

# Zion's Advocate

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

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## OUR CHURCH DEBT

Leading men and members of the church write, "Let us get it paid off." One brother writes, "Let our slogan be, the church out of debt by the next general conference!"

A local church in the east, though small in number, sends in a liberal contribution, and says they esteem it a privilege to help care for the sacred spot.

We are hearing from some outside the church. A letter just received, accompanied by a check, says, "We thank you for the privilege, and feel it an honor to be of service."

There are branches or churches that we have not yet heard from. Surely all will try to do something, the best they can.

Our numbers are not great, neither is the debt a large one. If every church will do its part we should be able to wipe out a consideration of three thousand dollars—by next conference. Why not?

The quicker we get rid of the debt and put a stop to the paying of interest the more we can do along missionary lines.

One church is planning to raise a certain sum regularly each month.

Whether the amount you can give be large or small, send it, and we hope to hear from all.

T. J. SHELDON,

Chairman Finance Committee,  
1416 West Walnut St., Independence, Mo.

## THAT LETTER OF ADVICE TO THE LOS ANGELES GROUP

By SAMUEL WOOD

The fruits of a recent missionary trip to Los Angeles was the presentation of our message to a large number of interested people, the organization of a local church, and the establishment of the work on a firm foundation. During our

three weeks stay in the city we were domiciled at the home of Sister L. D. Yendes, 512 E. 16th St., where our local church was organized, and where regular services are being held twice a week.

During the first week of our stay it developed that strong opposition to further activities of the Church of Christ among the Group was under way, and some of the local leaders were at their wits' end to stop the inroads of our message of peace and good will.

This group has not affiliated with the Church of Jesus Christ, which was organized by the Protestants at Independence last spring, and it was quite apparent that the overwhelming sentiment was with the Church of Christ on the Temple Lot, but many of the members were following the lead and waiting for the advice of one of the guiding stars of the new organization. This advice, which was in the shape of a letter addressed to Brother Joseph H. Camp, with instructions to "please read this letter to the brethren there," arrived about the same time we did, and soon became public property. It advised them to "not go over to the Temple Lot branch now," but rather,

"Here is my position. Here is what I have tried to get all to do. Wherever there are six or more members \* \* \* let us consider these a local church and go ahead organizing wherever we can, and later on let us come together and \* \* \* consider the farther organization of the church."

Again:

"What I suggest that you folk out there do is to \* \* \* organize a local congregation—a local Church of Jesus Christ, and come in with us in our October conference. We will invite the Temple Lot people to come in with us on equal terms and let us try to solve these problems."

In the above quotations the following is clearly set forth: (A) Do not join the Church of Christ, rather (B) organize local congregations of the Church of Jesus Christ and (C) "LATER ON we will get together and consider the

FARTHER organization of THE church."

This latter quotation marked (C), when taken in connection with a statement in the same letter relative to the position of a fellow stellite on the question of a first presidency, which I quote as follows:

"I am hoping that at our October conference we can fight this out. It means a division. I am not worried about this. I expect several divisions before this is settled."

shows that a fight of elimination will be launched at the October conference which will result in divisions and subdivisions until the victorious "I" will call the faithful followers together and organize THE church.

There is a hint here that the church that is to be is not the present Church of Jesus Christ, but rather one conforming more fully to the orthodoxy of the author of the epistle from which we quote.

This new organization will offer a wonderful opportunity to the Church of Christ on the Temple Lot. They will be invited to the feast of fat things and be permitted to eat at the same table and mingle with the victorious legions "on equal terms!" They will not only have the opportunity to rid themselves of the Temple Lot, but to be disillusioned relative to the building of a temple. For their leader will now say to them, as he does in this letter, and mind you, he will fight to put into practice his sentiments:

"I am frank to say to you, Brother —, that this whole temple theory is shady with me."

Again, the Church of Christ will have the opportunity of learning that the idea of an endowment in a temple is all a hoax, for in this same letter we read:

"True, they did finish the Kirtland temple and they say they had an endowment there, but men who ought to know and who are trustworthy say that this latter story about endowment was made out of whole cloth \* \* \*"

As proof that the "whole temple

mon are explicit on that matter. And the Bible states that "God hath set some in the Church FIRST apostles." They were not only first in spiritual authority, but first also in the course of their selection.

In the year 1829 the Lord commanded the selection of the apostles, and this was several months prior to the formal organization of the church on April 6, 1830. The reason is obvious. If ever the church needed the guidance and direction of the Lord it was surely at the time of its infancy. They neglected the selection of the twelve for six years and as a result a multitude of evils arose.

The Apostle Paul designates the apostles as part of the foundation of the church. "Ye are built upon the foundation of the apostles and the prophets, etc.," Eph. 2. We wish to remind our friendly critic, that the foundation is usually laid first before any work on the superstructure is undertaken. Indeed it is quite impossible to erect the building until the foundation is first laid. A house that is built upon the sand will not stand.

It is urged that conditions of "confusion incidental to the breaking up of the present regime" was not conducive to the selection of apostles. Are we to infer from this that because of the confusion existing there was no need of apostles? That the church must wait until she extricates herself out of those conditions before selection of apostles can be made?

To this we would say that if the Church is able of her own strength to extricate herself from the confusion existing without the assistance of God-appointed apostles, then it is a matter of very little concern whether apostles are ever appointed.

If the Church in her torn and divided state is able of her own power to adjust her troubles it is the strongest argument in the world against the necessity of apostles. Surely a sectarian argument.

It is said in the Scriptures that apostles were given "that we henceforth be no more children tossed to and fro and carried about with every wind of doctrine." It will not require a very strong argument to convince one that these very conditions prevail at the present time. It was because of that

tempestuous doctrine of SDC. that our long brewing turmoils were brought to a head. Certainly a wind of doctrine instituted by the heady and ambitious.

In the face of such a gale surely no one will deny the necessity of skilled mariners of heavenly appointment. And those mariners in the light of oft-repeated scriptures are termed apostles.

In the time of the Church's greatest peril she was saved by the guiding and restraining hand of the Apostles. Indeed so long as the Church was favored with real apostles she was spared the horrors of universal apostacy. It was when they had ceased to exist that complete apostasy was possible. Apostles were the anchorage of the Church, and to say that such might be dispensed with in a time of storm and "confusion" is but inviting disaster on the shoals of greater confusion. If ever the Church needed apostles it is now, men of God who will not hesitate to declare the whole counsel of God.

The time for a boat to take on its pilot, its captain, and its crew is before she starts on her perilous voyage and not until after she runs into a storm.

The Church of Christ has started on her voyage, and as a wise precaution has shipped a crew. And the only crew provided of God are those of apostles, prophets, pastors, teachers, etc. When our sister church can furnish us a better crew we shall be glad to learn it.

The statement is made that "the group has refused to set its hand to the formation of the general church." Probably that is because they still retain and maintain connection with the Reorganized church. And so long as the Reorganization maintains a general organization it will not be necessary for the group to form a general organization or select apostles. In this they recognize the motherly control of the Reorganization. Incidentally we ask, why then is not the child more obedient to the parent? Why not listen to her counsels? And why not recognize her administration? Indeed if the group is part of the Reorganization it is imperative that she listen to her decisions and decrees. What then will the leading men of the group do who have been officially

silenced by the Reorganization?

