

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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EDITORIAL BRIEFS

The Port Huron Times Herald, Feb. 25, 1927, has the following to say about the auditorium building now being erected in Independence. "James G. Ferguson steel contractor has been awarded the contract for erecting the steel work of the new temple at the headquarters of the Reorganized Church of Jesus Christ of Latter Day Saints."

All through the article, which evidently is inspired by a representative of the Reorganized Church, the effort is made to impress the public that it is a Temple that is being erected. From other quarters this same thing is being agitated. But it will take a long time to convince the average Latter Day Saint that the building now in course of erection at Independence, has any of the merits of a temple about it. The "Temple" stunt, however, may serve well to pump the pockets of a few well meaning but guillible people.

The editor does not assume any responsibility for the views of others as may be expressed in the pages of the Advocate. So long as due respect is entertained by our contributors for the Church of Christ, and Christian courtesy to others, we see no reason why the views of the people should not be published.

It is impossible that one man or a dozen men, should become the embodiment of all truth, and so we may all learn from one another. We welcome your viewpoint and we shall respect your honesty in stating that

Lord shall bring again Zion" that we shall see eye to eye.

We shall endeavor to maintain the Advocate as a melting pot wherein the gold will be refined and the dross consumed.

Elder George Buschlen is out with a splendid booklet entitled "The Bride." It is the Gospel story sweetly told in a way peculiar to "The Blacksmith." Our brother has a natural faculty of reaching the hearts of the people that does not fail him in this instance. The brother does not fail to set forth the position of the Church of Christ which makes it of interest to our people as well as to those who are inquiring for the old paths. The book will be furnished gratis to any and all who will apply for it. Send to the author whose address is 5536 Bayer St., Hollywood, Calif.

Elder Bozarth of Warrensburg, Mo., is the author of a clinching reply to the attack of Bishop Clark of the Reor-

Special Notice

Our next issue, which will go in the mail on May First, will contain the General Conference Minutes, and proceedings of the Conference.

Our supply will be limited unless we get orders in advance for extra copies. Please place your ORDER NOW for all the copies you can distribute to the advantage of the Church of Christ. Single extra copies 10c each.

We will, however, fill all orders of 10 or more copies at 5c each, sending them to you or direct to any names and correct addresses furnished. We wish all our readers would make up a list of 10 or 20 friends who might become interested and we will mail them the Conference issue direct, postage paid, at a cost of 5 cents each to you. We will appreciate this, especially as we do not yet have enough subscribers to be self supporting. Let's double the subscription list this year.

Don't forget to order a few copies of "Reply to Bishop Clark of Des Moines." His attack on Apostle Macgregor and the Church of Christ is ably answered by Elder C. E. Bozarth in this 16-page tract. Every page is interesting. Single copies 10c or \$1.00 the dozen.

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

viewpoint. As an editor we do not pose as a censor, only insofar as anything may come before us that will prove offensive to the mission of Christ and His Church. It is unthinkable that all will see things alike. We read that it will not be until "the

ganized Church who published a pamphlet against Elder Macgregor and the Church of Christ some time ago. The Brother goes into the history of the origin of the Reorganized Church setting forth facts that ought to be in the hands of every member of the Reorganized Church. If there are any who have a lingering defense

dency and at the present time it is governed by the Holy Spirit of God and everything that conflicts with it is of the Devil so I don't want anything to do with you and may the cursing of God come upon the party or parties that will print anything that will overthrow the true Gospel of Jesus Christ of which I am a member and a double and twisted one. So away with your trash. . . ."

Enroute to Los Angeles the writer had the pleasure of stopping off for a few days with the Fresno Church. While there we were hospitably cared for in the home of Brother Wood. It was a real joy to abide in a home where so much of mutual interest and kindness is manifest by one member of the family toward another. There are sterling Saints at the place ever ready to do their bit in the preaching of the Gospel. Our Cause at the beginning must necessarily be cramped for the need of finances. To those who move out on the promises they will find God at hand to minister as our needs may demand. It will be a work of Faith and Trust. And Faith and Trust are the golden links that tie us to God the All provident One. Who can doubt His ability to meet every emergency?

The two weeks campaign at Centralia was all that we could hope for. For the first week the Church was comfortably filled. After that it began to rain as it only can rain on the Pacific coast. The meetings were graced by the presence of the Spirit. Never have I enjoyed so much, a preaching on the prophecies. Brother Ray Griffiths, a young university graduate of Washington, united with the Church and has since been designated to the ministry through a revelation received through the presiding Elder, Brother Cox.

Word just comes that our brilliant young lawyer student Brother Samuel Wood Jr., is recovering nicely and is home from the hospital. Brother Wood is unusually gifted as an orator and we shall expect big things from him ere long.

Brother George Willcocks writes longingly and hopefully of the time when a Church organization shall be effected in the city of Toronto where he resides.

Word reaches us of the splendid work of Brother Fetting in Lansing, Mich. It was said a while ago that this Church had followed with the Wipper secession but we are glad to learn that the great majority of the members in that place are still with us and never had any thoughts of deserting. Brother Fetting has set things a going nicely in that city.

We are also glad to learn of the splendid work that has been done in

Flint, Mich., by Brother W. J. Smith. Several have identified themselves with the Church coming over from the Reorganized body and the ordinance of baptism has been used to bring in others. There is a big field in Michigan and once the heart and soul of that sturdy State is awakened to the enormities and errors in religious teaching with which they have been surrounded they will not hesitate to shake off the yoke that binds.

St. Thomas, Ont., presents an open door for effective missionary work. Brother Fetting has been looking after the interests of the Cause in that place. After our one night meeting in that place in early January it was not long until they sent for Brethren Budd and Peterson. At once upon their arrival they were asked to debate with the representatives of the Church of Christ and as usual they set up an alibi parrying any public investigation. Brother Peterson suggested some remote possibility of debating the issues at some other town 200 miles away, but not in St. Thomas. Brother Budd, equally courageous, was ready for anything except a public investigation.

The following from a personal letter from Brother Wheaton will be of interest. "Have had the pleasure of seeing the work progressing every where I go. Had additions at Denver, prospects at Colorado Springs, received applications from two more at Stewardsville, Mo., with prospects of holding a series of meetings in the near future; fine meetings at Omaha Sunday, in which we administered to nine different persons, received two applications and left them in fine spiritual condition, with prospects of several more members in the near future. Holding forth in the Bluffs tonight, and tomorrow night, then on to Des Moines. Every reason to rejoice in making decision to take the field. Have been blessed both temporally and spiritually. Everywhere the saints have been generous and supplied my every need. That is all that can be expected in the service of the Lord."

Brother Moler writes of the addition of three more members one of whom is a brilliant Bible student, and the others two noble young ladies. Others are expected soon. The Church of Christ members at Holden have asked that their names be erased from the Reorganite records. Brother M. adds "That is the way to do, cut loose absolutely from the Reorganization and let them know we mean it." Indeed we may say that is the only consistent thing to do. No man can serve two Masters. He will either love the one and hate the other. You cannot ride two horses going oppo-

site directions and avoid a spill.

At present the writer is holding meetings in Los Angeles. We find a splendid band here who certainly have their eyes open to the situation. Elders Camp and Fisher are doing excellent work in a missionary way, while Geordie Buschlen is doing hugely with purse and pen to push the work. Recently Sister Lamont, wife of Elder Stuart Lamont of Chatham, Ont., joined the Church. She is a woman of unimpeachable integrity who will not fail to contribute to her splendid influence to the Cause. She will return to her home shortly having spent the winter in sunny California.

Brother Arthur Smith, pastor of the Minneapolis Church writes that "things are running nicely" in that city after an epidemic of sickness had struck the town. He states that "There has been a steady demand for administration with a remarkable degree of good results and so we have been active in our new field with a due degree of the Spirit." He assures us that he has received lots of evidence concerning his "Call." He states that the sisters are putting on a campaign to raise funds for the Temple Lot.

At the last moment a fine letter reaches us from Providence from the pen of Sister Harvey which want of space will not permit us to publish all. We shall excerpt the following therefrom: "God spoke through our pastor Brother Johnston and said we had not called on Him as we should, that we had put Him second in our lives and had neglected to rely on the ordinances of the Church when sick but had put our trust in the arm of flesh and that this was not pleasing to Him. At this meeting one brother asked for administration who was afflicted with deafness. This was on Sunday and on Wednesday his hearing was restored to him. Last Sunday two were ordained to the offices of Priest and Teacher respectfully."

We are glad to say that conditions are now opportune to open up the work in Nova Scotia since Brother and Sister Boyd Johnston have united with the Church of Christ. These are worthy people who will not fail to let their light shine.

Elder J. V. Roberts has recently been elected to the pastorate of the Independence Church. His address is Box 124, Independence, Mo.

Sister Premo of Centralia writes of the splendid feeling prevailing in that Church following the recent meetings. At the time of writing, Brother Steele was somewhat indisposed. Brother Steele like his name, has ever proved true to the Gospel covenant and regardless of opposition has always moved out on the line of duty.

Experiences

Of

JOSEPH CAMP

Silenced For Ten Years Because of Sympathies With the Teachings of the Church of Christ.

