

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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THOUGHT THEY HAD FOUND SOMETHING.

That many of the early revelations received by the church, and as published in *The Evening and the Morning Star*, and in *The Book of Commandments* in 1833, were changed as printed in the Doctrine and Covenants is too apparent to permit a successful denial. Elders of the Reorganization seemingly have been much agitated and perplexed over this matter recently, as they have hitherto claimed that the changes were due to mistakes in copying and printing. But to those who are making a careful examination of the character of the changes made, it is becoming more and more apparent that the changes made were not the result of mistakes, but the result of personal design. It could have occurred in no other way. Some person, or persons, actually devised the changes to support innovations that had been added after the Church was organized. Whole paragraphs are eliminated, and others added.

Now comes one Elder J. F. Curtis, a one-time protestor, but now a supporter of the S. D. C. dogma, and in the recent debate at DeKalb, Illinois, held with Elder C. L. Wheaton, and tells us by whom the changes were made. He charges that the "Elders who assisted Joseph Smith in the preparation of the revelations for the Book of Commandments made the changes in Joseph's absence." That Joseph was very busy about that time, as he said in his history as recorded in the Reorganized History, Vol. 1, page 229:

"My time was occupied closely in receiving the commandments and sitting in conference for nearly two weeks; for we held from the first to the twelfth of November four special conferences. In the last, which was held at Brother Johnson's in Hiram, after deliber-

ate consideration in consequence of the Book of Revelations, now to be printed, being the foundation of the church in these last days and a benefit to the world showing that the keys of the mysteries of the kingdom of our Saviour are again intrusted to men."

Elder Curtis claims that Joseph was so busy with receiving the commandment and sitting in conferences, that he did not have time to do the work which the Conference had authorized him to do, but that he left the work to the Elders, who in Joseph's absence changed the revelations to read as they appeared in the Book of Commandments and in *The Evening and The Morning Star*. That in holding these four conferences he was obliged to travel from place to place, and the Elders taking advantage of Joseph's absence changed the revelations to suit their own ideas, and when Joseph returned he was still so busy that he did not have time to look over the work, but just bundled up the revelations and "dedicated them to the services of Almighty God," and sent them off to Zion by the hands of Oliver Cowdery and John Whitmer. See Ch. Hist., Vol. 1, page 228.

This is only a speculative supposition on the part of Elder Curtis. He was not able to present one scintilla of proof in its favor. Is it likely that the man who was the instrument through whom the Lord gave these revelations, and on whom the Conference placed the responsibility of arranging the revelations for publication, would be so careless as to leave this work in the hands of mere assistants, and then never review their work? Was he so busy that he had not time to look over the preparation of the work that was committed to him? Well, not at all likely. It must not be forgotten that a number of these early revelations were printed in the *Star*, and as it was

the church paper, Joseph Smith had access to it, and any change of the kind proposed by Elder Curtis would at once be recognized and condemned. Do we hear of anything of that kind? Not a word. On the other hand the First Presidency in a letter to Elder W. W. Phelps tells him they are "pleased with the way he is conducting the *Star*." See Ch. Hist., Vol. 1, pp. 301-302.

After the Book of Commandments was printed the First Presidency wrote a letter to the Brethren in Zion and called attention to a few typographical errors. See Vol. 1, p. 300, Ch. Hist., as follows:

"The following errors we have found in the commandments as printed: Fortieth Chapter, tenth verse, third line. Instead of corruptible, put corrupted, Fourteenth verse of the same chapter, fifth line, instead of respector to persons, put respector of persons. Twenty-first verse, second line of the same chapter, instead of respector to, put respector of. Forty-fourth Chapter, twelfth verse, last line. Instead of hands, put heads."

This included the proofs up to and including the Forty-fourth Chapter of the Book of Commandments, and covers all the space in which the great discrepancies between the Book of Commandments and the Doctrine and Covenants are found. But Bro. Curtis: Why did not the First Presidency call attention to the changes made by the Elders whom you have accused of changing the revelations from the way they read in the original manuscript? Sure enough why? Evidently because there had been no such changes made. The First Presidency would be very quick to call attention to any such mistakes, if they existed.

Did Elder Curtis offer one single proof of Joseph's absence from Hiram between the first and the

the comfort of his people and the success of his work.

H. E. M.

EDITORIAL ITEMS.

By the time this issue of ZION'S ADVOCATE reaches our subscribers, our General Conference will be entering into session, if not well on their way with the business to come before us. We are hoping and praying for a Conference of peace and tranquility. Will our members who are not permitted to attend likewise remember us in their prayers, that the Spirit of God may from first to last have complete control. We hope to occupy with that humility and complete faith in God that we may be subject to the direction of His inspiration.

Brother George Buschlein writes us that he is publishing a new pamphlet, entitled, "*The Present Revelation*," to be given away free of charge. He says: "Nothing gives me greater pleasure than to defend the Latter Day work. This pamphlet is for outsiders, and not to fight among ourselves with. I hope to write one each year, if I can afford it." Those desiring a copy of this new pamphlet should write *Elder George Buschlen*, 5536 *Bayer St., Hollywood, Calif.*

What is the great secret of success in living the life of a member of the Church of Christ? Humility and supreme faith in God, with a desire to square our lives by the New Testament standard, and in harmony with the teachings of The Book of Mormon. If we have peculiar personal ideas of our own we need not try to enforce them on others. Others may have their ideas also, and have just as good a right to urge their opinions as we have. If we can each and all live the Christ life of love and self-sacrifice, unity of understanding will come to the church much more rapidly. Christ can then come into our lives and take control, and control His Church. Is this not much more preferable? Let us try it.

Failing to make restitution according to the Decision of a legally appointed Elders' Court, at the expiration of the term of mercy fixed by a former business meeting of the Independence Branch of the Church of Christ, J. V. Roberts

was by vote of the Branch at their business meeting on March 5th, 1928, expelled from the Church of Christ. This Brother has no rights in the Church of Christ, is not a representative of the Church of Christ, and all his official ministrations are invalid and have been since the filing of charges against him.

Let us unite in making ZION'S ADVOCATE a bigger and better paper. We have in reservation "*A Testimony*" from Sister Lily Shirk, and a vision of Elder I. N. White, which will appear in due time. Please send in short contributions and we will use them as best we can.

Present Duty.

The greatest impediment that retards the progress of the Church of Christ, is to be attributed more to a want of unity among the Saints, to a want of spiritual life and power, than to any outside influence. The "old man with his deeds" strives to sow discord and jealousies among them, and through his corrupting power, "mole hills become mountains," and our religion becomes subject to the caprices of unlawful passions; instead of our passions being under the influence and control of the religion of Christ. (I am speaking of the church as a whole in its broken and scattered condition of groups and factions as it now exists.)

When sectional ideas are entertained, and personal interests and ends become objective points in our ambition, it paves the way for spiritual defeat and disaster. And they who sacrifice religious duty of principle to satisfy a narrow mind, or obdurate will, do not only debar themselves of the spiritual blessings of the Gospel, but will shut themselves out of the "Heavenly Kingdom."

The consent of God's truth throughout the ages has been with a corrupt humanity; and the noble victory it has sought to achieve has been to disenthral the human mind from the baneful influence and power of evil, to robe it in the habiliments of moral purity, and to unfold to its understanding those principles by which it can advance to a higher plane of thought, of feeling, and of action; and the impress which it has made upon the

history of time proves its all sufficiency to accomplish the noble work. The great and good in all ages, whose lives were devoted to the service of Divine Truth, are immortal witnesses of its strength, power and efficacy.

The Gospel of Christ not only comes to us as an aggressive power, waging war against every phase of sin, but it demands of us an unconditional surrender to all of its requirements. It demands that we shall give up malice, hatred, lust, envy, and all the evils that degrade the soul. It demands that we shall turn our backs upon the "pleasures of sin," and live for pleasures which are heavenly and divine; that we shall adorn ourselves with the beautiful garments of Faith, Hope and Charity. These also are means by which to unlock the heavens, and bring the rich blessings of God in profusion upon those who are its faithful votaries. It demands that we shall render good for evil; that we shall suffer wrong rather than do wrong; that we shall surrender all personal desires and ends, if necessary, to promote brotherly love and unity in the Church of Christ. That we shall not live for self, but for God, for his truth, for the Church of Christ and for humanity; and upon this broad and comprehensive platform of reform and progress, it demands our lifelong service. It points to God's Spirit as our teacher and comforter, to Christ as our leader, to the crown of life as our reward, and to the kingdom of immortality as our home.

With such divine incentives to inspire the soul, no wonder that an apostle could say, "For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Paul's extraordinary faith and devotion to the Gospel of Christ, was the legitimate result of his faithful compliance with its requirements. His mind was fortified with a positive knowledge of its verity; for it came to him as it came to us with the bold assurance, "If any man will do his will, he shall know of the doctrine whether it be of God, or whether I speak of myself."—John 7:17.

Religious duty demands of us many sacrifices. Hence a positive knowledge of its truth is essentially necessary on our part, that we may know that our labors and sacrifices are not in vain. There are thousands of Saints who claim to have received this knowledge. They claim a faith not founded upon the sands of uncertainty and doubt, but upon an actual experimental knowledge "that this is God's work."

And we should remember that this knowledge will prove to us "a Savior of life unto life, or of death unto death." And should not our lives be commensurate with this testimony? Should we not faithfully perform all of our religious obligations? Nothing short of this can make us efficient workers in the cause of truth and bring us to enjoy the fruitions of our most holy faith. The progress and prosperity of Christ's Kingdom demand work and labor faithfully performed, not only on the part of the ministry, but also by the members. And this work should commence in our own hearts by purging out everything that paralyzes our spiritual energies, or militates against the performance of our individual duties. We should bury self beneath the sacred principles of duty, and demonstrate the great truth in a practical sense, "that this is God's work."

