capitulate body and soul to supreme directional control and to subordinate all individual expression to the man or woman who is well nigh ready to repudiate the whole of Mormonism.

"But the great mass of our people are in agreement in their opposition to: (a) the claim that any

man can, in any sense, act in the stead of Jesus Christ as the head of the church; (b) that God is limited to any one individual in the manifestation of his mind and will; (c) that priesthood is circumscribed by heredity or handicapped by privilege; (d) the centering of final administrative and judicial powers in the hands of one man; (e) supreme directional control. These are things on which the conference spoke clearly and decisively."

Referring to the summary of points upon which the Church of Jesus Christ (protestant group) are, as we are informed, agreed, we should like to ask, just how do they wish to be understood on the first point:

(a) Does this mean that they do not believe in a first presidency, and do they, or do they not, believe that Twelve Apostles are the highest spiritual authority in the church, and that they are equal with one another?

(b) Does this mean that the Church of Jesus Christ (protestant group) does not believe in the office of a prophet, seer and revelator; that they recognize no one man as the official mouthpiece of the church?

(c) Are we to understand that the Church of Jesus Christ (protestant group) disclaim belief in lineal priesthood as applying to any office in the church?

IDENTITY OF THE CHURCH OF JESUS CHRIST

(Protestant Group)

In the statement of the position of the Church of Jesus Christ on page 98 of the *Messenger* for May, 1926, in the seventh paragraph, we read as follows:

"We do not withdraw, nor consent to be separated from the church."

Again, the next paragraph starts out:

"Our rights as the true church, in lawful succession," etc.

On page 99, in the third column, under sub-head "Reconstruction," the declaration is made:

"We declare our purpose to accomplish the reconstruction of the church according to the original pattern," etc.

In the third paragraph, under the same sub-head, "Reconstruction," a call is made to all Latter Day Saints to unite with the protestant group in their endeavor "to perfect the reconstruction of the church according to the original pattern."

A lot of people are going to be puzzled to know just where to place the protestant movement calling itself the Church of Jesus Christ. We confess we do not care to answer the questions that could be put to us. We prefer that the official organ speak for the Church of Jesus Christ.

To what church do they refer when they say they do "not withdraw, nor consent to be separated from," etc.?

What do they mean by the language, "Our rights as the true church, in lawful succession?"

Again, they speak of reconstructing the church "according to the original pattern," etc.

Are they talking about the Reorganization, or the church organized in 1830?

Do they mean that they do withdraw and separate from the Reorganization, but wish to be true to the principles set forth by the church in 1829 and 1830? If so, is it not unfortunate that they have not adopted the same name the church was organized with in 1830, which history records was, "Church of Christ"?

Another difficulty presents itself. Under sub-head, "Property Rights," on page 99 of the *Messenger* for May, we read:

"We assert our rights as the church in legal and equitable succession, and before the laws of the

the few who, the parable of Zenos assures us, will be successful, because *"they did obey the commandments of the Lord of the vineyard in all things."* (Jacob 3:140.)

There should be no rivalry between us and any other movement for members. We are justified in being diligent in our efforts to get our message before all. We have a right to insist that others be fair with the people and state their position fully and clearly. When this is done, leave the decision with the people. Let them choose the place where they will labor. The "remnant" referred to in prophecy will have to be stalwarts, because they have pioneer work to do. It would be no help to us, only a worry, to get men and women who have not the fibre for such work. It is well that there is a place for every one.

We should not expect that all who come to us will remain with us. Some, finding they are not in their sphere, will sift themselves out. The Lord will make a final selection, however, and, as has been said, if we do not qualify to do the work, the Lord will bring a people who will. The number will be few, but the quality must be up to the high mark God has set for the remnant who will be victorious in his hands.

OUR ATTITUDE TOWARDS THE DOCTRINE AND COVENANTS

"The Church of Christ does not believe in the Doctrine and Covenants, does it?" one sister asked another, and the question was reported to us. This question has come to us in various forms before, and this is not the first time we have answered it. We shall be glad to answer it as often as may be necessary, however, for we wish people to know the truth.

We do not accept the Doctrine and Covenants as a whole, neither do we reject it as a whole. The same is true of our attitude towards the Book of Commandments, though we believe that so far as it prints the revelations, it gives a more nearly correct version of them than does the Doctrine and Covenants.

Our attitude towards the Doctrine and Covenants may be better

understood by making comparison with the attitude this latter day work has from the first maintained towards the Bible. No latter day saint believes that every word of it is divinely inspired, and yet no faction of the Church discards the Bible. All factions of the Church believe the Book of Mormon, and yet no intelligent member would say that every word is divine.

It has been reported that we repudiated article 4, of "Agreements of Working Harmony." That is not correct. We simply defined our position more clearly in 1921, as follows:

"Whereas, the position of the Church of Christ with reference to the 1835 edition of the Book of Doctrine and Covenants is not understood, therefore,

Be it resolved, that we indorse the revelations as contained in that edition, except where they differ from the way they were printed in the Book of Commandments, and the Evening and Morning Star; that where such differences occur, such revelations shall be considered upon their merits."

Our action was well known. It was discussed a day or two later by two members of the joint committee, one representing the Church of Christ, the other representing the Reorganization. No formal announcement was ever made. It did not occur to us that it was necessary, since our action was known, and besides, it was simply an interpretation that was quite in harmony with our established position on first presidency, lineal priesthood, and other issues. Every one understood that we did not recede from our position on these questions when we became a party to "Agreements of Working Harmony." We have always claimed the right to reject that which did not accord with the teachings of the New Testament and the Book of Mormon, and do not consider that in so doing we evince any irreverence for that which is true. The exercise of discrimination argues no lack of faith. Our Articles of Faith and Practice state:

"We believe in the principle of continuous revelation; that the canon of scripture is not full, that God inspires men in every age and among all people, and that He speaks when, where, and through whom He may choose."

In October, 1925, the conference expressed itself broadly and impartially on the question of latter day revelation:

"Resolved, That this Church of Christ accept nothing purporting to be a revelation from God, past, present, or future, as a revelation from God, save that which is in harmony with both the Bible and the Book of Mormon. Be it further resolved, That if there be any ruling, understanding, or resolution conflicting herewith, that it be hereby rescinded."