One of the Editors thinks I should write something for the *ADVOCATE* and suggests that I make it "spicey." Another representative person, hearing of the request says, "That's right Joe, tell them some of your experiences."

I am perfectly willing to do so, but with the understanding that I am not doing it just to have something to say but that I may possibly cause some one to think who has hitherto allowed others to do it for him.

Might say as a starter, that I was baptized in 1897, and ordained shortly afterwards and took on a full charge of "beliefs" in a very short time. If charity "believeth all things" I soon ripened in that virtue and allowed my newly acquired stock of beliefs to crowd out what little knowledge I did and might have later possessed. This believing spell lasted several years and might have confirmed me into a chronic and incurable believer had I not been given an over dose too early in life.

Had been in the church about 12 years when an Elder in whom I had a great deal of confidence preached a sermon in my presence in which he urged the members to read more of the Doctrine and Covenants. I was about ready to change books at that time, so I took him at his suggestion and began to carry the book to work with me, reading it on the train, other leisure moments, and at home evenings. I was much edified in a general sense, occasionally encountering a passage that would give me a chill similar to one's experience on reading parts of the old Mosaic law, causing one to turn the book over occasionally and examine the title to see if it was actually the Bible that was being read.

I do not want to speak disrespectfully of the Word of God and shall not knowingly do so, but there are many things chaptered in the book of Doctrine and Covenants that does not sound like the Word of God. I can not help that. And when I reached the days of Nauvoo, Section 107, and references to baptism for the dead, I threw the book in the corner and left it lie for a while, thus man handling the poor dumb book for the short comings of its author.

I do not remember ever having asked the Lord anything about it. I did however, as has always and ever been my practice in praying, thank the Lord for blessings and ask him for wisdom above all things.

For days, months and years I carried a heavy heart. I said but little to any one about my feelings. I passed through a mental revolution; I was trading beliefs for opinions. I began to doubt every thing until I doubted if I really did doubt.

One thing, I was honest in my opinions, just as honest as I had been in the multiplicity of beliefs. But I was afraid to say anything to any one about my misgivings. That was along in 1909-10 and 12. Nothing in the church to that date had caused me any uneasiness, but I began to reflect very earnestly on church history and without consulting any one, a multitude of full grown opinions sprang up in my mind as if by over night. Where they came from, I do not know. I became uneasy, discontented, and I might say a little quarrelsome, for I remember causing considerable disturbance in Sunday School and Religio at different times. I developed great big over grown opinions on almost any subject that came up. I felt a misfit in the church and became discouraged. I was just like a long horned buck trying to get through a hoop-pole thicket, whereas in other and earlier days, I slid through like a doe without a halt, hitch or scratch. But now, all was entanglement.

About that time, I attracted considerable attention among the members, especially in teaching the Sunday School lessons. I had a different opinion on almost anything that came up. I quit the Doctrine and Covenants cold and adopted the Book of Mormon, with fervor and zeal. I took on new life and began once more to believe things but my beliefs were out of order among the saints. Every time anything was said about First Presidency, High council, traveling high council, stakes, Nauvoo, baptism for the dead and all the vageries which I now find tabooed by the Church of Christ, a feeling of revolt would seize me, and I must either surpress my feelings or cause an argument. The officers began to sit down on me, side track me, count me out, although I was popular with the people and where ever I showed up there was something doing. I remember one time at district conference. I was not present in the forenoon, but arrived just before the afternoon session and Brother F. G. Pitt, in his good fatherly spirit came to me and said, "Brother Camp, I just heard some one say this morning they hoped you would not be here for you was in the habit of causing trouble and argument." My reply was short, and perhaps a little unkind all considered. It must have been about like this, "Go

tell them I am here and to swear in the guards."

Well, that did not set well. True, I was there for fight and it came. We had a stomping old time from that on to the close. There was a brother in the district who used tobacco and entertained questionable relations with John Barleycorn, hence became the subject of considerable criticism. I was his friend and fought his battles, but not in the way you probably suspect on first reflection. We also had some very prominent members in the district who were tea and coffee soaks, and munched meat like a cannibal and although they did not use tobacco, it was about as much from a physical as a moral reason, and I was not going to stand by and let them hound my friend. I had been fighting for several conferences to keep tea and coffee off the free list and have them classed right with whiskey and tobacco where they belong. And when I introduced a resolution, praying that we remonstrate with the Reunion committee against the serving of tea, coffee, tobacco, and strong drink on the reunion grounds, a storm broke loose on me such as would cause one to believe that the devil was a vegetarian, drank branch water and belonged to Saint Matthews temperance society.

The district Sunday School Superintendent, an Elder, on reviewing the school, Sunday Morning, came across the statement, "And God has set in the church first Apostles, secondarily prophets"—I arose and ask for information. I wanted to know how I was to meet the question, if it should be urged, that the Bible placed apostles first, whereas our church had a prophet first, and I wanted to know if he thought it to be a typographical error in the Bible placing apostles first.

There was the devil again, but he did not last long this time. An apostle of latter days was present and explained it. He said he "believed" that before the Savior left, he made "provision for that very thing." That settled it. The conclusion is, the writers of the new testament, for the most part being apostles, colored things up to suit themselves and did a little advertising in favor of the dignity of their quorum.

But here is the serious side of it. I was honest, and had to go away from that conference unable to give a sensible answer to that question. That same apostle, who "believed" that before the Savior left, he made a provision for a Presidency over the twelve, has himself, stood up in general conference and ask the same question I did, but in different words.

About this time, the reprint of the

Star was undertaken, and I secured 13 subscribers for it in the district, and it made some mad at me, and brought an unjust charge. The Branch president said to me, "Joe, you are all wrong. You used to be a good worker but since you have got hold of that Hedrickite literature, you are clean off the track." I tried in vain to convince him that the literature had nothing to do with my ideas further than to confirm them, for that was a fact. When I read the Star, and Whitmer's Address, I only found my convictions verified. Of course I gained some information, but the net work of the underlying principles had all developed in my mind before reading Whitmer or Haldeman. And the only explanation I can give at this time is, some higher power put them there.

By this time, the 13 copies of the Star and my fireside talks with friends, began to spread and the officers decided that action was due as a test case. I was accordingly cited to appear before the branch and show reasons why an Elder's court should not pass upon the question. I did so, and on my statement that I was still true to the church, but reserved the right to review matters of history, and that I had never come openly in either pulpit or Sunday School and assailed the church and had no intention of doing so, and would be careful and respectful, the branch forgave me and would not appoint a court.

But the officers were not satisfied. A year later, they came at me again. This time, they carried it over the heads of the Branch, and the District president ordered the court; it sat for several evenings deliberating on the charges of *Unchristian like* conduct and Apostasy.

Unchristianlike conduct, in refusing to fellowship with certain brethren, and Apostasy for saying that the Bible and Book of Mormon did not afford authority for a First Presidency aside from, and over the Twelve apostles, a self perpetuating body, making and unmaking itself, as well as every other officer and member in the church.

On the charge of unchristianlike conduct, we compromised. I had refused to shake hands with certain ones unless they would give me a written statement that Section 17, now in the Doctrine and Covenants, in a changed form, was first printed in the Book of Commandments from the Original copy of the revelation. I was to furnish proof convincing to a 10 year old child. They would not come to my place to examine the evidence.

On the charge of apostasy, the court demanded of the prosecution that it

cite chapter and verse in Bible and Book of Mormon, supporting the charge. It failed to do so and one member of the court reprimanded the prosecution in about these words. "Don't you know that two members of the twelve have written books on the subject, and both president of the quorum at the time they wrote, taking opposing views on the subject? And who ever heard of charges against these men for differing?"

My license had been required and I was placed under silence two years before and this fiasco of the court was supposed to restore all, but it did not do so. I was not restored for 10 years, but held under administrative silence. That was an infraction of the law I could not understand.

Some time, during this period, Elder George P. Frisby, of the Church of Christ visited me and stayed at my house for two weeks begging me to give up the old church and come where God wanted me, but I would not. I shall never forget our parting. Brother Frisby wept like a child, and I kissed him good bye, but told him I could not leave the church until they took official action against my membership. At that time, the apostasy was not complete. While at my home, Brother Frisby had told me of a deep laid scheme on the part of the Reorganization to gain possession of the Temple Lot and I believed it just as he told me. The proposition had been submitted in writing and presented to the Church of Christ, they had made reply and published both in the Star. I showed this to the prosecution. It was substantially the same as passed the conference of 1918, except it boldly called for the surrender of title to the temple lot, but there was to be an equality of membership and priesthood, and in lieu of the temple lot, the Church of Christ was to be furnished a suitable place of worship.

The prosecution maintained that this was a fabrication; that the church never made any such a proposition. I wrote to the Church of Christ and secured sworn statements, also a verification from an attorney, with his notarial seal on the paper in which the proposition was published, declaring it to be a verbatim copy of the original proposition. I thought I had things "cinched" then, but they would not even read the evidence. I shall never forget this incident. I met the district president and presiding elder in our little church and pulled out the papers and started to explain what they were, and the district president would not look at them, but said, "Joe, I know that is not true. Why, don't you know that the very minute we made such a proposition we would cease to be the church of Christ?"

