

Zion's Advocate

"Say Ye to the Daughter of Zion, Behold Thy Salvation Cometh." Isaiah 62:11.

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THE NEW YEAR

Years are but the measurement of time, and pertain to humanity and mortality. Eternity is with God, the eternal, and those who are with him, and is a condition that awaits us all after we have done with time.

Time, and the power to use it—life—is the gift of God. Years are made up of days. We have but one day at a time, and only one day of a kind. There are never two days exactly the same. The day that has passed never comes to us again. As "The mill cannot grind with the water that has passed," so we cannot occupy the days that are gone.

Our lives are made up of days, and the success of our lives depends upon the use we make of each day as it is given to us. A day wasted—unoccupied—is a day lost forever. We may improve the coming days, but can never reclaim the loss of days squandered in idleness.

As time is the gift of God, so God will hold us responsible for the use we make of it.

The passing of the Old Year, and the coming of the New, should cause every one to give thanks to God, and resolve to make proper use of the time and opportunities afforded us in the New Year. There is so much to be learned, and so much to be done, that there is no time to waste. We will never be in a place or condition where we can find nothing to do. Opportunities for work, study, meditation and praise await us everywhere.

Thanks be to God for the coming of A. D. 1926, and may he help us to use it in such a way that when it shall have passed we shall have but little to regret.

H. E. Moler.

A PRAYER FOR THE NIGHT

I am the bearer of a torch—the way
Is dark; and there are few who carry light,
Among the aimless crowds that drift and sway
Unseeing along the road at night—

And may I have the strength to hold it high,
That those who follow me may safely go
Past all the perils of the path; and I
Would ask for wisdom, too, that I may know

How best to choose the way for those behind;
And patience, lest I stride too far ahead
Of those whose feet are heavy, and the blind
Who cannot see the light, and must be led.

And may I find courage enough to meet
Even the failures I am sure to make
On that long journey to the Master's feet,
And may my torch burn long enough to take

The souls that have been given to my care
Through all the weary marches of the night,
Lord of Eternal Light, this is my prayer,—

That I may lead my wandering pilgrims right.

A. M. S.

EDITORIAL

The Progressive Discard of Revelations as Related to the First Presidency

A recent writer, referring to those opposing a First Presidency, says: "There have been tragedies of surrender, which began in a little slipping and ended in an avalanche."

Readers of this article are asked to judge the correctness of the writer's conclusions as to where the responsibility rests for this avalanche of ruinous results.

The Doctrine and Covenants is under fire, and the searching scrutiny of earnest students has detected grounds for believing that as a reliable standard of law it has disqualified itself to the extent, at least, that it is forced into a place where it must be used with great caution; taking care to discriminate between that which accords with the Bible and the Record of the Nephites, and that which does not. Early in the Reorganization those who declared themselves on the standard of evidence placed the Doctrine and Covenants in a subsidiary position as evidenced by the adoption of Resolution No. 222:

"We are further of the opinion, that it is not the intent and meaning of the said resolution to make a belief in the revelations in the Book of Covenants, or the abstract doctrines possibly contained in it, a test of reception and fellowship in the church."

The Bible and the Record of the Nephites contain the fulness of the gospel. (See Doc. and Cov. 17: 2; 26: 2; 34: 3; 39: 5; 42: 5.) Therefore, by divine direction, these books have the first claim for consideration. Other revelations clarifying, interpreting or amplifying

one servant "Over All." This idea however is very readily nipped in the bud through the use of the Inspired Translation, which reads: "And the Lord said, I speak unto those whom the Lord shall make RULERS over his household, . . ." (Luke 12: 49.) True to the parable, as there are *many* households among men, in delegated charge of certain servants, likewise were there to be *many* pastors appointed shepherds or overseers of flocks. But the delegated appointment "from time to time" (Doctrine and Covenants 17: 5 and 27: 4) by the people, freely exercising their rights of franchise under congregational control, is a vastly different arrangement from a system which, through the powerful push of a supposed "Thus saith the Lord" imposes upon a people hereditary executive control, under which many submissively suffer for sentimental reasons, not daring to, because of superstitious reverence, lay hands upon the "Lord's anointed."

The 1926 Church of Christ, to be like unto the church, "Which was taught by my disciples in the days of old" (Book of Commandments 4: 5), must square to the old pattern. True to the parable of Doctrine and Covenants 38: 5, inequality entered into the organic form of the church when a Presidency of three declared: "Sit thou there."

The Moses period is referred to in support of the idea of a presiding quorum of three. Among the types indicated, Moses was a type of Christ according to Deut. 18: 18. The coincidence of Aaron and Hur staying the hands of Moses (Ex. 17: 12) is made to serve the First Presidency position, and Exodus 24: 14, 15, is quoted to reinforce the idea of counselors. In Exodus 18, which describes the visit of Jethro, the father-in-law of Moses, the former says, in verse 14: "Why sittest thou thyself *alone*, and all the people stand by thee from morning unto even?" Where were Moses' regular counselors, that he was ALONE?

Aaron and Hur are represented as the regular counselors of Moses, according to the interpretation placed upon Exodus 24: 14, 15, and yet according to Exodus 24: 13, Joshua is called "his minister." According to Exodus 32: 17, Joshua occupied a position close to Moses up in the mountain, and Exodus 33: 11 again gives Joshua preeminence in permitting him to remain with Moses in the tabernacle.

The attempt to fix Aaron and Hur as counselors is accompanied with more or less contradiction, especially uncertainty, and at best students will be forced to conclude that in the first instance, in the case of Aaron and Hur staying the hands of Moses, the association of three is but a coincidence, and in the last instance the matter of referring the elders to Aaron and Hur, in the absence of Moses, is but a case of delegated authority for the time being.

In Numbers 11: 11 and 14, Moses complains of being burdened, and exclaims: "I am not able to bear all this people alone, because it is too heavy for me." Nothing is here mentioned of counselors. In the 16th verse the Lord sets the work in order. True to the pattern of types and shadows, we should read something about, 1, counselors to the president; 2, quorum of twelve; 3, groups of seventies, if the types and shadows accurately reflect the gospel order, but the Lord says: "Gather unto me seventy men of the elders of Israel."