The outstanding fact that the Church of Christ is custodian of the Temple Lot; that the church stands for the building of a temple, and teaches that there is to be a greater endowment than latter day Israel has yet known, should refute the idea that the Church of Christ does not believe in latter day revelation.

MINORITY RULE

In an address at Williamsburg, Virginia, May 15th, President Coolidge said:

"No method of procedure ever has been devised by which liberty could be divorced from local self-government."

"No plan of centralization ever has been adopted which did not result in bureauracy, tyranny, inflexibility, reaction and decline."

On the other hand, the President warned against the danger of minority rule, where a few would be a law unto themselves. He said:

"Nations derive their independence and perpetuate their sovereignty from an observance of the comity by which all are bound."

"Our country holds to political and economic independence, but it holds to co-operation and combination in the administration of justice."

Centralization of power means tyranny and decay. Minority rule leads to the breaking up of society; to anarchy. The Nephites were irrevocably set against monarchy. They were a democratic people, and yet their civilization was threatened with destruction through minority rule, and only the gospel of Christ saved it at different times when it was on the brink of ruin.

"And the people were divided one against another; and they did separate one from another into tribes, every man

according to his family, and his kindred and friends; and thus they did destroy the government of the land. And every tribe did appoint a chief, or a leader over them; and thus they became tribes, and leaders of tribes."—3 Nephi 3:37, 38.

No individual, no group of individuals, exists independently of the rest of society. Our rights extend only to where the rights of others begin. We have our individual and our group privileges, but we must have our general rules or laws, for by them is society held together, the rights of all preserved, and peace and order maintained. Order and system are essential to progress, and where there is not respect for law and righteous authority there is bound to ensue confusion, strife, dissolution.

There is strength in unity. Unity is impossible without cooperation and respect for law, however. One of the parables of the Master indicates that before the end the ungodly will be bound into bundles. (See Matt. 13:30.) This has been interpreted to mean that men will be arrayed against themselves, divided, organized for class interests, to promote exclusive ends, or to carry out minority designs.

The church should be guarded against the tendency of the age. Wise men and women are not attracted by extremes. The reaction against centralization of power should not go so far as to enthrone independent thought and individual judgment. We should strive to maintain a sane balance, and while we advocate local rights and privileges, let us remember that we are component parts of the whole, and that we can not disregard general law without throwing the body into disorder and bringing the entire church into disrepute.

"It is no disgrace to fail. What matters is, how one fails."

INDEPENDENCE ITEMS

Visitors are usually present at our services. We were pleased to have with us one Sunday morning recently saints from England, who have been visiting in this country. The Temple Lot is of course one of

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the places of interest in Independence for Latter Day Saints. Our visitors come from the "group" and from the Reorganization. All are welcome, and on some occasions the Spirit of God is especially present to welcome, also. We have noticed, more than once, since our association with the church on the Temple Lot, that when visiting brethren and sisters are present, there seems to be a marked degree of the good Spirit present. Why should it not be so? God must look down in pleasure to see his children mingle together like brethren, indeed. When that feeling of love fills our hearts there is no Reorganization, no "group," no Church of Christ, but we are brethren. We shall not soon forget one Sunday morning in the last month when for the closing song, after a spiritual sermon, we sang, "This world will be blessed by and by." A visiting brother from another organization said he doubted if there were any present who did not respond to the influence that was present.

Brother Darley Arnold died at his home in southern Missouri May 20, 1926. He was brought to Independence for interment in Mount Grove cemetery. The funeral service was held in the church on the Temple Lot Sunday afternoon, May 23, at 2:30. T. J. Sheldon preached the funeral sermon.

Bro. Arnold was baptized by Geo. D. Cole in Lawrence county, Ohio, coming to Independence in 1910. He is survived by eight children, his companion and two children having preceded him to rest. He remained firm in the faith until his death.

In the local church business meeting, Monday evening, June 7th, it was decided to take up the question of representation at General Conference, to discuss the matter thoroughly, but not to vote on the question until the last business meeting preceding the general conference. This was done because the question is an important one, and we want to get all the information on the subject we can before we act.

Bro. C. L. Wheaton spent Sun-

day, May 16, in Holden, Mo. At present writing he is laboring in Council Bluffs, Iowa.

Every one who will preach is given his turn, from the elders to the deacon. The speakers for the last month were C. L. Wheaton, T. J. Sheldon, Silas Madden, Edgar Smith, and James Juliff.

Sister Belle Arnie of this place and Elder Walter L. Gates, of Kansas City, Mo., have lately been received into fellowship.

NEWS FROM OTHER PLACES

Last month we received a member from Holland. This month we have four other applications from that country, with "others to follow," the letter says.

Requests for literature and tracts come from all quarters. Strangers write, "We want to know more about the Church of Christ."

A brother, the only member of the Church of Christ in a distant western city, was in attendance at a protestant prayer meeting, recently, where an impressive revelation was given. Our brother was told that it was the Lord's will he should remain in the city (he had been contemplating leaving), "for you will lead a remnant of my people," the Spirit said.

This recognition of the organization which the brother stoutly represents has had effect on a number, and some are seriously considering the Church of Christ.

A fine young elder recently found his way to the Church of Christ. His application was a surprise, because he came by the preaching of no man. When a sister heard of this, and other instances where the Spirit has apparently been leading, she said, "Surely the Lord is moving."

We are reminded of a dream a certain brother, who is now identified with the Church of Christ, had some years ago. He thought a storm was coming, and it was his duty to escort an individual to a place of safety. To do this, there was a stream that had to be crossed. An old barque lay on the water. The foundation was good

and solid, but there were no sails, no rigging. He wondered if the vessel would take them over, but there was nothing else, and the storm was near. He helped the woman whom he was to escort to safety aboard the barque, when an unseen power took hold of the vessel, and gently moved it up stream. By and by they landed on the other side, in the most beautiful country he had ever seen.

It is significant that after all the years during which the beautiful Temple Lot has waited quietly beneath the shade of the trees that are scattered over its grassy surface, that now, when the time for the erection of the holy edifice in which the great endowment is to be given is getting short; it is significant, we say, that now men and women are turning their eyes toward the consecrated spot, and from north and south, from east and west, and from across the sea, a remnant is gathering.

A local pastor in Illinois writes that he expects to organize a church in a town in an adjoining state. He says, "I know there are a number who will come."

