

Zion's Advocate

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

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THE ANGEL'S MESSAGE

It was a RESTORATION. Not a new gospel, not a modern, nineteenth century product, but the unchangeable gospel of an unchangeable God; the same gospel that was taught by Christ and his apostles. The same gospel that Moses preached to the children of Israel. The same gospel that Melchisedec and Abraham and Noah believed. The same gospel that was made known to Adam as the means by which he might be restored to the presence of God. The same old gospel with the same ordinances and the same provisions for carrying on the work of soul-saving and soul development.

The young man, Joseph Smith, to whom the angel committed the message from on High heralded to the world the startling fact, *God has not changed!* The sick may be healed; the gifts and blessings that were enjoyed in the past may be enjoyed today through belief in the word of God and obedience to his commandments. God will commune with his children today as he did in the yesterdays of history. His angels will visit men, and prophets will speak to them.

What a thunderbolt to hurl into a world that had a "form of godliness but denied the power thereof." Had Joseph Smith done nothing else, the proclamation of an unchangeable God; the declaration that spiritual law is as unalterable as physical law; that cause and effect work the same in one age of the world as in another—this great truth of an unchangeable God and all that means would have been enough to revolutionize religious thought, and it did. No other prophet ever came with a greater message, a more philosophic message, or one fraught with more comfort and joy for mankind. Honest souls had read of how the Lord communed with his children in the past and blessed them, and many a heart yearned for the same experiences. The angel's message came

telling men the privilege was theirs today, only they had not understood it because of the "precepts of men." Thousands thrilled under the burning influence of the Spirit of God that came to them when they responded to the message. Gratitude filled the hearts of those who saw their sick healed, who could testify that broken bones came together, and that blind eyes became seeing. Joy swelled the bosom of many a man and woman who was visited by heavenly messengers and permitted to have a glimpse of the beyond. Thank God for the angel's message, and thank God for the man who was willing to be instrumental in bringing it to us. God forbid that the human about the man should make us forget the debt we owe him.

The scope of the work of the Palmyra seer is not realized until one begins to make an inventory. God was represented to men in a truer light than the creeds had presented him. He was shown to be a God of mercy, a God of justice, who did not damn infants, consign the heathen to hell, and burn forever and ever offenders because of their misdeeds in the brief span of this mortal existence. Heaven was not a vague something "beyond the bounds of time and space." Men were not divided into but two classes, and sent either to heaven or cast down to hell. Everyone was to be rewarded for the good he had done, if only to give a cup of cold water to one of the servants of God. Men were to be punished in proportion to their guilt. The ideas of heaven and hell and future rewards have been revised by most churches, we believe, since 1830.

The literal return of Jesus Christ to live and reign on the earth was another thought that startled religious men and women of that day, but when they searched their Bibles by the light of their candles they found the news was true. Men were told they were living in

the last days; that the hour of God's judgment was soon coming, when the wicked would be destroyed. The call was to come out of Babylon and prepare a pure people to be ready to meet Christ. Men had been jogging along, thinking the world was going on and on—they did not know for how long.

The churches of the day had been content with teaching men to prepare for the life to come. Joseph Smith went further. He taught there was a **WORK** to do *here*, in which men were called to cooperate with God. The promises of centuries were to be fulfilled. God was going to bring about the restoration of his ancient people, Israel. Palestine would be restored, and Jerusalem was to be rebuilt. In the favored land of America a Zion was to be builded to which the saints of God were to be gathered, where a demonstration would be made of how men should live in this world spiritually and socially. Men had often read that we are our brother's keeper. Joseph Smith illuminated those words with meaning men had not grasped before. Men had been accustomed to thinking of a better time in the world to come. The latter day seer declared that men must establish a better condition here. Today great minds in the

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barren land, to his own beloved and native home. His whole energy was exerted to make a successful journey, and nothing could compel him to turn from this one purpose. He saw the gates of this beautiful city and his eyes were never taken from them, nor did his feet depart from the road that leads the "pilgrim" to their portals. This road sometimes passed through barren deserts, beneath the scorching rays of the blazing sun, and over rolling rocks and slippery hills, yet the hope of finally reaching this wonderful place cheered and strengthened him all through the journey of life. He looked for this "city which hath foundations, whose builder and maker is God." (Hebrews 11:10.)

THIS CITY WILL BE BUILT

"When the Lord shall build up Zion, he shall appear in his glory." "Zion" and "Jerusalem" will both be built at the same time, and become centers from which the work of the Lord will radiate, for David says, "To declare the name of the Lord in Zion and his praise in Jerusalem." (Psalm 102:21.) Zion will be built by the Lord, before Christ "shall appear in His glory." To build it, the Lord will use human agency, just as he did when He fulfilled the statement, "I will build my church." He built his church by directing his servants how to proceed. They followed the plan of the great Architect, proceeding according to his directions, and thus Christ built his church. So Zion will be built. The Lord will choose his workmen and direct them by revelations, telling them when and where to begin and how to proceed. And thus he will build up Zion.

We can not expect the coming of Christ till Zion is built, but when the Lord directs us to begin the building of this city, we will know that the time of his coming is drawing near.

In 1831, the Lord said, "build up my church in every region until the time shall come when it shall be revealed unto you from on high, when the city of the New Jerusalem shall be prepared." (Doctrine and Covenants 42:3.) "The New Jerusalem" was not to be built, nor any part of it, till it "be revealed unto you from on high."

In 1832 we have "the word of the Lord concerning his church,

established in the last days for the restoration of his people, as he has spoken by the mouths of his prophets, and for the gathering of his saints to stand upon Mount Zion, which shall be the city New Jerusalem; which city shall be built, beginning at the Temple Lot, which is appointed by the finger of the Lord, in the western boundaries of the State of Missouri, and was dedicated by the hand of Joseph Smith, Jr., and others, with whom the Lord was well pleased." (Doctrine and Covenants 83:1.) From this we learn not only the location, but the exact place where the "city of Zion," "the New Jerusalem," will be built. It will begin at this place, ever the place of the temple, which temple "shall be reared in this generation." (verse 2). "Which city shall be built, beginning at the temple lot."

From these statements we conclude that the temple will be the first building that the Saints will erect when they start to "build up Zion," and from it the work will be extended according to the plan that the Lord shall reveal, till it will eventually develop to the magnificent grandeur that was seen by the prophets of old.

It is true that much building has been done, and much of the saints' money has been spent in the past from which there has not been derived the benefits that would have resulted had the church not gone into transgression as the Lord said it had. "And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all; and they shall remain under this 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 pollute my holy land? Verily, I say unto you, Nay."

—Doc. & Cov., Sec. 85:8.

