

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.

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History of the Church of Christ

*As there are calls for a brief history of the church, we reprint the following:

After the death of Joseph the Seer, among those who remained true to the gospel as established in 1830, was a little band of saints in Bloomington, Illinois, some of whom had united with the church in the year it was organized. They met together in prayer and fasting from time to time, and continued their local organization until they were directed in 1863 to come to the land of Zion. The following, a reprint from the Searchlight for March 2nd, 1896, will be appreciated by those who desire to know concerning the authority of the Church of Christ.

David Judy, joined the church in 1831; Jedidiah Owen, who joined about the same time. Owen and Judy having been elders in the church since about 1832, and were both among the Latter Day Saints driven from Missouri at the time of the expulsion; Zebulon Adams, who had been a high priest since about 1833; Dennis Burns, had been a member of the church for thirty years; John E. Page had been an active worker in the church for about twenty-five years; C. E. Reynolds had been in the church twenty-eight years; Granville Hedrick, who had been at that time an elder in the church twenty-four years; G. W. Gifford, had been in the church about three years, Jas. Bradley, J. W. Frazee, about four years; Wm. Eaton about twenty years, his wife about seven years; John Hedrick and wife had been in the church about eight years, Ann M. Hess had been in the church for over twenty years; Nancy Bradley had been a member for about twenty-seven years, and God had so blessed her that seven of her children were members of the kingdom at that time. There was one high priest and one of the quorum of the twelve and four elders that I can call to mind now. There were a great many more than those who held the priesthood, yes, there was Brother A. C. Halde-

man, who was an elder also.

So you can see we trace our authority in a straight line back to 1830 platform through the hands of High Priests, and Elders, and did not form any new organization nor re-organization, but simply united the scattering members of the old Church into a working organization and pledged ourselves to continue to stand upon the platform of 1830, and we have endeavored not to waver from that position, and you today see in us a portion of the old original Church, clinging to the pure principles and discarding all ungodly impositions and doctrines that have been introduced among Latter Day Saints.

After the Church was got in running order the blessings of God were manifest among the Church in a marked degree.

Meetings were held and a paper was started in which to lay our claims before the world. Granville Hedrick was chosen to preside over the Church and God so blessed him that he on several occasions revealed His will unto him. In 1864, the Lord told the Church through Granville Hedrick that the way would be opened up whereby the Latter Day Saints might come back to Jackson county, and said that the year 1867 was the time to start.

At the time of the giving of this revelation the civil war had not yet closed, and Jackson county was peopled by citizens who were rabidly antagonistic, not only to Mormons, but to Eastern people in general, and it seemed like courting certain death for a Mormon to dare to come back to their former possessions, but the little band of the Church was not to be daunted. They fully believed that the Lord could and would open up the way for their return, although at that time it seemed impossible.

And they remembered that God had said in former commandments that Zion should not be moved out of her place, tho' her children were scattered, and also that a Temple was to be reared "on a spot lying westward from the Court House."

Accordingly, when 1867 rolled around it found members of the Church on their way to the land of Missouri. Sure enough, the word of the Lord had been verified. The way was opened up, not only for the return of the scattered children of Zion! but happy thought! Not only might they dwell upon this land, but before long the Temple Lot had been redeemed from the hands of the world and was bought and paid for by our members and once more was in the hands of the Church. Thus were the first steps taken by any part of the Church for the redemption of Zion, according to the plan God provided in Sec. 98 i. e., BY PURCHASE.

Important Notice

Do you know that if you change your address the post office will forward letters to you, but will not forward second class matter, *unless you make arrangements with the post office for extra postage?*

Parties move, and do not notify us of the change in their address. Consequently we send the paper to the old address and it goes no further.

This explains why some do not receive their papers, so please take notice, and be careful to let us know when you wish your paper to be sent to a new place of residence.

Do not do like one brother did who wrote to tell us he was not getting his paper, and failed to give us his new address.

Always tell us the address to which your paper has been going, and the address to which you wish it to be sent in the future.

"If Joseph Smith was not commanded to organize the Church as well as to translate the Book of Mormon then the Church has not been organized in these latter days, for no other man has been commanded to do that work."—From a sermon on the Temple Lot by T. J. Sheldon, October 28, 1926.

ion, "cut out without hands," but is destined to fill the whole earth. That Rock was imbedded in the Temple Lot.

Par. 3. Notwithstanding the impregnability of the Rock, yet they who stand upon it must call upon God. He, only, can save them from falling, and great is the fall of those who lose their footing, because the Rock is high and towering. Very few, if any, falling from the Church of Christ ever return.

Par. 4. The Stump. King Nebuchadnezzar had a dream of a great tree cut down until only its stump remained. The wise men of Babylon, failing to interpret the meaning, it fell upon Daniel to reveal the secret. In the dream the king heard the Holy One cry aloud, "Hew down the tree and cut off his branches, shake off his leaves, and scatter his fruit; let the beasts get away from under it, and the fowls from his branches: Nevertheless leave the stump of his roots in the earth."

It was a wonderful dream which takes up an entire chapter.—Daniel, 4.

The Prophet in his interpretation announced to the king a coming calamity; that the king would be divested of his glory and lose his reason, but that later he would regain both. "And whereas they commanded to leave the stump of the tree roots, thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule."

The stump and its roots represented a return of the glory of the kingdom to the king. Even so, the stump and its roots in the vision signify a return of the departed glory of the Kingdom of God, lost in a dark and cloudy day, when the rulers of the Church forgot their Lord and wandered in ways of apostasy. The return of the glory of that Kingdom will come to the Temple Lot and its people. It is the place of divine appointment for the saints of God.

Par. 5. Yes, the stump is the remains of the Church of Christ, organized in 1830. It is on the Temple Lot. The Church of 1830 is unquestionably associated with the destiny of the Temple Lot. We cannot, we must not overlook that unalterable fact. See the revelation of Sept. 1832.

The small branch growing out of the stump represents the present work

of the Church of Christ. Small as it may be, yet its growth is assured and approved, receiving as it does its nourishment from the Church of 1830.

The several "buds on the branch," ready to put forth "when the time came," signifies that as the strength of the natural tree is given to its buds, and therein lies its hope and its future, even so the hope and future of the Church of 1830, rests with the little branch and its buds. The future of the Church of Christ is in its missionary work, and Christ, in appointing men for the task, selected "first, Apostles."

It is significant that the Church of Christ has already put forth its buds, the very number as seen in the vision, and if one should fail, another will take his place.

Par. 6. Truly the tree had become defective and was removed, an undoubted allusion to the evils that overran the church in an early day, and which ended in its breaking up and the consequent rejection, in the Nauvoo development of that apostasy.

The evils of the apostasy commenced in a very early day, insomuch that it affected in a slight way the earlier beginnings of the Church. The history of the Church covering 1830-1831 reveals the introduction of errors into the organic structure that have not as yet been entirely removed.

