

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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LETTER BRO. FETTING

Port Huron, Michigan.
October 7th, 1927—Friday.

Dear Saints:

Elder and Sister Macgregor arrived at 9:35 central standard time on Sunday, September 24th. We took him to our home and kind hands and willing hearts did all that human power could do to make the last days of his life comfortable, and care for him in all that he wished and longed for. Our prayers and administrations for him were seasoned with the spirit of God to such an extent that we felt the presence of the messengers from the other side.

Brother Macgregor was at perfect peace and he offered two of the most wonderful prayers, in which he made mention that he was willing to go if there was greater work to do on the other side, or he was willing to stay if God had any special work to do on this side, but his prayer was that God would relieve him of his suffering either one way or the other. He was conscious up to the last half hour before his death and eight hours before he died he filled out a transfer blank in his own handwriting for a sister at St. Thomas.

He died at 11:30 p. m. on Monday, October 3rd, and was buried at Lakeside Cemetery, October 6th, on the slope from which the boats and the blue waters of Lake Huron can plainly be seen. His body rests under the shade of a beautiful tree and I think in one of the finest cemeteries on the American continent. He was loved by thousands, and hundreds of telegrams and letters came to us during his stay here. No greater love could be manifested by any people on earth than was manifested in his behalf. And Jesus says, "By this shall all men know that ye are my disciples if ye have love one for another." This certainly was demonstrated by the

people of the Church of Christ and also by many of the Reorganized people and outsiders of other churches. The Methodist Episcopal Church of this city gave us the use of their large church on Lapeer Avenue which seats eleven hundred people and they turned over to us the building with caretaker, piano and pipe organ. The beautiful part of it, more touching than anything else, was the way they did it in a true Christian spirit and with a free heart. Their kindness will never be forgotten and at the judgment bar when the books will be opened, their reward will be sure for this gracious act that they did for a man of God. Jesus says, "If you give a cup of cold water to a disciple in the name of a disciple you shall in no way lose a reward." Many of the people of the city helped in different ways by giving us the use of their automobiles, in taking care of the visiting friends that came from a distance, in fact, there was a hallowed glow of the spirit of help, that hovered over the city willing to extend any kindness that they could. Even the police department sent a motorcycle policeman to escort the funeral to the cemetery so that no accident would occur. While these things may seem small in the eyes of some people we deeply feel in our soul the spirit that prompted the motive back of all of this.

The sermon was preached by Elder James E. Yates. The opening prayer at the house was offered by Elder Willard J. Smith, of Port Huron, and the prayer at the church by Elder C. A. Spilsbury of Niagara Falls, New York. The singing was rendered by Sister Eva Gardner, Vida E. Yates and Elder H. L. MacPherson with Eleanora MacPherson at the piano. A beautiful solo was rendered, one of Brother MacGregor's own compositions by

Sister Gardner, "The End of the Way."

The funeral sermon will be published, probably in a tract form as we had a short hand reporter there to take it down. The flowers were beautiful and were sent from the churches from different parts of the United States and Canada. It all went to show the true love and esteem in which our worthy Brother was held by all concerned.

While our hearts are made sad by the loss of such a brilliant and faithful man in the passing of Brother MacGregor, with it there comes an added responsibility that must be carried by the members of the Quorum of Twelve and the priesthood, and all of the members of the Church of Christ; but we feel like he did, not our's but God's will be done. While at the present time we are looking through a glass darkly, yet when the mists have cleared away we will be able to see the wisdom of God in it all.

Sincerely yours,
OF-SEW OTTO FETTING

SALUTATORY

On October second, a meeting was held by three of the Board of Publication, at The Church of Christ Building, on the Temple Lot. After the consideration of other business, as the life of Brother McGregor was hanging in the balance, it was deemed advisable to make some provision for an Editor of THE ADVOCATE in case of any emergency that might arise. At the solicitation of the other members of the Board, the undersigned consented to serve as Editor, for a time at least. This is new work for us, and we feel the need of the support of all the members of the Church of Christ. We all Love ZION'S ADVOCATE, and to make it what it should be will require our united support. We are anxious for short articles explanatory of the

The article by B. L. McKim, entitled *The First Presidency*, appearing in this issue is entitled to a careful reading. This will be an eye-opener to many. We gladly use it for its intrinsic worth to those who want to know the whole truth.

Visions by Sister Crick

Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? Hebrews 1:14.

Friday evening, September 2, 1927, was warm and sultry. We took a short drive into the country, to enjoy the cool night air. It was a beautiful night, and as we drove along in our car, I was admiring the moon and stars, when suddenly, the heavens opened, and in vision I beheld legions upon legions of Spirits of those who have departed from this life. I was given to understand that we on earth represent the Church militant, and they in heaven, the Church triumphant; that they, as Ministering Spirits, stand ever ready and anxious to come to our rescue, by their holy influence, guiding and directing our steps into paths of truth and peace, inasmuch as we purify our lives and become righteous in the sight of the Lord.

On Wednesday morning, September 7, 1927, a vision of the Temple was presented to me. I could not distinguish the material or workmanship of it, but remember that it was very plain in construction. It covered practically the whole Temple Lot. It was crowded to the doors with people, and thousands stood in the sunlight outside, surrounding the Temple from every direction. The song "Holy, Holy, Holy," arose on the air from the inside, vibrating and resounding to the throngs in worship on the outside, and they carried it on. A few days after receiving this vision, I felt impressed to look up the song, "Holy, Holy, Holy," and find out what connection there might be between it and the vision, when in the second verse. I read these words, "Holy, holy, holy, angels adore Thee. Casting down their bright crowns around the glassy sea; Thousands and ten thousands worship now before Thee. Which wert and art and ever more shall be."

MRS. JOHN E. CRICK.

Building up the Church of Christ

How Can We Assist?

Every member of the Church of Christ is, or should be, interested in its growth. But it does not always occur to us just how, or in what way, we can assist in that work; often we are found wondering what we can do to help the work along. And yet there is plenty of work for all to do. The most important work of all, lies very close to each of us; this we sometimes fail to see, as we are looking for some great things that seem so far away, which causes us to overlook the wonderful opportunities lying within reach of all of us.

First of all, is the need of living clean pure lives. This is in reach of every member. There is an ever present need of a demonstration of the practical benefits of the gospel of Jesus Christ. Much of the preaching of the gospel will be lost in localities where our members live carelessly, and not in accord with the great light that has come to us. How pleasant it is to preach the word in localities where our members are living their religion in a way with which no fault can be found! We believe, however, there is a general awakening, among the members of this Church, of living very close to the feet of our Master. Our very attitude towards all men, should be that of love and kindness. We may be misunderstood at times, but it is better to suffer wrong, than to do wrong. We trust that this spirit of humility may continue and intensify with the passing of time with our people. No doubt all understand that to do this we stand in constant need of the help of our Heavenly Father, which means that we need to seek Him daily in earnest humble prayer.

Every Elder and Priest should slight no opportunity of telling the wonderful story of the Blessed Savior's love for the world of mankind. Many such opportunities are, will be, given. We are poor as a Church, in this world's goods, but we are rich in the love of God, and all must labor to build up the work. However, money will be needed for the care of our poor, to assist in maintaining the families of the ministry who will be called upon to give all of their time to the work of traveling and

preaching, and also to assist in building the Temple of God, at Independence, Missouri, in harmony with the promise spoken many years ago.

Money even now is slowly, but surely, coming into the hands of the Church Treasurer, Bishop Alma O. Frisby, Independence, Mo., and will, no doubt, increase as the days go by. The time is just at hand when great things must be done in connection with the Latter Day Work. How thankful we should be that our lots are cast with those who are standing for The Church of Christ as it was when first organized in 1830.

May we each always remember the need of humility and faith in God, and thus prepare ourselves for whatever use God may have for us in assisting to bring forth His work out of obscurity.

H. E. MOLER.

Daniel MacGregor!

Daniel MacGregor is not dead! He lives in deeds well done. He lives in the loving affection of tens of thousands of God-fearing men and women the world over. He lives in the eternal comradeship of all those who value Truth above personal emolument, position, or place.

Daniel MacGregor had the courage of his convictions. He was dauntless and unafraid. He dared to break away from the crowd and stand with the few for the right. He loved liberty and was willing to suffer ostracism and banishment and even death to maintain it.

All honor to Daniel MacGregor—patriot—freeman—prophet! The truths for which he stood still live and will triumph in the end. He lives in the contribution which he has made for truth, and liberty, and justice. Time, the great vindicator, will yet give evidence that our brother was in the right when he refused to salute the flag of autocracy preferring Moroni's "rent" as an emblem of liberty.

Daniel MacGregor personified courage, loyalty, love of truth, passion for liberty, hatred for pretense, and show, and hypocrisy, disregard for priestcraft, relentless opposition to autocracy and centralization of power, love for the under dog.

He faced the truth! The years will come and go; birds will sing, flowers bloom. The gentle zephyrs of spring will blow, sum-

mer, with its scorching sun, will come, followed by autumn and falling leaves; the snow of many winters will fall and drift and melt—generations will be born, and die, and be forgotten, but this man riveted to the truth will stand oblivious to the centuries as they pass. He faces the Truth!

T. W. WILLIAMS

An Eastern Trip

On the 2nd day of August, the writer, together with his wife, daughter Mary and grandson Hugbert Moler, started for Ohio. Two and one-half days were consumed in making the trip from Holden to Columbus, where resides my brother Oscar. We had camped out the two nights on the way.