It is altogether inconsistent for the group to claim connection with the Reorganization, basking in the sunshine of her general organization, and at the same time repudiate her administration. If the Group intend to perpetuate themselves there is nothing left but to organize, and when they do that, it partakes immediately of the nature of a general organization or a general Church.

There is only one course for the Group to take and that is to cut bait or fish. They must either organize into a distinct church or honor their connection with the Reorganization.

Personally we honor the courageous stand of the Group. We are in sympathy with their fight against damning autocracy. We hope they will soon see their way clear to cut loose from the Reorganization which has drifted into so many errors, then will it be possible to talk of uniting in a real intelligent way when our little differences can be ironed out by the fires of friendship.

### TITLE TO TEMPLE LOT *Partridge Deeds.*

On March 25th, 1839, Edward Partridge deeds lots:

"Now know ye that for the furthering the ends of justice, and as I have to leave the State of Missouri, by order of Governor Boggs, and with me also our church, I do for the sum of one thousand dollars, to me in hand paid by said Oliver Cowdery, do give, grant, bargain, and sell to John Cowdery, son of Oliver Cowdery, now seven years old; and Jane Cowdery three years, and Joseph Smith Cowdery now one year old, all the land entered in my name in the county of Jackson. \* \* \* \* \*

P. 242, Abstract of Evidence.  
*Cowdery Children.*

Page 173, Cowdery Geneology, by Meiling, 1911, gives the following list of the Cowdery children, by his wife, Elizabeth, the only wife he ever had:

- i Marie Louise, b. August 11, 1835, at Kirtland, Ohio;
- ii Elizabeth Ann, d. May 9, 1837, at Kirtland, Ohio, aged 5 months, 25 days. (Born Nov. 14, 1836. F. W.)
- iii Josephine Rebecca, d. Oct. 21, 1844, at Tiffin, Ohio, aged 6 years, 7 months. (Born Mar. 21, 1838. F. W.)
- iv Oliver Peter, d. Aug. 13, 1840, at Tiffin, aged 5 days. (Born Aug. 8, 1840. F. W.)
- v Adeline Fuller, d. Oct. 13,

1844, at Tiffin, Ohio, aged 15 days. (Born Sept. 28, 1844. F. W.)

vi Julia Olive, d. July 3, 1846, at Tiffin, Ohio, aged 1 mo., 6 days. (Born May 27, 1846. F. W.)

According to the foregoing there is no record of either of three children, namely, John, Jane, and Joseph Cowdery. It is singular that Oliver Cowdery should pay over one thousand dollars in actual cash conveying title to children who do not actually exist.

#### Birth List.

If the children mentioned in the Partridge deed did actually exist, the following birth list would be the record:

Oliver Cowdery and Elizabeth married Dec. 18, 1832.

John, aged seven at the time of the writing of the deed, (March 25, 1839), should have been born not later than March 25, 1832, or 9 months before Oliver and his wife were married!

Joseph, aged one at the writing of the deed, should have been born not later than March 25, 1833, or 3 months after the date of wedding.

Jane, aged three at the writing of the deed, should have been born not later than March 25, 1835.

Mary Louise was born August 11, 1835, according to the authorized birth record, and according to this (if Jane actually existed) was born 5 months after Jane was born!

Which horn of the dilemma will the Reorganized Church take? Living or dead, the children are a problem.

#### When Did the Three Cowdery Children Die?

"And afterward, the time of which your orator CANNOT STATE, the said Jane Cowdery, Joseph Smith Cowdery, and John Cowery, each and all died before attaining their majority. \* \* \*"

Abstract of Evidence, p. 7.

The question is, did they die at all? Did they in fact exist?

#### Another Mysterious Angle to the Case.

Church History, Vol. 2, p. 150:

"On April 11, 1838, charges were preferred against Oliver Cowdery, by Seymour Bronson. He was tried before the Bishop's Court on the 12th, and expelled from the church."

Mill. Star, p. 133, vol. 16.

Bishop Partridge presided in this case, rendered the decision,

and then one year later deeded the secreted property (to which he held personal title) to the children of the man he helped to expel from the church. This is indeed an anomalous situation. Considered in the light of the foregoing exposure regarding the fictitious children, we are made to wonder if such a thing as this was really ever done by Partridge. In fact we are led to suspect that somebody subsequent to Partridge's days attempted some clever manipulation in which he was successful for the time being, but which was ultimately doomed to failure.

On May 29, 1886, Elizabeth Ann Cowdery conveys title as follows:

"Witnesseth—That the said party of the first part in consideration of the sum of natural love and affection for my said daughter, and the sum of one dollar to me paid by the said party of the second part, the receipt of which is hereby acknowledged, do by these presents remise, release, and forever quitclaim unto the said party of the second part \* \* \* (my daughter, Marie Louise Johnson, the only living child of said Oliver Cowdery), p. 246 Abstract of Evidence."

The foregoing represents the next link in the chain of titles leading to the supposed title of the Reorganized Church. Who deeded the property to Oliver Cowdery's widow giving her right of conveyance? Was it the three children who did not even exist?

#### Oliver Cowdery's Only Surviving Child Conveys Title.

"This indenture made on the 9th day of June, A. D. one thousand eight hundred and eighty-seven (1887), by and between Marie Louise Johnson, only surviving child of Oliver Cowdery, and Dr. Charles Johnson, her husband, of the town of Southwest City, and State of Missouri, parties of the first part, and George A. Blakeslee, Bishop and Trustee in Trust of the Reorganized Church of Jesus Christ of Latter Day Saints of the County of Berrien, and State of Michigan, party of the second part. \* \* \*"

Abstract of Evidence, pp. 243-4.

#### Review.

March 25, 1839, Partridge deeds to three children who do not exist.

Feb. 7, 1870, this deed was filed for record. Why was this delayed?

May 29, 1886, Cowdery's widow conveys title to surviving daughter, Marie. Cowdery's widow hold no right of conveyance.

June 22, 1886, the foregoing was filed for record.

June 9, 1887, Marie Cowdery Johnson conveys title to Bishop Blakeslee. This was

filed for record June 10th, 1887.

June 11th, 1887, notice to quit possession was served by the Reorganized Church on trustees of the Church of Christ.

August, 1890, a complaint in equity was filed by the Reorganized Church.

March 16th, 1894, a decision was made by Judge Philips of the Circuit Court of the U. S. for the West. Div. of the West. Dist. of Mo., awarding possession to the Reorganized Church.

May term, 1895, an appeal was taken by the Church of Christ before the U. S. Circuit Court of Appeals.

September 30th, 1895, Judge Thayer, with Judges Caldwell and Sanborn concurring, reversed the decision of Judge Phillips giving the Church of Christ possession of the Temple Lot property.

December 9th, 1895, the petition by the Reorganized Church for a rehearing was denied.