The two counselors are not mentioned; not even the Twelve. Thus the attempt to make the types and shadows of the Moses period serve the First Presidency notion again fails.

The twelve men of Joshua 4: 4, 5, who were appointed to represent the twelve tribes, were doubtless the twelve princes of Numbers 1, appointed out of every tribe in connection with the mobilizing of the armies for war. They were evidently not employed directly as counselors or helpers to Moses or

Joshua to judge and instruct the people, because in at least two instances, as previously indicated, Moses was sitting *alone*. This would not be the case if the twelve princes had previously been set in order to assist him as a part of the organic form of the Mosaiac government. Any creed can support its position through the method employed by some in trying to make types and shadows fit the First Presidency.

An attempt is made recently to support a First Presidency from the Record of the Nephites. The work of Alma is referred to, quoting Alma 3: 3-4; 4: 1; 6: 10-13; Mosiah 13: 63, and Mosiah 9: 49. But the following important points should be borne in mind by the reader:

1st, That all these texts apply to that period of Nephite history when they were keeping the law of Moses.

"I say unto you that it is expedient that ye should keep the law of Moses as yet; but I say unto you, that the time shall come when it shall no more be expedient to keep the law of Moses." (Mosiah 8: 4.)

"And thus the people began again to have peace in the land; and there were no contentions, save it were a few that began to preach, endeavoring to prove by the scriptures, that it was no more expedient to observe the law of Moses. Now in this thing they did err, having not understood the scriptures." (3 Nephi 1: 28-29.)

2nd, That before the Christian dispensation, a presiding office, such as Alma represented, was provided for because there was no quorum of Twelve. Notwithstanding that Alma calls the church during the Mosaiac period the Church of God, or the Church of Christ, it does not destroy the fact that they were under the administration of the law of Moses, and without a quorum of twelve.

The fact that Alma received his ordination from his father, of course seemingly serves those well, who in other instances have

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Alma O. Frisbey, Route 1, Box 218
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EDITORS

Frank F. Wipper, Editor, 429 North Eubank Avenue, Independence, Missouri.

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time," and so long as ashes of error remain in the sifter of truth, students guided by reliable facts and inspiration will continue to shake the sifter. The process of elimination may begin with the work of 1925, and then reviewing year by year of the past all that appears questionable; timidly at first, but resolutely, until we get back to 1829. Having observed the house-keeper prepare potatoes and apples for the kettle, "progressive discard" is not a new experience. Sometimes to our surprise, just a "wee bit" remains good for use of a large and apparently well looking quantity.

An attempt is made to discount the value of the revelations back of 1831, as represented in the Book of Commandments, and the importance of the evidence of intervening years is stressed, as forthcoming through prophets and seers subsequent to the time of the first seer. Students of early church literature know that discrepancies appear in the Doctrine and Covenants as compared with the Book of Commandments. Paragraph 17 of section 17, supporting a First Presidency, is not found in the revelation as originally published. It did not appear until 1835, when the Presidency was in the fullest sense exalted above other offices in the church. Still other instances suggest the need of our looking with critical care into the history and revelations back to the foundation of the church. The following are a few examples:

position, "I am the church." It leads to being told that you represent the First Presidency.

A recent writer says, "If the Bible and Book of Mormon had been perfectly clear and explicit on every point, modern revelation would not have been so greatly needed." In reply we state: Lack of explicitness on incidental and subsidiary matters should not be made a hole through which such vital matters as the First Presidency are pushed by modern revelation. Where the Bible and the Record of the Nephites do not clearly and explicitly support a vital position on organic form or doctrine, modern revelation dare not presume to authorize.

Certain resemblances are made to do service in support of a First Presidency of three. Freak creeds everywhere greedily appropriate resemblances and noisily proclaim their position *seemingly* upon the word. Just so "James, Cephas and John *seemed* to be pillars," and further *seemed* to be presidents, or a presidency. The three Nephites (whatever their names may be) doubtless also *seemed* the same. The three witnesses of 1829 can also seem to be a presidency. Likewise, Jesus, Moses, and Elias might also seem to be a presidency. Mary, Martha and Lazarus may also seem to be a presidency. Upon such resemblances you may illogically conclude that a horse is an ape because he has legs, eyes and ears. Upon such bare and restricted resemblances you can prove most anything to be true.

If the office of First Presidency were actually vital to the organic structure of the church it would at least have been mentioned in some form susceptible of clear identification, as is that of bishop, deacon, etc., and we should not have been compelled to plant so important an office, nay, the highest office in the church, on such flimsy evidence as "*seemed* to be pillars," and the coincident clustering of *three*.

As to the "progressive discard of revelations," it should be remembered that we are in the "sifting

rasped at passing straws of resemblances, to support hereditary rule.

Nephite history however, does not definitely establish a law of lineage. The Ministerial plates did not always go from father to son. Four times they went to a brother; once to a nephew, and vice, in the case of Alma and of Mormon, the plates passed into the keeping of a new family.

The Historical plates, also, show breaks in lineage. While it is true that Alma's father did ordain him, the relationship of his father's predecessor, if any existed, is not known. The standard Alma recognized for the calling of men to the ministry is clearly set forth, however:

"And this is the manner after which they were ordained: being called and prepared from the foundation of the world, according to the foreknowledge of God, on account of their exceeding faith and good works; in the first place being left to choose good or evil; Therefore they having chosen good, and exercising great faith, are called with a holy calling, yea, with that holy calling which was prepared beforehand, and according to, a preparatory redemption for such; And as they have been called to this holy calling on account of their faith," etc. Alma 9: 65-67.

The kinship of obedience presses above the kinship of lineage, according to Alma. Lineal claim to the priesthood is denied in Genesis 14: 28, 29, I. T. "Not by man, but by the will of man. . . ."

Again, note the language in Hebrews 7: 3:

Which order was without father, without mother, without beginning."

The principle observed in the old hereditary rule of monarchs was:

When the right to rule has been ascribed, it should not be interdicted." Hereditary rule results in such pompous and autocratic pronouncements as that of Louis XIV of France, "I am the state." In a similar way it leads to the

CONTRAST

DOCTRINE AND COVENANTS

"As shall be appointed by the high council of the church, and the bishop and his council, and for the purpose of purchasing lands for the public benefit of the church, and building houses of worship, and building up the New Jerusalem where is hereafter to be revealed."

