

# Zion's Advocate

"And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and power of the Holy Ghost."—Nephi 3:124.

Published Monthly by the Church of Christ

"Entered as Second-Class Matter May 4, 1926, at the Post Office at Independence, Mo., under the Act of March 3, 1879."

VOLUME 3

INDEPENDENCE, MISSOURI, SEPTEMBER, 1926

NUMBER 8

## WHEN SUMMER'S GONE

When autumn leaves of red and gold  
Are fluttering to the ground,  
And all the birds of summertime  
Are on their way southbound,  
I love to wander thru the woods  
Out to the ripening corn,  
To see the bounteous harvest,  
By summer's sunshine born.  
I love to see the saucy squirrel  
Go bounding o'er the leaves,  
To hear him chatter from a bough  
High up among the trees.  
I catch the bobwhite's cheery call,  
And hear his whirring wings,  
I see the timid rabbit flee,  
With long and graceful springs.  
Then down the stately rows of corn,  
Lined up like soldiers bold,  
Yet carrying neither guns nor swords,  
But purses filled with gold.

CHARLOTTE PERCIVAL DRYDEN.

## THE CHURCH

The answers in the August *Messenger* to the questions in the June *Advocate* may not be as direct as could be desired, but we credit the writer with having done the best he could when "The conference has not spoken on all the issues raised."

The Church of Christ *has* done so. It is the only organized faction of Mormonism that has not only said that no man can act in the stead of Jesus Christ as the head of his church, but it has declared for

Apostles (twelve) *first*.

Secondly, that God is not limited to any one individual in the manifestation of his mind and will has not only been affirmed by the Church of Christ in theory, but as a body they have declared themselves against a first presidency, and the doctrine of prophet, seer and revelator being an office. For a short time after the breaking up in 1844 they had a president-prophet, seer and revelator, so satur-

ated was the old church with the idea. In a few years, however, the little group composing the Church of Christ saw their mistake, and the records show no such office in the church after they came to Missouri in 1867.

Thirdly, from the beginning of their identity as a distinct organization the Church of Christ has been opposed to the idea that priesthood is a hereditary privilege. They have always maintained that worthiness and the call of God are the only requisites.

Assertion is made that all have erred. If error is excuse for forming new organizations, then we foresee that of church building there will be no end, unless some group will guarantee to make no mistakes.

It is claimed that one revelation, at least, of Granville Hedrick's "has proven false." If that were true, it is immaterial. He would not be the first prophet who had given revelations that were faulty. The truth of God does not depend upon the infallibility of the prophet, and the Church of Christ is willing to have its position measured by the written word. As has been said before, the Church of Christ has not pledged itself to follow any man any further than his teachings reflect the divine word.

We are told that the Church of Christ is not THE Church. The Church of Christ believes that "the church" must prove itself, but maintains that we are not sailing an uncharted sea, and that God has appointed the Temple Lot as a rallying point for the gathering of his children toward the close of this dispensation.

Whether *we* qualify or not, *there* is where the temple will be built and the endowment given. At the Temple Lot is where the building of the New Jerusalem will begin, and where Christ has promised to come.

As for the Group claiming right to all church property, "including

the Temple Lot," there is nothing to hinder them from coming and sharing it with us if they believe in the object for which the Temple Lot stands, namely, the building of a temple wherein the promised endowment will be bestowed preparatory to taking the gospel to Israel. If they believe in these things, and wish to join us in the effort to qualify, we shall be glad to welcome them as well as all others of other factions complying with the gospel requirements who desire to assist in the great work that lies before us.

## THE SITUATION AT INDEPENDENCE

The Church of Christ at Independence has lately undergone a trial that has put its integrity to a severe test. While the storm has left some wreckage, the church has come through standing firmly by her moorings, and that is the chief thing. More important than the gaining or holding of numbers is it to preserve our ideals and be true to principle. If we are true, the time will come when the forces for right, no matter how small, will be augmented. A few, and God, mean power, success. A host, without God—history records the epitaphs.

We are living in a time of uprooting and over-turning, when everything is being weighed in the scales of independent thought and individual judgment; when little respect is paid to standards, and any idea that must, in some degree, be accepted in faith, is scoffed. Serious men and women are alarmed at the tendency in the world toward skepticism and infidelity. The spirit of doubt and unbelief is seeking to invade the church—all churches. This latter day work has claimed to be divine, but because men are learning that no work that deals with the human can be all divine, the temptation is to go to the other extreme, and doubt divinity at all.

(11) That when it is considered necessary by the Quorum of Twelve to council or correct a condition in a local church, they may convene a council of the officers of the church affected and offer such advice and recommendations as is expedient, to become effective subject to the voice of the congregation affected—except in cases where the majority are in flagrant transgression, and in open disregard of the constitutional law that governs the church, when it shall be necessary for the Twelve to set in order and regulate in harmony with the law of God.

(12) That when matters of importance to the local church arises to be considered, the Bishops and Elders shall either of their own initiative or the petition of six or more members in good standing convene a local council of ministry and members, and take such action as is expedient for the promotion of their welfare, but never to legislate upon matters that affect other churches or the church at large except such as are referred to them by the general conference for consideration and action.

(13) That Independence, Mo., "the central place," is the headquarters of the church, and the place of the gathering of the saints of latter days. That a Temple will be built at this place on the sacred Temple Lots according to the revelations. Said Temple Lots which are the property of the Church of Christ are held as the site of the future Temple and for no other purpose.

Adopted September 6-7, 1926, subject to ratification of the General Conference at Independence, Mo., April 6, 1927.

H. E. MOLER,  
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Of the Quorum of Twelve.

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## HAVE WE THE RIGHT SYSTEM OF MISSIONARY WORK?

THE MISSIONARY (Continued)

A prominent member, on hearing of the moral lapse of one of his church representatives recently, remarked, "This is the worst church for that kind of thing I ever knew." Why? It is not so much the church nor the men that are at fault as it is the system under which its missionaries labor. But the church suffers severely when her men fail under the strain she places upon them, for the undermining of God's first institution, the home, makes fearful havoc on his second, the church.

May not some of the unfortunate history of the latter day movement be traceable to this unqualified demand upon the ministry to leave home and its associates to preach the gospel? They naturally were lonely and longed for companionship. They could not have their own, and breaking through the bounds, polygamy was born. Some religious bodies have broken down the home entirely, and declared for community life. But it always ended disastrously. God started family life right, and every effort man has made to change that order has been a step backward.

Should the missionary run home frequently it is soon remarked: "What's he doing around home so much?" "Why is he out of his field?" "He's hanging around home half his time," are some of the things his brothers and sisters will say about him. It is considered much worse for him to "hang around" his own home than to "hang around" that of some one else, though he may be doing as much for the church in the one place as in the other. "That allowance," no matter how small it may be, gives the saints the feeling of possession and the right of dictation over the missionary. The church is keeping his family, and what right has he to be home except at Christmas or on other rare occasions? These criticizing inquiries lead the wife to think of her "allowance" as "the price of Him that was valued, whom they of the children of Israel did value." (Matt. 27:9.)