CONDITION

When God's people get in the condition he has told them they must things will go forth rapidly. "A saint is a holy or godly person"; a true follower of the Lord Jesus Christ; a member of the church of the only true and living God.

"Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. Ephesians 5:25-27.

This language shows that Christ suffered death on the cross; that the gospel which contains the provisions God has devised "for the remission of sins," and the sanctification of his people might be sealed and made efficacious by the blood of "the Lamb of God." As an ambassador for Christ, and a true minister of the gospel, Paul was inspired with the same love, and labored and suffered to bring about the righteous purposes of God. He has written, "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God."—2 Corinthians 5:20. "For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ."—2 Corinthians 11:2. And John the beloved disciple and loyal minister has penned the following words on the same subject:

"Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife (the church) hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for fine linen is the righteousness of saints. —Revelation 19:7, 8.

Jesus prayed to his Father: "Sanctify them through thy truth: thy word is truth."

"I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the veil."

"And for their sakes I sanctify myself, that they also might be sanctified through the truth."—John 17:17, 15, 19.

Jesus sanctified himself in har-

nony with the provisions of the gospel, "and become obedient unto death, even the death of the cross." Thus teaching by precept and example that there is power enough in the gospel to cleanse, purify, sanctify, and save to the uttermost all them that come to God by him, they will heed his teaching, and follow his example of humility and obedience. The same means that are used and sanctified the Son of God, will save and sanctify every loyal and true son and daughter of God.

"Sanctify.—To make sacred or holy; to purify, in preparation for religious service; to set apart to a holy or religious use, hallow; to make free from sin, to make holy; to render productive of holiness or piety."—Webster.

"And every man that hath this hope in him purifieth himself, even as he is pure."—1 John 3:3. "Follow peace with all men, and holiness, without which no man shall see the Lord."—Hebrews 12:14. "Blessed are the pure in heart; for they shall see God."—Jesus.

Just as soon as these conditions exist in the lives of God's people, they will be fulfilled the saying of Isaiah, "And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, and I may plant the heavens and lay the foundations of the earth, and I will say unto Zion, Thou art my people." Isaiah 51:16.

May God help us to prepare ourselves that we may not be a hindering cause to the advancement of God's work in my prayer.

OTTO FETTING,
Port Huron, Michigan.

BRIEFS

Mistakes! We all make them. Mortals do.

Mistakes have been made by all factions or divisions of the Latter Day Work.

The Church of Christ stands out alone, in vivid contrast from others, readily and frankly admitting her mistakes made by her members from time to time. And yet her history reveals no moral mistakes. Her record is straight and clean.

Advancement in any good cause cannot be made by a denial of errors committed, or an attempt to conceal them. The sooner mis-

takes are recognized and admitted, the sooner rectified.

The aim of the Church of Christ, for over eighty years, has been to get back to the pattern followed at the time of the organization of the Church in 1830. But so many deviations from that pattern were made in the "middle thirties" and "early forties," that it was not always sure of the right path to follow. At different times, under the increased light of truth, they discovered they were making mistakes, and immediately made haste to correct the mistakes. They are still trying to get back to the old paths. For a long time traces of the narrow way were well nigh obliterated. The light is shining clearer now, and those who will see, may see.

Some are very brave and bold, sometimes arrogant, when they are sure they have a decided advantage over an antagonist, but are very timid when it comes to meeting those who have the truth and facts which, while they wish they could, they know they can not refute.

Some of those hitherto courageous polemics are trying to get by on former records of courage, rather than face present issues fairly and face to face now.

Oh, well, perhaps that is the best they can do. But they can hardly hope to succeed in concealing their trepidations from the studious, unbiased observer.

It is not a question of other issues having been successfully met, in the past, and in some other places, but what about present issues? If the Church of Christ is wrong, then why not demonstrate it by meeting their representatives openly, and face to face before the people? This question is being asked by many.

H. E. MOLER.

We are endeavoring to push the gospel forth in Ogden; we are holding two services each Sunday; also running a church announcement in the city paper for our services; we are hopeful of having a church organized here in a short time. If possible, please have some of the missionaries stop off as they are passing this way. A. W. BOGUE, 2856 Jefferson Ave., Ogden, Utah.

NAME OF THE CHURCH

The Church organized in 1830, by Joseph Smith, was called "The Church of Christ."

"What's in a name?" The name of some things may not matter. A rose by any other name may smell as sweet, but when it comes to the Church of Christ, the Lord himself declares that the name by which it is called is of great importance.

The Book of Mormon says:

"And they who were baptized in the name of Jesus were called the CHURCH OF CHRIST." Book of Mormon, page 672.

"Therefore ye shall call the church in my name; and ye shall call upon the Father in my name, that he will bless the church for my sake; AND HOW BE IT MY CHURCH, SAVE IT BE CALLED IN MY NAME?"

"For if a church be called in Moses' name, then it be Moses' church . . . BUT IF IT BE CALLED IN MY NAME, THEN IT IS MY CHURCH, if so be they are built upon my gospel." Book of Mormon, page 673.

The above does not say "The Church of the Latter Day Saints," nor the "Church of Jesus Christ of Latter Day Saints," but "The Church of Christ."

Elder W. W. Blair, testifying in behalf of the Reorganization in the Temple Lot Suit, makes this statement:

"The Church was denominated in the prophecy given by Joseph Smith as The Church of Christ." Abstract of Evidence, Temple Lot Suit, pages 123-124.

Brother Blair was appointed Church Recorder of the Reorganization in June, 1859. He was also an apostle at that time. He was called into the Presidency in 1873, occupying therein until his death. See Church History, vol. 3; 236-237, 729; vol. 4:4, 6.; Doc. and Cov., Sec. 117:3.

Doctrine and Covenants 17:1; "The rise of the *Church of Christ* in these last days." Given June, 1830.

Also see Section 20, dated April 1830; "Revelation to the *Church of Christ*."

Section 19:3, dated April, 1830; "Oliver Cowdery is called to be an elder unto this *Church of Christ*."

David Whitmer, one of the three witnesses of the Book of Mormon, says:

"In June, 1829, THE LORD GAVE US THE NAME BY WHICH WE MUST CALL THE CHURCH, being the same as HE gave the Nephites. We obeyed His commandment and called it "THE

CHURCH OF CHRIST." Address, page 73.

Wm. Smith, brother of Joseph, the Seer, member of the Reorganization, wrote a short history of his experiences and ministry in the Church in a small book entitled, "Mormonism." This book was published by the Reorganization at Lamoni in 1883. In it he says:

"I was subsequently ordained a Teacher under the hands of my brother Joseph, and John Whitmer; according to the following certificate, which is a correct transcript from the original given me by them:

"This is to certify that William Smith has been received in the CHURCH OF CHRIST, according to the articles and covenants of this Church, and ordained a Teacher, under the hands of JOSEPH SMITH, Jr. This, therefore, authorizes him to act as Teacher in this Church according to the articles and covenants."