In these practical principles exists the elements of spiritual life and power by which we are concerned in a knowledge of the truth, and which alone can "confirm us unto the end." To ignore or set them aside, is to commit spiritual suicide. As the physical cannot revive without proper food and care, neither can the spiritual without it appeals to that source which alone can give it life. And

the natural law of the great Creator, clothes all animate nature with life and beauty, likewise his spiritual law will destroy a carnal nature, and build up a beautiful and symmetrical character of morality, of spiritual strength and power. It will change the current of human life, and cause it to flow forward towards the peaceful kingdom of life and immortality.

The paramount question for our consideration is, Are we living as faithful as we know we ought to be, in our families, before the world, in all of the various walks

and ways of life? Are we, as Elders, performing the high duties committed to our trust? Are we as a people making every sacrifice which duty demands to send the knowledge of salvation through the whole world? Are we, as the Church of Christ, cultivating that spirit of love and forbearance, which alone can build us up in the unity of the faith? While we rejoice in the glorious light of the Gospel of Christ, let us remember that present duty demands our attention, and that its faithful performance on our part will lead us higher and higher in the knowledge and power of God, until Zion's fetters shall be sundered, and we shall hail with mutual joy and gladness the hour of redemption.

Otto Fetting,
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POETRY.

The Guardian Angel.

Do you know a guardian angel
Walks beside you every day?
Can't you sometimes feel his presence,
When you almost go astray?
Don't you hear a small voice
Whisper,
"Come, Oh come away from sin,
Bear your cross, and follow Jesus,
Till the crown of life you win"?

If we could but see this angel,
As he walks with us each day,
Would our future lives be different?
Would we choose the better way?
Would we try to walk more closely,
To the path that Christ has trod?

Till we cross the silent river,
Enter into rest with God.
—Miriam Haldeman Mason.

Self-less Life.

O selfless life come thou to me,
And let me ever abide in thee.
O let me drink thy waters sweet,
And bathe my head and weary feet.

O selfless waters, crystal fair,
Wash out all self, put Jesus there;
For self has been my thorn of life,
Has caused me pain and useless strife.

With all self out, and Jesus in,
My load is gone, I'm free from sin.

O selfless waters, Christ-like life,
I'll drink from thee eternal life.
—Oliver D. Shirk.

That Little Church at Home.

Wherever I may wonder,
Wherever my thoughts may roam,
My heart is ever turning back
To that little church at home.

You can talk of your great temple,
With its steeples, lofts and dome,
But my talk is ever centered
round
That little church at home.

You can talk of velvet carpets,
And seats as soft as foam,
But I will kneel on the wooden
floors
In that little church at home.

Whenever you have a troubled
heart,
And know not where to roam,
Just come visit that little church,
The little church at home.
Starks Acres, K. C. Mission.
—Merida L. Haworth.

The Voice of Liberty

Long live God's Truths and Liberty!
Uplift her banner to the sky—
Let every traitor bow the knee,
Or from God's Church, and
Kingdom fly!
From oceans, lakes and mountain
peaks—
From counter, bench and fruitful
plains,
The voice of Christian ethics
speaks
For Justice, Liberty—while God
reigns!

"Rome sat upon her seven hills,
And ruled the world," and
Ruled, she well,
But when the Gods of crushing
mills
Ground Spartan flesh, then
great Rome fell:
Thus might it be in "Joseph's
Land,"
Could tyrants' arms be bound in
chains;
Then up, ye Freemen, bravely
stand
For Justice, Liberty—while God
reigns!

No foe so great can e'er arise
To trail *God's Banner* in the
dust;

They may, perchance, becloud our eyes,
 While we but falsely in them trust;
 But when the *Truth and Right* is known,
 The Patricians wash away the stains
 That willful man brought on Christ's throne,
 With Justice, Liberty—while God reigns!
 Whatever dangers may beset—
 Whatever foes shall make her bleed,
 God's people, brave, will ne'er forget
 The Gospel Truths in times of need:
 The sons of God will rise in might,
 To strike the foe, and break their chains,
 And guard *God's Laws*, and bravely fight,
 For Justice, Liberty—while God reigns!

—CHORUS—

God reigns! God reigns!! And
 He'll protect the free!
 Let the hills and mountains echo
 —Liberty!!
 Onward the army—marching o'er
 the plains!
 We will guard the Whole Law,
 for God reigns.
 —Jno. Murray Case.

Transposed by the Author's daughter,
 Ethalena Smith.

My Experience.

So many times I have felt impressed to write of some of the experiences that have been mine, and as many times I have shrunk from doing so, fearing criticism of one kind or another. But I will shirk no longer. I believe I owe it to my Maker to confess His power and His willingness to help us feeble creatures, at least in the degree I have been a witness to. And I know He is waiting, ready to show forth His power in even greater abundance if we will but exercise sufficient faith before Him.

In writing this, I do not feel to boast. God forbid. He knows I feel unworthy of those blessings, and it is only through His mercy and that degree of faith He has given me, as a grain of mustard seed, that I have been so blessed. And if perchance there be one, who from hearing my testimony, may be encouraged to go forth in the performance of that duty which

God has laid upon him, with a firmer faith, it will have been well worth while.

Even before my marriage it was made known to me, by that still small voice that whispereth through and pierceth all things, that my companion's life work was missionary. I can't say that I welcomed the knowledge, and yet I realized it was a blessed work. I was appalled by the enormity of it, and I wondered if I would be equal to the responsibility it would bring upon me. I wanted to, God knows, but I felt so weak, and still do.

But the devil strove on every hand for years to hinder us getting our affairs in such shape that my companion felt he could leave us—namely, provide a little home, preferably acres, where we could have some live stock and could be practically independent: And oh how hard we worked to that end only God and we can know! Why we were not blessed more along that line, when our motives were of the best and our every thought and aim for the work of God, I do not know; unless it was not the way God wanted it done, unless He wanted us to put our trust in Him instead of in houses and land. And of that I am becoming convinced now, for our affairs are in better shape now than they have been for years, though we have had very little to do on, compared with the fat pay check Clarence used to get.

Just how the adversary strove to thwart the Lord's purpose I shall not take time to tell, but he worked as he always works, I believe, to prevent God's servants doing that which He has called them to do. Yes, there were times when he almost convinced me that I was a hindrance instead of a help, and I wanted so much to help. You see, if it were not for me and our babies, Clarence would have been free to have gone into the field. But be that as it may, if I am a hindrance, I am sure Clarence has never regretted having such a hindrance. And I hope to be of sufficient help that some day it will over-balance the hindrance.

There came a day in November, 1925, when we could not fail to see the hand of God moving. Unmistakably, He was calling Clarence into the active missionary field. Our affairs were not in the shape we wished. We took the matter to the Lord in fasting and prayer.

Brother Dan MacGregor visited us. We laid the matter before him, asking his advice. He said he would fast and pray with us, which he did, and we all received the same evidence. The Lord wanted Clarence in the field, but our faith would be tried. Would we stand the test? If not, at least we were willing to go down trying. Talking with the financial arm of the church we found there was no money to provide for the family, only enough to provide for the needs of Brother Whipper's family. (He was a missionary at that time.) But we knew God never gave a commandment that He didn't provide a way for it to be carried out.

Clarence's last day at home I shall never forget. He knew I had very little money, and I watched him take an inventory of the pantry, which was not full, for we had not been able to lay in much of a supply. He sized up the coal pile, there being about a bushel of coal, mostly slack. There were moments when his face registered indecision and I feared lest "having put his hand to the plow" he might turn back, and I believe that brings destruction. It did to Lot's wife. I slipped my arm in his and we looked upon the coal pile together. He looked at me with a question in his eyes, too overcome to speak. And I answered, "Don't you think the Lord sees it, too?" He has never yet failed His children when they have obeyed His commands." His face lighted up with a look of determination.

Though I was very much tempted to say, "Stay with us. You see how much we need you," I am glad I resisted it. I have always known I have the power to keep him home. And yet I fear that power as I fear the wrath of God. If I exercised it contrary to God's will, I would bring the wrath of God, not only upon my head but upon His also.

So he put his books in a bag and, giving the children the last penny, he had in his pocket, he went a-foot, leaving a vacant chair and an emptiness in our hearts that cannot be filled, though the spirit of God brings a wonderful comforting peace. Such have been many leave-takings since. But if this work is a work of sacrifice, and God says it is, should we expect a bed of roses? Though the children and I miss him and

would love to watch for his return every night from the day's work as we used to, I would not trade the spiritual experiences that have been mine because of this sacrifice for all this old world holds.

The little bushel of coal lasted almost two weeks in the dead of winter. No, I could hardly believe it either, and yet has not God done greater things? Yes, we were warm. The fire never once went out at night. We used two or three coal hods full each day. I had kindling to burn with it when I needed it. Each time I went to get a bucket of coal it seemed there was as much there as there had been the time before. Could scarcely miss what we used. There was still some left when a brother sent us a ton. And I'm sure he couldn't have known we needed it except the Lord revealed it.

And that is the way it has been so many times.

I must confess sometimes my faith has weakened and I have cried out from the depths of my soul, "My God, why hast thou forsaken me?" But I find He did not forsake me, was only testing me. And I was ashamed of my weakness.