The object of this trip was twofold: first to visit relatives whom we had not met for a number of years, and secondly, to tell the story of the Church of Christ, as we might find opportunity so to do. After spending from Thursday until Friday at Columbus, we drove to Wellston, where resides my brother William—an Elder in the Church of Christ. He had already made application for the use of the Reorganized Church building for my preaching service, only to be answered by the deacon who seemed to be the only officer in immediate charge, "No, indeed, you cannot have it; Bro. Bishop told us to be sure not to let any of the Church of Christ Elders in the building."

So on the next day, Sunday, we attended their Sunday School and prayer meeting, with a view of announcing our preaching service at Bro. Marion Dounard's. As the meeting drew nigh to a close, I thought I might speak just a few words, and upon so asking I was told by the deacon that I might speak if it was anything pertaining to the Latter Day work. I told him that was what I wished to speak of. But I had said but just a little when the deacon said, "we do not care to hear anything about your troubles"—but I continued talking how, as a boy, I obeyed the gospel in 1881, and ten years later entered the active general ministry in which I continued for 31 years, when owing to the serious financial conditions of the church I volunteered to accept a release, but still did what I could, presiding over a district while at the same time making my own living. This continued till 1925, when S. D. C. was adopted. The deacon then said: "Bro. Moler

will you sit down?" "No," I replied, "you gave me permission to speak, and I shall continue." Just then a female member of the congregation arose and said: "I think the brother is out of order; let us sing 216." So the congregation, or a part of them, arose and at the conclusion of the hymn the deacon pronounced the benediction. However, I did not fail in my object in speaking, for I did announce my meeting at Bro. Dounard's.

My audiences at the afternoon and night meeting were composed mostly of Reorganized members, who are opposed to the present program, and had the courage to make their feelings known. But it had become so unpleasant for them that they had ceased attending services. They seemed dazed, scarcely knowing what to do. We hope they may yet see the light, and the real way of escape.

I preached twice in the neighborhood, where I formerly lived, but most of these were outsiders, or L. D. S., who do not work very hard at their religion.

I made a trip to Portsmouth to meet Elder James S. Morris, of the Church of Christ, with whom and his family I had a very pleasant visit. The next day after my arrival, we loaded up the car and started for the vicinity of Waterloo, where dwell our Bro. and Sister Lewis Straight. We had left Sister Morris and daughter at Scioto Furnace with another daughter, Sister Baker. We preached that night at Bro. Straight's, and returned to Portsmouth the next day. There are several members of the Church of Christ baptized by Bro. Cole and D. J. Davis, years ago. All seem to be in the faith, but are so widely scattered that it is hard to get them together in sufficient numbers to hold meetings.

After this I made a trip to see an aunt of mine at Morgan Center, who had suffered a stroke of paralysis and could neither walk nor talk. This was sad indeed.

Our next trip was to Limerick—the place where I was born, and where I preached twice in the Reorganized Church building to small audiences.

Thus our three weeks' sojourn seemed to pass away all too quickly. Our daughter May had to return home in time to prepare for her school work in St. Joseph, and I had not yet started to do the work I wanted to do. Some opportunities I had to turn down;

one of which we most regretted was an invitation by a Reorganized Elder to come to their place and preach in their regular meeting place on Sundays, and during the week at his home. How I would liked to have accepted that invitation! But duties were calling us home. So we took up the pleasant task of driving back to our Missouri home which we accomplished from Columbus to Holden in another two and one-half days, arriving at Holden August 28th, and again entering upon home duties.

N. E. MOLER.

A Letter From Elder J. M. Hartly

Dear Brothers and Sisters:—I shall attempt to answer the many inquiries that come to me in regard to my inactivities. Time will not permit me to give an answer individually, so if you see fit to give me space in our paper it will answer all.

While living at Independence during the war, just prior to the joint meeting held on the Temple Lot, John the Baptist appeared to me flying through the air surrounded with a beautiful light, and beckoned me to follow, which I did without any hesitation; we settled at the Bundschu Store, East of the Courthouse. We met a watchman in front of the store, but the Messenger seemed to pay no attention to him. The building was open, and he walked through to the rear, and blew three long blasts on a trumpet. His interpretation of the three blasts was, "Babylon is fallen, Babylon is fallen, Babylon the great is fallen." Immediately after this he came to the front of the building and ascended up into the air again, beckoning me to follow, which I did. We arrived at The Temple Lot. Right in front of the Church stood the Saviour. There was such a beautiful light surrounding Him, that all other lights disappeared. The Messenger disappeared. As I viewed the Saviour, it seemed at first that I could not withstand his presence. I knelt to pray, and the Saviour said "Be still and know that I am." Part of my instructions were to arrange for a melting pot for all Mormonism on The Temple Lot, which I did, but the Lord suffered Satan to misdirect those meetings for some purpose. I firmly believed that a Priest-ridden people had come to

their deliverance; but alas, I was disappointed.

Well, back to my vision: As I viewed the Saviour, I discovered that he was standing on a beautiful marble slab, which was over a beautiful fountain of living water, and he stood at the head as a fountain of truth. He was clothed with light for a covering, holding the scepter of power in his right hand. Above his head was a beautiful signboard on which sentences would appear and disappear; no full sentence would appear at any time, but it was in regard to a people who had polluted his holy land. At this point my attention was called as to the whereabouts of the Messenger. As I looked I discovered him kneeling down with a little group of people. I enquired of the Lord what they were doing, and he said they were gathering Manna. I was instructed to hold part of this vision from the world, until I had other witnesses in regard to the Messenger, whom I believe was one of the three Nephites. I inquired of the Lord to know what was required of us people, and here is the answer to my prayer: Put into practice the things you have received in the Book of Mormon, which is the fullness of my gospel. Organize my Church according to the pattern given the Twelve Disciples in the Nephite Church found in 4th Nephi, 1st Chapter.

I have offered the solution twice, but the brethren have not been able to see their way clear as yet; as one brother said, "It is not practical, because it was not a dividing proposition." To be sure, the Lord's plan is not a dividing proposition. The Doctrine and Covenants given through a fallen prophet have been responsible for the minds of the people to become darkened in times past and present. And they will remain in that condition as long as they take it for their guide. I again insist that we study 4th Nephi 1st chapter. I challenge all Mormonism as well as the world at large to show me the least possible chance to escape destruction unless we accept the "All things Common plan." If a private ownership plan brought about the destruction of the Red men, which was a highly civilized race of people at one time, will it not bring about the destruction of the White Man? As long as they held in common the things they collectively used they were ac-

ceptable in the sight of the Lord. But as soon as they sought to get earthly gain by establishing a private ownership plan, they began going down, and were finally destroyed. So, dear Reader, take your choice.

Collective ownership will bring you peace and happiness, and unto the presence of the Lord and Saviour. On the other hand, the private ownership plan will bring you destruction. It did this for the Nephite Church; Why not the same for the Gentile Church?

When the Nephite Church was established by the Twelve Disciples during Christ's ministry upon this Continent, they taught a spiritual law that governed them both spiritually and temporally. The all things Common Plan, seemed to be the more perfect law and did bring peace and happiness, and there was never a more righteous people. Why, Oh why can we not get out from under the old Mosaic law, which is a private ownership plan. Now, Dear Saints, I positively refuse to own anything privately that my brethren and myself use collectively; So do the Indians. But some have been forced to take their allotments. But in most cases the Indians hold their land in common.

I attended a conference some time ago, of the Chiefs of many different tribes. I was more than pleased with the results. I was able to have a special conference with Chief Pueblo, who was the spokesman for the Indians to the White Man. He is a very interesting man. He speaks good English. After our conference, which lasted one hour, I presented him with the Nephite Record, stating that it was a Record of his people, and also that it told of a Choice Seer who would be raised up among them to do a mighty work for his people. I asked him to investigate it thoroughly, which he said he would do, at the same time stating that the Records of his people dated back 2700 years, so we seemingly have nothing on him. However, I am arranging for a conference between Twelve of those Chiefs and the Twelve Disciples of the Church of Christ. I suppose the Quorum will be completed by then. This seemed to appeal to Chief Pueblo, but whether it will materialize I can not yet say. But I hope to have the arrangements completed by April Conference. I regret very much that I have no report to send

in to this Conference. As I am not doing much, I have nothing to report. Wife and I are still in the faith. As ever,

ELDER J. M. HARTLY,
702 E. 32nd St., Santa Anna,
California.

Original Poetry

Tune: Let the lower lights be burning.

1. Listen to the joyful tidings,
'Tis a message from on high;
'Tis the Master's voice proclaiming,
"My return is very nigh."

Chorus—

O, how gladly we will greet him,
How his praise our hearts will swell;
Trim your lamps and sing hosannah,
For he doeth all things well.

2. No more sickness, no more sorrow
Where the Lord shall ever reign;
In that glorious bright tomorrow,
We with him shall e'er remain.

Chorus—

3. Saints and angels chant the chorus,
Let the joyful tidings ring,
Till all people's tongues and nations
Hail the advent of their King.

Chorus—

4. Then in sweet celestial glory,
Without sin or strife, or pain,
Clothed in grandeur, bright, immortal,
With our Lord we'll ever reign.
—Otto Fetting.

"Thank God"

"Thank God," according to report received, were the last words uttered by Apostle Daniel McGregor. These words are very significant, and go a long way towards reconciling us to the departure of our Dear Brother. No doubt these words were induced by a pre-view of the glory of God and of the Eternal world, together with an imminent triumphant entry into the Paradise of God. How great that the last word of a Minister for Jesus Christ should be words of thanks to The Eternal Father. "Let me die the death of the righteous, and let my last end be like his."—Num. 23:10.

THE FIRST PRESIDENCY

Whence Comes Its Authority, "Is It of God or Is It of Men?"

By B. L. McKim.

