

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." 1st Nephi 3:124

VOLUME 2.

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NUMBER 6

"A Misunderstanding Corrected?"

In the Saints' Herald for July 1, 1925, Bro. Elbert A. Smith attempts to show that our editorial in Zion's Advocate for June leaves a misunderstanding on the question of "Interchange of membership with the Church of Christ," because we did not go far enough.

The "misunderstanding," if such exists, is not yet corrected, because Bro. Elbert has not gone far enough; he "omits other vital facts without which (his) editorial cannot lead to a correct conclusion."

It is true, as Bro. Elbert states that the particular report in question was only "received" by the Conference of 1919. He should have explained, however, that this report was based upon the action of a previous Conference. We refer to the articles of agreement between the two churches which were "presented and adopted" by the General Conference of 1918, with only one dissenting vote. From that document we quote:

"7. Agreed, that we believe that there are individuals in the different factions who hold the priesthood."

"24. Agreed, that whereas the Church of Christ and the Reorganized Church of Jesus Christ of Latter Day Saints consist of members who have been baptized by men holding authority, conferred by ordination under the hands of the servants of God, called during the ministry of Joseph Smith, who have remained true to the original faith of the church, organized April 6, 1830, and, whereas, both organizations stand for and maintain the same fundamental doctrine and practice, and have the same purpose and ideal in their church government and work; therefore, be it mutually agreed, that each recognize the standing of the other as representing Christ, the Master, and the priesthood of each as equally binding before God, when done in accordance with the law."

The above articles are two of a list of twenty-four articles which were adopted by the General Conferences of both churches in 1918. The object of these articles is set forth in the closing paragraph that follows Article 24. It is as follows:

"Resolved, that these articles of agreement be submitted to the General Conferences of both organizations, which are to be held April 6, 1918, at Independence, Missouri, for approval as the working basis of harmony between the Church of Christ and the Reorganized Church of Jesus Christ of Latter Day Saints."

The writer has underscored "working basis of harmony," etc., to call the attention of the reader to the fact that the twenty-four articles formed the basis upon which the subsequent "Report" on interchange of membership was based. The Report proposed nothing that had not already been provided for in the articles of agreement, and reference to the circumstance that the conference of 1919 "received," but did not adopt, the report is mere hairsplitting, and evasive of the real issues which are.—

1st. That each organization had acknowledged the priesthood to be in the other;

2nd. That where there is priesthood, there is authority to baptize and minister in all the ordinances of the Church.

When the foregoing facts are acknowledged it follows that if a minister of the Reorganized Church and a minister of the Church of Christ should be laboring together, that the persons baptized by each should "have the right of choice as to which organization they would unite with." Such would be the only course that could be taken consistent with the articles of agreement, regardless of any Conference action. Or, in other words, no Conference action is really necessary on a simple, self-evident, common sense proposition like this.

Again, the report under discussion says: "Agreed, that persons who are, or have been connected with the church, desiring to unite with either branch of the church, shall not be received to fellowship until the elders of the branch of the church to which they apply shall have opportunity to decide their standing; each organization to furnish the other with evidence in their possession with reference to the person in question."

Is it possible that Bro. Elbert does not know that this is precisely the course that has been practiced ever since the articles of agreement were adopted? The Reorganization may have had no occasion to exercise this provision because we do not know of a single member of the Church of Christ who has associated himself with the Reorganization since the articles of agreement were adopted. Some members who came from the Reorganization have returned, but none of the original members of the Church of Christ have transferred their memberships to the Reorganized church. A number have transferred their memberships from the Reorganization to the Church of Christ, and the process of receiving applicants is exactly as is set forth in the Report of 1919. It is the only course that we could take and be in harmony with the articles of agreement.

In support of our contention that the action of 1919 has not changed the practice between the two organizations since the articles of agreement were adopted, we call attention to the following facts: Bro. J. J. Teeter was appointed pastor of the east Independence branch of the Reorganized Church when he located in that section, and acted as pastor for years. The elders of the two churches have administered together. President F. M. Smith and Elder T. J. Sheldon administered together to a child of Elder C. L. Wheaton. On another occasion President F. M. Smith and Elder C. L. Wheaton administered together. President and Sister F. M. Smith and many other members of the Reorganized Church have partaken of the sacrament with the congregation on the Temple Lot. The people of the Church of Christ were invited, on the occasion of the dedication of the Stone church, to take the sacrament with the

stone church congregation, which they did, attending en masse.

Going back to the Report of 1919, it was advisory, simply pointing out the only logical, consistent course to take under the articles of agreement. If at any time here should be a desire, on the part of either congregation, to disregard the directions contained in the Report under consideration, the thing to do would be to rescind the conference action of 1918 adopting the articles of agreement.

If we were not sufficiently explanatory last month to be clearly understood, we hope that we have now made ourselves plain.

In conclusion, let us kindly suggest to Bro. Elbert that "Hedrickite" is a nickname, like "Josephite." The organization which we represent is called "The Church of Christ."

OUR ATTITUDE TOWARDS OTHERS

Some misunderstanding exists in regard to the conditions upon which we have permitted the use of the Temple Lot property by others not of our numbers, so we thought some explanation would be appreciated by those who wish to know the facts.