Par. 7, 8, 9. They upon the stump given to light mindedness, will apply to those of the Church of Christ failing to appreciate their privileged position. In their zeal to correct errors that crept into the organic structure of the Church, they are restrained. There are some things we can remove from the Church, and some which no mortal may touch. It remains for God to correct those conditions in his own way and time. We must remember that in removing the tares there is danger of uprooting the wheat, also. It may be necessary in certain instances to "let both grow together until the harvest." A little while ago we had an instance of the folly of some who were bent upon destroying everything that might harbor the seeds of centralized control. In their unadvised zeal they overreached themselves. They attacked the general organization of the Church and its general conference. Had they succeeded in their efforts it would have destroyed the Church, but the Lord would not let them.

Par. 10. The top of the tree lay on the other side of the road that runs

east and west of the Temple Lot. Lexington avenue is that road, and across it from the Temple Lot is the Stone Church of the Reorganization. There lies the top, "cut off as a Church, but not as individuals."

It is noticeable that the top is disconnected from the stump which represents the Church of 1830. It is prostrate upon the ground, an unnatural and unfruitful position.

It is large, extending for miles and miles, in striking contrast to the little branch of the Church of Christ that grew out of the stump. It is stated that this Reorganized tree gradually bent toward the west, and who can deny that the recent innovations introduced into the body of that Church, notably S. D. C., is a big bend toward the west—UTAH.

Par. 11. This is self evident. The time is here for the Elders of the Church of Christ to go out upon their mission and gather out those who are looking for the redemption of Israel. It is the work of the Church. It is missionary in its nature.

By DANIEL MACGREGOR

Isaiah On The Latter Day Apostasy

Before me lies an old volume published by Rev. G. S. Faber, in 1808. In it he publishes a comment on Isa. 18, by Bishop Horsley. It is wonderful the light those pious men of God had on the prophecies. We submit the following excerpts therefrom:

"An ensign or standard is lifted up on the mountains, a trumpet is blown on the hills—the standard of the cross of Christ—the trumpet of the Gospel * * * a pruning of the vine shall take place after a long suspension of visible interpositions of Providence, just before the season of the gathering of the fruits. A vine in the prophetic language is an image of the Church of God, the branches of the vine are the members of the Church, and the useless shoots, and unfruitful luxuriant branches are insincere nominal members of the Church. And the pruning of such shoots and branches of the vine is the excision of such hypocritical professors, at least the separation from the Church by God's judgments. This verse, therefore, and the following, clearly predict a judgment to fall upon the Church for its purification, and the utter destruction of hypocritical professors of the truth by the unlawful visitations predicted in this passage. * * * God, who all the while regards that dwelling place which he

never will abandon, and is at all times directing the events of the world to the accomplishments of his own purpose of wisdom and mercy, immediately before the final gathering of his elect from the four winds of heaven, will purify His Church by such signal judgments as shall arouse the attention of the whole world." View of the Prophecies, Vol. 1:159-163.

Surely we are living in those days when God is purifying the Church by "Judgments" attracting the attention of the whole world. In 1844 the Church apostalized, led by its accredited leaders. That apostasy surely gained the attention of the world.

There was a remnant left. A portion of that remnant met and organized themselves into a Church known as the Reorganized Church. Other organizations were also effected, seeking to build on the original platform. But the Reorganization has departed from the old paths their fathers sought to walk in. They are misled by their leaders, and again a judgment has fallen which truly is arousing the attention of the whole world. The S. D. C. delusion surely is that delusion. It is a strong delusion, and the world is commenting upon it in no uncertain terms.

DANIEL MCGREGOR.

About the Address

It is believed by some that the Church of Christ has indorsed David Whitmer's "Address." This is not correct. The general conference has never taken any action for or against the book. The "Address" is published by private parties and advertised in the *Advocate* and other papers. The book should be judged on its merits, like any other book. Doubtless the author tried to give an honest account of history as he saw it, but his opinions are another thing, and they should be taken for only what they are worth. The searchlight is being turned upon the founders of the church, and there seems to be some disposition to set the critic on a pedestal. We see people turn from one idol to take up another. Let us be fair and consistent. It is time we were learning that all men are "mostly human," as some one has put it. Any man's words should be placed in the scales and carefully weighed, and not be swallowed right down because of the prestige of the name. We can not improve on Paul's advice— "Prove all things; hold fast that which is good." (1 Thess. 5: 21.)

The Temple

In the doubting indulged in by some concerning the building of the temple we notice that no one undertakes to show that the idea is unscriptural, or without precedent in the history of the Lord's work. The critic seems to think that every one has a right to his own notion about how and when and where the endowment may be given. The man who believes that God ought to decide the question is regarded as a superstitious back number. The skeptic scorns latter day revelation and offers you nothing better in its place than his opinion.

Orators wax eloquent about the importance of making our bodies fit temples for the indwelling of the Holy Spirit. In their conceit they overlook the fact that they are telling us nothing new; they simply take credit to themselves for saying what the Lord has already made very plain.

The startling assertion is made that the Lord is not dependent on a place of brick or stone and mortar in which to bestow the endowment. Of course we all know that. He *could* give it any where he might choose, but when he decrees to do a thing in a certain way it is not for us to say that it could be done in any other way. The revelations that are authority for the promise of an endowment also specify that it shall be given in a house that shall be built for that purpose, a place that has not been defiled in any way by that which is displeasing to God. Will some one tell us where there is such a place today? Do you know of any church building where you can go and not be haunted by the memory of things that should not have been?

We were one time asked by a man of one of the popular churches why we thought baptism was essential to salvation. We answered that if he would explain why Jesus had to die that men's sins might be forgiven then we could answer his question. He dropped his head and said, "That is so." God *could* have cured Naaman without his washing in Jordan seven times. (2 Kings 5.) Jesus *could* have restored the sight of the blind man without telling him to wash in the pool of Siloam. (St. John 9.) But had these men not have been obedient to the thing they were commanded to do they would not have received the blessing that followed. We have no right to refuse to believe because we can not understand all that is in God's mind.

Some think doubt is justified because they tried to build temples in

other places. In all the writings of Joseph the seer, however, of which we have any knowledge, the temple to be builded in Zion was always given a preeminent place. He said of the endowment at Kirtland that it was "only a foretaste" of the great endowment to be given in Zion. But had the early saints failed to grasp the full significance of the temple to be builded in Zion, and had they thought it would do as well to build in other places to which they were driven, that would not destroy the validity of the commandment to build a temple in the land of Zion.

Did you ever consider that there is as much said in the Bible about a temple as there is about the Book of Mormon? Our friends in the denominational churches have always objected because there was so little in the Bible that was plain and direct about the Book of Mormon. The skeptic always demands a statement so convincingly ample that the most hardened unbeliever could not doubt. But God does not reveal himself in that way. Men's faith is put to test, and it is only the spiritually minded who can perceive the things of the Spirit.

Until it can be shown that the building of a temple is unscriptural; that the promise of the endowment can be separated from it; that there is evil in the thought; until that can be done there is no reason why we should doubt the commandment or the promise attaching to it.

Is the Church Upon the Earth?

This may seem a strange question to some, and yet we have heard it stated that the Church of Christ is not upon the earth.

It is true that no body of people today has attained unto the high mark that has been set for the children of God to come up to, but the divine aspect of the question is another thing. The pattern of the kingdom of God, and the authority to represent Him, *are* upon the earth. They have been restored to men as John saw they would be:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth," etc. (Rev. 14:6.)