"Leaders, John Whitmer, Josephsh
"Leaders

(John Whitmer"
(Joseph Smith.)"

"Given at Hyrum's, Oct. 5th, 1830."
Mormonism, page 18.

The brother of the Seer continues:

"In the following winter I was ordained an Elder, under the hands of Lyman Johnson, for which I received the following license:

"Kirtland, Ohio, Dec. 19th, 1833."

"License, liberty, power and authority are given to William Smith, the bearer of this, to preach the gospel of our Lord and Savior, by the endurance of faith on his name unto the end. Also certifying that he has been received into the CHURCH OF CHRIST; which was organized on the 6th day of April, 1830, according to the articles and covenants of said Church. Furthermore, stating that he has been regularly ordained an Elder in the Church, under the hands of Lyman Johnson, who also is an Elder in the Church."

"F. G. Williams, Clerk of Conference."
Mormonism, page 23.

Notice the dates of the above certificates. We find the Church issuing licenses under the name of "The Church of Christ," in 1830, and still doing so in Dec., 1833. David Whitmer, W. W. Blair, and the early revelations all testify that God revealed the name by which the Church was to be designated. It was to be called "The Church of Christ." *Did God effect the restoration of his Church under a wrong name?"*

THE NAME OF THE CHURCH CHANGED IN 1834

Having had the name designated to them in the Book of Mormon and in the early revelations, one would think they should have been content with it. Not so. At a conference in 1834, they changed the

name, as the following minutes of the Conference show:

"Kirtland, Ohio, May 3, 1834."

"Minutes of a conference of the elders of the CHURCH OF CHRIST, which church was organized in the township of Fayette, Seneca County, New York, on the 6th of April, A. D. 1830."

"The conference came to order, and Joseph Smith, Jr., was chosen moderator, and Frederick G. Williams and Oliver Cowdery were appointed clerks."

"After prayer the conference proceeded to discuss the subject of names and appellations, when a motion was made by Sidney Rigdon, and seconded by Newel K. Whitney, THAT THIS CHURCH BE KNOWN HEREAFTER BY THE NAME OF 'THE CHURCH OF THE LATTER DAY SAINTS.' Appropriate remarks were delivered by some of the members, after which the motion was put by the moderator, and passed by unanimous voice."

"Resolved that this conference recommend to the conferences and churches abroad, that in making out and transmitting minutes of their proceedings, SUCH MINUTES AND PROCEEDINGS BE MADE OUT UNDER THE ABOVE TITLE."

"Resolved that these minutes be signed by the moderator and clerks, and published in the Evening and Morning Star."

"Joseph Smith, Jr., Moderator."

"Frederick G. Williams,)"

"Oliver Cowdery,)
Clerks."

Evening and Morning Star, vol. 2; 352,
Reorganized Church History, vol. 1;
453-4.

The above minutes show us that:

1. That up to the above date the church bore the name of "Church of Christ."
2. That at that conference they decided by vote to drop the old name.
3. That the new name was to be "The Church of the Latter Day Saints."
4. That the new name was to be used from that time forth, and branches and conferences were instructed to make out reports under that title.
5. The name of Christ was dropped entirely.
6. The change of the name evidently originated in the First Presidency, as it was Sidney Rigdon, who made the motion, which evidently met with no opposition from the rest of the Quorum, as the minutes say it passed unanimously. The Prophet presided at the conference.

A candid reading of the minutes gives us the new name under which the church was to function—The Church of the Latter Day Saints. The language is too plain for us to

misunderstand it, and yet, as if the wish were father to the thought, the Reorganization places a much different interpretation upon it.

In the *Saint's Herald*s of February 3, 10, 17, for 1926, the argument is made that it was not the intention of the Conference to drop the name of "Christ," but to add the words "of Latter Day Saints." This would make the name of the Church,—"The Church of Christ of Latter Day Saints." If this be so, why did not the conference do so? Why did they not add those words and put them with the original name in the minutes?

Surely the men who were in the lead of the church in those days were intelligent enough to embody their intentions in the minutes. Would they do one thing and publish another? It is quite apparent that if they had intended to add the words, "of Latter Day Saints," to the original name, they would have done so and entered them in the minutes, but they didn't do it. Instead, they dropped the name of Christ, changed the name completely, and it comes to us in the minutes of that meeting as "The Church of the Latter Day Saints," which is adopted as the official name of the church.

Were there any doubt with regard to the action of that conference it is at once dispelled by the resolution contained in the same minutes, as follows:

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

Church History, vol. 1, pages 453, 454;
Evening and Morning Star, vol. 2; page
352.

That settles it. The Conference not only changed the name of the church, but instructs conferences and branches of the whole church to make out their minutes and proceedings under the new title—Church of the Latter Day Saints.

This was the Conference in which Sidney Rigdon made such a powerful speech advocating the change. He said the church must be distinguished from all other churches. The arguments used then are employed today. And David Whitmer testified that at that time he saw two little devils under Sidney Rigdon's arms, "dancing and rejoicing" because of the success of Sidney's speech in effecting

the change of the name. See *Zion's Advocate* for Oct. 15, 1925, page 5.

The Church in the early days was called Mormons, Mormonites, Church of Christ, Church of Christ of Latter Day Saints, Church of Jesus Christ of Latter Day Saints, and probably other names as well, but it had only one official name.

There is no sound reasoning in the argument that because the church was sometimes called by these different appellations, that they were just as much official as the official name was. The Church had only one official name at a time.

The Reorganization is known by various names: The Church of Jesus Christ of Latter Day Saints; Latter Day Saints; Josephites; Reorganization; Reorganized Church etc., but we all know that it has only one legal, authorized and official name. So with the early church; its legal name up to 1834 was "The Church of Christ," after which it was changed to "The Church of the Latter Day Saints."

That the Church did use the above name, officially, is evidenced by the following notice in the Evening and Morning Star for August, 1834:

"Conference Notice."

"Our brethren, (the elders,) of the CHURCH OF LATTER DAY SAINTS, residing in this section, are hereby notified, that a conference will be held in Norton, Medina Co., Ohio, on Monday the 8th of September next. . . ." EVENING AND MORNING STAR, vol. 2; 357.

An editorial in the same issue says:

"For a length of time, and some of our friends may say too long, other important matter has prevented our saying but little relative to the spread of the truth, and the prosperity of the elders of the CHURCH OF THE LATTER DAY SAINTS."

Evening and Morning Star, vol. 2; page 358.