The property is in the custody of a board of trustees who are elected annually. When a request comes to any of our elders for the use of the property it is referred to the board of trustees. No man can grant the use of the property, and no one man can deny it.

The general requirements taken into consideration when application is made for the use of the property is the purpose for which the use of the property is sought; as to whether it is of a proper religious character. We do not inquire as to where the applicant stands on current issues. That is his business. We are "nonpartisan," so to speak. We stand for toleration and an open pulpit, and want to be impartial in dispensing our hospitality. The Temple Lot is to be a rallying point, the center of the gathering of God's true children from whatever faction they may come. It would illy become those into whose hands God has reposed so sacred a trust as the holding of the Temple property to allow themselves to show any discrimination between honest believers in the latter day work who have kept themselves aloof from moral evils that have entered into it, and even towards such as have been deceived it behooves us to show charity in wisdom.

Those who request the use of the Temple property are responsible for their own utterances and actions, or the conduct of their own meetings. The fact that we permit others to use our property does not carry with it our indorsement of what is said and done by the applicant and those who may be associated with him.

We have freely granted the use of the Temple property, drawing no lines, as we have said before. It has been our practice for years to let the General Conferences of the Reorganized Church have the use of our church for quorum meetings and other Conference or convention uses. The meeting out of which the famed "protest" developed were also held on the Temple Lot. For years our baptismal fount has been used on Children's day. We gave our Sunday school time, for several months, to the large Sunday school class of Bro. Mark Siegfried for lectures on Book of Mormon geography and archaeology by the late Elder L. E. Hills. Mrs. Williams' class of young people has met in the lower room of our building for years, and we regret

that now we must ask the class to make other arrangements because of our growing needs.

Early in June, Bro. T. W. Williams of the Reorganized Church requested permission to hold a series of preaching services on the Temple Lot. He had the use of the grounds for three weeks, and he gave ten per cent of his collections to defray cost of lights, etc. Others who have used our building have made some contribution towards the expense of light and fuel, but we have never asked a rental price of any one.

From the above enumeration, which is not all, either, it will be seen that none can accuse us of being ungenerous or one sided in dispensing our hospitality.

In conclusion, it ought not to be necessary for us to say that we will not extend the use of our building or grounds to another faction or organization for regular services, but we have publicly announced from our pulpit on more than one occasion that all who may wish to do so are welcome to come and worship with us, whether they care to bring their membership or not.

J. J. SNYDER JOINS US

Believing as we do that the Temple Lot is destined as a gathering point to which the honest in heart out of all factions will come and unite for the last pruning of the vineyard, when the gospel will be carried into all the world by an endowed ministry; furthermore, believing as we do that the New Jerusalem will be built by a gathering of the saints "beginning at the Temple Lot," it gives us peculiar satisfaction to receive the application for membership of Bro. J. J. Snyder and others of the Whitmerite group of latter day believers. Bro. Snyder was scribe for David Whitmer, one of the three witnesses to the divinity of the Book of Mormon. There has been much in common between the belief of the Church of Christ and the Whitmerite brethren, but we understand that these brethren are gathering for a big object and a noble purpose. On this point we take the liberty of quoting from a letter by Bro. Snyder to a friend:

"We may not all see just alike on each and every point of doctrine, but we agree on the essentials, and that is the main thing. All of the brethren will not see eye to eye until the Lord brings again Zion, as the prophet has said.

"One thing Bro. Macgregor says impresses me very much indeed. It is where he speaks of their not having perhaps all the truth now, but thinks the Church of Christ as represented by those brethren is the nearest to it that he knows of now, and he proposes to labor with them until something better appears. That is just the point. And it is why we are going in with them, to labor with them, teaching repentance to a lost world. I believe, as you do too, and I am satisfied that there are quite a few others who believe that God is going to set up and establish his kingdom or church (the Church of Christ) in its purity, like it was in the days of old, according to a revelation in the Book of Commandments (one of the fourteen revelations), and according to the Bible and the Book of Mormon. So we will labor with these brethren, looking forward to the time when God will establish the church in its purity, when all the elders will be teaching the same things in the doctrine of Christ."

SPIRITUAL KINSHIP

It is encouraging to hear more frequently, of late, such expressions as, "We feel at home with you." "We

feel a spiritual kinship with you." "We believe you are children of God as well as the people in our church."

It is not the recognition of ourselves that cheers us. We have always felt that where there was merit, time would reveal it. The thing that gives us peculiar satisfaction is the evident broadening of some of the Lord's people. In the past we have been too much like the Jews of old. Each group of latter day believers has thought, "We are the people," and we have drawn our cloaks about us in righteous exclusiveness. We have been so self-satisfied that we never tried to find out what of merit others might have. We have been always ready to teach, but not so ready to learn. We have not been acquainted with our brethren in other groups. We have not really understood what they believed, as was illustrated by a good brother in a general conference this spring.

