

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 Notes

We have just received and read, with absorbing interest, a report of "FACTS" in connection with the administration of the Reorganized Church, as written by Elder R. B. Trowbridge, an accredited auditor and an expert accountant, and better still, a man of unimpeachable honor.

Being in a position to know, since he was the General Auditor of the Reorganized Church for several years, his statements come to us with added force. It is written in a fair-minded manner, by one who is still a member of that church trying to save it from the rocks.

We have not space to give the pamphlet the publicity it deserves, but will say this: It is the most damning indictment ever penned against the administration of the Reorganization.

Every member of the Reorganized Church as well as of the Church of Christ should read this pamphlet. It is only ten cents. By all means send to the author at once, not for one pamphlet but for half a dozen to hand to your friends. His address is:

R. B. Trowbridge, 825 W. Maple Ave., Independence, Mo.

The Editor is still confined to his bed with illness. He and his wife are living at Sagle, Idaho, amongst a small band of friendly members of the church. He trusts that the many who are calling for his services will be patient until his recovery.

Repeated inquiries are rolling in to us asking whether or no the Editor has **joined the Masons**. We take this opportunity of stating to one and all that I am a member of no society or order save the Church of Christ.

We are glad to state that Bro. Verhi, of Sagle, Idaho, has recently been ordained to the Eldership. He is a young man of unblemished character. We look for good things from this brother.

Address all communications for the Advocate to Box 124, Inde-

pendence, Mo.

The very excellent article of Sr. John Crick, "Why I Joined the Church of Christ," will be published by our Sister in tract form. Those desiring copies should write to her.

Bro. & Sr. Schryer, Flint, Mich.:

"The adversary is hard at work and we are meeting with some pretty severe criticism, but we are too happy to allow that to disturb our peace. I believe there are many more that will leave the old boat before it sinks out of sight."

Extracts From Letters

Elder Cox, Centralia, Wash.: "I have just returned from the Portland Reunion. Had a wonderful time. I stayed three days and never saw so many people anxious for the truth. I was treated very kindly by those in charge, but they told the people to not talk with me on gospel topics, that I would soon come back to them again. That seemed to make the people all the more anxious to hear what we believe, and I had a wonderful opportunity in private conversation. They would come to me and say 'Bro. Cox, when can I have a few moments to talk with you?' So my time was all taken, sometimes until a late hour at night—the last night until after one o'clock."

Nora Griffeth, Centralia, Wash.: "We are so anxious to do something to help carry on the gospel work. There is so much to do in a short time. We have the message from John to Bro. Fetting (which is wonderful. Our little group is starting a campaign for missionary work by all visiting a little nearby town with our Elder and singers on Sunday evening, where some very nice families are interested. I trust we can secure some new subscribers to our valued little Advocate. The Lord is certainly giving us of His Spirit freely."

J. H. Camp, Los Angeles, Cal.: "In your article 'solved at last' I am interested in the 'end of the days,'—the 2000 years. I think that is the great climax we are looking for. The next 70 or more years will be a series of important incidents, days of preparation. The temple must be built soon, to take care of the endowment. The selected ministry will go in before the Messenger who shall sit as a 'refiner' to purge and purify the 'sons of Levi' until they offer an offering in righteousness.

"I expect the coming of Christ at the end of the days, or, 2000. But there will be enough between now and then to keep us interested. I remember Dan, when we talked in Chicago in 1913, you could see something for 1927. And it came. Alvin Kinsley told me in 1920 about hearing messages in the meetings at different places pointing out 1927 as a year of events. It was so, but how many have profited thereby? To the Reorganized Church I see nothing in 1927. But it is a great year just the same.

"More and more am I convinced that the future holds many surprises. It seems to me that the gentiles will not much longer be interested in the message, and within the next 30 or 40 years, the gospel will go entirely from them. Unless some great power attends, I do not expect to see rapid work accomplished among the Indians. At present, they are a slow, dumb people, and more inclined to grasp things of the world. It will require a stirring time to wake them up. I do look for times of stress in the near future. Hunger and poverty will make the Indians think, and I believe that is coming."

A. M. Harvey, Providence, R. I.: This beautiful Sabbath day we are glad to be able to tell of the blessings of God to His people in this part of His vineyard; Wed. eve., June 1, 1927, Bro. Johnson, Pastor of this church, had the joy

but ye know Him; for He dwelleth with you, and shall be in you." As days passed I continued reading the Scriptures and praying, and in some way received the knowledge and understanding that if I would remain very faithful, I would be led out into a new life, into new environment and surroundings, and to the true Church of our Master here on earth. I promised the Lord that if these favors were granted to me as I understood it, I would consecrate and devote the rest of my life to the assisting and building up of His work here on the earth.

Within the next year I married, came to Independence to live, and learned for the first time of the Restored Gospel. Finding the different factions of Mormonism as they then existed, I realized that I must again appeal to the Lord for guidance and direction, for I did not wish to make a blunder then, after being led thus far by a Divine Influence I did not yet understand, but upon which I had learned to depend entirely, in perplexities. In April or May of 1925 my prayer was answered by way of a Spiritual dream, and the interpretation came to me. Up until that time, I had never attended the Church of Christ on the Temple Lot, but often looked over at the humble little building, with a queen sense of reverence in my heart, and wondered what kind of people worshipped there, for after much experience in the Sectarian world, I had learned to have charity for all denominations, realizing that there are some of God's people in all of them, and many are the blessings received by the honest and pure in heart among them. Whenever I made inquiry about the Church of Christ people, "Hedrikites" as they were called, they were spoken of in terms of slurs and ridicule, seemingly a people despised and forsaken by the world. This question had always been in my mind, "Where would I go to find Christ? Would it not be among the meek and lowly, those who have set themselves apart from the world, who are ridiculed and scoffed at for doing so?" Most assuredly, as we are told in Matt. II:28-29-30, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and

my burden is light."

During the conference of October, 1925, in the Church of Christ, a friend invited me to attend a morning prayer service, and I did so. I had not read the Book of Mormon yet, for it did not seem to interest me. After the meeting was over, Bro. MacGregor was quoting from the Parable of Zenos, and spoke of the tree whose roots were still alive. As he did so the Spirit rested upon me as a mantle, in power and assurance, giving me to understand that right where I stood was the place where the Lord would establish His work on this continent for the last time, bearing witness to me over and over again that at last I had reached the destination which the Lord had desired to lead me to, in answer to my promise in the fall of 1923, when the voice spoke to me in revelation, raising me up from a bed of affliction. So at last I found refuge, among an humble band of people, and the Spiritual rest for which my hungry soul had been starving. Everyone who joins the Church of Christ must make up their mind to brave a storm of censure and ostracism, at the hands of a world that does not comprehend and understand.

Many have wondered what more I have found in the Church of Christ than other churches of the world, or other factions of Mormonism have to offer. As the Book of Mormon has enlightened my mind fully in regard to Catholicism, in the same manner has the Bible enlightened my understanding as to the true pattern after which Christ and the Apostles established the Apostolic Church of New Testament times. Christ came in to the world, ushering in a new era of light and understanding * * * "And God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues." I Cor. 12:28 * * * "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Eph. 2:20 * * * "And now it came to pass that when Jesus had spoken these words, He looked upon the twelve whom He had chosen, and said unto them: Remember the words which I have spoken. For behold, ye are they whom I have chosen to minister unto this people." III Nephi. 6:1-2, Book of Mormon: "And it shall come to pass in the last

days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophecy, and your young men shall see visions, and your old men shall dream dreams; And on my servants and on my handmaidens I will pour out in those days, of my Spirit; and they shall prophecy." Acts, 2:17-18. During the conference of April, 1926, at the time when the first apostles were ordained in the Church of Christ on the Temple Lot, I was doubting in my mind as to the calling of these men being divine. On Sacrament Sunday morning, April 2, I awoke very early and could hear heavenly music. Never on earth have I heard its equal. As I listened to the heavenly host, a voice spoke this command three or four times, "Give these men your support, treat them all equal and alike." I fasted that morning, and when time, retired to my room to dress for prayer service. Soon after entering my room I was carried away in the Spirit. In vision I saw the men who had been called to be apostles, as in days of old, going across the ocean, into foreign lands to preach the Gospel. Great sacrifices they made, and terrible trials and persecutions they were forced to undergo, but the Lord went before them in great power, preparing and opening up the way for the founding and establishing of the Churches of Christ. As the vision vanished I went down on my knees in prayer and thanksgiving to God, for the wonderful blessings received that morning * * * "And Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the Kingdom, and healing all manner of sickness and all manner of disease among the people." Matt. 4:23 * * * "And this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14. "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world. Amen." Matt. 28:19-20 * * * "And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Rev. 14:6. Regard-

less of what men may think or say in the vision shown to John while on the Isle of Patmos, the everlasting Gospel referred to, must be the same Gospel as was taught by Christ and His apostles; the Restoration of the Gospel in 1829-1830, by the angel, can be none other.

After a summer of many trials, in Sept. 1926, one of our members in withdrawing from membership, branded in no uncertain terms, "this belief in the gathering and the building of a Temple, as all idolatry and worshipping of the golden calf." In the days that followed, muchly distressed in mind, I began to doubt these things, too. Thinking over all the evidences I had received, I wondered if, after all, there was no truth in the belief we hold so sacred. My brain became so confused I did not know what I believed. This proves what power, influence from the evil source will cast over us if we will allow it. Finally I took it to the Lord in prayer. The distress of mind left me, and ere long my prayers were answered. On Monday night, Sept. 13, 1926, my mind was on the Parable of Zenos. As I retired, this message came to me in a flash, "There shall be a daughter raised up in Zion." On Friday night, Sept. 17, I was distressed in mind over temporal affairs. As I retired, this vision was presented to me. I saw a man preaching to a little band of people, about ten or twelve in number. As he preached, he swung his right arm, declaring these words very clearly, "The gathering will take place in 1929." At first I was bewildered, then as the truth dawned upon me I realized how man's wisdom and knowledge is brought to naught, compared with the power of the Holy Spirit which leads us into all truth, giving us precept upon precept, line upon line, here a little, and there a little. This date bears witness to the figures seen in the sky by Apostle Fetting, in his remarkable vision, received while with the Messenger, months later. We are told that in the month of two or three witnesses all things shall be established. We are living in the day when we must stand by faith alone, not depending upon what any man says, but must seek God, earnestly and sincerely in prayer, for evidence and testimony, for He is the source of all strength in imparting Spiritual wisdom and understanding. God is able to, and will

reveal Himself today the same as He has done in times past * * *. "Jesus Christ, the same yesterday, today, and forever." Heb. 13:8.