(Sec. 42: 10)

"And as is appointed to him by the presidency and the bishop of the church."

(Sec. 48: 2)

(On selection of bishops.)

"Wherefore they shall be high priests who are worthy, and they shall be appointed by the first presidency of the Melchisedec priesthood."

(Sec. 68: 2)

(Trying a bishop.)

"Shall be tried or condemned for any crime, save it be before the first presidency of the church."

(Sec. 68: 3)

ORIGINAL—

BOOK OF COMMANDMENTS

"As shall be appointed by the elders of the church and the bishop; and for the purpose of purchasing lands, and the building up of the New Jerusalem which is hereafter to be revealed."

(Sec. 44: 29)

"And as is appointed to him by the bishop and elders of the church."

"Wherefore it shall be an high priest who is worthy, and he shall be appointed by a conference of high priests."

"Shall be tried or condemned for any crime, save it be before a conference of high priests."

Students know that these differences cannot be laid to the carelessness of printers and proof readers. The changes in thought indicate design, not accident. It was not by accident that Joseph Smith permitted himself to be appointed president of the high priesthood on January 25, 1832, before there was even any purported "Thus saith the Lord," upon record. Commenting on this, the historian of the Reorganized Church remarks:

"An incidental mention is made in the above historical statement of the ordination of Joseph as 'president of the high priesthood,' at Amherst, Ohio, on January 25, 1832. This seems to be a very meager mention of so important an event, but we see that provision had been made for such an office, even before the church was organized; which the reader may see by referring to Doctrine and Covenants 17: 17, where the person to hold such office is called 'president of the high priesthood (or presiding elder.)'" Church History, Vol. 1, page 245.

Forced to concede the fact that "this very meager" mention betrays a deficiency, an attempt is made to reinforce it with section 17: 17, but when it is discovered that paragraph 17 is a creation of 1835, at least three years after Joseph was made president of the high priesthood, the lone plank of support is withdrawn, leaving a gaping hole.

The Utah Doctrine and Covenants, edition of 1911, referring to paragraphs 15, 16, 17 of section 17, says, in a footnote: "*Were added sometime after the others.*"

Every attempt to use the Book of Commandments as an authority is met with the argument that the book was never finished and was never in use as a complete book of reference on the law of the early church. Can a book be copyrighted without being complete? The Book of Commandments was copyrighted on the 13th of February, 1833, and Edward R. Durham, clerk of the District Court of the

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"Their spider-threads about us, which at last
Grow strong as iron chains, to
cramp and bind
In formal narrowness heart, soul,
and mind."

Lowell.

United States for the Central Division of the Western District of Missouri, certifies to the possession of a full, true and correct copy of the copyright.

On July, 1834, in an appeal to the public, the authorities of Zion quote from pages 135 and 153 of the Book of Commandments, and exhort the public to read the Book of Commandments and the Book of Mormon. The Book of Commandments must have been in general circulation and in common use.

In the latter part of June, 1833, shipping instructions are given on a box of Book of Commandments. Complete books are in the possession of a number of persons today, ending with a period after a complete sentence which terminate in the middle of a line, leaving space for seven or eight other lines. Practical printers will understand that these points show that the book was completed; that they printed all they intended to print at that time.

Students of early church literature will not readily discard the record of the early revelations as they appear in the first fourteen numbers of The Evening and The Morning Star, and as they appear verified in the Book of Commandments. The Saints of early days welcomed with joy the appearance of every issue of the "Star," and every communication submitted as a revelation from the Lord was searchingly and eagerly scanned by multitudes of eyes, including those of leading officials of the church and Joseph the Seer. At times minor changes were suggested, but that was all. The Lord commanded this book to be published. He did not command them to publish the Doctrine and Covenants. The argument made that the Book of Commandments was not officially and formally approved by a general conference would sound as sordid piffle to the practical minded Saints of 1831-1833, and would be as logical as the conclusion arrived at by a prisoner, who, discussing the incidents leading up to his incarceration,

vehemently declared: "I tell you, they can't put me in jail for doing this;" to which his companion in bonds replied: "Ah, watsamatter wid yu, yere in jail now, aint yuh." Likewise it may be argued over and over again that The Book of Commandments was not formally approved, still it was there; the revelations were published and used as a standard among them; officials of the government and their neighbors were urged to read it in defense of their ideals; the book was copyrighted, and above all, God ordered the book published.

On the other hand the 1835 edition of the Doctrine and Covenants merely answered a demand for a sort of an official compilation for expository purposes to the world. True it was officially endorsed, but had all concerned been encouraged to carefully compare the new book with the first issues of the "Star" and the Book of Commandments, they never would have been able to stage the mass or herd action of 1835, liberally sprinkled with sob-essence and sentimental chloroform. When the reaction set in with the awakening a few years later among keen students, convulsions were in evidence.

The trouble with those who accuse careful students of to-day of being guilty of a progressive discard of revelations, is this: that they fail to recognize the originals of 1831-33, the changes of 1834-35, and the future inevitable—a "progressive discard" of the changes, and a restoration of the originals. Our accusers should mark this: That we are now in the times of the Restitution of ALL things.

The fearful convulsions of 1833 and 1838, and the final rejection of the church in 1844 are due to important causes. The development of supreme directional control in Nauvoo, with the first seer in charge of the finances, the press, the Legion, the deeds, the city, the Masons, and even the ferry line; aspiring to become head of the nation, and kindred evils; the rejection of the church which followed,

tells its own story of cause and effect. In the words of a recent writer who attributes individual tragedies to the discard of purported revelations, "There have been tragedies of surrender, which began in a little slipping and ended in an avalanche."

Short sighted students may attribute the downfall of the church in 1844 to polygamy, overlooking the ravages of autocracy. If polygamy did not have its start until 1852, what was the cause of the 1844 tragedy? The last Joseph, as an hereditary leader, inherited an organic form, ominous and menacing, judging from the Nauvoo experiences. As an interpreter of the law, he functioned in that capacity as the official dentist and surgeon, eliminating menacing teeth and fangs. But after all, at best he only diminished and delayed the danger certain to appear later, and especially so in a time when there would arise another Pharaoh "who knew not Joseph."