Also:

"In the last number of the Star, the minutes of the Conference held in Maine by the elders of the CHURCH OF LATTER DAY SAINTS WERE OMITTED." Evening and Morning Star, vol. 2; page 360.

An "APPEAL" issued to the world and published in the August issue of the Star, commences as follows:

"Whereas the church of Christ, RECENTLY STYLED THE CHURCH OF THE LATTER DAY SAINTS, contumeliously called Mormons, or Mormonites, has suffered many privations, afflictions, persecutions and losses"

And in the body of the Appeal is the following:

"Now therefore, as citizens of the United States, and leading elders in the CHURCH OF THE LATTER DAY SAINTS, residing in the State of Missouri in behalf of the church, we, the undersigned, do make this solemn APPEAL to the people and constituted authorities of this nation, and to the ends of the earth, for PEACE . . ."

EVENING AND MORNING STAR, vol. 2, pages 361, 362.

The above Appeal was signed by twelve of the leading men of the church.

In the September *Star* is an "Address" from Oliver Cowdery to the subscribers of the paper in which he refers to the *Messenger and Advocate* soon to be published:

"As the Evening and Morning Star was designed to be published at Missouri, it was considered that another name would be more appropriate for a paper in this place; consequently AS THE NAME OF THE CHURCH HAS LATELY BEEN ENTITLED THE CHURCH OF THE LATTER DAY SAINTS, and since it is destined, at least for a season, to bear the reproach and stigma of this world, it is no more than just, that a paper disseminating the doctrines believed by the same, and advocating its character and rights should be entitled, "Messenger and Advocate."

EVENING AND MORNING STAR, vol. 2, page 369.

The official use of the new name is easily seen by referring to the Doctrine and Covenants:

"At a General Assembly of the CHURCH OF THE LATTER DAY SAINTS." Doctrine and Covenants, Sec. 108.

"After a hymn was sung, President Cowdery arose and introduced the Book of Doctrine and Covenants of the CHURCH OF THE LATTER DAY SAINTS." Doctrine and Covenants, Sec. 108, Par. 4.

And even the Doctrine and Covenants, when it was issued in 1835, appeared under the new name; the following is the title page:

"Doctrine and COVENANTS OF THE CHURCH OF THE LATTER DAY SAINTS."

But the Reorganization still sticks to the supposition that the words, "of Latter Day Saints," was an addition instead of a new name. The following is from the Reorganized Church History:

"It has been stated that in this action the name of Christ was entirely disregarded, but it will be observed that it is called in the beginning of the minutes, "the Church of Christ"; so we conclude that the appellation given in this resolution was intended to be additional." Church History, vol. 1, page 454.

So much for weak reasoning. The Church was never officially named "The Church of Christ of

Latter Day Saints."

The above theory that the words "of Latter Day Saints" were added to the original name of "Church of Christ" is knocked to pieces by Elder W. W. Blair, who was a member of the First Presidency of the Reorganization. He testified as follows in the Temple Lot suit:

"So far as that conference is concerned, the minutes of which I have read, the name was changed, and you will observe that it is referred to as the "Church of Christ," which I take it to be the name by which it had been known, and then by resolution it was changed to the "CHURCH OF LATTER DAY SAINTS."

Abstract of Evidence, Temple Lot Suit, page 124.

Again he says:

"Another reason lies in the fact that the church in 1834, in conference assembled, saw fit to denominate itself officially, "THE CHURCH OF THE LATTER DAY SAINTS."

Abstract of Evidence, Temple Lot Suit, page 124.

The Book of Mormon says, page 673:

"For if a church be called in Moses' name, then it be Moses' church; or if it be called in the name of a man, then it be the church of a man."

The Latter Day Saints were men. What then might be said of the Church called in their name?

THE NAME OF THE CHURCH CHANGED AGAIN

This time the name was changed from "The Church of the Latter Day Saints" to "The Church of Jesus Christ of Latter Day Saints."

A revelation to Joseph the Seer, April 26, 1838, at Far West, designated another name. We quote from the revelation as follows:

". . . And unto all the elders and people of my Church of Jesus Christ of Latter Day Saints . . . for thus shall my church be called, even the Church of Jesus Christ of Latter Day Saints. . ."

Milleniel Star, vol. 16, page 147, 148. Reorganized Church History, vol. 2, page 151, footnote.

DID GOD CHANGE HIS MIND?

Why did He say in the Book of Mormon and in the early revelations that His church should be called "The Church of Christ," if He was going to change it at a later date?

If the original name as given in 1829-1830 was wrong, *why wait until eight years later to give the right one?*

In this connection it might be interesting to note that the name designated in the above revelation, "Church of Jesus Christ of Latter Day Saints," was used by Joseph the Seer *nearly a month* before the revelation was received.

ZION'S ADVOCATE

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We quote from a letter written by Joseph under date of March 29, 1838. It is headed as follows:

"To the Presidency of the Church of Jesus Christ of Latter Day Saints in Kirtland."

Mill. Star, vol. 16, pages 130, 131.
Reorganized Church History, vol. 2, page 145.

And Joseph writes further:

"Far West, April 6, 1838. Agreeable to a resolution passed by the High Council of Zion, Mar. 3, 1838, the saints in Missouri assembled in this place to celebrate the anniversary of the CHURCH OF JESUS CHRIST OF ATTER DAY SAINTS, and to transact church business. Joseph Smith, Jr., and Sidney Rigdon, presiding."

Mill. Star, vol. 16, page 131.
Reorganized Church History, vol. 2, page 149.

We find, then, that the name, "Church of Jesus Christ of Latter Day Saints," was used by Joseph, the Seer, on March 29, and April 6, 1838, ALMOST A MONTH before the revelation was given, which was April 26, 1838.

It was in use and practice before the revelation came to MAKE IT OFFICIAL, while yet the official name of the Church was "The Church of the Latter Day Saints." WHY? Had this previous use of the name anything to do with the conception of the revelation in the Prophet's mind?

The changes in the name can be traced on the title pages of the books containing the revelations given to the Church. The Book of Commandments contains the revelations as they were first given to the church, and as they were printed in book form for the first time, in 1833.

The Title page of the Book of Commandments is: "A BOOK OF COMMANDMENTS FOR THE GOVERNMENT OF THE CHURCH OF CHRIST."

After certain revelations were changed, the Doctrine and Covenants was printed for the first time in 1835. The title page of this edition is as follows:

"DOCTRINE AND COVENANTS OF THE CHURCH OF THE LATTER DAY SAINTS."

The Title page of the 1844 edition of Doctrine and Covenants is: "THE DOCTRINE AND COVENANTS OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS."