Many times our supply of groceries was so low that there wasn't enough to last through another day, when some one would drop in bringing us some supplies. If I had asked for them I would have considered I was a beggar, but I hadn't, so I consider the Lord saw our needs and moved upon some kind heart to provide it. Sometimes some one who said they wanted to help with the missionary work would hand me money. And I never failed to thank God for these gifts, whatever they were, for I feel it is through God's watch-care over us that these things come.

One day I needed a gallon of oil for my oil stove, that being the only stove I had to cook on. So I counted my pennies and had just enough to get it. I sent my little boy to the store with the glass tank from the stove, that being the only receptacle I had to send. He came back crying. He had dropped it, broken it, and spilled all the oil. I ran to the bedroom to hide my tears from the children and took it to God in prayer. No oil meant nothing to eat for those five children, for we had nothing we could

eat without cooking it. I was still on my knees when I heard a rap on the door. It was my brother to see if we needed anything. I told him about the tank and he sent to town right away for a new tank, a gallon of oil, and a can to carry oil in thereafter.

This may seem a small matter to you, but it really was a big matter to me, and shows me that God does see every move we make.

Many times I have gathered the children about the table to a very scanty meal—scanty for five healthy, growing children—and sent a silent prayer up to God that what there was might greatly nourish; and at the end of the meal we have risen filled, with enough left to feed others.

There has never been a time when we had nothing at all to eat, though sometimes it was only a small basket of potatoes or a sack of dried beans, sometimes nothing to season them with, often no bread to eat with them, not even flour or cornmeal to make bread. But always, without fail, before our supply was completely exhausted more was forthcoming. Man's extremity is indeed God's opportunity.

Perhaps you may call that suffering. If so, then it is good for us to suffer for the work's sake; for never in my life did I feel God's presence so near as at those times.

Do you think I'm complaining? No, a thousand times no! The human in us may not welcome such trials, yet I thank God for letting me witness His power and mercy in that way. To me it was nothing short of miraculous. And it gave my children training they could not have gotten in any other way. And I must say they have been just as strong and healthy as ever before—more so, really. And why not? Cannot God call forth from the elements those properties necessary to sustain life, in its fullest, and place them in the food before us? That is the firm belief of my little ones, as you will see from a blessing one of them, uncoached, asked at table. After asking the Lord to bless our food, he said, "Bless those who haven't much, that what they have might nourish them." If God sent mana to the children of Israel, and we believe he did; and if He parted the waters of the Red Sea and let the children of Israel go through

on dry land, which we believe he did; and He does not come to our assistance in like manner when we need it, whose fault is it? God's? No. God changes not, but we change. God is the same yesterday, today and forever; we just lack faith. To me faith is the greatest of God's gifts, greater than prophecy, greater than any gift I can think of, for it was by faith the brother of Jared was able to stand in the presence of God. And what greater blessing could man have. God says those who stand in the last days must stand by faith alone. Does that mean we will be able to get by, by exercising less faith than the children of Israel did? No, my beloved brethren, it means we must exercise more, for He continually reproached them for their little faith.

Oh, I would that I had more faith! Truly I have been made to realize something of what Christ meant when He said we must become as little children.

It was at the time of the Lancaster debate. Times were about as hard for us then, for awhile, as they had ever been, though the Lord has wonderfully blessed us in a material way since, for which we fervently thank Him and those who were instruments in His hands.

The Bishop gave me five dollars, all he had in the treasury about the time Clarence left for Wisconsin. (The church had for some time been making us a small allowance when there was money in the treasury.) Five dollars, you know, doesn't go far for a family of six on a small lot in town in the winter. Though I could not have made it go as far as it did had the Lord not been with me, yet it was soon gone. One day we found ourselves with very little food and almost no fuel. We had picked up everything burnable about the place, and by evening we were wearing sweaters, trying to keep comfortable till we could eat supper and get into bed. We had one more little bundle of kindling which I was saving back to make a little heat the next morning. I needed it to finish cooking our per, but decided the food, which was potatoes, nothing more, was done enough to eat. Surely my faith was failing that time and tears would not be held back.

Again and again I had called upon God to come to our deliverance. One of the boys seeing the tears I could not hide put his arms about me and said, "Mother, don't cry. You know God will take care of us." Oh, thank God for the faith of a child! How often it strengthens us, spurs us on. I took courage and went about getting them seated when I looked out and saw a car drive up in front and stop. It was a brother with a load of kindling. Said he thought we might need it. But, oh how much we needed it he didn't know! But God *was* watching and had I only had faith to have used that last bundle of kindling our meal would have been well cooked and the house comfortable. Next day money came from a brother with which I bought coal and other necessities. I could write on and on of just such happenings.

These things may horrify some of you. But I truly thank God for having passed through them. I verily believe, brothers and sisters, that the time is coming when even our money will not buy the necessities of life. Have not the prophets foretold it, in the last days? Famine, etc.? Will we not have to stand by faith alone if indeed we are able to stand at all.

Then why should we hesitate to move out in the performance of the duty God has placed upon us? Why hesitate because we cannot see far ahead of us? Can we not trust God and follow on? He tells us to "consider the lilies, how they grow—and yet Solomon in all his glory was not arrayed like one of these." Yes, I know we are human and we are weak, but thank God it is with the weak He will confound the mighty. Surely we all are witnesses that when we are the weakest and feel the least able to carry on is the time when God comes to our assistance with the most strength if we don't turn back. He never yet has laid a burden upon us that he did not give us strength to carry, unless we rebelled.

Each hill we climb strengthens our muscles for the climbing of the next hill, both in a physical and a spiritual sense; and each trial we pass through strengthens us to pass through the next, which perhaps may be greater. And if we refuse to exercise faith to pass through smaller, how can we hope

to gain strength to pass through greater? It is true God has promised to be our strength in our times of weakness, but not if we refuse to try, not until we have exhausted our own strength.

My fervent prayer and hope is that we may one and all, who would be numbered among God's children, move out in the calling God has placed upon us, regardless of consequences and trust ourselves into the care of an All-wise Hand.

—Angela Wheaton.

The Secret of Power

Toronto Branch Church of Christ.

And, behold, I send the promise of my father upon you, but tarry ye in Jerusalem, until you be endued with power from on high. — Luke 24:49.

The great and burning question of the day both by exponents of the religious cults of our day, and of the various political factions, is the all-important problem of finding a leader of sufficient power to lead to Victory, and ultimate Triumph, that cult or political faction. It is only within a few short months that our great dominion conservative party, after spending thousands of dollars, and as many hours in various caucus meetings, met at Winnipeg, Manitoba, to select a leader, one of foresight, but be able to rally their scattered forces together and lead them back to victory, and give to them once again the reigns of government. And also our various religious denominations are trying to unite their forces, but alas, I see the hand writing on the wall, and, dear reader, if you will but read you cannot but see and hear the rumblings of distrust and dissatisfaction. The biggest controversy of all modern times is now going on in the Church of England, even going to the government of the land for help to guide them, because of their great need of power. And so no matter where you look, one sees men's hearts failing them for fear of those things which are coming upon the earth, crying out in the agony of their souls for a greater light, which would give them power over the adversities of life. And so I thank God that he has placed at the head of His church, one great general, one who has never lost a bat-

tle, though tempted and tried in all points, yet he overcame and now sits on the right hand of God guiding the destiny of His church and people, in as much as they seek to serve him in humility and love, trusting not in the arm of flesh, but in Him, even Christ, the Lord. I am reminded at this time of the little stone that was cut out of the mountain without hands, that was to roll until it consumed all nations. Surely it is well on its way. It is my opinion that the consummation of all things is taking place, that we are living in the eventime, just before the night. We are living in that time when we should endeavor to find out the secret of power.

In the year (36) Thirty-six the Sanhedrin issued a commission to Saul of Tarsus, giving him power to arrest any whom he might find of the way, and bring them bound unto Jerusalem. And so he used this power in the carrying out of their desires (Acts 9:2), but oh what a changed man, when twenty-two (22) years later, in the year fifty-eight (58) he could stand upon the steps of the Castle of Antonia, and having found the secret of true power, he could make a defense that remained unanswered by the learned men of his time (Act 22:4-21). Why the change in this man, who but a short time before had been such an enemy of the saints of God. It was because God had spoken, and had revealed to him the great secret of true power, and as a result he became a mighty power in the Church of Christ. We see him again, now a prisoner in the camp at Rome, condemned to chains for his persistency in preaching the Gospel of Christ. His enemies thought to destroy his power in this way, but Alas, "love laughs at locksmiths". There is no cutting the sinews of an earnest man.

Tumble him down and he will sit exultant on his ruins yet. Lay him on a sick bed and his patience will preach. Send him to a desert island and there he will plant aromatic herbs, whose fragrance will be wafted far and wide. Though they put Paul in chains, yet he had to be reckoned with as a strong man, for though his sight was dim, and his arm was shackled, so that he had to do his writing through a scribe, yet did

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you ever read such letters as he wrote at this time, and such prayers? Let me say it is such prayers that make the world go round. Our great ocean liners go steadily on their way. Why? It is because down in the engine room there are stokers at work, stripped to the waist and sweating, feeding the furnaces that supply the power that the great vessel may reach its haven. The burden of His prayer was power, for He recognized that it was through this channel, and it alone, that He could hope to reach the hearts of the children of men. Are you willing today to be led along the road to Ostia like Paul was, to his execution, and when his head fell from the block I imagine I can hear them say, "There is an end to that zealot." But was it? They little knew, as the real Christ could not be slain, neither could the real Paul. His inner man walks up and down in our church councils today. He is an active participant in all our controversies, and will be until the end of time, as the poet has said.

"Out of Sight Sinks the Stone."

