

ZIONS 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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WHY THE CHURCH OF CHRIST?

This question occurs to many professed Latter Day Saints at this time. They seem to enquire, "Are there not other factions of the Latter Day work, more numerous in membership, more wealthy in Dollars, who can the more successfully carry on the Restored Gospel to the nations on earth?" We reply: Neither numbers in membership nor wealth of Dollars are a proper rule by which to determine who are the people of God. Jesus said, "**Straight is the gate and narrow is the way which leadeth unto life, and few there be that find it.**" Matt. 7:14. God's people have most always been poor and obscure, and unknown in the world. Thus we see that neither numerical strength, nor worldly wealth, are proper signs as to who are the people of God.

To be right, we must be in harmony with the law of right—the truth. No amount of ostentation or pompous display can make us right if we are not in harmony with the truth. We boldly declare that **The Church of Christ** today, is the only organization believing in the divine calling of Joseph Smith and the restored gospel, that are in harmony with the church organized by Joseph Smith and others on the 6th day of April, 1830. The church as organized on that day was in harmony with the New Testament and Book of Mormon pattern. After that changes were introduced which made the church in some respects vastly different from the New Testament church. If the doctrines and teachings of the church (afterward called Latter Day Saints) from 1835 to 1844 are to be accepted as the standard, then we must concede that the church in Utah, with headquarters at Salt Lake City, are the true successors, for they hold to all that was taught during that period, including the plurality of Gods, plurality of wives and baptism for the dead, all of which it can be proven were taught by Joseph Smith. These doctrines the Reorganization has failed to accept, though they hold that Joseph Smith was a true prophet of God until the day of his death. Well, the baptism for the dead, they are holding in abeyance. Some say they are ready to practice it when God commands it. We wonder if they will ever receive such a commandment? Why the delay? They say it ceased when the church was rejected. But since they claim the church has been Reorganized—restored, if you please—why in the name of consistency is not baptism for the dead restored and resumed also? If the doctrine is of God, and the salvation of the dead is depending on

the acts of the living, why are they so remiss in the performance of this duty unto their dead? We imagine there will be an opportunity for a great many "whys" to be presented before the Reorganization practices baptism for the dead.

The Church of Christ adheres to the work of the restoration as accomplished in 1829 and 1830, and to the revelation as given in that period, and as were published in **The Evening and The Morning Star**, and in **The Book of Comandments**, which held that the church should be organized according to the New Testament Church. The highest office mentioned in those early revelations was that of an apostle. This is also corroborated by the Book of Mormon. No other organization in Mormonism comes as near this pattern as does the **Church of Christ**. In standing for and with the **Church of Christ**, we have everything to encourage us.

The heresy of a First Presidency has done more than anything else to pave the way for future innovations. That was the commencement, and the very first departure from the true pattern. It is un-Biblical, and un-American, and contrary to the spirit of freedom which God has decreed should exist in this the promised land—the land of Joseph. The reign of a First Presidency, at Nauvoo, at Salt Lake City, and at Independence, is very similar to that of a monarchy.

The palmiest days of the reign of a First Presidency was under Joseph Smith, the son of the Martyr. He was a good man. He was tolerant, kind and democratic. With such a man acting as First President, there was no grounds for complaint, and no cause for suspicion. We drifted along well satisfied, for we were sure he was a man of God. But when his successor came into office the scene soon began to change, and the real powers of a First Presidency began to be exercised. It was then that thinking men and women began to inquire into the origin or cause of this monarchial office, finally resulting in their conclusion that God did not provide for such an office in His Church and kingdom, but that it was an innovation of men, as much so as was the adoption of the kingly form of government by Israel, which was contrary to the will of God.

With a First Presidency, it is just as Mosiah said concerning kings: "**Now I say unto you, that because all men are not just, it is not expedient that ye should have a king or kings to rule over you. For behold how much iniquity doth one wicked king cause to be committed. Yea, and**

ZION'S ADVOCATE

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There have been so many calls for the vision of Brother George D. Cole, that we are inserting as it appeared in our issue for November, 1926.

DREAM OR VISION

By Elder G. D. Cole

1. "I was baptized by Richard Hill, April 9, 1870, in Mill Creek, north of Independence. I cannot give the exact date now, but not long after I had joined the church I was visiting at Brother A. C. Haldeman's with his son Charles. That night, ever to be remembered by me, not long after we had retired for the night and all was quiet, I seemed to realize that I was on the Temple Lot high up in the air, standing on a rock.

2. "It was night. I could see it plain, although it was just an ordinary starlit night. Finding myself suddenly placed on that rock, for I seemed to wake up just as I was placed standing upright on it, I could not see anything supporting the rock up there in space, neither did it seem as though it was unreasonable or strange, and I had no fear of it falling.

3. "But I, being so high, began to totter as if I would fall without looking for other help I lifted my hands to God and appealed to Him for help. And when I did I became steady, calm and without fear, although I was very high up. As I called on God for aid a voice just behind my right shoulder said to me, 'That is the only way you will ever be able to stand.' The voice was kind, mild, but impressive. It became light, as if the sun was up, as he was talking to me.

4. "I turned to my right, facing the northeast, for at first I was facing the west, and as I turned I saw a stump somewhere near the west of where the building now stands on the Temple Lot, but at that time there was not anything on the lot, not even a switch nor fence.

5. "The stump was about three feet high and two and a half feet across the top. It was a beautiful stump. A small branch grew out of the stump near the top, about twelve inches long, with about six or seven large, health looking buds on it, ready to put forth when the time came; for this was impressed on me that that was the mind and purpose of the Lord. And as I looked steadfastly on it the voice said, 'That is the Church of Christ that was organized on the 6th of April, 1830.'

6. "I was impressed for the tree had become defective, for which cause the tree had been removed a small part of the blemish or defect ex-

tended a short distance down from the top of the stump, as though in cutting off the tree a part was left in the stump on the south side about as broad as the hand.

7. "Notwithstanding it was only about or looked to be two and one half feet across the top of the stump, there was quite a number of people on top of it moving around, and I knew, or seemed to know the most of them.

8. "There were some engaged in joking, treating lightly their surroundings, and as they would come near that affected place in the stump, they would raise an axe to strike in it in their light minded career, but just as they would start to let fall the axe something would hinder or stop them, and that voice said to me that the Lord would not let them.

9. "I was impressed again that if the Lord didn't hinder them they would destroy it.

10. "I said, 'Lord, where is the top?' He said, 'Look.' I looked just across the road running east and west, just north of the Temple Lot, and there lay the butt end of the tree. He said it was cut off as the church, but not as individuals. I saw the scar of the axe on the butt end of the tree. The top extended miles and miles, and as it extended from the Temple Lot the top gradually bent to the west until the extreme top was lying in a westerly direction.

11. "I could see that the tree was dead and the leaves were wilted and turning brown. While I was still standing on that stone up in the air He said, 'Look!' and I looked towards that dead tree. He said, 'Behold the elders of Israel,' I looked and saw the day that will come when the messengers of the Lord will go through that dead top. It seemed to me like they were pruning the tree, but not as we prune a tree, for we would bring from it the dead branches, but they did bring out the green twigs from the dead tree. I looked down at them while they were working; they seemed, or acted like they knew me. They were in their shirt sleeves, with pretty white, clean shirts, and now and then would stop as they would adjust their suspenders on their shoulders and look up pleasantly at me. They had noticed me standing there watching them while they were at work."

(Reprinted from **The Morning and Evening Star**, March, 1916.)

AN INTERPRETATION TO THE ABOVE
VISION

Par. 1. The reader will note that Elder Cole was baptized around 1870, some 56 years ago, at which time he received the vision.

The Rock upon which he stood was located on the Temple Lot, the very place where God said He would commence the work of the gathering and the building of the New Jerusalem,—"beginning at the Temple Lot." D. C. 83:1, 2. In these times of distraction, when the faith of the saints is being shattered, we are sensing more and more that the one place appointed where to Israel may look for relief is the Temple Lot, and all that it stands for.

Par. 2. There was no visible support to that Rock upon which he stood. God, Himself, was its support. The invisible power was sustaining it. It was as the little stone of Daniel's vision, "cut out without hands," but is destined to fill the whole earth. That Rock was imbedded in the Temple Lot.

Par. 3. Notwithstanding the impregnability of the Rock, yet they who stand upon it must call upon God. He, only, can save them from falling, and great is the fall of those who lose their footing, because the rock is high and towering. Very few, if any, falling from the Church of Christ ever return.

Par. 4. The Stump. King Nebuchadnezzar had a dream of a great tree cut down until only its stump remained. The wise men of Babylon, failing to interpret the meaning, it fell upon Daniel to reveal the secret. In the dream the King heard the Holy One cry aloud, "Hew down the tree and cut off his branches, shake off his leaves, and scatter his fruit; let the beasts get away from under it, and the fowls from his branches: Nevertheless leave the stump of his roots in the earth."

It was a wonderful dream which takes up an entire chapter.—Daniel, 4.