The Title page of the 1922 edition of the Doctrine and Covenants of the Reorganization is: "DOCTRINE AND COVENANTS BY THE REORGANIZED CHURCH

OF JESUS CHRIST OF LATTER DAY SAINTS."

The above shows the changes in the name at various times. Is God changeable or unchangeable? He gave us the right name in 1829. Why then the changes?

The names of the Church then, are as follows, in their order:

1829-1834. The Church of Christ.

1834-1838. The Church of the Latter Day Saints.

1838-1844. The Church of Jesus Christ of Latter Day Saints.

After the death of Joseph Smith, in 1844, a number of factions sprang up at various times, remaining separate from the official body of the Church which went to Utah about 1846. The following are the official names of some of the prominent factions:

LEADER	NAME OF CHURCH	DATE
Sidney Rigdon,	The Church of Christ.	(1844-5)
Wm. B. Smith, brother of the Seer,	The Church of Christ.	(1845)
James C. Brewster,	The Church of Christ.	(1848)
Wm. E. McLellin,	The Church of Christ.	(1848-9)
Granville Hedrick,	The Church of Christ.	(1844)
	(Not a new organization. Is a continuation of the old church.)	
David Whitmer,	The Church of Christ.	(1886)
James J. Strang,	The Church of Jesus Christ of Latter Day Saints.	(1844)
Brigham Young,	The Church of Jesus Christ of Latter Day Saints.	(1844-7)
Jason W. Briggs, and Z. H. Gurley,	The New Organization of the Church of Jesus Christ of Latter Day Saints, later changed to The Reorganized Church of Jesus Christ of Latter Day Saints.	(1852)
Wm. Bickerton,	The Church of Jesus Christ of Latter Day Saints.	(1861)
Charles B. Thompson,	Jehovah's Presbytery of Zion.	(1848)
George G. Adams,	The Church of the Messiah.	(1862)
George M. Hinkle,	The Bride the Lamb's Wife.	
Lyman Wight,	The Church of Jesus Christ of Latter Day Saints.	(1844)

A reading of the foregoing names of the different factions reveals to us that a number of them were awake to the fact that the divine name given in 1829, was THE RIGHT ONE, and went back to it. And among the number, it is significant to note, was Wm. B. Smith, the brother of Joseph, the Seer, and also Sidney Rigdon, of the First Presidency.

The word "Reorganized" was not added to the Josephite faction until about 1860. Before that it was called, "The New Organization," as the following will show:

We quote from the Title page of the second issue of the *Saint's Herald*, published February, 1860:

"The True Latter Day Saints HERALD. Published by

The New Organization
of the
Church of Jesus Christ of Latter
Day Saints."

Jason W. Briggs, one of the founders of the Reorganization, testified:

"I do not think the name of Reorganized Church of Jesus Christ of Latter Day Saints was known at that time, but it was known by that name subsequently. It was not known by that name until 1860, according to my recollection of it."

Abstract of Evidence, Temple Lot Suit, p. 398.

We are told in Doctrine and Covenants 42:5, that the Book of Mormon contains, "the fullness of the gospel, and we find that the Book of Mormon says that the name of the Church must be "The Church of Christ." See page 672.

No wonder then, that the late Joseph Smith, who was President of the Reorganized Church for a great many years, testified as follows in the Temple Lot suit:

"I DO NOT BELIEVE THERE IS ANY CHURCH REFERRED TO IN THE BOOK OF MORMON CALLED THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS, OR THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS."

Abstract of Evidence, Temple Lot Suit, page 67.

Reader, if the Church was not right in the beginning, what hope have we of its being right today?

ROBERT CAMPBELL.

NEWS ITEMS

Independence, Mo.—Bro. Wipper has been somewhat indisposed in health and came home for a few days.

Bro. C. L. Wheaton has gone to Texas to labor for a time.

T. J. Sheldon and our business manager, Marshall T. Jamison, have visited points in Iowa.

The event of the last month was the wedding, Wednesday evening, June 16th, of Sr. Lilly Bell Davis of Independence, and Bro. Fred Bartlett of Denver, Colorado, Elder C. L. Wheaton performing the marriage ceremony, which took place right after the prayer service. It was a pleasant occasion, characterized by the solemnity that should mark so important an event in human lives. We hope the sweet influence of the prayer service that preceded the ceremony will overshadow the lives of these two who have agreed to walk through sunshine and shadow together. Sr. Davis will be missed in our Inde-

pendence congregation, and the young people will miss her son and daughter, but they will help the new branch in Denver, and our best wishes go with them. Some day, of course, we expect they "will gather home to Zion," with other dear saints from the west.

Providence, R. I., June 6.—This morning we had sacrament, and God blessed us by his divine Spirit. One sister saw in vision two angels robed in white, standing at the communion table. Could we have a greater testimony of God's approval of our desire to do his will than to have him send two of his messengers to record the efforts put forth by his children? Our hearts are full of gratitude to him who condescends to accept us as co-laborers with him, and we are longing for the time when this gospel will be preached to all mankind. We, of this branch, are anxious to do all we can to be of service to the Master.

We had our business meeting June 16. The debt for the paving of the streets around the Temple Lot was brought to the attention of the church, and we are pleased to say that all are willing to do all they can. We esteem it a privilege to have the opportunity to help care for the sacred spot where God said his temple should be built.

AGNES MAE HARVEY,
Correspondent.

Sandpoint, Idaho, Sunday school sends ten dollars towards the paving bills.

Centralia, Washington.—We are in receipt of a card of friendly greeting from the Ladies' Aid Society of Centralia. They would like to get in touch with the Ladies' Aid Societies of other branches, and exchange ideas. Address Mrs. Arthur G. Brunton, 623 E. St., Centralia, Washington.

Let us hear from other Ladies' Aid Societies. We should like to know how many we have.

The brethren appreciate the service of this auxiliary to the church. We heard of a brother the other day who said, "I don't see why our sisters do not get together and start a Ladies' Aid."

Sister (Mrs.) Mary Summerfield of Stewartville, Missouri, is at

present one of the isolated members, but she is brim full of ideas. If you want a suggestion, we take the liberty of giving you a hint to write to her.

Our regular correspondent from Centralia writes: Summer weather and good roads do tell a little on the size of the congregation at times, but not to a discouraging extent. In a congregation the size of ours, hastily gathered together, I suppose it is inevitable that there will be some who are not fully converted, or whose faith is not strong enough to stand protracted strain, but as yet we have lost no members, though some few do not have the warmth of their first zeal. Taking things all in all, we feel encouraged, even while we acknowledge weakness and imperfections. Our elders are giving us seasonable sermons, not, however, the kind that are popular today. Our Sunday school is highly interesting to all, our prayer meetings fairly well attended and we often feel the benediction of the Spirit's presence.