It is an "ill wind that blows nobody any good," and the very circumstances that have thrown members of different organizations together more have been the means of promoting a better acquaintance, and knowing one another better we have come to think more of one another. To the saint of spiritual vision this is truly encouraging, because it is leading the way to that unity of spirit and purpose to which God's children must come before they can be effective representatives of the message of "Peace on earth, good will to men." So, we say, the very clouds that have saddened many hearts have a silver lining, and we see promise of the dawn of a better day when we shall be bigger, broader, more intelligent, better men and women, giving the world a truer interpretation of Jesus Christ than they have seen in us in the past.

The Lord has been waiting a long time for a people to be prepared whom he could permit to build his holy temple and upon whom he could pour out an endowment of his Spirit that would make possible the beginning of that great soul saving campaign when the gospel will be preached in all the world and Israel will be gathered. The best part of this latter day work lies before us. The work of today is to get ready to do it. This is the hope we hold out to you. This is the inspiring object for which we are striving. The promise of the Lord is that when "a few" are ready they will become mighty in God's hands for the accomplishment of his purposes.

WHERE I NOW STAND

I have no doubt but that many who read the signature at the end of this contribution will be greatly surprised. But this is a time of surprises, and surprises will come thick and fast until God shall bring in the greatest of all surprises in the sending of his Son Jesus Christ to judge the world and usher in the great millennial reign. I myself was surprised some years ago when changes began to be made in church government; but the present culmination of those changes has been no surprise to me. History repeats itself.

I accepted the angel's message in West Virginia, being baptized by Elder Thomas Matthews when I was fourteen years of age. Ten years later found me occupying, under general conference appointment, in which work I continued for thirty-one years, giving the best part of my life, such as it is, to the work of the ministry, laboring as a Priest, Elder, Seventy, and High Priest in the Reorganized Church of Jesus Christ of Latter Day Saints. In the latter part of 1921, on account of the financial embarrassment of the church, I volunteered to accept release from church appointment. For two

years after this, I occupied as a district president without expense to the church.

Long before the late general conference at the Stone Church, in view of the great controversy that had raged for nearly one year and which centered on the proposition of "Supreme directional control" with the First Presidency, I fully anticipated the outcome; and knowing that before God I could not give credence to such a dogma, I began even then to consider seriously what I ought to do. It occurred to me then that if there should not be a bolting of the conference, and a standing out of those who would endeavor to carry on the work in God's way, then the only refuge available was with the people of the Temple Lot, our brethren of the Church of Christ. With the passing of general conference, the availability of this only refuge became more and more apparent. The action of the conference really placed an obligation on every member of the church to support the program. This I could not do. Then the only thing remaining to be done was to "Come out from among them, and be * * * separate."

Accordingly, after much prayer, serious reflections, and considerable correspondence, I was persuaded that the truest representatives of the gospel as preached and practiced from 1829 to 1835 was found with the people of the Church of Christ. So on the 21st day of June, 1925, I was by vote of that church received as a member and an elder.

I have only love for all the members of the Reorganization. The memory of those long years of association as a member and minister is dear to me. But the time of separation had come. I have not left the church, but the church by its general conference acts has left me. It is not now the church I was baptized into in 1881. The Church of Christ comes so much nearer to what I then accepted, that my lot is cast with them. The action of the conference of 1918 opened up the way. We could not fully understand then what it meant; but now we see that surely God so ruled it. The refuge is open to all who pine for "The old paths where is the good way." The time is ripe, and the time is short. No time to lose. We can begin to see now why Jesus said: "Nevertheless, when the Son of Man cometh, shall he find faith on the earth?" Luke 18:8.

May the way open up for the uniting of all latter day Israel in doing the work God requires, is my prayer.—H. E. Moler, 400 E. Fourth St., Holden, Mo.

"STAND STILL" ETC.

A sister calls attention to the fact that when these words were addressed to Israel there was nothing else that they could do. On one occasion they had come to the Red Sea. The Egyptians were in pursuit. The water was before them. Captivity was behind them. What could they do? When man comes to his extremity that is God's opportunity. The Israelites were told to "stand still and see the salvation of the Lord." The waters parted and Israel went through in safety, though their enemies who tried to follow them were caught in the returning sea and drowned. (See Exodus 14:13-20).

The other occasion was in the time of Jehosaphat. The people of "Ammon and Moab and Mount Seir" were arrayed against Judah. In his prayer, king Jehosaphat presented to Jehovah the helplessness of their situation. "Our God," he cried, "we have no might against this great company that cometh against us; neither know we what to do."

Again, man's extremity was God's opportunity, and

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the Lord said, "Stand ye still, and see the salvation of the Lord." (See 2 Chronicles 20.) There was nothing else for Judah to do. They were far outnumbered by their enemies. Had God not intervened it would have been death or captivity for them.

We are given to making careless comparisons. We are not in the position ancient Israel was on those two occasions. If we do not know what to do, it is not because there is nothing that we can do. We are not dependent upon new revelation. The God who has restored the gospel in these last days, and who knows the end from the beginning, has not left us without guide posts in his written word. Instead of adopting the comfortable plan of sitting down and waiting for the Lord to tell us what to do, we should search "the books" to find out what the Lord has already given for our guidance.