The Church of Christ is tra-
vailing in birth. We are scoffed at, laughed at, ostracised and ridiculed. Were it not so, we would not represent the true Church. The more we are persecuted, the more it proves that there is something genuine about the Church of Christ. Counterfeits will not survive, but will be destroyed in God's own way, and in due time revealed to the world. All of us should know that this is the sifting time in all denominations. God in His infinite wisdom is sparing none. He is preparing His people everywhere, and out of the wreckage of all, is arising and coming forth the true Church of Christ, and naught can hinder. "So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isaiah. 55-11.

Often have I pondered over the manner in which revelation and prophecy is received. Years ago, while attending a demonstration of late electrical inventions, there were two giant instruments demonstrating wireless telegraphy. As the huge motors clashed, great flashes of electricity emanated in all directions, thus bearing a message to another part of the world. To a marked degree there is a Spiritual current emanating from the Temple Lot, God's sacred spot, chosen and consecrated for the purpose of building His Temple upon, and when the Saints gather from all over the land, those whose desires are consecrated wholly to the cause of carrying out and fulfilling God's will, there is a mighty power present. It is wonderful, the gift of revelation and prophecy, when received through chosen instruments, those who have placed themselves in the hands of the Lord, to be used as clay in the hands of the great Potter. "Now, concerning spiritual gifts, brethren, I would not have you ignorant. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another the working of miracles; to another prophecy; to another discerning

of spirits; to another divers kinds of tongues; to another interpretation of tongues: But all these worketh that one and the self-same Spirit, dividing to every man severally as he will." I Cor. 12:1-7-8-10-11. * * * "And again I exhort you, my brethren, that ye deny not the gifts of God, for they are many; and they come from the same God. And all these gifts come by the Spirit of Christ, and they come unto every man severally, according as he will. And now I speak unto all the ends of the earth, that if the day cometh that the power and gifts of God shall be done away among you, it shall be because of unbelief." Moroni, 10:8-12-18, Book of Mormon.

From the east, west, north and south, good tidings are coming in from those of our number upon whom the blessings of God are falling. A great army is on the way. God is moving, and He will prepare the way for all those who consecrate themselves to His cause and purposes, in obedience to His divine will. All true Latter Day Saintism desires to be worthy to assist that great army, in the ultimate gathering of God's people to the land of Zion, for the purpose of the establishment of all things promised, pertaining to the temporal as well as the Spiritual things of the Kingdom of Christ here on earth, and all desire to be worthy to assist in the building of the Temple, when Divine Authority gives instruction and direction to do so. After all, a Temple is no more than an edifice for worship, wherein the power of God will reign supreme, to the extent that the Spiritual gifts and blessings will be manifested and enjoyed by all of those of God's people who consecrate themselves in such a manner that they may be worthy and acceptable in His sight * * * "For there shall be a day, that the watchman upon the Mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord, our God. For thus saith the Lord; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. They shall come with

weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn." Jer. 31:6-7-8-9. * * * "They shall ask the way to Zion with their faces thitherward, saying, Come and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten." Jer. 50:5. "And then shall they assist my people that they may be gathered in, who are scattered upon all the face of the land, in unto the new Jerusalem. And then shall the power of heaven come down among them; and I also will be in their midst, and then shall the work of the Father commence, at that day even when this gospel shall be preached among the remnant of this people." III Nephi, 10:3-4, Book of Mormon. * * * "Behold, Ether saw the days of Christ, and he spake concerning a new Jerusalem upon this land; and he spake also concerning the house of Israel, and the Jerusalem from whence Lehi should come; after it should be destroyed, it should be built up again a holy city unto the Lord; Wherefore it could not be a new Jerusalem, for it had been in a time of old, but it should be built up again, and become a holy city of the Lord: and it should be built up upon this land, unto the remnant of the seed of Joseph, for which things there has been a type! for as Joseph brought his father down into the land of Egypt, even so he died there. Wherefore the remnant of the house of Joseph shall be built upon this land; and it shall be a land of their inheritance; and they shall build up a holy city unto the Lord, like unto the Jerusalem of old; and they shall be no more confounded, until the end come, when the earth shall pass away." Ether, 6:4-5-6-8, Book of Mormon.

It is true the Church of Christ has made her mistakes in the past, but when we are willing to admit past errors, retrace our steps, and return to the old paths, then surely we are entitled to recognition from the Lord. "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein." Jer. 6:16. When the Gospel goes forth in all its purity, and it is preached in humility and truth, we will see

God's people coming from every clime, as was shown to Apostle Fetting in his vision. So let us be patient, kind and charitable toward all denominations. We can well afford to be, "with such a cloud of witnesses," and we do not need to worry about the future of the Church of Christ, for with Christ at the helm, we know that the craft will be guided steady and sure, providing we keep ourselves worthy of the trust that has been given us. We have much to look forward to, and golden opportunities before us * * * "And thus, if the people of this generation harden not their hearts, I will work a reformation among them, and I will put down all lyings and deceivings and priestcrafts and idolatries and sorceries, and all manner of iniquities, and I will establish my Church, like unto the Church which was taught by my disciples in the days of old." Book of Commandments, 4:5.

MRS. JOHN E. CRICK,
Independence, Mo.

BRO. LONG CORRECTS HIS CRITICS

"There is absolutely no foundation for the report that I have tried to re-enter the Reorganized Church. On the contrary, they have repeatedly sought to have me return.

"I have made no overtures to them, and you can brand any reports to the contrary as false in all its parts.

"So far I have found peace and contentment in the Church of Christ, and recently I have felt the urge—the old time missionary spirit to be about our Father's business.

"The terrible blight of S. D. C. is bearing fruit. 'The fruitful vine' is withering under the smothering influence of the 'strange wild plant' that overcame the vine in 1925. The foliage is moth eaten and discolored, the fruit is wormy, unripe and bitter and whole branches are dying."

Now, with this brief history of the doctrine of lineage before us, let us examine some of the statements from the Doctrine and Covenants used by the Reorganized Church in support of their contention. From Sec. 84:3 they quote as follows:

"Therefore, thus saith the Lord

unto you, with whom the priesthood hath continued through the lineage of your fathers, for ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God: therefore your life and the priesthood hath remained, and must needs remain, though you and your lineage, until the restoration of all things spoken by the mouths of all the holy prophets since the world began."

The reader will do well to bear in mind that this doctrine is applied specifically to the Presidency by the Reorganized Church. Note that the word "Priesthood" is used in this quotation and that the word "Presidency" does not appear. However, they seek to make it appear that this statement was made to Joseph Smith alone. Such an interpretation is false and misleading. This revelation was given Dec. 6th, 1832, to the "ELDERS OF THE CHURCH," and the statement does not apply to any specific office but was given to the priesthood in general. Of course, the reorganized objector will say Joseph Smith was one of these Elders and therefore his posterity must be included in the promise. Right here the "Utah Church will counter with the fact that this promise was also made to Hyrum Smith, Brigham Young, George A. Smith, Heber C. Kimble, Parley Pratt, Orson Pratt and many other Elders whose posterity have never been connected with the Reorganization. Just what does this quotation prove for the Reorganized Church, or does it prove too much? Reader, I must let you answer. One thing is certain, it is just as favorable to the "Brighamites" as it is to the "Josephites."

Again:

"And now I say unto you, as pertaining to my boarding house, which I have commanded you to build, for the boarding of strangers, let it be built unto my name, and let my name be named upon it, and let my servant Joseph and his house have place therein, from generation to generation; for this anointing have I put upon his head, that his blessing shall also be put upon the head of his posterity after him; and as I said unto Abraham, concerning the kindreds of the earth, even so I say unto my servant Joseph, in thee, and in thy seed, shall the kindred of the earth be blessed. Therefore, let my servant Joseph, and

his seed after him, have place in that house, from generation to generation." Doctrine and Covenants, Sec. 107, par. 18.

Just where in this passage is there any reference to the Presidency of High Priesthood? None whatever. There is not the least suggestion that holding office of Presidency is a prerequisite to the reception of the blessing mentioned. We may ask just what is the anointing referred to. The Reorganites say it is the Presidency. If so, just where does it say so? It would have been wonderful if the Lord had in the preceding part of the paragraph mentioned the Presidency and promised Joseph and his posterity a place therein from generation to generation. The Reorganites by their interpretation would make it read that way. But try as I may I cannot make it read that way. It always reads "boarding house" and not presidency. The Lord commanded them to build a boarding house and then said, "let my servant Joseph and his house have place therein from generation to generation; for this anointing have I put upon his head." Again we ask, what anointing does this refer to? Notice that it says "as pertaining to my boarding house * * * let my servant Joseph, and his house have place therein, from generation to generation." That is the anointing that the word "this" refers to. The term "this" can only refer to the subject mentioned in the context. Just what right the Reorganized Church has to interpret the three lines of this paragraph referring to the blessing to be put upon the head of Joseph's posterity to mean something entirely different from that suggested by the context, is hard to understand.

Their interpretation of this passage is equaled only by the Utah church in separating a two line paragraph from its context in the Book of Mormon in order to prove their contention regarding polygamy. It is of the same kind of cloth and cut from the same pattern.