The Prophet in his interpretation announced to the king a coming calamity; that the king would be divested of his glory and lose his reason, but that later he would regain both. "And whereas they were commanded to leave the stump of the tree roots, thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule."

The stump and its roots represented a return of the glory of the kingdom to the king. Even so, the stump and its roots in the vision signify a return of the departed glory of the Kingdom of God, lost in a dark and cloudy day, when the rulers of the church forgot their Lord and wandered in ways of apostasy. The return of the glory of that Kingdom will come to the Temple Lot and its people. It is the place of divine appointment for the saints of God.

Par. 5. Yes, the stump is the remains of the Church of Christ, organized in 1830. It is on the Temple Lot. The Church of 1830 is unquestionably associated with the destiny of the Temple Lot. We cannot, we must not overlook that unalterable fact. See the revelation of Sept., 1832.

The small branch growing out of the stump represents the present work of the Church of Christ. Small as it may be, yet its growth is assured and approved, receiving as it does its nourishment from the Church of 1830.

The several "buds on the branch," ready to put forth "when the time came," signifies that as the strength of the natural tree is given to its buds, and therein lies its hope and its future, even so the hope and future of the Church of 1830, rests with the little branch and its buds. The future of the Church of Christ is in its missionary work, and Christ, in appointing men for the task, selected "first, Apostles."

It is significant that the Church of Christ has already put forth its buds, the very number as seen in the vision, and if one should fail, another will take his place.

Par. 6. Truly the tree had become defective and was removed, an undoubted allusion to the evils that over ran the church in an early day, and which ended in its breaking up and the consequent rejection, in the Nauvoo development of that apostasy.

The evils of the apostasy commenced in a very early day, insomuch that it affected in a slight way the earlier beginnings of the Church. The history of the church covering 1830-1831 reveals that introduction of errors into the organic structure that have not as yet been entirely removed.

Par. 7, 8, 9. They upon the stump given to light mindedness, will apply to those of the Church of Christ failing to appreciate their privileged position. In their zeal to correct errors that crept into the organic structure of the Church, they are restrained. There are some things we can remove from the church, and some which no mortal may touch. It remains for God to correct those conditions in his own way and time. We must remember that removing the tares there is danger of uprooting the wheat, also. It may be necessary in certain instances to "let both grow together until the harvest." A little while ago we had an instance of the folly of some who were bent upon destroying everything that might harbor the seeds of centralized control. In their inadvised zeal they overreached themselves. They attacked the general organization of the church and its general conference. Had they succeeded in their efforts it would have destroyed the church, but the Lord would not let them.

Par. 10. The top of the tree lay on the other side of the road that runs east and west of the Temple Lot. Lexington avenue is that road, and across it from the Temple Lot is the Stone Church of the Reorganization. There lies the top, "cut off as a church, but not as individuals."

It is noticeable that the top is disconnected from the stump which represents the Church of 1830. It is prostrate upon the ground, an unnatural and unfruitful position.

It is large, extending for miles and miles, in striking contrast to the little branch of the Church of Christ that grew out of the stump. It is stated that this Reorganized tree gradually bent toward the west, and who can deny that the recent innovations introduced into the body of that Church, notably S. D. C., is a big bend toward the west—UTAH.

Par. 11. This is self evident. The time is here for the elders of the Church of Christ to go out upon their mission and gather out those who are looking for the redemption of Israel. It is the work of the Church. It is missionary in its nature.

By Daniel MacGregor.

Brother Russell Ely, from Niagara Falls, New York writes 4 more have been added to the Church of Christ.

ORIGINAL ARTICLES

Articles under this head do not necessarily receive the endorsement of either the Editor, or Board of Publication. Writers are responsible for their own views.

GENERAL CONFERENCE APPOINTEES

1928

1. **England and European Mission:**
Apostle Samuel Wood, in charge.
Elders: J. W. Simmons, John Gravens, Thomas Reese Jenkins.
Priests: Wm. Memmott.
Licensed Missionaries: Mrs. Nora MacWood, Mrs. Ethel Simmons.
2. **Canadian Mission, Headquarters, Toronto, Ontario.**
Apostle Clarence L. Wheaton, in charge.
Seventies: A. O. MacArthur, C. A. Spillsbury.
Elder: Pew.
Priests: Geo. Wilcox, Robt. Campbell.
Licensed Missionary: Mrs. Angela Wheaton.
3. **Northeastern States:**
Maine, New Hampshire, New York, Massachusetts, Rhode Island, Connecticut, Maryland, New Jersey and Pennsylvania.
Apostle Elmer E. Long, in charge.
Seventies: Clifford Spillsbury.
Elder: Herbert Johnson.
Priest: P. A. Ely.
Licensed Missionary: Mrs. Margaret Macgregor.
4. **Southeastern States:**
Virginia, W. Virginia, North Carolina, South Carolina, Georgia, Florida and Alabama.
Apostle Walter L. Gates, in charge.
No missionaries appointed to assist in this field.
5. **South Central States:**
Missouri, Arkansas, Louisiana, Mississippi, and Tennessee.
Apostle H. E. Moler, in charge.
Seventies: J. E. Bozarth, Jos. Camp, A. W. Bogue.
Elders: W. K. Willian, R. O. Mann, S. J. Madden.
Priest: Fred Reynolds.
6. **North Central States:**
Michigan, Indiana, Ohio, Kentucky.
Apostle Otto Fetting, in charge.
Seventies: H. E. Clark, Herbert MacPherson, Lewis E. Welch.
Elders: Willard Smith, David Smith, Wm. E. Premoe, W. M. Nellis.
Priests: B. S. Payne, John Alshouse, C. M. Schryer.
7. **Northern States: (east half)**
Wisconsin, Illinois.
Apostle B. C. Flint, in charge.
No missionary appointments made.
Left to the twelve in charge to appoint during the year.
8. **Southern States Mission:**
Iowa, Eastern Kansas, E. Nebraska, Oklahoma, Texas.
Apostle T. J. Sheldon, in charge.
Seventies: M. M. Case, Fred DeLong, J. R. Chesley, R. M. Maloney.
Elders: J. J. Tyston, Geo. Derry.
Licensed Missionaries: Mrs. Louise Palfrey Sheldon.
9. **Western States Mission:**
Colorado, Wyoming, West Nebraska, West Kansas, and Montana.
Apostle Thomas Barton, in charge.
Seventies: Thomas Nerren, Wilbur Savage.
Elders: H. J. Bartlett, Fred Bartlett.
Priests: Henry Spurlin, Sheldon Shafer.
Licensed Missionary: Mrs. Emma Savage.
10. **Northern States: (west half)**
North and South Dakota, Minnesota.
Apostle Arthur M. Smith, in charge.
No missionary appointments for this field.
11. **Southwestern States Mission:**
California, Arizona, New Mexico, Utah, Nevada.
Apostle James E. Yates, in charge.
Seventies: Wilbur Yates.
Elders: Jeremiah Fisher, J. M. Hartley, Hubert Yates.
Licensed Missionaries: Mrs. Vida E. S. Yates.
12. **Northwestern States and British Columbia Mission:**
Oregon, Washington, Idaho.
Apostle C. N. Heading, in charge.
Seventies: Roy Griffith, Oliver Shirk, S. P. Cox.
Provision was made that members of the Quorum of Twelve could appoint other elders and priests for missionary work during the year. All reduced fare certificates to be endorsed by secretary of the Quorum as provided in 1927.

Respectfully,
Clarence L. Wheaton.
Secretary of Twelve.

LETTERS AND NEWS FROM CONGREGATIONS

ECHOES FROM INDEPENDENCE

Bro. and Sister Salter of Los Angeles, California, who attended general conference in April, and afterwards went to Florida to visit Brother Levi Hemenway, a brother of Sister Salters, recently made a short visit to Independence on their way back to their western home. They were feeling happy over their experience in Florida, and they brought back an application for membership from Brother Hemenway. In a very interesting talk at the Wednesday night prayer meeting (June 27) Sister Salters related the circumstances of her brother's transfer to the Church of Christ.

They had many friendly talks of church subjects, but while Brother Hemenway was not at all satisfied, he could not bring himself to the point of decision. He had had no evidence regarding

the Church of Christ. It was decided to hold a prayer meeting at his home. There were just two families to participate, Brother and Sister Salters and Brother Hemenway and his small family. The promise to "two or three" who meet in humble sincerity was verified on that occasion. The Spirit of God was present in such power that all hearts were melted. Brother Hemenway rose to speak. The divine influence rested upon him. He spoke not only to the edification and cheer of others, but to himself as well. His way was made clear to him. Doubts were swept away. He said, "I know the temple will be built." He had been doubtful about it before. His soul was satisfied regarding the Church of Christ, and his application for membership was the result.

Brother Hemenway is an elder, and when he lived in California he presided at one time over the branch at Santa Ana; at another time over the branch at San Diego. Brother Levi Hemenway at present resides in the small town of Drifton, Florida, which is all the address that is necessary to reach him.