Brother W. P. Buckley, of Denver, Colorado, writes:

"We are still rejoicing out here. A week ago yesterday three auto loads of us went to Colorado Springs and met with the little church there. I wrote Bro. Barton that we were coming. It was their first service in the hall which they have secured. We had a very fine sacramental service. The gifts were enjoyed.

A regular picnic dinner was spread on the ground, in the park, and then preaching in the afternoon. I invited some young people to go with us. They have been investigating, and while down there gave their names for membership, and are now numbered with us. There are two young men and two young women. Another application is ready, and others are investigating.

We held our first Sunday School session last Sunday, and so the work advances, and we "look up and are glad."

We deliver one piece as cheerfully as a truck load. D. H. Crick Lumber Co.

Having been appointed corresponding secretary by the Church of Christ at Centralia, Washington, at its regular business meeting, June 1st, 1926, and understanding it to be one of my duties to write to the Advocate once a month, it is with pleasure that I undertake that duty.

I will say, to begin with, that our members here are happy, active and united in a wonderful degree in the bonds of peace and good fellowship. Just now we are especially busy getting our church in shape for services, as the Advent school, which has been occupying the building ever since the date of purchase, has now moved out. Last evening about a dozen of the brethren, and about as many of the sisters met there with carpenter tools and scrubbing brushes, and while the men built a rostrum, the women swept and scrubbed, and all had an enjoyable time together, in spite of the extra labor at the close of a day already filled with hard work. Tonight the men meet again to build seats; tomorrow night, to finish up what may still be left undone; also the ladies will furnish a lunch on Friday evening. We hope to have things comfortable in time for our usual Sunday services.

Today, June 3rd, our pastor, S. P. Cox, is honored by being invited to Vancouver (between ninety and a hundred miles, I believe) to preach the funeral sermon of Bro. Harvey, a member of the Reorganization, who died recently at a Centralia hospital.

The recent flying visit of our esteemed missionary, Apostle Macgregor, did us lots of good, in the way of strengthening our faith, and giving us encouragement and fresh zeal, but it was somewhat like offering a hungry man three bites of roast beef! He gave us three wonderful sermons, baptized three people, officiated at the ordination of Apostle Headding and Elder Dunning, also in administration and blessing, and was gone. But it was plainly discernible that he needed a rest, and we hope he is getting it.

Ever hoping and praying for the welfare of Zion, and the children of the kingdom.

Your sister,

MAY PREMO.

Centralia, Washington,, R. 1, Box 286.

A communication given to the Church of Christ at Providence, Rhode Island, through the pastor, Bro. H. B. Johnson.

Lo, the voice of my Spirit hath gone forth these many years. Behold, the field is white ready to harvest, and I have called upon my people to thrust in their sickle and reap. But O, so few have obeyed my counsel, and again the voice of the Lord, your God, speaketh unto you, my people. Thrust in your sickles and reap. For behold, the time is very short when Zion shall be redeemed, and my temple shall be erected on the spot designated by the Lord. I have called you out to be lights unto the world, and as ye have been warned, see to it that you warn your neighbor. Speak not only to the rich of this world, but to the poor, for it is unto the poor that the gospel is preached. Fear not that they will be a burden unto my people, for if you do your part, I will do mine, for it is my will that all shall be saved, both rich and poor, so remember my word, REAP! REAP! REAP! and your joy shall be great.

Reported by Sister A. M. HARVEY.
April 3, 1926.

FIELD NOTES

A recent brief visit to Rock Island, Illinois, revealed the fact that the work in that place is securely established. The Rock Island church is growing. Elder Hubert Archambault is ably assisted by Doctor Asay and Brother Charles Davis. Meetings have been held at the home of Brother and Sister Archambault, who have ever been willing to do all they could do for the cause, but a movement is afoot to secure a public meeting place. The writer was happily surprised to learn of the splendid musical talent among members of the church here. The indications are that this talent will be encouraged to organize for service to the church. We shall be anxious to learn of the results.

Elder Adams, who is over eighty years old, is a walking encyclopedia of information on early historical events. It is interesting to have a chat with him. Brother Ira White, the local financial agent of the church, is a tower of strength to all.

The writer also visited Lansing, Michigan, the scene of stirring encounters in the interests of truth

justice. It was exceedingly gratifying to discover that the work of the Church of Christ in Lansing is quite well established. The Lord is adding to the church those who will be saved. The work of Brother Macgregor at that place is greatly appreciated.

It is wonderfully encouraging to the writer to experience the warmth of true Christian fellowship among those who have suffered in a common cause. Even the children exhibited an unusual degree of interest in our visit. God blessed us during our brief stay, and we were reluctant to part from them so soon.

On Sunday meetings were held at the G. A. R. Hall, and during the week at the home of members and friends. The interest and attendance at these meetings were very good. The members of the organized church attending weekly cannot help but see that the members of the Church of Christ in Lansing are greatly in earnest, and that their zeal grows out of a deep love for the truth. During our stay in Lansing we were permitted to preach to some of the members of the Reo automobile plant during the noon hour. We enjoyed the experience very much.

From Lansing we went to Port Huron, Michigan, to have a brief visit with Brother Otto Fetting, and consult about general church work. We were invited to preach several times, and enjoyed our stay with these active and earnest people very much. During our brief journey we were domiciled at the hospitable home of Brother and Sister Fetting. The Spirit of the Lord is with the members of the Church of Christ in Port Huron.

From Port Huron we are bound for Clear Lake, Indiana, the scene of the recent encounter between the disciples and Macgregor. The implements of truth having already been effectively wielded by forerunners in that section of the vineyard, we look forward to an encouraging visit among green pastures of contentment, free from entanglements of superstition and error. We hope that Brother Macgregor will be blessed as bountifully in places in overcoming error as he was at Clear Lake, Indiana, where he was permitted, with the cooperation of the local men, to organ-

ize a strong Church of Christ.

The news of the selection of apostles by the Church of Christ at the last general conference is being greeted everywhere with joy. In some cases strong confirming testimonies follow our explanation of the events of the general conference and the spiritual experiences which accompanied the action of the recent conference.

The general conference appointees in this section of the country, namely, Elders Archambault and Flint, are planning to actively promulgate the truth. We expect to hear good reports from these brethren.

FRANK F. WIPPER.