The coming forth of this latter day work was no experiment of a reformer. It was divine, and we are sorry that it seems to be becoming necessary to remind professing believers of that fact. It was inaugurated with a miracle, unique in history, in

the revelation of the Book of Mormon, and the manifestations of the Holy Ghost bore witness that the work of the Father had commenced upon the earth.

We one time heard a distinguished representative of this latter day work say in public, "We can not claim too much for the work of God, but when we speak of God's children, *that* is another thing. Today the Church of Christ established in 1829 and 1830 is divided. Its members are scattered. Each group sincerely believes it is following the divine plan more closely than the others. By and by it will be proven who has won the favor of the heavenly Father. A sign has been decreed. The people who qualify will build the temple, and upon them God will bestow the great endowment promised in these last days, and they will become the chosen instrumentality to take the gospel to Israel.

Mark you we said that the people who thus find favor *will* qualify. All the revelations dealing with this subject emphasize that they must be a *pure people*. No man can emphasize quality of character more than the revelations do. No room has been left for the wisdom of man to improve upon. It is made very clear that the temple will not be a thing of stone and mortar, a work of hands, only. It will be the product of consecrated hearts.

The temple will stand for a different standard than the palaces of Egypt, Ninevey, Babylon and Rome. Instead of flaunting pomp, pride, luxury, power, the temple will represent humility, belief in God, and obedience to his word. The house of God will not be the work of "crushed lives;" it will be the offering of glad hearts and willing hands. Unlike the "poor slaves" who were hardly permitted to eat the crumbs that fell from the gilded tables within the magnificent structures they toiled to rear, the builders of the temple to be in the New Jerusalem will be the participants of the "feast of fat things" that will be served when the house is ready.

Some call the glorious anticipation "idolatry," as if it were possible to love the things of God too much, or harmful to look forward to an object that stimulates greater incentive to be good and true and pure. When the glory of God fills the house, and rebaptized in its quickening influence the servants of the Master go forth with a light and power they have not had before, then it will be known, in very deed, that the kingdom of God is among men.

The Williams Letter

It will be seen from two editorials appearing in the November Messenger, viz., "Is It a Mystery?" and "Running True to Form," that T. W. Williams has taken exception to the publicity given a letter which he wrote to Los Angeles, from which Samuel Wood quoted in the August issue of the *Advocate*. The claim is made that it was a "private letter." The letter itself says:

"Will you please read this letter to the brethren there."

We do not see that it helps Bro. Williams' case any to say that the letter was private. He would have appeared in a better light to have come out in the open with a letter like that and given the Church of Christ a fair opportunity of meeting it. If the letter puts T. W. Williams in a bad light, whose fault is it? He does not deny he wrote it.

Bro. Williams has pretended to be favorable to the Church of Christ. Now, it appears from his letter, he does not even believe in the building of the temple, the prime object for which the Temple Lot stands. If there is nothing to the building of a temple, any other place is as good as the Temple Lot. The letter shows just what Bro. Williams' attitude is, and people need not think they are headed for the Church of Christ when they go into the Protestant Group; they are simply going into a new church organization. If this is what the people want, we have no objection, but we have always believed the line should be clearly drawn, that people may know just what they are doing. So we hope the letter has done some good.

Instead of confining himself to the merits of the case, in "Running True to Form," T. W. Williams makes personal thrusts at Bro. Wood. Perhaps somebody else is running true to form. We prefer to pass the derisive remarks without further comment.

The statements made about the Los Angeles group is very different from reports we have received from various sources. We fear Bro. Williams has been grossly misinformed. We have been given to understand that Bro. Wood's efforts were so well received that he was able to organize a branch in Los Angeles. A report from there appears in this issue of the *Advocate*. We are just in receipt of a letter from Los Angeles giving the following account of Bro. Wood's work there:

"Bro. Wood came to Los Angeles about the first of July, and remained

part of three weeks. He was gladly received by all the Group, but he had respect to no man. He came to represent Christ as he understood his mission, and from the start, laid his ax on the table and used it unsparingly. The Spirit came upon him, and he called men to office in the Church of Christ. He preached Church of Christ, the gathering, the temple, all things common, and the great Zion that is to be, and when opposition arose, it caused division, and people began to call for application blanks, and soon a branch was organized." Another paragraph says:

"We are fighting no man; we want to fight *for* man, and do something for the welfare of humanity. That is what Bro. Wood preached, and it won the day. He paid the highest compliments to both T. W. Williams and Fred M. Smith."

The editorial, "Running True to Form," says: "If Joseph Smith went into transgression as early as Elder Wood and his associates affirm, it is not consistent to center their chief activities around a temple theory which was projected while this transgression was at its height."

For whom is Bro. Williams speaking, "Elder Wood and his associates," or for T. W. Williams? Has he given the reason why *he* does not believe in the "temple theory?"

We do not believe that "transgression was at its height when the revelation authorizing the building of a temple was given, nor for some time afterwards. Neither do "Elder Wood and his associates." Bro. Wood makes that very plain in his answer to the Williams' letter in the August *Advocate*. He says:

"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."

Bro. Wood goes on to show that Joseph Smith was acknowledged president of the high priesthood *six months after* section 57 was given.

Furthermore, transgression was not at its height, yet, when section 83 was given. If Bro. Williams takes so extreme a view of ordaining a president of the high priesthood, the Church of Christ does not. We believe that a mistake was made, but have never claimed that it was tantamount to a rejection of the church.

The editorial quotes from the letter under discussion as follows:

"I do not feel to cluster all my thoughts and ambitions around a temple—a thing made with hands. I want

to rally the people to Jesus Christ and his gospel."

The Church of Christ believes it can be loyal to Jesus Christ, and at the same time be true to the things that have made this latter day work peculiar and different from sectarianism in that it has more to offer. Therefore we stand unalterably for the belief that a pure people must be prepared who will build the temple in which God designs to give the promised endowment that will qualify his servants to take the gospel to Israel; for belief in a gathering and a Zion, or a New Jerusalem.

We are told that "the attack of Elder Wood was unprovoked." Bro. Williams was the one who made the attack. Bro. Wood simply defended the Church of Christ against statements in Bro. Williams' letter.

"Running True to Form," in one of the closing paragraphs, says: "The Church of Christ is having about all the troubles it can well cope with," etc. If the membership of the Group has dwindled since last spring, and its following is a "mere bagatelle" outside of Independence, as we heard Bro. Williams say publicly, he is generous that he can spare any sympathy for us. But the Church of Christ has weathered so many storms that it has firm confidence in the overruling hand of God, and expects to withstand any storms that may yet come in the future until it has entered fully upon the part it has to play in the closing scenes of this latter day work. We feel that time is near as we see the appeal the Temple Lot and what it stands for is making to the hearts of the people. There are now twenty one churches, we believe. We have not gained numbers by sailing under false colors. We have not tried to be popular; we have sought to convey no impression, to hold out no promise or hope that would give us prestige. We have humbly stood for what we believe in a clear cut fashion, without compromise.

