

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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NUMBER 1

Special Notice to Our Readers

This Holiday issue of the ADVOCATE will reach the homes of hundreds of our friends in Independence who are not regular subscribers. To every reader we extend our good wishes and the compliments of the season. We hope you will read the Advocate and if you are not a regular subscriber, sit down and send us your order and \$1.00 for the year 1927. You will not be disappointed—you will learn more of the people of the Church of Christ on the Temple Lot.

We have a well defined constitution and Articles of Faith and Practice; have a definite purpose in view and our program is primarily missionary. Our hope and endeavor is to spread the message of the Restored Gospel as established by the Church of Christ through the Angel message to Joseph Smith in 1830.

The Advocate has been constructive and an inspiration to its readers, and it has been our policy to give you 12 full pages of reading matter with few if any advertisements. Unfortunately we do not have enough subscribers to be self supporting, and we come to you with this issue combining DECEMBER AND JANUARY. The next issue we will mail out near February first. This has been found advisable in order to keep out of debt, otherwise we would not have solicited our good friends of Independence for special advertisements for this Holiday issue.

We take this opportunity of thanking the many business men for their generous spirit of co-operation, and feel that they should not be forgotten by our readers when doing their Christmas shopping.

What nicer Christmas present could you send your friends than the Advocate for 1927? Let's all co-operate and unite in making history for the Church of Christ in 1927.

BOARD OF PUBLICATIONS,
MARSHALL T. JAMISON, Business Mgr.

December and January Issue Combined

Through necessity we have combined the December 1926 and January 1927 numbers of the Advocate. The next issue will be February, and will go in the mail not later than the 10th of February. If you have moved or your subscription has expired please advise us, as we do not want you to miss a single number.

"Peace on Earth, Good Will to Men"

Nearly two thousand years ago these wondrous words were chanted on the frosty air by angel voices. The proclamation of the herald angels will be fulfilled. Jesus, whose birth we celebrate at this season, is coming again. His second advent will be different from the first. Then, he came in the most humble and obscure manner. The next time he is coming in power to destroy evil and establish a reign of righteousness. We read, "Who shall stand when he appeareth? for he is like a refiner's fire and like fullers' soap." And again we are told of that day, that it shall "burn as an oven, and all the proud, yea, all that do wickedly, shall be as stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." (Malachi 3: 2; 4: 1.)

The Lord, in his mercy, provided that the great day should not come upon his creatures unawares. The burden of the angel's message to the latter-day prophet was that he should warn the inhabitants of the world of the approaching event, that men might have time to get ready; that a people might be prepared who would be able to stand.

The angel who appeared to Joseph Smith quoted "part of the third chapter of Malachi; and he quoted also the fourth or last chapters of the same prophecy, though with a little variation from the way it reads in our Bibles. Instead of quoting the first verse as it reads in our books, he quoted it thus:

'For behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall burn as stubble, for they that cometh shall burn them saith the Lord of hosts, that it shall leave them neither root nor branch.'

"And again he quoted the fifth verse thus:

'Behold, I will reveal unto you the priesthood by the hand of Elijah the prophet before the coming of the great and dreadful day of the Lord.'

"He also quoted the next verse differently:

'And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the child-

ren shall turn to their fathers; if it were not so the whole earth would be utterly wasted at his coming.'

"In addition to these he quoted the eleventh chapter of Isaiah, saying that it was about to be fulfilled.

"He quoted also the third chapter of Acts, twenty-second and twenty-third verses, precisely as they stand in our New Testament. He said that prophet was Christ, but the day had not yet come when 'they who would not hear his voice should be cut off from among the people,' but soon would come.

"He also quoted the second chapter of Joel from the twenty-eighth to the last verse. He also said that this was not yet fulfilled, but was soon to be."—(Church History, Vol. 1, pp. 13, 14.)

As we celebrate the birth of our Saviour this month it should remind us of the near approach of his second coming, and it would be profitable for us to look up the scriptures the angel gave the boy, Joseph Smith, and read them carefully. Many will be as unprepared for his second coming as the Jews were for his first coming. The world is heedless, scornful. In the church many are excusing their lethargy and indifference by saying it is of no use to try to do anything until Christ comes; that the work will not be done until he does come. And yet the burden of the scriptures the angel quoted to Joseph Smith was warning to make *preparation!* PREPARATION! PREPARATION!

Today as we look over the earth; indeed, as we survey the Church in general, to appearances it would seem as if the song of the angels two thousand years ago was never farther from fulfillment, and yet Jesus said:

"Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh; So likewise ye, when ye shall see all these things, know that it is near, even at the doors."—Matthew 24: 32, 33.

"And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

"So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

"Verily I say unto you, This generation shall not pass away, till all be fulfilled."—Luke 21: 28, 31, 32.

Yuletide

Star of the East, herald of Jesus' birth!
Let thy rays guide us at the glad Yuletide.
Shed cheering light upon this struggling earth;
'Till love bind all, as we work side by side.

As infants stretch their tiny hands to grasp
The silver beams of some bright evening star,
So let us reach our empty palms to clasp
The offerings of love from near and far.

And tho we wander in the gloom of night,
Searching for truth and love; grant we may come
At last to know the plan of life aright,
When the clear call bids us to our last home.

So let the Christmas bells ring o'er the snow!
Let holly wreath our festive board to-day;
Our hearth shall cheer the wanderer with its glow,
The light of Bethlehem's star shall with us stay.

—CHARLOTTE DRYDEN, 1926.

Special Offering

It has been but two weeks since the Advocate went out, when we write this, and responses are beginning to come in answer to our call for a Christmas offering toward the church debt. A number of contributors are not members, but friends, who write that their heart is with the Temple Lot and the promise linked up with it. We hope to hear from all who have a desire to see the Lord's work on the Temple Lot furthered, to the end that the day may be hastened when the servants of God will go forth in power to preach the gospel in all the world that honest Israel everywhere, Ephraimite, Lamanite and Jew may be gathered.

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Oh happy time
When from our eyes the veil is lifted
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had rolled away;
Our vision clear
And naught of life before it drifted
To hide the beauty and the glory of
that day:
Nor of the hour,
When Christ appears in heavenly
cloud descending,
With all the ransomed ones attend-
ing in his train:
What joy to us
If every effort of our hearts and
lives were tending
To usher in the hour of His millen-
nial reign:
To hear the welcome
Of His voice in words so softly
spoken,
Or catch the brightness of the Sav-
ior's smile:
To feel the pressure
Of his gentle hands, to us the token
Of his love and kindness, as he talks
awhile;
To know that we
Have never been by him forsaken,
Tho darkness hid the way of life,
betimes;
And then to find
That to his loving breast we're
taken,
While swells the music of the heav-
enly chimes.

—W. P. BUCKLEY, 1926.