From a vision received by Joseph Smith and Oliver Cowdery, April 3, 1836, the following is quoted:

"After this, Elias appeared, and committed the dispensation of the gospel of Abraham, saying that in us, and our seed, all generations after us should be blessed." Utah Doctrine and Covenants, Sec. 110,

paragraph 12.

Where in this passage is the promise of blood descent of the Presidency? It does not mention it; "But," says the Reorganization, "unless the sons of the Prophet Joseph Smith were in the true church and holding the priesthood this promise would fail." Yes, but they might occupy in the true church and hold the priesthood to the blessing of future generations and NOT HOLD THE PRESIDENCY. To claim that holding the Presidency of the High Priesthood is necessary in blessing future generations is simply reading something into this text that isn't there. Furthermore, this promise was not made solely to Joseph Smith but was also made to Oliver Cowdery. Does this mean the Presidency also for Oliver Cowdery? Very well, let us proceed:

"I appoint unto him (Hyrum) that he may be a prophet, and a seer, and a revelator unto my church, as well as my servant Joseph, that he may act in concert with my servant Joseph, and that he shall receive counsel from my servant Joseph, who shall show him the keys whereby he may ask and receive, AND BE CROWNED WITH THE SAME BLESSING, AND GLORY, AND HONOR, AND PRIESTHOOD, AND GIFTS OF THE PRIESTHOOD, THAT ONCE WERE PUT UPON HIM THAT WAS MY SERVANT OLIVER COWDERY." From paragraph 29, Sec. 107, Doctrine and Covenants.

Here it is declared that the blessing of Oliver Cowdery was transferred to the head of Hyrum Smith. Therefore, the seed of Hyrum would become equal to the seed of Joseph. Does this mean the Presidency of the High Priesthood? But stop! This will never do, for the seed of Hyrum went to Utah and continued with the "Brighamite Church." Perhaps after all it does mean the Presidency; for the seed of Joseph, the Presidency of the Reorganized Church, and for the seed of Hyrum the Presidency of the Utah church. Therefore, both churches are equal in this privilege. The Church of Christ is willing to let them enjoy to the full all blessings and privileges of Presidency including the doctrine of "Supreme Directional Control."

The Reorganization also refers to blessings pronounced in the old church as proof of their contention concerning blood lineage. The blessing of Joseph Smith as pro-

nounced by his father at the time of ordaining the High Council, Feb. 19, 1834, is often quoted.

"My father Joseph then laid his hands upon my head and said, 'Joseph, I lay my hands upon thy head and pronounce the blessings of thy progenitors upon thee, that thou mayest hold the keys of the mysteries of the kingdom of heaven, until the coming of the Lord. Amen.'" (True Succession, p. 44.) See also Times and Seasons, Vol. 6, pages 994-5.

It certainly requires some stretch of the imagination to extract the doctrine of lineal rights from this statement, yet that is what the Reorganized Church tries to do. Heman C. Smith argues that the "keys to the mysteries of the kingdom of heaven" belong always to the Presidency, and he quote Doctrine and Covenants 80: 1, in support of his contention. With that thought in mind he makes the following comment upon the above quoted blessing:

"Here the doctrine of lineal descent is recognized, for the right to 'hold the keys of the mysteries of the kingdom of heaven' belonged to Joseph's progenitors, and descended to him."

We give Brother Smith credit for a bold assertion and nothing more. For he has failed to show the existence of any canon law providing for lineal rights in the one holding the keys of the kingdom. We may ask **where, when, and how**, was the blessing of holding those keys ever given to the forefathers of Joseph Smith? Joseph Smith's father, grandfather, nor great-grandfather, ever held the Presidency and therefor did not hold the keys. This being the fact, they could not and did not descend to Joseph Smith.

The blessing merely states that "thou (Joseph) mayest hold the keys of the mysteries of the kingdom of heaven until the coming of the Lord." There is no promise in that statement that the keys were to descend to Joseph's posterity or to be transferred to another. The promise states that Joseph was to hold the keys **himself**, until the Lord should come. This view seems to be strikingly in harmony with the opinion of the church in 1844 when it was declared, "His place shall not be filled by another," and that "Joseph stands in his own place and always will."

Since the Reorganization began this reference to blessings, let us follow it to its logical conclusion.

Here is the blessing of Hyrum Smith:

"My son Hyrum, I seal upon your head your patriarchal blessing, WHICH I PLACED UPON YOUR HEAD BEFORE, FOR THAT SHALL BE VERIFIED. In addition to this, I now give you my dying blessing. You shall have a season of peace, so that you shall have sufficient rest to accomplish the work which God has given you to do. You shall be as firm as the pillars of heaven unto the end of your days. I NOW SEAL UPON YOUR HEAD THE PATRIARCHAL POWER, and you shall bless the people. This is my dying blessing upon your head in the name of Jesus. Amen."

Here you will notice a special office is referred to. That of Patriarch. But says the objector, the posterity of Hyrum is not mentioned. No, not in this particular quotation. But let us read the first line again: "My son Hyrum, I seal upon your head YOUR PATRIARCHAL BLESSING WHICH I PLACED UPON YOUR HEAD BEFORE, for that shall be verified." This patriarchal blessing was pronounced upon the head of Hyrum Smith by his father Patriarch Joseph Smith, at Kirtland, Ohio, Dec. 9, 1834. I quote a portion of it:

"Hyrum, thou art my oldest son whom the Lord has spared unto me. * * * Behold thou art Hyrum, the Lord hath called thee by that name, and by that name He has blessed thee. Thou hast borne the burden and the heat of the day, thou hast toiled hard and labored much for the good of thy father's family; thou hast been a stay many times to them, and by thy diligence they have often been sustained. Thou hast loved thy father's family with a pure love, and hast greatly desired their salvation. Thou hast always stood by thy father, and reached forth the helping hand to lift him up when he was in affliction, and though he has been out of the way, thou hast never forsaken him nor laughed him to scorn; for all these kindnesses the Lord my God will bless thee."

"I now ask my Heavenly Father in the name of Jesus Christ, to BLESS THEE with the SAME BLESSING with which Jacob BLESSED HIS SON JOSEPH, for thou art his true descendant, and thy POSTERITY SHALL BE NUMBERED WITH THE HOUSE OF EPHRAIM, AND WITH THEM THOU SHALT STAND UP

TO CROWN THE TRIBES OF ISRAEL; WHEN THEY COME SHOUTING TO ZION." * * *

"The Lord will multiply his choice blessings UPON THEE AND THY SEED AFTER THEE AND THOU WITH THEM SHALL HAVE AN INHERITANCE IN ZION, and they shall possess it from GENERATION TO GENERATION, and THY NAME SHALL NEVER BE BLOTTED OUT FROM AMONG THE JUST, for the righteous shall rise up, AND ALSO THY CHILDREN AFTER THEE, and say thy memory is just, that thou wert a just man and perfect in thy day."

This is recorded in Patriarch Joseph Smith's book of blessings on pages one and two in the handwriting of Oliver Cowdery. These, with other old records are with the Utah church and are on file at the church historian's office in Salt Lake City, Utah. You will notice that a very important blessing was pronounced upon Hyrum's posterity. After recounting numerous deeds of righteousness upon the part of Hyrum the Lord promises reward in the form of a special blessing that is to extend down through Hyrum's posterity. No, this is not the Presidency. It says, "Thy posterity shall be numbered with the house of Ephraim, and with them thou shalt stand up to crown the tribes of Israel; when they come shouting to Zion." A wonderful promise. If such a blessing had been pronounced upon the head of Joseph's posterity, the "Reorganites" would tell us that it could only be fulfilled through the keys of the Presidency. But as such is not the case, they pass by without mentioning this blessing of Hyrum.

They seek out many inventions of interpretation in order to bolster up their claims of lineage in the Presidency and in doing so they claim that Joseph Smith was the "chosen seed" and received the "right hand" or "crown" blessing. Elder J. W. Wight in a tract called the "Legal Successor," referring to the Melchisedec priesthood, says, "One of the 'orders' of this priesthood was the presidency. The 'chosen seed' and that to whom the promises were made, was Joseph Smith." Speaking of the oldest son he says: "He is a special heir, if faithful, and inherits not only the priesthood of his father, but all its prerogatives. He it is who receives the 'right hand' or 'crown' blessings, so that,

did the 'head' or oldest son of the seer remain faithful, he would so inherit. It is to be understood that this refers to the chief presiding genius; does not necessarily follow as to the others." The Legal Successor, page 26.

Peculiar logic this, especially so when we consider the blessings of Joseph and Hyrum. There is not a word in either the revelations or blessings of Joseph Smith to indicate that the Presidency is the crown blessing or that it was ever pronounced upon Joseph Smith and his posterity. Here is the dying blessing of Patriarch Joseph Smith which he pronounced upon his son Joseph:

"Joseph, my son, you are called to a high and holy calling. You are even called to do the work of the Lord. Hold out faithful and you shall be blessed and your children after you. You shall even live to finish your work. At this Joseph cried out, weeping, 'Oh! my father, shall I?' 'Yes,' said his father, 'you shall live to lay out the plan of all the work which God has given you to do. This is my dying blessing on your head, in the name of Jesus. I also confirm your former blessing upon your head; for it shall be fulfilled. Even so. Amen.'"

We have previously quoted his former blessing. Now, reader, notice again carefully the blessing of Hyrum Smith. If the "crown" blessing is that of "chief presiding genius" and as such was placed upon the head of Joseph Smith, why is it that the Lord fails to mention it while at the same time He is so particular to mention the office of Patriarch and the blessing of Hyrum's posterity in the blessing of Hyrum? By comparison Hyrum's blessing seems to be the most important. You will note also, that Hyrum was blessed with the same blessing with which Jacob blessed his son Joseph. Now, turn to the 5th chapter of First Chronicles, and you will see that through the transgression of Reuben, Joseph received the birthright. From the second verse we read:

"For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's."

This makes it very clear that Hyrum received the birthright and it was the Patriarchal Power and not the Presidency. Well, well, this is getting interesting. We will now turn to Sec. 104, para-

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graphs 17-18, Doctrine and Cove-
nants:

"It is the duty of the twelve,
in all large branches of the church,
to ordain evangelical ministers, as
they shall be designated unto them
by revelation.