In Emma Burton's splendid book we read the trite expression of a missionary's wife when looking at

her husband's photograph: "He was my Grant then, but *now* he is the *people's Grant*." P. 193. Some missionaries do not even unpack their grips when they come home. They are so accustomed to living in a valise that they just naturally continue it at home, and perhaps they think it is not worth while. And the wife is so unaccustomed to having this stranger around that she may not have held in reserve places for his belongings.

The problem of "the homeless man" is one with which social service workers are wrestling. Just what to do with this misfit in society is the question they are trying to solve, and yet we are making "homeless men" of our whole missionary force, and making ourselves believe God orders it. God never acts abnormally. He either works naturally or supernaturally. A soldier in active service, and a missionary, are about the only men who allow their employers to intrude so much upon their home life. In the case of the former the country assumes responsibility for the care of the family, and takes possession of the man. In the latter case the church does it. The results are about the same—a few years soldiering unfits the majority of men for any other mode of life; and so with the mission field. In both cases the men are separated from their families.

One faithful old missionary who had traveled long and far asked the question: "What about the family relation in the next world?" When answered: "It will be whatever is best, therefore I am not worrying about it," replied, "*I am concerned about it*. I have had very little home life in this world, and if there is none in the next then it is an eternal loss."

Another gray-haired apostle said to a younger missionary: "Make a home for yourself. When I was a young man I thought of nothing but preaching. Now I am old and I have not a roof over my head. I don't think I would do it again."

A missionary, on the shady side of sixty, when asked if he did not find it hard to be continually away from home, replied, "That is not the worst of it. The worst is that we get used to it."

Why is it that these faithful old missionaries experience this sense of loss when the shadows are



lengthening at the close of the day, and the sunset of life draws near? They look back with pleasure on the other sacrifices they have made, but this home question presses heavily on the heart. Is it a responsibility that has not been discharged?

"It is not the thing that you do, dear,

But the thing that you leave undone,

That brings this weary heartache At the setting of the sun."

#### THE MISSIONARY'S FAMILY

Let them tell their own story. No one else can tell it so feelingly and eloquently as they.

One apostle tells of his boyhood spent in a home where his father, also an apostle, was almost continually absent on a mission. The burdens of "the man of the house" fell on the boy's shoulders when he was little more than a child. These he carried bravely, painfully, in cold and distress, with a burning indignation in his heart at the injustice of it all, until he was fifteen years of age, when he rebelled outright. In words like these he expressed himself: "If my father cannot stay home and take care of his family, I refuse to do it for him any longer." And he left home.

We who heard the call of James Kelly to the apostolic quorum and heard his acceptance of it will never forget it. With bowed head and tears rolling down his cheeks he told of his sufferings as a child as the son of an apostle, and said, in effect, "Nothing but my conviction that it is the will of God would induce me to accept this office, for well do I know what *my wife and children* will have to suffer."

The story of the missionary labors of Glauud Rodgers was published in the *Autumn Leaves* some years ago, and was read by the saints with hearts glowing with admiration for that noble character who spent seven years away from home on one mission. Years later, when I became acquainted with some of his family, I learned the part of that mission work *that was not published*, and to my mind it was by far the greater part. The suffering, the loneliness, and the effect on the childish mind eternity alone will tell.

Very few missionaries' sons take up missionary work with the zeal and courage with which their fath-

ers did. One little lad expressed his attitude as follows: "When I get to be a big man I will not do as papa does. I'll just preach the gospel to the people once, and I'll tell them that is what they have to do or they'll go to hell. And then I'll go home." How different this is from the ambitions of the sons of men in other avocations. They usually want to do just what papa does.

The missionaries' families are expected to be the very best, and if they do fall below the average in some instances we soon hear some one say: "Oh, yes; it is always the way; the preacher's sons are the worst." Oh, consistency! They take away the husband and father, and leave the mother to do double duty, and then expect better results than where both parents are at home to care for the children. No work can long prosper *under the blessing of God*, whose promotion brings to His ears the cries of bleeding hearts crushed by the weight of their sorrows. Only a few years ago manufacturers of certain goods thought it absolutely necessary for them to sweat their profits out of suffering women and children. Today such a thing is not permitted, and they still make profits.

#### THE MISSIONARY'S WIFE

What is she? She is not a maiden. She is not a widow. She lives alone and largely manages the affairs of home and family. Her children are what are known in judicial circles as "the children of one parent." She has a husband whom she rarely sees, but to whom, usually, she is devoted. Her husband does not even provide for her directly. She gets her "allowance" from the church. It has taken this responsibility from the husband and sends the money direct to her. She is denied association with her husband, and she can not go out with other men as a girl or widow would, for she must be very discreet in her conduct.

As a result of her peculiarly *unnatural* situation she is generally a rather forsaken-looking person: a lonely, burdened woman, sometimes termed "odd" or "queer." Her husband notices this and perhaps wonders why his wife is so different from the girl he married, and why she is so much less interesting than the happy, jolly women he meets abroad.

"The allowance" is for her support, but it is a very uncertain thing. Its continuance depends on her husband's attitude. Should he prove faithful, and continue in accord with the appointing powers, other things being equal, the "allowance" comes. But should he fail in personal conduct, or fall out with those in charge, he is dropped, and the "allowance" stops. In the first instance she gets back a man broken in character, disgraced in the church, discouraged, and alienated in affection. But in either case he comes to her out of touch with the means of making a living. She has had no opportunity of laying by for a rainy day, as the "allowance" covers only present needs. The business world has changed since he left it and he may find it hard to get work he can do, especially if he is up in years or in poor health. The missionary's wife must look forward to this possibility while she is making her sacrifice and while she sees all around her others making provision for old age or disability. For while her husband may forget temporal things, with her they are ever present.

The average woman can scarcely imagine the things for which this woman pines. One missionary's wife said, "I wonder if ever I shall have the privilege of making dinner and waiting for my husband to come in from work to eat it." Another: "When I see a man and wife walking together on the street it makes me so unhappy that I go home in misery because I cannot have the same privilege." Another, after a struggle with her boy just entering his teens, sobbed out her sorrow in these words: "It just seems to me that we are sacrificing our own children for the children of other people." The daughter of James Yates, writing me on the occasion of the death of her mother, said: "One of the greatest sorrows of mother's life was in not being permitted to work with father in church work, after their long years of separation while he was a traveling missionary, and she a faithful mother at home with her growing family."

The normal condition would have been for that woman to have been with her husband through life, that he might have helped her in raising the family, while she could have given expression to her

longing for spiritual work by assisting him in his labors. But each made the great (I was about to say, supreme) sacrifice because they believed God required it of them. But did he? Is it God, or is it man, zealous, short-sighted man that binds these heavy burdens and grievous to be borne on the shoulders of faithful woman, which gives her this feeling of disappointment with life as it has come to her, when she is about to cross over to the better land, because she has not been permitted to be a *companion* to her husband and a *helpmeet* in his labors?

In some instances the wife travels with the husband. In which case they usually have to share another's home, and to some extent feel that they are a burden to the people, though their treatment may be the very best. But there is something in the human heart that craves a home of its own, and no substitute can fully take its place. If their mission be to the Islands it will be for a term of years and the natives provide them with a home of their own. How beautiful! This is real missionary work, and the reports from that humble mission show that the missionary's wife is no second rate laborer when she is given a proper opportunity. Have the natives solved the problem for us? They at least have wrought a wonderful improvement on the other system.