One of our sisters was deeply concerned and somewhat discouraged because of certain things she could not reconcile with the high standard by which she understood we are to be measured. She dreamed she was in a room, the walls of which were clean and white. She was given to understand that the people whom she saw in the room represented the entire church. She observed a man moving among the people who could read their very hearts. No one could hide anything from him, and this caused the people to separate, some taking one side of the room, some taking the other side.

The sister was permitted to have the power of discernment in a sufficient degree that she could understand. She said she was able to read the secret thoughts of others, and know what their motives were. She saw that all had faults. The difference between the two classes of the people was that on one side their mistakes were of the head, while on the other side the hearts were not right. The people were being sorted according to the intention of their hearts.

The sister was cheered with the reassurance that God cannot be deceived; he will not compromise with evil, and he will separate the false from the true.

A letter from a foreign land brings the good news that the opposition that has been shown towards our little Church of Christ is melting away. A friendly feeling is developing, and the protesting saints and the Church of Christ saints are meeting together. It is not strange that the Spirit of God is meeting with them. "One brother said that the Sundays' and Mondays' meetings are the best that he has ever felt since he has been in the church."

The leader of the protesting group, in a sermon, said that jealousy, contention, and evil speaking should cease; that they should labor together as brethren, and declared that as for him-

self he was in harmony with the statement of Faith and Practice of the Church of Christ, and he was going to work with the people who were going to build the temple.

Our correspondent writes: "I feel sure we are on the verge of wonderful blessings." He quotes: "Awake to union and be one," and says, "So I have labored unto that end. I am not out for mastery—not to conquer, but to serve."

Toward the close of one of our prayer meetings one of the brethren in charge reviewed the high points of the talks that had been made. He referred to the growing friendliness of a group in a foreign land and the brother who said he intended to work with the people who built the temple; to the expressions of different ones desiring to come up higher that they might assist in the building of the temple, etc. The brother said if the thing that is drawing factions together; that is stimulating the spirit of union; that is serving as a prompter and an urge to greater humility, closer nearness to the Lord upon the part of the saints individually—if that be called "idolatry," then he was for it. If such results are the effect of belief in the building of the temple where is there ground for objection, he asked; where the sense of justice of calling it idolatry? That which leadeth to good must be of God, he declared, and the fact that belief in the building of a temple and all it stands for furnishes an additional spur to higher Christian attainment and tends to draw divergent groups together is the best argument for the divinity of the command to build this special house unto the Lord.

In a large eastern city we have a sister, a wage earner, who writes: "I hope the money given for the Temple will be given by sacrifice. The money I save by doing my laundry and the money I put to one side when I fast communion morning and for Wednesday night prayer service is what I send for the Temple fund."

In Sunday school this sister has a class of the youngest children in the school. She has taught them that "we are going to build a house for Jesus." She bought a bank for the class, and she says that the last time she opened it the bank already had \$17.00 in it. Other classes are following the example.

In Independence it has been customary for years to have a picnic on the Fourth of July, and serve ice cream. This year it was decided to go without the ice cream and give the money to the Bishop. Accordingly ten dollars were turned over to him.

Some of the sisters meet every Thursday afternoon to offer special prayers concerning the task and privilege that lies before us. Opinion may differ as to concentrating our prayers upon one thing continually, unless it be that we may become worthy of doing all that the Lord requires at our hands, but all are united in the earnest de-

sire that when the House is built it will be acceptable unto the Lord, for he has said:

"And inasmuch as my people build an house unto me, in the name of the Lord, and do not suffer any unclean thing to come into it, that it be not defiled, my glory shall rest upon it; yea, and my presence shall be there, for I will come into it."

We are keenly conscious of the fact that the temple is not to be a show place, a big piece of achievement that will be a pride to the church. It must not be the result of fanaticism or superstition. If it does not represent a **consistent** people who are trying to exemplify the Christ in their lives; if it does not represent a **peculiar** people, peculiar because they are not like the world, but have taken the humble Nazarene for their pattern, the work will avail nothing. So let our watchword be, to be more like our Master, then we shall be strong to accomplish all that he desires we should.

A brother dropped a fine thought in our prayer meeting the other evening. He quoted Jesus' statement as recorded in St. John,—“And I, if I be lifted up from the earth, will draw all men unto me.”

The brother applied this statement to the church. We must hold up the Christ, he said; we must exemplify his character in our lives and conduct towards one another, and as we succeeded in holding up Jesus that would draw men and women to the church.

We are having fine weather after a prolonged rainy spell. We are so thankful that the Kansas farmers are able to harvest their wheat, and that it is turning out better than was expected, if the newspapers can be credited. Perhaps the Lord is giving the wise time to prepare for the trouble that is coming, according to prophecy.

L. P. S.

Madison, Wisconsin,
June 18th, 1928.

Dear Bro. Moler:

I presume that you will think I am somewhat slow in reporting progress of the work up this way as a result of the work done by Brother Wheaton and yourself in debates and otherwise, and which I have tried to keep growing, but it is because I have been so extremely busy in just that thing that I haven't had time to write you. I am actually working seven days a week, and many nights way into the night. Every week-end we make some point within driving distance, and often return late at night, but the results are so gratifying that we are only too glad to keep up the work.

In Grant county where Brother Wheaton had his debate with Holloway, the work is in good condition, and at Black River Falls we held an all day meeting the 10th of June. The distance from here there is nearly one hundred-fifty miles, we drove up Saturday afternoon, and came back Monday morning so I could be at work in the office by noon. While up there I took in four more

transfers, baptized two, ordained Brother Frank Knapp to the office of elder and organized a local church, besides preaching, so the day was well and profitably spent, and the same day we came home we got word that Brother A. D. Bowen had passed away and I had to go back up there again Thursday for the funeral. We were permitted the use of the Reorganized church building for the service, and as Brother Bowen was well and widely known as an upright, honorable man, the church was filled and as many more outside. It was very evident that the Reorganization leaders and members there keenly resented my presence there as the minister, and no doubt would have denied us the use of the church, but felt it would prove a boomerang under the circumstances. The spot of ground on which it stands was donated some years ago by our Brother Bowen and was almost in his dooryard. Then again the local elder of the Reorganization there is a brother to Brother Bowen so it would hardly have been politic to have refused us the building. We enjoyed very good liberty in speaking and made many friends to our cause it seemed, so while we felt keenly the loss of our dear brother, we feel that there is this consolation that his lifelong efforts to do good and be a man among men was even continued in the last sad rites over his remains. We knew that it was humanly impossible for him to get well as his malady was that scourge of humanity, cancer. Yet amid the keenest suffering our brother was ever patient, and thoughtful of those who ministered to his needs.

Last Sunday, June 17th, we were at DeKalb, Illinois, for an all day meeting and since you have been there, you will know something of the kindly welcome we received. Their little hall was nicely filled at each service all day notwithstanding the heavy downpour of rain that continued throughout a large part of the day. There were people there from Milwaukee, Delavan, Belvidere, Evansville and Madison. We found Brother Orton doing a very good work there, backed by a consecrated group of earnest saints. We look for wonderful results there in the course of time. They are fortunate in having a very comfortable little hall in which to hold their services, and it is furnished them gratis, including heat and light and yesterday for our service they were told to make free use of the large fully equipped dining hall and kitchen for the accommodation of the cafeteria dinner at noon. Taken altogether it was a wonderful day, one of the best it has been our privilege to enjoy at any time.

On the 3rd of June we were at Delavan for an all day meeting and we sure had some experience there. As you no doubt know, the old East Delavan church building is still in the hands of the Protesting group, so we had a very diversified assembly. The services of the day were in charge of leaders of the group, but we now have several members there and the group members have been working with us quite extensively which accounts for my being their speaker so often. Then there was present a large delegation of "Strangites" from Burlington the old cradle of Strangism and

near where his body lies buried. They wanted to urge their claims, and this the group leaders readily granted, so we were given the job of refuting some of the old time heresies of Mormonism, because if the Reorganization is committed to priesthood and the centralization of power, they certainly are pikers along those lines as compared to the Strangites. For Prophet worship and S. D. C., I never saw their equal. Judging by the way their pet vagaries were exploded, I doubt very much if they will attend our meetings much more, and as for us these experiences, are helping us wonderfully to grow. It was the group leaders from Delavan who attended our meeting in DeKalb yesterday and they said they were about ready to transfer, a number of them, among them their leader, asked for blanks, and the leader told me on bidding me goodbye, that he thought very soon they would have me over to Delavan again for a regular "roundup" and an organization meeting. So the good work goes on.