The Temple

In the Messenger for December, 1926, much ado is made in an editorial about twenty four temples that were proposed for the city of Zion. We have no disposition to enter into any controversy with the Messenger, but we do wish to make a few observations upon the subject.

A city was to be builded that would have a population of from fifteen to twenty thousand people. (Mil. Star, Vol. 14, page 438.) Provision was made for "houses" for the different offices in the priesthood where they might meet to hold their councils and do their work. This city of probably twenty thousand inhabitants was to be the headquarters of the Church that was to be world wide in the scope of its operations. Will the writer of the editorial in the Messenger please tell us how many places he would provide to meet a like situation? How many meeting houses would he suggest, for it is self evident that the temple that was to be built on the Temple Lot would not hold all the people.

Is the brother troubled because the ones who drew up the plat of Zion called the houses "temples?" It may

not have been the wisest thing to do, but it was not without precedent. The Nephites had a temple at Zarahemla, the city of Nephi, and at Bountiful, of which mention is made. But all this is beside the question of divine authority in the matter. The writer of the editorial referred to does not cite even "a purported revelation" for the twenty-four temples. The plat of Zion was drawn up by the wisdom of those who did the work, with such light as they had received up to that time, and if they made mistakes, or their understanding of what had been given them was in error, it in no way invalidates the command to build a temple on the Temple Lot which command originated, not with Joseph Smith, but with a "thus saith the Lord."

Other meeting houses might be called temples, but there never was but one place designated by revelation for the great endowment that was to prepare the servants of God to take the gospel to Israel, and that was the temple to be builded on the Temple Lot in Independence, Missouri. Even the endowment at Kirtland was declared to be but a "foretaste" of the endowment to be given in the land of Zion. It is not the name by which the house is called that gives it distinction; it is the *purpose* for which the temple is to be builded that makes it peculiar.

The editorial in the Messenger quotes Rev. 21:22—"And I saw no temple therein for the Lord God Almighty and the Lamb are the temple of it." This is made to appear as showing that there will be no temple in the New Jerusalem, or Zion, when in fact the scripture refers to the condition John saw when there should be a "new heaven and a new earth."

"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Rev. 21: 1, 2.

Then John goes on to describe the city he saw coming down out of heaven and he says, in the 22nd verse of the same chapter:

"And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it."

But how about the city of God before the "new heaven and the new earth?" Beginning with the first verse of the 4th chapter, John was permitted to see into the future. He goes on to describe what he saw and in the 15th verse of the 7th chapter he says:

"Therefore are they before the throne of God, and serve him day and night in his TEMPLE; and he

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that sitteth on the throne shall dwell among them."

In the 19th verse of the 11th chapter of Revelations we read: "And the TEMPLE of God was opened in heaven, and there was seen in his TEMPLE the ark of his testament."

Why does the editorial in the Messenger give us but one quotation as against a temple, and pass by these places where a temple is spoken of? And there is still another. In the first verse of the eleventh chapter we read, "Rise, and measure the TEMPLE of God, and the altar, and them that worship therein." This temple is to be in the old Jerusalem, when it is rebuilt.

In the Book of Ether, in the Book of Mormon, we find testimony as follows: "Wherefore the remnant of the house of Joseph shall be built up upon this land; and it shall be a land of their inheritance; and they shall build up a holy city unto the Lord, like unto the Jerusalem of old; and they shall no more be confounded until the end come, when the earth shall pass away." (Chapter 6, verse 8.)

How can the "holy city" to be builded upon "this land" be "like unto the Jerusalem of old," if it has no temple in it?

The Old Testament is not silent upon the subject of the temple. Malachi says: "Behold, I will send my messenger, and he shall prepare the way before me, and the Lord, whom we seek, shall suddenly come to his TEMPLE," etc. (Malachi 3: 1.) In the 29th verse of the 11th chapter of 3rd Nephi we are told that the Father commanded Christ to give this scripture, with other scripture—"for it was wisdom in him that they should be given unto future generations." It was written for our time, for our guidance.

Isaiah speaks of the temple to be in Zion of the last days:

"A voice of noise from the city, a voice from the TEMPLE, a voice of the Lord that rendereth recompence to his enemies. Before she travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard such a thing? Shall the earth be made to bring forth in one day? Or shall a nation be born at once? For as soon as Zion travailed, she brought forth her children." (Isaiah 66: 6-8.)

The city of the Lord, the temple, the voice of the Lord, the bringing forth of the man child, which is the kingdom of God, and Zion bringing forth her children are distinguishing features, so closely associated as to leave no reasonable doubt that reference is made to the New Jerusalem, or Zion, to be builded on the earth, and there is to be a TEMPLE in it.

God is to have a temple in the latter days, and as the Lord "doeth noth-

ing except he revealeth his secret unto his servants, the prophets," we find that not only has the latter day prophet spoken, but God has made the ancient prophets to bear testimony of the temple to be built upon mount Zion, upon which a cloud shall rest, and the glory of the Lord shall fill the house. (Doc. & Cov. 83: 2.) We have scriptural grounds for believing that God did command a temple to be built wherein he "will prepare his apostles" to "prune his vineyard for the last time," that he might perform his "strange act" and "pour out his Spirit upon all flesh." (Doc. & Cov. 92: 1.) This endowment of the Holy Spirit will make possible the building of the New Jerusalem, and the scales will fall from the eyes of the honest heart. The wise virgins will have oil in their lamps. They will take the Holy Spirit for their guide, and they will not despise the Temple Lot.

T. J. SHELDON.

God's Way

Doctor Fausset, in an article on the "Law" of Moses, in his Bible Encyclopedia, makes the following comments in regard to the Israelitish nation and their religion:

"A small, isolated people, no way distinguished for science or art, possessed the most spiritual religion the world has ever seen: this cannot have been of themselves, it must be of God.

"Even Israel's frequent apostasies magnify the divine power and wisdom which by seemingly inadequate instruments effected His purpose of preserving true religion and morality, when all the philosophic and celebrated nations sank deeper and deeper into idolatry and profligacy. Had Egypt with its learning and refinement, or Rome with its political sagacity, been the medium of revelation, its origination would be attributed to man's intellect."

We are reminded of what we are told in the first section of Doctrine and Covenants, paragraph 4:

"The weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellowmen, neither trust in the arm of flesh, but that every man might speak in the name of God the Lord, even the Savior of the world; that faith might also increase in the earth; that mine everlasting covenant might be established; that the fullness of my gospel might be proclaimed by the weak and the simple, unto the ends of the world, and before kings and rulers."

Who Can Forget?

It was a humble gathering that met on the Temple Lot in October, 1925, seeking the Lord for light unto the building up of His Church. They had gathered from the east, west, north and south. And what more fitting place could be found than on the spot where the temple is to be and where the Lord has said the building of the New Jerusalem is to begin, by the "gathering" of the saints.