The quorum of First Presidency which consists of three high priests, constituting a part of the church organization, of both the Reorganization, and the Latter Day Saints in Utah, is looked upon, more or less, as having always been a part of the church organization by the members today.

This is only natural since that quorum having been in the church for so many years most members have taken it as a matter of fact that it has always been a part of the organization and have never questioned its authority or the place it occupies in the church.

But it is a fact of history that the quorum of the First Presidency has not always been a part of the church organization; the establishing of that quorum has been a matter of experimenting.

The first account of the starting of the Presidency, as an office in the church, was that which presumably was written by Joseph Smith in his history, but the account was never published until after his death. The account reads:

"On the 26th (April, 1832), I called a general council of the church (in Missouri) and was acknowledged as the president of the high priesthood, according to a previous ordination at a conference of high priests, elders, and members, held at Amherst, Ohio, on the twenty-fifth of January, 1832." Church History, Vol. 1, Page 244.

This account may be correct, but yet there is a doubt when we stop to think how little is written concerning that office coming into the church, and so little importance attached to the act.

In the fall of 1831 a number of the elders went to Independence, Missouri, for the purpose of setting up a printing plant for the church. W. W. Phelps, Oliver Cowdery and John Whitmer being the leading ones.

It was in the month of June, 1832, the first number of the first paper printed by the church, "The Evening and The Morning Star," was issued. In all there were fourteen numbers printed at Independence, Mo.

This publication, coming out about the time the above action referred to in history was sup-

posed to have taken place, we would expect some reference to Joseph being ordained president of the high priesthood in January, 1832. The Evening and The Morning Star was published by men of the church, and on the ground where it is stated Joseph was acknowledged as president of the high priesthood, but in that paper we search in vain for the account of such an action, there is not even a hint that such took place.

Also in connection with this publication we refer to the history of John Whitmer, who was at that time official historian of the church, having been appointed in March, 1831. His history, like the Evening and Morning Star, is silent about Joseph being accepted as president of the high priesthood, at a conference held at Independence, according to a previous ordination in Ohio. He was living in Independence at the time, and writes of Joseph's visit to Missouri, but has nothing to say about any such action taking place as recorded above. He says:

"And it came to pass that Joseph, the Seer, and Sidney, the Scribe, and N. K. Whitney, and one Jessie Gause, came to Zion to comfort the Saints and settle some difficulties, and regulate the church and affairs concerning it, and we had a pleasant visit with them and they returned again in peace." See Chapter Ten.

These men, Oliver Cowdery, W. W. Phelps, John Whitmer, and others, who were connected with them in church work in Missouri, not making the slightest reference to any such action having taken place seems to throw the matter into a doubtful situation.

The above account, taken from the church history, or the history of Joseph Smith, Jr., being the only account published concerning the starting of the presidency, and it was not published until years later, and after his death, is it any wonder the historian of the Reorganization said:

"This seems to be a very meager mention of so important an event." Church History, Vol. 1, Page 245.

However, the above account, taken from the history, being the only published statement we have of the beginning of the First Presidency, and knowing that such an office developed in the church, such must be our starting point.

Here then we have the begin-

ning of that which has grown into the most important quorum of the church, the First Presidency, nearly two years after the organizing of the church. We say beginning because the account says Joseph was ordained President at that time. Those who say that the presidency started when the church was organized in 1830 would have Joseph occupying that office two years before he was ordained to it. This is not a reasonable position to assume.

The introduction seems to be very human indeed. There is no record of any revelation commanding such an action. There is no account of any revelation providing for such a move. We have no record of it being authorized by a General Conference. The ordination took place, according to the record, at a local conference held in Ohio in the month of January, 1832. There is no record of any notice being sent out that such an action was to take place at that conference. The ordination was not ordered by a "high council;" for there was no "high council" in the church until 1834.

And to make the whole matter more complicated we are absolutely left in the dark as to who ordained Joseph president of the high priesthood. To this day no one knows who ordained him. If so they have never published the account.

This office, starting in the church then as it did, is there any wonder that darkness and division has come into the church because of the First Presidency centralizing power into their own hands?

As there was no revelation providing for a First Presidency, before they established one in the church, it became necessary in order for them to patch up their act, and justify themselves before the people, to alter and change that which was known as the constitutional revelation, Section 17, Doctrine and Covenants, and place in it a paragraph providing for the Presidency. This is abundantly proven by history.

Section 17, D. and C., was published three times during the period of the Evening and Morning Star's life at Independence, Mo., but two of the paragraphs that were added, 16 and 17, to allow the presidency in, never appeared in that publication at any time, and the revelation was published from the "original copy" too. See editorial, June, 1833. Neither

were the words "to be the first" as found in paragraph one printed when speaking of Joseph being ordained an apostle.

That these verses were added after these officers came into the church is admitted by the Latter Day Saints of Utah. They should know, for they took the original records with them, and their historian says:

"Some of the early revelations first published in the 'Book of Commandments,' in 1833, were revised by the Prophet himself in a way of correcting errors made by scribes and publishers; and some additional clauses were inserted to throw increased light upon the subjects treated in the revelations, and paragraphs added, to make the principles or instructions apply to officers not in the Church at the time some of the earlier revelations were given. The addition of Verses 65, 66, 67 (Verses 16 and 17, Section 17, D. and C. Reorganized edition) in Sec. 20 of the Doctrine and Covenants is an example." Utah History of the Church, Vol. 1, p. 173.

Revelations that come along and provide for an office after the office has been established for some time cannot carry much weight with thoughtful people.

Question: Had the revelation of 1829 (Sec. 16) providing for twelve apostles been carried out without delay, and men selected to fill the apostolic quorum, is it likely that a quorum of First Presidency would have developed and assumed control of the Twelve and of the church?

The Twelve, though provided for by revelation in 1829, were not selected until 1835; but a Presidency, without revelation, began to be introduced in 1832.

Again we ask, What would have been the effect on history if the quorum of Twelve had been ordained and were functioning in their office three years before steps were taken leading to a Presidency?

The verses, 16 and 17, Sec. 17, D. C., providing for a presidency, carry about the same weight as the revelation to build the Nauvoo Temple and baptizing for the dead. They were baptizing for the dead in the Fall of 1840 and the October conference of that year made provision to build "a House of the Lord," appointed the building committee, and passed a resolution that they start ten days from that date on the building. Then the following January the

revelation providing for baptizing for the dead and the building of the Nauvoo Temple was given.

From the facts of history then the case is well established that the starting of the First Presidency was a very human act. There was nothing to indicate it started by direction of the Almighty. Had the Lord made provision for the same then there would have been no occasion for them to change and alter the revelations to allow that office in, as was done. The whole beginning of this office coming into the church seems to have been done in a corner. No provision was made for the act before it was done and to this day we have not been told who ordained Joseph to be President. It is not a matter of who ordained Brigham Young president, but who ordained Joseph president?

Of How Many Should the Presidency Consist?

During the year 1833, according to history, two were selected to be assistants in the presidency. But the choosing of three did not determine the permanent establishing of three as the presidency at this early date; for we read in history that in the presidency's early development there were at times as high as seven occupying in that office.

"President Smith then introduced Oliver Cowdery, Joseph Smith Sen., Hyrum Smith, and John Smith for assistant counselors. These last four, together with the first three (Joseph Smith Jr., Sidney Rigdon and F. G. Williams) are to be considered the heads of the Church. Carried unanimously." — Joseph Smith's History.

And at another time the presidency consisted of four.

"According to the direction of the Holy Spirit, on the evening of the 5th of December, while assembled with Sidney Rigdon, Frederick G. Williams and Oliver Cowdery, conversing on the welfare of the Church, I laid my hands on Brother Oliver Cowdery and ordained him an assistant president, saying these words: 'In the name of Jesus Christ, who was crucified for the sins of the world, I lay my hands upon thee and ordain thee an assistant president of the High and Holy Priesthood, in the Church of Latter Day Saints.'—Joseph Smith's History.

That Oliver Cowdery was so recognized as a member of the presidency is a matter of record

found in the Doctrine and Covenants at the meeting of the General Assembly held in August, 1835.

But we find no revelation directing in this work, and these acts indicate that the introduction and establishing of a First Presidency in the church was not done by Divine Command but devised by the wisdom of men, therefore its development came as the result of experimenting. Having nothing as their guide but their own wisdom, it is not a matter of wonderment that history records them groping along not being settled as to the number who should occupy in that office and we find they had all the way from three to seven.

Who Should Succeed as President?

Having established a First Presidency, and provided for the centralization of power into their hands as the revelations did after that office was started, making it a sort of a kingly office, we find them wrestling over the question of who should succeed.

That the question of lineage was not given the remotest thought at first is abundantly proven by history.

David Whitmer Chosen First

According to history David Whitmer was the first one chosen and ordained by Joseph to be his successor:

"I then ordained David Whitmer president, and W. W. Phelps and John Whitmer as assistants, and their twelve counselors, . . . and told them that if I should now be taken away, I had accomplished the great work the Lord had laid before me, and that which I had desired of the Lord; and that I had done my duty in organizing the High Council, through which council the will of the Lord might be known on all important occasions in the building up of Zion and establishing truth in the earth." Church History, Vol. 1, pages 503-4.

It is true that this is referring to the organizing of the High Council of Zion, but a careful reading will reveal that all which occurred upon that occasion is not recorded in this account, else the action was irregular and contrary to the law of the church.

To accept the account as it stands we would have to take the position that a local high council could succeed in the presidency of the church and especially functioning as Prophet, Seer and Reve-

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lator. Joseph says, "through which council the will of the Lord might be known on all important occasions." Not only "in the building up of Zion," but "establishing truth in the earth."