There is another thing that is impressing me very much, and that is the fact that God is taking into consideration the fewness of our missionaries, and is actually sending the honest saints to us when we cannot get to them. I had a very striking example of that only recently. Some years ago while I was a missionary in the Reorganization I baptized a young woman at one of our reunions here in Wisconsin. I never saw her again until I met her once in Chicago some years later, then I never heard any more from her nor did I know what had become of her until about a month ago I received a letter from her that she had addressed to me at Evansville, because she still believed I was living there and was still a missionary in the Reorganization. In this letter she expressed herself as hungering for the association of saints, and wanted to pay us a visit. We of course invited her to come, but later received a letter from her telling us that her plans had miscarried and that she would be unable to come then, and in this letter she expressed herself as being very discouraged with the work and felt on the point of withdrawing from the Reorganization. On receiving this letter I took a chance and wrote her quite in detail of the changes that had taken place and explained our present affiliation with the Church of Christ and the reasons for it, and invited her to come to the meeting at Black River Falls as her address showed her to be living very close to that place. Instead of going to Black River Falls she came here to Madison, full of interest and a desire to know more of the wonderful news that my letter had contained for her. She is an educated girl and she spent several days here poring over my books and gathered evidence, and of course took away a blank with her which I expect to receive filled out soon. Now this girl was practically a stranger to us. I had never seen her before I baptized her and only chanced to meet her once since that time, but, "My sheep hear my voice," and as I have already said I believe that God is sending the faithful ones to us, those we know not of and those we cannot reach. I feel that we can well afford to be patient and

labor with our misguided brothers and sisters in the factions, in love and kindness, because many of them are "His Sheep," their attitude many times makes me feel justified in striking back, and we now are beginning to have the whip hand, and they seem to realize it, but that very fact makes it possible for us to show the magnanimous spirit of Christ and so try to win them by love. This finds us happy in the work, and hoping that ere long we will be able to arrange our affairs so as to take permanently to the field.

Your brother in Christ,
2338 Hoard St., Madison, Wis. B. C. FLINT.

DeKalb, Illinois, June 23, 1928.

Editor Zion's Advocate, Holden, Mo.
To the Church of Christ:

Some time ago I wrote in regard to our work here, thinking our brothers and sisters would like to know something of how the work is progressing in DeKalb, not seeing the article in any of the Advocates, I concluded it was either overlooked or lost, I finally decided to try again.

One thing I mentioned was of our Sacrament Service which we had while Apostle C. L. Wheaton was with us, and after Brother Orton came here as our pastor.

Two of our young men, Thomas and Kenneth Knudtson (both sons of Sister Thomas Knudtson) were called and ordained to office of deacon and priest, the call coming through Brother Orton.

Last Sunday, June 17th was another wonderful experience for the Saints here, we had an all day meeting, having Sacrament at 9:30 p. m. Apostle B. C. Flint, wife and daughter Edna were with us, also others from out of town. We can assure you we were glad to have them spend the day with us.

At the Sacrament meeting we were spoken to in the gift of tongues through Apostle Flint, not only to the Saints here, but personally to Brother Orton. Brother Flint also interpreted.

This gave us more strength and determination to move on in the great work for our Lord and Master. Your sister in Christ, Mrs. H. V. Lusha.

392 Pine St., Providence, R. I. June 10, 1928.

Dear Brother Fetting:

I wish to add the following item to my previous letter of June 3, this A. M. we had our annual children's day concert, which was arranged by Sister S. Johnson, wife of Elder Johnson, pastor of this branch of the Church of Christ.

And it was nicely carried out, the wild flowers brought by the children, mingled with the lovely delicate pansies. The day was warm, and the beautiful sunshine made us think of the goodness of our Heavenly Father. The children were willing to do all they could to make this concert a success, and that it was pleasing to God we feel assured, as when little Albert MacDonald, age six, sang a solo "Growing for Jesus" we felt the touch of the Holy Spirit. We thank God for such a child. He is surely growing for Jesus, as time will reveal.

Your sister in Christ, A. M. Harvey.

GENERAL STATEMENT

General Bishop's Books—April 4 to July 4, 1928

Consolidated Balance

| | |
|----------------------|------------|
| Balance in bank..... | \$ 115.86 |
| Temple fund | 266.37 |
| Receipts | 1,406.26 |
| | <hr/> |
| | \$1,788.49 |
| Disbursements | 846.78 |
| | <hr/> |
| | \$ 941.71 |

Statement in Detail

Receipts

| | |
|-------------------------------|------------|
| General | |
| Tithing | \$ 560.22 |
| Paving debt | 436.88 |
| Dining hall | 120.37 |
| Mission fund | 2.99 |
| Special | |
| British Mission | 132.00 |
| Sister Frisby, Dish fund..... | 75.85 |
| Temple fund | 77.95 |
| | <hr/> |
| | \$1,406.26 |
| Balance in fund..... | 115.86 |
| Temple fund | 266.37 |
| | <hr/> |
| | \$1,788.49 |
| Total Funds on hand..... | \$ 941.71 |

Disbursements

| | |
|-----------------------------|----------|
| General Expense | |
| Bishop Administration | \$ 51.50 |
| Dining hall | 137.08 |
| Int. Paving debt..... | 120.00 |
| General Cr. Ptg..... | 5.00 |
| Church Recorder | |
| Printing forms | 64.35 |
| Elders' Families | |
| C. L. Wheaton..... | 213.00 |
| Samuel Wood | 20.00 |
| Sister Macgregor | 120.00 |
| W. K. Willian..... | 28.00 |
| Loans | |
| Alva Wheaton | 12.00 |
| Special | |
| Sister Frisby, Dishes..... | 75.85 |

| | |
|------------------|-----------|
| | <hr/> |
| | \$ 846.78 |
| To Balance | \$ 941.71 |

Detailed Temple Fund

| | |
|----------------------|-----------|
| Balance in bank..... | \$ 266.37 |
| Receipts | 77.95 |
| | <hr/> |
| | \$ 344.32 |
| To Balance | \$ 344.32 |

Pledges in Detail

| | |
|-----------------------|-----------|
| British Mission | \$ 437.00 |
| Receipts | 132.00 |
| | <hr/> |
| | \$ 305.00 |
| Balance unpaid | \$ 305.00 |

Walter L. Gates,
John Crick,
Louise Sheldon,
Auditing Committee.

THAT WONDERFUL DEFENSE

I have recently obtained a book entitled "Our Beliefs Defended," written by Apostle J. F. Curtis, which, to my way of thinking leaves quite a number of his defense lines in rather an indefensible attitude, as they don't seem to me to defend. I shall notice one of them in this article, and will probably examine others of them later on.

I shall now refer directly to pages 49 and 50, of his Booklet, where he presumes to give an Historical setting to Section 26 of the Doctrine and Covenants, and seeks to discredit our honored dead—Elder Daniel Macgregor—who showed a difference of 460 words between the aforesaid Revelation as first published in the Book of Commandments, and that printed in the Doctrine and Covenants several years afterwards. Apostle Curtis says:

"In comparing Doctrine and Covenants, section 26, published in 1897, with the Book of Commandments published by C. A. Wickes, at Lamoni, Iowa, in 1903, chapter 28 of the Book of Commandments has only the first part of a revelation given to Joseph Smith, while the Book of Doctrine and Covenants has all of the revelation. In commenting on this revelation in the **Times and Seasons**, volume 4, page 117, Joseph Smith says, as follows:

"Early in the month of August, Newell Knight and his wife paid us a visit at my place, at Harmony, Pennsylvania, and as neither his wife nor himself had been as yet confirmed, it was proposed that we should confirm them, and partake together of the sacrament, before he and his wife should leave us. In order to prepare for this, I set out to go to procure some wine for the occasion, but had gone only a short distance when I was met by a heavenly messenger, and received the following revelation; the first paragraph of which was written at this time, and the remainder in the September following: Revelation given at Harmony, Pennsylvania, August, 1830."

"The Book of Commandments gives only the first part, or that which was written at the time when the **Messenger** first appeared to Joseph Smith. The remainder of the same revelation which was written in September is given in full in the Book of Doctrine and Covenants, as is also given here in the **Times and Seasons**, complete. This accounts for the differences that exist in the two books. Yet this very revelation is criticized by one of our opponents. He claims to show a wonderful discrepancy of 460 words.

"In the first part of what the angel said to Joseph Smith upon this occasion is divine, which we do not question, the remainder as recorded by Joseph Smith in September is just as much divine as the first part. Possibly the objector in this case had not informed himself concerning the history of this revelation before making his criticism."

Our Beliefs Defended, pp. 49, 50.

Let the reader please take especial notice of the fact that this statement made by Joseph Smith as to when the revelation was received, namely: "Early in the month of August," 1830, is applied

in the **Times and Seasons** to the "complete" revelation as therein cited, which is the same as in Doctrine and Covenants, section 26. It will also be in order for the reader to note particularly that the above statement of Joseph Smith was not written until in 1838,—eight years after the revelation was received,—and published in the **Times and Seasons** to which Brother Curtis cites us, in March 1843.

The question now arises, Did Joseph receive the whole revelation (as found in the Doctrine and Covenants) in August, 1830, and write but the first 193 words as found in the Book of Commandments, and refrain from writing the balance of it,—the remaining 460 words—until the following September as affirmed in the above extract, or were those 460 words added at a much later date to supply a deficiency for new officials? Let us see.

