

Zion's Advocate

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

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EDITORIAL

"Where to, Please?"

"**B**RIEF were the words and commonplace. Often had we heard them before, little heeding, but this time they caught and held us. The long train rumbled into the covered division station and, to the accompaniment of clanging bell and hissing steam, ground itself to a stop. Vestibule platforms were lifted and out and down filed a long string of travelers, at their journey's end. Impatient of the slowly disembarking passengers an eager, expectant group pressed round, anxious to enter the train. 'All aboard' came the words and the restless line pushed forward. At the step the Conductor, alert, helpful, challenging. 'Where to, please?' was the terse query he put to each. It was not only terse—it was insistent. One tried to brush aside indifferently, but a hand on his arm held him back. Another made mumbled and incoherent reply, and was likewise halted with an emphasized, 'Where to, please?' None was allowed to pass unannounced. They who would travel must know where they are going.

"Those pioneers of the covered wagon crept pretty slowly across the plains and over the mountain passes in the days of the Oregon Trail. 'Where to, please?' challenged the voices of nature—glaring sands, blazing prairies, swollen rivers, wintry blasts, frowning mountains. 'Where to, please?' challenged the resentful savages in vicious attack; and challenged the Hudson Bay men in the far Northwest. Clear and resolute was ever the reply. These slow-moving frontiersmen knew where they were going—and they built an empire at the long journey's end.

"Where to, please? The world stands insistent and looks us through—a world that is looking for people who know where they are going and why they are going. These are the people who do things, who, like the Aronau's of the Oregon Trail, make milestones of obstacles and bring things to pass. These are they whom the world is eagerly seeking as it trenchantly puts the inevitable challenge.

Where to? is the persistent and eternal query.—By Walter C. Woodward.

The foregoing—clipped from a railroad journal—"caught and held us." While recently in attendance at a council meeting of the elders of the Church of Christ during which applications for membership with the Church of Christ were being examined and considered, it was refreshing and encouraging to

BEATITUDE

By Edmund Vance Cook

"Malice toward none and charity for all!"

Sonorously the accents rise and fall
And echo down the half-forgotten
Past

And yet shall echo while the ages
last.

"Malice toward none and charity for all."

The words are still a challenge and a call

Unto a wounded world, whose
drooping heart

Asks a fresh faith to soothe its bitter smart.

Simple, symmetrical, serene, sublime,

These words shine deathless on the dial of Time,

Chaste as a statue in a Grecian hall—

"Malice toward none and charity for all."

Unto a laboring Earth and all her brood,

His great soul gave this new Beatitude.

And still to-day he whispers through the pall,

"Malice toward none and charity for all."

observe the care and caution with which the elders present examined all that was known of the standing and attitude of the prospective member. If the moral standing of the members was sound, and if their history and conduct was free of all symptoms of having been pushed into the church through an emotional storm and if they withal were not lacking in downright earnestness of purpose, they were unhesitatingly recommended for acceptance.

The all-consuming and dominating passion and zeal of the Master, who in his earnestness of purpose made everything in his life pay

tribute to his great mission, has been compared by a writer to the numberless tributaries of the great Mississippi: springs, creeks, brooks, streams and mighty rivers—all paying toll to the great father of waters of this country. True followers of Christ to-day who have left the crumbling idols of their former persuasions, and who in doing so have suffered baptisms of fire, are dominated by an earnestness of purpose kin to that of the Master. Guided by Mosiah's warning they seek to avoid the displeasure of God.

(1) "And if the time comes that the voice of the people doth choose iniquity, then is the time that the judgments of God will come upon you;" Mosiah 13:37.

(2) "A wonderful and horrible thing is committed in the land; The prophets prophesy falsely, and the priests bear rule by their means, (or take into their hands [marginal note]) and my people love to have it so; and what will ye do in the end thereof?" Jeremiah 5:30, 31.

Justice by majority rule having collapsed, duty sternly pointed to the alternative—"Come out of her, my people."