To make the account complete all that transpired at the time the above council was organized should have been written. Just why Joseph did not include in the account his ordaining David Whitmer to be his successor as Prophet, Seer and Revelator, we have no way of determining. But that he did so ordain David is not only admitted by Joseph in other accounts, but testified to by eye-witnesses in attendance at the meeting who have left their testimony on record.

In the "Far West Record," a record now in the possession of the Church of Latter Day Saints, in Salt Lake City, Utah, the following statement was made by Joseph concerning the ordination of David Whitmer:

"The Prophet himself, according to the minutes of the High Council held in Far West, on the 15th of March, 1838, referred to his ordaining David Whitmer in July, 1834, and this is the account of what he said: 'President Joseph Smith Jun., gave a history of the ordination of David Whitmer, which took place in July, 1834, to be a leader or a Prophet to this Church, which (ordination) was on condition that he (Joseph Smith Jr.) did not live to God himself.'" Utah History of the Church, Vol. 3, p. 32.

John Whitmer who was not only ordained one of the counselors to

the president of the high council of Zion upon that occasion but was also historian of the church at that time, gives us the following account of Joseph Ordaining David Whitmer to be his successor:

"After the camp had dispersed at Fishing River, Smith and F. G. Williams came to Clay County together with many others who were scattered in Clay County and elsewhere. Smith called a conference at the house of Lyman Wight, three miles west of Liberty, in which conference the most of the official numbers belonging to Zion were present, where Smith organized the High Council of Zion as I said in a former chapter, in which David Whitmer was ordained President of Zion and John Whitmer and W. W. Phelps his counselors. Here at the same time he ordained David Whitmer Prophet, Seer, Revelator, and Translator." John Whitmer's Mss. History.

W. E. McLellan who was also in attendance at that meeting and ordained at the time one of the twelve to compose the high council of Zion has left the following on record regarding Joseph ordaining David Whitmer to be his successor:

"Joseph called a General Conference of the authorities of Zion, his camp followers were present, and in that he organized a High Council for Zion. David Whitmer was constituted president of it, and John Whitmer and W. W. Phelps ordained to be his counselors, and twelve others placed with him. I was one of the twelve. Then Joseph Smith arose and said: 'The time has come when I must appoint my successor in office: some have supposed it would be Oliver Cowdery,' but, said he, 'Oliver has lost that privilege by transgression. The Lord has made it known to me that DAVID WHITMER IS THE MAN.' Joseph and his counselors then laid hands upon him and ordained him to be Prophet, Seer, Revelator, Translator and President of the Church." Saints Herald, Sept. 15th, 1870.

David Whitmer, the man in question, of whom Emma Smith said: "David Whitmer I believe to be an honest man. I think what he states may be relied on."—Church History Vol. 3, p. 358, left the following on record concerning Joseph ordaining him to be his successor:

"To show you that Brother Joseph and myself still loved each other as brethren after this, I will tell you that he had so much confidence in me that in July, 1834, he ordained me his successor as 'Prophet, Seer and Revelator' to the Church." Whitmer's Address, page 55.

The above evidence not only proves that David Whitmer was ordained by Joseph to be his successor as President of the Church but the act was conclusive proof that Joseph did not consider it to be the **Divine Plan** that the eldest son should succeed his father in the office of the presidency. At that date the theory of lineage had not yet developed.

This establishes our position that the instituting of the First Presidency being of human origin it was a matter of experimenting, going through many changes before settling upon the plan now practiced.

By reason of Joseph ordaining David Whitmer to be his successor many looked to David to take the lead of the Church at Joseph's death.

Rigdon Ordained

A few years later we find that the following took place in Nauvoo as announced by Joseph in the official paper of the Church:

"We have to announce that Sidney Rigdon has been ordained a Prophet, Seer and Revelator."—Times and Seasons, June 1, 1841, p. 431.

It was because of this ordination that many looked to Rigdon as being the one to lead the Church at the death of Joseph. William Marks, who was president of the Nauvoo Stake at the time, was one of them and in setting forth his reasons, said, among other things:

"I laid my hands on Brother Sidney with Brother Joseph and he ordained him to be 'Prophet and a Seer and a Revelator,' and to be equal with him in holding the keys and authority of this kingdom." Times and Seasons, Oct. 1, 1844, p. 665.

(1) It would be interesting to see some advocate of lineal succession to the Presidency clear up the point of David Whitmer being selected and ordained instead of one of the beloved relatives of Joseph.

Who is right, those holding to lineal succession in the Presidency, or Joseph Smith? Answer!

(2) This could not refer to

Rigdon being ordained a counselor for he was ordained a counselor in 1833.

No support here for lineal succession.

Several others could be added to the list showing that the instituting of the officers of the first presidency not being of divine origin there seemed to be much uncertainty in the mind of Joseph regarding who should succeed him. William Smith, a brother of Joseph, also makes claim as follows:

"President William Smith was ordained by his brother Joseph Smith previous to President William Smith's leaving Nauvoo on his mission to the east for the last time during the earthly existence of his brothers. President Joseph Smith ordained him a PROPHET, SEER AND TRANS-LATOR, and then informed him that he had all the necessary ordinations to lead the church."—Taken from tract, "Epistle of the Twelve." William Smith faction.

Then we have the testimony of a large number of the twelve who testify that Joseph ordained them to lead the church, but why go to greater length for if the history of the introduction, development, changes, and uncertainty of the first presidency does not prove it to be of human origin, then history cannot be of any value upon any question dealing with the past.

In conclusion we wish to recapitulate as follows:

First, there was no revelation, either ancient or modern that suggested, aided or directed in the instituting of the first presidency which has become a dominating factor in the organization of the Latter Day Work. But such an office was instituted by man and is of human origin and took years in developing to its present position.

Second, that there is a cloud, more or less, upon the history starting the action in 1832. No one who was writing in those days even makes the slightest mention of such an action having taken place, and the only account we have never saw day light for over twelve years after the action was supposed to have taken place and that after the death of Joseph. Again showing that the institution of the first presidency was of human origin.

Third, who ordained Joseph Smith president of the high priesthood? It is not a question of who ordained Brigham Young

president, but who ordained Joseph Smith? If by command of God surely we would be informed how they proceeded, but to this day no one has stated who ordained him. Why?

If the Lord was particular that Joseph should ordain Oliver and Oliver ordain Joseph as "apostles of Jesus Christ," when the Church started then could we not expect that if He was directing in the starting of the First Presidency in 1832, an office above and superior to an apostle, which position the Presidency assume, that He would direct how and by whom it should be done?

Again we are left in the dark showing the whole action to be of human origin not leaving behind a clear record of its work.

Fourth, the action of January, 1832, was irregular and in conflict with the law which provides for the ordaining of Presidents, for Joseph was neither ordained by a "High Council" or a "General Conference." According to his own history, the law providing for a Presidency says it is to be done that way. D. & C. 17:17. The action being in conflict with the law, is null and void and without authority.

Again we are forced to the conclusion that the starting of the First Presidency was of human origin, having nothing definite as a guide.

Fifth, that in Joseph ordaining different ones to be his successor as Prophet, Seer, and Revelator, is it not conclusive proof that he did not consider the question of lineage, that it was the divine plan that the eldest son should succeed his father in the office of the Presidency? Such ordinations alone force us to conclude that the establishing of the First Presidency and the manner of its perpetuation was of human origin and not by the direction of God.

Whence then comes its authority? Is it of God or is it of men?

Letter From an Old Time Member

A Spiritual Manifestation

Again and again the Spirit bids me write, write. So urgent is the command I can hardly keep my mind on my house work, so now I take my pen in hand and these are the things the Spirit bids me write.

God is not pleased with all this

contention, for contention is of the devil. Oh my brethren, cease to contend with one another; cease to contend against other churches, for they are in His hands, and they will receive their reward. But I say unto you, when you go forth, preach the gospel of the Church of Christ according to the Articles of Faith and Practice of the Church of Christ, and whosoever will hear these things and seek to unite with this Church they shall know by your fruits that ye are the Church of Christ.

Sanctify the congregations that my work may go forward. Humble yourselves, ye members of the congregations. Cease to envy and backbite. Be not proud. Cease to lean on the arm of flesh, for all flesh is liable to err. All men are in His hand. God is no respecter of persons. Pray for those whom God has called to the work of bringing about his righteous purposes. Oh my children, list to the admonitions of the Spirit.

The Spirit bids me hand these writings to Bro. T. J. Sheldon.

Your sister in Christ,
Miriam Haldeman Mason,
Grain Valley, Mo.

Given Sept. 19, 1927.

The Presidency of the Reorganized Church Is Emphatically and Irrevocably Fixed in the Line of the Smiths.

The following interesting excerpt from the "Word of Consolation," the first pamphlet published by the Reorganized Church and that, too, with the endorsement of a claimed revelation, tells the story of how the Chair of the Presidency is unalterably fixed for the lineal descendants of the Smiths.

"Now, what had God told Joseph Smith 'before' concerning being ordained to the highest office in the priesthood in order to hold the keys of the Kingdom? If we can ascertain this, we shall discover the gate and withal who has, or has not passed through it. See Doc. & Cov. 3:31, (104:31)."

"Therefore it must needs be that one be appointed of the High Priesthood to preside over the Priesthood; and he shall be called President of the High Priesthood of the Church, or in other words the Presiding High Priest over the High Priesthood of the Church."

After the Lord showed him this gate into the Presidency of the Priesthood out of which grows the Presidency of the Church and told him the manner of such appoint-

ment and ordination he was ordained accordingly on the 25th of Jan., 1832, President of the Melchisedech Priesthood. See Times and Seasons, p. 624, and in March following the authority of that ordination is made known. See Sec. 80: "Unto whom (Joseph) I have given the keys of the Kingdom which belongeth always unto the Presidency of the High Priesthood."