#### Comment.

The meat of the nut in this case is found in the opinion delivered by Judge Thayer (page 8):

"The bill of complaint was obviously framed on the theory that this latter deed vested in George A. Blakeslee, as Bishop of the Reorganized Church upon the trust aforesaid, the title conveyed by Partridge to the three minor children of Oliver Cowdery by his deed of March 28, 1839, because said Marie Louise Johnson was the only surviving heir of said children in whom title in trust had become vested by descent." \* \* \*

(Page 10):

"The most important question presented by the record would seem to be whether the legal title now said to be held by the heirs of George A. Blakeslee or E. L. Kelley, his successor in office, for the use and benefit of the Reorganized Church, is superior to the legal title said to be held by Richard Hill in trust for the Church of Christ at Independence, Missouri, and that is a question which should be determined by a court of law."

"That deed, though it purports to have been executed and acknowledged by Partridge in the month of March, 1839, was not recorded until February 7, 1870, prior to which latter date no one seems to have been aware of its existence."

(Page 13):

"In view of the foregoing facts, we think that the plaintiff church (Reorganized Church, F. W.) and those whom it claims to represent have been guilty of such laches as should bar them from all relief in the forum of equity, EVEN THOUGH IT APPEARED THAT THE REORGANIZED CHURCH IS AT THIS DAY THE LEGITIMATE SUCCESSOR OF THE ORIGINAL BENEFICIARY."

To minimize the victory of the Church of Christ on the appeal, it

has been repeatedly circulated that all that the Church of Christ held in possession of the Temple Lot was a "squatter's right," and that the Reorganized Church merely fell asleep on its rights and therefore lost. They have overlooked the fact that in 1867 the Church of Christ purchased (with actual cash) the property they now hold, and that since that time they have paid all taxes on that property. Furthermore, that they purchased this property three years before the Partridge deed of 1839 was even filed for record. And now that it cannot be proven that the children to whom Partridge deeded this property, existed in fact, what now? F. F. W.

**ELBERT SMITH  
vs.  
DANIEL MACGREGOR**

A question and answer appeared in the *Saint's Herald* for September 2, 1925, in which it appeared to many that a comparison was made between Daniel Macgregor and the late R. C. Evans, who founded the Church of the Christian Brotherhood. It seems the writer of the answer sought to placate the present presiding head of that church by writing him the following letter. Perhaps comment is unnecessary. The reader can judge the letter for himself.

Copy of letter received from the Office of First Presidency of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri, September 24th, 1925, being a reply to Walter Cullington's letter of September 15th/25, which same was subsequently published in the official publication of the Church of the Christian Brotherhood, i. e.—"The Brotherhood Beacon," October, 1925, issue.

Office of Independence,  
First Presidency, Missouri,  
September 21st, 1925.

Mr. Walter Cullington,  
1409 A Yonge Street,  
Toronto, Ontario.

Dear Sir:

We have at hand yours of September 15th. In reply permit us to say we feel you quite misunderstood the purpose and the spirit of the little article appearing in the *Herald* September 2nd/25, in the Questions and Answers Department. We did not intend the statement therein necessarily as a reflection upon R. C. Evans. The language was entirely that of Daniel Macgregor and is of interest at this time not because it reflects upon Mr. Evans but because it applies so nicely to

course Dan himself is pursuing. It was not intended as a reflection upon R. C. Evans, who has gone to his judgment and for whose memory we have a much warmer feeling than you may think, as we are disposed to forget his later course in life which estranged him from the church, and are more disposed now to think of the many years of fellowship and association.

Probably not one reader in a hundred of the *Herald* will think of the article as reflecting on R. C. Evans, but rather think of its application to the present course of Dan Macgregor.

Very sincerely yours,  
ELBERT A. SMITH.

Certified to be a correct copy:  
Walter Cullington,  
A Bishop of the Church of the Christian Brotherhood.  
Toronto, Dec. 16, 1925.

**GLEANINGS**

Returning recently from a few days stay among members of the Church of Christ at Council Bluffs I was informed that I had been a disturbing element in the efforts of Brother T. W. Williams to put over his program for the Protestant Group, recently styled the Church of Jesus Christ. This was quite a surprise to me, for I believe that Bro. Williams will vouch for the statement that our relations there were of the friendliest nature. We had several fine talks together over the problems that confronted us, which have caused so much distress in the Latter Day work. I was invited to hold a series of meetings while in Council Bluffs, but being informed that Brother Williams was making arrangements for the same thing I gave way and urged our members to attend his services, which they did, and often constituted the major portion of his audience. I assisted him by opening his service with prayer on one occasion, and at others he was assisted by Elder Chas. Putman, one of our missionaries in Iowa. This should be an evidence to all our critics that there is a friendly feeling toward our Protestant brethren among the Church of Christ folks. Of course we don't see alike on every point, but upon the fundamental principles of the gospel we do agree in the main. Notably his position in regard to the Church being organized with twelve apostles at the head, instead of a first presidency, was ably presented by him to his audience. Upon questioning him at the close of his sermon he affirmed that his views on this

question were not indorsed by all that were associated with him in the group. Another point that interested the writer was the fact that Brother Williams was opposed to an Epitome of Faith and the application blanks for membership used by the Church of Christ for receiving members into the church on their original baptisms. He affirmed in reply to questions on these points, however, that he had offered and had assisted in drafting the document known as the "Articles of Faith and Practice of the Church of Christ," but had forgotten whether he had helped draft the application blank. Feeling that I might possibly have asked too many questions, I approached Brother Williams on the matter and he assured me that I had not bothered him and that he had no objections to my asking questions. I wish to say that when we parted company at Council Bluffs there was the friendliest kind of feeling between us.

Just received a letter from St. Louis this week which was quite encouraging. This was the field of my activities last winter. Baptized several at that time who had formerly professed the Catholic faith. An extract from the letter is significant evidence that we need more missionaries in the field to preach the Old Jerusalem gospel in its purity to the people. This is only a sample of what other missionaries are receiving:

"Dear Friends: As our dear brother in Christ Jesus, a precious worker for the salvation of souls, we so often talk of your precious words that you delivered that are not forgotten by us, and we are waiting anxiously for your return again, for God has another message for you to deliver in this city. I hope, as there are plenty of them needed. We are going out to a big revival meeting that is either a Pentecostal or Holy Roller. But it does not satisfy me some way. We so often speak of our little chapel and the handful that met each night, but there was life there, and you could feel God's presence. Oh, I am so glad to know that some of God's workers are able to do his will and that all is not a mockery.

"Now, brother Wheaton, if you come back I know that you will baptize one here, or more. Your

preaching is so much different, so much plainer, and so clear that no one needs to err, etc."

The person who wrote this letter has not yet been baptized into the church, but she has been earnestly reading and studying the books of the church. Her husband was deeply interested last winter and will be among those that will accept the gospel when I go back again.

News from the gulf coast of Texas might be of interest to you also. I arrived here on the 26th of June. Was cordially received by Brother and Sister J. J. Tipton, who have recently affiliated with the Church of Christ. Visiting among the saints during the following week, they decided to ask for the use of the chapel of the Reorganized Church that I might preach therein. But this privilege was refused by the pastor. It was decided to ask for the place in a public meeting. This was done, and the vote prevailed that I should have the use of the building. The pastor attempted to ignore the vote and started to dismiss the meeting, but rising to a question of personal privilege I asked if I was to understand that I would occupy after Elder Vanderwood, who was holding a round table meeting, was through. He manifested surprise, and requested that the vote be taken over. This was done, and some of the SDCites who had been asleep, cast their votes and saved the day for him. He had previously warned me not to distribute any of our literature around the chapel, but as a result I went loaded, and gave it out as fast as they passed me. The Elder who was preaching having made some statements that were not sustained by the scriptures prompted me to issue the following challenge for a public discussion:

#### A CHALLENGE FOR PUBLIC DISCUSSION

In the course of human experiences great issues arise between men and groups of men that make it necessary for them to carry their differences into the public forum for a fair and impartial examination of the issues involved that truth may prevail and error be exposed.