In the deep sea of time, but the circles sweep on, I think I can say without successful contradiction, that no man ever gathered around him a naturally weaker and inefficient body of helpers than did the lowly Nazaren; they were poor fishermen, uneducated in schools of learning, and weaklings in the face of danger, and finally they all forsook him and fled. But after the promise of the Father came upon them, and they realized the power of the endowment was upon them, oh what a difference it wrought in them. They went

everywhere preaching the word. They crossed deserts, climbed mountains as witnesses for Christ. They were not afraid of the gleaming sword, the roaring lion, or the flaming fagot. Ah, no, they were transformed by that great transforming power of the Holy Ghost into that stuff martyrs are made of for the great cause of Christ. In other words they found the secret of Power. And so let us gird up our loins, let us buckle on the breast plate of righteousness, bind on the sandals of the preparation of the Gospel. Let us take the shield of faith in the left hand, and the sword of the spirit in the right hand, which is the secret of power.

—H. D. Linner,

847 Gladstone Ave., Toronto, Can.

"Judge Not."

For some time I had been very much concerned about the way some of my sisters in the church are dressing, following after the ways of the world, as it seems to me; so one Sunday I whispered to a sister, whom I have known for years: "Sister, I think your dress is too short." She said, "Well, this is not nearly so short as some I have." I replied, "Then I think you better let the hem out of all of them." She said no more but walked away from me.

On my way home the words of Christ came to me: 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 hypocrit, first cast out the *beam* out of thine own eye; and then shalt thou see clearly to cast out the *mote* out of thy brother's eye." Matt. 7-3, 4, 5.

This told me without a doubt, that I had a fault I should get rid of, so I prayed over the matter, and the next time I opened my Bible, my eyes fell on these words: "But why dost thou judge thy brother? Or why dost thou set at naught thy brother? For we shall all stand before the judgment seat of Christ. For it is written, as I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God. Let us not therefore judge one another any more; but

judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way." Romans 14:10, 11, 12, 13.

So this was the *beam* that was in my eye; I was sitting as a judge against my sisters, I felt that I had truly been reproved by Christ Himself. I am trying to get this beam out of my eye, and although it grieves me to see them dress in this immodest style, because I love them, I will try not to say any more, but let God judge them. I am afraid we need to hear some old-fashioned sermons on the commandments of Christ, to bring us back into the straight and narrow way. I write this experience that perhaps there may be another soul who is making the same mistake as I; Christ calls us hypocrites when we judge one another. May God help us all to do His will, is my prayer.

—M. H. Mason.

Faith in God.

Faith is not a bubble, but substantiated unseen truth. To have Faith in God or man, if it is unwarranted, is not Faith, but foolishness. Faith is a merited dependence in the end in whom you place that confidence.

Faith in God comes to a person because present evidence of truth is seen from past records, not only in writings, but in living truths. Future things are clearly seen today because we have before us past faithfulness, and the evidence we have from olden days that has come true in this day and age, has also spoken of that which is to come. From the same source, the same God, we look back to *evidences of prophecy*, and behold the truth as it was told *in advance of time*, and real faith is ours, because we see these prophecies fulfilled to the letter.

Faith in God means looking up, instead of down, climbing up, in place of slipping. It means having a road to travel that puts confidence in the traveler, because he can see just where he is, and what is required of him.

To climb a stairway, we must start at the first rise. To reach the top, we mount step by step. To become expert at a trade or profession, we must of necessity, begin at the very commencement, and learn the first principles. Day by day the work that was master

becomes servant to the faithful worker, and soon there is an exceptional feeling of joy surge into the heart of the man who at the close of apprenticeship days can say with happy exultation, "*I know my trade.*" How much more wonderful then, when we are brought face to face with the fact, that if we care to, it is possible to perfect ourselves, by becoming acquainted with God and the Plan of Salvation, and day by day are afforded a knowledge of the progress made, and even here in this life, to feel the benefit of the greater things that we shall enjoy with a fuller joy and satisfaction later.

It is a step by step process. There are several to take. One at a time. Each in its own order. We learn of God by so doing.

The *first step* then is having Faith in God, and by that step first, we find God, God's Way.

God is real to most men, believers or otherwise, as far as confessing Him is concerned that is a different matter. The Heavens declare His glory, all His works, praise Him, except man. Man is the one dark spot on God's handiwork today, and it is because of this blot that the plan of redemption came. Everything is just as perfect today as it was on the morn of its creation, except the beings wherein God placed breath.

Faith in God therefore is to believe in God, because of the evidences that *He is*, and that all His works are perfect works, and made to His glory.

If that be so, you will readily agree that man is sinful, and that the wages of sin is death. Death means the grave, and separation from God. Without redemption, hell would be a reality in condition and place. Christ died, He had power over those things. "As in Adam all die, so in Christ shall all be made alive." Christ brought back to all men that which Adam lost * * * All men will one day stand before God, good and evil, black and white, young and old, Christ made it possible, whether we believe on Him or not, and whether we want to or not (and undoubtedly there will be many who would rather not) yet that is why Christ died, or rather that is one of the reasons why.

Christ was not satisfied just to free us from death, hell and the grave, but He made it possible for

us through the Cross, and the power of the life that He lived and the death that He died, and by His glorious resurrection, to come back to God. Do you believe this? If so, you have faith in God.

Man today is below where God wants him to be, whether he believes in God or not, whether he has obeyed the Gospel or not. It is the Gospel that helps him to find exactly where he is, and then he is dissatisfied with his condition, and position, and realizing that the thing that showed him his faults, is also able to better his circumstances if he will obey it more thoroughly, until at last he shall have reached the pinnacle of the Gospel, which means, "The fulness of the statue of Christ, unto the perfect man."

That is faith in God. That is faith in the plan of God. Faith comes because you are able to comprehend the Will, the Desire, the Love, and purposes of the Heavenly Father. There is only one way to get back to God, and that is God's way. The Bible is plain, but it takes more than half a sentence to unfold that way.

Jesus said, "He that believeth and is baptised shall be saved, and he that believeth not, shall be damned."

Peter said, "Repent and be baptised every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost."

Many texts seem, however, to offer contradiction, i. e., "Believe on the Lord, Jesus Christ, and thou shalt be saved." * * * Just believe, we are told by many, is all that is needed. Friends, it says believe. Believe what? Why to me it means, believe on the things that Jesus did, and the things He said. Jesus said, Repent. Jesus said, Have faith in God, be baptised. Be perfect. He said many wonderful things. If you believe on the Lord Jesus Christ, then you must believe in the things *He commanded*.

Another text says, "By grace are ye saved through Faith." That is true. The whole Gospel is based on these sentences, not one alone but many.

Grace can come only to those who are in a position to receive it. It is divine strength given to aid human strength. Grace is only bestowed upon the believer who has

passed a certain stage in the Gospel economy. It is a gift from God, and can only be accepted after obedience to the former points of Doctrine. After becoming a Child of God, then sin can be conquered if you fight, and after you have fought, God gives you *grace* to win, or added strength to be able to overcome. Paul and all other writers, when quoting grace, was speaking to believers, and to those that had faith in God, and were by grace, conquering evils. Paul depended upon God for Grace. Human strength could only go so far, but having expended his own strength, God could say, "*My Grace (added strength) is sufficient for thee.*"

Creeds of today have no plan of salvation. It is in most cases just a matter of believing, but believing that Christ will save you, does not necessarily mean that He will. If you are drowning, and I am on the shore, all the believing in the world won't save you. If you call out, Help! then I know what to do, but at the same time I must be very careful, or I might be sorry. A drowning man is hard to save. When his rescuer reaches him, it is frequent that the drowning one clings and hampers the rescue. He wants to be saved, but does not know how. Just so today in the Spiritual sense. Thinking you are saved does not necessarily save. I knew I was a sinner, Christ knew it, too. He knew it before I did. I was in danger years before I gave myself serious consideration. After I did know it, and believed He was able to save me, and confessed that He was able, it did not alter the situation, until I was willing to let Him know that I was willing to accept His help. He knew my requirements when I called. I had Faith in God, that Christ could, through the Gospel, set my feet on the right road. I had faith His way was best, for to believe Him means to have faith in all that He said and did.

The beauty of the Gospel plan, however, is that *God's way is so wonderfully simple and plain*. Every step taken brings consciousness of an advancement toward the final step upon which Paul stood when He said, "*I have fought a good fight.*" Jesus learned God's way step by step, the Gospel plan has never changed since Christ. Jesus' parting command was, "Go

ye out and teach all nations, all things whatsoever I have commanded you, and lo I am with you always, even unto the end of the world."

To sum up the foregoing:

God is perfect in all things, and everything bespeaks God, except man and creatures. This causes us to have faith in Him, and to love Him for His provision for our souls.

Faith in Him can only come because we can see clearly his perfect way, and be evidences of Him in things past and present, which help us for the future. It means for us, *step by step*. Faith in God being first. Faith in God leads us to know that we are sinners, and have need of the second step, which is Repentance, and so on until we reach the top step, which spells victory.

The next writing will deal with the next fundamental principle, namely, Repentance, what it is and results obtained through true Repentance. Any faults in this short writing are mine, but with all its faults, we trust it may be a blessing to those who read it. It is not really for the Saint, but for those who want to learn of God, and the *true plan of salvation*. It may contain thoughts for all. We pray God will bless it, and cause it to be read with the humbleness that the writer penned it. God bless you.

—James W. H. Simons.

Priority of Claim.

The second coming of Christ is believed in by most, if not all Christian churches today. Some churches are teaching tithing and stewardship. Divine healing is practiced, and certain denominations claim to have manifestations of the Holy Spirit. But it was the latter day prophet, Joseph Smith, who first proclaimed these doctrines in 1829 and the early thirties.