The original 193 words as found in the Book of Commandments, were published in the Evening and the Morning Star in March, 1833. Why were the remaining 460 words suppressed if indeed they were in existence at the time? Why was not the whole of it printed THEN? Also please note: Joseph received the afore-mentioned Evening and the Morning Star, but said nothing about the revelation. This proves he had not written the remainder as he says; for if he had been appointed of God, with others, as "Stewards over the revelations and commandments," and this valuable revelation coming through the church paper with its most important part cut away and thrown into the discard, and no protest or word of correction coming from him tends to cause one to think the remaining 460 words had not at that time been written, or else Joseph showed a very great delinquency in the discharge of his office as Steward over the revelations and commandments. Which was it? Let us continue our investigation.

In the Book of Commandments published between May and July, in 1833, these same 193 words were published therein as containing the revelation complete, and criticism or correction or reference to any part of the revelation being lacking coming from Joseph, notwithstanding he had received a copy of the Book of Commandments, and on comparison with the Original Manuscript finds but four mistakes in the book, and the said mistakes being of but minor or no importance. The statement of the First Presidency in regard to the correctness of the Book of Commandments thus published, is as follows:

"The following errors we have found in the commandments, as printed; fortieth chapter, tenth verse, third line, instead of 'corruptable,' 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.'

Joseph Smith, Jun.,
Sidney Rigdon,
F. G. Williams."

Thus again we have proof that the latter part of the revelation as found in the Doctrine and Covenants was still unborn. Why were those 460 words (which were afterwards published in the Doctrine and Covenants in 1835), overlooked for nearly three years if they had been received in August, 1830, and written in the following September? And now, when the Original revelation as written in August, with only 193 words, had been printed in both the Evening and the Morning Star and the Book of Commandments, and in both instances the revelation was represented as being complete, and was inspected by Joseph Smith and the whole First Presidency, and no correction nor reference made by either Joseph or his Counselors to any missing part thereof, if those 460 words had been written more than two and a half years previous to this time, why did the First Presidency point out those **FOUR LITTLE MINOR MISTAKES AS ALL THEY COULD FIND IN THE BOOK OF COMMANDMENTS?** and leave entirely untouched and unreferred to this Gigantic, Monstrous Blunder of 460 words having been eliminated from just one revelation? Too Thin, Brother Curtis, altogether **TOO THIN!**

This revelation as published in the Book of Commandments, and also in The Evening and the Morning Star, consisted of 193 words, but in its altered, changed and mutilated condition as printed in the Doctrine and Covenants, it contains six hundred and fifty-three words, making a difference of four hundred and sixty words between it and the Original Revelation as given to and written by Joseph Smith in August, 1830; and this writing the "remainder in the September following," (the four hundred and sixty added words) was an after-thought adopted to make room for Offices unknown at the time Joseph received the Original revelation.

As I grasp the situation, the general indications are that Joseph Smith did not write the remainder of that revelation in the September following, nor for **THREE YEARS** after that. Let us see.

The first paragraph which he says he received in the early part of August, (as published in the Doctrines and Covenants), contains almost the whole revelation—contains all except four lines.

This revelation was published in The Evening and the Morning Star, for March, 1833, and again in the Book of Commandments for May, 1833.

In both these printings the revelation contained just the four lines more than the first paragraph as published in Doctrine and Covenants. Joseph received a Book of Commandments and said there were only four words wrong in it. They used the Book of Commandments for two years to which they cited the world as proof of the purity of their faith and purposes before they found that they had to change certain revelations to make room for more officers.

When the Doctrine and Covenants was published in 1835, this revelation had four hundred and sixty words added to it. Joseph was on the committee that compiled and arranged the revelations which were printed in The Evening and

the Morning Star and the Book of Commandments; hence if the Lord had given them in September, how did it come that they were not furnished for publication with the fore-part of the revelation?

Also, Joseph had read the revelation as printed in the March number of **the Star**, and if it were wrong, why did he not make the proper corrections that it might appear in its corrected form in the Book of Commandments?

If these four hundred and sixty words were given Joseph "Early in August," and Joseph actually did write them the following September, then Joseph had the whole thing on the first of November, 1831—**FIFTEEN MONTHS AFTER THE REVELATION WAS GIVEN**: and as he furnished the revelations for the printer, and **DEDICATED THEM TO GOD** by humble prayer, and considered them "Of more value to the church than the riches of the whole earth," does it look at all feasible that he would furnish one hundred and ninety-three words of the revelation to be published and keep back the bulk of the revelation—four hundred and sixty words—to come forth under suspicious circumstances in the years to follow?

Note: The following statement is among the **ADDITIONS** as found in Doctrine and Covenants, and is practically the back-bone of their First Presidency argument, though it never saw daylight until the publication of the Doctrine and Covenants in 1835.

"And also with Peter, and James, and John, whom I have sent unto you, **BY WHOM I HAVE ORDAINED YOU** and confirmed you to be apostles and especial witnesses of my name, and bear the keys of your ministry."

Doctrine and Covenants, 26:3.

This statement is not supported by the facts in the case; would not be sustained by any court of unbiased jurors, and is shown to be without foundation, and consequently is worthless as testimony to be used in the establishment of the theory for which it seems to have been designed.

The statement of Brigham H. Roberts, historian of the Utah church, is in point here. He says:

"That some of the revelations first published in the Book of Commandments in 1833, were **REVISED** by the prophet himself, in a way of correcting errors made by the scribes and publishers; **AND SOME ADDITIONAL CLAUSES WERE INSERTED** to throw increased light upon the subjects treated in the revelations, **AND PARAGRAPHS ADDED**, to make the principles of instructions apply to officers not in the church at the time some of the earlier revelations were given. The addition of verses 65, 66, 67 in Sec. 20 of the Doc. & Cov. (Sec. 17: 16, 17, Reorganized) is an example."

Roberts History, Vol. 1: P. 173.

Brother Curtis also, in order to help himself out of the dilemma in which those 460 words drives him, says:

"This **ADDITIONAL STATEMENT** in the Doctrine and Covenants by revelation, and other revelations that were added in the Book of Doc-

trine and Covenants, are referred to by Oliver Cowdery in the statement he made as recorded in **The Evening and the Morning Star**, Kirtland Reprint, wherein he says: "For the special good of the church we have also added a few items from other revelations,"—Vol. 1, page 16."

But this is a complete surrender of his former claim quoted above; for, if Joseph wrote those 460 words in September, 1830, then Oliver Cowdery **DID NOT** add them "From other revelations," as recorded in **The Evening and the Morning Star**, Kirtland Reprint, Vol. 1; P. 16, as is affirmed by Curtis. And if Cowdery did add those 460 words "From other revelations," as both he and Curtis affirms, then they were **NOT WRITTEN IN THE REVELATION IN SEPTEMBER, 1830**, as Joseph affirms. So no matter which horn of the dilemma this wonderful debating Apostle lays hold of, he is gored to death by his own argument. Surely, "The legs of the lame are not equal."

And then again, by the way: I wonder if Brother Curtis will be so kind as to furnish us, his readers, with those "Other Revelations," from which such copious extracts were made? Will he please tell us from what original revelation paragraph Three of Section Twenty-six was extracted? By so doing he would confer a great favor on the many readers of the **ADVOCATE**, and believers in the Restoration movement in general.

Willard J. Smith.

FROM OMAHA

Omaha, Neb., July 7, 1928.

Dear Friends:

It has been some time since Omaha Local has taken part in the pages of the Advocate, not but what we like to have all keep in touch with us and try to encourage other locals by relating our experiences here, but we sometimes find we are oftentimes so busy with various things which come to our hands to do that we fall short of time to do just as we would like to.

Let us say to you, however, that we are not discouraged in God's Work no matter what other discouragements may arise, we have the assurance that God's Work will go on and that to triumph.

We enjoyed a visit from our brother Wight, of Thurman, Iowa. He came with two of his children. A fine young lady and a manly young man are these two offspring of our Brother Wight. We are truly happy to have Brother Wight bring Lonida and Mervin with him and they expressed themselves as wanting to come again very soon, we surely hope they may do so. They live a distance of about fifty or sixty miles from here and while the roads are good and as they have a car we feel we shall enjoy more than one visit from the Wight family.

Yes, along with others we have our joys and our sorrows. Since the first of the year we have lost two of our members through death, sister Lulu Derry, wife of Geo. A. Derry departed this life in January. Sister Derry had been in ill health for several years. We are thankful that

she did not have to come to that state of helplessness that so often befalls those who have a stroke, but she passed away quickly and with little pain. Truly she is happier than those who were left to mourn her departure.

Brother Thomas F. Jones of Logan, Iowa departed this life June 22, 1920. He, too, had been a great sufferer for several years. A little over a year ago he and Sister Jones transferred their membership from the Reorganization to the Church of Christ. Many years Brother Jones had disagreed with many of the teachings of the Reorganized Church of Jesus Christ of Latter Day Saints. In fact he could not and did not endorse them consequently there were those who felt they could not greet him as a brother because of his views. Nevertheless he had the better of the argument when in discussing the principles and doctrines of Latter-day Israel. We only wish that he had enjoyed good health as he would truly have been an able defender for the Church of Christ. But it pleased God to ease his sufferings and call him home to a place of peace and where we feel he shall be able to continue the glorious work of the Master of men.