#### "THE ALLOWANCE."

The church tries to make up for the husband's absence by paying the wife an "allowance." But it is a futile attempt. I was glad to see a letter from Bro. Buschlen in the *Advocate* on "The Salaried Ministry." He is right. It is a great mistake. The rightful responsibility of providing for his own home is taken from the husband and the church assumes it. In a few years that husband, be he ever so capable, feels that he cannot make a living for his family, and he is almost bound to stay with the system that supplies their necessities. I've known men not thirty years of age, who had been a number of years in the field, who felt they could not make a living for their families because they were so out of touch with temporal things.

This condition leads to spiritual bondage, for very few men will quarrel with their bread and but-

ter. They will therefore submit to doctrines and doings in the church which the same men would resist to the uttermost were there financial string attached to them. This may be one reason why God, in the Book of Mormon, gave a "STRICT COMMAND" against the ministry being supported by the people.

The sectarian way of paying a salary to their ministers is much better than the "allowance;" for the husband makes the money, collects it, lives with and provides for his family, and retains his responsibility, self-respect, and the respect of his family. And the one is as *unscriptural* as the other.

I know of no scripture to authorize the "allowance." If the missionary's family be termed "the fatherless," and his wife "a widow," then we could find some support for it. But for an able-bodied man to turn his wife and family over to the church for support seems to be a thing unthought of in the philosophy of God.

(To be continued.)

### SEEK, AND YOU SHALL FIND

By ELDER H. J. ARCHAMBAULT

These words were spoken by Christ, and can surely be relied upon. In this day when men are going through a test to see where they stand is a time for honest people to do what Christ said, "Seek." Many in the Reorganized Church are doing this, and they will find out where they should go. Let me say the Lord is shaking the church and to all the pure and good who will knock the door will be opened for them. When the Lord has called his elect out of the Reorganized church he will then make the Mormon church feel his shaking power. When he starts to shake the latter church you will see his elect come out of it. You will also see the leaders of that church tremble. Afterwards, the Lord will start on Israel, and will gather his elect from the four corners of the earth.

Let me say a word to those who know not which way to turn because of what men are doing. I want to prove to you that the only way out of your darkness is to find where Christ is working. I have found him, and you can find him. I was a Roman Catholic for twenty

years. I thought the Pope was the head of the church on earth. I asked for light. I knocked at the door. I read, "Seek, and ye shall find." Many Saturday afternoons I would go and pray in the Catholic church. Not a soul would be there but myself. I met the powers of darkness there, but I also met the powers of light and truth.

I soon began to see that the Catholic priests were unholy, and that the confession box was a place of sin. I found that instead of belonging to the Church of Christ I belonged to what John the Revelator called, "Mystery Babylon," "Mother of harlots," "Abomination of the earth." When I was seeking for more light I went to the Seven Day Advents, the Baptists, the Methodists, and I talked with people of the Reorganized church. I soon found that the gospel and the priesthood were with the latter, and that they had authority to baptize. I obeyed the gospel, and received great blessings, but was not satisfied with many things I saw going on. But I knew they had more truth than others. As time went on, the spirit of contention entered until it had full control of all business meetings. I saw the Spirit of Christ was leaving the Reorganized church and that they were bringing in the world to hold the young.

The Book of Mormon states on page 154:17.

"Nevertheless, they are led, that in many instances they do err, because they are taught by the precepts of men."

I saw that things were going wrong, but where to go I did not know. I had found that the first pope was wrong and that the second pope was wrong. I thought that the Group might be right. I thought that the Church of Christ might be right. But I did not know. I decided to "seek," and to "knock."

I worked hard for the Group. I got people to take the Messenger, but all the time I prayed for the Lord to show me what was right. One night after much prayer the Spirit came to me in the still hours of rest. I dreamed that I wished to know which people were acceptable with God. The Holy Ghost came upon me in great power. It filled me with light, and while it was upon me a voice spoke to me very clearly and said, "Where you



find the people that have the Holy Ghost like you now feel the Spirit will bear witness who are my people." This left me to wait and see.

This experience was before the general conference of 1926. I had made up my mind to make no move until after conference. In March F. F. Wippen came to Rock Island and stayed at my home. He held four meetings in the church, and about five in my home. We would talk until one or two in the morning. Although I had decided to make no move until after conference, one night when we had been talking late the same Holy Ghost that had visited me before and said "where you find this Spirit you will find my people," rested upon me again, and I said, "Bro. Wippen, I am ready for the Church of Christ, because the Spirit bears witness to me that it is right."

I was the first to unite with the Church of Christ in Rock Island. Bro. Chas. Davis signed the next day. We have about twenty-six now.

One night I asked the Lord to show me something in the Book of Mormon that would help me to prove that the Church of Christ was, or could be right. Many people say, "The Church of Christ has had only a few for seventy-five years or so." (The little company who became known as the Church of Christ came to Independence, Mo., in 1867. The church has been established here fifty-nine years.—Ed.) Nor listen to the following lesson from the sacred record, Alma 17:35, 36, page 438.

"Now ye may suppose that this is foolishness; but behold I say unto you, that by small and simple things, are great things brought to pass; and small means in many instances, doth confound the wise. And the Lord God doth work by means to bring about his great and eternal purposes; and by **VERY SMALL MEANS** the Lord doth confound the wise, bringeth about the salvation of many souls."

I see the Messenger is talking about the Group being the true church and having claim to all the church property, including the Temple Lot. It seems to me they will have a big job on their hands and no end of lawing if they are going to fight the S. D. C. church. May honest people in the Group and everywhere else see the great work that is to be done for Christ and join with us that His will may be done on earth as it is in heaven.

## DEVELOPMENT OF THE APOSTASY YEAR BY YEAR

1836

In this year commenced the famous Kirtland Bank which terminated so disastrously for the Church. Articles of Agreement were drawn up "by the brethren at Kirtland preparatory to the organization of a banking institution to be called the Kirtland Safety Society." Oliver Cowdery was delegated to go to Philadelphia to procure plates for the bank notes while Orson Hyde went to Columbus for an Act of incorporation. Cowdery got the plates all right, but Hyde was refused the Act of incorporation by the Legislature of Ohio. See Mill. Star 15:823. In addition to bringing the plates Cowdery had \$200,000.00 worth of bills struck off, all of which would be worthless unless some way could be found to amend them. Accordingly another meeting was called when it was resolved to annul the old constitution "and to adopt articles of agreement by which the Kirtland Safety Society are to be governed." A new name was given the institution as follows, "Kirtland Safety Society Anti-Banking Company." The bills which Cowdery had procured were altered to harmonize with the new name, "In which form the bills were signed by Joseph Smith, Treasurer, and Sidney Rigdon, Treasurer; and put into circulation as Bank bills." See *The Return as published by Ebenezer Robinson*, P. 108.

The capital stock of the Bank "shall not be less than \$4,000,000.00, to be divided into shares of \$50.00 each and may be increased to any amount at the discretion of the Managers."

The intentions of all connected with the Institution were undoubtedly honorable, since "All notes given by said Society shall be signed by the Treasurer and Secretary thereof, and we, the individual members of said society hereby hold ourselves bound for the redemption of all such notes." Mill. Star 15:844.