MAE PREMO.

FIELD NOTES

Before leaving Port Huron, Michigan, the writer had an opportunity to preach to an interested congregation of members of the Reorganized Church located in a small city about 12 miles distant from Port Huron. This opportunity was created because of the courage of a noble elderly couple who not only offered their home for this purpose, but who also personally invited many to attend the service.

While in Port Huron I had a close-up view of Brother Fetting's work as a real estate man. Brother Fetting certainly carries the missionary spirit right into his work. As one has expressed it: "I sing because I must," likewise Brother Fetting seems to declare: "I preach because I must."

My visit among the members of the Church of Christ and among old friends of Clear Lake, Indiana, was indeed very enjoyable. Following right in the wake of the refreshing seasons of joy with the Lansing members, it about filled my cup of blessings to overflowing. It was gratifying to learn of the earnestness, zeal and devotion of

the old Clear Lake Smiths, Shaubs, Bakers, et al. The meetings during my stay were very well attended, with good interest.

Leaving Clear Lake, Indiana, I stopped over in Chicago, Illinois, for two days for a visit with the son of our Church Recorder, Brother Clarke Buckley. Brother Clarke is now the proud father of twins. I had the pleasure of visiting the mother while in Lansing, and incidentally, while staying at the home of Brother and Sister Backus, the "in laws" of Clarke, where the mother of the twins was visiting, I was frequently entertained with vigorously rendered duets.

While in Chicago I learned of the unfortunate accident that befell one of our subscribers, Sister Cleve Petterson, and hurried over to the hospital to console her. Of course the accident was quite serious, but it was difficult to avoid seeing the humorous side of the incident when I was informed of Sister Petterson's attempt during her matronly stage of life to ride a horse bare-back. It was of course a novel experience for Sister Petterson, and we hope that the novelty of this experience, together with the good laugh we all had at her bedside in the hospital will grace the thorny stem of her experience with a fragrant rose.

At Madison, Wisconsin, I found Elder B. C. Flint and his noble pal and children holding the fort against invaders. Brother Flint as our general representative has been busy in different places in Wisconsin. Immediately after my arrival arrangements were made to go to Plattville for Sunday. In the meantime some meetings were held at Madison at the home of Brother and Sister Flint. On Saturday evening we reached Plattville, arriving at the home of Brother and Sister Jesse Atkinson by whom we were all very hospitably entertained. Shortly after our arrival Elder L. G. Holloway of the Reorganized Church put in an appearance. Needless to say, our presence at this home was quite a surprise to him. Brother Holloway had challenged Brother Flint about two weeks before this to meet him in a public discussion, but it developed that a certain clause in the propositions made it impossible for Brother Flint to meet the challenger. We discussed

this matter quite freely with the result that the following propositions were signed:

PROPOSITIONS FOR DEBATE
One.

RESOLVED, That the Reorganized Church of Jesus Christ of latter Day Saints is the true and lawful continuation, according to the law of God, of the Church organized April sixth, 1830, and in harmony with the law of God in origin, reorganization, doctrine and practice.

L. G. Holloway, affirms.
Frank F. Wipper, denies.

Two.

RESOLVED, That the Church of Christ on the Temple Lot, is the true and lawful continuation, according to the law of God, of the Church organized April sixth, 1830, and in harmony with the law of God in origin, organization, doctrine and practice.

Frank F. Wipper, affirms.
L. G. Holloway, denies.

Standard of Evidence.

The standard of evidence in this discussion to be the Bible and the Book of Mormon. All other books, papers, and pamphlets, including the Doctrine and Covenants and the Book of Commandments to be considered upon their own merits.

The discussion will probably be held at either Plattville, Madison, or Beloit, Wisconsin, in the very near future.

Our visit to Plattville was marred with a very unpleasant incident expressive of intolerance, but I will draw the mantle of charity over this unpleasant incident and hurry on to brighter scenes. Perhaps the terrific down-pour of rain which occurred only a few hours following, cooled the fanaticism responsible for voting us out of their synagogue. We hope so.

After holding a few meetings in Madison, Wisconsin, it was decided to organize a Church of Christ in the capitol city of the State. Elder B. C. Flint was selected to act as the presiding elder of the Church. The effort attending the organization of this little group into a Church according to the law was richly blessed with the benediction of heaven. May God protect and prosper this little church.

From Madison I hurried on to Beloit, Wisconsin, where I was at first made welcome in the hospitable home of Bro. and Sister Carl Johnson. Arrangements were im-

mediately made for some meetings. No attempt was made here to secure the use of the church building of the Reorganized Church because the building had been turned over to a Healer who was conducting meetings in his peculiar way, and who seemed to be able to interest quite a number of the members of the Reorganized Church in Beloit. Our meetings were held at the friendly home of Brother and Sister Carl Johnson and were very well attended at times. At Beloit I found it necessary to defend the fair names of several of our brethren who are prominently connected as general officials of the Church of Christ. The foul tongue of slander had attacked these brethren, but I am happy to say that the evil which was sought to be done by accusers in this case, turned upon their own heads to the advantage of the work of the Church of Christ. May it thus ever be so for the good of the cause of Christ.

On the last Sunday of my stay in Beloit, meetings were held at the home of Brother and Sister William Pyne. Friends and members from surrounding places were invited to meet with us for an all-day rally. Madison, Lake Geneva and Evansville, Wisconsin, were represented at this rally. The sacrament service, which was the opening service of the day, will doubtless be long remembered by those present for its blessings. The Spirit of God richly attended the exercises of consecrated and earnest souls. The gifts of the gospel were in evidence. After preaching service the baskets were made to yield their good things to eat, and all joined in to break their fast. Another preaching service followed in the afternoon, after which it was thought best to organize a Church of Christ in Beloit, Wisconsin. The Spirit of love was in evidence at this organization session to a degree that was never experienced by the writer at any similar meeting in all of his experience as a missionary.

Brother Robert Archambault and Sister Pyne, who are now

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members of the Church of Christ, will prove to be towers of faith and strength to the sheep and lambs of the fold of Christ in Beloit. Others are investigating the work there, and before long we may expect to hear of additions being made to the few who have so nobly begun the work there.

After a few hurried visits on Monday, I left for Rock Island, Illinois, feeling loath to part from the devoted people I met at Beloit. Arriving at Rock Island I put up as usual at the home of Brother and Sister Hubert Archambault. While in Rock Island I found it necessary to submit to a minor operation under the kind and efficient hands of Doctor Asay. Brother and Sister Archambault also responded lovingly with tender care. Through the grace of God it was possible for me to hold a few meetings in Rock Island. It was good to see that the work here is growing.

June 29, 1926.