Believing that such an occasion has arisen, I believe it my duty as a representative of the Church of Christ, to issue this public request to the representatives of the Reorganized Church of

Jesus Christ of Latter Day Saints to meet with me on the public rostrum and discuss the issues in harmony with their belief as contained in one of their standard books of faith, which is as follows:

"Wherefore, confound your enemies; call upon them to meet you, both in public and in private \* \* \* let them bring forth their strong reasons \* \* \* there is no weapon formed against you that shall prosper \* \* \* wherefore keep these commandments." Doc. & Cov. 71:2.

To bring the matter to an issue, that all may hear and judge for themselves, I hereby present the following propositions:

Proposition 1—Be it Resolved, that lineal priesthood, first presidency, supreme directional control in the hands of one man or group of men, with effective discipline, as taught by the Reorganized Church of Jesus Christ of Latter Day Saints, is in harmony with the doctrine and practice of the Church as organized by Jesus Christ at Jerusalem and among the Nephites.

Will Elder J. E. Vanderwood affirm? Apostle Clarence L. Wheaton will deny..

Proposition 2—Be it Resolved, that lineal priesthood, first presidency, supreme directional control in the hands of one man or a group of men, with effective discipline as taught by the Reorganized Church of Jesus Christ of Latter Day Saints is unscriptural, un-American, and cannot be sustained by the teachings of Jesus Christ as found in the New Testament or the Records of the Nephites.

Apostle Clarence L. Wheaton will affirm.

Will Elder J. E. Vanderwood dare to deny?

Therefore, gentlemen, as a patriotic citizen of the United States of America, of native birth, accustomed to meet issues in the open, we commend this course to you as preferable to the unfair methods that have been used. The public forum will permit unprejudiced people to learn the truth of the issues involved.

Respectfully submitted,  
C. L. WHEATON.

In connection with this the following item, clipped from the Houston Press for July 2nd, will be of interest:

#### SEEKS CHURCH DEBATE

Apostle of Church of Christ Gives Challenge for Discussion.

Clarence L. Wheaton, apostle of the Church of Christ, Friday issued a challenge to representatives of the Reorganized Church of Jesus Christ of Latter Day Saints to meet in public discussion of the latter church.

Wheaton charges that the control of the Reorganized church is vested in three men and that the control is un-American, autocratic and contrary to Democratic principles.

Wheaton addressed his challenge to Elder J. E. Vanderwood.

The brother refused to meet the issue, claiming that debating was of the devil, and quoted from the Book of Mormon in an attempt to prove his point. Yet he had just got through relating some of his experiences in a debate with the

Utah brethren.

However with the Church of Christ it is nothing new to be refused to be met on these questions. In Truth Teller, under the title, "Notice," after reciting a list of heretic doctrines that had crept into the church, including the doctrine of lineal priesthood, the editors concluded the notice with these words, "All the above statements are open for public investigation by any gentleman who wishes to discuss those points above named, in a friendly and Christian manner, at any time and place agreed upon. An investigation has been frequently invited, and is now again publicly solicited."

This was printed in 1863, and has not been accepted to this day. WHY?

We secured a hall, and began meetings on the Fourth of July, continuing for two weeks, after which we held meetings in private homes. The sick received blessing through administration, and two were baptized. On Sunday evening, July 25, we met at the home of Sister Molly Yarbrough and organized a church. Brother J. J. Tipton was ordained to the office of an elder, and by unanimous voice of the members was chosen to act as pastor of the flock. Brother John W. Sedwick was chosen financial agent, and Sister Mattie Belle McMahan was chosen as secretary. The sisters of the church are planning to organize a Ladies' Aid. A Sunday school will begin the 1st of August. Literature is being circulated. All are trying to help.

They say that all is fair in love and war, but I wonder if it is considered fair for believers in the angel's message to permit or to tell such stories as we are hearing? For instance, that Bro. Macgregor left the Reorganization in revenge for not being placed in the quorum of the twelve; that he is spending thousands of dollars to further his purpose, and that I am here as a right hand man to do his bidding. It would be well to heed the advice that apostle Gleazer gave at Council Bluffs to the effect that it was not wise to attack the character of Bro. Macgregor, for after exhaustive effort nothing could be found against him.

**ZION'S ADVOCATE**

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My soul was made to rejoice to read the article entitled, "The Angel's Message" in the July *Advocate*, for good, spiritual ration is as necessary for the development of our souls as a well balanced diet is for our bodies. It is a relief to be able to hand the *Advocate* to outsiders and not have to answer, "Why controversy?" Keep up the good work, ye editors.

C. L. WHEATON.

**THE LATER DAY  
APOSTACY YEAR BY YEAR  
1835**

The most pronounced evil of this year was the alteration of the revelations. They had been previously published in the Evening and Morning Star, and in the Book of Commandments, in 1832 and in 1833. There was no questioning of the revelations during those times, and great care had been taken to preserve and protect the revelations. They had been ordered published by the Church and in every sense were accepted as the word of the Lord.

But ambition knows no bounds and so it was that certain leaders in the Church did not hesitate to mutilate the word of God to suit their selfish designs. Take, for instance, the revelations providing for the distribution of the funds of the Church. It was originally provided that this important work should be attended to by "the elders of the Church and the Bishop." But this was giving too much control into the hands of the elders in general, and so when the revela-

tion was republished in the Doc. and Cov. it was altered to read as follows: "The residue shall be kept in my storehouse to administer to the poor and needy as shall be appointed by the high council of the Church and the Bishop and his Council." 42:10. For the original print of this revelation see the Book of Com. 44:29. Thus was power taken from the great body of elders in general and given to a small council selected by Joseph Smith, of which he himself was one.

In the appointment of bishops it was originally intended that this important work should be attended to by a Conference of high priests. See Evening and Morning Star for October, 1832. But in the altered revelation published subsequently it was changed so that the power was taken from the high priests and given to the first presidency. See Doc. and Cov. 68.

In the matter of sending forth men to represent the Church the original revelation provided that all such must be ordained by "The hands of the Church." But in the altered production it was made to read "The heads of the Church." Thus were the toils gradually tightening to give control to the HEADS.

On the 28th of March, 1835, a revelation was received placing the Twelve "UNDER the direction of the Presidency." 124:12. How unlike the Scriptural plan as found in the Bible and the Book of Mormon. Where do we find that Jesus ever placed this quorum under a presidency? But this attempt to shackle the leading council of the Church did not sit well on the parties involved, nor did it bring the fruits of peace to the Church. A few months later Joseph writes reprovingly of the course of the Twelve. He accused them of being "an independent council not subject to the authority of the Church, a kind of outlaw \* \* if persisted in will bring down the wrath of heaven upon your heads." Mill. Star 15:298. What a crime for a man in free America to feel himself independent.