Loyal followers of Christ, faithful to the original terms of 1829-1830, moved by an earnestness of purpose, insistently and tersely put the query to those knocking at the portals for admission: "WHERE TO, PLEASE?" Clear and resolute has been, and is the reply of those who have traversed glaring sands, blazing prairies, swollen rivers, wintry blasts, and frowning mountains representing the ordeals recently experienced.

"Where to, please?" challenge resentful autocrats in vicious attacks; and challenge those whose craft is in danger. Slow-moving? Yes! But these frontiersmen building true, sound and strong see the dominion and empire of Christ at the end of their journey, the house of God built in the tops of the

mountains beckoning all to come. Slow-moving? Yes! But these discriminating students are cautiously breaking the trails that lead to their objective, mindful of the hasty and impetuous relationship of an Abraham with a Hagar. "Where to, please?" mockingly challenge short-sighted children of bondage as they challenged Noah at work upon the temple of refuge. But cautious workers with keen selective sense are painstakingly identifying the component parts of the organic structure of the Church of Christ, qualifying to become worthy of the approval of God as master-builders. Workers with a VISION are at work who, slow-moving with an earnestness of purpose, willingly subject themselves to what every master-artist must experience, namely the risk of having his masterpiece in the making judged a botch by those who fail to recognize the developing stages of a painting.

The Church of Christ to-day is made up of resolute, determined and courageous souls with a purpose who are making milestones of obstacles, and who are not numbered among those loitering by the roadside waiting for something to turn up, or who sit in the seats of the scornful, ridiculing and belittling the FEW. Precisely so—A FEW. But the parable of Zenos prophetically points out the FEW in the time of the end:

"And it came to pass that the Lord of the vineyard sent his servant; and the servant went and did as the Lord had commanded him, and brought other servants; and they were FEW." Book of Jacob 3: 136.

"Where to, please?" With the compass of 1829-1830, the Bible and the Record of the Nephites, devoted followers of Christ are breaking new trails to their objective—Zion.

NOTICE

The new reprint of David Whitmer's "Address" will be off the press in 30 days. Order now at 40 cents a copy from Daniel Macgregor, care of the Business Manager.

AFFIDAVIT STATE OF MISSOURI COUNTY OF JACKSON

Before me personally appeared John J. Snyder, of Kansas City, Missouri, who, being duly sworn, on oath says:

On account of some persons starting the false rumor that I am the author of a book published 39 years ago, by David Whitmer, entitled, "An Address to All Believers in Christ," I wish to make this affidavit. David Whitmer lost his thumb on his right hand, and could scarcely write at all, and in getting out his book he had me act as his scribe. The aforesaid book was written at his dictation. When the manuscript of it was completed, I read it to David Whitmer, in April, 1887, at his home in Richmond, Mo. He signed it, in the presence of John C. Whitmer, John Short, Philander A. Page, George W. Schweich (who has also made an affidavit concerning the matter), and in my presence. And I further state that I read it to him in the presence of the above named persons, all of whom are now dead except George W. Schweich and affiant. I state further that David Whitmer's mind, at his advanced age of 82 years, when he dictated the aforesaid book, was perfectly clear and bright, and remained so up to his death, which occurred about one year after he published his book. I mention this because of some false rumors that he was an old man in his dotage when the book was published.

John J. Snyder.

Subscribed and sworn to before me this 14th day of January, 1926. My commission expires February 11, 1926.

Otto Basye,
Notary Public.

AFFIDAVIT STATE OF OKLAHOMA COUNTY OF OKLAHOMA

Before me personally appeared George W. Schweich, of Kansas City, Mo., who, being duly sworn, on oath says:

That David Whitmer, deceased,

was my grandfather, and I was present when the manuscript of his book (An Address to All Believers in Christ) was read to him, at Richmond, Mo., in April, 1887, and was read to him also in the presence of John C. Whitmer, John Short, Philander A. Page, and John J. Snyder, who read the manuscript to him from first to last. And that he signed it in our presence. I state further that his mind was as clear up to the time of his death, at the age of 83, as it was in his younger days.