In connection with the Articles of Agreement of the Kirtland Safety Society, Joseph immediately published in the Messenger and Advocate an invitation to take stock in the Society. "It is wisdom and according to the mind of the Holy

Spirit that you should call at Kirtland and receive counsel and instruction upon those principles that are necessary to further the great work of the Lord and to establish the children of the kingdom according to the oracles of God as they are had among us, and further we invite the brethren from abroad to call on us and take stock in our Safety Society." Mill. Star 15:844.

The Articles of Agreement were adopted January 2, 1837. In the month of May following the banks refused to honor the notes of Kirtland Bank, and toward the latter part of June Joseph resigned office in the Bank. He wrote as follows, "I resigned my office in Kirtland Safety Society, disposed of my interests therein and withdrew from the institution, being fully aware after so long an experiment that no institution of the kind established upon just and righteous principles for a blessing not only to the Church but the whole nation would be suffered to continue its operations in such an age of darkness, speculation and wickedness." Mill. Star 16:13. In the August number of the Messenger and Advocate we find a warning published by Joseph against receiving the bills of the "Kirtland Safety Society Bank" which he declares "are of no worth here."

Thus it appears that within six months after the founding of this well intentioned institution there was an utter collapse. We leave it to the reader to determine whether the Church was doing the right thing in going into the banking business. It is very significant that every temporal enterprise indulged in by the Church up to date met with failure, as instanced in the settlement of Jackson County, the abortive attempts of the Lord's army to recover the land, and now the Kirtland bank. In the mission field, however, the Church at this time was everywhere experiencing success. On the platform the men of the Church were giants. In this their sacred calling God was blessing them.

At this time an ordinance was creeping into the Church which afterward became so pronounced in the endowment ceremonies. The Prophet writes: "About three o'clock P. M. I dismissed the School and the Presidency retired to the attic story of the printing office,

## ZION'S ADVOCATE

Issued on the fifteenth of each month  
in the interests of the

CHURCH OF CHRIST  
at Independence, Missouri

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Subscription price: \$1.00 a year, in  
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Foreign rate: \$1.25 a year; 6 months  
for 65 cents.

Address subscription orders, and make  
all checks and postal or express money  
orders payable to the Business Manager,  
Marshall T. Jamison, Drawer 217, Inde-  
pendence, Mo.

Vol. 3 September, 1926 No. 8

where we attended to the ordi-  
nance of washing our bodies in  
pure water. We also perfumed our  
bodies and our heads in the name  
of the Lord." Mill. Star 15:597.

As to why such an ordinance  
should be introduced into the  
Church we know not. In itself it  
appears innocent, but later it ap-  
pears to have developed into an es-  
sential feature of the Endowment  
ceremonies upon which the Utah  
Church places so much stress. And  
in this manner all apostasies origi-  
nated. Little deviations from the  
plain and simple paths of the Gos-  
pel plan, in time became great wide  
ways, of which the Savior said,  
they "lead to destruction." The  
people of God cannot be too careful  
against receiving anything that  
deviates a hair breadth from the  
right ways of the Lord.

Centralized control was in this  
year becoming very pronounced as  
the following will show: "First,  
Resolved that no one be ordained  
to any office in the Church in this  
Stake of Zion at Kirtland without  
the unanimous voice of the several  
bodies that constitute this Quorum,  
who are appointed to do Church  
business in the name of said  
Church, viz., the Presidency of the  
Church and Council; the Twelve  
Apostles of the Lamb; the twelve  
High Counselors of Kirtland; the  
twelve High Counselors of Zion;  
the Bishop of Kirtland and his  
Counselors; the Bishop of Zion  
and his Counselors; the Seven  
Presidents of Seventy; until other-  
wise ordered by the said quorums.  
Second, And farther resolved,

that no one be ordained to the  
branches of said Church abroad  
unless they are recommended by  
the voice of the respective branch-  
es of the Church to which they be-  
long, to a general conference ap-  
pointed by the heads of the  
Church, and from that conference  
receive their ordination." Mill.  
Star 15:644.

The world has marveled at the  
powerful administrative machin-  
ery of the Mormon Church, but  
with an administration fortified by  
such regulation, they need no  
longer marvel. This is what took  
away the initiative of the people  
and left all to the control of the  
hierarchy. The above resolutions  
originated with the Presidency.  
The quorum of Twelve sought to  
amend the second part of the above  
resolution, but the High Councils  
of Kirtland and Zion nullified their  
efforts and the resolution as pro-  
posed by the Presidency stood.  
There was no voice or vote of a  
general conference on the matter  
whatever. The resolution origi-  
nated with the Presidency, and was  
approved by the High Councils,  
and there the law of common con-  
sent ended. It was forced upon  
the Church without any voice  
whatever.

The toils of one man control  
were surely tightening, as the fol-  
lowing will disclose. They were  
the words of the President of the  
Church: "The Twelve are not sub-  
ject to any others than the First  
Presidency, viz., myself, Sidney  
Rigdon, and Frederick G. Williams,  
who are now my counselors; and  
where I am not, there is no First  
Presidency over the Twelve." Mill.  
Star 15:595. Thus it appears that  
one man constituted the First Pres-  
idency, and the Twelve in "subjec-  
tion" to him.

DANIEL MACGREGOR.

Editors Zion's Advocate:

In a late issue of "*Zion's Advo-  
cate*," July, 1926, page 4, under  
the heading, "Briefs," signed by  
one of the apostles of the "Church  
of Christ," namely, H. E. Moler, I  
note the following: "Mistakes.  
We all make them. All mortals do.

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

Would you extend to the writer  
of this article a little space in your  
paper to express a few thoughts  
in relation to some observation he

has made in reading that which  
has been published in your paper  
about the name that different men  
have given to the Church that was  
organized on the sixth day of  
April, 1830.

It is conceded by all factions of  
Latter Day Saints that Joseph  
Smith, Jr., and those who were  
contemporaneous with him, was in-  
strumental, under the directions of  
Him who said, "I will build My  
Church," in organizing that church  
that Jesus Christ said, "I will  
build."

That being true it would in fact  
be the Church of Jesus Christ, no  
matter how many mistakes men  
have made in their attempt to find  
a name for it that all Latter Day  
Saints could agree on.

If that church had been given a  
dozen different names by as many  
different factions of it, it would  
not have changed one single fact  
relative to it. It would have con-  
tinued to be, right along, all the  
time, the Church of Jesus Christ,  
unless it could be shown that it is  
not the name of the One who said,  
"I will build My Church." And the  
further fact that it was reorgan-  
ized would make it no less the  
Church of Jesus Christ, no matter  
if it was disorganized a dozen  
times and reorganized again and  
again it would be the Church of  
Jesus Christ. Neither would the  
mistakes made by men in naming  
it make it any less the Church of  
Jesus Christ. Furthermore, if I,  
or any number of people, were for-  
tunate enough to become affiliated  
with it we would be a member of  
the Church of Jesus Christ no mat-  
ter what name it might go under  
if the mere naming it, nothing  
more, was the mistakes of men.

Again, if I am correctly in-  
formed, members of "Church of  
Christ" believe, and carry out their  
belief in practice, that in every fac-  
tion of Latter Day Saints there are  
men who hold the priesthood of  
God by virtue of their calling and  
ordination, and are taken into their  
church and received in full fellow-  
ship with all members of their  
church, granting unto them every  
right which belongs to members  
who have been baptized by the  
priesthood of the "Church of  
Christ."