"The order of this priesthood
was confirmed to be handed down
from father to son, and rightly
belongs to the literal descendants
of the chosen seed, to whom the
promises were made. This order
was instituted in the days of
Adam, and came down by lineage
in the following manner."

This is the most comprehensive
statement to be found in the Doc-
trine and Covenants on the sub-
ject of lineage. Unfortunately for
the Reorganized Church it does
not mention the Presidency. Now,
note the language "The order of
this priesthood," the preceding
paragraph speaks of the office of
Patriarch. It being the subject
of the text, we cannot escape the
conclusion that it was this office
that was confirmed to be handed
down from father to son. The
Reorganized Church tries to make
it appear that the entire order
of the Melchisedek priesthood is
referred to in this text. Let us
notice the text carefully. The
17th verse says:

"It is the duty of the twelve,
in all large branches of the church,
to ordain evangelical ministers, as
they shall be designated unto them
by revelation."

Every verse on down to, and in-
cluding the 29th verse, deals with
the lineage of the above office.
The 30th verse shows conclusively
that no other office of the priest-
hood was referred to.

"It is the duty of the twelve,
**ALSO, TO ORDAIN AND SET
IN ORDER ALL THE OTHER
OFFICERS OF THE CHURCH,**
agreeably to the revelation which
says:"

That little word "ALL" posi-
tively eliminates the Presidency
from any part in the statements
of paragraphs 17 and 18. The
office of Patriarch and not the
entire order of Melchisedek Priest-
hood is referred to. The word
"Priesthood" is used here as a
specific term referring to the Pa-
triarchal power. Can we prove
this? Read par. 29, Sec. 107, Doc-
trine and Covenants.

"And again, verily I say unto
you, let my servant William be
appointed, ordained, and anointed,
as a counselor unto my servant
Joseph, in the room of my serv-
ant Hyrum, that my servant Hy-
rum may take the OFFICE OF
PRIESTHOOD AND PATRIARCH
which was appointed unto him by
his father, by blessing and also
by right."

There you have it, "Office of
Priesthood and Patriarch," which
he received by RIGHT (blood de-
scent). The first-born receives the
birthright which is the office of
priesthood and Patriarch not
Presidency). Here we go! Hy-
rum Smith's posterity went to
Utah not into the Reorganization.
Now we have gone too far. It
looks very much like this bless-
ing proposition proves too much
for the Reorganized Church. So
far, we have not found a single
statement upon which to base
blood descent in the Presidency.

"Back up," says the advocate of
lineal Presidency, "here's what you
are looking for." Sec. 112, par.
12, Doctrine and Covenants.

"For verily I say, unto you, the
keys of the dispensation which
ye have received, have come down
from the fathers; and last of all
being sent down from heaven unto
you."

Hold! This paragraph is in the
past tense and was given to
Thomas B. Marsh and the Apos-
tles in July, 1837. There is no
promise here that the Presidency
is to descend from father to son
by blood relation. Joseph Smith's
fathers in the blood, did not hold
the priesthood prior to its recep-
tion by Joseph Smith. The state-
ment is, "The keys of this dispen-
sation which ye have received,
have come down from the fath-
ers." Remember the TWELVE

are the ones spoken to, not Jo-
seph Smith. The keys did come
down from the fathers unto them.
Came down from the fathers of
ancient times, when it was con-
ferred upon Joseph Smith and Oli-
ver Cowdery by Peter, James and
John. That is all this statement
says. There is not one word con-
cerning blood descent of the Pres-
idency either past or future.

Here is another:

"Verily, verily I say unto you
my servant Frederick G. Williams,
listen to the voice of him who
speaketh, to the word of the Lord,
your God; and harken to the call-
ing wherewith you are called, even
to be a High Priest in my church,
and a counselor unto my servant
Joseph Smith, Jun.

"Unto whom I have given the
keys of the kingdom which be-
longeth always unto the Presi-
dency of the High Priesthood."
Doctrine and Covenants, Sec. 80,
par. 1.

Frederick G. Williams is the
one spoken to here, not Joseph
Smith's family. It does not say
that the keys of the kingdom be-
long always to the Smith family,
but says the keys belong always
to the Presidency of the High
Priesthood. All that this passage
affirms, is that the keys of the
kingdom belong always to the OF-
FICE of Presidency. Therefore,
whoever held that office would
hold the keys. Nothing at all said
about blood descent of the per-
sons holding the office.

It is claimed by some that this
statement, coupled with the fact
that Peter conferred the keys upon
Joseph Smith, proves that Peter
was the first president after
Christ. Christ of course is re-
garded by them as the president
of the church while He was upon
earth. If all this be true, where
is the blood relationship between
Christ, Peter and Joseph Smith?

(To be continued)

Spread the Gospel

It is surprising how many have
made application to join the
church through reading the Ad-
vocate.

It is your way of spreading the
gospel. Why not today, while it
is on your mind. Send us \$1.00
or more and the names of friends
to whom we may send the Advo-
cate for three months.

From George Buschlen

By way of explanation to those who have written for our little book on "The Bride," we have been away from home since April 3rd, and just returned, and find many letters here unopened. Out of the two thousand pamphlets published we have only about a dozen left. If you want one they are free.

On our business trip back to Toronto and East, we tried to defend the church every place we visited, and lectured in different places on Sundays.

In Toronto there are a number of the saints much interested in the little Church of Christ, and making sacrifices to advance it and organize a church there.

The following is an everyday lesson for everyone, to-wit:

It's not what a person eats that makes him strong,

It's what he digests.

It's not what a person reads that makes him learned,

It's what he remembers.

It's not what one makes, it's what one saves,

That makes one rich.

It's not what a man says that makes him a good man,

It's what he does.

It's not what a man says in court that wins for him his case,

It's what he proves.

And it's not nearly so much what one says that talks or counts,

It's what he writes,

For what he writes lives longer and is often quoted long after he is dead.

So the writer wrote a gospel love letter last winter to some old Reorganized Church friends in Michigan, and this letter was sent the rounds from one city to another and finally reached the city of Guelph, Ont., Canada. It was there read at a dinner table where there was a number of guests who, after hearing the contents of the letter, wept tears of joy to learn that once more the writer was preaching the gospel after so many years a prodigal.

The president of this Guelph branch at once wrote me a nice letter and invited me, if I ever came to Guelph, to come and preach for them in their new church.

From Toronto I drove all the way up to visit them and accept the invitation, but to my great surprise when I got there I was told: "We received notice not to let Geo. Buschlen preach in the church." To me this was the greatest compliment I had ever

received in all my years of preaching. For the Saviour said, "The time will come they will put you out of their synagogues." So the church doors were closed there against me, notwithstanding the invitation sent to California to come. So we drove on another twenty-five miles to our native home town of Arthur, where for over ten years we preached, and baptised most of that branch, and helped erect the church. On our return to our old gospel home we found the church closed, which gave us much sorrow, but a greater sorrow came when I asked for the church to preach in. The president of this dead branch said "No, I could not preache there now because I had joined the hed-rikites." I plead for this privilege, telling him my only motive was, I wanted to leave my last testimony with the people of my home. But it was no use. I was completely denied this privilege, so all I could do was to leave the rest with God and bid them farewell till we meet at the judgment bar of God.

From there we journeyed to the back woods of Muskoka where lives my dear old brother Charlie, a man among men, honest and good to the poor, but of a very skeptical turn. In this little burg is an old deserted church building. There we spoke on the Sunday on "Infidelity" to a well filled house, most of them infidels and non-church goers. From there we journeyed to Yale, Michigan, where we spoke in a private house to a well interested crowd of dry land saints, many of them on the verge of baptism. From there we visited Valley Centre, where Bro. Isles and fine family gave us a royal welcome. We attended Sunday School and sacrament meeting and this was the only branch of the Reorganized Church that invited us to take any part in their meetings.

Onr trip East was one of business and church pleasure, for it was a great treat to attend the Church of Christ General Conference, and meet with those whose minds are open to stand by the written word in preference to the dictates of dignitaries who pose as mediators between God and man.

When God delegates to man authority to represent Him on earth that man must look out lest he carry that authority too far and dominate its powers to priestcraft—that's why I like the word

"authority" rather than "priesthood."

It's not the office that makes the man. It's the operation of the Holy Spirit through this medium that converts and leads oie to Christ. So that after all I'd rather have the Gift and Power of the Holy Spirit than all the titles that could be heaped up.

Lest this title develop into preaching I'll rnig off by relating just one more experience on this trip.

While visiting in Michigan at the home of an outsider, the lady of the house asked me if I remembered writing a long letter thirty years ago to a friends? I said, "No, I can't re call it." She brought out a long letter she had and handed it to me to read. It would contain about a dozen pages of foolscap. She then said she showed that letter to hument it once to her son-in-law who dreds of people to read and had is a Methodist preacher and after reading it he said he'd like to meet me. So they drove out about fifty miles and spent the day talking on the Gospel, and if he read all that letter he sure heard the angel's message in a few words. His first question to me was: "Mr. Buschler, do you really believe that stor yof Joseph Smith's about an angel giving him those plates?" and when we replied "Yes," he said, "That story sounds fishy." In reply I said "Yes, it does sound fishy. But let me ask you, does not that story of the marvelous conception of the Virgin Mary and the birth of Christ sound fishy and hard to believe? Is Joseph Smith's story any harder to believe than that story of the birth of Christ. Noah and the ark, Joshua walking around the walls of Jericho seven times and the shouting of the men, the blowing of those horns and then those walls falling? What about Jonah in the whale's belly? Has not God always put people to the test on these same lines of faith?"

In closing, after this last letter going the rounds for over thirty years, I am convince dthat what one says is not nearly so important as what he writes.