A copy of the Obituary of Brother Jones, as printed in the Logan Observer will be added to this article.

Omaha is enjoying some very good services from time to time. We are blessed often with that wonderful spirit of the Divine, though few in number. But we realize that God has told us, "where two or three meet together in my name there will I be, and that to bless." We are glad that when our missionary brethren meet with us that they, too feel God's Spirit in our midst. We are praying that we can live closer day by day that we shall feel the warm rays of God's sunlight in greater abundance, for it is impossible to live near to God unless we have His spirit to lead us continually.

Remember Omaha in your prayers that we shall be able to reach out and bring others to see the Light of the Gospel and bring them to be a part of the small remnant which God speaks of preserving unto Himself to be brought forth in this last dispensation of time. We thank God we have been permitted to join that remnant, and we desire to remain faithful.

Omaha Corespondent.

711 N. Florence, Sandpoint, Ida.,
June 11, 1928.

H. E. Moler,
Holden, Mo.
Dear Brother:

We, of the Sandpoint Branch have been made sad because of the loss of one of our number through death.

Sister Emma Arilla Piatt Hitz died May 28, 1928 at the Page Hospital in Sandpoint, Idaho. She had not been well for about three years and about a year ago underwent an operation for tumor when it was discovered that she had many small cancers of which the sister was informed and told that she had not long to live. But know-

ing this she did not give up to despondency but was cheerful at all times and said she was glad the end was near and spoke of death as "Only a change to a better place." The week before she died she made arrangements for the ones she wanted for honorary pall-bearers and the songs she wanted sung at her funeral, also for other things. The songs were: In the Sweet Bye and Bye, and Jesus, Lover of My Soul.

Sister Hitz (formerly Emma Arilla Humphrey) was born at Knaps, Wisconsin, August 25, 1873, was married to Martin Piatt in 1890 and resided in Dunn County until 1897 when they came to Sandpoint. Mr. Piatt succumbed to cancer March 21, 1925 and Sister Piatt married George Hitz the following year in June.

Our sister was baptized into the Reorganized Church by J. A. Bronson at Sagle, Ida., October 31, 1920 and transferred to the Church of Christ at Sandpoint, September 26, 1925. Through prayer she obtained a wonderful understanding of the gospel law and she had the ability to impart the knowledge she had to others.

Besides her husband, she leaves twelve children and eight grandchildren.

Sincerely a servant for Christ,
Zella Deeter.

OBITUARY

Amanda Ann Churchill, daughter of David and Sarah Prescott Churchill, was born in Cataaugus County, New York, March 14th, 1841, and passed away at her home in Volinia, Cass County, Michigan, June 25th, 1928, age 87 years, 3 months, 11 days, the last of a family of six children, when one year old she moved with her parents to Sycamore, Ill., where she resided until her marriage to Heman Goodenough, February 22nd, 1863, coming to Michigan they settled in Volinia Township, which has since been her home. He passed away January 16th, 1912.

To this union were born seven children, four of whom preceded her in death, Oscar C., Fred, Mrs. Della Minor, and Paul, who died in infancy. Those still living are Mrs. Cora Touchatt, of near Daily, Michigan and Verna and Muriel Goodenough living at home. Besides the three children Mrs. Goodenough leaves to mourn her departure three grand-children, four great grand-children, and many other relatives and friends. She united with the Reorganized Church in 1904 and was baptized by Elder E. J. Goodenough. She transferred to the Church of Christ February 24th, 1928. Services were held at her home, conducted by Elder Otto Fetting of Port Huron, Mich. The funeral was in charge of Oscar Romig, of Marcellus, Mich. Burial at Nicholsville.

Gently we lay our darling mother in her narrow house of clay;

There to sleep until the dawning of the resurrection day.

O, ye fainting hearts be joyful, tho' bereft and crushed and torn

For the grave must yield its treasure, as it did on Easter morn

Welcome then, hope-chastened sorrow, soon the night will pass away;
We shall meet in joy tomorrow, tho' we part in tears today.

Why are so many Latter Day Saint people uniting their Church membership with the Temple Lot division of the Church?, the Church of Christ?

Because: Religion is a matter of the heart, and in the Church of Christ is found that spiritual life that the heart craves.

Because: Religion is essentially more than a mere humanly organized society can give, and in the Church of Christ is found that essential quality which harsh, cruel, and arbitrary government in the Reorganized Church has driven out.

WHY

Because: Military method of conducting Church Government is not compatible with best spiritual life, and in the Church of Christ is found relief from a soul-crushing militarism in Church Government which is as tyrannical as it is destructive of unity in a church of one faith.

Because: In the Church of Christ is found those simple principles of faith characteristic of the Restored Gospel, minus those seductive innovations and heresies which have caused the great division in the church of the present epoch.

Because: The doctrine of centralization of power and of supreme control in Church Government as practiced by despoilers in church authority is as repugnant to liberty loving men, as it is poisonous to spiritual life; and in the Church of Christ is found less monarchy and more democracy of souls in fellowship.

Because: God has restored Priesthood to the earth in these last days, never to be taken from the earth again, and that to those making transfer of their membership, it is evident that the Priesthood in the Church of Christ, as compared with **priestcraft** in other places, is **proven** by the emphasis, placed by the Church of Christ upon the authority of its Ministry in that they are called to **serve**, while others exalt themselves to **RULE**.

Because: Revelations of the church declare that a Temple is to be built upon a site dedicated by command of God for that purpose, and the Lord has evidently given the title and possession of that Temple site to the Church of Christ.

Because: The authority of the Church of Christ is proven valid by the Scriptures in connection with the facts of their history, and was conceded by General Conference action of the Reorganized Church **before** wrong leadership divided that body.

Because: The sad condition of the Reorganized Church made **deliverance** necessary and the Scripture is plain that the Lord would provide that deliverance through the "**Remnant**," and the Church of Christ fulfills all the requirements that point to it as the "**Remnant**" of these last days.

"Deliverance, as the Lord hath said, in the remnant whom the Lord shall call."—Joel 3:32.

"Except the Lord of hosts had left unto us a very small remnant, we should have been as Sod-

om, and we should have been like unto Gomorrah."—Isaiah 1:9.

"Recover the **remnant** of His people."—Isaiah 11:11.

"It shall be well with the **remnant**."—Jer. 15:11.

"I will gather the **remnant** of my flock."—Jer. 23:8.

"The **remnant** shall know whose word shall stand."—Jer. 44:28.

"Yet will I leave a **remnant**."—Ezk. 6:8.

"I will gather the **remnant** of Israel."—Micah, 2:12.

"**Remnant** shall be saved."—Rom. 9-27.

"**Remnant**" called of the Lord to build ancient Temple.—Zech. 8:6-9.

Because: The Messenger John, which John Jesus said was the "Elias" has come on May 15, 1829, (See Matt. 17: 10-13, also Church History, Vol. 1; page 34) also again, March 22, 1928, (See Revelation endorsed by General Conference of the Church of Christ, April, 1928) and has given instructions that the Temple is to begin in 1929, together with dimensions, specifications, etc.

This recent revelation to proceed with the building of the Temple being in strict accord with revelations given in past years, it is therefore accepted by those who give the matter prayerful and studious attention.

Because: The system which divides a whole church in order to give coveted power to one man is not of God.

Because: Any system which "silences" and thereby expels ministers whose call is from heaven, **WITHOUT TRIAL**, is not of God.

Because: Purported revelation delivered evidently to satisfy the human craving of lust for power, and for revenge against churchly opponents, is not of God.

Because: The system of installing "revelation" which the leading Quorums of the Church, after prayerful and careful examination determine to be false, originates in evil and deception as seductive as hell itself.

Because at least two of the late so-called Revelations placed in the Book of Doctrine and Covenants were illegally put in the book without the approval, and over the protest of the very Quorums set in the Church to protect the Church from such deceptions.

Because: When leaders succeed in such a manner in saddling their heresies upon the body of the Lord's people, that which has been the Church ceases to be, is consequently rejected of the Lord, and He chooses that remnant of His people who refuse to submit to such apostasy, for the carrying on of His work.

These are a few of the **reasons WHY** hundreds of the best and most sincere and honest people in the Reorganized Church are transferring their membership to the **Church of Christ**. If our brethren of the Reorganized Church think these reasons unsound, let them attempt to refute them in brotherly public discussion, and prove whether that will check or **augment** these withdrawals to the Church of Christ.

James E. Yates.

CONCIO AND CLERUM

A LAY MAN'S IDEA OF PRAYER

By Alice McGeorge

Ability to pray in public usually means that one can pray long, loud and in detail. He prays for blessings upon us and ours, upon our neighbors and friends, upon our enemies and the foreigners; for blessings of basket and store; for blessings of health and happiness; for blessings of peace and prosperity; and for blessings upon everything in the earth, above it and beneath it. These are catalogued as positive blessings.