The fact that the former "good, gray prophet" received revelations mentioning presidency may be accounted for as follows:

1. Because the term was customary in a system that was accepted by the people. "Missionary in charge" was also used in revelations in the past. The term is obsolete now, however.

2. Because the spirit of the prophet is subject to the prophet.

3. Because only such communications would be permitted publicity as were in accord with heretofore accepted communications. Anything out of harmony with the established order would be resisted by the prophet individually, and by the people collectively.

Those who assembled in 1852 to reorganize the church had the opportunity to start right. They tried to get out of the ruts or grooves of traditional forms, but failed. Like former day Israel: "We would have a king." Even the last Joseph was not exempt from this notion, for certain reasons, according to his own admission:

"I am not very conversant with those books, (pointing to a volume before him) not so conversant as I should be and will be. The time has been when the thought that I should assume the leadership of this people was so repulsive to me that it seemed as if the thing could never be possible. The change in my feelings came slowly, and I did not suffer myself to be influenced by extraneous circumstances, and have never read the numerous works sent me which had a bearing on this subject, for fear they might entice me into wrong doing." (C. H., Vol. 3, pages 248, 249.)

The status of Joseph Smith in 1860 was as follows: 1, Not as conversant as he should be with vital matters; uninformed. 2, Metamorphosis from state of dislike towards leadership, to acceptance. 3, Change of feeling exclusive of intelligent understanding. 4, Prejudice towards works bearing on the subject.

If an attitude of this kind was shared in common from 1852 to 1860, it is not to be wondered at that the old traditional groove was followed.

However the power to cleanse the church was within the church among noble men, but they needed an awakening. God yielded to the demands of the people when they wanted a king, but warned them of the experiences that would follow. The principle of the agency of man is of such a delicate texture that few comprehend it. God was not altogether pleased with the Israelites, and suffered that they wander forty years in the wilderness until all of the old generation passed away, yet despite this, He blessed them with manna, blessed them in foot-gear and apparel. Likewise when they later insisted upon having a king, He did not desert them. The fact that he blessed the kings and lavished His kindness upon the people under the monarchical form of government, does not mean an endorsement of the king system. The fact that such men as Charles

Derry were blessed in their ministrations as ministers of the restored gospel while laboring as representatives of the Utah Church does not mean an endorsement of the Utah system. We are credibly informed that W. W. Blair testifies to having been literally immersed in the Holy Spirit while laboring in the organization headed by William Smith, and that too when William Smith was actually in the meshes of polygamy. Was this an endorsement of William Smith? It is also well authenticated that a sectarian minister in Denmark, years ago received testimony that servants of God would appear in his community to preach the gospel, and when later representatives of the Utah church presented themselves, the minister testified to his congregation that these were the men whom he saw in vision. The result was that the entire congregation submitted to the ordinance of baptism. Shortly afterward a fearful plague exhibited its deadly ravages throughout the country, and this group of people were favored by God with His healing power, and spared. Those believing in the fundamentals of the Restored gospel have been, and are being blessed, but this is no endorsement of the First Presidency idea. Those of the Church of Christ can readily join in with some in saying:

"We know what Master laid the keel."

The keel is laid true, but true to the meaning of the remainder of the poem, others have built thereupon:

"What workmen wrought thy ribs
of steel,
Who made each mast, and sail
and rope."

Humanity has tampered with the divine order of things. Defective structural work has been discovered, therefore the work is called in question. Courageous students, free from fears of incur-

ring the wrath of an executive Moloch, are making an inspection of this structural work with the original specifications before them. After necessary adjustments and a "progressive discard" of errors through prayer and study there doubtless will be a true union of all Latter Day Israel who shall therewith faith fearlessly "Go forward":

"In spite of rock and tempest's
roar,
In spite of false lights on the
shore,
Sail on, nor fear to breast the
sea!"

PROTESTING GROUP ACTS

Growing out of individual friendly overtures between members of the Protesting Group, presided over by T. W. Williams, and members of the Church of Christ a joint session of the priesthood of both bodies was held on the Temple Lot on Sunday, January 3. These get-together efforts seemed to enkindle spontaneously. It is drawing together of kindred spirits. After a profitable two hours session, a demand was created for more of the get-together experiences with the result that a special series of meetings was held in the Elliot theater during the week. Four speakers, two from each group, alternated, with profitable results; and while it is true that the hopes of those who longed to see a complete union immediately realized, have not been fulfilled, still the time spent and the efforts put forth have been well worth while.

By the action of both bodies of people, committees have been formed to meet with each other to continue these friendly negotiations. We hope and pray that the gentle dove of peace and the sweet spirit of Christian union will hover richly over all.

THE DAY OF SACRIFICE

Is it remote? Is it a matter of future appointment? Or is it "Now at this time?"

A multitude of calls beckon our representatives. Opportunities are opening up everywhere for our ministry to enter in and to occupy. During the last few months ten new churches have been organized reaching in long spans from the Atlantic to the Pacific. The Church of Christ is indeed a growing church.

Our missionaries have a message of hope despite the fact that some of our men have been accused of harboring an excess of the attributes of "Fightability." Our men enjoy the burning zeal of fearless crusaders of righteousness, consumed with the lofty indignation of the Master at the time he routed the money changers.

Workers in Zion employed at various tasks, are laboring assiduously without thought of honor or compensation; heroes, many of them, unheralded, unsung, unseen and away from the glare of vain publicity. Workers elsewhere in other churches recently organized are doing likewise, and thus together many are toiling by sacrifice, fertilizing the gospel soil with the richness that will insure an abundant harvest of souls. The day of sacrifice is here! Silently but eloquently it invites ALL to participate.

The field is white, already to harvest, but the laborers are few, very few indeed. Our prayer to-day is not only that the Lord will send more laborers, but that the Lord will touch the hearts of the people to respond with their means so that the many who are ready to go to meet the numerous demands, may have their urgent family needs supplied, for the sake of the souls of the hungry and the burdened. The times are propitious, and the opportunities abundant. May our response be immediate and liberal.