Furthermore, any man holding  
any degree of the priesthood while  
he is a member in any one of the



several factions of Latter Day Saints who may desire to become a member of the "Church of Christ," is welcomed into their church, and whatever priesthood he may have held in another organization is recognized and honored by them and placed on par with the priesthood of that church, and his standing with God is acknowledged to be equal with that of the priesthood who has always been with them.

If the name of the church one belongs to makes no difference with one's standing with God or man, why does the "Church of Christ" spend so much time harping, from the pulpit and the press, about the name of the church, may I ask? Is it the changed environment that is so gratifying that if one has been a member of the "Church of Christ," no longer than one hour and should die he would be wafted off into "Celestial Glory."

In bonds,

J. D. STEAD.

120 N. Maple St., Lamoni, Iowa.

We agree with the brother that a people may err ignorantly, and not forfeit their claim upon God's love, but a mistake is no less a mistake because it is made in sincerity, neither can we excuse ourselves for continuing in error when light comes to us.

The brother thinks he sees inconsistency in acknowledging priesthood coming out of an organization that has not the name the Church of Christ holds to be the correct title. He continues: "If the name of the church one belongs to makes no difference," etc. The brother jumps from one extreme to another. It is a far cry from receiving a person into fellowship with us, even though his former church does not have the name we believe to be correct in every particular, and saying it makes *no difference* about the name of the church. We should not encourage error, and we should teach the truth.

The brother implies that we harp from the pulpit and the press about the name of the church. We have had just one article on the name of the church in the Advocate. Here in Independence we have, in the years of our acquaintance with the Church of Christ, heard only one

discourse from the pulpit devoted to the subject. We do not wish to be understood as placing an indifferent estimate on the correct name of the church, but surely the facts do not show that we unduly stress the subject.

—Editor.

### BRIEFS

By H. E. MOLER

"Sand Point, Idaho." The town through which a train carried a general official of the Reorganization recently, and caused him to give vent to his inner cogitations in reference to a few(?) dissenters living at that place. Evidently his reflections were an attempt to console himself in the loss of this group of membership, and he passed the deductions of said reflections on for the consolation of others, who also may be mourning over similar losses. But we wonder why this agitation, if it is such a small matter? Why this effort at self-consolation in the thought, "We are not in apostasy."

Various conferences in districts of the Reorganization are referred to to prove they are not in apostasy. Wonderful how easily people can decide things for themselves, isn't it? And they seem to think their conclusion should settle matters for all others also, but it does not. The Pharisees were sure they were right, and that Jesus was wrong. How many conferences of the Utah Church could be referred to whose testimony would all be, "We have not apostatized?" Would this Reorganized official accept that? "Oh, that is different," would be the answer. Yes, we know it, and a great many are seeing that difference. Why, the Church in Utah outnumbers the Reorganization at least four to one. Millions of Catholics will bear witness that they are not members of an apostate church. Would that settle the question for this passenger through Sand Point? Oh, consistency! Where wert thou at that time?

It will take something more than the sentiment of a few Reorganized conferences to settle the question of their own apostasy. The word of God must be the final test.

No matter how many bear testimony to that which is contrary to the facts, it does not change the truth. The teaching, practice and experience of the Reorganization

years ago as compared with the changed teaching, practice and experience of the same body today, in the light of the Scriptures, will decide the question of apostasy much more effectively than will the sentiment of a few conferences which are trying to cajole themselves into the conviction that "We have not apostatized."

Sand Point, Idaho, is to be congratulated on this little notoriety, but we imagine that it will not change the convictions of the "dissenter," neither cause them to regret the step they have taken.

Strange how much effort it requires all at once to explain, "Why a First Presidency?" A second edition of this explanation (?) seems to be necessary. And all this, too, after over sixty years' self-satisfaction under a First Presidency. Something must have happened. We hope readers of this tract will notice carefully to see if there is any reference to texts in either Bible or Book of Mormon that furnish any PROOF of a first presidency.

The struggle to hold the faith of the people to this innovation is pitiable, but a struggle it is. This tract, we believe, is written by an incumbent in the office of the First Presidency. There is no purported revelation authorizing or sanctioning a first presidency that did not come through some one interested in holding the office. Even kings, in olden times, were set up differently.

### CORRECTION

Under the head of "TITLE TO TEMPLE LOT," in the August issue, the writer gave a list of figures in connection with the birth of some of the Cowdery children. Under the sub-title of "BIRTH LIST" are mentioned some figures in which the writer seriously erred in calculation, and which he desires to correct herewith.

Connecting Joseph and Jane, the supposed children of the Cowdery's with the authentic birth list, the article should be corrected to read as follows:

Joseph, aged one at the writing of the deed, should have been born not later than March 25, 1838, or FOUR DAYS AFTER THE BIRTH OF JOSEPHINE REBECCA!

Jane, aged three at the writing of the deed, should have been born not later than March 25, 1836.

Elizabeth Ann of the authentic birth record, was born on November 14, 1836.

According to this, if Jane actually existed, she was born SEVEN MONTHS AND NINETEEN DAYS AFTER JANE!

Accordingly, Jane was born SEVEN MONTHS AND FOURTEEN DAYS after the oldest child (Marie Louise) of the authentic birth record.

It will be of interest to us all to know just what officials of the Reorganized Church will be able to bring to their defense in this matter. This so-called Partridge deed is the anchor to which their legal claims to the Temple Lot property was secured in the litigation over the right of title. If according to the authentic Cowdery genealogy, the three children to whom the title was passed in 1839, did not actually exist, what becomes of the anchor of the Reorganized Church? It would have been of interest to the judges in both cases (in the case before Judge Phillips, and in the appealed case in which the Church of Christ was given title) to have secured this information during these trials.

Who perpetrated this hoax? What was the motive behind this deception? History seeks an answer. History should have the answer.

An interesting bit of confirmation is a precious morsel of history in the form of an extract from a letter of Oliver Cowdery, dated July 24, 1846, to his sister and brother-in-law, Daniel and Phoebe (Cowdery) Jackson, which reads:

"On the 27th of May (1846), we had an addition to our little family, of another daughter, who died on the 3rd of this month. So we are left again with Maria, and Maria only. We have lost five children."

A certified copy of the original letter was published in the Saints' Herald, pages 1090-1091.

The foregoing clinches the position of the Cowdery Genealogy, which declares that only six children were born of the union of Oliver and Elizabeth Cowdery, namely Marie Louise, Elizabeth Ann, Josephine Rebecca, Oliver Peter, Adeline Fuller and Julia Olive.

There is nothing in the record of the Cowdery family of the three mentioned in the so-called Partridge deed of March 25th, 1839, namely, John Cowdery, Jane Cowdery and Joseph Smith Cowdery. Therefore, according to testimony, a bit of illegal paper gave birth historically to some illegal children.

FRANK F. WIPPER.

## THE MORE EXCELLENT WAY

By C. N. HEADDING



APOSTLE C. N. HEADDING

When the Gileadites intercepted the Ephraimites at the passage of the Jordan, a single word served to detect the tribal identity of the fugitives. In the advance of the world toward intellectual and social perfection, a single principle separates the nobler ideals from the weaker ambitions and less important purposes. That principle finds expression in a single word, LOVE.