Here then is the legal ordination unto which belong the keys of the Kingdom and we have before shown that Joseph inherited this birthright or order of Priesthood from his fathers and was appointed by the common consent of the Church and that it was confirmed to be handed down from father to son.

On Being Turned

By J. H. Camp

One of the worst things the prophet Hosea ever said about Ephraim is, that he was "a cake not turned."

The prophet drew the comparison from his observation of a pancake in process of baking at the stage of the first heat having seared the under side congealing it into a tough crust. The experienced cook knows that when the dough begins to dry out on top and the heat bubbles fester and burst and gradually settle down that the cake is ready to turn. If it is not turned at the proper time, and the heat continued, the bottom crust will soon harden and quickly char into a useless mass of coke. Then, the whole cake is spoiled.

At the time Hosea commented on Ephraim's condition before the Lord, he had mixed freely with the peoples of the earth, having broken over his tribal bounds, forgotten his blood and relation and all but lost his identity as a part of the great family of God's people.

Ephraim has made but slight improvement to this day. He is blessed because of the covenant made to his fathers, but he does not know it, neither does he know of his fathers or the covenant.

But the saddest part of the whole matter is this: Ephraim is not all blind. A remnant of his posterity have been enlightened and made a confidant in the story of their fathers, with the blessings re-pronounced upon them, and have done no better than the blind.

We are still as a cake on the

griddle with the heat bubbling up through us, festering and breaking on top ready to be turned, and will never be fit to eat the way we are and the longer we bake the worse we get.

Of course, the whole house of Israel was at its best a very poor "stack of cakes," but at certain stages in their history they did reach a state of development under certain degrees of heat that rendered them a very good people. In their best, they were wholly devoted one to the other. The tribes clung together, and barring petty little quarrels, they lived in peace at home and worked for the benefit of the whole. They learned a splendid lesson in the wilderness in the distribution of the manna; it could not be hoarded and if one gathered more than he could eat he must either divide with his brother or suffer it to waste. This lesson stayed with the Jews a long while and never has entirely left them, for as a people they are communistic, in common possession and enjoyment of all things public.

If all Israel had continued in the best they learned, forbade the approach of kings, clung together in their tribal form of government under a balanced quorum of judges over the whole nation, battered down every aspiring "horn" of selfishness, cultivated and sustained the moral standard, welcomed the prophets and honored the law, Christ could have "gathered" them and established them for all time a powerful people in their promised land.

But Ephraim set the house of Israel a bad example. They were the center of continual disturbance. Politically proud and free spirited, jealous of a rival or superior, quick at intrigue and ever rebellious. It was Jeroboam, the Ephraimite, who divided the kingdom after he had received from the prophet Ahijah the ten strips of his garment which he tore into twelve pieces, indicating that Jeroboam should have ten of the tribes of Israel. Then the long dark night. Ephraim migrates, scatters and fills the earth.

The dawn breaks and another day, but Ephraim is still as a cake not turned. Full of idolatry, political craft (and graft), jealous hearted, selfish in aspirations and greed for gold, just in law but cruel in power, striking divisions and disunion, engendering war and filling the world with grief, until the nations grapple at

swords point and the rich devour the poor. That's Ephraim where ever you find him. It's the way he started out, and if he is not soon "turned" he will end up in the fire with the great harvest of the tares.

Those of Ephraim who represent the "few" of the "laborers" with the "servant" in the present hour dispensation, have but one escape, and that is absolute performance of duty. Talk will not do. The world has been talked to the brink of hell. We must break loose and turn back. Quick action is necessary. I propose that the ministry of the Church of Christ with all others who will follow, engage at once in an enterprise of all things common. If we can not do it, we may as well quit. We must gather our manna early in the morning, we who can and for those who can not. All must eat and the strong must protect the weak. Never mind what others say about you; "Do it now."

You are but half baked and turning to coke until you can go on your knees before God and pray for your brother before yourself. The greatest thing I ever heard the illustrious Apostle, T. W. Williams, say, was "You must learn to pray that the Lord may give unto your brother the things which you want." And that is the first step toward the Celestial law.

The Messenger has come to prepare the way. He has come to purge the sons of Levi—"that they may offer unto the Lord an offering in righteousness." What will that offering be? "My sentence is" that it must be a full and complete compliance with the law of the celestial kingdom. Can you dispute it?

Preaching is over: We have talked enough. Let us have action. When we of the ministry do something, the people will follow. Don't stand on the fence and crow like a rooster, but hop down in the vineyard and go to scratching. Then when you find something worth eating you can "cluck" and strut and the flock will come and help you—eat it. That's life; that's service worthwhile. That's being turned.

God never intended his people to be scattered. He has always centralized his vineyard. From a centralized stronghold, the reapers can go out—go far and gather in. Life is service and service is salvation. Salary is sin.

The structures of the old

world, ruined or habitable, stand as monuments of shame to slave labor. They point to the day when the unfortunate, weak, slaved for kings, the opulent rich and military class. Our future monuments must rise as structures of usefulness on the solid rock of primitive rights, reared if must be by the hands of the ruling class. Some contend for "an Elder's conference." I move we adjourn to an Elder's workshop. Forget this "resolution," "second the motion" and "carried by three" and get down to business.

"It won't be long now" when some Apostle plants a hill of corn to feed some widow's child, or a hill of cotton to clothe an indigent father reduced by the ravage of disease. You plant it, others will cultivate it. But by all means start the planting now.

What did the figures "1929" signify? It is time we were finding out. It's our starting date. Let us get "turned" and ready.

Sermonette by Geo. A. Derry, Omaha, Neb.

I wish to use for my scripture reading the 5th Chapter of Matthew. More especially do I want to impress upon you these verses, 44 to 48:

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

That ye may be the children of your Father which is in heaven, for he maketh the sun to rise on the evil and on the good, and sendeth rain on the just and unjust.

For if ye love them which love you, what reward have ye? Do not even the publicans the same?

And if ye salute your brethren only, what do ye more than others? Do not even the publicans so?

Be ye therefore perfect, even as your Father which is in heaven is perfect.

I wish to read for you a verse which I found in a magazine:

If we noticed little pleasures
As we notice little pains;
If we quite forgot our losses
And remembered all our gains;
If we looked for people's virtues
And their faults refused to see,
What a comfortable, happy,
cheerful place
This old world would be.

I have felt impressed all the

week to try and talk on this subject, "fault finding." I just could not get it off my mind, and all day long during my work I would have certain thoughts come to me on this subject, so I would jot them down, and have tried to assemble them into a sermon. I do not know how well I have succeeded; I will leave that with you to decide.

How many of us are there I wonder that only look for people's virtues and their faults refuse to see. Finding fault with the other fellow doesn't do him so much harm as it does you. If you are continually finding fault with the other fellow it will lower your degree of Spirituality to that extent that you will think you are always right; and the other party is wrong, that you will lose your spirituality entirely. Have you ever seen any instance like that? I have, and I know you have too. We read in Matt. 7; 1 to 5th verses.

"Judge not that ye be not judged, For with what judgment ye judge ye shall be judged, and with what measure ye mete, it shall be measured to you again.

"And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"

"Or how wilt thou say to thy Brother, let me pull out the mote out of thine eye and behold a beam is in thine own eye. Thou hypocrite, first cast out the beam out of thine own eye; and then thou shalt see clearly to cast out the mote out of thy Brother's eye."

I think that it very plainly shows there, that we are not to find fault with one another, and that we will have all we can do, to keep ourselves in that condition, that people will be unable to find fault with us.

You know there is a saying, that united we stand, divided we fall. Now dear Brothers and Sisters, we cannot be united and find fault with one another.

We read in first Samuel, 17:34-35-36 verses: How, while David was tending his father's sheep, he was compelled to slay a lion and bear to protect those sheep, now we know that David in his self could not have slain those beasts. I think that is symbolical of the teacher's duties today, watching over our Father's Sheep, that the elders have brought into the fold. Let us read the teacher's duties.

The teacher's duty is to watch over the church always, and be

with, and strengthen them, and see that there is no iniquity in the church, neither hardness with each other; neither lying, backbiting, nor evil speaking; and see that the church meet together often, and also see that all the members do their duty, and he is to take the lead of meetings in the absence of the elder or priest, etc.

And so in reverting to the circumstances of David, we realize it was through the grace and power of God that he was able to slay the beasts that were attacking the sheep, and only through the grace of God and the Spirit of Christ may we teachers be able to keep the ravishing wolves and beasts from destroying the Sheep, our Father's flock. That we may be able to keep evil from getting into the fold and leading any of the flock astray. So I ask of you, Brothers and Sisters, that you will pray for me, that I may have the strength to hold up under my trials, that I may receive the power from on high, that I may be able to keep the ravishing wolves out of this little flock. In Matt. 23; 37, we read:

"Oh Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto you, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.

"Behold your house is left unto you desolate. For I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."

Why couldn't He gather them together? I'll tell you why. They had a poor shepherd, he allowed the beast to get among them. It is my desire and may I say, should be the desire of each one, that I may reach that state of purification, that God may give me a sufficiency of His Holy Spirit that I may keep myself and the flock in that condition, that when Jesus is ready to gather them, they will be ready to go.

Brothers and Sisters, I have often expressed myself that I would never be able to go out into the world and preach the gospel to the world. I often wondered why I was persecuted so much, and why my trials and burdens were so great, and I used to resent them, but I do not any more, I feel they were for a purpose. I believe it was to try and bring me to that state of purification, that I might become a

good shepherd, that the Lord could trust me to watch over His flock. And it is my earnest prayer that I may yet reach that state of perfection.