You can imagine my feelings. I knew this to be true. I then submitted the matter to the official making the proposition, calling upon him to either admit it or go into the courts and prosecute these men for false swearing. No reply. I also wrote the Editor of the Herald. He said he had never heard of it, but would investigate and let me know. The Herald never said anything about it, and the Editor never wrote me.

One of the charges against me was for distributing Hedrickite literature, and the prosecution had borrowed samples from me and had it ready for exhibition.

(To Be Continued)

Affidavit

TO WHOM IT MAY CONCERN:

In the February, 1927, issue of the ZION'S ADVOCATE (Vol. 4, No. 2, page 19), reference is made to "A MOVE" which was "BACKED BY THE LOCAL MEMBER OF TWELVE WHO HAS SINCE RESIGNED," in which, among other aims mentioned concerning opposition to centralized control and priestcraft, it was planned to secure control of the Temple Lot, and to ultimately sell it to the highest bidder.

It is well known that I was numbered among those in the move opposing centralized control and priestcraft in the Temple Lot Church of Christ, and in fact, it is known that I was one of the most active participants in this move, and was therefore in a position to know the ideas of those with whom I was intimately associated, and with whom I discussed these views.

I THEREFORE herewith most solemnly affirm and certify, that never to my knowledge and understanding have those who were associated with me in the idea of favoring congregational control with Christ as the Head of the Churches, and with "AUTHORITY" as the basis of ministerial service, as against centralized control under the headship of regulating officers with priestcraft, ever said anything to me, or even hinted at anything to me or to others in my presence, about favoring a plan to secure control of the Temple Lot in any way, and of finally disposing of it to the highest bidder or in any other way. And this includes Brother Frank F. Wipper with whom I have naturally been very closely associated.

In support of the foregoing, I most solemnly affirm and certify, that some time prior to July 1926, I was approached by Mr. M. A. Wimberly of the Farmers and Merchants Bank of Independence, Mo., with a statement in effect as follows:

"There is a rumor to the effect that the Church of Christ (Temple Lot) is about to lose the Temple Lot because of being unable to pay the taxes."

To which I emphatically replied as follows:

"There is no danger of that, because if the Church of Christ cannot pay these taxes when due, I will pay them for them, and allow them to pay me as they can. I am in no way worried about them being able to keep it."

In further support of my attitude, I most solemnly affirm and certify, that I did on the 27th day of July, 1926, write a letter to Daniel Macgregor of the Temple Lot Church, in which, among other things I stated:

"I am very much distressed about this. Not what the property means to me, for you know that it only means a plot of ground to me, and I would not pay one penny more for it than market price, but to think that people would come over to this church and try to take this treasure away from these old Church of Christ people who have sacrificed so much to retain it."

The foregoing has been my position, and was my position at the time I was numbered among the move opposing centralized control and priestcraft in the Temple Lot Church, and is my position to-day. I never have been favorable to any plan that would in any way wrest the control of the Temple Lot from the old Church of Christ people. I KNOW this to be the position of those who have been associated with me as heretofore mentioned.

F. L. HORTON

County of Jackson)
City of Independence S. S.
State of Missouri)

There appeared before me this 14th day of February, 1927, Mr. F. L. Horton, who having signed the foregoing in my presence, solemnly affirms and certifies that the statements contained therein are true.

Date—Feb. 14, 1927

M. A. Wimberly
Notary Public.

Sandpoint Items

The Church of Christ at Sandpoint seems to be in the best condition, spiritually, of any time since it was organized, with enthusiasm growing.

We, along with the rest, have suffered for our follies. Brother R. P. Bronson had a very spiritual dream, warning us against contention.

Brother Deeter's family have experienced to a marked degree the Spirit of healing and Sister Nellie Gracely was miraculously raised from her bed, where she lay, a few months ago, awaiting the end, with a cancer slowly eating her life away. Now

she is the very picture of health and is cooking in a hotel.

Although we are not united along the lines of equality it is quite a problem among us. Brother Oliver Shirk has the storehouse nearly finished and a treasury started.

Correspondent.

That Affidavit

By SAMUEL WOOD

Elsewhere in this issue appears an affidavit by F. L. Horton, formerly of the Independence congregation of the Church of Christ, but who with others withdrew from the church when a separationist movement collapsed last Fall. The first paragraph of said affidavit reads as follows:

"In the February, 1927, issue of the Zion's Advocate (Vol. 4, No. 2, page 19.) reference is made to 'a move' which was 'backed by the local member of Twelve who has since resigned,' in which, among other aims concerning OPPOSITION TO CENTRALIZED CONTROL AND PRIESTCRAFT, it was planned to secure control of the Temple Lot, and to ultimately sell it to the highest bidder." (Emphasis mine. S. W.)

I wish first to examine a misstatement of fact which I have called attention to by emphasis in the above quotation, and which runs through the entire document. There is not a single inference nor hint of any kind about "opposition to centralized control and priestcraft" in the article which this affiant seeks to disprove. Nor is there such a condition as "centralized control and priestcraft" in the Church of Christ. Neither can there be, so long as the church abides by its own enactments, which the following, from the ARTICLES OF FAITH AND PRACTISE OF THE CHURCH OF CHRIST, will show:

"We believe that local churches should govern their own affairs, and that general church officials should not dominate or interfere therewith. On invitation such general officers may, with propriety, give counsel and assistance. Local congregations are subject to the Articles of Faith and Practise, and must be governed thereby."

The word "priestcraft" as defined by one of the most authoritative dictionaries of the English language is given as follows: (I quote definition in full.)

"Priestcraft, priestly policy or system of management based on temporal or material interests; the arts practiced by selfish and ambitious priests to gain wealth and power, or impose on the credulity of others." The Century Dictionary And Encyclopedia.

That one familiar with the facts should accuse the leading ministers of

the Church of Christ, on the Temple Lot, of such practise is unthinkable. To accuse them of high way robbery, murder, or most any other crime of the age would not do them a greater injustice. The members of the Quorum of Twelve have SACRIFICED their "material interests" to represent the church in the missionary field. And they have repeatedly refused to interfere in the affairs of local churches. And have not done so except to give counsel and advice in harmony with the gospel law. Charges filed with the Twelve against members of the Independence congregation, where this affiant held his membership, were referred back to the local church with the statement that the Quorum had no jurisdiction. And Brother Horton is aware of this fact.

The charge of "centralized control and priestcraft" is, by inference, made no less than four times in this sworn statement. And the phrase as quoted above is made use of three times, and a fourth statement contains even a more serious charge. It is a serious matter to make such reckless statements under oath. The affiant does not say that the "centralized control and priestcraft" was anticipated, but rather infers that such a condition actually existed. In all seriousness I challenge these accusations as being without foundation in fact.

In paragraph two the brother states that he was in a "position to know the ideas of those with whom" he was intimately associated. This requires a gift not common to the average person. And the statement that he was willing to pay the taxes on the temple site is irrelevant. Most any man with good business acumen would pay the taxes on a tract of land of such value and feel assured that it was a good investment.

Now we come to what appears to be the key to the whole situation at Independence in September, 1926, when a minority undertook to separate the Independence church from all other local churches and abolish general conference. Bear in mind that this move, if successful, would place the Independence local church in control of the Temple Lot property. I quote from the affidavit as follows:

"In further support of my attitude, I most solemnly affirm and certify, that I did on the 27th day of July, 1926, write a letter to Daniel Macgregor of the Temple Lot Church, in which, among other things I stated:

"I am very much distressed about this. Not what the property means to me, for you know that it only means a PLOT OF GROUND to me, and I would not pay one penny more for it than market price, but to think that people would come

over to this church and try to take this TREASURE away from those old Church of Christ people who have sacrificed so much to retain it." (Emphasis mine. S. W.)

Note the date of the letter to Brother Macgregor, "27th day of July, 1926." This was about the time the separationist scheme was hatched. Note also, that Brother Horton states that the Temple Lot was only "a plot of ground" to him. He had lost all faith in the purpose for which the site was secured, dedicated, and held by the Church of Christ.

Already the faith of others in the promise and purpose relative to the Temple Lot was being shaken by a "No Temple" propaganda which was being carried to the "old timers." They were to be convinced of the fallacy of their former ideals. They were to be disillusioned. Their self appointed saviors were telling them that the sacrifices which they had made to protect the Temple site was only for a "plot of ground." No heaven given promise to be fulfilled. No spiritual blessing to award them for their long years of watchcare, their prayers, their anxiety, and their sacrifice. Merely the satisfaction of knowing that they had retained possession of a valuable "plot of ground." Then why all this anxiety about others "trying to take this TREASURE away from these old Church of Christ people?" It means simply this: If the propaganda of these benefactors recently from the Reorganization was successful, and they succeeded in separating the Independence congregation from the general church, they would be in possession of the Temple site, and would, finally, with the consent of the old time members who went with them, sell this "plot of ground" to the highest bidder and divide the proceeds or otherwise profit by such sale.

But for the sake of viewing the question from all angles let us admit that these brethren who were leading the separationist move, and who were otherwise quite intelligent men, never thought of the fabulous value of the Temple Lot, nor of the consequence of finding themselves in possession of this "plot of ground," which to them would be worse than useless except as it might be converted into dollars and cents. It is silly to presume that they could or would hold it merely as the site of a local church building, the wealthiest congregation in Independence could not and would not hold such valuable property for a building site. Then what would be the logical sequence? Answer, Positively, and absolutely, the ultimate sale of the Temple Lot to the highest bidder. And, I presume, the money donated to the Associated Charities!!!