The history of humanity from the lowest to the highest ideals, with all its attendant evils, is prophetic of ultimate perfection. Through all the various contrasts of life the supreme love principle has been the unifying force; the causation of all realized good that has come out of all great struggles. In the midst of bloody battles of hate love has been born that embodied the issues involved. If any great good in peace was realized it was this love principle, and not force, that brought the victory.

The most of our ills and bitter discords, confusion, tyranny and war, all that these terms imply, are the results of our imperfections. The difference between imperfection and perfection is the difference between partial and complete application of this principle. When "that which is perfect is come" we shall know as we

are known, and order will come of confusion. Freedom and peace and all desirable conditions will take the place of our present imperfections. We must have faith in this final perfection and hope for its attainment, but the greatest of these is charity. It is the highway upon which we must travel to a higher and nobler life. It is God's highway, a way that is narrow and straight. Sometimes the bayways of selfish ambitions will be marked with glowing billboards to distract our attention, but they only mark the side roads to the lower forms and meager imperfections. Sometimes the byways may not be charted, and we may lose our way for a time. Perhaps dark clouds have obscured our vision, then out of the darkness shines a guiding star, charity (or love), and its glorious rays dispel the shadows over our pathway. Our weary footsteps travel onward to the greater good and final God-like perfection. It is the criterion of certainty by which we may know that we are traveling the straight and narrow way.

Jesus concentrated the greatest duties of life into a single principle, LOVE, commanding us that we must love the Lord our God with all our hearts, souls, and minds, and our neighbors as ourselves. The Apostle Peter enumerates a number of the highest and most ennobling duties of life, and says that if we add to them charity we should be neither barren nor unfruitful in the knowledge of our Lord and Savior Jesus Christ. God is love, and Jesus came as the manifestation of that perfect love principle in the flesh. To nourish our lives in love is to grow in the knowledge of God and His Christ. As we grow in realization of God there comes to us a gradual unfolding of more perfect life. Jesus says, "I am come that they might have life, and that they might have it more abundantly." "And this is life eternal, that they might know thee, the only one true God, and Jesus Christ, whom Thou hast sent."

It is impossible to give a concrete definition of charity in its broadest sense. It covers such a wide field of meaning. However, its ordinary conceptions are comprehensive to our minds, and like the rings of an ever-widening cir-



cle will help us to a greater understanding of its broader meaning. Peter and Paul recognize it in its brightest and highest sense, and therefore class it as supreme of all virtues which make the perfect man. It is the supreme gift, and we are commanded to covet earnestly the best gifts. Paul without exception declares, "The greatest of these is love." Out of the abundance of this experience and inspiration he contrasted this gift with everything else. A heart ripening in its perfection after a testing of years pronounces its judgment of supremacy. You will remember that Paul before his conversion to Christ lived by the old law, and when we first meet him his hands are stained with blood. All through his life we see the transformation of his character by the divine touch of love. No wonder that he says, "Love is the fulfilling of the law." To him love was the great harmonizer, bringing into accord all the contrarieties of his nature. Paul in looking back over his life was able to pass his experiences through the intellectual laboratory of his inspired mind, and to give us without doubt the nearest thing to a complete definition of love that has ever been written. When he has divided it into its component elements we find that it is composed of practical virtues that enter into the commonplace things of life. Love "suffereth long and is kind." Love "envieth not." Love "vaunteth not itself, is not puffed up. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth." When we consider this analysis by the Apostle Paul carefully we do not wonder that Peter declared, "Above all things have fervent charity (love) among yourselves." ABOVE ALL THINGS; the supreme gift to covet.

The great need of the world today is not a scientific religion, but a religion of love.

"Tis humble love

And not proud science keeps the door of Heaven;

Love finds admission where proud science fails."

The Church today that is not vitalized with love is not a living comprehension of the Christ. It is but the marble statuary, symmet-

rical, perfect, beautiful and artistic, but stone-cold, lifeless. Christ established his church upon the principle of love, a living church. He gave His own blood upon the cross to His church symbolic of the warm blood spirit flowing from the sympathetic heart of Him carrying life to the soul fiber of its being. We, as members, are the individual cells of the church, the soul fiber of its body. Love is the blood, the inspiring life force which gives energy and vitalizes. It is the very breath of life to the church. And James says, "the body without the spirit is dead." This applies equally as well to the church as to our physical bodies. With Browning, I say, "Love is energy of Life."

For life with all it yields of joy or woe

And hope and fear,

Is just our chance o' the prize of learning love,—

How love might be, hath been indeed, and is."

The world today in its un-Godly heathenism needs the Church of Christ, and the influence of love that it can bring, for it is evident that the world has never grasped the true idea of love. Earth today is not a paradise. It has not reached to any degree the perfection of its early ideals, and will not until love has been enthroned. In the beginning, "God saw every thing that He had made, and, behold, it was very good!" And again when the purpose of mortality is finished and humanity through the experiences of mortal life has learned to love, God will say, "Behold it is very good." At that time Paul's vision of perfection will be realized. May we have the assurance with Paul that "Charity never faileth," and hope earnestly for the time "When that which is perfect is come." "For now we see through a glass, darkly; but then face to face." Hate and selfishness will then be banished from the hearts of men. The beasts of destruction which have so often swept over the earth with desolation will be swept into the pit with the forces of evil, and the earth will be made pure and clean, even as it was in that paradisaical state when God pronounced it good. The implements of war will be turned into implements of peace, and will be sent forth to make beautiful that which they now destroy. Bloss-

soms of love will bloom in that happy millennial springtime, and like an angel's dream imbue our lives with happy joy.

Therefore let us love with a pure heart fervently, as it is the more excellent way of perfection.

## LET'S DO IT LET'S GROW



The above is the likeness of Bro. Otto Fetting, one of the seven apostles who was chosen at the spring conference. Bro. Fetting does not believe in "can't." He says:

All we need is a little pep:  
"Get together! Pull together!  
Is the spirit that will win!  
If the gales of life we'd weather,  
We must back them with a grin!  
Help yourself by helping others,  
Grab an oar and join the crew!  
Pull together with your brothers,  
And they'll win the race for you!"

I would like to see 25 missionaries in the field in 1927, men that could devote all their time to missionary work, and 100 missionaries in the field in 1928.

### OF COURSE YOU KNOW

That you can't saw wood with a hammer;

That knocking your neighbor doesn't elevate you in the eyes of others, and

That the only way to get anywhere is to start and keep on going until you get there, and

That only fools and idiots know everything and believe everything, and

That the laughter and derision of your friends don't always mean that you are on the wrong track, and

That even the angels weep when they look down and see a man who knows he has no room for improvement and

That you can be robbed of your bank

roll, but never of your pluck and determination, and

That there is enough success in the world to around if you'll only help yourself.

IF YOU KNOW AND REALIZE these facts and ACT accordingly, then you will show good judgment.