We think there is merit in a dream a certain brother had a year ago. He saw Christ at some distance surveying the church sadly. When he noticed he was being observed he said to the brother, "They have my law and my testimony; they will have to work out their problems by my word."

According to the prophecies, the time must be getting short for the Lord's work to be done, and we can not afford to be indifferent about it. "God helps them that help themselves." We are entitled to divine intelligence to help us to discern and understand the light hidden in the written word given for our guidance, but we must put forth an effort. There must be earnestness and diligence on our part, then God will co-operate with us in our search for knowledge. Instead of standing still, let us do all in our power to try to move forward.

NOTICE

Owing to the fact that a typographical error occurred in the article "Again", which made it uncertain as to whom to send money for the *Advocate*, please take notice that all money orders and checks intended for "Zion's Advocate" should be made payable to Alma O. Frisby, Route 1, Box 218, Independence, Missouri.

If you are interested in promoting the interests of the *Advocate* you may obtain bundles of the same at a reduced price, ten copies at fifty cents, twenty-five copies for one dollar.—A. O. Frisby.

A CORRECTION

Bro. Macgregor calls attention to an omission in his article, "The General Conference," on page three of last month's *Advocate*. In the third paragraph from the beginning of the article the name John W. Rushton appears in the manuscript, and should have a place in the printed article with the other names mentioned. Our readers will please note this correction.

WHY?

1. Why didn't the writer of the book of the Acts of the Apostles, or some one else, write also a book reciting the Acts of the First Presidency?

2. Why was it that the first order of ministry selected by Christ was that of Apostles, instead of a First Presidency?

3. Why is it that Jesus in all his sayings as recorded by Matthew, Mark, Luke, and John, never once mentioned a First Presidency?

4. Why is it that the Book of Mormon which contains "the fullness of the Gospel" never hints at a First Presidency?

5. Why was it that the Apostle Paul in all his writings never mentions the First Presidency?

6. Why was it that the Apostle Paul who travelled continuously, visiting all the large centers of the Church, never says anything about seeing the First Presidency?

7. Why was it that Paul made such a big blunder as to say, "God hath set some in the Church, "First, Apostles," when according to the Reorganized way of thinking, it should have been "First Presidency?"

8. Why was it that at the great General Council of the Church which sat at Jerusalem, there was no mention of a First Presidency?

9. Why was it that in the settlement of the biggest problem that ever confronted the Church of the New Testament, that of deciding on how much of the Law of Moses should be kept, that the First Presidency had no hand, whatever, in it, rather, "the Apostles and Elders?" See Acts 15:2, 4, 6, 22.

10. Why was it that the First Presidency had no part in the endowment ceremony when the Holy Ghost was first poured out upon the church at Pentecost?

11. Why was it that John in his Patmos Vision of the Church saw only twelve stars—twelve Apostles at her head? There should have been three moons in that vision, situated just above the twelve stars, if there were such a thing as a First Presidency in the Church?

12. Why was it that Nephi, in his wonderful vision of the Messiah and his work, never mentioned a First Presidency? The work of the Apostles is alluded to no less than sixteen times. 1 Nephi 3:78-248.

13. Why is it, that if the First Presidency possesses Supreme Directional Control, the Twelve being subject to them in all things, that in the great day of judging, they are not on the bench—the Twelve, only, being mentioned as judges over the twelve tribes of Israel. 1 Nephi 3:113-116?

14. Why is it that in all the recorded miracles of the New Testament or the Book of Mormon, never once is any member of a First Presidency credited with its performance?

15. Why is it that we have no record of any Revelation coming to the New Testament Church through a First Presidency?

16. Why is it that no missionary of the Latter Day Work ever preaches on the subject of a First Presidency in trying to make converts to the Angel's message?

17. Why was it that after "no small dissension" among the leading men of the Church at Antioch, that the brethren finally decided to refer the whole matter to "the Apostles and Elders" at Jerusalem, rather than to a First Presidency. Acts 15:1-2?

18. Why was it that when the Apostle Paul arrived at Jerusalem, which seems to have been his first visit since his call to the Apostleship, that there is no mention of a First Presidency extending him any reception? "They were received of the Church and of the Apostles and Elders." Acts 15:4.—Daniel Macgregor.

THE BOOK OF COMMANDMENTS

Sometimes in our zeal to defend a position taken by the Church, or a theory we have advanced, we overlook points that would show the weakness of our stand. It is often the case that where men seek to excuse themselves they are deceived as to what is evidence. Such we believe is the case with many who have tried to discredit the authenticity of the Book of Commandments. If they admit this book contains the revelations given to the Church in their original form, then as a logical consequence they would have to recede from the position they have taken. We realize it is hard to give up ideas after we have defended them for years.

It was truly stated by the author of an article found in Vol 68, No. 6, of *The Saints' Herald* for February, 1921, that "there has been so much said, and so poorly said," about this Book of Commandments, "that there still remains a lot more to be said." So it is that upon examination of article after article written for the purpose of discrediting the Book of Commandments, we find that instead of showing the so-called discrepancies in this book relative to principle and doctrine as compared with the Bible and the Book of Mormon, they obscure the issue by trying to prove that the two renderings of the revelations show changes of a typographical and grammatical character only. The article above referred to is only one example of many given out to the church in times past. It would seem from the arguments set forth that all we have to do is to accept the testimonies of a few men who take the same position they do, and to discredit every one else who does not. But this kind of procedure will not settle the question. The issue will have to be met on its merits, and sooner or later we shall be forced to accept that rendering of the revelations which agrees with the Bible and the Book of Mormon, which contain the fulness of the gospel.