From Brother C. L. Wheaton

A most interesting time was had by the writer while at Denver the Fourth. According to previous arrangements members of the Church of Christ from Independence, Mo., Colorado

Springs, Pueblo and Denver gathered there the morning of July third. Services were held in the meeting house in the morning. After a fine spiritual feast in the Sacrament service, during which the gifts of tongues, interpretations, prophecy, healing and the call of two of the brethren to the office of priest were manifested, we then repaired to the city park for a spread of good things to eat. After this we returned to the meeting place and made arrangements for the Fourth of July program. Another interesting feature of this meeting was the selecting of a committee to draw up rules and by-laws for a permanent Reunion Association. This work was placed in the hands of five of the Colorado saints. The evening service was in charge of Elders W. P. Buckley and C. L. Wheaton, with Elder Thos. Barton, of Colorado Springs, as the speaker.

On the Fourth, bright and early we gathered at Washington park for recreation program. There we had a fine discourse from Elder Thos. Nerren, relative to the importance of the day, in which was stressed the Book of Mormon viewpoint of this government being established that all men might enjoy religious freedom. An interesting reading was given by Brother Noblet and several recitations and songs were given by the young boys and girls. By this time the sisters had a fine repast spread on the tables, consisting of fried chicken, salads, sandwiches, pies, cakes, ice cream and many other appetizing dishes too numerous to mention. The early afternoon was occupied in playing games, notably a lively baseball game between the men and women, in which the men were beaten with the score of about 8 to 4.

The best part of the day's program was reserved to the last, when we repaired to a beautiful mountain lake, where a most impressive baptismal service was conducted. Adolph Barton, the brother of Elder Thos. Barton, was the candidate and Elder Clarence L. Wheaton officiated. The confirmation exercises took place at the home of a brother who lived nearby. After this the group consisting of about fifty or seventy-five persons, broke up and went to their homes after a happy day unmarred by accident or unpleasantness of any kind.

Letters from our recent field

of activities in Lamoni, Iowa, indicate that no sooner were we out of town than some of the brethren who were more zealous than courageous, attempted a reply to the efforts put forth while there. The reaction was what could be expected under the circumstances. After a few nights' effort interest dwindled to about ten, and five more members transferred to the Church of Christ. Others are contemplating the same action.

At Council Bluffs recently the writer spent a few days with the saints. It is pleasing to note the progress being made by these earnest people. Everyone is trying to outdo the other in service to the Lord. While rivalry exists, it is of course friendly. An incident of this visit was in meeting F. F. Wipper for the first time since September, 1926. Also his co-agitator, an Elder Irvine of California. Seemed to be much hurt that the members there were too busy to be bothered with him. Refused to give the writer of a copy of his challenge to Elder Nerren for a debate. Evidently he is forgetting the admonition of his friend in Rock Island to refrain from debates.

A noteworthy incident of our visit to this place was the blessings of the Lord in the administering to the daughter of Sister Thomas, whom the doctors said must go to the hospital for an operation for appendicitis. Going back to the doctor afterward he expressed his surprise in not finding a trace of the affliction remaining. Surely the Lord will remember the prayers of his people.

Granville Hedrick and Spiritualism

The false statement is again being circulated by members of one of the prominent factions of Latter-day Saints to the effect that Granville Hedrick had at one time after his conversion to the angel's message, taken up with spiritualism. This is rather a surprising manner of attacking a man whom they said only a few short years ago, had in 1856, "been given the right hand of fellowship by the conference of the brethren of the Reorganization," (Saints Herald, April 17, 1918), and that "no charge of apostasy from the original faith could be supported, were there any among us inclined at this time to make such a change. Saints Herald, April 24, 1918.)

This same charge was made by the same people through their representative W. W. Blair in the Herald, in August, 1864, and proven false by the elders of the Church of Christ at the time. The following statement from the pen of Adna C. Haldeman, editor of the Truth Teller at that time, will be of interest.

"Brother Blair says that Brother Hedrick 'became an adherent of Gladden Bishop.' This statement is not true. The first time that Brother Hedrick ever met Bishop was in this city (Bloomington, Ill., C. L. W.), and he refuted him, and Bishop fled. Brother Blair says that Brother Hedrick 'became engaged to some extent with the spirit rappers.' This statement is but another misrepresentation of the truth, the first time Brother Hedrick met the spirit rappers, was in this city, and he at that time declared the rappings to be of the devil, and by his exposition of them he saved some members of the church from becoming carried away with the delusion." Truth Teller, Vol. 1, No. 4, page 61.

In view of this statement from one who was a close associate with Granville Hedrick in the work of the Church of Christ at Bloomington, Ill., it seems that it would be the better grace for his accusers to refrain from making such absurd and false statements. Elder Hedrick, like most mortals, made his mistakes, but no successful charge can be made that he ever denied the gospel of Christ as restored in these last days. We therefore hope that this statement from those who are familiar with the lives and history of the early elders of this church will set at rest this false accusation made by those who stoop to such methods to discredit the work and overcome the influence of this Church of Christ. Failing to meet the elders of this church on the public rostrum and discussing the merits of their claims, and then resorting to the unspeakable level of engaging in a whispering campaign should be beneath the dignity of individuals that profess this Latter-day work.

If the claims of our brethren who oppose us will not bear the light of public examination then it would be more Christian to either acknowledge their errors, join with us in the accomplishment of that which has been entrusted to us in these latter days,

or be gentlemen and quietly withdraw from the field.—Elder C. L. Wheaton.

The Choice Seer Is Yet to Come

Would you permit me space in the Advocate to express my views upon the much disputed subject, the Choice Seer? I shall refer to the Book of Mormon published by the Reorganized Church. On page 15 we find a description of the brass records that the sons of Lehi brought from the house of Laban. When Lehi received them, he searched them from the beginning and he beheld that they did contain the five books of Moses which gave an account of the creation of the world and also of Adam and Eve who were our first parents and also a record of the Jews from the beginning and down to the commencement of the reign of Zedekiah, king of Judah, and also the prophecies of the holy prophets from the beginning even down to the commencement of the reign of Zedekiah and also many prophecies, which have been spoken by the mouth of Jeremiah; and it came to pass that my father Lehi also found upon the plates of brass a geneology of his fathers wherefore he knew that he was a descendant of Joseph, yea even that same Joseph who was the son of Jacob, who was sold into Egypt and who was preserved by the hand of the Lord that he might preserve his father Jacob and all his household from perishing with famine."

Now read verse 169: "And now when my father saw all these things he was filled with the Spirit and began to prophesy concerning his seed that these plates of brass should go forth unto all nations, kindreds, tongues and people who were of his seed. Wherefore he said that these plates of brass should never perish neither should they be dimmed any more by time."

Now the above is in harmony with page 437, when Alma handed over the records. "And now my son Helmtm, I command you that you take the records which have been entrusted with me and I also command you that you keep a record of this people according as I have done upon the plates of Nephi and keep all these things sacred which I have kept even as I have kept them, for it is for a wise purpose that they are kept

and these plates of brass which contain these engravings which have the records of the holy scriptures upon them which have the geneology of our forefathers even from the beginning. And behold it has been prophesied by our fathers that they should be kept and handed down from one generation to another and be kept and preserved by the hand of the Lord **until they should go forth unto every nation, kindred, tongue and people**, that they shall know of the mysteries contained thereon."

Refer to pages 194-195 from verse 19, and we will see where the Lord promises the **coming forth of the records to Enos**: "And now behold this was the desire which I desired of him that if it should so be that my people the Nephites should fall into transgression and by any means be destroyed and the Lamanites should not be destroyed that the Lord God would preserve a record of my people the Nephites even if it so be by the power of his holy arm that it might be brought forth at some future day unto the Lamanites **that they might perhaps be brought unto salvation.**"

Now verse 26 reads as follows: "And he covenanted with me that **he would bring them forth unto the Lamanites in his own due time.**" By this we see that the Lamanites must come to salvation by the coming forth of the preserved records.

Now what we want to find out is which plates are we to expect will come to the Lamanites to bring them to salvation? In the Book of Commandments 2:3, the Lord says: "Behold you have been entrusted with these things," and He gives the purpose why they have been preserved in the 6th verse, as follows: "And for this very purpose are these plates preserved which contain these records that the promises of the Lord might be fulfilled which he made to his people and that the Lamanites might come to the knowledge of their fathers and that they might know the promises of the Lord and that they may believe the gospel and rely upon the merits of Jesus Christ and be glorified through faith in his name and that through repentance they might be saved." Now these plates which the Lord says he has entrusted with Joseph Smith for bringing salvation to the Lamanites the Lord says: "Be-

hold verily I say I have reserved the things of which I have spoken which I have entrusted to my servant for a wise purpose in me and it shall be made known unto future generations." Book of Com. 4:4.

Now these plates which are to come to future generations are the same as mentioned in Book of Mormon, page 151, verses 143-144, as follows: "Touch not the things which are sealed for I will bring them forth in my own due time. For I will show unto the children of men that I am able to do mine own work. Wherefore when thou hast read the words which I have commanded thee and obtained the witnesses which I have promised unto thee then shalt thou seal up the book again and hide it up unto me that **I may preserve the words which thou hast not read until I shall see fit in my wisdom to reveal all things unto the children of men.**"

Now just to show that there are other records of the Nephites that have not been revealed yet, I will quote from page 64, verses 219-221, as follows: "And from the plates which I made I did engraven the record of my Father and also our journeyings in the wilderness and the prophecies of my Father and also many of mine own prophecies have I engraven upon them and I knew not at the time when I made them that I should be commanded of the Lord to make these plates; wherefore the record of my Father and the geneology of his forefathers and the most part of all our proceedings in the wilderness are engraven upon those plates of which I have spoken."

Now where do we find in the Book of Mormon a geneology of Lehi's forefathers? This shows plainly that the records referred to by Nephi are not the abridgement written by Mormon. Now it is these and all the sacred records that were handed down from generation to generation including the brass records which brass records are the Jewish records that the Lord will bring to the Lamanites as you will see by referring to page 687, and if you will refer to verse 1, page 687, you will see that when the Lord commanded Ammoron to hide up the records, Mormon was only 10 years of age and had not taken the plates from the plates of Nephi to write his abridgement.