Then being as superstitious as the heathen, who fearing that he might have overlooked a god, makes himself secure by erecting an altar to the "Unknown God," the Christian fortifies himself with a long list of negative blessings, for which he asks on all occasions, in season and out of season.

He prays that we may be protected from harm, danger or calamity; that we may not be permitted to stray into by and forbidden paths to pluck the blossoms of worldly delight; and that we may be forgiven our sins, thereby escaping the avenging deity, Nemesis.

Whenever occasion presents itself to offer prayer publicly, why does he thank the Lord for the sun, the moon, the stars, the earth, and every individual good thing in it, as if they were put here for the express purpose of encouraging oratorical praying? Why use the whole prayer book at one service?

Some who make light of prayer books with their printed formal prayers for certain occasions, overlook the fact that printed prayers are not the only formal ones. Most people whose duty is to pray publicly, have a set form easily discernible. The only difference is the man with the prayer book uses an appropriate prayer for each occasion; while the other rambles along, praying for everything from the first faint dawn of creation down to the last golden rays of the sunset of time. Then fearing that he may have omitted something, and thus be guilty of offering a slight insult to his Lord, he starts back over again to make sure.

He agonizes for each individual member of his flock, for the wandering sheep outside his own ecclesiastical fold, and he is even tempted to pray that the wolves themselves may have a change of heart. He is broad. In fact he is so broad that he scatters himself so completely over the known universe, that we feel that there will never be need for another prayer. He has covered the ground so carefully.

It may be beneficial to the devotee to send his voice out sonorously and specifically over the bowed heads of the congregation. It may be that these long-drawn-out effusions, so inclusive and conclusive, are not entirely displeasing to the Deity. He often blesses such persons with His Holy Spirit and with the "peace that passeth understanding." But is it the long agonizing prayer that brings the blessing or the grain of faith the size of a mustard seed? May not the overlapping forest of words serve to shut out the bright sun-

light of heaven, thus preventing a direct tuning in with the Divine Mind?

It must be conceded that there is a certain educational value attached to long public invocations. One must possess a large vocabulary indexed and catalogued. He must be able to express himself clearly in the language in which he attempts to pray. It is, too, a mental discipline to be able to remember the multitudinous petitions he desires to offer and the manifold blessings for which he wishes to render thanks. He must arrange them systematically, leading up to a final climax of pleading or exaltation.

Then a spirit of self-denial is shown in the tightly closed eyes, when one peep would reveal how his effort was affecting his audience. The self-inflicted torture of kneeling or even standing in one position, as the moments grow into quarters or half hours, is a sort of trial by ordeal. But what of the third party concerned in the public devotions, the congregation; who does not feel the ecstasy that the one praying seems to experience, and who does not possess the patience and long-suffering of his Lord?

After the first fifteen minutes, the prostrate congregation begins to wonder how soon it can change its position, which is becoming painful. After another five minutes it fears it will never be able to use its limbs again. It feels as if it had been compelled to crawl on its knees through the jungled wilds of Africa, over the burning sands of India, among the war-ridden horrors of China, into the revolutionary uncertainties of Central America, as well as into the slime of the New York slums and the San Francisco opium dens, seeking that lamb that had gone astray.

The ideal prayer contains thanksgiving and praise as well as asking and receiving. True petitionary prayer is short. The prayer of thanksgiving is a psalm unto the Lord, and may be much longer. But why multiply words? Why not express our thanks more in deeds? Why not do some kindly act, thereby causing another to render thanks to God for services done in his name?

"Prayer is the heart's sincere desire, unuttered or expressed." The unuttered prayer is the natural, simple, entreaty of the soul. It is manifested in the upward look, the bowed head, the clasped hands, the bended knee, the prostrate form, the sign of the cross, the moving lips. These silent appeals speak more eloquently than words.

The uttered or expressed prayer may be short and still not be irreverent. God's own son, with whom he was well pleased, said: "When ye pray, pray on this wise: 'Our Father who art in Heaven.'" Simple, direct, he made no attempt to flatter the Supreme Being by telling Him how great He is. He continues: "Thy name be hallowed, Thy kingdom come, and Thy will be done on earth as it is in Heaven." How much is contained in those few words, the millennium in fact. One sentence alone in that wonderful prayer petitions for our physical needs: "give us this day our daily bread." One sentence suffices for our social need: "forgive us our debts as we forgive our debtors." One request refers to our spiritual

safety: "suffer us not to be led into temptation, but deliver us from evil." Then the Lord's Prayer, short but full of meaning, ends with a reason for asking at all: "for Thine is the kingdom, the power and the glory, forever and ever, Amen."

The Master always went away alone when he wanted to remain long in prayer. Such communings include meditation. It is from these alone that we gain courage to face our problems and wisdom to solve them.

If then, "Prayer is the Heart's sincere desire, unuttered or expressed;" the individual who has a sincere desire for the triumph of right over wrong, and is willing to help bring it about, is one who "gives himself wholly to prayer," "watches and prays always," "prays without ceasing." His life is a prayer, a hymn of praise, and a song of service, though his lips may be dumb before his fellow man.

A GENERATION

A current writer says: "According to Joseph Smith II, (2) the temple was to be built within the generation or a hundred years beginning, September, 1832."

The revelation specifying that the temple shall be builded within the generation is section 83:2, Doctrine and Covenants. It does not say that a generation is one hundred years.

Again we are told: "According to all Mormon teaching a generation is a hundred years."

We wonder what is meant by "Mormon teaching"—common expression, loose speaking, etc., etc. That is not authority. Neither is Mormon opinion unanimous as to the time of a generation. We remember the late R. M. Elvin telling us that a generation might be anywhere from one hundred to one hundred and ten years. We recall at least one instance where, in the Book of Mormon, one hundred and ten years are referred to as a generation. (4 Nephi 1:21.)

Authorities give us to understand that a generation has no fixed limit of time. Cruden says:

"By some of the ancients a generation was fixed at a hundred years, by others at a hundred and ten, by others at thirty-three, thirty, five and twenty, and even twenty years. **So that there was nothing uniform and settled in this matter.**

Again it is pointed out that generation does not always indicate time, at all, but applies to an epoch, an age; to a race, a class of men. Dr. Smith, the author of the well known Bible Dictionary called after him, states this position.

The learned A. P. Fausset, in his Bible Cyclopaedia, agrees with the foregoing authorities. He says:

"Also generation is used with reference to the **characteristic** disposition of the age, 'adulterous,' 'unbelieving,' 'untoward,' etc., and cites scripture copiously in evidence. One instance is as follows:

"In Matthew 24:34, 'this generation shall not pass (viz. **the Jewish race**, of which the generation in Christ's days was a **sample in character**, compare Christ's address to the generation 23:35, 36 in proof that generation means at times the **whole Jewish race**) till all these things be fulfilled,' a

prophecy that the Jews shall be a distinct people still when He shall come again."

To limit a generation to one hundred years; to insist that it means a century and nothing more, would place the words of Christ in a predicament as well as the prophecies of Joseph Smith. When we consider generation in the light of a dispensation, however, a divine program, if you please, we can reconcile the statements of Jesus and the latter day prophet with the promise of their fulfillment before the passing of the generation.

A new era, spiritually, dawned when the fulness of the gospel was restored in the last days as foreseen by John on the Isle of Patmos and foretold by Isaiah and other Bible prophets, besides the declarations of the Book of Mormon. Latter day revelation has referred to it as a "light" that broke forth when the "**times of the Gentiles**" had come in. (D. & C. 45:4) The gospel was going to be preached to the Gentiles first, and when their "times" "were fulfilled," the gospel would be taken to the Jews.

Jesus said the gospel must be preached in all the world for a witness unto all nations. He spoke of war, famines, pestilences, earthquakes, and gave specific signs of his second coming, declaring,—"Verily, I say unto you, This generation shall not pass, till all these things be fulfilled." (Matt. 24: 3-34.)

Joseph the Seer prophesied: "And there shall be men standing in that generation that shall not pass until they see an overflowing scourge." He spoke of earthquake in "divers places," of "many desolations," of civil strife. (D. & C. 45: 4.) He said, "This generation shall not all pass away until an house shall be built unto the Lord, and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house." (D. & C. 83:2.)

The building of a temple is but one feature in the great last act of the latter day drama. There is just as much time for it as for the other events that have yet to be accomplished before "this generation" shall pass away. If the climax of the generation is reached in the second coming of Christ, or even in the signs of His second coming, we are told that no one, not even the angels in heaven know when that event will be. Wisdom will avoid trying to cram the divine program into any fixed number of years. Instead, the generation will accommodate the program; perhaps it would be correct to say the generation will constitute the program.

Louise Palfrey Sheldon.

Port Huron Church School held their Children's day program July 15, which was enjoyed by all, when little Bernice MacPherson recited the long poem, "Build the Temple." One aged sister arose and testified she was completely enveloped in the spirit of the Master. Our school expects to have their picnic in the near future.

Port Huron, Michigan, 3 have been added by transfer and one by baptism.