It is not our purpose to go into all the differences that exist between the two renderings of the revelations, or space does not permit. First, we wish to call attention to some of the more prominent issues raised in an article in *The Saints' Herald* for February 9, 1921, entitled, "The Book of Doctrine and Covenants." The article is a transcript of a sermon by W. W. Smith at Independence, Missouri. On the face of matters it seems that the author, in quoting from section 1, which is used as a preface to the Doctrine and Covenants, tries to make it appear that God has placed the stamp of his approval upon the revelations as contained in that book, evidently overlooking the fact that this preface was originally intended, not for the book of Doctrine and Covenants, which did not come into existence until two years afterwards, but for the Book of Commandments. The Lord plainly says so in the preface—

"Behold, this is mine authority, and the authority of my servants, and my Preface unto the Book of my Com-

mandments," etc. (Book of Commandments, chapter 1, paragraph 2.)

Again, because the Book of Commandments does not contain the Appendix, known as section 108, in the Doctrine and Covenants, the argument is made that it is evident the Book of Commandments was never completed, for the instruction was to close with the Appendix. Therefore, the Book of Doctrine and Covenants is to be preferred to the Book of Commandments. Let us see if it is. The Appendix bears the date of November 3, 1831. The Preface (section 1) was given three days prior to the Appendix. The above reasoning has God indorse a revelation that had not yet been received when the Preface was given.

Again, where is the evidence to prove that God instructed them to close the Book of Commandments with a revelation that was not yet in existence? Joseph Smith did not indicate that the Appendix was intended for the Book of Commandments, but for the Doctrine and Covenants. In his own history he says:

"On the 3rd of November, 1831, I inquired of the Lord and received the following revelation, which from its importance, and for distinction, has since been added to the Book of Doctrine and Covenants, and called the Appendix." (Mil. Star, page 86, supplement.)

We are told that twenty days in July had passed when "an infuriated mob wrecked the printing press, the printing office," etc., so that of course, the Book of Commandments was never finished. The editors of the *Evening and Morning Star* for May, 1833, refer to the Book of Commandments, as "now in press", and it appears that it was in press about the middle of the previous month of April. Allowing for time for proof reading, making up, etc., could it have been possible that it took from the middle of April, on through May, June, and up until July 20th to print only 160 pages of such size as the Book of Commandments contains, and that the book was not completed then? Think of it! Practically **three months** spent in printing five forms of thirty-two pages each, as some would have us believe, and only **twelve copies** partly finished at that; as we are told. (See *Saints' Herald*, Feb. 9, 1921, page 127.)

Now let us compare these statements with the statements of men who were on the ground, and had personal knowledge of what took place, for we know that in court the testimony of an eye witness always carries more weight than that of a person who obtained his information through hearsay. David Whitmer says:

Now, I want to tell you where you have made another mistake, and the records which I have and several men whom I know now living who are eye-witnesses to the fact, as well as myself, being an eye-witness, will bear me out in this. You say the Book of Commandments was never printed complete. I say it was printed complete (and copyrighted). It was printed complete, and many copies distributed among the members of the church, before the printing press owned by the church was destroyed. Brother Joseph and the brethren received it at first as being printed correctly; but they soon decided to print the Doctrine and Covenants. I have a copy of it which was printed complete. Brother Jacob Whitmer gave his copy to Brother John C. Whitmer. His son now has it, and upon the title page of which is this in large letters: "A Book of Commandments for the Government of the Church of Christ. Organized according to Law on the 6th of April, 1830. Zion. Published by W. W. Phelps & Co., 1833."

These books were finished complete, and bound in

paper covers. I tell you I was in Jackson County at the time, and know what I am saying. I am an eye-witness to these facts, and there are other witness yet living. I received my Book of Commandments, complete, before the press was destroyed by the mob, as did many other brethren. * * * You have the Book of Commandments before you. There is only one hundred and sixty pages in it. You have it all. (See Evening and Morning Star, Vol. 13, No. 1, page 1.)

From the above statement we find, 1st, that the Book of Commandments was completed with 160 pages, and was bound in paper covers. 2nd, that the book was copyrighted. 3rd, that David Whitmer received his Book of Commandments complete before the press was destroyed by the mob, as did many other brethren. Now let us check up on this testimony to see if David Whitmer knew what he was saying. First, in regard to his statement that the Book of Commandments was complete with 160 pages, we offer in evidence the following letters:

MEMORANDUM

To the Librarian of Congress From the Order Div.
December 18, 1911
Referring to letter from Mr. John R. Haldeman,
Independence, Mo., dated Dec. 12, 1911.

The Library of Congress still possesses the copy of the "Book of Commandments" mentioned by the writer obtained by exchange from the New York Public Library.