With such power in the hands of the presidency we can understand how and why they cut an elder off the Church for failing to loan money to Joseph Smith to print the revelations. This was done by a

Council of the Presidency." Mill. Star 15:297.

"On the 9th 1 (Jos. Smith) rode to Cleveland in company with Elder Cowdery and others. On the 14th a charge was preferred against Elder Edmund Bosley to a Council of the Presidency for unchristianlike conduct in breaking a certain sacred covenant made Sept. 4, 1834. \* \* \* \* President Oliver Cowdery testified that he himself framed the above covenant, and that at the time when Bosley said that he had a witness that it was the will of the Lord that he should consecrate the surplus of what would be for his and his family's support. Bishop Whitney stated that Elder Bosley agreed to let the Presidency and others have money on loan for the printing of the revelations if he could control his property, in one year, or as soon as he obtained it. Decided that E. Bosley broke the covenant which he made Sep. 4, 1834, therefore he is not a member of this church unless he make satisfaction to those he injured."

On July 5 Joseph writes of the Book of Abraham as being a revelation from God. "I with W. W. Phelps and O. Cowdery as scribes, commence the translation of some of the characters or hieroglyphics, and much to our joy found that one of the rolls contained the writings of Abraham, another the writings of Joseph, of Egypt, etc., a more full account of which will appear in their place as I proceed to examine or unfold them. *Truly we can say the Lord is beginning to reveal the abundance of peace and truth.*" Mill. Star. 15:297.

This book teaches the doctrine of Many Gods, one of the fundamentals of the Church of Utah. Another error introduced this year was the doctrine of avenge known as the covenant of avenge. This was taken at the time of administering the ordinance of feet washing at Kirtland. Joseph Smith said, "I want to enter into the following covenant. That if any more of our brethren are slain or driven from their lands in Missouri by the mob we will give ourselves no rest until we are avenged of our enemies to the uttermost. This covenant was sealed unanimously with a hosannah and a amen." Mill. Star 15:728.

(To be continued.)

DANIEL MACGREGOR.

## HAVE WE THE RIGHT SYSTEM of MISSIONARY WORK?

By MARGARET MACGREGOR

It is very easy to reject some of the errors of a body with which we have been connected, and slip unquestioningly into others. This was abundantly manifested in the great Reformation of the 16th century, and again by the different factions that arose after the dissolution of 1844. The Church of Christ is proceeding cautiously, examining everything that they may be sure they are building according to the pattern. But have they examined their missionary program sufficiently, or are they just quietly gliding into the beaten path of the Reorganization?

What I shall have to say on this subject will be regarding the system adopted by the Reorganization for carrying on its missionary work. I am aware that in questioning a time-honored custom among the saints I am treading on dangerous ground so far as popular opinion is concerned. But popularity is not what we are seeking—if so we would not have joined the Church of Christ. The only question worth while is, Is it right?

Like thousand of other Latter Saints I looked upon our program of missionary work as the one and only system appointed by and approved of God, and willingly submitted to its exactions and sacrifices, believing the Lord required it of us. I now question it. This way of carrying the gospel to the nations and of building up the church looks to me like an imposition on a trusting and self-sacrificing people. For the noble men who go out forsaking home and loved ones for what they believe to be the requirements of the gospel I have nothing but admiration; and for the loving and self-sacrificing women who consent to their going I have the greatest sympathy and love. But for the system itself—well, that is quite another matter.

Let us re-examine the Scriptures upon which our program has been leaning for support for so many years, and see if we have not placed a strained interpretation upon them. Whatever God orders and man carries out as directed, will be wholesome and helpful in all its results. When we sacrifice and the results are not satisfac-

tory, it is time to examine our sacrifice and see if it is the thing God requires, lest, like that of Cain, it be not accepted by the One to whom it is offered.

This question of sacrifice has ever been a vital one in the church. And it must ever be, for did not our Master sacrifice his life for us? But perhaps no other virtue has been so imposed upon and abused by the church as that of *self-sacrifice*. It is not a question of the willingness of the human heart to sacrifice to the uttermost, but a question of what the Lord requires as an acceptable offering. That this matter is important is seen in the awful mistakes made by loving hearts sacrificing for God and the church. The beautiful young Catholic girl, with all the natural longings for companionship, love, home and children, lays them all on the altar of sacrifice, thinking God will be pleased to have her enter a Convent and live a life of seclusion and virginity. But is He pleased? Is this an acceptable sacrifice? Truly she will be blessed for the good she does while enduring this unnatural life, but could she not do equally as much good and live normally? We think so.

The devout priest of the same organization, with like zeal and faith, takes the vows of celibacy, feeling that he is crucifying the flesh and denying himself the pleasures of the world in refusing the enticements of love, companionship and parenthood. But does the Lord require this of him? We think not. The wives and maidens of Utah bowed their necks to an almost unbearable yoke, crucified the natural desires of the heart and sacrificed all that was sweet and pure in the home at the behest of the church, that they might gain eternal life and glory in the beyond, as they believed.

Was it the Lord that asked them to enter this unnatural life and live in this unspeakable misery? They surely thought it was; but we think it was only the church.

How often, oh, how often the church has invaded the home, thinking it was doing God's service in requiring its people to sacrifice the best and dearest thing in the world.

### THE HOME

The first organization on earth was that of the home. In Para-

dise, before the church was known or needed, God said, "It is *not good* that the man should be *alone*; I will make an helpmeet for him." Gen. 2:18. Marriage and home were instituted in Eden before sin entered the world. They are heavenly institutions, approved of God and required by human nature. If it was not good for man to be alone in Eden where he had celestial surroundings and the companionship of God and angels, what shall be said of him in this present existence where he requires every possible assistance to help him along the rugged path of life? With sin came the necessity for and the establishment of the church; but not so with the home; it was celestial fruit and grew on heavenly ground before man needed a church or a priesthood to carry it on. It was one of the few blessings of Paradise which man was permitted to retain when the Lord drove him out of his presence.

Why then should the church incessantly invade the rights of the home in order to promulgate its own interests? The elevating influence of a good home needs no eulogy. The good and great of all nations acknowledge it as the best, the developer and preserver of character, and the foundation from which all governments and societies receive their strength. Destroy it and you undermine all the others. Build it up and you increase the good of all. It then follows that the best home conditions will enable the people to do the best work outside of the home. Good home conditions make for a good government and a good church. If the chief executives and promoters of our country's welfare were required to sacrifice home and loved ones in order to do their work, how long would the country prosper?

Is it different in the church? If to promulgate the gospel the minister must forsake the companionship of wife and children, and wander homeless and alone from place to place thru life, or until incapacitated for service, can we expect as wholesome results as if he had the backing of his own home, the companionship of the helpmeet provided by God, and his own prattling children on his knee? Or is the minister different from the rest of humanity?

## THE MISSIONARY

On the occasion of the first marriage it was said, "Therefore shall a man leave his father and his mother and shall cleave unto his wife: and they shall be one flesh"; evidently meaning that when a man marries he separates from his parental home and lives with his wife in a home of their own. But the missionary not only leaves his father and mother, but his wife and children also. Nine-tenths of his time is spent in other people's homes. At home he is an occasional visitor who often feels out of place in the realm where he should be the presiding presence, the responsible head, the counselor, provider and companion. But he has sacrificed all this for the mission field. Frequently, when he returns, the younger children do not know him, and his wife is nervous in her anxiety to please him.