LETTER FROM BRO. WOOD

We left Independence Friday morning, April the 16th, at 10 o'clock, in the Wills Saint Clair ("Grey Goose") automobile, driven by the owner, Brother Fred Bartlett, arriving in Denver the next day at 1 o'clock in the afternoon, or just twenty-seven hours from Independence, Mo., to Denver, Colorado, beating the time of the passenger trains. It may be "agin" the law in some states, however, not over the Kansas mud roads, and it seems to me that I recognized the number 70 turning up occasionally on the speedometer. Brother Nerren sat in the front seat and had a better chance to keep tab on the speed, but he seemed too busy watching Fred dodge flivvers, mule teams and milk cows, to pay much attention to mere mathematical problems.

We stopped to feed at regular intervals during the day, and except for once, when we awoke and found the car standing still in the center of the road with the driver sound asleep, we drove all night. Brethren Chesley, Buckley, and myself occupied the rear seat and snoozed most of the night, while the old "Grey Goose" bounded forward, her powerful headlights piercing the darkness of the Kansas plains. Brother Fred has now put his hands to the missionary wheel, and if he drives like he did going home, Satan had better keep out of the road.

My stay in Denver was made pleasant through the hospitality of Brother and Sister H. D. Bartlett, 2909 York St., at whose home all elders of the Church will find a

welcome. All of the saints and friends assured us in a practical manner that the latch string hangs out.

We held services nightly at the home of Brother Bartlett, where our Church was organized Sunday, April 18. It is of no small interest to note that it was in the home of Sister Bartlett's mother, Sister Martha Westland, who was present at the time of the organization of the Church of Christ here, and a charter member, that the first Denver branch of the Reorganization was organized in the Fall of 1889. Sister Westland, who is now eighty years old, and a firm believer in the simple Gospel and church organization of 1830, related at this time the story of the organization of the first Denver branch at her home over thirty years ago.

A marked degree of the spirit was present in all our meetings, the gifts being enjoyed at different times. The Denver Church was laid on the solid foundation of three Elders, a priest, teacher and deacon, a financial agent, and "helps and governments", with direction and instruction by the Spirit of revelation at the time.

As the result of our advent and success the Reorganization priesthood became active to prevent the inroads of our message of peace and goodwill. But the date of their visit on one occasion was revealed to us, and unknown to them we were invited to make a visit at the same time. When we dropped in they were not a little surprised, and began immediately to talk about going home, but those present insisted on hearing both sides of this Church of Christ question. Finally, after Patriarch Bullard, who was present with the Reorganization priesthood, was assured of our welcome by the lady of the house, it was agreed that we would discuss our differences in a speech about manner, there being a number of both factions present. Patriarch Bullard, selecting his own subject, which was the name of the church, made the first speech. He urged that the name of the Church was, "Church of Jesus Christ." This will encourage the Protestant Group. He also stated that he did not stand for the "innovations of the Presidency."

In my reply I called attention to

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the fact that the name of the church represented by Brother Bullard is, "The Reorganized Church of Jesus Christ of Latter Day Saints," which is quite different from that of, "Church of Jesus Christ." At this point the Patriarch stated that the word "Reorganized" was used to distinguish them from the Utah church. Most assuredly, I replied; that is just the point, and we are going to produce a parallel case. The followers of John Wesley had a method all their own. They called their church Methodists, to distinguish themselves from the Episcopal church. Now we have the Methodist Episcopal church, and the Reorganized Latter Day Saint Church. These are human names. That the name of Christ in one instance has been added does not change the facts. The Church of Christ is a divine institution and Christ himself has named it (Book of Mormon, page 672), and we are not here to apologize for what HE did, nor for what the Church of Christ is doing in this respect. I challenge the right of men to change the name of the Church of Christ by conference resolution, and I deny that God neglected to name the church. (See Section 17, Par. 1, Doctrine and Covenants.) Neither can I accept the inference which must be drawn from the purported revelation of April 26, 1838 (a revelation that, otherwise, proved to be a false message), that God forgot to name the church until eight years after it was established. (The purported revelation here referred to is pub-

lished in the Utah Doctrine and Covenants, Section 115.—Ed.)

All summed up the fruits of our effort at Denver are, first and greatest of all, a happy band of saints enjoying the spirit of our Master, and determined to press onward in His excellent service. Besides receiving applications after the Church was organized, we baptized one, the mother of a family, and left others interested and investigating.

Before leaving Denver Brother H. D. Bartlett handed me a copy of the "Pearl of Great Price," a publication of the early Mormon Church. It claims to contain the "Revelations, Translations and Narrations of Joseph Smith." In it there is a reprint of the famous Book of Abraham, Visions of Moses, Prophecy on War, etc., etc., also a revelation on the Eternity of the Marriage Covenant, including Plurality of Wives. It is purported to have been "Given through Joseph, the Seer, in Nauvoo, Hancock County, Illinois, July 12, 1843." This latter was in answer to Joseph's earnest desire to know wherein the Lord "justified" his servants, "Abraham, Isaac and Jacob, as also Moses, David and Solomon, as touching the principle and doctrine of their having many wives and concubines."

This work proved quite entertaining on the long journey homeward. To compare these documents one may discover the evolution of the heresies which brought the apostasy of the church in 1844, as well as the split in the Reorganization in 1925. Seriously, I refer the elders of the Protestant Group to the Book of Abraham for the deep mysteries of S. D. C. It is there set forth as a principle of eternal truth which was in operation before the worlds were, and again among the gods, of which there is an innumerable host. And among them many noble and great ones," who were made rulers when the "intelligences were organized before the world was." None are equal, but over them all is one who rules supreme. Abraham studied astronomy through the Urim and Thummin, and discovered that this same law held good throughout the sidereal realm. These rulers are created or born. And they do not even represent a survival of the fittest. This whole philosophy is

the antithesis of social equality. It everywhere clashes with the Christian religion, and runs counter to the truths established by the the whole experience of the race.

After a careful comparison of the Book of Abraham and the revelation on polygamy one is struck with the similarity of style, harmony in doctrine, and the fact of a common origin. One is forced to the conclusion that the polygamic revelation is the grand climax of the Book of Abraham, which was published in the *Times and Seasons*, Vol. 3, page 704.

Thursday, April 29, we boarded the train for home. We can thank the Denver saints for the privilege of riding the cushions on this lap of our trip, as well as for a fine box of chow prepared by Doctor and Mrs. Bartlett.