The system under which we exchange our duplicates is one that gives us quantity for quantity or quality for quality but always in the aggregate. It does not imply an interchange of individual volumes.

When the "Book of Commandments" was received it was priced at twenty-five dollars and we gave in exchange a number of books whose combined values amounted to this sum. Our copy lacks the title page and part of pages 17-18, but has otherwise the full number of 160 pages.

Respectfully submitted,
FRED W. ASHLEY
Chief, Order Division

THE NEW YORK PUBLIC LIBRARY

Astor Lenox and Tilden Foundations

Office of the Director, 476 Fifth Avenue
New York, November 30, 1911

Mr. John R. Haldeman
800 South Park Avenue
Independence, Mo.

Dear Sir:

In answer to your note of the 27th instant I have to say that this Library at one time had a copy of the Book of Commandments that had belonged to David Whitmer, as evidenced by letters filed with the book by a former owner, Mr. Berrian. This copy lacked the last page and was exchanged by us, going to the Library of Congress at Washington. Before this exchange was made we had secured from a local dealer a perfect copy of the work. This copy had no marks of previous ownership. It consists of 160 pages and the last paragraph on page 160 reads as follows:

"47. For verily I say that the rebellions are not of the blood of Ephraim."

Trusting these notes may serve your purpose, I remain,
Very respectfully,

H. M. LYEMBERG
Reference Librarian

Referring again to David Whitmer's testimony, if the

Book of Commandments was copyrighted in 1833 as he claims, and a letter which we shall present from the clerk of the United States District Court shows that David Whitmer was correct, then it is reasonable to conclude that the same was done in compliance with the law governing patents and copyrights, which make the following steps necessary:

"It is necessary first, to publish it with a notice of copyright in the form prescribed by the act; and second, promptly after publication to send to the copyright office two copies of the best edition of the work, with an application for registration and a remittance of \$1.00 (except in the case of photographs, for which, if a certificate of registration is not desired, the fee is only 50 cents.)

"In the case of books or periodicals the two copies so deposited must have been printed from type set within the limits of the United States, or from plates made within, or by a process wholly performed within the United States. And in the case of Books, the copies deposited must be accompanied by an affidavit to such effect." (American and English Law Library.)

That the above requirements were complied with is evident, for we find on the second page only this line in italics: "Copyright secured according to law."

The following letter from the clerk of the United States District Court declares that a copyright was obtained.

[COPY OF COPYRIGHT]

"Be it remembered that on this thirteenth day of February, in the year of our Lord one thousand eight hundred and thirty-three, W. W. Phelps & Co., have deposited in the office of the United States District Court for the Missouri District, the title of a book the right whereof they claim as authors and proprietors in the words and figures following, to-wit:

"A Book of Commandments for the government of the Church of Christ, organized according to Law, on the 6th day of April, 1830."

"In conformity to the act of Congress entitled 'An Act for the encouragement of learning, by securing the copies of Maps, Charts and Books to the Authors and Proprietors of such copies, during the times therein mentioned' and also to an act entitled 'An Act Supplementary to an Act entitled An Act for the encouragement of learning by securing the copies of Maps, Charts and Books, to the Authors and Proprietors of such copies during the times therein mentioned, and extending the benefits thereof to Arts of designing, engraving and etching historical and other prints.'

"In testimony where, I, Joseph Gamble, Clerk of the said Court, have hereunto set my hand, and affixed the seal of my office, the day and year above written.

"United States of America,

"JOSEPH GAMBLE, Clerk

"Western District of Missouri, {
"Central Division { ss.

"I, Edwin R. Durham, Clerk of the District Court of the United States for the Central Division of the Western District of Missouri, and by operation of law the custodian of the records, books, papers and files of the United States Court for the Missouri District, do hereby certify that the foregoing is a full, true and correct copy of the Copy Right of the Book therein mentioned, as the same remains on record in my office.

"In Testimony whereof, I have hereunto set my hand and affixed the seal of the District Court of the United

ates for the Central Division of Missouri, this 7th day April, A. D., 1921.

"By H. C. GEISBERG
"EDWIN R. DURHAM, Clerk
"Deputy"

Now as to the point raised about the Book of Commandments ending in an abrupt manner in the middle of the sentence, after the words "the blood of Ephraim." have had an original copy of the Book of Commandments in my hands. I am a printer by trade, and understand how books are bound together. The book I examined had every mark of being bound complete. Instead of the last revelation in the book ending in the middle of a sentence, it ends with a period at the end of a paragraph, near the bottom of the page, as follows:

"47. For verily I say that the rebellious are not of the blood of Ephraim."

Any one who will examine the Book of Commandments will see that there are but four words in the last line of the book and a period is placed after the word "Ephraim," indicating the end of the sentence. The remainder of the line is left blank, which is conclusive proof that the book did not end in the middle of a sentence.—Clarence L. Wheaton.