NOTICE

At present—with an eight-page monthly paper—it is difficult, very difficult, to meet all demands. It is our hope that the very near future will make it possible not only to increase the size of our paper, but also to issue semi-monthly; if not weekly. In the meantime some cooperation will be needed to work to the best advantage under existing conditions. We suggest therefore, the following rules for the benefit of those who have been or who expect to contribute to our limited columns:

On Hand

We have inherited some material, some of which is very lengthy, and some of which is stale. We will do our utmost to serve the cause of truth, for the good of all, but please be charitable with your editor.

Future Contributions

(1) Be brief; and then be still more brief; and then some.

(2) Write all articles on one side of the sheet only.

(3) Typewrite your material and double space it.

(4) Count the number of words in your article, and note it with a lead pencil in the upper right hand corner.

Correspondents

We are anxious to receive newsy items from all of the Churches of the Church of Christ. We urge the appointment of correspondents without delay. Letters should be in the hands of the editor by the first of the month. Make your article newsy. Philosophize outside of this news letter. Tell us about your meetings, your growth, your interest, and the activities of your brethren, sisters, and children.

ANOTHER CHURCH

Word comes to us of the organization of a Church of Christ in Lansing, Michigan, presided over by Elder Earl D. Ewing. We are also informed that Brother F. M. Backus has been called and ordained to the office of elder.

That this group is thriving is

evident to us in the fact that a short time ago substantial results were realized from a bazaar for the benefit of the work, and a fine Christmas entertainment was produced, which received the favorable comment of a representative of the Reorganized Church who was present, and who was invited to participate.

It is refreshing to note that our people in Lansing maintain the standard of an open Bible and a free pulpit, and that despite the intolerant attitude of others of the restored gospel, freely invite the representatives of the Reorganized Church to occupy. In doing so they have followed the recent example of the Centralia, Washington, Church of Christ, who graciously and courteously invited Elder J. J. Cornish of the Reorganized Church, to occupy their pulpit. An attitude of this kind begets confidence, light, and strength. No sentimental mush and personal essence can persuade followers of truth to prostitute their high privilege of liberty. We are informed that our noble bands are more deeply entrenched in truth than ever.

The Lansing Sunday School has been placed in charge of Brother William Premoe; the Department of Women in charge of Sister Susie Wise. These capable workers will give a good account of themselves.

SOMETHING DOING

Beginning promptly with the first day of the new year, the Committee of Five in general charge of the work of the Church of Christ set to work on their problems. A number of important sessions have been held seeking to establish harmonious as well as effective relations between important branches of the work of the church. Important recommendations were made to other committees. Among other things it was decided to publish missionary tracts dealing with subjects of vital present interest. Assignments were made to a number

of the brethren, who expect to start to work on their task shortly.

On the recommendation of the Committee of Five, the Board of Publication was enlarged with the addition of two members, to five members.

Provisions were made for the selection of a special committee to raise funds for the purchase of a printing press and equipment for the benefit of the Church.

Brethren of the Committee of Five have frequently been heard to express themselves as being wonderfully well pleased with the results that they have thus far been able to obtain in laboring together as workers without the domination of a supreme human head. The members of the Committee preside jointly as a whole, and in turn in council sessions. A splendid spirit of fellowship and of true humility has thus far characterized their work, and every session has been free from any form of contention or strife. We are informed that the Board of Publication has also adopted the rule of arranging to have their members preside in turn, without a fixed chairman.

DANNY-MITES BY DAN

In the latter part of December we were called into Canada on matters of business. En route we stopped off at Ray, Indiana, where we met with a noble band of Saints under the leadership of Elders Carl Smith, Shaub and others. Recently they showed their stuff when they resisted the demands of S. D. C. that they should close the church to Elders of the Church of Christ.

In defiance they announced a meeting for the next evening, to be conducted by Elder F. F. Wipper.

We had only two evenings with them, but those two were indeed interesting. Ray, Indiana, is the home of the late George A. Smith, whose courage and integrity were proverbial.

At Port Huron we found that Elder Fetting had arrangements

made for a meeting on our arrival. The house was well filled. We were permitted to spend several days at this place. The interest was excellent. A number united with the Church of Christ and we were happy to officiate at the organization of a Church at that place. Elder Fetting is the pastor. He will not fail to put his all into the Cause as he has been hitherto doing. We look for a large ingathering in that part of the country just as soon as we can put the missionaries to work. At our last meeting we occupied in an empty store, and we were gratified at the splendid audience that turned out. Surely the people are hungering for the old path. According to very recent reports twelve more have been added to the fold in Port Huron.

Reaching Toronto, our objective for a few days, we were made generously welcome by the splendid congregation worshipping in the Church of the Christian Brotherhood. This body was formed after the late Bishop R. C. Evans severed his relations with the Reorganized Church. They are occupying in a magnificent church building right in the heart of the city, and judging by the numbers present, are in a very prosperous condition. We attended their prayer meeting and were impressively struck with the humility and devotion of the people. We heard nothing but about goodness of God and the redemption of His Son. If sociability and real friendship are the criterion of Christian deportment, then this people is worthy of commendation. They are ably presided over by Bishop Cullington, who impressed us very much by his humble deportment. It was gratifying to note that in their devotions they have not forsaken the posture of kneeling in prayer. Sister R. C. Evans was present at the meetings and appeared well, both in body and in spirit. Our short stay in their midst will long be remembered as a green spot in memory.

In looking over their faith and doctrine we were peculiarly struck with its similarity to that of the Church of Christ. Only in one point was there any noticeable difference. If the true Christian spirit continues to prevail with them as we believe it will, and continues with us as we hope it will, then it ought not to be long until we get together in happy harmonious relationship. We were not a little surprised to find that the usual letters from our persecutors had been sent to the leaders of this people with the evident intention of poisoning them against the ministry of the Church of Christ. During our short stay in Toronto (covering only a few days), several of the Reorganized Church signified their intention of joining us.

Centralia, Washington, is doing wonders. Notwithstanding the Reorganized Church have rolled in their heavy artillery on that little place, our heroic band of workers continue to hold the fort with undiminished courage. The Ladies' Aid are working like beavers. They are swamped with orders for the garments they make. Since their organization in September they have made over \$150. They are occupying in their new church, and what is best, one and all are rejoicing in the new found liberty in Christ Jesus. Recently Brother Heman Hale Smith delivered them a lecture on church history which was well received. Everybody is working along in peace and good will.