On the way home I held the typewriter on my knees and pounded off a letter to the brethren at Independence, which I hope they will receive in the spirit in which it was given. I also wrote to Dan, surnamed the "Invincible" two years ago, by the editors of the *Herald*, who spoke better than they knew.

At home I found all well, and fine prospects ahead for the year. We also found that we had all been served with notices of the convening of an Elders Court at the Reorganized church on the following Sunday (May 9), to consider our request to have our name removed from their church record. I attended in order to make sure what was going into the record. The action was based on the first paragraph of our request, as published in the *Advocate* for August last. Twelve were removed at this time. Others will be taken care of later.

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THE POWER OF TESTIMONY

A testimony is an experience, something one really knows, let the knowledge come by reason of believing, seeing, hearing, or through the sense of feeling. When one really learns facts concerning God's work he then becomes a witness to that truth. A testimony that comes from the heart will reach the heart, and when contrition and real humility characterize a testimony the pardoning influence of the Holy Ghost will accompany such; and not only will the one testifying feel its effect, but those listening, as well. That is the type of testimony spoken of in the Book of Revelation—"For the testimony of Jesus is the spirit of prophecy." On the other hand, a testimony filled with self praise, boasting, no matter how true, will be flat and spiritless. It is not so much the words which are spoken that make a testimony powerful, as it is the spirit which accompanies the words. What is true of individual testimony is also true of testimony meetings. Good, spiritual, powerful meetings do not depend on numbers, nor yet the place of meeting. Jesus said, "Where two or three are gathered together there will I be in their midst." He stands ready to verify, His promise and will reveal Himself where His people are in a worthy condition.

In some places they are fast adopting the methods of the popular, modern revivalists, by introducing professional singers, gifted entertainers, brilliant orators, college trained ministry, and white surplice gowns for the choir. Leaders conducting meetings dictate time limit for testimonies, until the more humble ones feel timid about attempting to take part for fear they will be asked to "sit down." Such methods quench the Spirit of the Lord, and make a meeting formal and mechanical.

Some thirty years ago I joined the saints in my home town in Canada. There was a union revival meeting of the big churches, with one of the most popular evangelists in the country to lead. Great excitement prevailed through the whole countryside. They came for me to come and take part, so I counted it a rare chance to give my testimony. The big church was packed to the doors when they called on me to testify.

With a timid and nervous voice I began, and liberty came to me. When I had spoken about three minutes the leader jumped to his feet, and in a strong voice started a song, singing me down. I remembered the Saviour's words, "They shall put you out of the synagogues." Years passed, and I went out of the church, but when I came back I met with a few surprises. In bearing my testimony in the Church of Christian Brotherhood, after asking permission to speak and obtaining it, I had not spoken long until I was asked to "sit down." Another surprise came to me later in another place when bearing my humble testimony, I was asked to "sit down." A greater surprise came to me in a certain branch of the Reorganized church. In bearing a short testimony the presiding elder asked me to "sit down." It was on Sunday, at a sacrament service, and the church was well filled. As I sat down a brother beside me said, "That's too narrow on their part!" I answered, "Well, I've been put out of bigger churches than this."

To me such treatment is not discouraging. I would ask these churches, "Am I your enemy because I tell you the truth?" My testimony has never changed in all these years, even when I was down and out of the church. I know the work is of God, for I was taught it by the revelation of Jesus Christ. I believe in the Bible and the Book of Mormon as the two records that contain the fulness of the gospel, but as for the Doctrine and Covenants, I believe there is much in it that is not the word of God.

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A PERSONAL ESTIMATE

I confess that when I asked for a transfer to the Church of Christ I held a few reservations, but could heartily indorse the Articles of Faith and the agreements of 1918. I felt that these met my ideals nearer than that which I was leaving, namely, S. D. C.

But when I read David Whitmer's "Address to All Believers in Christ" I was startled with some facts. Then I read the Book of Commandments. At the same time I observed how miserably the Reorganization failed in their attempt to disprove, through the columns of the *Herald*, the authenticity of that book, and my reservations began to fade away.

Of all men who were ever connected with the Restoration, David Whitmer ought to have been in as good a position as any one to give us the facts. He was present when the Book of Mormon was translated, and when a number of the revelations were given through the seer stone. He was the third man to receive the priesthood. He was one of the three special witnesses God called for the Book of Mormon. He was one of the men whom God designated to make selection of twelve apostles. He was a man whose character has never been questioned. We may not agree with all of his ideas or conclusions, but the facts which he relates that transpired in the early church commands our attention and respect. The more I read church history the more I am convinced that David Whitmer gives the plain facts.

Every honest-hearted latter day saint should get a Book of Commandments and compare it with the Doctrine and Covenants, and see the changes that have been made in some of the revelations.

So that people may know the facts, David Whitmer's "Address" and the Book of Commandments should be in the hands of every saint.

THOS. E. BARTON.

Colorado Springs, Colorado.

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DEVELOPMENT OF LATTER DAY APOSTASY

As noted year by year in the more important happenings.

1832. FIRST PRESIDENCY SET UP

Joseph Smith was ordained President of the High Priesthood January 25. There is no account of any revelation authorizing this act. Nor do we know who the mover and seconder of so important a measure was. It was done "at a Conference of high priests, elders and members held at Amherst, Ohio." This was not a General Conference by any means, and so three months later the same matter was presented to another Conference at Independence, Mo. This was on April 26. The history covering this period is recited in the Times and Seasons, Vol. 5, page 624. 1844 is the earliest date of publication of so important a matter. It is as follows:

"On the 26th, I called a general Council of the Church and was acknowledged as the President of the High Priesthood according to a previous ordination at a Conference of high priests, elders and members held at Amherst, Ohio, on the 25th of Jan., 1832. The right hand of fellowship was given me by the bishop, Edward Partridge, on behalf of the Church. The scene was solemn, impressive and delightful." See also Reorganized Church History, Vol. 1, pp. 244-247.

At the above Amherst Conference there was a revelation received, but in it there was no mention of a call to a First Presidency for any one. See Doc. and Cov. sec. 75.

The first indication of a revelation authorizing the office of a First Presidency did not appear until March, 1835, when section 104 was received. The date of its reception is studiously kept out of the Doc. and Cov., but it is given in the Millennial Star, Vol. 15, p. 245.

1833. HIGH PRIESTS

March 12. A council of high priests at Kirtland send out a number of missionaries two by two. Thus it appears that high priests are doing the work that appertains to the twelve apostles. Times and Seasons, Vol. 5, p. 737.