It had been recognized that the work of the Church, branching out into new fields, must needs partake of a more general organization to meet the ever increasing demands. Hitherto the Church, confined to the local membership of Independence, partook only of a local organization, with a presiding elder.

The Conference was not called to do business after the wisdom of man. Too often such wisdom has been found faulty. The world has ever built churches after that plan—and what a chaos of disorder! And so we met in fasting and prayer.

The Conference had said by resolution, by way of protection against any imposition: "Resolved, that this Church of Christ accept nothing purporting to be a revelation from God past, present or future, as a revelation from God save that which is in harmony with both the Bible and the Book of Mormon. Be it further resolved that if there be any ruling, understanding or revelation conflicting therewith that it be hereby rescinded." What a bulwark of defense! and what honor and integrity were entrenched behind that resolution.

The Conference further moved, "That while we are considering these

recommendations that we all make it a matter of special prayer for guidance." The recommendations referred to were those coming from the presiding elder, looking toward a general organization of the Church.

In the course of the conference on that memorable Oct. 6, just six months from the immortal April 6, it was further resolved: "That we proceed according to the information contained in the Bible and the Book of Mormon." To make doubly sure our ground, and guarding against any possible misinterpretation of the Word of God, it was resolved that we postpone any action looking to the selection of officers "until we shall have time to fast and pray over the matter."

Does this bespeak the course of ambitious men looking for power and coveting position? Never!

Accordingly, the following morning the Church met in fasting and prayer at 8 A. M., seeking for light on the matter of organization.

There was nothing spectacular in that service. There was only the simple outpouring of fervent hearts, pleading to be led in the pathway of light. While a Brother was praying, the writer had an unusual experience. A personage approached and touched me on the right shoulder. All were on their knees at the time. Wondering who it was, I turned and looked around, but no one was visible to the human eye. Immediately I sensed the assuring information that a messenger was at hand, and that ere long our prayers would be answered.

Nothing was received at that service, however, and we adjourned. At ten o'clock Elder Sheldon dispensed the Word in an edifying discourse,

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which was followed by a business session at eleven.

At 2 P. M. the Conference reassembled, Elder Wheaton and the writer presiding. In the course of that lengthy session the following resolution unanimously prevailed. Indeed, all the resolutions looking toward organization were unanimous, bespeaking the splendid spirit among the people.

"Whereas the Conference has by its vote expressed its determination to further perfect the organization of the Church in harmony with the teachings of the Bible and the Book of Mormon; and whereas both the Bible and the Book of Mormon provide that Apostles shall be in the Church; therefore, be it resolved, that we petition the Lord for direction in the choosing of apostles and such other matters he may see fit to impart unto us."

Immediately following the passage of this resolution the conference betook itself to prayer. There was no confusion and no dissent. All were for talking it over with God. We wanted to know *his* will. An hour or more glided by, during which the Spirit ebbed and flowed in confirming measures. Elder T. W. Williams was spoken to through Elder Fetting in terms of counsel. As the servant of the Lord stood with one hand raised to heaven and the other on the shoulder of Brother Williams, the tears flowing freely in assuring attestation

of the sincerity of the man, and the source of the message. It was indeed a heavenly experience. It was a love feast of eternity.

Another hour or so hurried by, the Spirit of God enriching all with its inexpressible presence, when presently the voice of instruction was heard, the Word of the Lord:

"Verily thus saith the Spirit, in order that the Church of Christ may be prepared to more effectively occupy, it is the wish of the Spirit that my servants Moler and Whipper shall be a Committee to select a Committee of three, who shall serve as apostles before me."

A wave of rejoicing swept over the assembly as it spontaneously arose, breaking forth in song: "Praise God from whom all blessings flow."

Nothing hasty was done at the Conference. The Committee felt that they needed more time. Accordingly their request was granted, and the Conference adjourned awaiting the time when the Committee would respond to the heavenly appointed task.

How much in conformity with the restoration plan were all these proceedings. Brethren Whitmer and Cowdery were appointed as a Committee to select men for the Twelve. God could have spoken and designated all by name, but He chose to work through human agency. That Committee did not act immediately. They waited; and alas, they waited *too* long. It was six years before the men of the Twelve were selected, and during the interval many errors crept unto the Church, such as the selection of a High Council, the changing of the name of the Church, the alteration of the revelations, and the squelching of the Book of Commandments.

During the Conference Sister Horton had an unusual experience, confirming to her the divine appointment of the Committee above referred to. Fasting for several days that she might know for herself, she was carried in vision to the Temple Lot, and gazing at the building occupied by the Church of Christ, she saw flowing forth from every window and the doors, billows of brilliant light. On the crest of those billows she saw the two members of the Committee—Elders Moler and Whipper. They were in the light and were being sustained by it. 'Twas enough. She was assured of their selection. Many other testimonies were related confirmatory of the proceedings.

There is one thing in the brief "message" referred to that has received striking fulfillment. It was said that the Twelve should be selected "in order that the Church of Christ 'may be prepared to more effectively oc-

cupy," and has it not occupied more effectively?

For years the Church of Christ has been at a standstill so far as numerical growth is concerned, but since the revelation authorizing the selection, of men who would "serve as Apostles," it has grown and is certainly "more effectively" occupying. There are now 21 churches in fellowship with the Church of Christ, whereas there was but one at the time of receiving the Revelation.

The interesting and spiritual times in connection with the selection of the Twelve we leave for another letter. Suffice it to say it was indeed a wonderful time in which the Spirit bore assuring witness of the Father's care.

—D. M.

THE CHURCH OF CHRIST

What Society Has The Best Right To The Name?

By H. E. MOLER.

There are several organizations claiming the name, Church of Christ. Can they all be Christ's church? If so, why are they not united? If all can not be The Church of Christ, which one is, if any? There is something more required than the mere name, however much importance may be attached to a name, to make an organization truly, The Church of

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Christ. It must have the approval of, and communion with the Christ.

About the oldest organization bearing this name, now in existence on the earth, is one wing of the movement begun by Thomas and Alexander Campbell, in the early part of the Nineteenth Century. They claimed a return to primitive Christianity. And to their credit it must be said that they made a great improvement over existing religions of their time, and especially so far as demanding obedience to the ordinances of the gospel is concerned. But they claimed no divine authority for the movement, but rather repudiated the idea of continuous revelation and divine inspiration, and therefore was lacking in that first great essential that has characterized the beginning of God's work in the history of all past dispensations—divine direction.

From 1827 to 1830 a work was in development that culminated in the organization of a church bearing a name given of God in revelation, which name was *The Church of Christ*. In origin, teaching and practice this movement was in accord with the Scriptures and the history of God's work on earth in all the past. It claimed divine direction for its exis-

tence. Not only visions given to one individual, but angelic ministrations to different persons. The bestowal of divine authority was by ordination of an angel received by two men at the same time.