An outstanding difference between the Church of Christ and the larger factions is that the Church of Christ holds that twelve apostles are the highest officers in the church. Other factions besides the Church of Christ now advocate the same belief, but that does not change the fact that the Church of Christ was teaching this doctrine before the other factions referred to came into existence.

When one who now urges "prior

claim" was supporting the office of president-prophet-seer and revelator, the Church of Christ maintained that God had placed no such office in the church. For those who may not be familiar with the position of the Church of Christ let us explain: this does not mean that the Church of Christ does not believe that Joseph Smith was a prophet, seer and revelator. Of necessity, when the work of God is not operative upon the earth, He has to call someone to get it started. After the church is organized, however, we do not find God limiting Himself to one mouthpiece. The larger portion of the New Testament was written by Paul, an apostle, whom no one has ever claimed was anything more than an apostle.

Before others questioned hereditary priesthood, the Church of Christ was teaching that the holy priesthood is "without father, without mother, without descent," etc.

It is asserted that the doctrine of the Church of Christ was not crystalized before the articles of faith were published in 1925. This is not true. The doctrines enumerated above, which have distinguished the Church of Christ from other factions, permeate the writings of their various publications, *The Truth Teller*, *The Searchlight*, *Evening and Morning Star*, and *Zion's Advocate*, besides tracts and pamphlets. Wherever the name, Church of Christ, or "Hedrickite," has gone, it is associated with these doctrines.

Much is said about "religious democracy." The Church of Christ has always insisted on the democracy set forth in the Word of God, and has given concrete expression to its views. In the *Advocate* for February, 1923, "Organic Law" set forth clearly the position of the Church of Christ on local self-government. This article was published in tract form and has been circulated to a considerable extent.

I am credited with having written one paragraph of the 1925 articles of faith. If this means that the thought was mine, I must disclaim the honor. I simply gave it literary habiliment. The thought had been taught before. A committee, embodied in a rough draft the subject matter that was whipped into good literary form and published in the statement of

faith, but the principles had been taught from pulpit and press in the Church of Christ for years before. Truth should not be confused with the vehicle that carries it. The truth is the important thing, not the dress in which it is presented.

(To be continued.)

Letters

Denver, Colo., 2-22-27.

3056 Gilpin St.,
Elder H. E. Moler,
Holden, Mo.
Dear Brother:

The following vision or dream was just recently sent to me by a brother in the South, and he said to me, in his letter that came with it, that he was commanded by the Lord to send it to me. I am sending you a copy for publication, if you wish to print it.

He says: I had made my journey to the other side of the ocean; and there, the main siding of the vessel that I was riding on, had rotted out and decayed. It had a very beautiful outside structure, but it was not fit for a voyage; so we came out of the old vessel and got aboard another one, but found out it was not completed yet; but the captain bid us stay, as he said it would be ready soon for the voyage.

We all went to work; put in the sides out of big timbers about a foot and a half through. When the vessel was completed every one said, it is like the one you got off of. But we told them it was not quite like it. There were many vessels ready for this trip; some were pulling out and going on ahead; still we stayed anchored to a mighty post. The winds were raging high and the sea was rough. We stayed on; the Apostles said stay, the waves were eating the bank away and soon the anchor post would be gone. Finally it turned loose, and with the Twelve Apostles guiding the vessel we started out. The Elders were all in their places.

The winds were high and the waves covered us at times, but on account of the strength of the siding of the vessel, it stood the test. There were no vessels on the high seas; all the other had either landed or had been wrecked.

Finally, we came to a standstill in mid-sea; the sea had become a wall straight up for thousands of miles high and we were on top of it near to the sky; our ship had stopped. The Twelve said the vessel would land safely, but some doubted it. Some got off the boat and went over the fall. All got off that wanted to. Then we started again, but did not go over the fall but sailed right out in mid-air and into the gates of Heaven. We sailed right up to the Lord; He talked with us and we looked down at the earth. He said for us to go and enjoy the earth with its great blessings.

The brother says that the vessels represented the different churches, all trying to get to heaven; but they were not builded out of the right kind of material to stand the storm of the Latter Day persecution. He says that he knows that the Lord is guiding the Church of Christ that is on the Temple Lot, and if we will do the work that the Lord has called each individual to do, we shall all land safely on the shore of our eternal home. He says to use this in any way that we want to to help on with the progress of the church.

Trusting that all is well with you and yours, I am

With very best regards, your
Brother,

—W. P. Buckley.

C. A. Gurwell,
4328 Alabama St.,
San Diego, Calif.
February 24, 1928.

Frederick M. Smith, President,
Reorganized Church of Jesus
Christ of Latter Day Saints.
Independence, Mo.
Dear Brother:

As this rather lengthy epistle is perhaps the last of like nature from me that will claim your attention, I crave your indulgence.

In order that my sphere of active service in the Lord's vineyard may no longer be curtailed, as His servant, He has directed me to labor in another part of the field from that over which you exercise control. However, I have a few things to say to you ere I go, but with all due respect for the exalted position to which God called and ordained you, and which He still permits you to occupy; nevertheless, I must speak plainly.

Ordination Certificate.

In as much as this course would subject me to "official action," and a recall of my credentials as a representative of the church you govern, and it would reach your office eventually, why not now? Hence, I am returning it direct to avoid delay, as it is of no further use to me.

This bit of cardboard, about two by three inches, attached hereto and bearing your printed signature, is merely a credential authorizing me to represent the human organization incorporated according to the laws of the United States, dominated by you and denominated, or "known among men as the Reorganized Church of Jesus Christ of Latter Day Saints." Returning it to you, in no way affects my authority to represent Jesus Christ, whom I serve, and by whom I was ordained a priest of the Aaronic order in 1921, under the hands of His servant, a Seventy; and speaking by whose mouth, through the spirit of inspiration, He commanded me, too, several times, saying, "You shall preach My Gospel."

In November, 1926, this ordination was attested by the Holy Ghost, to the hearts of several witnesses, as I lifted up my right hand and declared, "Having received authority from Jesus Christ, I baptized you in the name of the Father, and of the Son, and of the Holy Ghost, Amen," and immersed in water of the Pacific Ocean, your cousin and his wife. I did not baptize by reason of authority from you, nor from that church; and a decree from you, or from that church, has no more effect upon my right to officiate as a servant of Jesus Christ, than a decree from you ordering a change in the motion of the tides, would have upon the movements of that ocean. That function is beyond your power. "The gifts and calling of God are without repentance" (Rom. 12:29) and no person or set of persons upon earth, can nullify or vitiate that authority but myself. It is solely and absolutely within my own keeping. I have done nothing to affect that authority adversely, and today I stand accepted and clean before Him.

No authority can be revoked, nor membership standing be vitiated by any officer or court, except

in harmony with "the law of the Lord," and for violation of that law; then the human agency simply acts to put into effect the outward observance of form corresponding to the spiritual condition already existing. Authority "to bind" or "Loose upon earth or in heaven," can be exercised *only* in accord with heaven's law. There are many throughout the world today, who fear the power of your edict to cut them off from the church which the Savior in the past has acknowledged as His. But if they have kept His law, neither you, nor any other agency on earth has power to remove their names from the Lamb's Book of Life, nor to separate them from the fellowship of His Holy Spirit (Rom. 8:38-9), notwithstanding they may have offended, or transgressed the decree of one who has taken to himself the right to exercise "supreme directional control" over the spiritual activities and the destinies of men.

Supreme Directional Control.

This assumption, that any one man has the right to exercise supreme directional control over the actions and conduct of others—"through effective discipline"—which you have foisted upon the church, exerts its stultifying, blighting, blasting and damning influence, even in the small branches of the church in remote corners of this great land.

True Membership.

We are told, in the Book of Mormon (Book of Nephi, the son of Nephi, verse 41, p. 685), "Therefore the true believers in Christ, and the true worshippers of Christ (among whom were the three disciples of Jesus, who should tarry), were called Nephites, and Jacobites, and Josephites, and Zoramites." So today, "the true believers in Christ, and the true worshippers of Christ," are among those who are called "Brighamites," and "Josephites," and "Hedrickites," and "Frederickites."

Loyalty.

In your much discussed sermon on "Loyalty," delivered in the Stone Church, in December, 1922, you stated that loyalty to a cause involved also "loyalty to its leaders." Not necessarily so; for when leaders depart from, or violate the principles of a cause, their leadership automatically ceases, and they

become traitors to the cause. True loyalty consists in fidelity to the principles of a cause, and not in following a man.

Secret Societies.

"Ismael shall not Isaac fetter,
Nor David's hand my temple
build."

Go on, "David": Gather together in abundance, material for "the redemption of Zion"! Buy the land; settle the people "in the regions round about," and assist in establishing industries for them; but know this: They who build the temple of The Most High God, will be men of clean hands, and who have not offered incense in the temples of idols, nor served at "the altars of other gods". (See Epistle of Apostle Joseph Luff, 1906.) Also note this language from Apostle I. N. White, March 27, 1915, nine years later:

"The Spirit said to me, as though God was speaking to me, though I did not see any person, yet in my vision I heard a voice saying: 'It is not pleasing to me that mine elders should associate themselves with secret orders. It is not a day to parley or argue, for have I not said, 'Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues,' for judgment also, will I lay to the line and righteousness to the plummet.'" I asked the Voice speaking to me, How would it affect our elders in taking the special endowment spoken of in the Scriptures? The answer was: "*These that spend their time and money with secret orders, instead of with the church, cannot receive the spiritual endowment; instead of an increase, it will be a decrease to them.*" (Emphasis is mine.)