Geo. W. Schweich.

Subscribed and sworn to before me this 15th day of September, 1925.

A. E. Bond,
Notary Public.

SOUR GRAPES

THE old saying, "Sour Grapes," tersely and succinctly expresses the attitude and conduct of certain persons, who, restrained from enjoying the possession of certain things or privileges which they eagerly yearn to acquire, outwardly attempt to discount their value or importance.

The writer has personally heard a number of remarks about the Temple Lot from certain officials, and persistently receives reports from various sources indicating a wide-spread interest in this sacred spot. In fact, even the unfavorable remarks advertise or betray a favorable subconscious interest.

All who have studied the course of events are convinced that Divine Providence has over-ruled in making it possible for a group of the "Weak things of this world" to act as the custodians of this sacred spot, thus confounding "the wise" in their attempt to make merchandize of the consecrated ground.

In this connection it is interesting to note the following recent statement from the pen of an official:

"There was one site which is outstanding in its characteristics upon which to erect this building, and that is the portion of the original temple lot lying just

south of Walnut Street and between Grand Avenue and River Boulevard."—S. H., Feb. 3rd, 1926, p. 97.

The foregoing offers a case of "Sour grapes" from a peculiar angle. Recognizing that the consecrated spot, the place they have yearned to possess, is in the hands of others, the alternative must now be resorted to, and that is, begin to sing, "Me too" and thus undertake to discount the fact that certain ones are the sole owners and custodians of the temple lot.

The writer has before him the cover page of a special folder distributed and used several years ago by the Reorganized Church during a series of evangelistic services. Those connected with the publicity work at that time used a picture of the property now in actual possession of the Church of Christ, with the following explanation:

"The plat of Ground shown above is called the Temple Lot because it was consecrated nearly 90 years ago as the site of a Temple—all Latter Day Saints look forward to the time when a temple will be reared on this ground."

Old settlers of this country agree with the position of the foregoing which nearly accurately describes the location of the sacred spot. An abundance of testimony in the "Temple Lot Suit" served to accurately locate the spot. But now an official of the church which lost the "Temple Lot Suit" on the appeal to the highest tribunal of justice, seemingly attempts to cloud the issue by identifying a portion of the ground upon which the auditorium is to be built as a "portion of the original temple lot."

Under ordinary conditions we might feel persuaded to refrain from calling attention to this, which appears to us to be a clear case of "Sour grapes," but when it is published far and wide that the auditorium, (with all that it involves that has proved objectionable to conscientious believers in Christ) is to be built upon a portion of the "original temple lot," we are constrained to protest against this misrepresentation. The custodians of the sacred spot, consecrated and set apart for the

temple of the Lord, protest against what to them appears to be an attempt to make it appear that an edifice alien to the original purpose of the Lord will be built upon a portion of the temple lot. The custodians of the temple lot still hold the original place as a sacred trust. No other persons or organizations outside of the Church of Christ hold any lien, incumbrance, or claim against this sacred place. The temple lot is held by a clear deed of legal title, and was purchased as instructed.

The sixty-three acres originally held by Bishop Partridge included the temple lot, but all of the sixty three acres was not known as the temple lot. The auditorium is being built upon a portion of the original sixty-three acres, and not upon the temple lot. A large portion of the original sixty-three acres in Independence, Missouri, is now occupied by private residences owned by individuals.

Francis.