At this time high priests figured as the chief directing officials of the Church, certainly not a con-

dition as found in the Church of the New Testament, nor yet in the Book of Mormon after Christ came to America. In both cases the work was entrusted to Twelve, who were named apostles.

On Aug. 28, the high priests' council resolved that no high priest, elder, or priest shall ordain any priest, elder, or high priest, in the land of Zion, without the consent of the high priests. Times and Seasons, Vol. 6, p. 850.

The following from the Times and Seasons, Vol. 6, p. 785, will illustrate the unusual notions entertained and advanced by the authorities of the Church.

"The names of the temples to be built on the painted squares as represented on the plot of the City of Zion which is now about to be forwarded thither: Numbers 10, 11, 12 are to be called the house of the Lord for the Presidency of the High and most holy priesthood after the order of Melchisedeck, which was after the order of the Son of God, upon Mount Zion, city of the New Jerusalem. Numbers 7, 8, 9, the sacred Apostolic repository for the use of the bishop. Numbers 4, 5, 6, the holy evangelical house for the high priesthood of the holy order of God. Numbers 1, 2, 3, the house of the Lord for the elders of Zion, an Ensign to the nations. Numbers 22, 23, 24, house of the Lord for the Presidency of the high priesthood, after the order of Aaron, a standard for the people. Numbers 19, 20, 21 house of the Lord for the high priesthood after the order of Aaron, the law of the kingdom of heaven, messenger to the people. Numbers 16, 17, 18, house of the Lord for the teachers in Zion, messengers to the Church. Numbers 13, 14, 15, house of the Lord for the deacons in Zion, helps in government."

It is noticeable that there was no provision made for a house of the Lord for the twelve apostles, nor yet for the seventies. Can it be that it was originally intended to leave these officers out of the Church? Why should deacons and teachers be provided with houses or temples and the "FIRST" office in the Church, that of apostles, be left without any temple shelter?

On the next page of the same paper it was stated that it was in-

tended to "fill up the world with these cities." Evidently at this time it was a settled conclusion to exclude apostles from the Church altogether.

1834. ORGANIZATION OF A HIGH COUNCIL AT KIRTLAND

The powers granted the President of this council were most extraordinary. First it was organized by a council of high priests, seventeen elders, four priests and thirteen members, a total of forty-three in all.

All nominations for election to this council must come from the president of the council, who of course was the president of the Church.

The president may preside without assistants, "but it is his privilege to be assisted by two other presidents."

The president is to render the decision in all cases coming before it, and "call upon the 12 councillors to sanction the same by their vote."

The president has all power to determine the worthiness of all cases for a hearing. See Section 99, D. & C.

Thus was power gradually coming under the control of one man.

CHANGED THE NAME OF THE CHURCH

May 3, the title of the Church was changed. The name of Christ was left out altogether, there being no reference to Him whatever in the new name. The resolution regarding this reads as follows:

"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 members, after which the motion was put by the moderator, and passed by unanimous vote."

Joseph Smith was the moderator upon this occasion. See Evening and Morning Star, July, 1834.

When a young bride after only four years of married life deliberately alters her name and assumes another, it is fair to presume that the former relationship has been set aside. She may or may not become the bride of another. In this case the Church repudiated her name, that of being the Church of CHRIST, and took another, that of being the Church of Latter Day Saints.

ORIGIN OF THE BOOK OF DOCTRINE AND COVENANTS

Sept. 24, the High Council at Kirtland "proceed to appoint a Committee to arrange the items of the doctrine of Jesus Christ for the government of the Church of Latter Day Saints. These items are to be taken from the Bible, Book of Mormon, and revelations which have been given to the Church up to this date, or shall be until such arrangements are made." Millennial Star, Vol. 15, 183.

Joseph Smith presided at the above council. There are no minutes showing who introduced the above matter. The evidence points to Joseph Smith. The Committee selected was Joseph Smith, Oliver Cowdery, Sidney Rigdon and F. G. Williams. The resolution selecting them was presented by Samuel H. Smith and Hyrum Smith, brothers of Joseph. There was no general conference order providing for the origin of this book destined to wield such an important influence over the Church from this time henceforth. Neither was there any revelation from God providing for it. It is noticeable that the primal purpose of this book was a kind of an exegesis of the faith, a compendium of the teachings of the three books. It was not limited to the revelations given through Joseph Smith. Somehow this was lost sight of in that it became a compilation of revelations given through Joseph Smith, the Bible and the Book of Mormon being forgotten.

It will be interesting to note the preface to the first edition of the Doctrine and Covenants. It shows the purpose of the book to have been as stated, a kind of "articles of religious faith." Of course they don't publish this preface now. It tells too much.

"It contains in short the leading items of the religion which we have professed to believe. The first part of the book will be found to contain a series of lectures as delivered before a theological class in this place and in consequence of their embracing the important doctrine of salvation we have arranged them in the following work There may be an aversion in the minds of some against receiving anything purporting to be articles of religious faith, in consequence of there being so many creeds now

extant; but if men believe a system and profess that it was given by inspiration certainly the more intelligently they can present it the better. . . . We have therefore endeavored to present though in a few words, our belief, and when we say this, humbly trust the faith and principles of this society as a body."

In the language of David Whitmer we may well ask, "Where is their authority from God for making this creed and making it a law unto the Church?"

(To be continued)

DANIEL MACGREGOR.

THE CHURCH AND ITS MISSION

The word Church comes from the Greek *Ecclesia*, meaning a congregation separated and called out from the world by the doctrine of the gospel to worship the true God in Christ Jesus according to the word. It includes all the people of God from the beginning to the end of the world, and all who are in heaven and on earth. Those in heaven often being spoken of as the "church triumphant," and those on the earth as the "church militant." The church in its perfection at the present time, is to be found only in heaven. The imperfection and incompleteness of the church on earth is due to the imperfection of mortals who compose its membership. The great work before them being the attainment of perfection by obedience to the laws of the great King, thereby hoping to become numbered with the church triumphant.

The church on earth, divinely appointed and organized, represents the Kingdom of God. This is an extension of the Kingdom of God in Heaven. These, both the church in heaven and church on earth, are finally to be gathered together as one. See Eph. 1:10: "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."