Let us be optimistic, because it's the optimist that wins the day—a pessimist is always a loser. No matter what a man's past may have been, every man has a bright clean future. This also applies to the church. I want to see the church have 100,000 members in 1935. Of course it will require some effort but:

**"IT CAN BE DONE**

"Somebody said it couldn't be done,

But he with a chuckle replied,  
That 'maybe it couldn't,' but he would be one,

Who wouldn't say so till he tried.  
So he buckled right in with the trace of a grin

On his face; if he worried he hid it.  
He started to sing as he tackled the thing

That couldn't be done—and he did it.  
"Somebody scoffed: 'Oh, you'll never do that'—

At least, no one has ever done it;  
But he took off his coat, and took off his hat

And the first thing we knew he'd begun it.  
With a lift of his chin and a bit of a grin,

Without any thinking he'd quit it,  
He started to sing as he tackled the thing  
That couldn't be done—and he did it.

"There are thousands to tell you it cannot be done,

There are thousands to prophesy failure;  
There are thousands to point out to you one by one

The dangers that wait to assail you,  
But just buckle in with a bit of a grin,  
Then take off your coat and go to it;  
Just start in to sing as you tackle the thing

That 'cannot be done,' and you'll do it."

The old saying is that a dead fish will float down stream, but it takes a live one to climb the rapids. Let's take an inventory of ourselves and see what kind of fish we are.

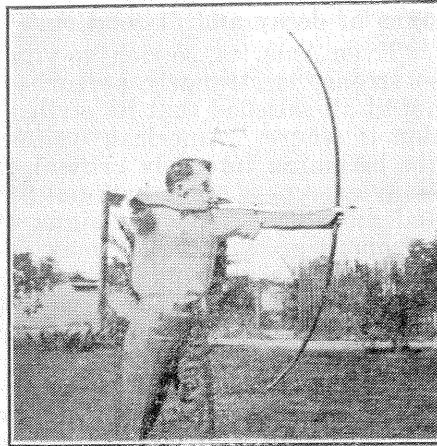
**OTTO FETTING.**

Science has changed its mind again. The idea of planting at the right time of the moon used to be declared superstition. Now science says there is something to it. Laboratories are proving that the "old fogies" were right, and that the scriptures were not wrong in speaking of the "precious things brought forth by the sun, and the precious things put forth by the moon."

Just be patient. Give science a little time, and perhaps it will rescue our ancestry from the jungle, yet.

**PHILOSOPHICAL FLASHLIGHTS**

By S. W.



And his bow abode in strength.

Where there are no Christians, be a Christian.

We can not escape God nor the coming of His Kingdom.

The Providence that has protected us in life will not forsake us in death.

Our sense of justice is eternally dulled by the habitual toleration of injustice.

No wrong done the people was ever righted without the mightiest effort of man.

While it is true that institutions make men, it is also true that men make institutions.

A wrecked machine ahead is a danger signal that demands observance by both the automobilist and the leaders of human institutions.

Sir Isaac Newton was said to be a good fighter. And this, no doubt, helped him to bring to the attention of the world some very important discoveries relative to solar stellates.

Brethren of a city recently visited, who in former church experience had been hampered, hindered, and marked for low credits, stood up in the meeting and with faces beaming, and tears of joy coursing down their cheeks, told of the blessings of liberty and peace en-

joyed since transferring to the Church of Christ. Paul and his co-laborers had a like experience. Therefore, brethren, be it resolved, that we, too, "Stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

Mr. R. G. Ingersoll, in his lecture on "The Gods," declared:

"Thought is a form of force. We walk with the same force with which we think. Man is an organism that changes several forms of force into thought force. Man is a machine into which we put what we call food, and produce what we call thought. Think of the wonderful chemistry by which bread was changed into the divine tragedy of Hamlet."

Mr. Ingersoll was mistaken. The divine tragedy of Hamlet was not the product of bread alone. True the bread fed the machine, but there was an INTELLIGENT POWER behind the machine which used both the bread and the machine in the production of the divine tragedy of Hamlet.

Yes, "What's in a name?" A writer in the *Torch of Truth* urges that the Protestant Group has not started a new church, although they have tomahawked the name, whacking it off at both ends. Perhaps this was done to accommodate the elders of the Church of Christ, since one of our number, in objecting to the length of the name of "The Reorganized Church of Jesus Christ of Latter Day Saints," stated that he had to take a long breath to prevent suffocation while pronouncing this paragraph of fiction. We might be more impressed with the sincerity of the Brethren if indeed they returned to the original name of 1830. There is no mistaking what it was. All divine communications to the church up to 1834 were addressed to the "Church of Christ." Certificates of membership were had in the "Church of Christ." Priests and Elders licenses were issued in the name of the "Church of Christ." And in 1834, when the original name was dropped and another name adopted, the conference making the change assembled in the name of the "Church of Christ," but adjourned under an entirely new name, that of "The Church of the Latter Day Saints." See



Vol. 1, page 453-4, Church History. Also article in July number of the *Advocate* on the "Name of the Church," by Robert Campbell.

### F. F. WIPPER

#### LEAVES THE CHURCH

We are under the necessity of announcing that Brother F. F. Wipper has withdrawn his membership from the Church of Christ.

For several months he has been carrying on an active propaganda against the faith and doctrines of the church, at the same time assuming to represent it as one of its leading ministers.

He objected to the holding of general conferences, or the maintaining of a general church organization of any sort, contending that each and every church was to be conducted independent of, and unrelated to, every other church. Thus we would have had many churches instead of one.

He urged that there should be no setting forth of a Statement of Faith; that it should be left for the future to develop.

The Church of Christ did not see its way clear to recede from the position it has occupied for 10, these many years, and to which Elder Wipper subscribed at the time of his entry into the church. For these reasons he chose to sever his connection with us.

In this connection we may say that there is a tendency among some to repudiate every revelation that came through the prophet, Joseph Smith, excepting the Book of Mormon.

The Church of Christ has never taken this position and we trust never will. Unquestionably the great restorer was blessed in many ways and with many revelations, enlightening him for the labor of restoring the church, regardless of certain mistakes that were made.

F. F. Wipper no longer represents the Church of Christ.

H. E. MOLER,

OTTO FETTING,

SAMUEL WOOD,

DANIEL MACGREGOR,

CLARENCE L. WHEATON.

"I find nowhere a settled faith in human progress, or a steady optimism in the endurance of civilization, or the increase of individual happiness. Rather one seems to see in all classes a kind

of doubt as to whether we are on the right road to happiness at all, and whether this civilization of ours, as we know it and as some of us like it, is not already showing signs of decay and dissolution."

"Even America, so rich, so vital, so strong, is strangely perturbed, not at all satisfied that its civilization is secure. American writers are becoming intensely critical of many aspects of their national life and morality. They see signs of poisonous growths which may destroy them, a growing lawlessness which is very dangerous, a vice of luxury which may bring them down."

"And everywhere, in all countries, there is a questioning of the old moralities and conventions, a loss of faith in dogmatic religion—(and religion is useless if it is not dogmatic)—a disbelief in any God. Everywhere, we are told, youth, in which we put our hope, is scornful of the old loyalties, and has wiped the word duty from the dictionary."—Sir Philip Gibbs.