The name Church of Christ was used as the official name for about four years in the history of this church, when by action of a conference, and without any divine direction, the name was changed to that of "The Church of the Latter Day Saints." Why this was done, has never been explained satisfactorily. Why should they change from the name that Jesus Christ himself gave to the church on this continent? The history of the changing of the name has been told in previous issues of *The Advocate*, so we will not dwell on that thought now. But the church was known officially by no other name until 1834.

The church continued as one organization, though under a changed name, until 1844, when a breaking up occurred, resulting in the dispersion of the body into various fragments. Among those fragments were a few members of the church living near Bloomington, Illinois, who continued their meetings right along endeavoring to adhere to the gospel in its purity. Recognizing the church had made a mistake in changing the name, they adopted the name as first given to them, and to that name they still cling. They have been nicknamed "Hedrickites," because for years a man by the name of Granville Hedrick was their presiding elder. These people were the first to return to Independence, Missouri, and openly avow their identity after the expulsion of the saints from Jackson County in 1833.

Those who adhered to the claims of David Whitmer also called themselves by the name, Church of Christ. But that movement was not a continuation of the church that was organized April 6, 1830, and as an organization they are now extinct. So that disposes of their claim to the name.

Recently some withdrew from The Church of Christ on the Temple Lot and have formed another church to which they have given the name, The Church of Christ, with some parenthetical qualification or reservation attached to said name. But as their withdrawal was due to the failure of their attempt to disrupt the Church of Christ by endeavoring to introduce governmental procedure contrary to the belief and practice of the church from 1830 to the present, their claim to be the Church of Christ will not be taken very seriously by believers in the angel's message and students of the latter day work. Some colored people have the same name as some white people, but that does not make

them white. This new church repudiates several things which the true Church of Christ has stood for from 1830 until now. Having only come into existence within the last few months, they can hardly trace their origin as a church back to 1830.

The church with headquarters on the Temple Lot is the only church in existence, bearing that name, which can trace its existence as a church back to April 6, 1830, and is the only church in the world standing for what the church stood for at that time. Evidently God has been with, and blessed them as they have endeavored to return to "the old paths." And to a cast down, discouraged, heart-sick latter day Israel they are saying, "Come, return and let us walk and build as God directed at first." As the pure water is to be found at the fountain head, so the unsullied truth of the latter day message may be found by going back with the Church of Christ to the beginning of this last dispensation, 1829, 1830.

An unbiased investigation of historical facts will convince seekers for truth that The Church of Christ with headquarters on the Temple Lot, has the right to that name.

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Our Greatest Need

Not in any preaching spirit, but merely as stating a fact which current events emphasize, I would say:

"The greatest need of humankind today is to check the drift away from the ancient faith in God, in the soul, and in life after death."

Ever since biologists and physiologists began to stress the mechanical aspects of the human organism, the major trend has been in the direction of a materialistic philosophy. Of late years this has been increasingly accentuated.

More and more—and not by the learned alone, but by great masses of people—the view is accepted that God is but another name for Nature, and the soul is a figment of the imagination, and that once a person dies he stays dead for all eternity.

Naturally and necessarily interest in the things of this world has intensified—likewise desire to get the utmost possible out of this world as being the only world out of which one can get anything. Science and invention have collaborated both to enlarge knowledge of this world and to provide added means of enjoying it.

Again not surprisingly, this has resulted in a mad scramble for enjoyment, and for the wealth on which depends any great measure of participation in material comforts and pleasures. But wealth is not to be had for the asking.

The gaining of wealth requires effort, requires sacrifices of the all-too-short time for enjoying this world. Also, even with a maximum of effort, not everybody can gain an abundance of wealth.

Consequently, urged by the two-fold craving for wealth and for pleasure, one observes a terrible competition. Its harvest is not joy but misery, and, as it mounts, greed, envy, vice, crime, hatred, evils innumerable mount with it.

In vain the discerning counsel unselfishness, co-operation, moderation, control. Their counsel falls on ears deafened by conscious or subconscious acceptance of the materialistic dogma that man is only a mechanism and that, being a mere mechanism, he perishes with death.

No, judged solely by the pragmatic test, materialism will not do.

It does not work, and never can it be made to work. Nor is it by any possibility the way to peace, to happiness, to self-realization.

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"Vengeance Is Mine," Saith the Lord

(One Wednesday evening, in prayer meeting on the Temple Lot, a sister related a testimony that made such an impression on many who heard it that we requested the sister to write the testimony for the *Advocate*.—Ed.)

Several years ago I was greatly misrepresented, so much so as to damage my reputation. Being of a nature that demands justice, I resented these malicious lies. I was in a strange place, so no one knew my real character. When tale bearers would inform me of each new lie told by my enemies, I would rail and storm. My nerves became raw, and many an hour was spent in walking the floor, alternately praying and declaring vengeance.

One night I dreamed that a very large black man was chasing me into a valley. My brother and husband were trying to assist me. We had arms and rocks for our defense. I threw and hit him and he was immediately transformed into several small imps, representing lies. As fast as we would hit one of these it would separate into two or three different individuals. Finally the hill side was swarming with them.

I said, "Look at the battle! What shall we do?" We ran into a small building for protection, and the evil host surrounded it. A voice said, "Throw away your arms and go to praying." I was very reluctant to do this, for I could not have faith enough. The third time the voice told me this I said to the boys, "We must throw away the arms and trust God." We did this, and immediately all trace of our enemies left.

This dream showed me the futility of fighting the power of Satan with human weapons. I began to fast and pray, and I ceased trying to stop the evil lies with my own efforts. Shortly afterwards several severe trials fell upon those who had deliberately tried to ruin me, and after many sore trials those people were brought down in deep sorrow and humility, and today they are trying to do their best to serve the Lord.

The trials did not come to them merely for my vengeance, but the latter day work in that place was being damaged because of the false statements that were being made. God came to my rescue, and in vindicating me, the efforts I put forth in behalf of the gospel became more fruitful. Thus has God pointed out to me many a valuable lesson in life. Since then, I have tried to profit by the dream and experience I had, and fast and pray when people wrongfully use me.

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"Co-operation is the key note of success."

Dream, or Vision

Given to BRO. CHESLEY, of Denver, Colorado.

Out in the street he saw animals shaped like bears, only much larger, and of fearful countenances. They were fierce and savage, and were tearing to pieces every human being they could get to. His thought was to reach the saints, and warn them. By some means, as if he had power to move through the air, he was lifted above the beasts. Then he saw, coming down from mountain and plain, herds of these beasts. The earth was filled with them. They entered the homes of the people tearing to pieces men, women and children. Some cried up to Bro. Chesley to come down and shoot the beasts. Being above the beasts, he had a good chance to aim at them, and he shot several. Desiring to see what they were like, he came down to examine them. He touched one with his foot. It got upon its feet, and the others he had shot rose to their feet, also, but instead of being savage with him, they began to play and frolic around him and lick his hands.