The mission of the church is:

First, to honor and glorify God our eternal Father, the first Great Cause and the author of our existence. This duty which we owe to God both as his church and as individual members thereof is based on love, and requires all the powers of heart, mind and soul.

Second, to obtain and to bring salvation to all mankind through the preaching of the gospel of Jesus Christ and obedience to its ordinances and requirements. To publish the glad news of this salvation unto all the world, that all who will may freely accept. This responsibility rests upon the entire church. Some are called to leave their homes and occupations to give all their time to the preaching of the word, while others are called to assist by giving of their temporal substance in harmony with the law given to the church.

Third, to build up a brotherhood of believers who shall love and help each other; who will unite their efforts in the extension of the wonderful message of salvation. Through collective effort much more can be accomplished than by individual effort.

Fourth, to be the light of the world. The world is in moral and spiritual darkness, and it devolves upon the people of God, his church, to manifest and demonstrate by example, as well as by precept, the practical and eternal benefits of the gospel of Jesus Christ.

Fifth, to gather together the righteous to escape the judgments that are coming upon the earth, and to prepare for the coming of Christ when He shall come to usher in the great millennial reign.

May the church be awake to her mission.

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NO OTHER WAY

Synopsis of an article of Bro. F. J. Gerber, Kansas City, Mo.

The Lord told Noah that when men should keep all his commandments, "Zion should again come on the earth." (See Gen. 9:21, I. T.)

The law of the Lord must be the constitution of Zion, the rock upon which it is built—"Zion cannot be built up unless it is by the principles of the law of the celestial kingdom."—Doc. & Cov. 102:2.

Moroni was sent to reveal the Book of Mormon, "containing the fullness of my everlasting gospel." (Doc. & Cov. 26:2) Moroni was the angel whom St. John saw "fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth," etc. (Revelation 14:6)

The 5th and 6th chapters of 3 Nephi give a summary of the law, the gist of the angel's message "to every nation, kindred, tongue and people."

When I consider the teachings Christ has given in these latter days, and also in ancient times, I am filled with wonder and surprise that so little heed has been given to them. How are we going to answer to him at that great Day?

Why should the Lord have to plead with us as he does? He will make his promises good if we will keep his commandments. He has plainly said that his law, revealed in greater plainness in the Nephite record, is to be a standard for his people, and should govern his church.

In section 98:6, of Doc. & Cov., the Lord in a parable shows how his servants slighted his counsel, saying, "What need hath my Lord of this tower?" Read the paragraph carefully.

The brother quotes 1 Nephi 3: 183-187 as showing the promises of the Lord to the Gentiles.

3 Nephi 9: 66, 68, tells what will come upon the Gentiles if they harden their hearts against the angel's message in the last days.

Those who profess to accept the message, but set its precepts aside and substitute other ideals and ways—to do this is equal to rejecting the truth. No promise is made that greater things shall be made manifest until heed has been given to that which has come to us. (See 3 Nephi 12: 3-5.)

When the Lord was ready to bring forth the Book of Mormon Satan left no stone unturned, resorting to his usual stock in trade, misrepresentation, lying, slander, to prevent the message going to men. Failing to stop the progress of the work on the outside, he got inside the church, and brought in polygamy to make the angel's message unpopular and a stench in the nostrils of right thinking people.

Satan fears the law of Christ because it is the greatest obstacle in his way. It ousted him from heaven, and it is the chain that will bind him for a thousand years. So long as he can keep the people from the law he is in the saddle, and has the reins in his own hands. While Oliver Cowdery was assisting in translating the Book of Mormon the Lord said to him:

"Behold, I have manifested unto you, by my Spirit in many instances, that the things which you have written are true; wherefore you know that they are true; and if you know that they are true, behold, I give unto you a commandment, that you rely upon the things which are written; for in them are all things written concerning the foundation of my church, my gospel, and my rock; wherefore, if you shall build up my church upon the foundation of my gospel and my rock, the gates of hell shall not prevail against you." Doc. & Cov. 16: 1.

But they did not do as they were told, and the gates of hell did prevail against them. Christ expects to accomplish great things by his law. It will make heaven on earth, and bring peace and good will to men. It is the law that will unite latter day saints, but they will have to be of one heart and one mind. It is high time they were getting together as they are told in section 41:1—

"Behold, I give unto you a commandment, that ye shall assemble yourselves together to agree upon my word."

"Thou shalt take the things which thou hast received which have been given unto thee in my scriptures for a law, to be my law, to govern my church." (Sec. 42: 16.)

This was not done. Only one year and seven months after the church was organized the Lord pronounced it under condemnation because they had "treated

lightly" the things they had received. The church was told it would remain under condemnation "until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written, that they may bring forth fruit meet for their Father's kingdom, otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion: for, shall the children of the kingdom pullute my holy land? Verily, I say unto you, Nay."—Doc. & Cov. 83: 8.

Christ is not going to stand for a counterfeit Zion to be built up. The history of this latter day work shows that the angel's message has not governed the church as Christ intended it should. Nearly a century has passed since the coming forth of the Book of Mormon, and Zion has not been established yet. The Lord said, "Zion can not be built up unless it is by the principles of the law of the celestial kingdom."

"And every one that heareth these sayings of mine, and does them not, shall be likened unto a foolish man, who built his house upon the sand, and the rains descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it. (Or great will be their disappointment.) 3 Nephi 6: 34-7.

I had hoped that the protestant group and the Church of Christ would unite on the law, the angel's message, and thus begin "to have all things right before me."

Parents would do well to note the following, related by one of the biographers of Woodrow Wilson.

"My father would not allow me to express myself carelessly or to burst forth with a jumble of words in excitement," Mr. Wilson explained, in speaking of his early education. "If I started off on any such tangent he would say, 'Wait a minute, Thomas. Steady. Take your time. Think! Think! Don't go off half-cocked. What is it you want to say? Stop and get straight in your own mind what you want to tell me. Then select the words that express your thought, clearly and simply.'"

FURTHER

APPOINTMENTS

The following brethren have been appointed recently to labor as general missionaries of the Church of Christ as circumstances permit, under the supervision of the Twelve.

Elder Fred Bartlett, Denver, Colorado.

Elder Robt. Newby, Sandpoint, Idaho.

Elder A. W. Bogue, Ogden, Utah.