Come on down eight years more, to 1923. Richard Bullard, a man accepted of God, and approved of his fellow-men, ordained a patriarch in England, sent the following message, which was published in *The Saints' Herald*, April 18, 1923: "Hearken, My people, unto that which I shall speak unto you, for I will not hold my peace, for my Spirit has been grieved because of the willful disobedience of those who have departed from the ways of the Lord.

To those who have paid their vows and taken solemn oaths at shrines, where I have no place, and that which I have no **delight in,**

even that which is known as Masonic Order, also that of more recent organization, known as the Klans, neither of which has, or can have part in the work I have committed to you, my people, but will prove to be a serious detriment to my work, and the ultimate loss of those who engage their time and allegiance thereto.

"Is the history of the past nothing to my people? saith the Lord. Have I not declared that the ruin and downfall of my people, Israel, was brought about through their departure from my ways and the joining of their interests and loyalty to shrines of heathenism, which I forbade? Was not my beautiful temple destroyed because of this, and the wealth, "sacrifice and labor of my people brought to naught, and my holy name dishonored and the place which I had honored with my presence defiled, so that the destroyer to whom my people had paid tribute, made ashes and ruin of the place which my soul had delighted in; but because of its defilement, I could no longer permit it to remain?"

"Are the desolations of Jerusalem, Kirtland and Nauvoo, no warning to my people? Will my people continue to rob me of that which is needed for the building of my Zion, and to prepare a shelter and place of refuge for my faithful people in the day when these secret organizations, to which some of my people have sworn allegiance, shall rise in their anger and vengeance and bring bloodshed and desolation upon the world, such as has never been known, and from which my people shall hardly escape?"

"Think you I can walk in crooked paths, or give consent to that which I have repeatedly declared against? My course is eternal without change, and the provisions I have made for my people, sufficient to meet every righteous claim made upon it."

"The wayfaring man, though a fool," can understand the foregoing language.

Personal Testimony.

Before I came into this church, more than twenty-five years ago, I came out of three secret lodges. Knowing that, as the Apostle Paul tells us (2 Cor. 6:15), light could have no fellowship with darkness, nor Christ with Belial, I would not

insult God by asking Him to receive me into His family as a son, while continuing idolatrous associations. I paid all "dues," and received upon request, a withdrawal card, showing my severance in good standing, from their fellowship; then I could go with clean hands to ask entrance into the family of God.

The same course is open to you still, and to all like offenders; the door of repentance is not closed, and you, too, may enter; but remember, Humility stands guard there, and you must come with restitution in your hands.

Past Duties.

In the past, it has been my duty divers times, as a servant of Christ more than twenty years, to bear a message to you; the last time was eight years ago this approaching spring. Had you given heed to the counsel of the Lord to you at my hand, in May, 1920, prior to your European junket, conditions now would not be as they are. Had you obeyed the counsel to "pray" as directed, and also used the Lord's day as indicated for the time specified, you would have realized the promise given, viz., "Every question will be answered, and every problem will be solved." But no! You spurned it, the message, and me, the messenger. You were determined to "go abroad." You went—in "the persuasions of men" and of the carnal mind—and the disastrous results speak for themselves.

I told you in that letter, "This is not your church; it is the Church of Jesus Christ." However, by your determination to rule it according to your own ideas of worldly wisdom, and establish a strong "centralized power" to govern "by effective discipline." He has been supplanted as its head in "supreme directional control"; it has ceased to be His church, and has become, in very fact, *your own church*—meaning the organization. Nevertheless, there are still within its gates, many, very many individuals, who are the Lord's very own. As in the reign of Ahab and Jezebel, two of the wickedest rulers, or leaders that ever cursed a nation, Elijah and "seven thousand others," "who had not bowed the knee to Baal," lived acceptably to God (2 Kings, 19:13-18), so today, many are true to their covenant

with God, even though still identified with your church, but not having accepted your worldly-wise theories. God can still keep them His, where they are.

Religious Education.

You have introduced a "head religion," to take the place of the baptism "with the Holy Ghost and with Fire" (Luke 3:23), which alone can cleanse the heart of pride and seeking after worldly honor; and while it is beautiful to look upon, it is as lifeless as a marble statue.

What made the difference between Peter the Coward, the night of the arrest of our Lord, notwithstanding his blatant bragadocio of a few hours before: "Though I should die with thee, yet will I not deny thee" (Matt. 26:32), and Peter the Courageous, the morning of Pentecost seven weeks later, and only ten days after the Lord had left him, weak and wavering in his carnal humanity? It was not his occasional association with his risen Lord, but the indwelling Spirit of God (Ezek. 33:27), which came as a result of his obedience to the Lord's commandment to "Tarry at Jerusalem until ye be endued with power from on high." (Luke 24:49 and Acts 2).

Peter had not time to take a course in religious education at Graceland College; and had he done so, its diploma, nay, even its degree of Doctor of Divinity (!) would not have set his tongue on fire and enabled him to cause "about three thousand souls" to cry out, "men and brethren, what shall we do?" as a result of his first sermon. (Acts 2). No, this power and this spirit, is obtained and retained, only by obedience and prayer. Had you given heed to the counsel of the Lord by my hand eight years ago, there would not now be a divided ruined church. Even yet, it may not be too late. Repentance and restitution is the way for you, as for *all who come to Christ*.

The wisdom of this world, philosophy, psychology, sociology, etc., has supplanted the former baptism of "the Holy Ghost and fire" in promoting the work of the church—not of the Lord—in these days. James says: "This wisdom cometh not down from above, but is earthly, sensual, develish" (Jas. 3:15), and the hellish fruit of your course

is apparent upon every hand, in broken hearts and lives, divided homes, ruined branches, scattered flocks and the feet of the lame turned out of the way.

What answer will you make to Him who called you to the high position you occupy when you stand before Him to render an account of your stewardship?

Need for Prayer.

I noted your recent editorial on The Need for Prayer, in a January number of the Saints' Herald.

Why pray, except for hypocritical effect, and continue to ignore the specific, positive command of the Lord to separate yourself from idolatry and idolatrous associations? Prayer to our Heavenly Father, is for those who are sincere! "Why call ye me Lord, Lord, and do not the things which I say?" (Luke 6:46). Know ye not, "He that turneth away his ear from hearing the law, even his prayer shall be abomination" (Prov. 28:9). "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." (I Sam. 15:22). Read the twenty-first chapter of First Chronicles, and learn what David considered real repentance. I pray God to give you the spirit of repentance, that you yet retrace your steps—if possible. Had you given heed to the counsel of eight years ago, a different record would be written into the history of the Reorganized Church today.

Free Agency.

Many have asked me, "Why does the Lord permit President Smith to remain if he is wrong? Why does he not remove him?"

Because God will have intelligent, and as Apostle Paul tells us, "reasonable service" (Rom. 12:1), and not merely an unthinking, unreasoning, blind following. He will have sons, not slaves. He will never take away man's agency; neither in heaven, in earth nor in hell. Men may do wrong if they wish; and others may follow if they choose. He has given His law and commanded men to keep it; they disregard it at their peril.

God's Forbearance.

When Israel's first king, Saul, transgressed the law of the Lord by taking to himself authority, and assumption of prerogatives that did not belong to him; and after

the Lord's servant, the prophet, had said to him: "Thou hast not kept the commandment of the Lord, thy God, which He commanded thee; * * * But now thy kingdom shall not continue." (I Sam. 13:9-14.) Yet he did continue to sit upon the throne for more than thirty-seven years before suicide ended his unhappy reign.

"Dues" Tithing.

In the same manner as when I withdrew from secret societies, I paid all "dues" and took a withdrawal card, so now I have paid all tithing due to date.

In recent years, I have paid not merely one-tenth of what remains after supplying my own desires; but I have paid in accord with the "law of the Lord" as given by His own mouth, "all the tithe of the land, whether of the seed of the land or of the fruit of the tree, is the Lord's. * * * or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord". (Lev. 27:30-32). (Latter day "rendition" does not harmonize with this (D. C. 129:8). Having done this, and no charges of misconduct being against me, I feel that I have the right to ask that a letter certifying this fact, be given me that I may unite with the Church of Christ, which you have, both by general conference action and also by your own personal testimony and conduct, recognized as His church.

Publication.

I have many friends in your church, and who, learning of my present action, may condemn me if they know not the reason for my course. I know the space in the Saints' Herald is too valuable to be used for this purpose. (The last two articles I wrote for it were published in the waste-basket, instead of in the department of "Original Articles," for which they were intended), hence, I shall not ask it now, but shall seek other avenue of expression.

An Exhortation.

Many are following you, unthinkingly, trusting your integrity and your judgment, both of which your conduct has brought into question. You are not exempt from keeping the law of the Lord, Your high position, but increase your responsibility. It matters

not that you have complied with the ordinances of baptism and laying on of hands; the Spirit of Life is received and kept *only* by humble prayer, and faithful obedience to His Word. Many others, also, are deceived by the miles of Satan, and the craftiness of men, into believing these secret orders are good, benevolent, etc.

Salvation, eternal life, comes only by the shed blood of Jesus Christ, our Redeemer, and not through "ancient mystic rites," which in all ages, have brought upon men the wrath of God—Nauvoo being the most recently notable example. May the great loving heart of our Father cause him to put stumbling-blocks in your way, that you may turn back into ways of righteousness, ere you bring upon you this condemnation: "He that being oft reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy." (Prov. 29:1).

True Repentance.