FRANK F. WIPPER.

Revelation given through Elder Otto Fetting at the General Conference of the Church of Christ Friday, April 9th, 1926, at Independence, Missouri.

(The following is now offered for publication, having been personally passed upon and corrected by Elder Fetting.—F. F. W.)

"Yesterday morning on the way to the prayer meeting the Spirit of God rested upon me, and remained with me all of the forenoon to the degree that it left me quite weak in body, so weak that it was difficult for me to walk back up the hill to the church on returning after the morning meeting. However, I refrained from disclosing what was revealed to me because of the thought of the criticism that was certain to follow. I do not wish to withhold this information any longer. I would rather be criticised by man than be guilty before God of neglect of duty.

"It was made known to me that Brother Moler, Brother Wipper and Brother Macgregor should be the first three apostles that should be chosen, of the five that should be chosen at this time. Two more of our number in the church are to be selected a little later on, and five more would be chosen in the future. It was made known to me that some of the five last mentioned are still outside of the church.

"I saw Brother Daniel Macgregor as the first one of the apostles to be selected by the committee and the first one to be ordained.

"I am not assuming this of myself because I stand before God before whos ebar I must answer for the statements I make here today.

"A lack of faith has been exercised by some; some have been critical, and some have said unkind things. If we will cease to be contentious our confidence in each other will increase, and if there will be a unity of purpose in our prayers we will behold this work grow.

"Forgive me if I have overstepped my bounds. I hope God will forgive me if I have been unwise. However I cannot refrain from making these statements which God by His Spirit has given to me."

In connection with the foregoing, our attention is called to the article on "The Selection of the Apostles" as published in the May issue, volume 3, number 4, page 6, first column and towards the bottom of the page, referring to Brother Fetting's revelation. This reads:

"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."

An explanation made over the telephone at the time that this article was being prepared for the press was misunderstood by one of the editors. The matters quoted should read as follows:

"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

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three, thus carrying out the instructions given in 1925. The three selected by the committee appointed in 1925 together with the two of the committee nominated directly by the Lord in 1926 to act as apostles, ratified by the action of the conference in 1926, would make FIVE AT THIS TIME. Later, still two others were to be chosen, and in the future five more were to be selected."

F. F. WIPPER.

ALL REQUIRED TO FORGIVE

God requires forgiveness of all who desire salvation. Jesus, our Saviour, has said, "If my people, which are called by my name, shall humble themselves, and pray and seek my face, and turn from their wicked ways, then will I forgive their sins."

According to the record of Matt. 6:14, 15, He said, "For if ye forgive men their trespasses, your heavenly Father will also forgive you; But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Again he said, according to D. C. 64:2, "Wherefore I say unto you that ye ought to forgive one another, for he that forgiveth not his brother his trespasses, standeth condemned before the Lord, for there remaineth in him the greater sin." Jesus said to the Nephites, according to the Book of Mormon, page 637, verses 71, 72: "Therefore, if ye shall come unto me, or shall desire to come unto me, and rememberest that thy brother hath aught against thee, go thy way unto thy brother, and first be reconciled to thy brother,

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and then come unto me with full purpose of heart, and I will receive you." (page 639 v. 107) "but if ye forgive not men their trespasses, neither will your Heavenly Father forgive your trespasses."

Evidently a lack of forgiveness signifies a lack of charity. The apostle Paul says (see I Tim. 1:5) —"Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned." (See 1 Cor. 13:3) "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long and is kind." In answer to the question, "Which is the great commandment in the law," Jesus answered,—"*Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself.*" Matt. 22:36-39. In John 13:35, Jesus gives the acid test, that there may be no mistake. He says: "By this shall all men know that ye are my disciples, if ye have love one to another." The antithesis of this would be, by this shall all men know that ye are *not* my disciples, if ye love *not* one another. In 1 John 3:14 Jesus says, "We know that we have passed from death unto life, because we love the brethren. He that loveth his brother abideth in death." The ancient Pharisees, Jesus said, "Pass over judgment the love of God." And for this reason they were dead; spiritually dead. The one who will not forgive others, even when it has not been solicited, does not only manifest that he has not the proper amount of charity in his heart, but he will be manifesting a departure from the true principles of the message that Christ came to deliver, and in reality he, himself, is in a state of apostasy. "But follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. * * * And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; And that they may recover them-

selves out of the snare of the devil, who are taken captive by him at his will." (2 Tim. 3:22,24-26.) The Son of the Most High has said, "Ye shall know them by their fruits."

A DREAM AND A SPIRITUAL SONG.

After writing upon this theme, the writer had a dream. In the dream he was made to know that if he should advocate the thoughts contained in this article, some would become displeased on account of the doctrine which it contains; whereupon Hymn No. 83 of Zion's Praises came to his mind, entitled "Loving One Another."

"This is the motto we all would obey,

We will all love one another;
Happy we sing and are glad all the day,

When we can serve one another.

Chorus

"Loving each other,
How pleasant to cherish a brother;

Serving each other;
The Saviour looks on us with joy."

After this song had been in the dreamer's mind for some time, he awoke, and thanked God for the pleasant, peaceful influence of His Spirit.

A. V. TREGO.

SCRAPS

By F. F. WIPPER

It is being argued quite persistently in certain circles that the Book of Commandments was never approved as a standard of law by a general conference of the church. But where is there any record that the church of 1830-1844 approved the Bible or even the Book of Mormon?

It should not be overlooked however, that a conference of 1831 ordered 10,000 copies of the Book of Commandments printed, and that a later conference at Independence, Missouri, ordered a first edition of 3000 copies printed, and that Joseph the Seer dedicated the collection of revelations called the Book of Commandments. Joseph Smith quotes from the Book of Commandments in his Lectures on Faith in the 1835 edition of the Doctrine and Covenants, and in July, 1834, one year after the press was destroyed, the heads of the church quote from pages 135 and 153 of the Book of Commandments in an appeal to the authorities of the na-

tion. They did not then quibble about whether the Book of Commandments was approved by a general conference or not. The missionaries quoted from the Bible and the Book of Mormon in those days without being disturbed about whether these recognized books of the law were approved by a general conference or not.

The sixty-three acre Partridge farm tract is big enough for many to splash around in with their claims that they own a part of the sacred spot called the Temple Lot. The sixty-three acre tract now takes in the depot grounds of the Missouri Pacific Railroad, the gas plant, a school house and grounds, a tract owned by the Utah Church, and sundry homes and lots owned by private parties. Incidentally, the Reorganized Church owns a portion of this sixty-three acre tract, upon a part of which they are erecting their auditorium. Judging from the amount of argument that is being released over this question, the gas plant must have first claim, but judging from the facts at hand, especially the evidence presented in the suit which was won on appeal by the Church of Christ, the sacred spot is in the possession of the Church of Christ, all other claims to the contrary notwithstanding.