As further proof that the writer of the article in the February Advocate, against which this affidavit is directed, was on the right trail, I have a letter from Apostle J. F. Curtis, of the Reorganization, in which he states to the effect that while conducting meetings at Rock Island, Illinois, he had occasion to relate that Wipper had withdrawn from the Church of Christ, and that there was a rumor current at Independence, Missouri, that Wipper and his followers had planned on getting control of the Temple Lot and selling it to the highest bidder. H. Archambault, of the Wipper faction, arose in the meeting and publicly stated that the rumor was true, and that he himself had advised the sale of the Temple Lot property. For lack of space we will not print the letter.

The separationist movement, if successful, would have forced the entire church to bow to the yoke of a minority dictatorship at Independence or sever all relationship whatsoever. And this is the only attempt, of which we know, to establish "centralized control and priestcraft" in the Church of Christ, on the Temple Lot. And it was in violation of a solemn agreement among the brethren and of a conference resolution.

Why I Joined the Church of Christ

Mrs. GEORGE SPARGO

As one who recently joined the Church of Christ after many years spent as a member of a denominational Church, I have been asked to write concerning my reasons for making this change.

I have known the people of the Reorganized Church for fifteen years. At first I will admit I was prejudiced and also concerned for fear I might be led, weak-minded enough, to join a Church without my having real convictions as to its superiority.

However as years passed my spiritual freedom became an established fact and as I appreciated the many signs of goodness and sincerity in the people, I began to consider the advantages to our family, could we worship together in the same Church thus stimulating each other to greater efforts. I had long since become satisfied concerning immersion for baptism and as I remember it the Articles of Faith were quite undisturbing. But the difficulties came elsewhere and to me they were unsurmountable.

A few years ago there developed one of the early steps in the stewardship plan. The questionnaire sent out by the Church seemed rather like a confessional, so planned as to furnish Church leaders with knowledge by

which they could determine the amount to be paid by worthy members. Surely we should return a portion of God's gifts to him. But should it not be laid willingly and gladly at His feet and not as a result of extortion, shame, or of mere duty? Will a Church prosper spiritually if so supported? Is it not the funds that come from prayer, the desire to forward God's Work, or in response to an S. O. S. call in time of need, that brings God's wonderful blessing upon them? And this I found was also the opinion of the Church of Christ.

The Church to which I formerly belonged believed in liberty of conscience which is directly opposed to S. D. C. How can we be sure what new truths the future may open to us? Have we not, many of us, lately joined a Church to which a few years ago, we would not have dreamed of allying ourselves with? There seems to be only one safe guard for our spiritual future, that of following God and the teaching of His Holy Books. One of the Church of Christ pamphlets states belief in freedom of conscience, action and initiative. Were it otherwise, I would have felt that in joining the Church I would be casting aside my birthright. Truly a birth right; else why did God bestow upon us a conscience, a brain and a body to be controlled by these?

With these points disposed of I still had to overcome my doubts concerning Joseph Smith and the Book of Mormon.

You have all, I am sure, listened to the same material that was given to us a few months previous—you will understand me when I say that after listening and carefully weighing the evidence offered by representatives of each Church I found that of the Church of Christ conclusive, also that I honoured and depended upon the man who could look with equal discernment upon the good and the bad of his Church and its leaders. A man with courage enough to face the truth, to condemn and put aside the blemishing wrongs with which it had become invested and then find that truth worthy of continued faith and intensified efforts is to be admired.

We can expect to find that the best of all things human are open to errors—else where the marvel of our Christ? Sin seems not so much in the error as in persisting in error. A Church can but be affected by the human element in its membership hence it often happens that a Church falls into errors. It seems unwise then to unduly worship any Church, let us save our devotion for God and His pure truth and glorify the Church only where we find these treasures

The world I remember gave me

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Daniel Macgregor

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three reasons for doubting the Divine call of Joseph Smith—his youth, his ignorance and the imperfections of his life.

Suppose that God had chosen for his instrument a man of riper years, renowned for his learning and also one of those few naturally good men who seem never to have serious battles with temptation? Then indeed would it have been easy for his followers to worship him. Would it not seem that God was seeking to protect His Church from S. D. C?

I have not touched upon many of the usual points of interest to us nor upon my subsequent study of the prophecies. It is all familiar to you and it was convincing to me. Two points especially influenced me—the cycle of dates and events culminating in the restoration. For many years, I have noted the evidence of the cycle and of the rhythm in the progress of life from its simplest to its most complex forms, and it seems only natural and right to find it once again this time in the march of religious events. Also the dates were those established by authorities outside this Church which should be of use in the convincing of outsiders.

The second point was that no other Church claimed to fulfill the prophecies. Though one other Church was established in the same year it made no such claims, neither did it, in many points answer requirements.

I will only add that I hope that the life of myself and family, and in fact of all the newly acquired members of the Church of Christ, may be always an aid—never a hindrance, to the work of the few who have for so many years protected the gospel of the Church of Christ.

Los Angeles Items

MARGARET MACGREGOR

One Sunday I was teaching from a chart on which the continuance of the Church of Christ from the initial step of 1820 to the present, 1927, was portrayed. A line, narrow at first but widening as errors crept in and narrowing again as they were thrown out illustrated this. At the end of this line the artist, Brother Huddleson, had drawn a picture of the humble little Church on the Temple Lot.

Sister Salter, of the Reorganization, was in the class, and as she looked at the little building she declares she saw it shining like diamonds.

This Sister and her husband were promised by the Spirit in one of our meetings some weeks ago that their prayers for guidance would be answered. This vision was satisfactory, and after the meeting they asked admittance into the Church of Christ.

The voice of the Spirit is frequently heard among us, bringing to different ones messages of comfort, warning or instruction. This and the witness of the Spirit accompanying the testimonies and prayers make us feel that we meet in heavenly places.

The Church is presided over by Brother Camp, who has fought for a return to the faith of the Restoration for about fifteen years.

Brother Fisher is the missionary arm of the church in Los Angeles. He and his wife have a chicken farm which takes much attention, but they find time to visit someone almost every day. They frequently drive in their Ford Sedan over a hundred miles to visit some lonely or troubled saint. They hold prayer-meetings in different homes and carry the sacrament to those who cannot come to the meetings.

The city of Los Angeles is said to cover an area of 104 square miles, the largest area covered by any city in the world, and affords a great opportunity for missionary work such as Brother and Sister Fisher are doing.

The good this noble couple are doing will never be known until *the books are opened*. They do not neglect their temporal affairs but they do *manage* them so they can give a large portion of their time to spiritual things.

The work done by Brother and Sister Fisher is a fine example of missionary work. Self-supporting, they are a burden to no one, yet few missionaries work a field more perfectly or carry a better influence with them than they. The secret of their success lies in their spirituality and their wholehearted devotion to the work. God is with them and is blessing their

efforts for the good of others.*

Another live wire among us is Brother George Buschlen. George has one thought only in life—to live to please God. His deep humility, his pure and abundant charity, and his great love for the cause and for those connected with it make this unassuming man an outstanding figure among us. He is truly like Abou Ben Adam, "*one who loves his fellowman*," and in doing so he is not forgetful of the affection due the heavenly Father.

Though our meetings are small they are not unfruitful. Sunday was a wonderful day for us when five precious souls united with the Church of Christ: Brother and Sister Salter and Brother and Sister Huddleson of this city, and Sister Stewart Lamont of Chatham, Ontario.

Our hearts overflowed with joy while tears of gratitude were in many eyes as these noble people asked to be admitted into the fold of Christ.

Who Broke the Agreement?

By ELDER CLARENCE L. WHEATON

The old saying that a drowning man will grasp at straws to keep from sinking, is an axiom that can be applied in more ways than one. For instance, much ado has been made in recent months over the purported repudiation by the Church of Christ, of the "Agreement of Working Harmony" adopted in 1918 by the General Conferences of the Church of Christ and the Reorganized Church of Jesus Christ of Latter Day Saints. Everywhere the elders of the Church of Christ go we find those who are ready to hold them up to ridicule for an action that one of the erst-while Apostles of the Reorganization considered a breach of Covenant on the part of the Church of Christ; namely, adopting a resolution in their 1921 conference that tended to clarify the position of the Church of Christ in regard to the revelations contained in the 1835 edition of the Doctrines and Covenants. It seems strange however that it would take this brother five years to absorb the shock of such a surprising action. Especially in view of the fact that it was a matter of common interest and knowledge from the very time it was done. In fact practically every General Church officer in the Reorganization, from the Presidency down, knew at the time this agreement was made that the Church of Christ held certain reservations relative to the differences in the revelations in the Book of Covenants as compared with the Book of Commandments. This is indicated by carefully analyzing article 23 of this Agreement which provided, "That all other minor points of difference in belief

and practice, that may exist between the officers and members of the two organizations, be left to the elders for settlement as they shall assemble in council from time to time."