In fact the missionary has no real home, and neither has his wife. They have laid home with almost all that it means on the altar of sacrifice. But was it required? Did God, who said "it is not good that the man should be alone," ask this man to give up that relic of paradise and wander hither and thither, like Noah's dove, finding no place to rest his foot? Was this his plan for perpetuating his work? Is the work of the church of such a character that God is driven to the extremity of asking his servants to forsake his first institution to establish his second? Does God tear down one part of his work to build up another? If Paradise was not good enough for man without a companion of his own, how about the mission field? Is it better than Paradise?

But with all the sacrifice entailed, is the work accomplished by the missionary the best that could be done? It reminds one of what a sister said about a man just elevated to an important position in the church. "He is a good man," said she, "but he will never accomplish the work. Did you ever see his garden?" she laughed. "He will put in a little plat in one corner, then run off to another corner, work hard and put in another little spot, and he will run all over his yard putting in a little patch here and another there, but you never saw such a garden! He will bring nothing to perfection." This

good man had been a missionary for many years, and had probably learned his gardening in the field.

Educators tell us that in school work it is not wise to change the teacher often, as the children lose about three months with each change in unlearning the methods of the old teacher and getting into the ways of the new. Possibly this is what Paul meant when he said, "Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation." And it is a fact that Paul continued, year after year during life, *to cultivate the field of his own planting*. But our missionary is given a field big enough for one hundred men to work properly, and about all he can do is to run here and there, preach a few sermons and go off again, and next year another man comes along and does the same thing, and the poor people suffer the consequences.

The flower of the church is sought out for missionary work. These brave men go out, full of zeal and devotion, to give their lives to the work of the Lord. They lay on the altar of sacrifice their temporal prospects, and with them their home and loved ones. Few of them know how much they are giving up, nor what they have to meet; and when they do realize what it means many of them pack their grips and go home. The unnatural life of the missionary opens the gate for numerous temptations which the average man never meets; and to their honor be it said that many of them remain true and loyal to their high ideals through life, and steadfast in the work which they believe God requires at their hands. With others it is, as expressed by a missionary's wife, "Not every man can be constantly away from home and retain his love for it." And yet, *love for his own* is man's greatest defense in the hour of temptation.

This situation was described by one of the Twelve as follows: "I have often almost shed tears when we have been appointing the missionaries to their fields. We take a man from Maine and send him to California; and we take a man from California and send him to Maine, the family of each is left behind. *The result is there are wrecks all along the line of life.* And I believe that when the rec-

ords are all in that the responsibility for many of these wrecks will be laid at the feet of the quorum of the Twelve."

Will not the church which upholds such a system have to share that responsibility with the Twelve? What right has the body to place these men of God in temptations which would never affect them were they surrounded by the wholesome atmosphere of their own homes?

In conversation with the daughter of a missionary who failed morally, I asked, "Was your father always inclined that way?" She answered: "No. He was a most wonderful father and husband. After work he would get down on the floor and play with us children, and he simply would not go out in the evening unless mother accompanied him. But after he went into the field all this was changed."

The sad ending of this happy home is pathetic. The wife, a refined and beautiful woman, went into a decline and died. The husband, shorn of his priesthood rights, in disgrace among his brethren, deprived of financial support from the church, and broken in spirit, soon failed in health, and being unable to support himself was taken to the County Poor House, when he was carried shortly to the silent city of the dead. From thence he shall be called forth to meet the Judge of all the earth, who will weigh the evidence in the case and decide whether this man was more *sinned against or sinning*, and will lay the responsibility where it belongs.

(To be continued)

## NEWS ITEMS

The following, in a letter from Bro. W. P. Buckley, will be of interest to our readers:

Last Sunday four auto loads went from Denver to Colorado Springs for our Fourth of July celebration. We met the Colorado Springs saints at Palmer Lake, then all drove back to Monument and sought a place near the mountains where we could be undisturbed in service.

—We spread our picnic dinner. In the afternoon we had the autoes arranged like this (the brothers draws a semi circle—Ed.), using running boards for seats, and had a sacrament service. It surely was



wonderful. Rain came up, and prayer was offered that it might not disturb us. The rain went all around us, on the mountain tops and back of us, but not where we were. The thunder rolled but we were not disturbed. After the meeting was over, then it rained where we were. It was given me to know that if our eyes were open we would see angelic hosts encamped on the mountain tops before us.

Well, we all went with the Colorado Springs saints to their homes for the night. We were going to the Garden of the gods for our exercises Monday, but rain came up again, and we all turned back to Bro. Sparlin's. Had our picnic dinner and then Bro. Nerren preached. We had another outpouring of the Spirit like we did at Independence. Bro. Nerren spoke in prophecy, and the Spirit was so intense that all were nearly overcome with it. Truly wonderful is the way the Lord is working. Today we had sacrament again here in Denver. One young brother, a fine young man, came in by transfer. Bro. Nerren baptized some other young people this afternoon."

Providence, R. I.

As usual, the news from this church is cheering. Besides, they evince their faith in a substantial manner by sending in their tithes and offerings and are anxious to see the debt paid.

Our correspondent writes:

"Bro. J. D. Suttell, our local missionary, related a spiritual manifestation he received in regard to the work of the sisters. It was shown him that God does not think so much of the finance as the work of saving souls, which is very precious in his sight. He saw the sisters visiting homes and helping those in need, and praying with them, and that this was pleasing to God."

"We are wonderfully blessed in this church. We long to go and we feel sorry when we have to leave, but know God is not limited to time or place, and that if we draw near to him he will draw near to us. We were blessed in Wednesday night prayer meeting. The Spirit of love, humility and service was with us, and we know that God wants us to be united. This evening we enjoyed a very good sermon by Bro. J. D. Suttell

on the wonderful provisions God has bestowed on his chosen land. One visiting brother from the reorganization said, 'That was the old Jerusalem gospel', and does not the prophet Jeremiah write, 'Ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.' We have found that the word of God is true."

Agnes Mae Harvey.

Bro. Wood reports a church organized in Los Angeles, California. Bro. C. L. Wheaton has organized a church in Houston, Texas. Bro. Otto Fetting writes: "Just returned from Niagara Falls. I organized a church there with seven members, and about ten others are interested." There is an elder, a priest and "a fine young man as secretary." Other official timber is expected soon. Bro. Fetting says, "I had a splendid time. Elder C. A. Spilsbury showed me everything on the American side of the falls, and the historic part. Others provided for my comfort otherwise."

Beloit, Wisconsin, organized with seven members. Bro. Archambault writes that five have been added since. The Rock Island saints are doing what they can to let their light shine.

Sister S. E. Johnson of South Auburn writes of the spiritual enjoyment she has since following her convictions. She says she has gained in knowledge, also, and speaks of the fine meetings they have which is a testimony to her that God is pleased with her trying to walk in the "old paths." They enjoy the *Advocate*.