The church in Council Bluffs is prospering immensely. Recently they held a Christmas tree entertainment which was favorably reported. They have cosy quarters, and God is adding to their numbers from time to time. They have a Sunday school started. Everybody speaks glowingly of the method of teaching directly from the Bible or the Book of Mormon rather than from the Quarterly; try it; It works fine.

Splendid testimonies of divine

healing through the prayer of faith reach us from Sandpoint, Idaho. The want of space compels us to restrain from publishing. They are holding together nicely.

HOME NEWS

Brother H. E. Moler of Holden, Missouri, was a welcome visitor about the middle of December, occupying the pulpit Sunday morning, December 13, on a subject of practical interest to the Saints. Brother T. J. Sheldon occupied in the evening on the mission of the "Still, small voice." The following Sunday morning Brother R. V. Roberts contributed his part in the ministry of preaching, and in the evening our aged Brother Madden occupied to administer the precious word.

On the first Sunday of the New Year, Sacrament and social service was held in the Church of Christ. In the evening Daniel Macgregor preached from one of his many large charts.

Just before Christmas, Brother Frank F. Wipper and his family made their appearance in our midst, having just moved from Lansing, Michigan, to their little home on 429 North Eubank Avenue, which they left about five years ago to labor in Southern Michigan in missionary work.

Brother and Sister T. J. Sheldon, with Sister Sheldon's mother, spent Christmas with relatives north of Stewartville, Missouri, staying over Sunday. They inform us that the churches of Stewartville were closed on account of an epidemic of scarlet fever, but that Brother Sheldon was invited to speak to a congregation of German people, north of town. Sister Sheldon was invited to teach the Sunday school class of young men.

On Christmas Eve the Independence Church of Christ Sunday school held a fine Christmas entertainment. The church building was beautifully decorated for the occasion. The lisplings of tots, the

capable renditions of earnest children, and the singing of consecrated adults combined to make it a time of cheer and gladness in commemoration of the birth of the wonderful Babe of Bethlehem.

Following an old custom, a dinner was served at the church on Christmas day, which was well attended. The activities of the day were organized with profitable results to all who participated. A lonely traveler, who had walked from the State of Kansas to find work in Kansas City, Missouri, found the little group of devoted people on the Temple Lot, and was given a good dinner.

Shortly before the New Year our missionary warrior, Daniel Macgregor, made his appearance in our midst, fresh from the scenes of recent conquests in which the Lord had used him as an able instrument in the cause of Christ. About the same time the youngest member of the Committee of Five, in general charge of the work, Brother Clarence Wheaton, arrived from Saint Louis, the scene of recent endeavors and earnest efforts along missionary lines. Brother Moler also arrived about the same time to participate in important deliberations.

Brother and Sister Storey of Fremont, Indiana, are visitors at the home of Brother Frank Shirk, the pastor of the Independence Church of Christ. Brother and Sister Storey are numbered among that devoted and courageous group of believers in the restored gospel of the old Clear Lake, Indiana, branch of the Reorganized Church, who recently boldly protested against S. D. C., and who, in doing so, organized a protest movement of substantial proportions which is thriving.

After reading the Book of Commandments and carefully comparing the revelations given in it with the same ones in the Doctrine and Covenants, where here and there a change put an entirely different meaning on a subject, there came

to me such an evidence from God of his approval of the Book of Commandments that I could not, I dare not doubt now. The preface given of God so plainly says it was for the Book of Commandments, and it was put in the Doctrine and Covenants, was the key that opened my eyes. Rejoicing in my new found, old time religion, there came such a peaceful, happy influence over me the morning of October 6 that I longed to be at the Temple Lot, wishing that I could step inside the building and be with the conference people. An old tune, dear to all saints, kept going through my mind. I hummed it, and presently some lines came to me. I got a pencil and paper to write them. Just as one line was finished another would come. If the mission of the verses were to comfort me alone, then they have already filled their mission. But it may be some one else, some weary soul, might find comfort in them too, so I pass them along.

An angel came down from the mansions of glory,
And told that a record was hid in Cumorah;
Containing the fulness of Jesus' gospel,
And also a cov'nant to gather his people.

Chorus

O Israel! O Israel!
In all your abidings,
Prepare for your Lord
When you hear these glad tidings.

A heavenly treasure: a book full of merit;
It speaks from the dust by the power of the Spirit;
A voice from the Savior that saints can rely on,
To prepare for the day when he brings again Zion.

Listen O isles, and give ear ev'ry nation,
For great things await you in this generation;
The kingdom of Jesus, in Zion shall

OFFICERS OF THE CHURCH OF CHRIST

Committee of Five in General Charge

H. E. Moler Daniel Macgregor
 Andrew Himes Clarence L. Wheaton
 Frank F. Wipper, Secretary
 429 North Eubank Avenue, Independence, Mo.
 Missionary Supervisor

Daniel Macgregor, 707 North Fourth Avenue, Sandpoint, Idaho.

Financial Committee

Thomas J. Sheldon, Chairman, 1416 West Walnut Street, Independence, Mo.
 A. O. Frisbey,
 Otto Fetting.

General Secretary

A. O. Frisbey, Route 1, Box 218, Independence, Missouri.

flourish;

The righteous will gather; the wicked must perish.

Mrs. Albert Nelson,
 Kingston, Mo.

ABOUT THE BOOK OF COMMANDMENTS

By H. E. Moler

A frantic effort is being made at the present to discredit the Book of Commandments and to brand it as illegitimate and an outlaw. The assertion has but recently been made that it came into existence without the authority of "any of the stewards, or by those presiding over the church, or by any conference of the church." Why this effort at this time to disparage the Book of Commandments? There is a reason. The early revelations to the church as appearing in the Book of Commandments, as well as in the columns of *The Evening and The Morning Star*, had no provision for several officials that were afterward added, and these same revelations appearing in Doctrine and Covenants, (which was published in 1835, after these changes were established,) were altered so as to give support to the innovations. Taking shelter behind the destruction of the *Star's* press by a mob, and believing that the Book of Commandments had not been completed, evidently somebody felt safe in imposing these changes on the church. But when it has developed that the printing of the Book of Commandments was not only completed but a number of them were bound and distributed before the destruction of the press by the mob; and when it is discovered that the printing of these revelations in the *Star* agrees substantially with the Book of Commandments, and that they are changed in the Doctrine and Covenants, somebody is having a

very hard fight in an effort to continue to keep the people blinded. Can they succeed?