We have extended the hospitality of our building and grounds to the Reorganized brethren and to the Protestants. It would illy become a people, permitted to be custodians of the place the Lord has appointed for the gathering of his people, to be antagonistic toward any, and we do not feel that we have occasion to apologize when any of our representatives

calls on brethren in other organizations. As the coming of the Prince of peace approaches, we feel that the Church of Christ should be no less zealous in the future than she has been in the past in doing what she can to promote good will and better understanding among believers in the angel's message, to the end that the time will come when the mists will clear away, and the honest in heart shall become a united people.

Was It Finished?

Some would have us believe that Joseph Smith's work was finished with the translation of the Book of Mormon, and the Book of Commandments 4:2, is cited in proof. We used to tell the people of *other* churches that *they* should examine all that is written on any point of doctrine in order to arrive at a correct understanding. If we will go to the 2nd Book of Nephi, 2nd chapter, and the 13th verse, we read:

"And I will give unto him a commandment, that he shall do none other work *save the work which I shall command him.*"

This does not say that the prophet's work was finished with the translation of the Nephite record. Let those who profess such esteem for the Book of Mormon note what that book has to say on this point. Of what use would the Book of Mormon have been if means had not been instituted to carry it to the children of men? The book was not translated to be a literary curiosity, or for a purposeless demonstration of the power of God. It was to be a factor in a great work that Isaiah designated as "a marvelous work, even a marvelous work and a wonder." To accomplish this work the systematic effort of church organization was necessary. The angel's message had to be preached unto all men in all the world, just as John said:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come." (Rev. 14: 6, 7.)

With such a work only just begun, hardly that, for there was no church organized as yet, is it reasonable to suppose that the prophet's work was finished with the translation of the Book of Mormon?

A Short Sermon

By H. E. MOLER.

Text: "Gather my saints together unto me; those that have made a covenant with me by sacrifice." Psalms 50:5.

Every child of God becomes so by covenant. A covenant is a solemn contract or agreement between two or more persons. This covenant with God involves obedience to the gospel of Jesus Christ. It is attested on our part by baptism in water, when we are solemnly buried in the likeness of death, and is sealed upon God's part when He sends upon us the Holy Spirit, the "Comforter," giving us a divine witness of our acceptance with him.

A covenant thus made should never be regarded lightly, but should be held inviolate as long as we live, and all of our powers should be employed in the effort to keep it, encouraged as we are by the promise of the assisting grace of our Heavenly Father.

In the making and the keeping of this covenant, sacrifice is required. Sacrifice is the giving up of something of esteemed worth or value—something we may prize highly and cherish fondly. It requires the practice of the principle of self-denial according to the pattern given us by our Saviour, Jesus Christ. The sacrifice God requires of his saints now, is not burnt offerings according to the practice prior to Christ making himself the supreme sacrifice for us, but it includes the surrender of everything sinful, no matter how dear it may have been to us. Worldly and sinful pleasure, worldly friends, our former good name, and a portion of our temporal substance are some of the things we must part with. All this is required of His saints when they enter His service by covenant, and must be continued as long as we remain in that service.

"The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." Psalm 51:17.

This is the kind of sacrifice that God is pleased with. Humility and contrition of heart bring us to that condition where we can partake of God's favors, and where he can use us in his great work.

But the fullness of the sacrifice required of us is beautifully described by the Apostle Paul in his Roman epistle:

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice,

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holy, acceptable unto God, which is your reasonable service." Rom. 12:1

The time of dead sacrifices has passed, and is past forever. It is the living sacrifice that God requires, and our bodies can be presented as such a sacrifice. We belong to God, both body and spirit, "bought with a price," and while we have our agency to do as we choose, it is proper that we give to God that which belongs to him. How encouraging is the qualifying statement of the Apostle: "Which is your reasonable service." Nothing impossible nor unreasonable is required of us. It is just the things we can do, that are right to do, and that we ought to do, which are required of us in this work of sacrifice.

Sacrifice does not mean uncompensated loss to those who make it. It is a good investment if we consider the spiritual and eternal results. God gives to us manifold and abundantly in return. Upon one occasion the question arose in the minds of some of the apostles as to what they should receive as a result of the sacrifice they had made, and the answer of Jesus is significant and comforting:

"Then began Peter to say unto him, Lo, we have left all and have followed thee. And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, But he shall receive an hundred-fold now in this time, houses and brethren, and sisters, and mothers, and children and

lands, with persecutions; and in the world to come eternal life." Mark 10: 28-30.

It will be noted that we can not hope to escape persecutions. Paul said, "Yea all that will live Godly in Christ Jesus shall suffer persecutions." But notwithstanding this, God has promised that those who sacrifice for his sake and for the sake of the gospel, shall receive again in this live abundantly all that we need, and in the world to come receive the greatest blessing God can give—eternal life. How these words must have comforted the sacrificing disciples of Jesus when they began to be concerned about the outcome of the work they were engaged in. True sacrificing will always bring its compensation.

It is just that class of individuals, proving their sincerity by their sacrifice in covenanting with God, whom he designs shall be gathered together to "Zion, the perfection of beauty," out of which "God hath shined." (Psalm 50:2.) None others are qualified for the Master's use.

Jesus is our great example. He sacrificed the glory of this world which he might have had, physical comforts that appeal to all who are in the flesh, personal ease, and finally his body and his physical life. And while he did not do these things for the sake of glory, yet there comes to

him, as the result of the great sacrifice he made, glory and honor for evermore. Finally, every knee shall bow, and every tongue shall confess "that Jesus Christ is Lord, to the glory of God the Father." Read Philippians 2:10, 11.

The sacrifice that God has asked of us is not compulsory. We still have our agency after making covenant with God. It must always be a matter of choice and the exercise of our own free will. God never compels us against our wills. It is to "The willing and obedient" that the promises of good things are made. Effort on our part must be made continually.

The gathering is a part of the great work of God in bringing fallen man back to the plane from which he, by transgression, fell. Wherever, and whenever, two or three are united in the one purpose of serving God and obtaining salvation, they are divinely drawn together. The keeping of the covenant made with God, on the part of his saints, will finally ultimate in the gathering together in one all his people of all ages, as declared by Paul:

"That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth even in him." Eph. 1:10.

On the contrary, we may note, un-

MARKS OF IDENTITY

- A church without Apostles,..... (Matt. 10; 1-5)
- Or prophets or the gifts,..... (Acts. 13; 1-4)
- Is like a ship at ocean
- That with the current drifts..... (2 Tim. 4; 1-4)
- Without a chart or compass,
- Or rudder to direct,..... (Jno. 16; 13)
- Soon on the shoals and breakers..... (2 Tim. 3; 1-5)
- She hopelessly is wrecked.
- Like buildings on the sand built,..... (Matt. 7; 26-7)
- Uncertain, insecure,
- Which can but for a season
- The beating storms endure;..... (2 Tim. 4; 6-8)
- Or like a body human..... (Rev. 12; 1)
- With members all disjointed,..... (1 Cor. 12; 18-21)
- Deprived of form and beauty..... (Rev. 17; 3-6)
- Its author had designed..... (1 Cor. 12; 28)
- A church without communion..... (Jno. 14; 16, 17; 26)
- In Christ her living head,..... (Eph. 5; 23)
- Is like unto a body
- Without the spirit—dead..... (James 2; 26)
- It can not ask for wisdom
- Or knowledge of his ways,
- If he revealeth nothing
- In these latter days..... (Acts 2; 17-20)
- And if professed disciples
- The signs do not receive,..... (Mark 16; 16-18)
- What evidence have they..... (Jno. 8; 32)
- That the gospel they believe?
- If all these ancient landmarks..... (Eph. 4; 11-14)
- Are lost or done away,..... (Gal. 1:9)
- Who then have testimony..... (John 7; 17)
- They're in the narrow way?..... (Matt. 7; 13, 14)

Oyen, Alberta.

faithfulness to our covenant, and a failure to make the required sacrifice, will separate and scatter the people of God—just the opposite of the gathering together as God designed. In their scattered and disintegrated condition the people have not the strength and power they should have, and more readily fall a prey to evil influences.