Independence—We can not report all sunshine, neither all shadow. It is not usual that we have visitors from the Utah church, but three were in attendance at our last prayer meeting. They expressed their pleasure to some of the members with the meeting, and evinced a love for the sacred Temple spot. We were invited to call for a "long talk." We found them to be pleasant, intelligent people, and were struck with the congeniality of spirit about them. We believe the Lord has sheep everywhere.

A Ladies' Aid has been organized.

The Choral Society meets Thursday evening of each week. They combine practice and sociability.

## NOTES FROM BRO. MACGREGOR

From a brother in Texas: "I am impressed to write you as I feel that the time has come for immediate action on the part of every loyal saint in all the world to begin to rally their forces together for the great battle of the Lord. I have been in touch with several members of this branch who like myself are now ready to take a stand with the true Church of Christ who hold the truth in its purity and who hold the Temple Lot according to the purpose and plan of our blessed Christ and God the Father. It fills my soul with joy to know the time has come. We are praying for the services of an elder here in order that we may organize and carry on the work in God's appointed way. There are eight or ten members ready for transfer from the Reorganized Church to the Church of Christ."

From an elder in the Reorganized Church in New York: "I was very much pleased with the results of your recent conference, and I can truly say that when I read of the outpouring of the Holy Spirit that my heart did swell within me that I might know the truth. When will your next conference be held? I cannot agree with the policy of F. M. Smith and S. D. C. and so I cannot serve this Church any longer. One thing I would like to know is, when you receive members into the Church of Christ who hold the priesthood do you recognize their priesthood and do you issue new ordination cards?"

(Yes, brother, we recognize the priesthood they hold and issue new certificates of appointment as well as ordination cards. D. M.)

Congratulations to the Building Committee of the Milwaukee Reorganized Church. The following from a circular issued by the building committee is commendable. "The committee wishes also to announce and emphasize the fact that when the eventual purchase is made that the Church purchased with the funds now being collected will always remain the property of the Milwaukee membership, and will not be deeded over to the general Church."

Question: In the last issue of the Herald, May 26, 1926, first paragraph, there is this quotation: "I then laid my hands upon Oliver

Cowdery and ordained him an elder of the Church of Jesus Christ of Latter Day Saints. After which he ordained me also to the office of an elder of said church." (Times & Seasons, vol 3, pp 944, 945). How was it that they used that name there. Will you write me the explanation?

The Editor of the Herald avoids telling just when the above matter was published. It was published at Nauvoo, Oct. 15, 1842. At that time the name of the Church had been changed, and of course he who was writing the history of the Church would naturally recognize the name then of the Church, which was as referred to above, the Church of Jesus Christ of Latter Day Saints.

The change had ben affected first in May, 1834, and then again in 1838. But in the beginning of the Church, its name was THE CHURCH OF CHRIST. Never was it called by any other name, not until May, 1834, when by order of a conference it was changed to read, The Church of the Latter Day Saints. If the editor wants to play fair with the people let him go back to the nativity of the church when in her purity and give us the name that she was then called by. This he has not done. The early revelations to the church designated it as the Church of Christ. Why then should he presume to improve upon a God given name? 1829-1830 is the time when the church made its advent into the world, and as such was entitled to a name at that time. Waiting until 1842 to find a name is to say the least, somewhat reflective upon the parental virtue of the church. One can find most anything in 1842. The church was then on the down hill road to apostacy. The Danites were flourishing, and even polygamy was doing its deadly work, and that, too, right in Nauvoo.

### FIELD NOTES

Council Bluffs, Iowa, has recently taken on a new meaning to me, thanks to the thoughtfulness of Brother James Dempsey, and the help of his rugged little Ford. I was taken to high places around the Bluffs, and saw where Lincoln stood when he marked the end of the U. P. R. R. At another high place I looked down reminiscently

to the places occupied by the former officials of the Latter Day Saints' Church. I thought of the past rich with present meaning. I thought of the text which reads: "God requireth that which is past." May those who stand upon the height to-day in the Church of Christ consider, and learn. May the noble little band in Council Bluffs stand true and firm. They have been harassed, heckled, and even intimidated through superstition and sentimental weapons recently, but are not wavering.

I was tenderly ministered to for my needs in the hospitable home of Brother and Sister M. B. Skinner while in Council Bluffs. Cottage meetings were held during the week at different homes both in Council Bluffs and Omaha. Sister Dryden, who by the way is the county superintendent of schools, rendered signal service in the interests of truth while I was there. Sister James is enthusiastically following her study of Longfellow's "Hiawatha," and one cannot help but feel impressed that God intends to use the language of this poet, so rich in wonderful symbols and in the nature language peculiar to the American Indians, to reach the descendants of the mighty men of the past. Sister Derry heroically maintains the interest that all should have in the record of the Nephites. The Sunday evening classes under her direction are serving a useful purpose in the progress of the work there. Brother Putman is very busy these days erecting his oil station. The parting time came all too soon, and with the last farewells of "Maggie," "Burke," and "Jim" ringing in our ears I started for Des Moines, Iowa.

Reaching Des Moines, and on the way in the street car, I met my hostess Sister George Davis, who was accompanied by Sister Emslie. The first meeting was held at the home of Sister Emslie that evening. While there, it was interesting to listen to the efforts of Brother Oren Allen phoning invitations to Reorganized church members to attend the special service. "They all with one consent began to make excuse."

The next meeting was announced to be held at the home of Brother and Sister George Davis. Brother Long, arriving unexpectedly that evening, was kind enough to

respond to our urgings to give us a talk. The writer followed with a sermonette which was connected with the subject of the previous evening. Another meeting was announced for the next evening at the same place. A devoted little group of earnest students are here anxious to "Prove all things."

My hostess, Sister George Davis, has proved to be one of the most interesting conversationalists that I have ever met. She has enriched her mind through many painstaking journeys through worth-while books and with her rambling among many scenes 'mid many kinds of people.

After the meeting to-night, the writer expects to start for Minneapolis, Minn., to spend a short time with the Church of Christ at that place.

Frank F. Wipper.

### OBITUARY

Florence McElroy Bailey, born July 25, 1864, at New London, Huron County, Ohio. Departed this life at her home in Fremont, Indiana, June 26, 1926. In her early childhood she removed with her parents to Clear Lake Twp., Indiana. United in marriage to Peter Bailey, July 22, 1883. Three daughters came to bless this happy union; Mrs. Lula Smith, Mrs. Ursa Faulk, Mrs. Frances Baker, all of this vicinity. She is survived by her husband, daughters, ten grandchildren, four sisters and two brothers. Joseph McElroy, Katherine Knisley, Bessie Emrick, Hattie Dunnavan, of Fremont. Jane Gundrum of Litchfield, Mich., Ulysses McElroy of Flagstaff, Arizona. One grandson, Devon Faulk; two brothers, Minchel and John; one sister, Eliza Klock, preceded her in death.

She accepted the restored gospel, being baptized March 2, 1893, and in humility she applied that gospel to her every day life, remaining faithful to the covenant she made at the waters' edge. Her greatest joy was in the Angel's message.

She was a faithful and devoted wife, a kind and loving mother, a ministering angel to the sick, and a friend to the needy.

She was feeling as well as usual Saturday evening and at 10:30 or about 11 p. m. she was taken ill and only lasted about thirty-five

minutes. They called for the elders, but before they arrived her Master called and she answered the summons.