"By this ye may know if a man repenteth of his sins; Behold, he will confess them and forsake them." (D. C. 58:9). That is the price I paid, and there is no reduction to you nor to any other person.

Turn while it is called today with you, that others, too, may recover themselves out of the snare of the adversary. Stop blundering on in the darkness; turn to His light of truth, "and make you a new heart and a new spirit." Hear His word to similar transgressors in former days: "Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit; for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn ye and live." (Ezek. 18:30-32). "Zion cannot be built up unless it is by the principles of the law of the celestial kingdom, otherwise I cannot receive her unto myself; and my people must needs be chastened until they learn obedience, if it must needs be, by things which they suffer." (D. C. 102:2.)

My brother, will you be admonished? Will you heed the warnings while yet you may? Once again, this third and last time, I bring you this message: "Not by

might, nor by power, but by my Spirit, saith the Lord of Hosts." (Zech. 4:6.) To this end, I shall ever pray.

I have the honor to subscribe myself.

A servant of Jesus Christ, your brother,

—Charles A. Gurwell.

1323 Detroit St.,
Hollywood, Calif.

Zion's Advocate,

Independence, Mo.

From Sunny California Church of Christ to the good readers of the Advocate:

Our membership is not so large, but we have some staunch members here, strong in the faith. Our priesthood consists of one Deacon, three Priests, three Elders.

We take our turn at preaching and presiding at different meetings, which keeps us all busily engaged in the good cause.

Bro. Geo. Buschlin is our Sunday School Superintendent, and Bro. Salters is our good Bishop. We meet each Sunday, as well as on Wednesday evenings in the homes of different members.

Bro. Jerry Fisher is our district missionary in charge. He is a good worker in the vineyard of the Lord and is holding services at Lancaster, Calif., at present.

There is a large field for workers in this sunny clime, with its many sin-sick souls. Our members are very much scattered, which makes it hard for all to get together at the same time. Some live in Pasadena, others at Lancaster, Whittier, Culver City, San Pedro and Hollywood.

The Lord saw fit to call me to the office of Elder, and the ordination took place at the home of Bro. Camp, under the hands of Bro. Camp and Bro. Hartley.

The first of the year I was voted in as the Presiding Elder, which office I find a great responsibility and plenty to do in order to keep the good Lord's work going, which is very essential these days, when the adversary, with all his cunning ways, is trying to ensnare the Saints in these last days.

We feel greatly encouraged when we read the good reports, from other churches of Christ, how that new members are coming in and accepting the real truth of the Gospel, "truth, and nothing but the truth."

Wife and I and daughter arrived here from Minneapolis last July, and expect to make our home here permanently, enjoying the sunshine and roses all the year round. We have a good Bro. and Sister, Knoblett, from Denver, Colo., wintering here. Bro. Knoblett is a Priest. They are both active workers.

We hear so much about stormy conferences, and the question comes to me very forcibly—Why should such be the case? When we are always preaching love and peace and charity, which are the main-stays, and most important principles in our work, if not, it should be, when we learn our lesson. How important it is to have love and charity for our fellow-men, not just on certain occasions, but at all times, at work and in our home circle. Then and only then are we true followers of the Christ.

I have just finished reading Bro. Trowbridge's Book on Facts. It is a knock-out. Every honest person should read it. Bro. Trowbridge was the first general auditor of the L. D. S. Church from 1918 till 1922. He ought to know what he is talking about.

Apostle Samuel Wood has visited us twice of late and delivered some powerful Gospel sermons, which encouraged us to hold tight to that Rod of Iron, and we hope to see him soon again. He is always welcome, and our doors are open to him as well as any other missionary of the true faith.

Wife and I expect to attend Conference and so does Bro. Joe Camp and wife and Bro. and Sister Salters.

Yours in Gospel bonds,

—Robert E. Lister.

St. Joseph, Mo., Feb. 27, 1928.

H. E. Moler, Editor,
Zion's Advocate,
400 East 4th St.,
Holden, Mo.

Dear Editor:

The Church of Christ here at St. Joseph has been holding its own since its organization, with the exception of the loss of one member by death.

We are rejoicing anew in the truth of the Gospel, paying our tithing, feeling that God is pleased with us by doing so. We have sent in our quota on the Temple Lot debt, which makes us feel happy,

and may all the churches have the same satisfaction.

We had some very spiritual meetings in the last two weeks, conducted by Elder T. B. Nerren of Denver, Colorado. The Brother has been introduced to the churches by the Omaha church, and we are equally thankful for what he has done in our church. He has brought renewed strength to our fainting hearts, has given us courage, and many good Gospel sermons. Also spoke to us under the power of the spirit in prayer and testimony meetings. Especially yesterday, when we prepared ourselves with fasting, we did enjoy the gifts of the Gospel in great power. Many testified who had never done so before. All together the churches are fortunate to have Bro. Nerren come in their midst.

SECRETARY.

Dear Readers of the Advocate:

The hour has struck when it is time for us to seriously consider what is the most important work that lies before us at the present time. Error has been exposed, the pathway to freedom and peace has been opened up—and there we pause—apparently at a loss as to what step to take next.

We talk much about the Temple and the Gathering, the building, of that Holy City—the New Jerusalem—the City of Peace; and it is seemingly in the hearts of many that these things are to be considered the next steps in the building up of the Kingdom of God. And, truly, they are wonderful events; it must be a very luke-warm saint, indeed, whose heart does not thrill at the very thought of the fulfillment of these things. But are they next on our program? Are they not events that shall form the grand culmination of the completion of the latter day work, rather than the initial steps to be taken in order to perfect the mission of the "Angel Message"? My thoughts have been running along this channel for some time, and there are some passages in the "Books" that it might be of value for the readers of the "Advocate" to study over carefully—for it must needs be that we see our way clearly before us if we are to make any real progress.

First let us examine Nephi 10:1-7. The words are those of the Christ Himself, and he is

speaking of the Gentile and the remnant of Jacob unto whom *this* land was given as an inheritance. Following the thought carefully we learn this. That if the Gentiles will repent, He—Christ—will establish His *Church* among them, and they shall be numbered among the remnant or Indian, and shall *assist* the remnant or the Indian, in the building of a city to be called the New Jerusalem. *And then, and not before*, shall the work of the Father commence in the gathering together of His people. And surely, the time for the Temple must be after the work of the Gathering has commenced! For the Temple must of necessity be the outcome or result rather than the beginning of the Gathering!

In Nephi 9:91-93, we find Christ telling the Nephites that when the record of their works shall come forth from the Gentiles unto the remnant, and when the remnant shall begin to know these things, it shall be a sign unto them that the work of the Father *hath already commenced*.

What connection is there between these two statements? First—that when the Gospel has been taken to the Indian, the city of the New Jerusalem built, *then shall* the work of the Father *commence* in the gathering together of His people. Second—that when the record of the works of the Nephites, the restored gospel, shall come forth unto the remnant, it shall be a sign unto them that the work of the Father *has already commenced*. Do these two statements conflict with each other? They surely do if we are going to set our minds on the Temple and the Gathering as the next steps in our work.

Let us now turn to the 18th Chapter of Isaiah, a chapter we all love, for it is one of those wonderful prophecies of the Jewish record that bears witness of the divinity of the Nephite record. In the 5th verse we read, "For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower—(verse 7) in that time shall the present be brought unto the Lord of hosts, of a people scattered and peeled, and of a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of

Hosts, Mount Zion." If we can figure out just what condition is here depicted in verse 5, we may learn what our next work must be, as well as when the people spoken of in verse 7 are to be presented to the Lord.

"For afore the harvest"—the last dispensation, the eleventh hour, today. "When the bud is perfect—"Christ said, "I am the true vine." This bud then, must mean the coming of a blossom on the true vine (Christ)—or the Gospel. A time is to come, then, in the last dispensation of time, when the *Gospel bud* is to be *perfect*—in other words a time when the Gospel plan in perfection is about to burst into blossom. At the same time there is to be another Gospel bud, which had shot forth, but in the very blossoming had turned into a sour grape. *At that time*—when the bud upon the Gospel vine is perfect and at the same time a grape which had turned sour in the blossoming should be ripening—*then* shall a people, a torn and bleeding remnant be brought as a present to the Lord of hosts, unto the place of the name of the Lord of hosts, Mount Zion. If this people are to be presented unto the Lord, someone must present them. In this we see the Gentiles fulfilling the prophecies in the Book of Mormon, where we read that they are to take the Gospel to the Lamanite. This present is to be presented unto the Lord, *to the place of the name of the Lord of Hosts*. To what place then would this present be made? Where, indeed, but to the Church of Christ? For what other place is there that bears the name of the Lord?

What do we gather from all this? We should gather much. Let us begin with the future and work down to the present.

The Indian is to build the New Jerusalem with the help of the Gentiles.

The Gathering is then to commence.

The Indian is to be brought into the Church of Christ and offered as a present unto the Lord at a certain particular time—a time when a perfect bud is to be found upon the Gospel vine in the last dispensation of time, and at the same time, a grape which turned sour in the very flowering should be ripening upon the Gospel vine.