Then Brother Chesley was told to take down our little V shaped sign in front of our hall, on which is printed, "The Church of Christ, Welcome," and to put it on as a breastplate, the point pointing outward in front of him, and to go and gather in our members of the Church; with this sign leading they would all be safe.

He saw the people of the Church gathered at the Church. They could go in and out and receive no harm from the beasts. Their vicious nature seemed changed every time one of the church members would go near them. Even the little children of the members were safe, and the beasts would play with them, and lick their hands. In the homes where other people lived who were not of the Church the beasts would enter and tear to pieces all they could reach.

The brother who reports the above says he believes the beasts signify the plagues that are to be poured out upon the people, but that in the Church of Christ there is safety.

"Skepticism," said Emerson, "is slow suicide. What men need to know is that not only is skepticism spiritual death, but it is also intellectual suicide. Unbelief means the abnegation of the reason as well as the demission of faith. The infidel lacks the fundamental postulate of all intellection as well as of all religion—faith in the Christ who is personalized truth."

Let us send you a bundle of tracts, send us a dollar for the tract fund.

"Whatever our present conceptions of Jesus Christ may be, we ought to approach our study of his teachings with a sense of reverence. With the slenderest human means means at his disposal, within a brief span of time, he raised our understanding of God and of human life to new levels forever, and set forces in motion which revolutionized history."—Walter Rauschenbusch.

Sister Mary Summerfield, of Stewartsville, Mo., donated a quilt to the sisters of the Independence church, the workmanship of her own hands. Sister Wismore, of Mount Washington, gave ten dollars for it, with the understanding that the money would be applied on the church debt. As this was the wish of the donar, the money will be turned over for that purpose.

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Items of News

Independence.—Four applications for membership have been received in the last month. They are Mrs. Amariet J. Conner, Derby, Indiana, Mrs. Stella Humphrey, Cleveland, Ohio, Mrs. J. V. Roberts, of Independence, and Elder W. A. Moler, of Wellston, Ohio. Our heart and our hand are extended to these sisters and the brother.

The saints have been gladdened and cheered by the good meetings we have had in the last month, while members have received blessings to themselves in dream, vision, and revelation. When one of our elders was preaching with splendid liberty Sunday evening, Nov. 28th, another of the elders saw on the wall the likeness of a man, very white, like electric light. A sister in the congregation saw the vision, also.

Following a spiritual address Sunday morning, the elder assisting was prompted by the Spirit to say a few words. They proved to convey a message that a sister had come praying to know. In the afternoon of the same day we had a fine prayer meeting that encouraged all present.

Our Wednesday evening prayer meeting, Dec. 1st, will not soon be forgotten. Several spoke by the Spirit, and every one was happy. There was a feeling of love and unity present that made us think we had nothing to fear if only we continued as we were then. We have our trials at this place, and we have been warned that we shall be sifted, and yet we are made to feel that God is drawing nearer, and are encouraged to believe that the faithful few will not be dis-

appointed of seeing the work blossom and thrive in spite of the efforts of the adversary to hinder.

The regular quarterly conference or business meeting was held Monday evening, December 6th. Notwithstanding the inclement weather most of the faithful ones were present. Elder J. V. Roberts was chosen to act as a teacher until the next election of officers. It was decided to try holding our Sunday social service at 6 P. M. instead of Sunday afternoon. The following action was taken expressing our sentiments relative to general conference. It was moved that the next conference be a delegate conference, and that the delegates chosen shall preferably be composed of the Melchisedec priesthood.

The "Come-Join-Us-Club" of Port Huron, Michigan, is planning a bazaar for the benefit of the church debt. They are working hard. Enthusiasms like this wins.

We enjoyed the visit of Bro. H. E. Moler recently. He preached for us Sunday evening, Dec. 6th, and was present at our quarterly business meeting the evening of Dec. 7th.

Bro. Buckley writes from Denver: "We have been having some very spiritual services lately. At one recent service we had the gift of tongues and interpretation, and two gifts of prophecy. These things are strengthening. The recognition of our heavenly Father brings comfort and cheer."

Sister Amariet J. Conner, who has recently been received into fellowship in the Church of Christ writes: "I have proof that the Church of Christ is right. It was made known to me that H. E. Moler was to be one of the first spokesmen, or in other words, one of the first chosen to be an apostle."

Council Bluffs, Iowa.—Our services for the month ending Nov. 28th ended very successfully. Our cottage meetings have proven the most beneficial of any meetings held in Council Bluffs since the writer has been a member of the Church of Christ.

A peaceful, instructive experience has been ours to enjoy, and we feel to thank God for His blessings.

Truly we have been amused at the various statements which are circulated about us. Reports come to our ears that our membership is diminishing all the time, and that they are gradually returning to their former church affiliations. If that is true the writer is not aware of the condition, and thus far we have been a regular attendant and find most of the familiar faces there each Sunday.

Those who are absent are of necessity kept away, some because of sickness, and others for reasons over which they have no control. No, I hardly believe their statements are correct.

We are frank to state, however, that if our numbers should decrease it should not discourage us. Why should it? True, we might feel sorry that those who left us were not willing to cast their lot with us, yet this is God's work, and he, only, can select timber which will withstand the processes of preparation for building; in fact, such material as will be satisfactory in the erection and completion of his (God's) work. He wants such timber as the sturdy oak etc., good, solid material which will prove it's worth in the end, and I feel that is the kind of material which our local has to-day. It is attested by their faithfulness.

We were pleased and edified by a visit from Brother and Sister Roberts of Independence. We surely enjoyed having them here and listening to the beautiful discourse given by Brother Roberts. We hope they and others may visit us often as possible.

Last Sunday every service was so enjoyable, especially our prayer service. Every one present offered prayer, and bore encouraging testimonies, and the songs of praise were filled with a sweet harmony born of the Spirit.

How good God is, and how merciful.

This month of December we will meet in the home of Brother and Sister Howard Ritchison, 641 Benton St., Council Bluffs.

—Correspondent.

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Observations

Between 450 and 425 years before Christ when Jacob and Joseph, sons of Lehi, were looking after the spiritual welfare of the people, "there came a man among the Nephites whose name was Sherem." This man is described as learned, with a "perfect knowledge of the language of the people," and "much power of speech." We are told that "with flattering words" he sought to destroy the faith of the people in the coming of Christ. The skeptic naturally siezes upon future events. This man approached one of the servants of God thus:

"Brother Jacob, I have sought much opportunity that I might speak unto you; for I have heard and also know that thou goest about much, preaching that which ye call the gospel, or the doctrine of Christ; and ye have led away much of this people, that they pervert the right way of God, and keep not the law of Moses, which is the right way; and convert the law of Moses into the worship of a being, which ye say shall come many hundred years hence." (Jacob 5, beginning with the first verse.)