If we believe that Section 1 of Doctrine and Covenants is true, then we must admit that it was the design of God that the revelations should be published in the Book of Commandments. Notice the following in the second paragraph:

"Behold this is mine authority, and the authority of my servants, and the preface unto the book of my commandments which I have given them to be published unto you, O inhabitants of the earth."

Section 1, was given as a preface to the Book of Commandments, and not to the Doctrine and Covenants. By what right it has been placed as a preface to the Doctrine and Covenants has never yet been satisfactorily explained. This was given at a conference of the church (probably at Hiram, Ohio), on Tuesday, November 1, 1832.

The following action was taken by this same conference:

"It was decided by the conference that Joseph Smith should arrange and get in readiness the revelations, and that Oliver Cowdery should carry them to Independence, Missouri, where W. W. Phelps had gone with a printing office, and have them published." Church History, Vol. 1, page 225.

It will be noticed that the man who received those revelations was authorized by the conference "to arrange and get in readiness the revelations" and "have them published." That would seem to be a good start towards getting the revelations correct, with the voice of the conference behind it.

Again:

"Joseph Smith in prayer dedicated 'the Book of Commandments and Revelations' to the service of Almighty God." Church History, Vol. 1, p. 228.

Notice closely the progression in the history leading up to the printing of the revelations in what was to be called the Book of Commandments. Prepared, arranged and dedicated by Joseph Smith, these revelations were deemed so sacred that John Whitmer should accompany Oliver Cowdery in conveying them to Independence. These men filled their mission and delivered the revelations, to constitute the Book of Commandments, to their proper destination. No mistakes should have been in them after so

much care and solemnity was exercised in their preparation and transportation.

By April 24, 1832, Joseph Smith himself had arrived at Independence, and on April 26, he called a general council of the church, which transacted considerable business, and which seems to have been continued until May 1.

Joseph says:

"Our council was continued on the first of May, when it was ordered that three thousand copies of the Book of Commandments be printed the first edition; that William W. Phelps, Oliver Cowdery, and John Whitmer be appointed to review and prepare such revelations as shall be deemed proper for publication, for the press, and print them as soon as possible, at Independence, Missouri; published by W. W. Phelps & Co." Church History, Vol. 1, p. 249.

This makes the second time that the Book of Commandments was ordered printed by a conference or council, in each instance presided over by Joseph Smith. Opponents of the Book of Commandments therefore cannot consistently object to the authority of these conferences, especially to the last one, for it was the same council that acknowledged Joseph Smith to be president of the high priesthood, so often referred to. How could any one say: that its publication "was not authorized by those presiding over the church or by any conference of the church"?

Now let us recapitulate:

1st. The Lord gave a revelation—preface for the Book of Commandments (not for the Doctrine and Covenants) which he said was to be "published to the inhabitants of the earth." In this the mind and purpose of the Lord is clear.

2nd. By order of conference Joseph Smith "arranged and got in readiness the revelations." This would insure correct copies.

3rd. The conference in Ohio authorized the publication of the revelations.

4th. The conference in Ohio authorized Oliver Cowdery to carry the revelations to Independence, Missouri, to be published from "W. W. Phelps' printing office."

5th. Joseph Smith dedicated the Book of Commandments to the service of Almighty God.

6th. These carefully arranged and dedicated revelations were

carried by Oliver Cowdery accompanied by John Whitmer to Independence, Missouri.

7th. Then another council at Independence on May 1, 1832, ordered 2,000 copies of the Book of Commandments printed by W. W. Phelps & Co.

8th. William W. Phelps, Oliver Cowdery, and John Whitmer were authorized by this last conference to make selections from the revelations for insertion in the Book of Commandments.

And yet, there are those who are still saying: "The Book of Commandments was never authorized nor endorsed," in the face of all these facts! We ask, what then did all this work of revelation—preface, conference actions, and dedication of the Book of Commandments mean? If the Doctrine and Covenants had half as much to authorize its coming into existence, we have yet to learn of it. It was adopted by a so-called General Assembly after it was published. But where and when was the conference action authorizing its publication?

It is very clearly proven that a correct copy of the revelations were landed safely with the publishing house at Independence. All the copying necessary to be done would be for printers' work. It is quite possible that not all the revelations conveyed to Independence were printed in the Book of Commandments, but such as were selected by the committee authorized for that purpose were printed; and there is nothing to prove that they were not correct save a few minor typographical errors. Indeed they never called in question their correctness until the time when they were contemplating the publication of the Doctrine and Covenants. By this time many changes had been made in church government, and excuse was made for changing the revelations to support these new innovations by placing the blame on the Book of Commandments. The *Star* agreed with the Book of Commandments, the revelations being practically the same in both. And the many changes afterward made in these revelations as printed in the Doctrine and Covenants, where whole paragraphs are added and in some instances the meaning entirely changed, cannot be charged to the Book of Commandments, neither to those who prepared and printed the revelations it contained; not by any fair-

minded person who has examined the evidence. Neither could any one free from prejudice conclude, that such changes as were made were due to mistakes in copying and type setting. Such changes as these were not likely to happen by accident, but *by design*. This is not a desirable belief, but we are forced to it by weight of facts; there is no other solution. The facts in the case have been concealed too long and the people are just beginning to learn the truth. Any one making a careful comparison of the Book of Commandments, or *The Evening and The Morning Star*, with the Doctrine and Covenants must be convinced. Somethings that are being circulated and published at this time may pass with those who are not in position to make the comparison personally and depend on what their leaders say; but not with those who are in possession of these old publications.

Again, some are declaring that the Book of Commandments was never completed—that it was in an unfinished condition when the mob destroyed the printing press at Independence. But this is proven untrue by a number of the finished copies that are still in existence.

David Whitmer, a man whom all Latter Day Saints believe when he testifies of the truthfulness of the Book of Mormon, and who was renowned as a truthful man says:

"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 who 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 THE LAW ON THE 6TH OF APRIL, 1830. 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 witnesses yet living. I received my book of commandments complete before the press was destroyed by the mob, as did many other brethren. The main reason why the press was destroyed was because this book was printed and got into the hands of the world. The people saw in the revelations that they were intruders upon the land of Zion, as I will show in the pamphlet. . . ." From a small eight-paged pamphlet issued by David Whitmer, April 1, 1888, shortly before the publication of his famous *Address*.