Now page 687, verses 57-59,

reads thus: "And it came to pass that when 320 years had passed away Ammoron being constrained of the holy ghost, did hide up the records which were sacred, yea even all the sacred records which had been handed down from generation to generation which were sacred even until the 320 years from the coming of Christ and he did hide them up unto the Lord that they might come again unto the remnant of the house of Jacob according to the prophesies and promises of the Lord and thus is the end of the record of Ammoron."

Thus we see by the above that all the sacred records must come to the remnant of Jacob. I might just refer to page 646:35-36, as follows: "And if they the Gentiles) shall reject the fullness of my gospel behold saith the Father, I will bring the fullness of my gospel from among them and then (after he has taken it from the Gentiles) will I remember my covenants which I made unto my people, O house of Israel, and I will bring my gospel unto them."

Now did the gentiles as a people reject the gospel, turn to the 45 of the D. & C., 4th verse: "And when the time of the Gentiles is come in, a light shall break forth among them that sit in darkness and it shall be the fullness of my gospel but they receive it not for they perceive not the light and they turn their hearts from me because of the precepts of men and in that generation shall the times of the gentiles be fulfilled."

Now if you will just refer to the 3rd verse of the 45th Sec., you will see that the Jews were to remain scattered until the times of the Gentiles were fulfilled and in the beginning of the 4th verse it says "and in that day (that is when the time of the Gentiles be fulfilled) shall be heard of wars and rumours of wars and the whole earth shall be in commotion." Now this is in harmony with the 41st Page, B. of M., which points out that after the Church had been established among the Gentiles the word says, "and it came to pass that I beheld that the wrath of God was poured out upon the great and abominable church insomuch that there were wars and rumors of wars among the nations that belong to the mother of abominations the angel spake unto me saying, behold the wrath of God is upon the Mother of Harlots

and behold thou seest all these things. And when the day cometh that the wrath of God is poured out upon the Mother of Harlots which is the great and abominable church of all the earth whose foundation is the devil **then at that day the work of the father shall commence in preparing the way for the fulfilling of his covenant which he hath made to his people who are of the house of Israel.**"

Now seeing that the gentile times must be fulfilled before the Lord really commences to do the great work of preparing the way for the fulfilling of his covenants which he hath made to his people of the House of Israel and that must be at the time when the times of the Gentiles are fulfilled and which time shall be shown forth by the wars, etc., can we not see that these signs are to be expected somewhere at the close of the generation that commenced at the bringing of the light or gospel by the angel. Therefore this is at a time later than Joseph Smith did his work.

Now let us just compare the words from the 88th page, verse 237, page 41, reads thus: "**Then at that day the work of the Father shall commence in preparing the way for the fulfilling of his covenants which he hath made to his people who are of the house of Israel.**"

Now page 88, verse 24, reads thus: "**And out of weakness he shall be made strong in that day when my work shall commence among all my people unto the restoring thee, O house of Israel, saith the Lord.**"

Verse 26, page 88, says: "And they that seek to destroy him shall be confounded," whilst we know that they who sought to destroy Joseph Smith accomplished their evil desire. There is another prophecy in the book of Mormon in reference to the same prophet page 663, verses 96-97, as follows: "**but behold the life of my servant shall be in my hand therefore they shall not hurt him although he shall be marred because of them yet I will heal him for I will show unto them that my wisdom is greater than the sunning of the devil.**"

Now let us compare the two periods we have been speaking about. If we will compare the chapter mentioned before when the gospel (or records) are taken

from the gentiles and given to Israel, page 647, 43rd verse, we see that it is at the time the gospel is given to the remnant of the House of Israel that the words of Isiah are fulfilled which say, "Thy watchmen shall lift up the voice with the voice together shall they sing, for they shall see eye to eye when the Lord shall bring again Zion."

Abinadi the prophet said: "And now I say unto you that the time shall come that the salvation of the Lord shall be declared to every nation, kindred, tongue and people. Yea Lord, thy watchmen shall lift up their voice, with the voice together shall they sing, for they shall see eye to eye when the Lord shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem, for the Lord hath comforted his people; he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God." (B. M. 254.)

When the gospel came to the Gentiles by the angel the Gentiles as a people were blinded to the light, for they perceived not the light D. C. 45) but at the time it goes to Israel all nations, kindreds, tongues and people will see eye to eye.

Abinadi says (B. M. 254:70-73): "The time shall come when all shall see the salvation of the Lord, when every nation, kindred, tongue and people shall see eye to eye, and shall confess before God that his judgments are just."

Thus we see that the two periods are different and the time when the Lord brings to pass that great work mentioned in B. M. 88:15, it will be accomplished through the choice seer that Lehi said would come through the line of his son Joseph (B. M. 90:47). Just compare these two verses and see if they are not the same. B. M. 88:15. "And he shall be great like unto Moses whom I have said I would raise up to deliver my people, oh, house of Israel. B. M. 90:47. "To work mighty wonders and do that which is great in the sight of God unto the bringing to pass much restoration unto the house of Israel and unto the seed of thy brethren."

BRO. W. H. MEMMOTT.
Sheffield, England.

**Changing of the Revelations
No. 4**

**"Bible Students" Make Huge
Mistake Interpreting Pro-
phetic Periods.**

"In this chapter we present the Bible evidence proving that the full end of the times of the Gentiles, i. e., the full end of their lease of dominion, will be reached in A. D. 1914; and that date will be the farthest rule of imperfect men. . . .

Thirdly, it will prove that some time before the end of A. D. 1914, the last member of the divinely recognized Church of Christ, the 'royal priesthood,' 'the body of Christ' will be glorified with the Head; because every member is to reign with Christ, being a joint heir with him of the kingdom, and it cannot be fully 'set up' without every member.

Fourthly, it will prove that from that time forward Jerusalem shall no longer be trodden down of the Gentiles, but shall rise from the dust of divine disfavor, to honor; because 'The Times of the Gentiles' will be fulfilled or completed.

Fifthly, it will prove that by that date or sooner, Israel's blindness will begin to be turned away; because their 'blindness in part' was to continue only 'until the fullness of the Gentiles should come in' Rom. 11:25), or in other words, until the full number from among the Gentiles, who are to be members of the body or bride of Christ, would be fully selected.

Sixthly, it will prove that the great 'time of trouble such as never was since there was a nation,' will reach its final culmination at that date.

Seventhly, it will prove that before that date, God's kingdom, organized in power, will be in the earth, and will have smitten and crushed the Gentile image (Dan. 2:34); it will have consumed the power of these kings. Its own power and dominion will be established as fast as by its varied influences and agencies it crushes and scatters the powers that be—civil and ecclesiastical—iron and clay."

"During the time of trouble, closing this age they will be exalted to power, but their 'reign' of righteousness over the world

can only date from A. D. 1914—when the times of the Gentiles have expired.

"We consider it an established truth that the final end of the kingdoms of this world, and the full establishment of the kingdom of God will be accomplished by A. D. 1914. At that time the prayer of the church ever since our Lord took his departure—"Thy kingdom come"—will be answered; and under its wise and just administration, the whole earth will be filled with the glory of the Lord—with knowledge and righteousness and peace Ps. 72:19; Isa. 6:3; Hab. 2:14); and the will of God shall be done 'on earth as it is done in heaven.'

"Be not surprised, then, when in subsequent chapters we present proofs that the setting up of the kingdom of God is already begun, that it is pointed out in prophecy as due to begin the exercise of power in A. D. 1878, and that the 'battle of the great day of God Almighty' (Rev. 16:14), which shall end in 1914 with the complete overthrow of earth's present rulership, is already commenced."

Millennial Dawn, Vol. 2, pp. 76, 77, 78, 81, 99, 101, by Charles T. Russell, pub. Allegheny, Pa., 1888.

WAR

(By Lily Shirk)

My very heart seemed to stand still when the news came that the church had taken a stand for war. Would I have believed it if anyone had told me? No! Did not Peter cut off an ear of the servant of the High Priest and did not Christ tell him to put up his sword? "For all they that take the sword shall perish by the sword." "Thinkest thou that I cannot now pray to my Father and He shall presently give me more than twelve legions of angels?" "If my kingdom were of this world then would my servants fight." Jno. 18:36. "For they became a righteous people, they did lay down the weapons of their rebellion that they did not fight against God any more, neither against any of their brethren." Alma 14:11, 12. "Let us hide them (swords) away that they may be kept bright as a testimony to our God at the last day, or at the day that we shall be brought to stand before Him to be judged that we have not stained our swords in the blood of our brethren since he imparted his sword unto us, and has made us clean thereby." Alma 14:40.

"Therefore be not afraid of your enemies for I have decreed in my heart, saith the Lord, that I will prove you in all things, whether you will abide in my covenant even unto death, that you may be found worthy; for if you will not abide in my covenant ye are not worthy of me; therefore renounce war and proclaim peace." D. & C. 95:3.

And again, "this is the law that I gave unto mine ancients, that they should not go out unto battle, against any nation, kindred, tongue or people, save I the Lord, commanded them. And if any nation, tongue or people should proclaim war against them, they should first lift a standard of peace unto that people."

But in the church the human was gradually changing our ideal into a very different church.

"A different church?" "Yes." We as saints of God, having united with the forces of the world, with weapons of war, to bring peace. Did we get what we wanted? Is the world better? "No," but worse, and to think after over nineteen hundred years of preaching Christianity, the saints start out on such a mission, with the gospel in one hand and weapons of war in the other!

Following are a few lines by Wm. Ross, which seem to be very appropriate.