Other such characters appeared among the Nephites from time to time, men of ability and drawing personality, whose sophistry deceived many. Those who lack knowledge with which to challenge error, fall easy prey to seductive doctrines. Jesus one time said:

"Ye do err, not knowing the scrip-

tures, nor the power of God." (Matt. 22:29.)

Korihor, between ninety and seventy five years before Christ, tried to shake the confidence of the people in the prophecies, with the object of destroying their faith in Christ, as false teachers before him had tried to do. He told the people:

"Behold, these things which ye call prophecies, which ye say are handed down by the holy prophets, behold,
(Continued on Page 15)

Providence, R. I.—This first Sunday in December brought a heavy snow storm, which started during the morning service and continued all day. It did not prevent us from enjoying a peaceful time together, however.

It is wonderful, the happiness we experience when we try to do the Master's will. Personally, we never go to a meeting but we leave with a stronger desire to live nearer to God. There is real joy in service.

Our pastor, Bro. H. B. Johnson, preached by request at the "Union Services" Sunday afternoon, to a large gathering. Different ministers take part. Bro. Johnson has preached twice for them. One man said he had not been in church for twenty years but would attend those meetings so long as they continued. We never know what fruit will be gathered in the harvest from the seed we sow.

—AGNES MAE HARVEY, *Correspondent*

Taps

(The following is a favorite poem, from an old scrap book.)

The clocks were on the stroke of twelve,
The moon was bright and high;
A footstep broke the frozen crust,
A shadow passed me by.
I saw a veteran lame and old,
Whose march was almost done;
The battered knapsack on his back
Was empty, like his gun.

The silver chimes began to ring,
I heard a bugle blow;
A dashing soldier, young and fair,
Came riding o'er the snow.
The frost was on his coat of blue
And on his yellow plume,
And on his sword he bore a rose—
A red, red rose—in bloom.

He halted where the aged man
Had fallen in the snows,
And icy winds had made for him
A bed of white repose.
He set his bugle to his lips,
The notes of "taps" he blew,
And then I knew that I beheld
The old year and the new.

For the enemy, sharpening his knife
to destroy, shall be made a servant to
cut away the dead branches from the
tree that shall heal the nations.

—N. D. HILLIS.

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The Choice Seer—Who Is He?

Because there is considerable difference of opinion prevailing to-day on the question, we thought it might be interesting to many, if not all of our readers, to make an analytical examination of the 2d chapter of 2d Nephi.

A careful reading of the text shows that this seer is to be a "choice seer" unto the descendants of Lehi, because the work the choice seer will do will be of great importance and blessing to Lehi's descendants.

Lehi knows that his earthly sojourn is near an end. He has called his sons to him, and addressed such words to each as he has felt prompted to do, or has been moved upon by the inspiration coming to him in each case. In the chapter under examination he is speaking of his youngest son, Joseph. Perhaps the boy's name had something to do with reminding Lehi of the promise that was bestowed upon his ancient progenitor, the Joseph who was sold into Egypt. After giving his son an account of the promise that was bestowed upon ancient Joseph, Lehi says to the boy: "Wherefore, because of this covenant thou art blessed." (Verse 45.) Lehi was descended from ancient Joseph, therefore his sons were descendants of ancient Joseph, also, and must necessarily be included in the ancient blessing.

THE PROMISE. The promise bestowed upon ancient Joseph is as follows, given in Lehi's words:

"And he obtained a promise of the Lord, that out of the fruit of his loins, the Lord God would raise up a righteous branch unto the house of Israel; not the Messiah, but a branch which was to be broken off; nevertheless, to be remembered in covenants of the Lord, that the Messiah should be made manifest unto them in the latter days, in the spirit of power, unto the bringing of them out of darkness unto light; yea, out of hidden darkness and out of captivity unto freedom." (Verses 7, 8, 9.)

THE INSTRUMENT. We will now consider the instrument through whose work the promise was to be fulfilled in due time. Lehi says:

"For Joseph truly testified, saying: A seer shall the Lord my God raise up, who shall be a choice seer unto the fruit of my loins. Yea, Joseph truly said, Thus saith the Lord unto me: A choice seer will I raise up out of the fruit of thy loins; and he shall be esteemed highly among the fruit of thy loins." (Verses 10, 11.)

Notice that the seer, as well as the people whom his work should bless, would be descended from ancient Joseph. Verse 12 speaks of the people as the "brethren" of the choice seer; says that the seer would "do a work for.....his brethren, which shall

be of great worth unto them, even to the bringing of them to the knowledge of the covenants which I have made with thy fathers."

The descendants of ancient Joseph who would so highly esteem the work of the seer would be a branch that was broken off, we read in verse 8, which all Book of Mormon students understand was the colony of Lehi that was led to the choice land. We are not told, however, that the choice seer would come through that branch, but, as we noted before, they

would be brethren. How relationship could exist, and yet the choice seer not come from the same branch, is explained by the fact that ancient Joseph had two sons, Ephraim and Manasseh. The branch that was broken off was descended from Manasseh (see Alma 8: 3), as Book of Mormon students know, and we see that a great promise is made to this branch.

Though Ephraim was scattered among the nations, his grandfather, Jacob, declared that the greater promise was for him. (See Genesis 48: 19.) Ephraim might have a different part to play in the drama of life, but we shall see from other scripture that his part would converge in the fulfillment of the promise to his brother, Manasseh. Ephraim was to be the "firstborn" in the last days. (See Jeremiah 31: 6-9.) For that declaration to be true, Ephraim must come into the covenant *first* when the fullness of the gospel should be restored. Another promise was that the "stick of Joseph" was to be in "the hand of Ephraim" (Ezekiel 37: 19), in the last days. The only way this could be fulfilled would be for the Book of Mormon, the only sacred record we have that was written exclusively by descendants of Joseph, to be committed unto those of Ephraimite descent.

MUST BE OF EMPRAIM. To conclude from the term *brethren* that the choice seer would come through the Manasseh branch of the family would not fulfill the scriptural statements we have cited, and a conclusion, to be correct, MUST AGREE WITH ALL SCRIPTURE. When we say that the choice seer was to come through Ephraim, however, we take a position that loses sight of no statement in the Book of Mormon or the Bible, but accords beautifully with every statement pertaining to the subject.

THE WORK WOULD CONVERT, NOT THE MAN. Some take the position that the "choice seer" would personally convert the Lamanites. The text does not say so. It says the descendants of Joseph should be blessed *through the work* that the "choice seer" would do. It was the work that he would inaugurate that would be "of great worth unto them, even to the bringing of them to the knowledge of the covenants" made to their fathers. (See verse 12.)