Surely the words of our text, used by David, were given by inspiration from the Almighty. That men and women everywhere may be convinced of the necessity of covenanting with God by sacrifice, and maintaining that covenant by continued sacrifice, is my prayer in the name of Jesus. Amen.

A Spiritual Song

List, to the voice of the Saviour of men.

Oh—ye—my people!

Lo—I have spoken again, and again,
O ye—my people.

Love one another, and cease to contend,

O ye—my people!

Then I'm your Father, your Saviour,
and Friend,

O ye—my people.

Thus I command it, ye must love one another

O ye—my people!

Honour your sister, and honour your brother,

O ye—my people.

Walk ye in righteousness, my counsels obey,

O ye—my people!

No blessings then can my hand withstay,

O ye—my people.

Yea, I am with thee, by night and by day,

O ye—my people,

Gird on the armour, and work while 'tis day,

O Ye—MY PEOPLE!

Given to Sister Ollie Derry of the Church of Christ in Omaha, Nebraska, Sept. 5, 1926.

Counsel

The following is from an article, "Father's Epistle," by J. R. Lambert, in *Saints' Herald* for June 20, 1906, pages 581, 582.

"I had been reading the Doctrine and Covenants, and was forcibly impressed with the high and pure character of the precepts and commandments made binding upon the church.

A quiet, humble feeling prevailed my soul, and I was in the true spirit of prayer. I had a strong desire for light and heavenly instruction. As I calmly laid down the book, I passed into a condition of serious meditation; and among other things, these thoughts passed through my mind: 'How could a people, with such instruction as this before them, go into that which is vile, and disgrace the holy cause of God?'

I thought of the statements made concerning our people in histories and cyclopaedias; and while I knew then as I know now, that they contain much that is false—are loose and unreliable as a whole—yet my thought was, 'Where there is so much smoke, there must be a little fire.'

I was strengthened in this belief by the further thought, that apostasy and evil do not come all at once. They have their incipency, like other things, and develop gradually. Right here, I found many things to strengthen this thought, among which are the statements of the revelations themselves. I thought about the redemption of Zion, and cried to God for light and understanding, that I might be prepared to do my part.

All at once, the Spirit spoke to me—not in audible tones, but in a way that could not be misunderstood by one who was in the Spirit, and this is what it said to me:

'You go forth and declare the word as it has been delivered unto you. Do not seek to apologize for the wrongs of men. Let the bolt of God's condemnation strike where it may. Preach the word; stand by the truth, and in this you shall be blessed and strengthened.'

Like Paul, I did not stop to confer with flesh and blood, but determined, at once, to obey the commandments, relying upon God.

What would you do if the preacher had to catch the train home, and after he had gone here should come two auto loads of folks for meeting? One isolated couple, members of the Church of Christ, found themselves in this situation one Sunday evening, a short time ago. But they just invited the folks in and made them welcome. They had song and prayer, then they read the "Why" tract for their theme, "and we all talked and expressed our views and had a real nice time," the sister writes. "All expressed themselves as anxious to hear more." A visiting sister from a neighboring town took some tracts home with her.

The Outlook

Encouraging letters come to us, bearing witness that God's Spirit is working. Many are realizing our helplessness to do the work appointed unto this dispensation unless we have the power of God in greater measure, and hearts are turning toward the place where the Lord has promised to bestow the great endowment for which true saints have longed ever since this latter day work began. Not only do latter day saints feel the need, but there are earnest, thoughtful men and women in other denominations who keenly sense the need of divine power. Recently a writer in the *"Literary Digest"* said: "The Church today needs a Pentecostal revival of power."

If, with the longing for more of divine power we are willing to make the preparation necessary to receive it, we shall not be disappointed. The mere coming to the place appointed for the endowment will not be a passport to the "feast of fat things" unless we bring consecrated hearts and contribute our part toward the preparation of a pure people.

It seems that special blessing attends the telling of the mission of the Church of Christ. It must be that the time for the church to enter more fully upon its mission is drawing near, and God is moving to gather the remnant that will take the gospel to Israel and make the necessary preparation to do that work. Let the Spirit of God have the right of way in the hearts of his children. "Contend against no church except the church of the devil," is the admonition to us. Let us be content to represent our mission. God will do the rest.

Bro. Macgregor writes that there are calls, calls, calls!

Bro. Headding hopes that in another year all members of the Twelve can give their full time in the field.

Bro. Fetting writes encouragingly of the work in Port Huron. He says that recent trials have only made the saints the stronger there. Persons who used to be prejudiced are becoming interested in the Church of Christ, and are asking for information concerning it.

Elder C. L. Wheaton writes:

Recent visits to Stewardsville have developed quite an interest among honest investigators. Arrangements have been made to hold regular services in the home of Brother and Sis-

ter George Summerfield. It might be of interest to our readers to note to what extremes some go to gain their purpose as the following shows:

"You better not take Joe York's advice in the Supreme Control doctrine or off comes your head.

S. D. Controler."

Stewardsville, Mo., October 31, 1926

To Whom It May Concern:

This is to certify that the above is an exact copy of a notice that was placed under our door on August 2, 1925, while we were in attendance at the evening services of the Reorganized Church of Jesus Christ of Latter-day Saints.

Signed,
Mary Summerfield
G. A. Summerfield.

C. L. Wheaton

Witnesses:—

J. N. York.

The above notice was printed on a manila sack similar to those used in grocery stores to sack sugar in. We have often heard of such methods being used to coerce but this is the first instance of the kind witnessed by the writer. It recalls the early days of Nauvoo and Utah, when warnings were given to leave before sun down or suffer the consequences, and this, too, in the neighborhood of Far West, where the Danites first originated.

The following is from a letter to Bro. Macgregor by Elder B. C. Flint, of Madison, Wisconsin.

"Before I had any thought of uniting with the Church of Christ I was actually shown the form of church government that existed in the Jerusalem church and the Nephite church, and at that time I did not know that there was a body of people in the world that had that form. Your quotation from Mosheim on the back of your little "Why" tract was the first hint until I got the Articles of Faith, and then I saw that the Church of Christ on the Temple Lot was committed to that form. This was one of the first among other spiritual leadings that landed us and all of our family in the Church of Christ. The way it is worded in the Articles of Faith is as near as words could express the thing that was shown me.