YOU ARE OUR MISSIONARY

We are sending you extra copies of *Zion's Advocate*. We are anxious to reach every family who wishes to know about the Church of Christ. Will you give the extra copies to your friends? Help us get the gospel into their homes. We have a message of hope and cheer. Will you help us in the holy cause?—

LOVE

From a sermon by Bishop James F. Keir on the Temple Lot

While sauntering in the valley of meditation,
Where the air was laden with the perfume of flowers;
Where the hillsides were carpeted with great rugs
Of variegated shades of gold and green,
And above were the fleecy white clouds,
Like a sheet of shimmering gold;
As the sunbeams played upon them from behind the
mountain,
Here I busied myself by gathering this beautiful bouquet,
Which I want to place in the vase of your heart.
God is love.

Where love reigns there is harmony.
Harmony is the grouping of forces, sometimes antagonistic, in such relationship to each other as to cause a perfect blending.

Love is energizing, inspiring, health producing, unselfish, produces humility of mind and gentleness of manner.

Love elevates, enlarges our vision, dispels doubt, darkness, and despair.

Love solves every human problem, liberates slaves, destroys caste, and establishes equality.

The flower of love is desire, but the fruit of desire is action.

Love can only be expressed in terms of action. When it is not, the flower withers and dies, having lost its fragrance and beauty.

Love kills enmity, makes friends, obscures faults, enlarges virtues, develops sympathy, and draws men together in the spirit of mutual helpfulness.

Love is seen in the eye, felt in the handshake, heard

in the voice, and then the very atmosphere seems impregnated with its perfume.

Love insures happiness, ends wars, builds homes, cements families, and stabilizes civilization.

LOVE—what is it? It is universal concord. It is the life of God in action in the hearts of man, for God is love.

ZION, THE GOLDEN AGE

NUMBER 2

By J. W. Peterson

In my last article I noticed the direct creation of Adam in the image of his God, and showed that he did not descend from a monkey. In this number I will consider the opportunities Adam had to qualify before entering upon the crowning work of his life, that of establishing Zion, the city of holiness, the golden dome of the world. Enoch was the builder, but it is not said that he was the designer. When Zion was begun Adam was but little past middle age, being 687 years old. He had yet 243 years to accomplish the crowning work of all time.

Going back and tracing the events of Adam's life up to this golden age, we find many wonderful things plainly stated concerning him, and others logically deduced. His life may be divided into several distinct periods. He entered at creation immediately into the full bloom of perfect manhood, physically, mentally and spiritually. (Gen. 2:25, 27.) This fact is supported in a very slight degree by the knowledge some animals have as soon as they are born. The intelligent spirit given him had been created in heaven (Gen. 2:5, 9; D. C. 90:5), and there is no reason to think his spirit deteriorated on being clothed with a perfect body. Added to the endowments Adam received at birth, he enjoyed the companionship and inspiration of his Creator. (D. C. 45:2.) His environment in Eden was beautiful and blissful. One would not soon tire of such surroundings, and with such a Teacher. A considerable period may have elapsed before Eve was given to him, during which time, apt pupil that he must have been with his pure spirit and fine brain, he must have increased readily in knowledge. (D. C. 90:4.) The wisdom, understanding and knowledge Adam must have had is the chief thing we wish to consider in this article.

In the next period of Adam's life, when the Creator decided it was not good that man should be alone (Gen. 2:23, 28), he was provided with a helper suited to his every need, and his development progressed, still under the great Teacher, and still in Paradise.

Then came the fall, when Adam and his helper were cast out. (Gen. 3:25.) They were condemned to earn their bread by the sweat of their brows. (Gen. 4:1.) The ground beneath their feet was cursed, and brought forth thorns and thistles. (Gen. 3:24.) The animals suddenly grew wild and ferocious. (Gen. 3:20.) Their [Adam's and Eve's] own natures were changed from immortal to mortal. (Gen. 3:25.) What a change! Where everything was peace and harmony before, now there was discord and antagonism. Paradise lost! Only Adam and Eve ever experienced what that means. In deepest distress they called upon God, and he answered them out of Eden. (Gen. 4:4.) Then began a new era for Adam, and not until thereafter can we compare our experience with his. His experience is the thing I am especially concerned about when considering the qualifications of Adam as a Zion builder. Such mighty resolves as his experience must have wrought upon him to make in order to extricate himself from the pit into

which he had fallen no son of his has ever been stirred to make since, because no other man ever had a like experience. Be it said to Adam's honor that only one transgression is recorded against him. Is it any wonder that before his death Adam was ordained to be the prince over the human family; he was appointed to be the chief angel in Heaven, Michael, the Archangel; (D. C. 104:23; 77:3.) he was assigned to blow the trumpet that should call forth all his children from their long sleep (D. C. 28:7), and finally to be commander in chief of all the hosts of heaven at the great battle when error and its author shall be subdued. (D. C. 85:35.)

When Adam and Eve called upon God in the bitterness of their souls he began to teach them how to regain their lost estate. He continued to instruct them throughout their entire life, finally coming and dwelling with them when Zion was established. (Gen. 4:9; 6:53; 65; D. C. 95:6.) The Redeemer was revealed unto Adam; angels were sent to instruct him; the Holy Ghost came upon him, to some extent restoring his former nature, causing him to be born again. (Gen. 4:8; 6:60; D. C. 28:12; Gen. 6:8.)