The funeral was conducted from the chapel at Clear Lake, June 29, by Elders Carl C. Smith and Wm. F. Shaub. The sermon was from Job. 14, 15; 1 Cor. 15, 35 and 1 Thess. 4, 18. Our sister was laid to rest in the old cemetery at Fremont, Indiana, to await the call of the Master.

During the conflict on church questions in 1924, 1925, she took an active part by way of investigation and attendance of the meetings held at the chapel between Elder McGregor of the Church of Christ and Elder Curtis of the Reorganized Church. Upon March 8, 1925, when the Clear Lake people decided to organize a Church of Christ, she was one of the first to make application for membership. Her face will be missed in our gatherings.

Sleep, mother, sleep; thy work is done,  
And angels sing a victory won!  
As on they bear thy spirit fair  
To meet and greet the Savior there.

We miss thee from our home, dear mother,  
We miss thee from thy place;  
A shadow o'er our life is cast;  
We miss the sunshine of thy face.

We miss thy kind and willing hand,  
Thy fond and earnest care;  
Our home is dark without thee;  
We miss thee everywhere.

Wm. F. Shaub.

**CORRECTION**

In the "Letter from Bro. Wood," in the June Advocate, in the middle column, the fifth line of the second paragraph, the last word of the line, "the" crept in by oversight. The sentence should read: "It cleams to contain Revelations, Translations and Narrations of Joseph Smith."

Bro. Wood wishes us to state that the revelation to which he refers at the bottom of the first column on page 7 is also found in Church History, vol. 2, page 151.—Ed.

**THE STAR**  
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**NOTICE**

To the Quorum of Twelve, Greeting:

The Quorum of Twelve will meet for counsel at Independence, Mo., Saturday, September 4, 1926. Very important matter to be taken under consideration which, no doubt, will determine the future of the church. You are earnestly requested to be present.

Come fasting and praying that God will direct in the work of construction that is now before us.

In gospel bonds,

Samuel Wood,

(Senior presiding member, in turn.)

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**David Whitmer's Book**

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neory is shady," the author of this pistle, who is a confidential friend of these saints seeking the whole truth in the midst of confusion and doubt, has this to say:

"The leading men of the Church of Christ reject the doctrine of a first presidency and yet must go eight months after Joseph allowed himself to be ordained president of the high priesthood and find authorization for the Temple and Temple Lot in Mo."

Section 57 of the Doctrine and Covenants is the revelation of authorization for the Temple and Temple Lot." The date is there given as that of July, 1831. The same revelation under the same date is found at page 203, Vol. 1, Church History. And on page 209 recorded the fact that on the third day of August, 1831, "the lot for the Temple" was dedicated "the presence of eight men." And on page 244 of this same Church History we have the following relative to the ordination of Joseph Smith as president of the high priesthood:

"On the 26th I called a general council of the church, and was acknowledged president of the high priesthood, according to a previous ordination at a conference of high priests, elders, and members, held at Amhurst, Ohio, on the twenty-fifth of January, 1832.

Thus we see that the "authorization" for the Temple and Temple Lot was actually had six months before "Joseph permitted himself to be ordained president of the high priesthood," instead of eight months after, as stated in this letter of advice to the saints at Los Angeles.

The revelation of authorization and dedication of the Lot is followed by another revelation given September, 1832, wherein it is stated that the city New Jerusalem "shall be built, BEGINNING AT THE TEMPLE LOT." And herein, no doubt, is revealed the true cause of this "shady" condition. The Temple Lot is reserved by the Church of Christ, and there is no chance for any new revelation of Mormonism to ever get a hearing of it.

Threaded through many truths and prominently set forth, and professions of friendships and agreements, is the most flagrant misrepresentation of fact, and bitterest opposition to the progress of the Church of Christ.

In one paragraph we read:

"They have made as many mistakes as the Reorganization has done. They

have had a prophet, seer, and revelator. They have had a presidency. They have affirmed lineal priesthood. In fact, most of the vagaries of Mormonism have been entertained by them."

Then the above is contradicted by the following:

"They did not approve lineal presidency and have pretty consistently stood out against changes in the commandments."

Again:

"Of course some of the members hold title to the Temple Lot. But this does not belong in a specific sense to them."

Of course not. These members who hold title are the trustees for the Church of Christ to which church the Lot, in a "specific sense," DOES BELONG.

We are not interested in the private opinions of any of the leaders of the factions except when these private opinions are expressed publicly for the purpose of reflecting or bringing discredit upon the Church of Christ. And it is with this fact in view that we note the following:

"I am not ready to swallow this idea that a temple is to be built in Independence before 1932."

The Church of Christ has set no dates. However, the revelation stands.

Now hear this, ye "old timers," of whose "bitter opposition" to the manner of choosing the members of the Twelve the Brother makes capital in this letter:

"But dismiss the idea that the Temple Lot group have any more authority as a church organization than you have in California. Why, the very reason why the Temple Lot group moved for the adoption of the 1918 resolution was to have the Reorganized church validate their priesthood."

There is a tract on my table which was published by the Church of Christ in 1896, thirty years ago. It is a complete refutation of the theory of lineal priesthood. It predicted for the Reorganization, as a result of this practice, the ultimate establishment of a kingly form of government. In concluding, under the heading, "OUR AUTHORITY," the tract shows that every elder in the Church of Christ can trace his authority through pure channels back to the establishment of the church in 1830.

John R. Haldeman, in a tract published by the church of Christ 22 years ago, shows that as a result of the progeny of Strang and others there is a strain of impure blood in the authority of the Reorganization.

The inference that the elders of the Church of Christ have ever doubted their priesthood is without foundation in fact.

A lack of wisdom in choosing the apostles because "there was too much wrangling, too much confusion, too much uncertainty, too many conflicting statements to the whole thing to impress me," is clinched with the statement: "I know whereof I speak."

To my knowledge the author of this transcendent epistle was not in attendance throughout a single, solitary session or meeting of any kind on the Temple Lot during the whole conference that selected and ordained the seven members of the quorum of Twelve. Therefore, he "knows" absolutely nothing of the kind. And if he should offer such testimony on the witness stand he would be subject to a jail sentence for perjury.

After this letter had gone the rounds, the prayer meetings and pulpit of the Group were closed against us. One brother who was set down in the prayer meeting was told that his testimony was "Church of Christ propaganda," therefore they would have no more of it. After discussing the question of whether the writer would occupy the pulpit on Sunday the presiding elder said: "Never again," and selected a local brother to do the preaching. But the local brother had in the meantime become fully converted to the Church of Christ and he was, perhaps, less diplomatic in his remarks than the missionary would have been. However, this opposition served to consolidate our forces and we commenced to take applications, and on Wednesday evening organized a local church.

## APOSTLES

By DANIEL MACGREGOR

Our sister periodical, *The Messenger*, says that a mistake was made by the Church of Christ "in going ahead this spring and ordaining apostles." To this we would reply that it is always in order to "go ahead." The reason assigned is that it was premature.

It should be interesting to remember that the very first thing that was done in the matter of setting up the church in the Christian dispensation was that of the selection of the apostles. Both the New Testament and the Book of Mor-