Remember at the time I got this we were at sea. So far as the Reorganized church was concerned, we were out of it. We knew not where to go, so we gave ourselves to fasting and prayer continuously for light. I can assure you that it was seemingly a slow process to us. Sr. Flint got

the first answer direct, and that was very unsatisfactory, because she was simply told to wait, just wait, and it seemed to us that we had already been waiting beyond the point of endurance. Over a year ago an *Advocate* came into our hands, and in it a sermon by Bro. Wheaton, and we of course read it as we did everything that came into our hands. Again Sr. Flint was shown that this was what she had to wait for, but it led in a direction that was distasteful to us and we resented it. But after that light gradually came more and more until we were compelled to come in. The beauty of it is that that light has not diminished with the passing of time, but grows brighter with the passing days.

Another thing. Before we joined the church, I was shown that the church would this last spring begin the choosing of apostles, even giving the names of the men, also of others who will yet occupy some of whom are not yet with us. That was last March, the first part."

Bro. Howard Ritchison, writing to one of the brethren, relates the following vision regarding the building of the temple:

"After the excavating was completed we set about to lay the foundation. We had expert concrete men there measuring and weighing every ounce of material that went into the making of the foundation. The work was surely founded on a rock. Every move that was made was watched carefully by expert men and myself. Everything was firm and substantial. The state militia was on guard all the time. After the foundation was completed it was thoroughly gone over by the experts and myself and O. K-ed as the most perfect of foundations. Then began the work on the building. It was all made of reinforced concrete, pure white, the most beautiful thing my eyes ever beheld. It looked like great white marble. I made the remark to one of the inspectors, 'This building will never fall except by God's own hand.' There were three rooms on the main floor. The room for the elders to hold their meetings in was large, and the walls were beautifully decorated with hand paintings of Christ. Then there was the sacrament room, the walls of which were likewise beautifully decorated with hand carvings and paintings, but the one thing that attracted the attention of the people on the wall facing the congregation was a large life size painting of The Last Supper,

Christ being so natural that it seemed, in the stillness of the room, you could hear him speaking to his disciples. Then came the main room; it had not single seats, but long pews, with wonderful carvings. The rostrum, too, was hand carved and decorated, and from the rostrum the speaker could look up to the balcony where the choir was seated, and on the wall on one side was a life size painting of Christ, blessing little children. On the other side was a picture representing the hand of God, resting on the head of Christ. The inscription below was, 'This is my beloved Son; Hear ye him!' As your eyes left the pictures and looked on the ceilings you might well imagine your gaze resting on the beautiful heavens above, for there was the sky line with its beautifully tinted clouds as though the sun in the distance might be lending to the beauty and coloring, and with the beautiful drapes, the setting was beyond description. From the rostrum you could hear the faintest whisper distinctly all over the building, and in this room thousands could be seated. The man who installed the pipe organ said, 'There isn't another one in the world like it.' On entering the room one could feel the sacredness of the place, and with the soft tones of the organ rumbling like many waters it would melt a heart of stone, and eyes that knew no tears would well up to overflowing.

"The basement of course was finished as beautifully, with wonderful rooms. The outside was pure white, and plain, save for the beautiful Gothic windows of stained glass. High about the entrance, carved deep, were the words, 'Church of Christ.' I can not begin to describe the beauty of it all. I have never beheld such beauty before. In this building the noise and clatter on the outside could not be heard."

The spirituality and interest of the meetings in Denver, Colo., are attested by letters that a grandmother receives from a grandson and granddaughter there. They write that they "love to go to church." The boy used to think that he never wanted to be a preacher. Now he desires to become one. Who says that religion does not interest the young? Young hearts respond to the Spirit of God, and it will win them when socials and entertainments will not.

Providence, R. I. Wednesday evening, at our weekly prayer and testimony meeting, we were blessed with

the gift of tongues and interpretation, given through our pastor, Bro. H. B. Johnson. Although directed to one member, we all can profit by the counsel, namely, to study the word of God. On this date, also, the mother of our local missionary, Bro. Suttell, was called to rest in the paradise of God. Sr. Suttell was a loving mother and a dear friend. Until her death she was a faithful follower of Christ, and to the last bore testimony to the truth of the restored gospel and the goodness of God to her and her family. We have lost a sweet friend, but heaven has gained another saint. We deeply sympathize with our brother and his family in their loss.

October 13, the word of the Lord to his children was that his store house is full, and is only waiting for us to do as he would have us, and we should see the sick healed and the lame walk. Three days after this word was given a brother (present at that meeting) was stricken suddenly with a severe attack of appendicitis. The doctor said he must go to the hospital at once and be operated upon, but our brother has faith in the word of God. He called for Bro. Suttell, who administered to him, and when the doctor called for him he was astonished at the change, seeing no evidence of the symptoms that were present earlier in the day. He asked our brother what he had done. On being informed of our belief as taught in our doctrine he shook his head and said, "It is a mystery and a miracle," not knowing that God had said only three days before that we should see miracles.

Council Bluffs, Iowa—Perhaps it will interest some to know what we are doing in this part of the Lord's Vineyard. We are few in numbers, but will you permit us to say we are proud of our little band of workers, those who are trudging along, making our services happy and encouraging. We are not daunted in our efforts merely because we are not strong in numbers. Our faith is strong at least, and that is what counts, after all. Not quantity, but quality.

We have found it necessary to hereafter meet in our homes for services, as we could not meet the expense of the hall, but we are going to have some good times together, for God will be with us just the same if we do our part. This month, beginning Nov. 6th, we meet in the home of Brother and Sister Burke Skinner, 187 14th Ave. We decided to meet one month in whatever home could accommodate us. There are some who

live so far away, it of course makes it impossible to meet with them, but we have the glad assurance that if they were situated or located so that we could meet with them, their home would be open and welcome to hold service there. This is our plan, and we feel that it is a very good one, conducive of good fellowship and brotherly love, binding us together as a happy family.

We have Sunday school at ten o'clock; Book of Mormon class at eleven o'clock. Family dinner at noon. Yes indeed, we are going to each take our lunch or dinner with us and then spread the cloth, put our edibles on one common board, and then I presume we shall each do justice to all that is spread before us. Let us add here that we have planned to have just a plain dinner, not a banquet, for that is not our purpose in doing what we have planned. It was thought best that we remain altogether, to save many the long distance journey home and back to service again, as some live quite a distance away. After dinner, at a given hour, we shall have our prayer service, and if some of our missionary brethren call our way we shall make preparation for preaching service.

Are we discouraged? Not a bit. No indeed; we can scarcely wait until the Sunday comes, to meet together, for we do have good meetings, and God is very kind to us in the many ways we need His blessing. While there are but few of us, we have that promise, "that where two or three meet together in my name there will I be, and that to bless."

Sincerely your Sister,
Ollie Derby.

Independence.—We have had some very good meetings. Good liberty in preaching has been enjoyed as a rule, and some of our prayer meetings have been especially spiritual. One of the elders recently saw in vision a brother preaching from our pulpit with great liberty and power. During the progress of the sermon two angels were seen suspended, one on each side of the room. After the sermon the people did not want to leave, and a prayer meeting was entered into. Testimony after testimony came in quick succession from overflowing hearts, and there was gladness and rejoicing.