24 Vale Street, Pawtucket, R. I.,
June 25, 1928.

Editor of Zion's Advocate,
Dear Sir:

The Church of Christ at Providence, R. I. held its semi-annual business meeting June 13, following the mid-week prayer service, Elder H. B. Johnson as chairman.

The minutes of the previous meeting and officers' reports were read by the secretary. The chairman of the committee for new quarters reported that interviews with realtors had not resulted in anything satisfactory to date. Motion made and carried out that the local Church, Sunday School, and Women's Dept. donate money to supply material for cushions for chair seats, these to be made by the Willing Workers.

The assembly voted to sustain all ordained officers, with H. B. Johnson, Presiding Elder. The others are: Preston X. Philbrick, elder; James T. MacKinnon, elder; Harold C. Pearson, priest; Edwin Moore, priest; Robert O. MacKinnon, priest; Wilfred P. Heywood, teacher; Charles Carroll, deacon.

Mrs. J. T. MacKinnon was elected church chorister, and Ruth W. Heywood as Correspondent to general church.

Children's Day was observed here June 10th with appropriate exercises. A perfect June day, flowers in abundance, and the spirit of innocent children brought the thought "of such is the Kingdom of Heaven."

The Young People's Class continue their weekly meetings, Brother H. B. Johnson acting as Counselor. Brief essays on spiritual subjects, are prepared and read by individual members. Some of these thoughts are published in "Branch Gleanings," a paper to keep all local church members informed of local church progress.

On May 29th, Mr. Harold C. Pearson and his mother, Mrs. Lililan F. Pearson were baptized at Warwick Downs, R. I. On June rd, Mr. Pearson was ordained to the office of a priest having been called when he was confirmed. Mr. Preston Philbrick was ordained an elder at the same time.

Yours sincerely,
(Miss) Ruth W. Heywood.

Thomas F. Jones was born at Amboy, Illinois, March 6, 1866 and departed this life at his home in Logan, Iowa, June 22, 1928 aged 62 years, 3 months and 17 days.

He came to Iowa with his parents at an early date, the family locating near Dunlap.

He was united in marriage to Emma O. Hansen February 20, 1887. To this union four children were born all of whom were at his bed-side when the end came.

He leaves to mourn, his wife, his four children, Jesse W. of Omaha, Nebraska; Ingvert L., now living on the home farm near Logan; Mrs. Ethel Adams of Tilden, Nebraska and Vester T. of Logan, also twelve grandchildren, three brothers and four sisters.

He was preceded by his parents, one brother and one sister and a grandson one year old.

Platteville, Wis., July 9, 1928.

Church of Christ Zion's Advocate,
Holden, Mo.

We are glad to tell of the continued blessing we received from our heavenly father.

July 8, 1928 we had the pleasure of having Apostle B. C. Flint and Brother Funk from Madison with us. We received a very good sermon from Apostle B. C. Flint which we all enjoyed, and hope he will come again soon for he brings something with him that we all desire. That desire is to hear the gospel of Jesus Christ the One that we all want to serve.

Yours in gospel bonds,
F. L. Manuel, Sect.

TRIBUTE TO JOSEPH

They put him asleep, the boy is now gone,
But the work of the Lord is sure to go on.
When this message is preached from shore to
shore,
Then the Master will come and the time will be
o'er.

For those who despised, the prophet God sent,
Will cry out for mercy, and want to repent.
They'll see then their folly, when it is too late,
And will wish to undo their awful mistake.

So listen now, people, to this angel's call,
The question is offered to you one and all,
For God has now spoken, a prophet is sent,
The message is given, repent, yes, repent.

Return and reform, repent and confess,
And then all your worries will be easy, and less,
Then all of the blunders, you cannot undo,
The Lord then will pardon. The rest He will do.

Then when the Lord journeys from heaven to
earth,
And finds you've repented, and got the new birth,
He'll welcome you, then, to the great wedding tea,
With the great fishermen, of that "Sweet
Galilee."

The Village Blacksmith.

NEWS FROM THE MISSIONARY FIELD

Sister Macgregor, writes from Stonington, Maine, that she has arrived in her new field, and was received with open arms by old time friends, where they had labored years ago.

Brother Wood writes that he is starting by auto on his trip to the East, driving from Fresno, California, to Toronto, Canada.

Colman, Mich. will have an all days meeting August 12th, when a Church of Christ will be organized at that place.

Dr. H. Miner, stopped over night at Port Huron on his way back to Milwaukee, after spending his vacations in the East.

what great destruction * * * * And behold now I say unto you, ye can not dethrone an iniquitous king save it be through much contention, and the shedding of much blood. For behold he hath his friends in iniquity, and he keepeth his guards about him; and he teareth up the laws of those who have reigned in righteousness before him; and he trampleth under his feet the commandments of God."—Mosiah 13:21, 22, 28, 29.

The foregoing is a very striking parallel to the First Presidency. The "Trampling underfoot the commandments of God," and "He hath his friends in iniquity," "and he keepeth his guards about him," are well known to many of the elders of the Reorganization to their sorrow. "We can not dethrone an iniquitous king," is also true of a First Presidency. They are there to stay. It is superstition that permits an institution of that kind to thrive, and the superstitious will support royalty, right or wrong. All this has been verified in the history of the Reorganization from 1917 to 1925.

If the restored gospel, and the restored church, are desired in their purity, we are compelled to turn to THE CHURCH OF CHRIST.

H. E. Moler.

EDITORIAL ITEMS

The latest accession to **The Church of Christ** at Independence, is Elder H. H. Robinson, an old time Seventy and Missionary in the Reorganization. Although aged he is still able to preach filling the pulpit on the temple lot recently, and his faith is still firm in the latter day work. The other speakers for the month have been Apostles T. J. Sheldon, and E. E. Long, and Elders R. O. Mann and J. E. Bozarth. The Editor of the **ADVOCATE** PREACHED on the Temple Lot, on Sunday night, July 8th, having occupied at the Stark Acres Mission in the forenoon.

A near tragedy was enacted at Long Beach, Washington, on July 4th, when Apostle Clarence L. Wheaton, while bathing in the bay, was caught in an out-going undertow or current, and while making strenuous efforts to reach shore was rapidly being carried out to sea. No boat seemed to be available, but an aeroplane flying near by saw our brother's predicament, and immediately flew over him and dropped a life-preserver down to him which he grabbed and held on to until he was rescued by a boat. Sister Wheaton had heard nothing direct from Brother Wheaton when we saw her on Sunday, the 8th, but she said the Kansas City Post called her up about 10 o'clock on the night of the Fourth, and told her of the event, and she immediately sent him a wire asking him how he was. The message was answered by Sister Yates saying that he was all right. Evidently he was weak from the exhaustion.

No doubt our readers will be much interested in the article entitled "**That Wonderful (?) Defense,**" written by Elder W. J. Smith in a slight examination of the late booklet by Apostle J. E.

Curtis, of the Reorganization. Brother's Smith's criticism is unanswerable. You will find it in this issue.

Elder C. E. Bozarth is writing an extended examination of the book which will prove very interesting. We expect to be able to run the first installment of this review, in our September issue. No one should miss an issue of this, and if you are not a subscriber, better subscribe at once so as to be in time. You may want some extra copies also, to send to friends and inquirers. Be sure and order what you want in plenty of time.

In this issue appears the first tri-monthly report of the General Bishop of the church, properly audited. This gives us an idea of the present status of the church's finances. As you will discover there is only \$941.00 on hand including all funds. Deducting from this the \$344.00 Temple Fund, and the \$132.00 paid on the British Mission fund, leaves just \$465.00 available for church extension work. This will not go very far towards supporting missionaries and their families.

Those who have tithing on hand to pay, should not hesitate to send it in through your local Bishop, or Bishop's agent to **A. O. Frisbey, Box 232, Independence, Missouri.**

Consecrations for the Temple Fund should soon come rolling in. Remember General Conference has provided a very safe means of depositing this fund. It should also be remembered that this fund can absolutely not be used for any other purpose, but for the building of the Temple.

DAVID WHITMER'S BOOK,—ADDRESS TO ALL BELIEVERS IN CHRIST

Sister Imogene Pyne, offers to send a copy of "The Address" of David Whitmer to all who have not had the privilege of reading it, free, if they will send her their name and address. **Write Mrs. Wm. G. Pyne, R. R. 1, Beloit, Wisconsin.** This is a wonderful, magnanimous offer to those who have not been privileged to read this last testimony of the last Witness to the Book of Mormon.

YOUR HELP WANTED

We want your co-operation to make the Advocate a success. If we can get everyone to help in getting subscribers we can soon put it on its feet again financially. Won't you help us? We feel the Advocate must be self sustaining. We therefore appeal to every subscriber. If every local church would send five new subscriptions each month we would soon have a paper that could be published semi-monthly and pay its way. Write me at once what you can do for us.

Otto Fetting,
Box No. 212,
Port Huron, Michigan.

THE ZION'S ADVOCATE needs 3,200 more subscribers and it will be published weekly, or 1,200 more and it will be a semi-monthly.