Verse 30 leaves no doubt on this point: "For the thing which the Lord shall bring forth by his hand, by the power of the Lord shall bring my people unto salvation."

HE WOULD TRANSLATE THE RECORD OF THEIR FATHERS. What was the work this "choice seer" was to perform? A careful reading of the chapter will show that it all rested upon the bringing forth of a

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book. He was going to translate the writings of the Nephites, or such portion of it as should be "expedient" in God's wisdom to go unto their descendants in the last days, and it would be "as if the fruit of thy loins had cried unto them from the dust;—And they shall cry from the dust; yea, even repentance unto their brethren, even after many generations have gone by them." (Verses 39, 40.)

Further along, Nephi speaks in regard to the book the "choice seer" would translate; he says: "And the things which shall be written out of the book shall be of great worth unto the children of men, and especially unto our seed, which is a remnant of the house of Israel. (2 Nephi 12: 2.)

THROUGH GENTILE INSTRUMENTALITY. Nephi also shows that the "choice seer" would not take the book to the Lamanites, in person. The book should go first to the Gentiles, and in the due time of the Lord, THE GENTILES would take the book to the Lamanites.

"For after the book of which I have spoken shall come forth, and be written unto the Gentiles, and sealed up again unto the Lord, there shall be many which shall believe the words which are written; AND THEY SHALL CARRY THEM FORTH UNTO THE REMNANTS OF OUR SEED. And then shall the remnant of our seed know concerning us, how that we came out from Jerusalem, and that they are descendants of the Jews. And the gospel of Jesus Christ shall be declared among them; wherefore, they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ, which was had among their fathers. And then shall they rejoice; for they shall know that it is a blessing unto them from the hand of God; and their scales of darkness shall begin to fall from their eyes: and many generations shall not pass away among them, save they shall be a white and a delightful people." (2 Nephi 12: 80-84.)

BIBLE AND BOOK OF MORMON. Least any not acquainted with the Book of Mormon should get the idea it teaches that it would be the only book that would be instrumental in the conversion of the Lamanites, we call attention to verses 18 and 19 of the chapter we are examining (2 Nephi 2). There it will be seen that the record of Judah, the Bible, had already gone forth, and the Nephite record would confirm the truth of the Jewish record, and be another witness in bringing the descendants of Lehi to a knowledge of their Redeemer in the last days.

Nephi, in that wonderful vision recorded in 1 Nephi, chapter 3, saw it all. He saw the coming forth of the

Book of Mormon, saw the Gentiles take it to the descendants of his father in the last days, and was shown that when it went to them it established the truth of the record of the Jew, or of the "twelve apostles of the Lamb"—the New Testament, which the Gentiles had already taken to them.

"These last records which thou hast seen among the Gentiles shall establish the truth of the first, WHICH ARE OF THE TWELVE APOSTLES OF THE LAMB, and shall make known the plain and precious

things which have been taken away from them." (1 Nephi 3: 192.)

The Lord said through Ezekiel that the "stick of Joseph" and the "stick of Judah" "shall be one in mine hand." (Ezekiel 37: 19.)

CHOICE SEER NOT THE LAMANITE PROPHET. The second chapter of 2 Nephi, verses 68 and 47, speaks of a Lamanite prophet that shall be raised up among the Lamanites, who will render valuable service in the conversion of his people, but he is not the "choice seer" with whom the chapter chiefly deals.

The choice seer brings forth a book that is likened to a voice "from the dust." The book is a record of Lehi's descendants on the choice land. It is the same work that is referred to in Isaiah 29. When the learned man excuses himself for not reading the "words of a book," they are delivered "to him that is not learned" (verses 11, 12.), and the book is compared to "speech" that "shall whisper out of the dust." (Verse 4.) The book will be a powerful help in bringing men out of darkness into light.

"And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness." (Isa. 29: 18.)

Notice that in both the Bible and the Book of Mormon the "book" is described in the same way, as coming out of the ground; it would enlarge men's understanding of the things of God; it would be instrumental in bringing about the restoration of Israel.

A distinguishing feature of the work of the "choice seer" is that he will translate the book that is to come from the dust. It is a well known fact that Joseph Smith did that work under the peculiar circumstances described by Isaiah, Lehi and Nephi. To say that Joseph was not the "choice seer" is to say that another will come who will do identically the same work he did, and prophecy not only makes no provision for a repetition of the circumstances, but is positively against the idea, for we are told that the work inaugurated by the "choice seer" will bring about the fulfillment of God's promises to Israel, and will eventuate in the second coming of Christ and the setting up of the millennial reign. There is but one "choice seer" spoken of, and he was to do the peculiar work of translating the words that were to come "from the dust." Joseph Smith fulfilled that prophecy.

We do not deny that other prophets will come, and it is perfectly reasonable to suppose that among them there should be a Lamanite, but he will not, he can not be the "choice seer," for his work was done by Joseph Smith, the first prophet of the

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latter day restoration, the seer who translated the Nephite record that is to bring the Lamanites to a knowledge of their fathers.

In the vision of Nephi as recorded in the 3rd chapter of 1st Nephi, he was shown the coming forth of the Nephite record, and the restoration of the fulness of the gospel, and he declared:

"Then at that day, the work of the Father shall commence, in preparing the way for the fulfilling of his covenants which he hath made to his people, who are of the house of Israel." (Verse 237)

Some would have us believe that the "marvelous work and a wonder" is yet in the future, but the prophets of the Bible and the Book of Mormon are unanimous in testifying that it has already begun; that it started with the coming forth of the Book of Mormon through the instrumentality of the "choice seer," Joseph Smith. Whatever lies before us in the future are but steps in the progress of the latter day work that will culminate in the fulfilling of God's promises to Israel.

—L. P. S.

Trees

By MARSHALL T. JAMISON.

When I'm alone 'way out in the woods,
Such funny thoughts come to me;
I imagine the trees are people
And they really seem to be.
Fer I can see trees of all kinds there
Jest like some people I know;
Some of 'em standin' tall and straight
And some of 'em bending low.

Some trees are ugly, an' knotty, an'
rough,
Without a redeemin' trait,
An' then there's some 'at you cannot
trust
Tho' standin' tall an' straight,
Fer you can see places in the trunk
Which show th' rotten heart,
An' you know they won't do to tie to;
You know they won't do their part.

Then, there's some that seem to protect
Th' weaker ones all around,
An' the tiny vines clamber over 'em
As if to be kept safe an' sound.
If you were caught out there in a
storm
That's th' tree you'd want to find,
An' you feel as if 'twas protectin' you
Th' same as the little vine.