#### DISCOVERY IN BIBLE LAND.

The spade of the archæologist continues to bring to light evidence that confirms our sacred histories. The *Christian Herald* for May 15, 1926, gives an account of the unearthing of Beth-Shan, "still called Beisan by the Arabs," often mentioned in the Old Testament (Joshua 17: 11, 16; Judges 1: 27; 1 Kings 4: 12; 1 Chron. 7: 29; 1 Sam. 31: 10, 12; 2 Sam. 21: 12).

It is aptly said that "The archæologist reads backwards and downwards." The first thing the archæologists discovered was the remains of an Arab city built 37 years after Christ. Digging further down they came to the Greek and Roman city that in its time was called Nyas, or Scythopolis. The walls measured three miles in circumference. Beneath the debris of this city was found the ruins of a still more ancient Greek city. "Beneath the Greek stratum was unearthed evidence of the Hebrew conquest about 2,900 years ago. Still lower was found an Egyptian temple dating back to nearly 1300 B. C., and beneath this a still earlier Egyptian temple dating perhaps as early as 1500 to 1450 B. C. Soundings have even brought to light evidence that goes back to 3000 B. C. and earlier."

#### BLANKS AND BOOKS

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

Book of Commandments, New Edition (reprint) .....\$ .40  
Marvelous Work and a Wonder by Daniel Macgregor ..... .60  
Evening and Morning Star (reprint of first 14 issues June, 1833, to July, 1833, inclusive.) No. library is complete without this bound volume at only ..... 2.00  
While they last.

Tracts—  
Why I Left the Reorganization, by Daniel Macgregor ..... .02  
35 Reasons Why I Left the Reorganization, by Frank F. Wipper .05  
My Reasons for Leaving the Reorganization, by Samuel Wood... .05  
Brief History of the Church of Christ ..... .01  
First Apostles, or First Presidency—Which? by F. F. Wipper, each ..... .05  
Per dozen ..... .50  
Application for Membership Blanks, per 25 ..... .30  
Membership Certificates, per 25.... .30  
Membership Records Cards, size 4x6, per 100 ..... .50  
Change of Record Notice, 4x6, per 50 ..... .25  
License Blanks for elders, priests, teachers and deacons, 5 cts each, 40 cts per dozen.  
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Beth-Shan was one of the high places that was not molested when Joshua conquered Canaan. It was at Beth-Shan that the Philistines slew Saul with three of his sons. (See last chapter of 1 Samuel.) We are told that "The very walls to which the Philistines, after they had sallied forth from the great military base of Beth-Shan to their victory at Gilboa, fastened the body of Saul, has been unearthed and is now to be seen by visitors to Beth-Shan. The interior of the wall still bears the marks of the ancient fire which was started about 1000 B. C. by David as revenge for the death of Saul when he conquered the Philistine city."

Some are becoming so fearful of anything outside of the Bible that with them belief in present day revelation amounts to no more than a theory. They *think* they believe in it. In actuality, they do not. This latter day work has advocated divine guidance and pointed to the divine pattern, but today there is an element clamoring for the injection of human wisdom into the church that would transform it into the man-made institution that we see in sectarianism.

Naturally, would-be reformers, seeking to try out their peculiar ideas, are attracted to small organizations. It has always been true, too, that the kingdom of God is "like a net cast into the sea" that catches all kinds. Some will come who can not be assimilated in the scheme of the divine plan. Sincere they may be, but misguided. The hope of the church lies in the strength it manifests to resist the demand for innovation and change in the divine order. While we are sad because the sifting processes must necessarily eliminate some, we have cause to be thankful if out of the smoke and assault of battle we can bring our standard unscarred. We have reason, too, to acknowledge the over-ruling Hand when we meet a crisis and pass through it with our foundation unshaken.

A document which had been given circulation previously, was presented before the regular business meeting of the Independence church Septembr 7th, the purport of which was to recognize no general organization or general authority. By a vote of more than three to one the action that was taken recognized general conference.

As a result of this action eight members, representing promoters and sympathizers of the document, withdrew from membership with the church.

The courtesy of the floor, but not the privilege of voting, was extended to the visiting members of the Quorum of Twelve, who were meeting in Independence, in Council. These brethren very modestly kept in the background, however, no one of them speaking on the document except one brother who is a long-time member of the Independence congregation. The action represented the unbiased sentiment of the majority of the Independence congregation.

The attitude of the Twelve on questions that have been agitated of late is set forth in the following:

### AN OPINION ADOPTED BY THE QUORUM OF TWELVE

In order to clear the atmosphere relative to some of the perplexing problems that confront us, the following proposal is presented for consideration:

(1) Be it resolved that it is the opinion of the members of the Quorum of the Twelve that we should give to all the churches of this Church a statement indorsed by this quorum relative to general church and local church rights as follows:

(2) That the Church of Christ in its broadest sense includes the "whole family (of God) in heaven and earth," who, having obeyed the gospel of Christ shall in the fulness of time be gathered together in one in Christ (Eph. 1:10), and shall be known as "the general assembly and church of the first born." (Heb. 12:21).

(3) That the administration of the laws of the Spiritual Kingdom of God is under the immediate supervision of Jesus Christ, whom God "gave to be the HEAD over all things to the Church which is his body."

(4) That because of the fact and circumstances that the members of the Church of Christ are not situated in the same geographical location, it is therefore necessary to separate the scope and functions of the work of the Church into two divisions, namely, the general and the local; each functioning in harmony with the law of God and each other within the sphere in which they are placed.

(5) That the general Church is created and functions for the purpose of preaching the gospel of Jesus Christ to every nation, kindred, tongue and people, and establishing Christian assemblies everywhere; and to promulgate a uniform system of teaching and practice of those virtues and ideals as set forth in the word of God and confirmed by the Holy Spirit.

(6) That in order to accomplish this object on the earth, God has placed in the Church immediately under the direction of Jesus Christ and the Holy Spirit, the quorum of Twelve apostles, who have the gen-

eral oversight and watchcare of all the churches; and in case of sedition or apostacy from the faith, to regulate and set in order as they may be directed by the word of God and the Holy Ghost.

(7) That the local church is created and functions as a matter of convenience for the purpose of providing means of assembling Christian believers into bodies where they may worship, receive instruction, and have the association of those of like faith in the practice of those virtues, and the enjoyment of those blessings that are provided for in the gospel law.

(8) That a local congregation, which may be composed of as few as six members, represents the church in that locality. If there were only six members in all the world then they would represent the church exclusively. Not so, however, if there be other congregations, great or small, elsewhere.

The aggregation of members—baptized believers—whether attached or unattached to local congregations or organizations compose the membership of the Church of Christ on earth.

(9) That a local church may be composed of as few as six members, one of whom is an elder. The scope of this local church may be extended in harmony with the law of God from this small nucleus to a perfectly developed organization composed of Bishops, Elders, Priests, Teachers and Deacons, and its several departments of activities. But it is never to be interpreted to mean that it shall project itself beyond its sphere into the affairs of another local church or to assume the prerogatives of the Church as a whole; for each local church is independent from other local churches to the extent of selecting its own officers and development of its own members, and is self-governing, in harmony with the universal laws of the church.

(10) That in addition to the regular general conferences of the church, that it shall be considered within the province of the Twelve to call a special conference of the Church at a time and place they may deem most prudent, to adjust the emergency that may arise.

That it shall be within the province of any such general conference to determine the advisability of taking a referendum on any matter that may come before it.