The next period of Adam's life was when he was called upon to teach the plan of salvation to his posterity. (D. C. 36:1.) The nature of his sons was carnal. Satan raged in their hearts (Gen. 4:13; 6:13), which caused Adam and Eve to mourn. (Gen. 5:12.) So God called upon men everywhere to repent (Gen. 5:1; 6:51), and rebuked them by the voice of angels. (Gen. 5:44.) Adam did his part and labored with his sons to repent. Gen. 6:1.) Only one of his thirty-three sons and twenty-three daughters (Josephus) in any way hearkened to him. (Gen. 6:4.) But they were getting experience enabling them to arrange or rearrange the social conditions of their family. They must establish some plan to save the race, if not all, then to segregate all who would desire salvation. (Gen. 6:15.) Who was better fitted to do this than this Man of Experience, the father of the race.

God gave Adam an alphabet, written with His own finger, (Gen. 6:47), and by that Adam's children were taught to read and write. Gen. 6:5, 6.) Already they had a language that was pure and undefiled, the language of heaven. Books came next, written by inspiration, and we may well conclude that there was no greater author than the Man of Experience. We read of at least one book of Adam. (Gen. 6:9.) In this way second handed inspiration was diffused among the children of men in the first age of the world. Many were constrained to call upon God and receive inspiration direct to themselves. (Gen. 7:1.) In our day music and song are often the result of inspiration. Is it not reasonable to believe that where there was so much pure inspiration as our first parents enjoyed there was music and song, also? We read that the organ of reeds, and the harp of strings were soon invented to record the music that swelled in the souls of the earth's first inhabitants and they were workers in brass and iron. (Gen. 5:32.)

Men were called and especially endowed with divine power to check the ravages of sin and to call men to holiness. (Gen. 7:12.) Enoch was one of these, calling unto men from the hilltops and high places. (Gen. 6:39.) Many mighty miracles were wrought as the removal of mountains, rivers turned from their courses, and islands rising out of the sea, attesting the divine power that was with him. (Gen. 7:15, 16, 18.)

A land of promise was given to the children of God. (Gen. 6:15.) There seems to have been stakes of Zion (Gen. 7:11), as well as Zion itself. (Gen. 7:23.) Here

in the center place Enoch put forth his crowning efforts to build a city. Through the prophet of the church, evidently Adam, commandments were given to Enoch concerning an order, named for himself, which was to regulate their earthly possessions, that they might have ample means with which to build. Some of those revelations are repeated in the Doctrine and Covenants. See sections 81 and 101. Adam was 687 years of age, and the first of an order of high priests, and doubtless their president. (D. C. 104:28.) At any rate, he was their prophet. These revelations clearly indicate Enoch as the Bishop of the Church. Not the head of the Aaronic priesthood, for that was a later appendage, but nevertheless, the financial man of the church, though a high priest. (D. C. 81:4; 42:10; 51:1; 128:6.)

And now we come to the golden dome of civilization. Adam, Seth, Enos, Cainan, Mahalaleel, Jared, and Enoch were all living, the latter being 65 years of age, and Adam 687 years of age when Zion was begun. That same year Mathusalem was born, and outlived Zion until the time of the flood. Through the efforts of these eight men Zion flourished 365 years. Behold the city beautiful, complete as the wisdom of God and the experience of these men could make it: as nearly Paradise restored as celestial law operating through human beings could attain, and there were no poor among them. (Gen. 7:23.) All were rich together, rich in every way. All were likewise holy, and their city was called the city of holiness. (Gen. 7:25.) To crown it all, God himself came and dwelt among them. (Gen. 7:20, 77.) What joy and satisfaction must have filled the hearts of Adam and Eve to again behold their Creator, as Adam had prophesied. (Gen. 4:10.) I think I can hear God say to them, "Well done, I am content to abide here." (See Gen. 7:28.)

After 365 years, the earth could no longer retain this celestial city, and it was taken to heaven. (D. C. 45:2; Gen. 7:27, 78.) Since then men have been asking for a city with celestial foundations, whose builder and maker was God, but they have not found it. (Heb. 11:10.) May Zion come again. (Gen. 9:23.) May we build the sister city. Zion of latter days, by the principles of the law of the celestial kingdom. (Gen. 7:70; D. C. 49:5; 102:2.)

SAINTS WHA HAE WI' MARTYRS BLED

Saints, wha hae wi' Martyrs bled,
Saints, wham Christ has aften led,
Welcome to your gory beds
Or to victorie!

Now's the day and now's the hour,
See the front o' battle our!
See approach the Supreme power—
Chains and slavery.

Wha will be a traitor knave?
Wha can fill a coward's grave?
Wha sae base as be a slave?
Let him turn and flee!
Wha, for Jesus' gospel law,
Freedom's sword will strongly draw,
Freeman stand, or freeman fa'
Let him on wi' me!

By oppression's woes and pains!
By your sons in servile chains!
We will drain our dearest veins,
But they shall be free!
Lay the proud usurpers low!
Tyrauts fall in every foe!
Liberty's in the every blow!
Let us do—or die!

By Robert Campbell with apologies to Burns