Do these conditions exist today? Ah, yes, with hearts filled with sorrow we look upon the grape which in its very blossoming turned sour, and is ripening fast! But, my brother, my sister, can we point out the perfect bud? Can we say that the *Church of Christ* is today that perfect bud? Have all things been set in order? Can we say that we fill the qualifications of Christ where he said we should know all "the true points" of his doctrine? Do we, even as small individual churches, live in love and unity, understanding and forgiving one another? Do we have any poor among us? Could we today, go to the Indian and say, "We bring to you the perfect bud?" If we cannot, and the Gospel is to go to the Indian while still in bud; if we are not the ones to bring it into full bloom; and if the Gospel bud is not to go to them until in its perfection; if the Indian is not to build the Holy City until he receives the restored Gospel; if the Gathering is not to take place until the Indian builds the Holy City; and the Temple is not to be built until the gathering has at least commenced then, what, oh, what is our work today. Is it not the *perfecting of that bud*? Is it not to study the "Books" to learn the true points of the doctrine of Christ? Is it not to learn to live peaceably one with another, loving, forgiving, helping one another until we can say—we can say?—no, I believe the Lord Himself will say "The bud is now perfect—go now to the remnant of Jacob, that they may be brought in unto the place of my name, that they may return to a knowledge of the God of their fathers, and all things be prepared that I may come and take unto myself my bride."

Working from this direction, we find that the two references referred to above do not conflict. For when the record of the works of the Nephites go to the Lamanites at a time when the bud is perfect, it will indeed be a sign unto them that the work of the Lord has already commenced, as will be evidenced by the perfection of the bud. And then will the Lamanite together with the Gentile, who brought him the glad tidings, build that city of peace, and then shall be fulfilled the words of Christ, where He said: "And then shall the power of heaven come down

among them; and I also will be in their midst, and then shall the work of the Father commence among all the dispersed of my people."

Yours for the progress of the work,

Enna James,
3540 Monroe Street,
Omaha, Nebraska.

Toronto, Ont.,
Jan. 8, 1928.

Toronto Branch,
Church of Christ.

Our annual business meeting was called to order Jan. 3 with Bro. C. A. Spillsbury of Niagara Falls, N. Y., in the chair, and I might say that to him great credit is due for the success of the work in Toronto. It was chiefly through his sacrifice and untiring efforts, through storm and sunshine, he came those ninety-two miles, that he might in his calm and sweet loving way bring to us the message of hope and liberation only found in the purity of the Gospel. The following officers were elected: Brother A. I. McArthur, presiding elder and Bishop's agent; Brother Geo. Wilcocks, presiding priest; Jack McArthur, secretary treasurer; pianist, Sister Terry; choirster, Brother Terry; branch historian, Sister E. Law; branch correspondent, H. D. Linnen. It was agreed, as nearly all members of the Sunday School were members of the church, that we elect our officers for the ensuing year. The following officers were then elected: Superintendent, H. D. Linner; assistant, Harold Frazer; pianist, Gordon McArthur; choister, Sister Hathaway.

We feel now that we are fully organized as a branch in this great field of Toronto, where the harvest is truly great, but the laborers are few, that great success in a proselytizing way lay just before us, and I am sure if we can continue, as we have in the last six months, we shall be able to accomplish a great work in this city. The feature of our work that gives us this optimism, is our spiritual prayer meetings, which are surely the life giving force of every organization in the Church of Christ. We are now looking forward with much pleasure to the coming visit of Apostle C. L. Wheaton, who is very much thought of in Toronto, and whom we expect to do much in the way of

advancing the work here. As a body we feel the great burden of sowing the seeds of his eternal truth, of which another and a greater has said it's bedrock, is truth, its pavement is character, its destination is eternal life. And so our hope and prayer is that the church in general will in the coming year blossom and bloom as the rose, that its fragrance might be wafted far and wide.

(Signed)
Harvey D. Linner,
847 Gladstone Ave.,
Toronto, Ont., Canada.

Sagle, Idaho,
an. 29, 1928.

ZION'S ADVOCATE,
Independence, Mo.

Dear Brothers and Sisters:

We held our local church election at the home of Brother and Sister Lee Deeter, Sandpoint, Idaho, on Jan. 18, 1928.

We enjoyed the spirit of peace at our business meeting and almost all the business was passed by a unanimous vote.

The new officers are as follows: Presiding Elder, all Elders in the branch taking turn a month about, beginning with the eldest, which is at present Brother Oliver Shirk, Brother Lee Deeter and Brother V. A. Verhei. (Should any new Elders come into our branch they shall in like manner take their turn. All being equal.) Secretary, Sister Lee Deeter; treasurer, Brother Lee Deeter; chorister, Sister Oliver Shirk; organist, Sister Lee Deeter; church correspondent, Sister V. A. Verhei.

We had the joy of adding another member to our flock from the Reorganized Church, Brother John Shirk.

The local church authorized the treasurer to give amounts up to the sum of \$5 for the relief of anyone in or out of the church. Sums larger than \$5 are to be acted on by the church.

It was passed that all members of the local church have the right to vote.

Motion carried by the local church that we request of the General Conference of the Church of Christ to extend the right to vote to all members present at the Conference.

Sincerely your sister in Christ,
Mrs. V. A. Verhei,
Sayle, Idaho.

twelfth of November? Not one. There is no such proof in existence. The period was less than two weeks by two days, and the swiftest mode of conveyance then at their demand was by horse-power. Their command was by horse-power. Joseph could not have gone very a space of time. For he was at Hiram at the first Conference, according to their own historian, and he was there at a later one, according to Joseph's own words, which he says was held at the home of Brother Johnson's. See Vol. 1, pp. 221 and 229. This leaves just two other conferences, and if they were not held at, or in the vicinity of Hiram, it devolves upon Elder Curtis to come forth with the evidence of their whereabouts, and the proof Joseph was in attendance. There is not a hint in history that Joseph was away from Hiram during those first twelve days of November, 1832, and not until Oliver Cowdery and John Whitmer had started on their long journey to Independence, with the Revelations, and were well on their way, do we find any account of Joseph leaving Hiram, and the first place he went was to Kirtland.

But suppose he had gone elsewhere to hold a conference or conferences? Would that prove that the Elders who remained, if there were any remaining, changed the revelations? Not in the least. Or would it prove that Joseph Smith would not look over their work when he returned? Foolish. It is said that "A drowning man will grab at a straw." But these fellows are so nearly down, that there was not even a straw for them to grab at. They thought they had something, but it turned out to be mere imagination and something that did not otherwise exist. Elder Curtis will have to try his hand again. I wonder what the next explanation will be. We are all interested.

H. E. M.

EDITORIAL.

April Sixth, 1830, and 1928.

It is now ninety-eight years since the Church of Christ was organized by divine commandment at Fayette, Seneca County, New York, in this last dispensation. What thrill this anniversary brings to the heart of every believer in the Angel's message. To most of

us, the Sixth Day of April is a greater day than the 25th of December, and especially since we have learned that Jesus Christ was not born on the date usually celebrated, but that most likely his real birthday was the *Sixth Day of April*.

The Church being organized after the New Testament and Book of Mormon pattern, they had begun to build upon a sure foundation. But on this sure foundation they did not continue for a great length of time. Scarcely had two years passed away when the doctrine of a First Presidency of the High Priesthood made its appearance, and finally asserting to itself the right to preside over the entire Church. Introduced without any Bible or Book of Mormon sanction, and without a revelation directing it, there is manifestly a lack of divine power directing it; though there were afterward revelations purported to have been received which gave support to this practice, and some changes in revelations formerly received that was made to appear to give sanction to this innovation.

This change in the form of church government given in the beginning continued to receive support until the year 1834, when as a further mark of apostasy the name by which the church had been organized, and by which it was generally known up to this time, *The Church of Christ*, was laid aside and a new name adopted, viz., *The Church of the Latter Day Saints*. And thus step by step, and little by little, they lost sight of the New Testament Pattern until they had adopted baptism for the dead, Patriarchal Priesthood, Plurality of Gods and Plurality of Wives. Many accepted these innovations but there were many others who opposed them. Then came the sad dark day at Nauvoo, when opponents of polygamy, that was being secretly taught, established a press in the city, and issued *The Nauvoo Expositor*. One issue of this paper was all that was issued, for by order of the City Council the press of the Expositor was destroyed. That was a great mistake. Just eleven years prior, the church press at Independence, Missouri, had been attacked by a mob, and the printing stopped, which was an act of great injustice, but now we find the church using the very

same means in attacking those who opposed them. This act, no doubt, contributed largely to the death of Joseph and Hyrum Smith, which occurred June 27, 1844, at Carthage, Illinois.

Then came a time of confusion and uncertainty. The ranks of Mormonism was divided. This was the result of following too closely the leadership of one man. Many felt that they should still have a human leader. So some followed Brigham Young, others James J. Strang, and still others followed Wm. B. Smith, and some Lyman Wight, and some followed others.

There was, however, a branch of the Church near Bloomington, Illinois, who doubted the advisability of following any of those leaders, and especially the most of them held to the doctrine of a plurality of wives which they believed was not of God. They continued their services and held their meetings as a church regularly, and finally restored the original name to the church, *The Church of Christ*, and also rejecting the doctrine of a First Presidency, holding that Jesus Christ is the only head of the Church. Thus they have continued in an unbroken line from the *Sixth Day April*, 1830, never disorganizing, and never reorganizing. All these years they have insisted there has been a departure from the original faith, and have been trying to get back to the platform of 1830. And we believe they have now well nigh succeeded in their endeavor.

The Church of Christ, with headquarters on the Temple Lot, at Independence, Missouri, is the only church in existence today that can successfully claim to be a true succession of the church organized by command of God on April 6th, 1830. And on this glad day, we extend the welcome hand to all Latter Day Believers who seek the truth, as it was first revealed unto Joseph the Seer. Come with us where there is found the peace and approval of God's Holy Spirit. Come and assist us in the great work of rearing the Temple of God in these last days.

By the time that this issue of ZION'S ADVOCATE reaches you, our General Conference will be in session. Pray that the peace and the power of God may overshadow for