The surprising thing about the repudiation of the Working Agreement by the Reorganized Church, is the fact that they raise the cry that the Church of Christ was the first to repudiate it, when the facts are that they themselves were the first to break faith. Brother Elbert A. Smith in an editorial on the Agreement as published in the Herald April 24, 1918 makes the following statement: "The spirit of the 'working harmony' is the important thing. The letter of the articles is of secondary importance and is chiefly useful in clarifying the situation."

If it is true that "the spirit of the working harmony was the important thing," then why was so much ado made over the fact that the Church of Christ clarified its position in regard to "the letter" of article four, which after all was considered of "secondary importance?" Reviewing the history of the Reorganization from 1918 to 1921 we find that the Reorganization did, in fact and deed, break both the letter and the spirit of the agreement, not only once but repeatedly wherein they did inaugurate, promulgate and put into operation their theory of stewardship in direct violation of article 16, which provided that both Churches were to "labor together to see that it is enforced as soon as possible." Again in harmony with article 23, the joint council of the two Churches was convened in the latter part of 1919 for the purpose of making a comparison of the two readings of the revelations given through Joseph Smith as contained in The Book of Commandments and the 1835 Edition of the Book of Covenants, after which it was agreed that we should consider the differences in doctrine and church policy brought to light in the investigation. This interesting investigation continued for a period of almost two years. Thirty-two pages of closely typed matter showing the changes that existed in the revelations after they were printed in the 1835 edition of the Doctrine and Covenants from what they were originally printed in the Book of Commandments in 1833 were compiled by Elder Arthur Allen, Sec'y. of the Council. To our astonishment our Reorganized brethren suddenly withdrew from this investigation when this comparison was made, and *have not to this day dared to meet with the Church of Christ and review the merits of the changes in doctrine and church policy* thus brought to light. But the honorable Brother Smith who

was the chief spokesman for the Presidency in this affair, did entrench himself behind the pulpit of the Stone Church at Independence some time in February 1921 and publicly assailed his conferees of the Church of Christ, in a sermon that was afterwards printed in the Herald for February 9, 1921. Not only is this true, but when the elders of the Church of Christ requested the privilege of replying to Walter W. Smith from the same stand, we were very politely and graciously refused. And now to find Apostle J. F. Curtis manifesting so much concern in 1926, one year after he was ordered to take his name off of a protest document against SDC before sundown or suffer the consequences, as amusing as it is is ridiculous. We are made to wonder if this was his real concern, or whether his action was motivated by his anxiety to stop the ever increasing transfer of members to the Church of Christ via the "Working Harmony," since the April conference of 1925. The question might be asked of these brethren as to why they did not rescind the articles of agreement at the time Elders J. J. Teeter, Robert Smith, Fred Kochler and Willard Atwell transferred to the Church of Christ, who without a single exception have returned to the Reorganized Church with out any aspersion being cast upon them. Especially is this true in regard to Willard Atwell who was ordained a priest in our Church and is still active in such office in the Reorganized Church. Has the Reorganized Church ever officially censured Frederick M. Smith, Apostle U. W. Greene, and many others for taking the sacrament at the hands of the elders of the Church of Christ on the Temple Lot? I wonder why Brother Frederick does not remember? Is he ashamed of it?

In the recommendations of the High Council of the Reorganized Church to their 1926 General Conference we find that the only reason advanced for repudiating the Working Agreement is as follows:

We were informed for the first time by Clarence Wheaton, as spokesman for the "Church of Christ" Committee, and joint chairman of the meeting, (held October 4, 1925 C. L. W.) and by other members of the committee, that the Church of Christ had by conference action taken about 1921, greatly modified, if not abrogated article four of the "Articles of Working Harmony."

And yet these good brethren who were such staunch champions of the "spirit" and "letter" of the agreement, were not sufficiently imbued with the spirit of fair play to dare tell the General Conference all the

facts about this matter, nor in what particular way this article was modified. Was it because they feared the results of a fair and candid review of the so called "modifying" action on their conference floor? What was the shocking revelation brought to light by this turn coat Apostle that caused him to see "red?" It must have been a terrible thing which compelled the Church of Christ to keep it hidden in their secret closets away from the eyes of the world, only to be brought to light five years later by the careful, shrewd investigation of the High Council at the Apostle's instigation.

Prying the locks off of the secret hiding place where this "modifying" document has been kept and shaking off the dust accumulations of five or six years, we dare to expose it to the critical eyes of all Latter Day Saints for a careful examination once more. The following is a complete transcript of the so called "modifying" order of the Church of Christ:

"Resolved that we accept the revelations as contained in the 1835 edition of the Book of Covenants so far as they agree in doctrine and principle with the Bible and Book of Mormon."

In connection with this it will be interesting to have the following questions answered. Is the Reorganized Church ready to admit that there are doctrines in the 1835 edition of the Book of Covenants that are not in harmony with the Bible and Book of Mormon? If not, then will they kindly tell us in what manner the above action taken by the Church of Christ modified and abrogated article four of the Agreement? Are we to understand that the Reorganized Church wanted the Church of Christ committed to doctrines that were possibly not in harmony with the teachings of the Bible and Book of Mormon? If so will they please explain their present attitude with regard to the revelations contained in the Book of Covenants which is in direct conflict with General Conference Resolution number 222 passed by the Reorganized Church September 29, 1879? Which resolution is as follows:

"We are **** of the opinion that IT IS NOT THE INTENT AND MEANING OF THE SAID RESOLUTION (No. 215) TO MAKE A BELIEF IN THE REVELATIONS IN THE BOOK OF COVENANTS, OR THE ABSTRACT DOCTRINES POSSIBLY CONTAINED IN IT, a TEST OF RECEPTION AND FELLOWSHIP IN THE CHURCH, etc."

Now we would ask, what is the difference in the spirit of the action of the Church of Christ and that of the Reorganized Church for 1879?

Was it wrong for the Church of Christ to declare that they would not consider the revelations in the Book of Covenants binding upon the church only so far as they agreed with the Bible and Book of Mormon, when the Reorganization was already tentatively committed to the same position? For by a close analysis of the above resolution you will find that the admission of the ABSTRACT DOCTRINES possibly contained in the book referred to substantiates the claims of the Church of Christ wherein it has affirmed for many years that this Book of Covenants contains doctrines and principles of church policy that "are separate and distinct" and apart from those contained in the *Two Standard Books of the Church*; namely, the Bible and the Book of Mormon.

An interesting comparison of the Reorganized Church Epitome of faith with some of its speak-easy doctrines will be interesting.

On Church Organization they say in their Epitome of Faith and Doctrine that, "We believe in the same kind of organization that existed in the primitive church, viz; Apostles, Prophets, Pastors, Teachers, Evangelists, etc., 1 Cor. 12;28, Math. 10; 1, Acts 6;4, Eph. 4;11; 2;20, Tit. 1;5."

Yet in actual practice we find them committed to a program based upon the following abstract doctrines that are supported by the Book of Covenants as against the plain teachings of the Bible and Book of Mormon.

A First Presidency, consisting of, "Three HIGH PRIESTS, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith, and prayers of the church, form a *quorum of the presidency of the church*." Doctrines and Covenants 104;11.

"The quorums in respect to authority are designed to take precedence in office as follows; THE PRESIDENCY, the twelve, the seventies, etc." Doc. & Cov. 122;9 as against the teachings of the Bible and Book of Mormon. 1 Nephi 3;110, 116, 3 Nephi 5;44 Auth. Ver. 1 Cor. 12;28.

"The twelve are not subject to any other than the First Presidency, viz; myself (Joseph Smith), Sidney Rigdon, Frederick G. Williams, who are now my counsellors: (AND WHERE I AM NOT, THERE IS NO FIRST PRESIDENCY OVER THE TWELVE." Mil. Star Vol. 15 page 595.

"That the Successor of Joseph Smith, jr., AS THE PRESIDING HIGH PRIEST IN THE MELCHISEDEC PRIESTHOOD, MUST

OF NECESSITY BE OF THE SEED OF JOSEPH SMITH, Jr., in fulfillment of the law and promises of God." General Conference Resolution of the Reorg. Ch. 2, adopted June 12, 1852.

This resolution is supported by some of the Abstract doctrines contained in Sec. 107;18, of Doc. & Cov., which in turn supports the doctrine of Baptism for the Dead, patriarchs, and other doctrines unsupported by the New Testament and Book of Mormon.

Is it not logical to conclude that inasmuch as they have purposely refrained from including this unscriptural doctrine in their Epitome of a Faith and Doctrine, that it is a confession on their part that it is an "Abstract doctrine" that is separate, distinct and apart from that which is taught in the Bible and the Book of Mormon?

This being true, then by what process of reasoning do our Reorganized brethren conclude that a disbelief in these ABSTRACT Doctrines constitute Apostasy? Why should such a disbelief constitute a charge of un-Christianity against persons who affiliate with another Church of whom one of the Leading officials of the Reorganized Church stated that, "As an organization they have held to the FUNDAMENTAL doctrines of the church and have been guilty of no moral lapse. In fact, in the face of adroit efforts to bribe and seduce from their trust they have kept themselves clear from evil forces and designing men. HENCE NO CHARGE OF APOSTASY FROM THE ORIGINAL FAITH COULD BE SUPPORTED, were there any among us at this time inclined to make such a charge." Elbert A. Smith of the First Presidency of the Reorganized Church of Jesus Christ of Latter Day Saints. Saints Herald April 24, 1918.