Did Christ want us to find fault one with another? No, positively no, for did he not say to them that were accusing the woman. He that is without sin, let him cast the first stone. Were there many stones thrown? No, not one, they all turned and went away. And what did Christ say to the woman?

"Woman, where art thy accusers," and she answered "I haven't any," and Christ said, "Neither do I accuse thee, go thy way and sin no more." We can see by that last remark that the woman had sinned, but Christ did not want any fault finding. Don't think that I am finding fault or accusing, for I am not, I want you to see the necessity of overlooking your brother's and sister's faults, and look for their virtues and good deeds.

It is not my desire to go out into the world and preach the gospel, but to attain to that degree of spirituality that when my brethren hath gathered them into the sheepfold, that I may retain them in the fold, that I may have that influence over them that they will have no desire whatsoever to stray or wander away from the fold into the by and forbidden paths, that I may keep them continually building up in spirituality, that they may all become one, as God and Christ are one, that we may speedily build up Zion, that we may have the pleasure and glory of worshipping with our Lord and Saviour Christ Jesus.

In order to hold you in that fold that our Divine and blessed Saviour has built for us to take refuge in, I must be able to teach you Humility, Forgiveness, Brotherly Love, Kindness, Charity, Meekness, and UNITY. We must be united, and we surely cannot be united if we are looking for other people's faults.

We read in Mark 3:24 to 26. And if a Kingdom be divided against itself, that kingdom cannot stand. And if a house be divided against itself that house cannot stand. So that shows to me very plainly that if we become divided against each other we cannot stand, so let us pull together, be united, look for the good and each other's virtues, and refuse to see each other's faults.

In Eph. 4:1-7, "I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called.

"With all lowliness and meekness with long-suffering, forbearing one another in love."

If we do that we will certainly not find fault with anybody. Endeavoring to keep the unity of the spirit in the bond of peace, "There is one body and one spirit, even as ye are called in one hope of your calling. One Lord, one faith, one baptism.

"One God and Father of all, who is above all, and through all and in all. But unto every one of us is given Grace according to the measure of the gift of Christ."

That is if we live united one with another, overlooking faults and seeking virtues. In Matt. it tells us what to do to keep in that condition that we may be able to overlook people's faults. "Watch and pray ye, that ye enter not into temptation, the spirit indeed is willing, but the flesh is weak." In Luke 18-1, "And He spake a parable unto them saying, that men ought always to pray and not faint." And in Nehi 14-12, also Matt. 16:7-14, there is splendid admonition given, and so dear brothers and sisters we can all see that Christ knew that if we were constantly praying we surely could not be finding fault with each other, and after we have formed the habit of not looking for the faults, but the virtues, we will forget that our brothers and sisters had any faults worth mentioning. There used to be a verse or song that went like this, "What's the use of knocking when a man is down, when he is down ain't that enuff, what's the use of being rough. Say all the good about him if you will, If you can't say anything good, why you ought to keep still." How good it would seem if everyone heeded that verse, if you can't speak kindly say nothing. I have another little verse I want to read to you:

I will follow the upward road today,
I will keep my face to the light,
I will think high thoughts as I go my way,
I will do what I know is right.

I will look for the flowers
By the side of the road,
I will laugh, and love, and be strong.
I will try to lighten another's load,

This day as I fare along.

If we followed the teachings of that little verse how many of us would have time to seek for another's faults.

And in conclusion, I wish to recite:

I heard a cardinal singing his song
From the top of a maple tree.
And it seemed that he was singing
Especially for me.

It was an autumn morning,
The air was still and cold,
As the golden leaves fell softly
To mingle with the mold.

But high in the top-most empty bough,
Of all its beauty shorn,
Sat this crimson warbler, throat aflame,
Pouring music into the morn.

So the tree had scattered its glories,
And the singer gave his lay
To brighten the earth beneath them,
And to lighten the toils of the day.

And ever if we look upward,
Or listen toward the sky
We will find the help we are needing,
Coming down from God close by.

Dear people, let us ever look upward and listen toward the sky, that we may find the help we need, coming down from our God close by.

Too Thin—Too Thin

By W. P. Buckley.

Throughout the past ages of the world, from the time of its first habitation by peoples or nations, we find that History always repeats itself. Let a Nation or People arise, develop themselves in lines of civilization until they arrive at the zenith of their accomplishments, and then they begin to go the other way towards dissolution or destruction. This is the record which time and again has taken place. There are other ways, also, in which the history of certain peoples has repeated itself, and it is doing the same thing today. I want to call your attention, reader, to some of these things.

We are living in a very momentous day. A day in which God is beginning a great work. A

day that soon shall be, and now is, fraught with great opportunities for His people and His servants. A day that is ushering in the fulfillment of His promises made of old. A day that shall call for the best that there is within us to be brought out for the advancement and the establishment and consummation of His Work, in so far as we, individually and collectively as well, are able under the power of His Spirit to do. Yes, a day in which the Heavenly Messengers are again sent forth from God to bring direction to the children of men in His Church, so that they may be enabled to move forward and complete the work designed.

Prophecies are being fulfilled. God is speaking in the gifts of the Gospel and many hearts are touched. But still there are those who profess to love Him; profess to serve Him; profess to keep His commandments, who say that these things: the Angel visit to Bro. Fetting and the Revelation to Bro. Yates are "Too thin—too thin."

I think if we were able to pass backward through time and found ourselves living in Noah's day, and could hear him prophesying and bearing his testimony through all those long years, we would also hear the people saying it's "Too thin—too thin." "God won't destroy the earth; He will not send a flood," and all the ridicule and scoffing that they could bring to their tongues to say. But God did not vary from what He had promised to do and as the waters came higher and higher I can almost hear them say: "Oh, that we had listened to Noah and had repented of our sins and done as God wanted us to do." It was too late, then, however; the time of acceptance and repentance had passed. The consequences of disobedience must be endured.

We go on down through the years of time. We find a little Babe born in lowly circumstances in Bethlehem. We watch the development of this child; His growth; His work; His life and death and resurrection. We read all the prophecies that pointed towards the coming forth of this Child, the Christ. But how was He received by many? "Is not this the carpenter's son? We know his mother and father. It is not the Christ child. It's 'Too thin—too thin.'"

Eyes blinded by selfishness; desires so warped and molded to

certain lines and channels, so that looked-for events MUST run in just these preconceived, molded and set forms ere they could be accepted. How strange it is that humanity so often wants to make God work in the way WE want Him to. We are not willing to conform ourselves to HIS ways, even though many times we say that we are willing.

Many people are deceiving themselves in this very thing. They say: "Yes, I am willing to do; I am willing to work. I am willing to believe;" but when they come right down to the bedrock of their willingness, God must conform to their wishes instead of their conforming to His. Selfishness is not overcome and pet theories and beliefs cannot be disarranged. However, God moves steadily forward in His way and work and His will shall be accomplished.

Supposing we now behold another picture or two. Look at the people of Lehi. Read their history. How many times were they prophesied to, but we hear them saying: "Too Thin—Too Thin." Some were earnest in their worship; had a tower or altar built, up into which they could go, each one of them, once every week and worship. "Yes, we are a righteous people," etc.; but in THEIR way, not in GOD'S way. What was the result? Destruction overtook them. We see the Prophet Samuel, faithful to the commands of God, returning to the city and climbing upon the wall thereof, so that all might hear him. We read his prophecies and note the message sent of God through him to that people. But what do they say? "Oh, it's TOO THIN—TOO THIN." Why won't God show Himself to us as well as to them? Are we not a righteous people? Just trying to make us believe something that will take place somewhere else, but not with us. No, it's TOO THIN—TOO THIN." The prophecies were fulfilled nevertheless. All their vain thoughts and their fallacies of worship faded into oblivion when the prophecies were fulfilled and they cried in their anguish: "Oh, that we had listened to the warnings of the Prophets," etc., etc.

Many are the instances that could be mentioned wherein history has made repetition, and today is just another instance, for many who have professed, and do now profess, are saying: "It's Too Thin—Too Thin." "This Messen-

ger coming to Otto Fetting and this Revelation to James E. Yates, they are TOO THIN, TOO THIN. "God must come MY way; He must work in the way I think it should be done. The way we have always looked for Him to do His work MUST be the way to do it. No other way will do." I am of the opinion that when The Christ comes (were this possible) there would be those who claim to be looking for Him who will fail to see Him because of their own preconceived ideas of Him and the way in which they have set for Him to come. In the working of HIS way, not THEIR way, they would fail to recognize Him.

There will be those who will still fail to see and understand when the command goes forth to "Build the Temple." When future manifestations and revelations are given; when Angelic Messengers again come to give instructions, there will be those who will say: "TOO THIN, TOO THIN." Why should this be? Have Latter Day Saints all these years, since 1829-30, said: "TOO THIN, TOO THIN," to the statement of the Prophet Joseph regarding the visit of the Angel, and the instruction given by him, etc.? No, we have believed it all, ALL OF US, and still DO believe it. Has Angelic administration and visitation ceased since then? Cannot God direct His work today as well as He did in 1826-30? Can you find anything in either of these later manifestations that would savor of the evil spirit's direction? God has said His work should be accomplished, has He not? Must it be in OUR way? Must it be just according to the plans WE have laid? Why not let God choose His own way and plan, and we be willing and ready to arise and help in the accomplishment of His work? We cannot change Him, much as we might want to. His work will move forward regardless of our puny selves. Break down your walls of selfishness; clear away the hedges of preconceived ideas and give God the chance to let in the light and radiance that will help you to see and know of His Will and Way to accomplish His Work.