Under the subject of "Limitations Overcome," Fredda R. Gratke writes: "One bright summer day some little children were making an experiment, an experiment which pointed a lesson. A little bug had crawled upon the table on the lawn and a pencil line was drawn around it. To the tiny creature the line seemed an impassable barrier, and it went round and round within the line, vainly looking for an opening, not realizing that what seemed to it to be an obstruction was only a mark over which it could easily have passed."

Cardinal Richelieu about to be seized by the soldiers startles them by suddenly drawing an imaginary circle around himself, threatening them with the curse of the Church of Rome if they intrude within that space and touch him.

The barrier of ignorance and superstition holds many today within an imaginary cell of bondage. They dare not prove the claims of authorities.

Gelnn Frank says: "The besetting sin of the majority is this: it wants to use the device of majority rule for silencing controversy as well as for settling contests. It wants to standardize opinion, and that spells the death of any nation that permits it. The majority has never taken an advance step on its own initiative. It has always been prodded into progress by a minority'."

"The peace of society implies the control of institutions by the majority; the progress of society implies the creation of ideas by the minority."

Marcus Feder, chairman of the Cleveland Hebrew Free Loan Ass'n, interviewed by Albert Sidney of the Dearborn Independent May 19th, 1923, declared:

"My father was a rabbi in the old country, and in the back of his synagogue there was a room containing a box in which the well-to-do placed money for the poor. Each giver went in ALONE. Any person who needed money could go into that money chamber ALL BY HIMSELF and take out whatever he needed, without signing a note, leaving his name, or giving any security. THAT CHEST WAS NEVER EMPTY. because the borrowers always returned the money they took. They were all controlled by a high sense of sacred obligation. To have kept any of that money would have been like stealing from Jehovah."

A conversation:

Brother A: "There is nothing else for me today in the realm of religion but the Church of Christ. Nothing else offers me any comfort or assurance."

Brother B. "What do you mean? On its past history, or on what God is doing today?"

Brother A. "On what God is doing today."

1st Nephi 1:65: "I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them."

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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.

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world are teaching the same thing, but in 1830, not a popular church in existence made any provision, in their creed, for the temporal and social brotherhood of man.

No wonder a new star arose on the spiritual horizon of the time. No wonder men and women would go without their meals, and would wade through mud and snow, or travel rough roads for miles and miles to go to "meeting" and hear about the angel's message, or sit in communion with the Spirit of God and rejoice in the confirmatory testimonies that were abundantly given. We have not exhausted the scope and meaning of the angel's message. Indeed, we have only touched on some of the high points. We have sought to refresh our minds with some of the reasons why we should persevere in this latter day work, and keep true to its ideals. It is good for us once in a while, in this busy world, so full of turmoil and distracting forces, to turn our gaze backward and review, lest precious things fade from our memory. In our anxiety to get away from human idolatry we are in danger of forgetting that the divine is revealed to us through the human, and we have to reckon with the instrument in order to determine whether the work he wrought was man or of God working through man.

Is it reasonable to suppose that unlettered young men of Palmyra could have so far transcended the wisdom, the vision, and the understanding of the brainy, learned and pious reformers who have gone before him if he had not been a special instrument in God's hands? True, he did not enunciate a principle, a duty, nor an ideal that is not found in the word of God, but therein is divinity manifested. He could see what had been hidden from others because he was enabled him to do so. There is no other explanation. In spite of what has been said about the mistakes of the past the fact stands out that the youth to whom the angel's message was committed, as Bro. Macgregor said in the *Advocate*, "one of the great prophets who ever lived." He can be compared to no other prophet but Moses for the imprint he has upon history, the effect he had upon religious thought, and the constructive character of the work

he did. God was not defeated in the man he chose, for notwithstanding his imperfections, Joseph Smith accomplished the object he was called to perform. He started the Lord's work in these last days. The Lord is able to choose other instruments to carry it on to completion.

We should not be discouraged about the future outcome of the angel's message because everything in the past may not have measured up to the pattern fully. It is possible the stage of development of the people accounts for some discrepancy. We believe it is a mistake to doubt the tracing of the divine hand while the Father was allowing his children to learn by experience, and giving them time to work out their salvation. God never started a thing and then abandoned his object. He chose Israel. Israel has wandered, but God says he will bring her back. Lehi was led to the "choice land." The promise is that his descendants shall yet become a "delightful" people. God brought forth this latter day work. When we reflect, we must be convinced of that. Notwithstanding the vicissitudes through which it has passed, we have reason to have faith that God's purposes will be worked out and that the angel's message will be the means of preparing a people to meet Christ when he comes.

L. P. S.

AN INVITATION

There are those who, while they are not now members of the Church of Christ, feel a warm interest in the Temple Lot. Some have contributed generously toward the paying of the debt against the property, which is about \$3000.00, mostly incurred for street paving.

We wish to extend to all who feel a friendly interest in the sacred spot the privilege of helping us clear it from debt, and contributions, great or small, will be thankfully received, and receipt given for same.

T. J. SHELDON,
Chairman Finance Committee.
1416 West Walnut St.,
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THE BUILDING OF THE TEMPLE

ZION; A CONDITION AS WELL AS A PLACE.

As members of the Church of Christ the responsibility of building up Zion and erecting the temple comes to us, and by the signs of the times we can see that this responsibility confronts us right now. The Jews all over the world are raising money by the millions to build up Jerusalem and restore fertility. Their slogan is "Back to Palestine." In the city of Detroit, \$4,000,000 have been raised for this purpose in the last year, and news comes to us from nearly every large city where efforts are being put forth for the same purpose.

The inspired servants of the Lord in all ages of the past, have looked forward to the time when peace and righteousness would prevail on the earth; when sin with its terrible results would no longer be found. Job received comfort in the midst of the trials of life, when his body was covered with boils, his children slain, and his earthly possessions taken from him, by contemplating the glories of this wonderful condition. He expressed his consolation and hope by saying, "Oh that my words were now written! Oh that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever! For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God."—Job. 19:23-26.

Job informs us he knew that his Redeemer lived, "and that He shall stand at the latter day upon the earth," and although Job knew that his mortal body would return to mother earth, yet at that glorious time when Christ should stand upon the earth, he, Job, would come forth in a body of flesh and bones, and be permitted to "see God."

Abraham saw the same time in the world's history, and he beheld the beautiful city, the New Jerusalem, the home of the redeemed and sanctified of earth, which caused him to look upon the things of this world and feel towards them as a "pilgrim and a stranger" does while passing through a foreign,