Yes, there are trees there like some
people,
Just rank "pizen" thru an' thru,
You'd walk clean round or thru th'
woods
To keep 'em from touchin' you.
Then there's little trees that aint
growed up,

And you don't know what they'll
be,
They may grow strong and tall and
plumb,
Or as crooked as any you see.
If they're growin' up in good company,
Where th' older trees grow straight,
They're likely to grow jest like 'em
An' try their beauty to mate;
But if they grow in th' clump brush
They're likely to gnarl and crook,
An' they'll ne'er make tall and pretty
trees
Like those standin' there by th'
brook.

So I guess trees are like people,
And known by the company kept;
An' I guess th' same Maker made 'em
An' since makin' 'em often wept
To think how far they'd missed th'
mark
In bein' so bent an' mean;
When He intended fer 'em all
To be straight, an' true, an' clean.

The above poem, by our business manager, has been published twice before, in *Scottish Rite Progress*, and in *Dierks' Superior Pine News*.

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From A Letter

By MAY PREMO

"I long, as it seems I have never longed before, to really *know* Christ. I grope, and listen, but there is no specific response. All is as it has always been; as it sometimes seems it must always be. But yet, at times, I sense a tenseness in the spiritual air, like the heavy lull that comes before a storm, when all nature seems to hold its breath in suspense. A deep quiet, a waiting, as if something portentous were about to happen. I do not pretend to be gifted with inspiration, but I have a feeling that we are all asleep with the heavy, sodden sleep that comes in that darkest hour before the dawn, when vitality, physical as well as spiritual, is at its lowest ebb. What will occur to waken us I do not know, but that something will, must, seems sure. We can not go on indefinitely in this half dormant fashion, and hope for divine blessing and final salvation. A laborer is not paid for loafing on the job, and the sentry who sleeps at his post is shot at sunrise. Why should we expect God's favor for calling ourselves his servants and followers if we sit around at ease? Perhaps the call to waken has not yet come, but is it not sometimes commendable to arise before the alarm sounds, and get busy?"

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—L. P. S.

"Faith is simply man trusting God to do what God can do, while man does what God does not need to do for him."

—CHAS. N. SHELDON.

With pleasure own your follies past
And make each day a critic on the last.
—POPE.

Reply to Criticism

A current criticism coming to us from a leading official of the Reorganized Church expresses doubt as to the call of one of the late defaulting apostles of the Church of Christ. The criticism is based on the resignation of said official which in the estimation of the Reorganized Elder was a little too soon. It was thought that the blaze of inspiration selecting the man should have been sufficient to illumine his assurance for a great while to come.

We wish to advise that the resignation of the apostle referred to was not based on any denunciation of his calling; rather upon the fact that the Church of Christ, standing for a General Conference and a general church organization, was not willing to recede from that position to follow the notional fancy of the brother. From a recent letter of the brother he has this to say regarding the calling of the Twelve.

"You seem to imagine that I am rejecting the idea of having apostles in the Church. You misunderstand me. I am in favor of having a quorum of Twelve in the Church."

Again he states. "You seem to have the idea that I have completely repudiated my spiritual experience in connection with the selection of the Twelve. You are mistaken in this position."

One of those experiences, as related by the brother at the last April Conference when the calling of Bro. Norris Headding to the apostleship was under consideration, was thus tersely expressed to the open Conference by Elder Wipper in the following words, "I know the brother is called to the apostleship."

Other matter is before us in which the brother expressed his assurance of his calling to the Twelve but sufficient has been given.

Incidentally we might remark it would be well for our critic to reflect a little on the apostolic history of his own Church before attempting to comment upon others.

In March, 1853, at a local branch meeting, a revelation was received through Elder Deam commanding the selection of a committee of three, who should proceed to select seven apostles, who were to be ordained by the president of the next conference, assisted by "TEN others." Afterwards this revelation was changed to read "Two others," instead of TEN. Accordingly, at the next conference, after three days debate, when strong men were urging their honest convictions, they reached a decision resulting in the selection of Brethren Deam, Z. H. Gurley, J. W. Briggs, Daniel Razy, John Cunninghame, George

White, and Reuben Newkirk.

In the next year a split started led by Deem and Cunninghame. The Deem party thereafter held their separate conference, and were accordingly expelled this same year, 1854. There was only one of the original seven apostles sustained in 1859, Z. H. Gurley.

The original revelation provided for only seven apostles, but we find that there were eleven on the roll in 1860, and no word of any revelation providing for the additional four.

George White, one of the original seven, never acted in his calling after ordination. After 12 years he was finally dropped.

Incidentally we remark it would be well for those living in glass houses to refrain from throwing stones.

—D. M.

Observations

(Continued from Page 11)

they are foolish traditions of your fathers. How do ye know of their surety?"

"Ye look forward and say, that ye see a remission of your sins. But behold, it is the effect of a frenzied mind; and this derangement of your minds comes because of the traditions of your fathers, which lead you away into a belief of things which are not so." (Alma 16: 15, 17.)

Another idea advanced by some is that the revelations received through the Urim and Thummin are the more authentic. Where is the proof? Did the messages of the prophets who spoke in the Bible and the Book of Mormon come through the Urim and Thummin? Did the inspired teachings of the New Testament come through the Urim and Thummin? Those who have read David Whitmer's "Address" will remember that one false revelation was received through the Urim and Thummin, and God permitted it to show how great was the power of Satan, and that our safety lies in having discernment that only the Spirit of God can give.

A great many ideas will not bear examination, yet men pick them up because on the surface they sound plausible, and thoughtlessly pass them along as if a wonderful new discovery had been made.

This is consistent with the idea of an impartial God, who does not favor one age or clime more than another, and it shows that he will hold men accountable for all the light and truth and instruction that he has given them. We can not consistently claim to believe in the Book of Mormon if we limit the revelations of God to the Nephite record and the Bible. Every revelation is entitled to be received on its merits, and if it stands the test, it should be accorded a place with the inspired writings of the past.

Furthermore, we need information the Bible and the Book of Mormon do not give us. Both books hold up a social ideal that was reached by the people of Enoch and was operative among the Nephites at certain periods in their history, but neither record tells us how it was established and maintained. Of course we know that true conversion of heart is primal, but about the practical aspects nothing is said, only in the history of Israel, under Moses. The Book of Mormon says not one word about how their temporal affairs were administered, and yet they must have had an orderly system to have endured for the length of time it did. The system among the Incas, which no doubt was a degenerated form of what the Nephites had, was nevertheless so remarkable as to challenge the attention of the Europeans.

The Bible and the Book of Mormon teach a gathering. The Book of Mormon stresses the New Jerusalem, and yet neither book tells us where the gathering is to begin, or where the New Jerusalem is to be builded. Without going into an exhaustive survey of the subject, these examples will suggest the necessity of instruction we do not have in the Bible and the Book of Mormon.

—L. P. S.

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