David Whitmer tells us what he knew to be true. What shall we do with this testimony? Notice that he does not say that all the copies were bound. That which he received was bound in paper covers. Other copies may have been in waiting for more substantial binding. So it may all be true that when the press was destroyed that copies of the unbound book were scattered over the grounds, and also may be true that some persons gathered up these fragments and put them together. But this by no means prove that none of the copies were finished. We have evidence that copies were finished and distributed. There are still in existence, we are informed, several of the original complete copies. There are also available many copies of a verbatim reprint, and it is the circulation of these that have been responsible for turning on the light.

Why is it that *some* of the revelations as printed in the Doctrine and Covenants agree word for word with the same revelations as printed in the *Star* and the Book of Commandments, while *others* contain many changes? If it is answered that those that agree were correct as first printed, then we say this shows that they were careful to make them correct. What object would prompt this authorized committee to do otherwise? Such changes as were made we say could not occur as a mere mistake in transcribing; there is too much additional matter put in and the meaning often entirely changed.

(Continued in next issue.)

nesses.

The old records furnish the pattern:

"And I will establish my church like unto the church which was taught by my disciples in the days of old." (Book of Commandments 4: 5.)

"And this church to be built up unto me; even as in days of old." (D. & C. 20: 1.)

"According to the order of the church as recorded in the New Testament." (Mill. Star, Vol. 14, page 27, Supplement.)

In vision, the pattern of the heavenly order of government has been revealed. The testimony of these witnesses rings true:

(A) "I saw the multitudes of the earth, that they were gathered together to fight against the apostles of the lamb; for thus were the twelve [not fifteen. F. W.] called by the angel of the Lord." (1 Nephi 3: 86-88. See verses 113-167, 191, 239 of same chapter for proof of official work.)

(B) "A woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." (Revelation 12: 1.)

(C) "And again I say unto you, Let every man esteem his brother as himself: for what man among you having *twelve* sons, and is no respecter to them, and they serve him obediently, and he saith unto the one, Be thou clothed in robes and sit thou here; and to the other, Be thou clothed in rags and sit thou there, and looketh upon his sons and saith, I am just." (Doc. & Cov. 38: 5.) The parable from which we have just quoted was given in January, 1831. Notice the significance of the language: "*Sit thou there.*" In 1835 Joseph Smith declared: "Also the Twelve are not subject to any other than the First Presidency, viz., myself, Sidney Rigdon, and Frederick G. Williams, who are now my counselors." (Mil. Star, Vol. 15, page 395.)

In 1829 the counsel of God was that they should work according to

the old pattern, in which twelve apostles were *first*, but in 1835 a First Presidency presumed to say to the Twelve: "Sit thou there." Was this an accident?

The law and practice of the Bible and the Record of the Nephites declare with no uncertainty in favor of the presiding authority of a quorum of Twelve, instead of a presiding quorum of *three* over the Twelve.

Just a few of the many positions standing out clearly in Bible history need be referred to:

1. Paul declares, "First apostles." (1 Cor. 12: 28.)

2. Jesus first chose the Twelve. (Mark 3: 13-14.)

3. Jesus declared that the Twelve were to carry the burden; not a Presidency over them. (Luke 24: 44, 53.)

4. After the departure of Christ the Holy Spirit is to be their guide and director; not a First Presidency of Three. John 16: 13; 14: 26; 16: 7; Acts 13: 4.

5. At the first important business session of the disciples the outstanding action of note is the selection of one to fill a vacancy in the Twelve. After days and days of careful tutoring by the One who said: "Teaching them to observe all things whatsoever I have commanded you," and just shortly separated from the warmth of His loving valedictory, the first immediate action pertains to the Twelve. There is not even a whisper about a presiding authority of Three. (Acts 1: 15, 26.)

6. Peter and John, two of the familiar three, are directed by the Apostles to go to Samaria. Did the Apostles send the Presidency in this instance? (Acts 8: 14-15.)

7. The council of Jerusalem consisted of "The Apostles and elders, with the whole church." (Acts 15: 22-23.)

8. Paul and Barnabas were called to the Apostolic work through certain prophets at Antioch. (Acts 13: 1.) The phrase: "They sent them away" (Acts 13: 3) cannot be connected with a Presidency antecedent in the pre-

ceding verses. The words: "So they being sent forth by the Holy Ghost" (Acts 13: 4), leaves no room whatever for a Presidency.

9. Paul did not even recognize a "Headquarters" so called to-day, after his appointment to the Twelve: "Neither went I up to Jerusalem to them which were apostles before me." (Gal. 1: 17.) After a trip to Arabia, he decided to visit Peter, remaining with him 15 days. While in Jerusalem he incidentally meets James: "Other of the apostles saw I none, save James the Lord's brother." (Gal. 1: 19.) Thus we are left to conclude that "Headquarters" so called, in those days shifted from place to place with the location of the apostles. When Paul and Barnabas were disputing a point and could not agree, apostolic authority being deadlocked, these brethren properly went up to Jerusalem, "Unto the apostles and elders about this question." (Acts 15: 2.) Moreover, students should not overlook the fact that Jerusalem in this case was the place to go to, over the controversy on circumcision; it being the sentimental point of interest to all Jews; the hotbed of Jewish notions.

10. In the West, as in the East; twelve were selected. (3 Nephi 5: 44; 3 Nephi 5: 8; 6: 1; 8: 6-7, 9.) Christ in person set the American Church in order, and in building, used twelve pillars, and only twelve, for the chief quorum. "For thus do mine apostles." (Moroni 2: 2.)

But says another: "The church was to be organized after the pattern of heavenly things," and quotes 1 John 5: 7 about the three that bear record in heaven, supposing that a Presidency of three bears record upon earth of the Three in heaven, but John says: "And there are three that bear witness in earth, the Spirit, and the water, and the blood" (1 John 5: 8).

Again Matthew 24: 45-51; 25: 15; Luke 12: 42, are used to support the idea that there was to be a human head as chief over all, or