The trouble with many in the Reorganization today is that they are letting some individual stand in the way of their acceptance of the claims of the Church of Christ. All they can see is this Brother or that Brother. Through this or that one, the doorway is

closed up so that they cannot see beyond. Look around him; look beyond him; the sun is shining there beautifully. You are allowing the sight of him to keep you from the fullness of the sunlight and in the cloud of darkness. You have set this one up to your view instead of setting up the One who should be there. God will not turn any away; He will accept you as well as this other, if you will take your eyes off the one view and place them where they should be able to behold Him. The invitation to all is to **come**. Shall we go on with God or stand for ourselves? Shall we yield to His way or stand for our own way? God help us all that we may be co-workers with Him and not among those who say: "TOO THIN—TOO THIN," and then when the end comes be led to cry "Oh, that we had listened to His Messengers. Oh, that we had heeded His revelations and had not allowed our own selves to stand in the way; our selfishness; our wanting things to come about in OUR way. Oh, that we had not allowed Satan to blind our eyes by the sight of someone else so that we could not see beyond him."

God grant that the eyes of all may be opened to behold the light of the Gospel as it shines forth in the development of the Work of God in the Church of Christ. It is beautiful, my Brother; my Sister. Ask God to help you to see it. Be willing to be led. Put away ALL that would hinder and come with us to the Marriage Feast of the Lamb.

T. J. Sheldon, Independence, Mo.

On July 29th I had a remarkable dream. I will give you a part of it. John appeared to me in a dream, in the church on the temple lot. He told me that the people were not in a condition to abide the coming of Christ now, and that they were not fit to build the temple. He said that more would not be able to stand when Christ does come, but said that he (John) would come to help us, and that God would send other messengers, and in this way those who were willing would be prepared to do the work and to abide the presence of Christ when he comes. This is a part of what he told me.

Since the dream I have been much impressed with the need of personal righteousness upon the

part of the ministry and true consecration to the work unto which we are called. I have thought too, of the promise of the Savior that he would send his angels before him to gather together his elect, and also that he would send his angels to pluck out of his kingdom all that offend and do iniquity. This is in harmony with what was told me, for I was made to know that there were some who could not endure the presence of angels who would come, though I was not told who they were, but was told that space was given that they might come unto repentance.

I have been blessed in my preaching, and while I know of the trouble that awaits the ungodly, there has come a great peace to my mind because I know that God is going to gather and preserve his elect. We must be men, and try harder than we have ever tried before to build up the kingdom of God and bring in the reign of righteousness, for the time is short.

You will be pleased to learn that as a result of our labors in St. Joseph I received into fellowship last Sunday five members, one of whom is an elder, and the prospects are good for more to follow. I expect that a branch can be organized there soon, and a lovely spirit prevails.

Must tell you of our little mission three miles from here at a place called Stark's Acres, where we have already fifteen or sixteen members of the church. I am trying to do all in my power to shape my affairs so that I can give more time to the work.

Changing of the Revelations No. 4

26. *Origin of the Doctrine and Covenants.*

The story of the origin of the Doc. & Cov. is told in the 108-A sec. of the Doc. & Cov. Reorg. Ed. 1911.

"At a General Assembly of the Church of the Latter Day Saints, according to a previous notice, held on the 17th of Aug., 1835, to take into consideration the labors of a certain Committee which had been appointed by a General Assembly of Sept. 24, 1834, as follows:

"1. The Assembly being duly organized, and after transacting certain business of the Church, proceeded to appoint a Committee to arrange the items of doctrine of Jesus Christ, for the government of his Church of the Latter Day Saints, which Church was organized and commenced its rise on the 6th day of April, 1830. These

items are to be taken from the Bible, Book of Mormon, and the revelations which have been given to said Church up to this date, or shall be until such arrangement is made.

"2. Elder Samuel H. Smith for the Assembly moved that Presiding Elders Joseph Smith Jr., Oliver Cowdery, Sidney Rigdon and Frederick G. Williams compose said committee. The nomination was seconded by Eld. Hyrum Smith, whereupon it received the unanimous vote of the Assembly. Oliver Cowdery, Orson Hyde, Clerks."

It is stated in the above that the Doc. & Cov. was the fruit of a Committee appointed by a General Assembly Sept. 24, 1834. This is somewhat misleading in the light of the minutes of that great day as first published in the Mill. Star. 15:183. Therein we are told that the appointment and selection of the above Doc. & Cov. Committee, was the original move and work of the High Council, and after they had given their vote the "whole conference" and not a "General Assembly" "agreed" to it. Of course who wouldn't? Who would presume to question the work of a Committee with such men as Joseph Smith on it, himself the President of the High Council. The other members of that Committee were also members of the High Council. No other quorum was consulted or considered.

As to the propriety of an uninstructed High Council instituting measures to create a book destined "to become a law and a rule of faith and practice to the Church" (Mill. Star, 15:299) "for the government of his Church of Latter Day Saints" and appoint a Committee drawn exclusively from that same High Council, we shall have nothing to say. The following are the original minutes:

"Minutes of the High Council. Kirtland, Sept. 24, 1834. Joseph Smith Jr. presiding, assisted by Sidney Rigdon and Frederick G. Williams, Councillors. . . . The Council then proceeded to appoint a Committee to arrange the items of the doctrine of Jesus Christ, for the government of the Church of Jesus Christ of Latter Day Saints which Church was organized, and commenced its rise on the 6th day of April, 1830. These items are to be taken from the Bible, Book of Mormon and the Revelations which have been given to the Church up to this date, or shall be until such arrangements are made.

Councillors Samuel H. Smith nominated Pres. Joseph Smith Jr., Oliver Cowdery, Sidney Rigdon and Frederick G. Williams, to compose said Committee, which was seconded by Councillor Hyrum Smith. The Councillors then gave their vote in the affirmative which was also agreed to by

the whole Conference.

The Council then decided that said Committee, after arranging and publishing said Book of Covenants, have the avails of the same." Mill. Star, 15:183.

If the narrative of these proceedings as told in the Doctrine and Covenants was an attempt to tell the story of the minutes above stated, it is an inexcusable misrepresentation. It is true that a conference "agreed" to the selection of this committee, *after the High Council had appointed them*, but it was the High Council that first took action without any instruction from any Conference. See also Reorg. Church Hist. 1:523.

The 1835 Doc. & Cov. clarifies the situation a little by a Preface statement from the Committee on compilation, showing clearly the origin of the action appointing the said Committee. It is as follows:

"The Church viewing this subject to be of importance, appointed through their servants and delegates the High Council, your servants, to select and compile this work." P. 3, Preface.

For obvious reasons this statement has been removed from the Doctrine and Covenants, together with the entire original Preface.

This is not the first occasion where action was had, plotting a new book "for the government of the Church of the Latter Day Saints." As early as May 19, four months preceding the above High Council meeting, at a secret session in a "wilderness," with but a few in attendance, Rigdon and Cowdery were set apart for the work of "arranging the Church Covenants." The following from the lips of the Prophet tells of that event:

"April 18 I left Kirtland in company with Elder Sidney Rigdon, Oliver Cowdery and Zebedee Coltrin for New Portage, to attend a conference On the 19th continuing our journey, dined at Bro. Joseph Bosworth's. We arrived the same day at Bro Jonathan Taylor's in Norton, where we were received with kindness. We soon retired to the wilderness where we united in prayer and supplication for the blessings of the Lord to be given unto His Church Those present then laid their hands on Eld. Rigdon and confirmed on him the blessings of wisdom and knowledge to preside over the Church in my absence; to have the spirit to assist Eld. Cowdery in conducting the Star, and arrange the Covenants Previous to blessing Elder Rigdon we laid our hands on Eld. Cowdery, and confirmed on him the blessings of wisdom and understanding sufficient for his station that he be qualified to assist Eld. Rigdon in *arranging the Church Covenants*

which are soon to be published." Times & Seasons 6:1058, 1059.

Thus it appears that the work of altering the Revelations and getting out the Doc. & Cov. was planned long months before a Conference took any action or had any knowledge of what was brewing in the bosoms of the Presidency and his High Councilors. As to why they did not wait until the convening of the conference at New Portage, some two days later, before such an important action, as setting men apart to "Arrange the Revelations," was done, we are not informed. Certainly the Conference was an interested party to any such proceedings that was to make a "law" unto them. In a Church that was pledged to the doctrine of common consent they would have appreciated talking it over before their leaders had gone so far as to set men apart to "arrange" a law for the government of the Church.

It is manifestly apparent that the minds of those High Councilors, who took part in this secret meeting in the "wilderness," were made up on the matter of arranging the Revelations and publishing the Doc. & Cov. They went so far as to say that the Book was "soon to be published," and all this without any previous instruction from any Conference.

There is no objection to the privacy of the proceedings in entering a wilderness and setting the men apart by the process of blessing for the specific task, providing, all had been previously approved by a Conference. But there was none. Indeed up to this time there was no action of even a High Council approving of, or ordering such proceedings. The whole thing was conceived in the chamber of a "wilderness," and afterwards hatched by a High Council. Whatever action the Conference later took in the matter, was in the nature of adopting an illegitimate waif fathered by her wayward son, the Presidency and his High Council.

27. *The Original Plan of the Doctrine and Covenants*

It was purposed to make a synopsis of the doctrine of the Church as taken from the Bible, Book of Mormon, and the Revelations to the Church. This was the plan set forth before the Council of High Priests Feb., 1834. When the book was published, however, it seems that the Committee overlooked any consideration of the teachings of the Bible or the Book of Mormon. The Revelations and a few Lectures on Faith only, are treated on.