**I Wonder Where My Buddies
Are Tonight?**

There's a grave right near the
White House,
Where the unknown soldier lies,
And flowers there are sprinkled
With the tears of mother's eyes.
I stood there, not so long ago,
With roses for the brave,
And suddenly I thought I heard
A voice speak from the grave:
"I am the Unknown Soldier,"
The spirit voice began,
"And I think I've got the right
To ask some questions, man to
man.
Are my buddies taken care of?
Was their victory so sweet?
Is that big reward you promised,
Selling pencils on the street?
Does a Gold Star in the window
Now mean anything at all?
I wonder how my old gal feels,
When she hears a bugle call?
And that baby who sang, 'Hello,
Central,
Give me No Man's land,'
Can they replace her daddy
With a military band?
I wonder if the profiteers
Have satisfied their greed?

I wonder if a soldier's Mother
 Ever is in need?
 I wonder if the kings who planned
 It all, are satisfied?
 They played their game of
 checkers,
 And eleven million died!
 I'd like to see their faces
 When they reach the devil's
 door,
 But even down in Hades,
 Theres' no torture such as war!"

A DREAM

In 1917 I had the following dream: With a number of Reorganized people, I was in a three-story building, which included the basement. The foundation of cement was perfect; not a crack in it, but the two upper stories of brick were in a bad state of decay. A brick could be pushed in anywhere with a finger.

Across the paved alley, stood a building identical in appearance and condition. It was filled with Utah people (in the upper story), while the building we Reorganized people were in, was likewise filled in the upper story. The two congregations were calling to each other, "Leave your old building. It is going to fall to pieces. Come over to ours." Back and forth were these things called.

Soon a workman came down the alley, looking neither to the right or left. He stopped with his tools, close to us, and began a new building. This building was erected on a foundation **exactly like the other two**. It went up rapidly, and was of two stories, besides the basement story, as were the other two.

It was perfect in material and workmanship, therefore perfect in appearance. When the man finished, he turned to each congregation in turn, and beckoned, inviting all of us to the new structure. From each old building the people swarmed, glad to accept the invitation. As soon as all were out, both old buildings fell to the ground in a swift crash.

Two things are significant: The foundations of all three structures were alike; the people in both old buildings **were** in the **upper** story, representing the **third generation** from the time of Joseph the Martyr.

CORA E. REYNOLDS,
 Independence, Missouri.

THE ONE MAN POWER

The True Latter Day Saints' Herald, Vol. 19, No. 4, Plano, Ill., February 15, 1872.

By consulting the political and religious history of the past, we find that both rulers and priests, with very few exceptions, have sought after and exercised the one-man power. This has been the cause of a great amount of ignorance, superstition, poverty and suffering, to the human race.

What is this one-man power? It is unlimited control and dictation by one individual. Whence is its origin? From Satan.

"And he (Satan) came before me, saying, behold I, send me, I will be thy Son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honour. * * * Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him; and also that I should give unto him mine own power; by the power of mine only begotten I caused that he should be cast down, and he became Satan; yea, even the devil, the father of all lies, to deceive and to blind men, and to lead them captive as his will, even as many as would not harken unto my voice."—H. S., Gen. 3:2, 4, 5.

We will briefly examine some of the workings of this one-man power spirit, and contrast them with the order of God.

Pharaoh, King of Egypt, exercised it when he commanded that all the male born children should be destroyed, and when he compelled the Israelites to toil incessantly until their cries and sufferings ascended to God, who sent Moses to deliver them. Moses performed many mighty miracles, and demonstrated that the power of God was equal to the one-man power.

Nebuchadnezzar exercised it when he commanded that all should be cast into the fiery furnace, who would not worship the golden image that he had set up. But again the power of God was manifested in the deliverance of the three Hebrew children from the midst of the fire.

King Noah is another example of the one-man power.

"And now it came to pass that Zeniff conferred the kingdom upon Noah, one of his sons; and he did not walk in the ways of his

father. For behold, he did not keep the commandments of God, but he did walk after the desires of his own heart. And he had many wives and concubines. And he did cause his people to commit sin, and do that which was abominable in the sight of the Lord.

* * * And he laid a tax of one-fifth part of all that they possessed. * 1 * And all this did he take to support himself, and his wives, and his concubines; and also his priests, and their wives and their concubines; thus he had changed the affairs of the kingdom. For he put down all the priests that had been consecrated by his father; and consecrated new ones in their stead, such as were lifted up in the pride of their hearts. Yea, and thus they were supported in their laziness, and in their idolatry, and their whoredoms, by the taxes which King Noah had put upon his people; thus did the people labor exceedingly to support iniquity, yea, and they also became idolatrous, because they were deceived by the vain and flattering words of the king and priest."—Mosiah 1:1.

Brigham Young, too, exercises this power, and teaches it both by precept and example, similar to what King Noah did, taxing the people by tithing and donations, until the poor are in the same conditions as were the Israelites in Egypt; thus, he has changed the order of God established through Joseph the martyr; causing his people to commit sin, through the practice of polygamy, worshipping Adam as God, and teaching the shedding of blood for breaking secret oaths and covenants. But what says the word of the Lord?

"I will raise up unto my people a man, who shall lead them like Moses led the children of Israel, for ye are the children of Israel, and of the seed of Abraham; and ye must needs be led out of bondage by power, and with a stretched out arm; and as your fathers were led at the first, even so shall the redemption of Zion be."—D. & C., Sec. 100 (old ed. 101), par. 3.

How did Moses lead the children of Israel? By the revelations of God; not by the one-man power. What is the bondage here spoken of? The bondage of sin, or in other words, that bondage which comes from transgressing the laws of God. O! ye who profess to be Latter Day Saints, hear the word of the Lord.

"But verily I say unto you that, in time, ye shall have no king nor ruler, for I will be your King and watch over you. Wherefore, hear my voice and follow me, and you shall be a free people, and ye shall have no laws by my laws, when I come, for I am your law-giver, and what can stay my hand?"—D. & C., Sec. 38 old ed. 12), par. 5.

And again:

"Let no man think he is ruler, but let God rule him that judgeth according to the counsel of his own will."

Here we are commanded to follow Christ by observing the laws which he has given. Then we shall be a free people; then we shall be under the dominion of the one-man power. The prophet Isaiah has written, "Cursed is he that putteth his trust in man, and maketh flesh his arm."

Some of the fruits of the one-man power, as exhibited in Utah, are to deprive its volaries of their free agency, by telling them, "Do as you are told, and ask no questions, and I will save you, I will surely do it," to deprive them of the common necessities of life by demands for taxes, and donations; and by keeping them in ignorance by teaching that the "living oracles" are paramount to the law of God.

The law in Book of Covenants teaches, "Thus none shall be exempted from the justice of the laws of God;" for, "The law of the Lord is perfect, making wise the simple." Is it anywhere said that the living oracles are perfect?

The pope of Rome, who claims infallibility, is another model of the one-man power, and we might enumerate a host of others. Jesus says, Mark tenth chapter (New Translation), "Ye know that they who are appointed to rule over the Gentiles, exercise lordship (one-man power) over them, and their great ones exercise authority upon them. But it shall not be so among you; but whosoever will be great among you will be the chiefest shall be servant of all." And he further says, "All things shall be done by common consent in the church."

There is a promise to the saints, to those who honor the law of God, "not only to say but to do according to that which is written, "that they shall judge all things pertaining to Zion, and they who are not apostles and prophets shall be known. And the time is

not far distant when the one-man power must cease, Zion be redeemed, all Israel gathered, and Christ will reign triumphantly throughout the earth.

HENRY BAKE.

Letter to Business Manager

August 22nd, 1927.

Mr. Marshall T. Jamison,
Independence, Mo.

Dear Bro.:

I am enclosing herewith four subscriptions to the Advocate, accompanied by remittance of \$4.00. This is all in new territory.

State employees are all given an annual three weeks vacation and I spent all of mine doing missionary work, with wonderful success. I have a car and accompanied by Sister Flint and our daughter we went over some of my best fields of years ago when a missionary for the Reorganization. The elders of that body hurried into those places ahead of me in the hopes of stemming the tide, but not having the courage to stay till I got there to face the music, only succeeded in nicely advertising me. The last place we were, out in Grant county, between Platteville and Lancaster, where I closed my meeting yesterday, sixteen of their best members withdrew from them and most of them have already filed applications with us and all will eventually, with more to follow. I preached nights and visited day-times and canvassed the entire county, sometimes visiting four or five homes in one day, met some opposition at first but under the melting influence of the Spirit of God that accompanied our presentation of the message of the Church of Christ, this soon melted away and the work is in fine shape to "follow up." Bro. Yates was here for a couple of weeks this summer too, and did fine work. The first part of my vacation as a result of services in Delavan, we brought home six applications with more to follow, and at Black River Falls the second part of our vacation we met some very pronounced opposition, as a result of L. G. Holloways' effort to head us off, but his failure to stay till we came left rather a bad taste in the mouths of quite a number and we soon broke down the opposition until at the close of our meetings the entire branch with only a couple of exceptions, were coming out and the whole branch is investigating our work and the prospects for an ingathering there in the future, if

followed up, are even better than those in Grant county mentioned above.

With kind personal regards, I am, your co-laborer,

B. C. FLINT.
2338 Hoard St., Madison, Wis.

Late News From Port Huron, Mich.

On Tuesday, August 16, Elder Clarence L. Wheaton, of the quorum of twelve, Independence, Missouri, arrived.

On Wednesday, Thursday and Friday evenings we had services at the home of Elder Fetting. These were well attended and interest was fine.

On Sunday morning, August 21, at 8:00 o'clock, Elder H. L. MacPherson baptised his two daughters, Doris and Bernice, at the lighthouse in Lake Huron. At 9:30 o'clock there was a prayer meeting and confirmation service with Elder E. M. Orton of Flint, Michigan, and Elder J. H. Simons of St. Thomas, Ontario, in charge. It was greatly enjoyed. At 11:00 o'clock, church school was held—our lesson being from the records of the Nephites, and dwelling on the time when the word of God, that is now being had in the different nations, would come together and the people would learn of the unchangeability of God by His having given each nation the same message of salvation and the ways pertaining to it. At 2:30, Sunday afternoon, Elder Wheaton spoke on the changes in the revelations, showing the difference between those appearing in the Doctrine and Covenants as compared with those printed in the first edition of the Book of Commandments and the Evening and Morning Star.