F. F. WIPPER,
(*Sec. Twelve.*)

PURPOSE OF THE PYRAMIDS

"Most persons think that the great pyramids of Egypt were built as the tombs of certain kings, yet it is now asserted that they were built as enormous sundials, to measure accurately the march of the seasons, so that the greatest number of crops could be produced in a given year.

"The Egyptians were hard put to it. Their land was sunny and fertile. The Nile overflowed its banks at regular intervals, which made the surrounding land extraordinarily valuable as a crop producing area. New and powerful nations were constantly rising up in the north and east and swooping down upon those favored people. To preserve their very life, those ancient Egyptians had to produce large armies, and to produce large armies meant increasing crops. The priests, who were the students, studied the problem, and by means of the pyramids were enabled to make such exact measurements that they could tell the farmers precisely the day, almost the hour, to plant."

—THOS. L. MASSON, in DEARBORN INDEPENDENT.

"He who destroys reason to make room for revelation puts out the light of both."

—LOCKE.

A CORRECTION

Through some mix-up, a number of miscellaneous texts got lumped together last month, on page 11 of the Advocate, under the head, "Instruction to Oliver Cowdery." That title applies to the first text, only.

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
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Solution of the Mormon Problem

A 32-page tract, the greater part of which contains a Circular-Letter issued by David Whitmer in April, 1887, before he published his book. It is in reply to some articles in the *Saints' Herald* concerning the changes that were made in the revelations.

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land, to all church buildings, fixtures, lots, lands and properties of every nature legally held by and for the church." This could only refer to the Reorganized Church, we suppose. Are we to understand that the Church of Jesus Christ (protestant group) takes the position that before the introduction of "recent innovations" and the doctrine of "supreme directional control" the Reorganized Church was in harmony with the original pattern of 1829 and 1830? If this be the intention, then how can the points upon which we are informed the protestant group has generally agreed be explained, since the Reorganization has always stood for a first presidency, for the office of prophet, seer and revelator as the official mouthpiece of the church, and for lineal priesthood?

We trust that our brethren of the Church of Jesus Christ will be patient with us if their position is not clear to us. We are doing as we should wish to be done by, giving them opportunity to explain, for we wish to do them, as well as every other organization, justice in any representation we may be called upon to make.

THE TORCH OF TRUTH

There comes to our reading table the *Saints' Herald*—it was always in the home of our childhood and youth, and we have read it ever since; the *Liahona*, the *Messenger*, and the *Torch of Truth*. The *May Torch* has just come. We have read it through at one gulp. It is a bright issue. As usual, it breathes of a brotherly spirit toward other "separatists" who have gone a step further, perhaps, than the "group." The *Torch* seems to prefer to occupy an independent position where it will be free to make observations on all. That may be well. It is good for all of us to see ourselves as others see us. In this reconstructive period it may help to put checks on should radical tendencies develop. Through friendly criticism we may be mutually helpful to each other. If the *Advocate* asks questions, or makes observations some times, we trust our sister papers will feel free to take the same liberty with us when they think it is necessary. By and by we are hoping that we shall come to a unity of the faith, and when we say this we refer not

alone to our protesting brothers and sisters, but to the true-hearted in all the divisions of this great latter day family. Here, on the Temple Lot, we feel that we have gone ahead to prepare the way on the spot appointed by God to be the rallying point of his people toward the close of this dispensation. Perhaps the grand reunion of latter day Israel will not take place until the temple is erected and the endowment is bestowed, when lingering doubt in honest minds will be removed. Whether it be tomorrow or the day after, let our goal be, *united brotherhood*."

But going back to the *Torch*. We are especially pleased with the action of the protestant conference regarding local autonomy. For the benefit of any of our readers, if there are any, who do not take the *Torch*, we quote:

"Resolved that we believe in the autonomy of the local churches, which shall have the right to conduct their own affairs, subject always to the actions of the general conference of the church."

There is danger, in getting away from one extreme, as S. D. C., of going to the opposite extreme of local independence, where the minority defies the majority. That is not common consent, and common consent is the corner stone and key note of church government as revealed in 1829 and 1830. We are glad the protestant conference took a sane, balanced position on this question.

Besides other good things, there is a brilliant article by Vida E. Smith, entitled, "The Shot Fired at Concord." She draws her lesson from history, and threading through it runs a vein of philosophy and wisdom.

A NEW TRACT

A sixteen-page tract by F. F. Wippen is just off the press. It is entitled, "First Apostles or First Presidency, Which? The intention originally was to run the subject serially, in the *Advocate*, and the first part appeared in the April issue. Later it was decided to issue the article in a tract. It will be found replete with scriptural and historical evidence.

The price is 5 cents per copy; 50 cents per dozen.

QUALITY BEFORE QUANTITY

"If churches would think and talk less about 'getting a crowd', and more about converting sinners from the error of their way, the Kingdom would spread more rapidly. I do not think that many are converted at 'feature' Sunday evening services. Isn't it about time for the church of Jesus Christ to stop the American fetich, Big Numbers? Conversions, and not crowds, should be the church's criterion of success."—From a sermon by Rev. S. S. Estey, in the *Christian Herald* for July 11, 1925.

We say, amen, to the above words. It is human to wish the thing with which we are connected to succeed, and succeed big. This instinct impels men and women to work for the cause in which they are engaged. Our zeal should always be bounded by wisdom, however. No department of human endeavor suffers more than church building if there is lack of discrimination. Quality is absolutely of first importance. Numbers are a secondary consideration. A church can be successful with a few members, and a church can be a failure with a multitude of followers. It is, of course, our duty to carry our message to all men, but we should leave the gathering-out in God's hands, and not seek to hasten or force results.

The careful student of God's word knows that we are not to expect large numbers. The parable of Zenos says that when the Master was preparing to prune his vineyard for the last time he sent his servants to bring other servants, "and the servant went and did as the Lord had commanded him, and brought other servants, and they were few." (Jacob 3:136.) Every one is familiar with the parable of the ten virgins, where only five were wise. (See Matt. 25:1-12.) Joel gives us to understand that in the last days deliverance shall be through "the remnant whom the Lord shall call." (Joel 2:32.)

After we have done our part in publishing the good news we can safely leave it to the Spirit of the Lord to lead out those whom he will make his instruments; the "remnant" whom he will use to send deliverance to his people, Israel. Why should we feel discouraged, then, if we are not popular, or if our numbers are not great? Rather, our concern should be to see to it that we are among