In other words, it was planned to make a book of their "Belief," a kind of compendium of Faith or Confession of Faith. Thus innocently projecting itself, it met with little oppo-

sition from a conference having no time to examine and digest its sweeping changes in the Revelations, prior to their voting upon it. The following is from the original Preface:

To the Members of the Church of the Latter Day Saints:

There may be aversion in the minds of some against receiving anything purporting to be articles of religious faith in consequence of there being so many now extant; but if men believe a system and profess that it was given by inspiration, certainly, the more intelligibly they can present it, the better. It does not make a principle untrue to print it, neither does it make it true, not to print it.

The Church viewing this subject to be of importance, appointed, through their servants and delegates the High Council, your servants to select and compile this work. Several reasons might be adduced in favor of THIS MOVE OF THE COUNCIL, but we only add a few words. They knew that the Church was evil spoken of in many places—its faith and belief misrepresented, and the way of truth thus subverted. By some it was represented as believing the Bible, by others as being an enemy to all good order and uprightness, and by others as being injurious to the peace of all governments civil and political.

We have therefore endeavored to present though in a few words, OUR BELIEF, and when we say this, humbly trust, the faith and principles of this society as a body." (signed) Joseph Smith, Oliver Cowdery, Sidney Rigdon, F. G. Williams, Kirtland O., Feb. 17, 1835.

After the book of Doctrine and Covenants (certainly a suggestive name) was published, and criticism began to roll in against the new book of "OUR BELIEF," the said Preface was removed from the Doc. & Cov. and has remained "removed" ever since.

The original plan was for to have the book of Doc. & Cov. close with the revelations to the date of compilation: "These items are to be taken from the Bible, Book of Mormon, and the revelations which have been given to said Church up to this date or shall be until such arrangement is made." D. C. 108-A.

If the Lord Almighty was directing in the publication of the new book as "A law unto the Church" is it not strange that He did not have sufficient forethought to provide for all subsequent revelations that have since been added? By what authority have men presumed to add to the original Doc. & Cov. without any word of instruction from the supposed author of that Book? The story of the Doc. &

Cov. is the story of evolution—ever changing.

28. Was It a Concidence?

As we have shown, nearly all changes introduced into the Revelations, were in the nature of promoting the power and the glory of the President of the High Priesthood, and his High Council; and it is very significant that the same High Council, and the same President were the prime originators of the Doc. & Cov.

Men of the High Council were blessed for the work of "arranging the Revelations" by the same men of the High Council, and when it came to select the Committee to do the "arranging" or more properly the fixing, it was Silvester Smith and Hyrum Smith, High Councillors both of them, who offered the nominating motion selecting the Committee.

And why should the President of the High Priesthood and the High Council composed of High Priests be so interested in championing the creation of a new book of "law for the government of the Church?" Ah, there was a reason, and a very pronounced one. Both the First Presidency and the High Council were without a scriptural berth in the revelations. Both the Book of Mormon and the Bible are against any such offices in the Gospel Church. And to give them a place in the sun, it was necessary that something be done. It would never do to bring forth a separate revelation disclosing the additional offices of First Presidency and High Councillors composed of High Priests, for that would not dignify them with a place in the Constitutional revelation, and so the only thing to do, was to open up the Constitutional document and insert into it a few paragraphs creating the above official berths. And this very thing was done when they operated upon Section 17.

29. Was It Genuine?

In Section 108-A appears a purported testimony of the Twelve to the "Book of the Lord's Commandments" intended by the compilers of the Doc. & Cov. to support that book. The testimony, however, does not mention the Doc. & Cov. Never squints at it. And in view of the fact that this testimony is practically the same as that given by the same men to sustain the Book of Commandments, it is difficult to escape the suspicion that it is one and the same. It looks like another case of plagiarizing, stealing from the Book of Commandments to build up the Doc. & Cov.

(To Be Continued)

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And yet we turn to them from day to day,
As if in them our spirit could find rest.

Gently untwine our childish hands that cling
To such inadequate support as these,
And shelter us beneath Thy Heavenly wing
Till we have learned to walk alone with ease.

Help us, O Lord; with patient love to bear
Each other's faults, to suffer with true meekness,
Help us each other's joys and griefs to share,
But let us turn to Thee alone in weakness.

—Bro. George Cummins.

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To Our Many Friends

To our many friends and the members of the Church of Christ, I wish to express my thanks for the love, faith, confidence and self-sacrifice expressed in various ways toward Daniel and myself during his long illness of fifteen weeks. These things sweetened his last days as nothing else could, and many blessings were pronounced by him on the heads of those who so generously ministered to his needs. One of his latest expressions relative to those who ministered to him, was "One family in Christ Jesus."

He felt the end approaching and while he longed to live to work for the Master, he was resigned to go if God so ordered. He said, "I am not afraid of death. I have served my Savior since I was seventeen years of age. I have fought a good fight, I have kept the faith."

Margaret Macgregor.

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faith of the Church, as well also for short letters from the various branches of the Church. May we have your support and your prayers. Send all communications to

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400 E. 4th St., Holden, Mo.

The Passing of Daniel McGregor

A serious tragedy has recently come to The Church of Christ, in the sickness and death of Apostle Daniel McGregor, which occurred at Port Huron, Michigan, on October 3rd. The result is almost dumb-founding. According to our best judgment our worthy Brother was much needed in the ministerial work of the Church, and he seemed pre-eminently qualified for the work, and the one man who was in position to give his entire time to the ministry under our present condition of poverty.

But while we can not understand why this brilliant gifted brother should be so suddenly taken away from us, we dare not murmur nor complain. "God's way is the best way." Though we are laid low in grief and bitter disappointment, we must arouse ourselves and with renewed diligence push on in this great cause of The Church of Christ.

Daniel McGregor was born March 6, 1875, at Lansing, Michigan. He was baptized at St. Thomas, Ontario, December 14, 1891. Ordained an Elder, July 2, 1894, and to the office of Seventy June 19, 1898. He was always a firm and fearless fighter for the right, and very energetic in opposing that which he believed to be wrong. This he did when he knew the position taken by him would subject him to unfavorable criticism. He was one of the active opposers of the Supreme Directional Control doctrine in 1924-25, fighting it bravely on the floor of the Conference of 1925, until the majority vote adopted the doctrine. It was then that his hope of the Reorganization was lost, as he well knew that she, by this act, had made her apostasy complete. He then immediately went to The Church of Christ, on the Temple Lot, and transferred his membership, leading the way where since, hundreds of others have followed. Since that time he has been loyal to The Church of Christ in every particular. It was his delight to labor in the interest of the

Church. He was at once given oversight of all the missionary work of the Church. At the Conference of October 1925, he was chosen as one of a Committee of Five to have general oversight of Church work. Then in the April Conference of 1926, he was called and by vote of the Conference, ordained an Apostle—the first Apostle ordained in the Church of Christ for a great many years.

His travels, since uniting with the Church, have been quite extensive, and he was planning to give his entire time to the Church. He said, "if the Church is able to assist in the support of my wife, alright; but if they are not able, I will continue to travel just the same." A wonderful example he has left for us, of fidelity and loyalty to The Church of Christ. May we endeavor to emulate that example.

While we sincerely and sorely mourn our loss, yet there is much comfort in the thought that with us, Daniel McGregor will never die! The products of his wonderful pen will live on and on, and his wonderful personality will live on in our memories as long as we ourselves are permitted to tarry in mortality. May his wonderful example of faith in The Church of Christ encourage us to look up and increase our faith and trust in God.

Editorial Briefs

Sister John E. Crick, requests that all those desiring a copy of her tract "Why I Joined the Church of Christ," to please write direct to her—Mrs. John E. Crick, 710 S. Fuller St., Independence, Mo., and she will mail them free of charge.

The Saint's Herald for October 5th, has a splendid column notice of the death of Brother Daniel McGregor, accompanied by a picture of our brother, with words of kindness and sympathy to Sister McGregor, all of which is very much appreciated by all friends of our deceased Brother.

On October 19th, Sister McGregor was to start back to her Ranch at Oyen, Alberta, to sell off part of their belongings, and to bring Brother McGregor's Library to Port Huron, Mich., where they have visited together, to explain the differences between the two Churches. No doubt much good can be done by our Sister, and there is no other

way in which she could be so happy as in following up the unfinished work left by her illustrious husband.

Elder M. D. Lewis, of Peoria, Illinois, an old time member of The Reorganization, becoming weary of the doctrine of Supreme Directional Control, has transferred his membership to the Church of Christ. We welcome our aged Brother into our fellowship, and pray God's blessings to attend him "till the end of the way."

Manasseh H. Gore, of Puryear, Tenn., has also united with the Church of Christ. We understand that William R. Overcast, of the same place, has also made application for membership, but have not learned whether or not his name has been passed on. These Brethren have been quite active in advocating the cause of The Church of Christ at Puryear and vicinity in the face of considerable prejudice and some opposition. The Reorganized Missionary in that region is reported to have counselled his members to "Burn all the tracts and papers of The Church of Christ, which they could get their hands upon." This is the same kind of argument the sectarian churches used to employ against us, years ago, when we were preaching the gospel. These brethren, however, are still handing out the printed word, and say they have not heard of any of it being burned as yet.

Elder Elias Richards, of Malad, Idaho, writes an interesting letter to the former Editor of THE ADVOCATE, telling of conditions in that vicinity. He had been visited by an Apostle and invited to resign as Branch President, which invitation he declined to accept as he had been placed in that position by the voice of the people. However, a week or more after the Apostle left the community, he called the saints together and presented his resignation and persuaded them to accept it. The Brother then remarks: "Therefore I am rather a free man now, and many of the saints, and I, are waiting for the message which we think you have to deliver to us." Since Brother McGregor has passed over, we hope there will be others who may take the message of freedom and peace who are thus waiting for it.