Those attending these services from outside of the city were Elder J. H. Simons and wife and Brother and Sister Brockenshire and sons of St. Thomas, Elder Orton and wife, Brother Allshouse and wife, and Brother Shryer and wife of Flint.

In the evening Elder Wheaton's subject was Charity. The singing was in charge of Sister Eva Garriener. The services were of such a nature that they will be remembered long by those present.

Monday morning Brother Wheaton left for St. Thomas and from there to Toronto. He expects to attend the two-days' meeting that will be held at Niagara Falls.

H. L. MacPHERSON,
Correspondent.

Fate of the Apostles

(By Marshall F. Jamison)

How many of us have read the history and fate of the early apostles? For your information we have gathered the following data. All down through the ages others have suffered the same fate. How many of us will do even a fractional part of what our forefathers have done that we might have the gospel in this dispensation?

St. Matthew—Was slain with a sword in the city of Ethiopia.

St. Mark—Was dragged through the streets of Alexandria in Egypt until he expired.

St. Luke—Was hanged upon an olive tree, in Greece.

St. John—This apostle was put into a caldron of boiling oil at Rome and escaped death; afterwards died a natural death at Ephesus in Asia.

St. Peter—Crucified at Rome with his head downward, at his own request, thinking himself unworthy to die as did his master.

St. James, the Great—Was beheaded at Jerusalem.

St. James, the Less — Was thrown from wing of the temple, then beaten to death.

St. Phillip—Was hanged at Heirapolis.

St. Bartholomew—Was flayed to death, at command of a barbarous king.

St. Andrew—Was bound to a cross, where he preached until he died.

St. Thomas—Was killed with a lance in East Indias.

St. Jude—Was shot to death with arrows.

St. Simon Zealot—Was crucified in Persia.

St. Mathias—Was first stoned, then beheaded.

St. Barnabas—This gentile apostle was stoned to death by the Jews.

St. Paul—Was beheaded at Rome by the tyrant, Nero.

LIST OF PUBLICATIONS FOR SALE BY THE BOARD OF PUBLICATIONS

Evening and Morning Star, exact reprint of the first 14 issues by the Church of Christ on the Temple Lot in Independence, Mo., June 1832 to July 1833, very valuable, while they last.....\$2.00

Book of Commandments, paper bound40
Leather bound 1.25

Book of Mormon, excellent binding 1.00

David Whitmer's Book (contains some valuable data and information from one of the witnesses to the Book of Mormon)50

Solution of the Mormon Problem, a 32-page tract, the greater part of which contains a circular letter issued by David Whitmer in 1887. It contains some replies to articles which appeared in the Saints Herald concerning the changes that were made in the Revelations, each05

Why a First Presidency, by Willard J. Smith—A large 36-page tract that thoroughly covers the subject 8 for \$1.00 or each..... .15

Reply to Bishop Clark of Des Moines in his attack on the Church of Christ and Daniel MacGregor.—A basic History of the origin of the "Reorganization," innovations and departures from the original Church of Christ—Every one should send for a dozen for a dollar or each10
Able written by C. E. Bozarth of the Church of Christ.

Now is the time to fill in your back numbers of Zion's Advocate for some day you will want them bound. We can supply any missing numbers excepting June 1925 which has been exhausted.

Large Picture (Photo) 7½x17 showing the Church on the Temple Lot and group of conference visitors taken April 10th, 1927—While they last 1.00

Same size picture showing the Temple Lot and building—an excellent photograph for framing..... 1.00

Why not send us a dollar or more today and let us send you an assortment of tracts.

ALSO PLEASE will you get us one or more new subscribers for the Advocate. We do want to become self-supporting.

Column By the Business Manager

We are sorry to report the death of Brother Emmett Barton of Kansas City, who was a faithful attendant at the little church on the Temple Lot. The funeral sermon was preached by Pastor J. V. Roberts to a packed house.

We take this opportunity to thank those who responded so nobly this month in securing new subscribers for the ADVOCATE. Through their efforts we are able to continue a 16-page paper. Now, if those who did not get us a subscriber last month will spend a few minutes and get us a subscriber; or better still, send us a dollar and names of four friends, for three months each, and we will soon be self-supporting.

We certainly enjoy reading the old issues of the SEACHLIGHT, published by the church from 1896 to 1900. The following shows the kindly spirit of the Church of Christ after the unfair fight of the Reorganization to take away the property which had been acquired by purchase by the pioneers of the Church of Christ:

"Now that the Temple Lot is settled, the humble saints with a good store of faith should implore the Almighty to start the work towards building a temple on the lot to His Honor. While the 'Hedrickites' feel to rejoice that the Almighty has seen fit to allow them to remain in possession, still they regard the property as belonging to the Lord and will be only too glad to either LEAD or ASSIST whenever the Lord shall further reveal His will concerning this consecrated spot of ground—but they insist on knowing that the Lord is behind any movement in that direction." — Searchlight, Vol. 1, No. 1, Feb. 1, 1896.



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of baptizing three precious souls; they first heard the Gospel story when Bro. Johnson preached in another hall for those not of our faith, but God promised him souls would be gathered, and now we rejoice at the fulfillment in so short a time. The same evening this dear sister and her two sons were confirmed and another son was blessed. The confirmation and blessing were performed by Bro. Johnson also.

God is raising up others to help Bro. Johnson in his work for he has much to do.

Dr. H. B. Miner, Milwaukee, Wis.: "Another thing that I want to mention to you is about the Kirtland Temple. On the return trip my granddad, Alvin Barrick, and I motored around that way and saw the old relic of the days of growing apostacy. Now I have always heard that when people entered that edifice that they could feel the presence of the Lord. When I entered I did not feel that way. It was more like entering an old fortress. The historic old building made me feel sad that they had drifted as they did. It seemed to me a monumental evidence of the errors of olden days. The nine pulpits, the split centre, places for the High Priests, First Presidency, Aaronic and Melchisidek priesthoods, all made me think that I had stepped into an old temple that was built under the law of Moses and not under the Gospel regime. What is your opinion on the way that the place is split up, and about the nine pulpits, etc. Am I right in thinking that things looked a little strange?"

Elder B. C. Flint, Madison, Wis.: "We have been unusually busy, have used every minute of spare time away from the office in building up the work here in Wisconsin. Bro. and Sister Yates have been in the state since the first of July so we have done all we could to make their work effective although we have not stayed with them but have used our own car and traveled far and wide to take care of every available opening so that when Yates came an interest was waiting and time conserved.

"I am at present having my annual vacation from the office, and am devoting all of it to missionary work. Last week Sister Flint, our daughter Edna and Sister Pauline Hancock and myself went

up to Black River Falls, where we did such effective work a year ago, but Holloway had been there and you know some people do not scruple to do anything nor tell anything to gain their ends, so we at first got a decided frost, but it gradually thawed as we hammered away each evening at the home of Bro. Nelson Tucker where we preached last summer, until by tht time Bro. and Sister Yates got there, Tuesday evening of this week the entire branch greeted him for his service that evening and we, by that time, had the situation well in hand. Bro. Yates is thoroughly converted to the idea that the Church of Christ is the church now recognized of God.

"I am glad and willing to work heart and soul with our brethren of the Church of Christ in building from the ground up, we are satisfied that they are in very deed a remnant of the original church organized in 1830 and are in no sense a faction because they were never out of the old church, their inactivity for so many years does not alter that fact. God blessed the Reorganized church through the years because of their righteousness and the validity of their priesthood and not because of their form of organization. Bro. Cole's vision is the clearest exposition of the true situation I ever saw and I use it continually in my preaching and it is very convincing, this of course is only one of the many wonderful demonstrations of God's power that He is showering upon His people, those who have had the manhood and womanhood to come out from a system of priestcraft and bigotry."

Otto Fetting: Sunday, August 7th, we organized a church at Flint with eleven members, an elder, a priest, a deacon, all presiding. One was baptized in the morning and confirmed one child was blessed. The day was a very busy one with fine interest and good attendance.

Flint is a splendid field for labor and I look for a large membership in the near future. The interest is very good and it is a city of about ninety thousand.

Things are looking good as far as church is concerned in this part of the field. We are expecting Brother and Sister Yates here and Brother Wheaton is also heading this way. No doubt some of us

will take in the Centennial in September at the Hill Cumorah in New York.

Why I Joined the Church of Christ

Then at that day, the work of the Father shall commence, in preparing the way for the fulfilling of His covenants which He hath made to His people, who are of the house of Israel * * * Book of Mormon—I Nephi-3:237.

At the close of the late world war, having read very little in the Bible that I understood, nothing at all in the prophecies, and never having heard of the Restored Gospel, a neighbor, a very religious man, in conversation with my grandparents concerning the capturing and taking of the Holy Land by the British, read some prophecies from the Bible. As I listened, a great fear swept over me, and these questions came into my mind, "Is it possible that I am living in the last dispensation of time? Is it possible that I will live to see the coming of Christ?" Securing employment in the business world soon afterward, during the next few years there rang in my ears continually these words, "Prepare yourself, prepare yourself." I tried to shake off the thoughts as they came, to dismiss them from my mind, thinking it only imagination, and not realizing that they were warnings to me, but the words haunted me like a nightmare. Several times in my life I had planned to enter the convent as a Nun, being sick and weary with the world, with its vanities and deceit, temptations and allurements, but friends or relatives always intervened and prevented my doing so.

In the fall of 1923, as I lay on a bed of affliction, not caring at all to live(a voice spoke to me in revelation by way of command, "Do not worry about worldly goods." Instantly I recognized it as being of Divine origin, arose from my bed, secured my Bible which I had not read in years, and knelt in prayer, something I had not done in months. I had never heard of the Holy Spirit as we are told of in John—14:15-16-17. "If ye love me, keep my commandments. And I will pray the Father; and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him;