Careful in Administration

Some years ago I was living in a branch where I noticed a hesitancy on the part of some of the elders when called upon to administer to those whose illness was not apparent. Especially was this disposition in evidence if called upon in such cases more than once.

It did not appeal to me as being right, for it was to the sick the command was given to call for the elders of the church, hence the sick must be the judge of when their illness is sufficient to call the elders, and if a mistake is made in calling without sufficient reason, they, not the elders, will be responsible. I finally besought the Lord to show me how He looked

on the matter. In answer I had the following dream.

I was in a distant city where I saw a faithful Lamanite Sister who was suffering physically, but her dark skin did not show pallor, and her fleshy body did not suggest sickness. She was considering what she should do. She soliloquized thus: "I must have help. If I call for the doctor I will have to take his treatment for some time, and I will need his personal attention frequently. If I call for the elders, I have not faith to believe I will be healed at once, but should I call them as often as I should have to call the doctor, I believe I would receive more benefit."

She then decided to place her case in the hands of the Lord, and she sent for two elders. They came gladly and administered to her in fullness of faith. She received a great blessing, and the elders went home rejoicing.

Some little time later her affliction again asserted itself, and again she sent for the elders, trusting that she would receive a blessing such as she had received before. But this time the elders came hesitantly, administered to her doubtfully, and she received *no* blessing. After they were gone she gave vent to her feelings of humiliation and indignation by beating her hands and exclaiming: "They didn't want to administer to me; they thought I wasn't sick enough. I shall never call for them again! Never!"

The scene changed. In my dream I saw a young man standing with a glass of whiskey in his hand. The Lamanite sister came up to him with a world of appeal in her eyes and said: "Oh, give me some." Promptly he handed it to her. She drank it greedily, then sat down, and taking a pipe from her pocket began to smoke. I stepped to her side and exclaimed "Oh, Sister—how did you ever come to this?" With trembling voice she replied, "I had to get relief some way, and the elders would not administer to me willingly." As I stood looking sadly at this crushed and troubled sister, I distinctly heard a voice from above saying: "I will hold mine elders responsible for the sins this woman is committing."

I awoke, realizing the Lord had heard and answered my prayer. Last winter I visited a friend in the city where the Lamanite sister lived and made inquiry regarding her. My friend replied, "She does not come to church any more." I then related to her my dream. Before I finished my friend reached her hand toward me and exclaimed, "Sister MacGregor, you are telling me in detail what actually occurred in that sister's life."

MARGARET MACGREGOR.

Niagara Falls, N. Y.

The Church of Christ at Niagara Falls, N. Y., was organized July 20th, 1926 Apostle Otto Fetting coming here from Port Huron, Mich., for that purpose at the invitation of those saints here who had grown weary of the discord, fearful of the direction Supreme Directional Control was leading, and a complete loss in confidence in the organization in general of the Reorganized Church. Although we were constantly being brought face to face with some feature of the work that did not ring true yet in common with others we tried to close our eyes to those features for the sake of the Angel Message which we felt sure was true, but the time came in our seeking to work the gospel plan when we could no longer ignore the gross inconsistency and we knew we must find a way out. In looking into the claims of the Church of Christ we were convinced on one point after another until we have been surprised to find so conveniently at hand an organization that carries the marks of authority and whose organization tallies exactly with that of the Church described in the Bible and Book of Mormon. We are not strong numerically speaking. Our strength lies rather in the things that make for strength, unity of purpose in honestly seeking after the truth in a manner that produces results. While we were investigating the Church of Christ, Elder Spillsbury was given two remarkable dreams by way of direction and assurance. Again in one of our first services he was carried away in the Spirit and shown many things and the Spirit has been present in all our services, in general giving a satisfactory color to our efforts.

Apostle Daniel MacGregor came to us for January 1st and 2nd, again January 6th and still again January 10th and thrilled us with his clear explanations of many important features of history from 1830 to the present which the Reorganized Church had carefully refrained from telling us.

Many interested saints came into these meetings which were spiritual and instructive but the fruit of the years of social programme of the Reorganized Church was in evidence. Some were openly hostile, some apologetic and some clearly convinced but as yet none of these have had the courage to leave old friends and environments and step out according to the scriptural way for the truth alone.

Brother Clifford Spillsbury was called to the office of Teacher by Brother MacGregor so that we now have a Presiding Elder, priest and teacher. We are well satisfied with

the progress our little Church (the 21st to organize) is making, and as we continue to test and compare the position of the Church of Christ with scripture our confidence increases.

—Correspondent.

How She Joined the Church

I will tell you how I came into the Church of Christ. The Reorganized Church has not seemed very spiritual to me for a long time and I certainly could not receive S. D. C. I thought I would go back to the old Talbotville Methodist Church where I used to go. I went just twice and that was enough for me. Then the question came up about the notorious Dan MacGregor. It was his preaching that led me into the Reorganite Church. I decided I would look to that same set of brains again, and ask God for guidance. So I read a lot of his writings in the Advocate from all of which, I could see that it must be a Church wherein there are "First Apostles."

Elder MacGregor then happened along on New Years eve and the blessing in healing I shall never forget. He returned in a few days and preached an old time sermon. It was manna to my soul. I then sent to Elder Fetting for transfer cards to place my membership with the Church of Christ. He sent them, also the statement of Faith and Practice. Mrs. Fetting also sent me a letter and I have read all over so many times that I almost memorized them.

Shortly after this I started to fill out the application form and while doing so I fell asleep when I was suddenly startled by hearing a voice calling me. I jumped up and was wide awake, thereafter, and I continued filling out the application form. After filling it out, I thought I would wait a while before sending it in, as something might turn up to cause me to wish I had not sent it in. Well sure enough, something did turn up, but not as I was expecting it.

Spending the following evening with my sister and while eating, my jaw became displaced. I suffered much all that night. Arising early next morning I got the oil which Elder MacGregor blessed when he was here and applied it. It wasn't one minute until the jaw went back into its place. This was evidence to me that God had not departed from Elder MacGregor but that he was getting nearer and nearer to Him. After this I had occasion to use the same oil for other injuries in the family which was followed in every case by almost instant relief.

Mrs. N. Brokenshire,
St. Thomas, Ontario.

How David Whitmer's Book Assisted Me in Finding the Church of Christ

Several months past I was requested to write an article for the Advocate touching upon a dream which was given to me on Dec. 14th, 1925. I promised that at some future time I would comply with the request and I am glad to present this article for the help of any who may read it.

In the dream I was in a home used as a church and standing in the midst of several people. They were asking me questions when suddenly I felt the Spirit of God come upon me and I began to tell them the things which were given to me to say.

I told them that certain things in another faction of Mormonism were wrong and displeasing in God's eyes, but that God had not disowned the Saints for they were yet His people, and that many were striving to know the mind and will of God and desired to heed His teachings and His counsel, and that also the Church of Christ was faulty in some things and have much to do before they would be accepted in the fullness as God's Church.

The admonition was given, "Read the books and study them well and be not led hither and yon by the voice of any, but desire and pray for wisdom and understanding and God is ready to make manifest His will. . . . I say to you read the writings of David Whitmer in which there is manifest the true Spirit of Christ, and many truths are found therein, and pattern thereby for a Spirit born of love and truth will not err, so I say to all of you be careful what you teach and what you may say lest ye lead many away from right, and cast them into wrong—for the Lord is making account of all these things and will hold you responsible for them, so be careful and teach 'ONLY' that which you have been instructed to teach, of the Lord."

I was filled with a great earnestness in saying all these things and when finished I felt a burden lifted from me and the faces all about me were filled with a joy and gladness unmistakable. Then the dream ended, and as I awakened I sensed a feeling of rest and peace to my mind for I had been praying and studying for some time to know what to do in the matter regarding the Church of Christ, for as I related once before, I was very bitter and yet I yearned earnestly to know the truth and so sought God continually with the result that this dream was given to me and after reading David Whitmer's book I felt something new stir within me, a greater desire to know what to do.

Please understand though, while I respect the writings of David Whitmer, yet I do not agree with all that he teaches and I do not believe that every one does, but nevertheless there are some wonderful truths contained therein from which we can take many a lesson and profit thereby. Brother David was human as well as the rest of us, but to me his book was the means of bringing me to see the truth, opened my eyes, for I never knew such a book was in evidence until relating my dream to a sister of the Reorganized church, and she said, "Why I have that book in my possession," I was astonished and said as much, and could hardly credit her with telling me the truth, and I said, "Are you telling me that as a joke?" she replied most emphatically that "It was no joke" and that if I wanted to read it I could borrow it. I was not prepared to hear such good news but I told the sister I would certainly go to her home and secure the same. I did so and how glad I am that I did.

Yes indeed the little book to me is very precious for it has placed my feet upon a firm foundation and no one need fear to read it, for while you too may find places where you do not agree with the brother, that need not place the whole book in condemnation, take out the good, accept the truth and be charitable about the rest, for he was sincere there is not a doubt about that, and so we give him credit for wanting to help others and he truly has helped me. And in writing this for your reading we trust it may also benefit you.