Last Sunday (Oct. 31) we had a little foretaste of what the brother saw. The subject of the morning hour was "Elijah of the Last Days." The speaker showed from the scriptures that Elijah was to turn the hearts

of the children to the fathers and to prepare the way for the coming of the Lord. He said that Elijah had come in the person of John the Baptist who conferred the authority to preach and baptize, whereby the church might be started, that the promises made to Abraham, Isaac and Jacob might be fulfilled, and a people prepared for the second coming of Christ.

As the speaker summed up the evidence to show that Elijah had come and that the work of the Father had commenced the Spirit bore witness to the message. All joined with fervor in the closing song, when one brother was so overcome by the Spirit that he took his seat, buried his face in his hands, and wept. A sister, not a member of the Church of Christ, happened in to the morning service and heard the sermon. She afterwards told a friend that when she left her home she was undecided where to go, but she was led to the Temple Lot, and the sermon gave her light on things she desired to know.

A fine prayer meeting followed in the afternoon. A dear old elder testified that angels, who minister unto the heirs of salvation, had been present in the morning service; that he had sensed their presence; they had administered unto him.

In the evening Bro. J. V. Roberts presented a good line of thought, showing that, according to the prophecies, America is the land designated from which a message is to go forth in the last days unto "a nation scattered and peeled"—the Jews. Bro. Roberts pled that the saints have humility, that they be very prayerful, that they consecrate their whole hearts to the service of the Lord, that they might be permitted to remain and be numbered with the remnant who would take the gospel to Israel.

It is noticeable that the sermons we hear, and the testimonies that are born have the forward looking note. May we more and more sense the responsibility that rests upon us in these closing days of the fulness of the Gentiles, when the Lord is about to turn unto Israel.

In administering to one of our sisters lately one of the elders saw another hand beside theirs, a beautiful, pure white hand, also laid upon the sister's head. Needless to say that she received the blessing sought.

Bros. Fender and Moler came up from Holden, and Bro. Moler preached Sunday morning, October 24th. The saints were advised to go along about their duties quietly, and

say nothing bitter regarding those who had left our midst; to be intent upon the great work before us, and strive to have the Spirit of the Master. It was good counsel, and we believe our people are conducting themselves in that way.

We feel an interest in our brothers and sisters in other organizations of this latter day work, and like to visit them when we can do so without neglecting our own duties. We attended much of the Group conference held in October in the new church on Kansas street. They have their troubles too, of course, but it was an interesting conference, and much earnestness was shown. While we wish our brethren could see as we do, that another organization might not be necessary, still if we can not agree in our understanding sufficiently to work unitedly together toward the accomplishment of the objects for which the Church of Christ stands, then it is better that we work, each in our own sphere, and we have no ill will toward those who do not see their way clear to join their forces with ours so long as they are fair and do not mislead the people. We owe it to the people to let them know just what we stand for, not in generalities, but in precise terms. When people make their decision understandingly they take the responsibility. Bro. J. H. Camp, of the Los Angeles Church of Christ, writes:

"In the Church of Christ we can accomplish what will never be done by the other factions. We are fighting no man here; we want to fight *for* man, and do something for the welfare of humanity."

We quote Bro. Camp because he has so well expressed our sentiment. The mission to which we are called is indeed one of peace and good will. We can treat one another like brethren until the time comes when we can see alike.

We were especially impressed with the words of Brother Benjamin McGuire when he pled for Christian charity and a constructive policy, observing that the best way to correct error is to show something better. May the Lord over rule and guide in the lives of all his honest children is our prayer.

As we are just ready to turn our copy over to the printer we are in receipt of an encouraging letter from a brother who was worried because recent propaganda had caused some confusion in their church. The brother writes that the trouble is

clearing up; that the Spirit of the Lord is helping them to bring about a condition of peace and better understanding. The brother, out of a grateful heart, says: "We have nothing to fear only ourselves, for if we can live so as to be in close touch with our Savior he will fight our battles, and when we reach our extremity then he will step in as then is his opportunity. Let us all manifest the power of love, patience and charity, and our enemies will be put to silence."

Los Angeles, California—Some months ago Bro. Wood visited this city. At that time there was no branch of the Church organization here. My wife and I were the only members of the Church of Christ in the city, and so we attended the group meetings. At that time they were well attended and were splendid, spiritual meetings. A number of those attending were inclined to unite with the Church of Christ. So strong was their desire that way that a number appealed to Bro. Wood to call a meeting and organize. This he did, Sister Yendes offering the use of her rooming house for meetings. The branch was organized. Since Bro. Wood left, another half a dozen have joined us. We have been holding regular weekly preaching and prayer meetings, and have a little Sunday school.

We have had some fine, spiritual, sociable meetings. We have adopted the custom of inviting all saints to occupy in our pulpit, allowing free speech to all other factions of Mormonism, or any preacher, for that matter. Bro. Yates, Bro. Rushton, and Bro. Slater have all preached for us, and we are willing to call upon you all to come and visit us, preach for us, and worship with us. Brother Joseph Camp, a well known, unassuming, brilliant defender of the latter day work, who for many years was a staunch member of the Chicago and the Los Angeles branches of the Reorganized Church, has been our right hand man here, and has recently been ordained an elder. Brother Fisher and Brother Irvine, who were also members of the Reorganized Church and known to the Independence saints, have also been ordained elders, so we are off on a good start to build up a little kingdom of God in this city.

We have passed a resolution and placed it on our records, not to have any collections taken up at any of our services. Instead, we have adopted the custom practiced by the church in our Savior's time of having a box

placed on the wall called, and known as a free will offering box, and those who feel so inclined may place their contribution therein.

I like the Church of Christ for the following reasons: first, it is one of the fragments of the church of 1830, and after a careful study of the history of the different branches of Mormonism, comparing the claims and teachings of all, I have reached the conclusion that the little Church of Christ has by far the best of the argument, and has kept nearer to the mark of the church outlined in the written word of God than any other branch of the latter day work.

I like the Church of Christ because it believes in a quorum of twelve apostles over the church on earth, with Christ at the head of the church both in heaven and on earth.

I like the church because they believe there should be no officer added to the church nor taken away from it that is not provided for in the word of God.

I like the Church because they stand for the gospel in its fullness as contained in the written word.

I like the Church because they believe in the word of the Lord through Joseph Smith, the Seer, that a city, New Jerusalem, shall be built on the temple lot. They have proved their belief by defending the Temple Lot against intruders who, at different times, have tried to take it away from them, and have been driven almost to poverty to defend the property in the courts of the land. It looks like the hand of God has been over them, and that it has been his will—that they were the safest custodians of the place until the time should come for the erection of a house of the Lord, a sacred place of worship for the people who have faith in the word of God through Malachi that the Lord will "suddenly come to his temple."

We should not be surprised should there arise, even in the Church of Christ, those who will oppose the building of a temple, and call it idolatry, for it has always been Satan's tactics to inspire infidelity towards all of God's testing plans. There will be wheat and tares in the church until the harvest. Then will come the threshing machine, and the fanning mill to separate the tares from the wheat. The chaff and straw will be sifted out through the gospel that is preached with power and the Holy Ghost and "with much assurance."

George Buschlen.

559 Hyde Park Blvd., Inglewood, California, October 14, 1926.

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Who Was He?