Whatever we may read it is well to think carefully and ponder the questions considerably that we can feel that we have gotten the real truths which may be hidden in the statements. Never read a book with prejudice in your heart, for if you do, you will only find those things which you can criticize unkindly; you will not find the beauty and helpfulness of the book. And when we get ourselves into a charitable attitude we can read anything and find something to instruct us.

Since the dream was given to me I have tried to follow the advice which was given, "Read the books," every thing that is worth reading, good clean literature, and study, how I wish I had more time to do these things, but let us as children of a Heavenly King improve every moment in the search for truth and light and we shall find Divine guidance in doing this and be more helpful to others.

Your Sister,
Ollie Derry.

Denver News

For several weeks we had been looking forward to a visit from Brother Macgregor, so were rejoiced to hear that he would be here Saturday, Feb. 5th, and we were not slow to go to the station to meet him. What was our surprise and joy to see coming up the train exit, not only Brother Dan, but Brother Wheaton as well. Clarence taking the lead and Dan bringing up the rear. We soon found why Dan was lagging behind for when we took over his big grip, it was all made manifest. Any man that could not work up an appetite in carrying that especial "grip," ought to go to a hospital for treatment.

Well, we soon had them on to the street car and ere long we were resting at our home. Plans had been made for a house visit that evening, so at the appointed time we met in the home of one of the members here and Dan unfolded his chart and got busy. His effort was appreciated, and at the close of his talk he gave opportunity for questions which were met and answered.

We had sent word to the brethren at Colorado Springs that Dan was to be with us over Sunday; also word to friends (Reorganized) at Fort Collins and some near Bennett, Colo.

Meeting had been announced for Sunday, and so upon going to the little hall Sunday morning we found the Colorado Springs folks already there, bearing out their reputation of early risers. It was not long before those from the other places mentioned, arrived; the home folks as well, and we started the services at 10:30 A. M. This was a Sacramental service, Brethren Wheaton and Macgregor in charge. Two hours passed before this service was ended. The Lord surely blessed His people in tongues and prophesy and by the quiet, sweet influence of His Spirit. Following this service, tables were arranged in the hall and dinner was served. Such a load of the good things of the earthly life were spread out before us to feed the outward man! Shortly after 2 P. M., Brother Macgregor entered the stand and dispensed to us the word of Spiritual life. This was followed by another preaching service at 4:15 at which Brother Wheaton occupied. Dan had been billed to speak again at the evening hour, but in consideration of his urgent press for time in getting to the West, and finding that he could get an early train out, he shifted the responsibility of the evening service on to the shoulders of Brother Wheaton; and Clarence did not fall down under the responsibility either.

Lunch was served again in the hall between the afternoon and evening services, and at the appointed time Brother Clarence occupied. During the day, a few local visits were made by some of the Brethren, and we think that good was accomplished by these calls.

We were very sorry that Brother Dan could not remain longer, but we must not be selfish in the matter for we know that he is a busy man and others need him so that he has more calls than he can fill.

Brother Wheaton remained with us, preaching every night—visiting around during the days, until Friday when Brother Fred Bartlett took him in the "Grey Goose" to Fort Collins. They remained there until Monday night, the 14th, talking, preaching and sowing the Gospel seed through visits at several places in Fort Collins and elsewhere. We are satisfied that a great deal of good has been accomplished through this trip, and we look for results later. Last evening, after returning to Denver, Brother Wheaton found several of the saints awaiting him at the home of Brother H. D. Bartlett, where they wanted to hear him talk once more before leaving for Colorado Springs. Even after such a strenuous week as he had put in, he did not refuse to speak to us again. The messages that he has given to us; the instruction that has been given by him, I know have been appreciated and accepted as coming from the mouth of the servant of God. If we can only be able to learn HUMILITY; can overcome the obstacles in life; learn to put ourselves *unreservedly* in the hands of our Heavenly Father for use as He sees fit; work out our own salvation and be of assistance to help others to do likewise, then our lives will not be lived in vain. We are looking forward into the future with the eye of FAITH; we can see great progress ahead for the Church of Christ; great strides to be made; great development awaiting her; great blessings to be given and enjoyed. May we, as God's people, never lose faith; never allow ourselves to be overcome by the power of the enemy; never be swerved from our course, but determinedly press onward in the Work. We KNOW that God is back of this WORK. That makes us determined to press onward. May HE help us all to do so.

We have been very glad indeed for the visit of these brethren with us. Brethren, we appreciate your efforts and we rejoice in your steadfastness, and we shall ever pray that God may give you, not alone strength of body to meet the requirements of your labors, but that he may richly endue you with His Spirit as a mantle, to

bear you up in all your trials; to strengthen you for every need, so that evil may be put down and the people of God built up by your efforts. May the endowment of the Spirit of God rest upon you is our prayer.

Yours in Christ,
W. P. Buckley.

Working On Sunday—How Shall We Regulate It

ROBERT NEWBY

According to my promise that I would give the Advocate one more trial to see if they would publish my articles I write the following. This is the fourth time I have tried to express my views through the paper.

There is a problem that has got into our midst that will eventually destroy spirituality unless steps are taken to correct it. I would like to see the question of Sunday keeping threshed out in the paper, so the Church will know where to draw the line.

The question of the Lord's day as to what work should be done and what left undone concerns us. Where is the line to be drawn and who is to be the judge. For instance there are two brethren both farmers, one cleans out his stables on Sunday; and the other does not but condemns his brother, saying he should not so work. Then there are two others: one runs a gas station and the other is a night watchman at a mill. The night watchman claims that it is all right for him to follow his occupation on Sunday but objects to the other brother keeping open his gas station on Sunday. Again there are two others, one is running a small grocery and confectionery store and he thinks he must keep open Sundays because his competitors do, and he will lose his trade unless he competes with them. The other is a school janitor who objects to the grocer keeping his store open but thinks it is all right for him to fire his boiler on Sunday even when he has to absent himself from some of the meetings at the Church on account of his work.

So far as I am concerned I believe the only stand we should take on the matter is to do as Paul of old said, "Let every man be fully persuaded in his own mind;" or as Job said, "There is no daysman between God and man;" by his own Lord he will stand or fall.

Fearing I will be taking up too much of your space I will close, ever praying that the work of the Master will prevail. I remain as ever for the faith of Christ.

God's Protection at Sea

By GEORGIA CROCKER

In the spring of 1903 I married Capt. C. E. Knowlton, who had been a faithful saint since he first heard and embraced the "Angel's message," at the age of 15 years.

The fall of 1904 I went with him on his three masted schooner to Nova Scotia, where he took a cargo from Norfolk, Va. In having some repairing done in Nova Scotia we were delayed, and very bad weather set in. We lay at anchor in Annapolis basin nearly three months. The basin being twelve miles long and eight miles wide, was indeed a poor harbor. Our experiences while there were convincing that God cares for us on the sea, as well as on the land.

Our first marvelous experience was on a very cold day, the tide was going out. Tides at that place run from six to eight miles an hour. We felt a jar and hurried on deck to see what had struck the vessel, we found that a large field of ice from the large rivers was swiftly pushing us toward a very steep bank.

At a glance one could see that if a vessel was landed on such a bank it would upset when the tide was out. My husband ordered the three thousand pound anchor dropped, but that only chipped the ice a little. He then took me by the hand and said, "Pray. If God doesn't save us the vessel is lost."

I had already realized the situation and was silently praying.

Then we heard a click, and there to our joy, as if cut by a huge knife, the ice was cut, beginning at the bow of the vessel the length of the field of ice, which must have been between one fourth to one half a mile. The ice passed on either side of the vessel and the large anchor slid off as it passed.

Next was when a terrible storm was starting up, my husband's son, who was his mate, insisted on going ashore about six P. M. to mail letters. A short time after he left the sea became very rough; we could see a few lights ashore in Digby, which was about the distance of four city blocks.

The Captain walked the deck and waived a lantern until nine P. M. Then feeling confident the boy had seen it was too rough to try coming aboard, we gave up looking for him for the night.

The storm raged for two days and three nights. The rise and fall of the tide together with the rough sea had broken the heavy ice up considerably and the large cakes made a scene never to be forgotten, as they churned up and down, going in and

out with the tide. The third morning the skies were clear and by looking through the field glasses we saw our boy waving at us. The tide was going out; and to our great surprise we saw him lowering the little skiff down from the great wharf.

We saw men taking hold of him, as if urging him to stay there. His father waived and shouted at him not to start, but he only waved, and climbed down into the skiff, and with one oar began to dig, push and battle with the floating ice which was of various sizes.

He was perhaps a third of the way out when we began to notice his strength was weakening.

The people on the wharf seemed uneasy, we were all nervously walking the deck. Again my husband whispered "Pray." The sailors were standing ready to lower the "life boat" at a command from the captain.

All became silent, as if in the presence of death.

Surely all who believed in God were praying—for it was a race with death.

When to our surprise the ice seemed pushed or rolled back, like the waters of the Red Sea for the Israelites, from our vessel even to the little skiff. "Lower the boat," the Captain ordered.