In our Sunday school class on the Temple Lot one Sunday morning recently, our lesson was in 3 Nephi 13. We were discussing the three Nephite disciples who were permitted to remain upon the earth until the second coming of Christ. A number of interesting instances were related of occasions when it was thought the mysterious visitor might have been one of the three Nephites. One sister told the following from "American History for Little Folks," by Albert F. Blaisdell and Francis K. Ball, published by Little, Brown & Co., Boston. The account will be found on pages 34, 35.

"A romantic story is told of the Indian attack on the little village of Hadley. The people were in church when they heard the awful war whoop of the Indians. The men seized their guns and ran out. The village seemed filled with savages.

"For a moment the men were dazed. Their courage almost gave way. All at once a tall old man with white hair and a long beard stood among them. He wore a sword and carried a gun.

"Follow me," he said calmly, "I will be your captain."

In a short time the Indians were put to flight, and the village of Hadley was safe.

"Who was this who saved our village?" the people asked. Nobody could say. The stranger was nowhere to be found. The people of Hadley never saw him again.

"It was an angel sent from heaven to save us," some said, as they told the story to their grandchildren in after years."

In commenting on the above the historian says:

"It is thought that the old soldier was Colonel William Goffe. He had fled from England to America, and was kept hid by his friends."

We leave the reader to judge as to

who saved the colonists of Hadley.

Dear Reader:

What nicer Christmas present can you send to your friends or loved ones than 12 issues of the Advocate?

Please, we need more subscribers to keep up a 12 page paper, and we are sure you will agree with us that it is to our mutual interest to use this means of spreading the Restored Gospel; it is our "Silent Missionary" that goes into the homes and does constructive work. Send up one or MORE subscriptions today and we will send the Advocate with your card if you wish.

...MARSHALL T. JAMISON,....
 Business Manager,
 Drawer 217, Independence, Mo.

Let us live near enough to the Lord that we may see his handwriting in the world today, among men and nations, and discern the moving of his Spirit in its quiet, unobstusive operation upon the hearts of his children. If we have spiritual perception we shall be able to see the encouraging forces that are moving. God's work is never done with the blare of trumpets that over-awes. It never attracts great crowds. The history of God's work is always the story of the treasure that was hidden and had to be sought. It may be going on in the midst of men and yet only the spiritual eye perceives it. Those who look for big things pass it by. It is sensed by the quickening of the mind, the enlarging of the understanding, the uplifting influence upon the soul, the sweet peace that is breathed into the heart.

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Our ministry are making sacrifices for the work. The *Advocate* is edited, wrapped and mailed without one cent of remuneration to any one. The business manager does his work without cost to the church. The workers in every department are making sacrifice of time and talent for the cause. Will you respond with a few dollars now? Some may not be able to give anything, but let all do according as God has prospered them. Let us pay the debt, then our energies can be turned to the constructive work of the church, the preaching of the gospel, the giving of inheritances, appointing of stewardships and the building of the temple.

The time is short for the accomplishment of what lies before us, but by united effort we will gain the blessing of God upon our labors. Send your offering to the undersigned.

Yours in the one hope,

T. J. Sheldon,
(Chairman Finance Committee),
1416 Walnut Street,
Independence, Missouri.

Dream or Vision

By ELDER G. D. COLE

1. "I was baptised by Richard Hill, April 9, 1870, in Mill Creek, north of Independence. I cannot give the exact date now, but not long after I had joined the church I was visiting at Brother A. C. Haldeman's with his son Charles. That night, ever to be remembered by me, not long after we had retired for the night and all was quiet, I seemed to realize that I was on the Temple Lot high up in the air, standing on a rock.

2. "It was night. I could see it plain, although it was just an ordinary starlight night. Finding myself suddenly placed on that rock, for I seemed to wake up just as I was placed standing upright on it, I could not see anything supporting the rock up there in space, neither did it seem as though it was unreasonable or strange, and I had no fear of it falling.

3. "But I, being so high, began to totter as if I would fall without support of some kind, and without looking for other help I lifted my hands to God and appealed to him for help. And when I did I became steady, calm and without fear, although I was very high up. As I called on God for aid a voice just behind my right shoulder said to me, 'That is the only way you will ever be able to stand.' The voice was kind, mild, but impressive. It became light, as if the sun was up, as he was talking to me.

4. "I turned to my right, facing the northeast, for at first I was facing the west, and as I turned I saw a stump somewhere near the west of where the building now stands on the Temple Lot, but at that time there was not anything on the lot, not even a switch nor fence.

5. "The stump was about three feet high and two and a half across the top. It was a beautiful stump. A small branch grew out of the stump near the top, about twelve inches long, with about six or seven large, healthy looking buds on it, ready to put forth when the time came; for this was impressed on me that that was the mind and purpose of the Lord. And as I looked steadfastly on it the voice said, 'That is the Church of Christ that was organized on the 6th of April, 1830.'

6. "I was impressed that the tree had become defective, for which cause the tree had been removed, a small part of the blemish or defect extended a short distance down from the top of the stump, as though in cutting off the tree a part was left in the stump on the south side about as broad as the hand.

7. "Notwithstanding it was only about or looked to be two and one half feet across the top of the stump, there was quite a number of people on top of it moving around, and I knew, or seemed to know the most of them.

8. "There were some engaged in joking, treating lightly their surroundings, and as they would come near that affected place in the stump, they would raise an axe to strike in it in their light minded career, but just as they would start to let fall the axe something would hinder or stop them, and that voice said to me that the Lord would not let them.

9. "I was impressed again that if the Lord didn't hinder them they would destroy it.

10. "I said, 'Lord, where is the

top?' He said, 'Look.' I looked just across the road running east and west, just north of the Temple Lot, and there lay the butt end of the tree. He said it was cut off as the church, but not as individuals. I saw the scar of the axe on the butt end of the tree. The top extended miles and miles, and as it extended from the Temple Lot the top gradually bent to the west until the extreme top was lying in a westerly direction.

11. "I could see that the tree was dead and the leaves were wilted and turning brown. While I was still standing on that stone up in the air He said, 'Look!' and I looked towards that dead tree. He said 'Behold the Elders of Israel,' I looked and saw the day that will come when the messengers of the Lord will go through that dead top. It seemed to me like they were pruning the tree, but not as we prune a tree, for we would bring from it the dead branches, but they did bring out the green twigs from the dead tree. I looked down at them while they were working; they seemed, or acted like they knew me. They were in their shirt sleeves, with pretty white, clean shirts, and now and then would stop as they would adjust their suspenders on their shoulders and look up pleasantly at me. They had noticed me standing there watching them while they were at work."

(Reprinted from *The Evening and Morning Star*, March, 1916.)

AN INTERPRETATION TO THE ABOVE VISION

Par. 1. The reader will note that Elder Cole was baptised around 1870, some 56 years ago, at which time he received the vision.

The Rock upon which he stood was located on the Temple Lot, the very place where God said He would commence the work of the gathering and the building of the New Jerusalem,— "beginning at the Temple Lot." D. C. 83:1,2. In these times of distraction, when the faith of the saints is being shattered, we are sensing more and more that the one place appointed whereto Israel may look for relief is the Temple Lot, and all that it stands for.

Par. 2. There was no visible support to that Rock upon which he stood. God, himself, was its support. The invisible power was sustaining it. It was as the little stone of Daniel's vis-