With wonderful speed the Captain and sailors leaped into the boat and rowed as I never saw them row before. They soon reached the boy, and helped him in the life boat and hurried back. The ice closed behind them as they came back; and ere they reached the vessel's side the ice was close around us again.

We all took a hand in helping the weary boy aboard and down into the cabin; for he was in a heavy sweat.

We all wept for joy; "God saved you my son," the Captain said. "He must have," replied a friend who was taking a trip with us. The Digby paper came out with a long article, about how remarkable the schooner Chas. W. Alcot had weathered storms such as they had never known any vessel to be able to hold anchor under before.

The Captain related a very remarkable experience of his younger days. He was anchored in a harbor in Maine, and as the tide went out he felt the vessel settle on a large ledge. He had not noticed he was anchoring over this ledge, but he realized his mistake and knew the vessel would break if left there. It was too late for human power to move it. He told the Lord it was all he had with which to support his family, and asked him for help.

Then one large sea came, and *only one*, and lifted the vessel up and off the ledge. There was not wind

enough to provoke such a sea; it was God. A stranger said to him in prophecy, "God has protected you and your property." He told of many other wonderful experiences.

Book of Mormon

Book of Mormon, through the ages
Hidden by the power of God;
Written by those ancient Sages,
Men who on this earth have trod.
Book of Mormon, Nephite record
Of those sleeping in the dust;
Telling of their faith and efforts
And their never failing trust.

Telling of their wars and conflicts;
Of the errors of their ways.
Pointing us to better pathways;
Come again in latter days.
Book of Mormon, in its fullness
Showing us the Gospel plan;
Bringing back the ancient precepts
That the Savior taught to man.

Book Divine, that to the nations
Of the earth must quickly go;
Bearing to them all the message
That our Lord would have them know.
Giving to them all, the "Welcome"
When the marriage feast is spread;
When the Lord returns in Glory,
With the living and the dead.

Book of Mormon, precious treasure,
By the power of God restored.
Search we now this ancient record;
Find within, God's precious word
That will help us to perfection;
That will bring us peace and love.
Love Divine, that knows no ending
Through the world's of God above.
(Sing to No. 82 Zions Praises.)
W. P. Buckley.

Dec. 29, 1926.

My Monument

When I have done the earthly task,
The Master Builder gave to me,
And sail beyond the misty shade
That rises o'er life's troubled sea;
May those who wait upon the shore,
As with wet eyes they watch my bark,
Thank God their friend moves toward
the light.
From out earth's turmoil, fierce and
dark.

And may they bask in sunny thoughts
Of gladsome days and cheery task;
Of walks neath sturdy elms and oaks
Where ghostly shadows trip and bask;
And as the scenes of by-gone hours
Like passing pictures, come and go,
May deeds of kindness to mankind
Leave every saddened heart aglow.

So in the days that come to me
Ere I shall reach the river's brink;

Let hours be crowded with the tasks
From which weak, selfish spirits
shrink.

I ask no lofty spire or mound
To mark my lowly resting place,
But such a love and radiance kind
As glows upon a dear friend's face.

Charlotte Dryden,
Council Bluffs, Iowa.

Articles Of Faith And Practice of the Church Of Christ

TEMPLE LOT, INDEPENDENCE, MO.

We believe in God the Eternal Father, who only is Supreme; Creator of the universe; Ruler and Judge of all; unchangeable and without respect of persons.

We believe in Jesus Christ the manifestation of God in flesh, who lived, suffered, and died for all mankind; whom we own as our only Leader, Witness and Commander.

We believe in the Holy Ghost, the Spirit of Truth, the Comforter, which searcheth the deep things of God, brings to our minds things which are past, reveals things to come, and is the medium by which we receive the revelation of Jesus Christ.

We believe that men will be punished for their own sins and not for Adam's transgression, and that as a consequence of the atonement of Christ "all little children are alive in Christ, and also all they that are without the law. For the power of redemption cometh on all they that have no law; wherefore, he that is not condemned, or he that is under no condemnation, can not repent; and unto such baptism availeth nothing." (Moroni 8:25, 26.)

We believe that through the atonement of Christ all men may be saved by obedience to the laws and ordinances of the Gospel; viz.: Faith in God and in the Lord Jesus Christ; Repentance and Baptism by immersion for the remission of sins; Laying on of Hands for: (a) Ordination; (b) Blessing of Children; (c) Confirmation and the Gift of the Holy Ghost; (d) Healing of the Sick.

We believe in the literal second coming and millennial reign of Jesus Christ; in the Resurrection of the Dead, and in Eternal Judgment; that men will be rewarded or punished according to the good or evil they may have done.

We believe in the powers and gifts of the everlasting Gospel; viz.: the word of wisdom; the word of knowledge; the gift of faith; the gift of healing; working of miracles; prophecy; discerning of spirits; divers kinds of tongues; interpretation of tongues.

We believe the fruits of the spirit to be love, joy, peace, long suffering, gentleness, goodness, faith, meekness and temperance.

We believe that in the Bible is contained the word of God; that the Book of Mormon is an added witness for Christ, and that these contain the "fulness of the gospel."

We believe in the principle of continuous revelation; that the canon of scripture is not full, that God inspires men in every age and among all people, and that He speaks when, where, and through whom He may choose.

We believe that where there are six or more regularly baptized members, one of whom is an elder, there the Church exists with full power of church extension when acting in harmony with the law of God.

We believe that a man must be called of God by revelation, and ordained by those having authority, to enable him to preach the gospel and administer the ordinances thereof.

We believe in the same church organization as existed in the time of Christ and his apostles. The highest office in the church is that of an apostle, of whom there are twelve, who constitute special witnesses for Jesus Christ. They have the missionary supervision and the general watch-care of all of the churches.

The primary function of the general church, of which each local church is a component part, is missionary and the building up and extension of the kingdom of God in all the world.

We believe that local churches should govern their own affairs, and that general church officials should not dominate or interfere therewith. On invitation such general officers may, with propriety, give counsel and assistance. Local congregations are subject to the Articles of Faith and Practice, and must be governed thereby.

We believe the Church of Christ comprehends the true brotherhood of man where each esteems his brother as himself and wherein the divine command to "love your neighbor as yourself" is demonstrated by the prevalence of social equality.

We believe that all men are stewards under God and answerable to Him not only for the distribution of accumulated wealth, but for the manner in which such wealth is secured. The primary purpose of stewardship is not the increase of church revenue or the mere contribution of money by those who have to those who have not, but to bring men to a realization of the common fatherhood and the universal brotherhood of man in all

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the affairs and experiences of life, and to maintain such social adjustment that each may enjoy the bounty and gifts of God, and be free to exercise his talents and ability to enrich the life of all.

We believe that men should labor for their own support and that of their dependents. Ministers of the gospel are not absolved from this responsibility, but when chosen or appointed by the church to devote their entire time to missionary work, their families are to be provided for out of the general church funds. The admonition of Christ that the ministry should not provide purse or scrip for their journey, but go trusting in God and the people, is applicable.

We believe that the temporal affairs of the general church are to be administered by the general bishopric under the supervision and direction of the general conferences of the church. The temporal affairs of the local churches shall be administered by local bishops under the supervision and direction of the local congregations.

We believe that marriage is ordained of God, and that the law of God provides for but one companion in wedlock for either man or woman. In case of a breach of this covenant the innocent one may remarry.

We are opposed to war. Men are not justified in taking up arms against their fellows except as a last resort in defense of their lives and to preserve their liberty.

We believe in the literal gathering of Israel, and in the restoration of the ten lost tribes.

We believe a temple will be built in

this generation, in Independence, Missouri, wherein Christ will reveal himself and endow his servants whom he chooses with power to preach the gospel in all the world to every kindred, tongue, and people, that the promises of God to Israel may be fulfilled.

We believe that a New Jerusalem shall be built upon this land "unto the remnant of the seed of Joseph." (Ether 6:6-8; III Nephi 10:1-4), "which city shall be built, beginning at the Temple lot." (Doc. and Cov. 83:1.)

We believe that ministry and membership should abstain from the use of tobacco, intoxicating liquors and narcotics, and should not affiliate with any society which administers oaths or covenants in conflict with the law of God, or which interferes with their duties as freemen and citizens.

"Try first thyself, and after call in God; for to the worker God himself lends aid."

—EURIPIDES.

"Character must stand behind and back of everything—the sermon, the poem, the picture, the play. None of them is worth a straw without it."

—J. G. HOLLAND.

"Die when I may, I want it said of me by those who knew me best, that I always plucked a thistle, and planted a flower when I thought a flower would grow."

Abraham Lincoln.

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of the SDC system our Brother certainly pulverizes that defense beyond the hope of any repair. It is a masterly arraignment of errors of the Reorganization and an invincible defense against the Bishop's attack. Those desiring copies should address the author C. E. Bozarth, Warrensburg, Mo., 507 North Washington Ave. Copies may be secured at the rate of three for thirty cents, or one dollar per dozen.

Brother Fetting who is sending forth thousands of pamphlets receives some very interesting replies; the following is a sample:

"Fullerton, Calif., Dec. 17, 1926. Will just say I got your notice of a tract Why a First Presidency. Will just state I don't want anything to do with your tract. I believe in the Bible. From Adam down to the present time there has been a first Presi-

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