Name of the Church

The following quotations from the Record of the Nephites speak for themselves:

3rd Nephi 12: 16, 17, 18, 19, 20:

"And they said unto him, Lord, we will that thou wouldst tell us the name whereby we shall call this church; for there are disputations among the people concerning this matter. And the Lord said unto them, Verily, verily I say unto you, Why is it that the people should murmur and dispute because of this thing? Have they not read the scriptures, which say, Ye must take upon you the name of Christ, which is my name? For by this name shall ye be called at the last day; and whoso taketh upon him my name and endureth to the end the same shall be saved at the last day; therefore, whatsoever ye shall do, ye shall do it in my name; therefore ye shall call the church in my name; and ye shall call upon the Father in my name, that he will bless the church for my sake; and how be it my church save it be called in my name? For if a church be called in Moses' name then it be Moses' church; or if it be called in the name of a man, then it be the church of a man; but if it be called in my name then it is my church, if it so be that they are built upon my gospel. Verily I say unto you that ye are built upon my gospel: therefore ye shall call whatsoever things ye do call in my name; therefore ye shall call upon the Father for the church, if it be in my name, the Father will hear you";

3rd Nephi 12:13: "And they who were baptized in the name of Jesus, were called the CHURCH OF CHRIST."

3rd Nephi 13:36: "And they were converted unto the Lord, and were united unto the church of Christ, . . ."

4th Nephi 1:1: "And behold the disciples of Jesus had formed a church of Christ in all the lands round about."

4th Nephi 1:28: "and began to deny the true church of Christ";

31st verse: "And they did persecute the true church of Christ";

Moroni 6;7: "They were numbered among the people of the church of Christ."

The following are only a few of the places quoted referring to the name of the church: (1829-1830.)

Book of Commandments:

Chapter 15:1: ". . . instructions relative to building up the Church of Christ.

Chap. 23:1: A commandment unto the church of Christ, . . ."

Chap. 24:1: "The Articles and Covenants of the church of Christ,"

The rise of the church of Christ in these last days,"

:30 ". . . received unto baptism into the church of Christ."

:31 ". . . and members of the church of Christ."

:43 "The several elders composing this church of Christ,"

:61 "It shall be the duty of the several churches, composing this church of Christ, . . ."

Chap. 28:1 "A Commandment to the church of Christ, . . ."

Chap. 29:1 "A Revelation to the church of Christ, . . ."

Emphatic Diaglot:

JESUS. Composed of (Yah, or Jah, I shall be. Shua, powerful.

"I shall be the Powerful."

(A name of PROMISE. F. W.)

"I shall be."

"The son of Nun is called Josh-

ua; and I a s o u e is the salvation of Jah, i. e., salvation of God."

"The name Jesus" (Phil. 2:1) is not the name Jesus, but "the name above every name." ONOMA TO HUPER PAN ONAMA."

CHRIST. "The name CHRIST is an official title, and not a mere appellative, to distinguish our Lord from other persons named Jesus."

THE ANOINTED. "The English translation of the Greek term, HO CHRISTOS, and is given to Jesus, God's Son, on account of his being anointed with the Holy Spirit, to the sacred offices of Prophet, Priest, and King."

The marriage name—CHRIST. The last name; not the first.

Danny-Mites

By Dan

YLDER H. E. Moler is out with a splendid folder entitled, "Why I left the Reorganized Church of Latter Day Saints." Those desiring a copy should communicate with him at his residence, 400 E. 4th St., Holden, Mo.

An oft-repeated question comes to us as follows:

Are the ministrations of the priesthood of the Church of Christ equally binding with that of the Reorganized Church?

Answer:

Elbert Smith declares:

"Our Church of Christ brethren had established their claims so far as they may be involved in tracing baptism and priesthood back to VALID ORIGINAL sources." (April 24, 1918.)

The "Articles of Agreement" of 1918 as adopted by the Reorganized Church article 24, referring to members of the Church of Christ including the priesthood, declare:

"Consists 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, . . .

"that each recognize the standing of the other as representing Christ, the Master, and the priesthood of each as legally constituted, and the administration of each as equally binding before God, when done in accordance with the law."

Moreover, Frederick M. Smith and W. W. Smith, as a Committee declared:

"And have always maintained an HON-

ORABLE NAME and place among men, and have held their priesthood in righteousness before God."

Elder Robert Newby of the Church of Christ, in a personal letter relates a remarkable vision recently received which he terms: "The grandest manifestation that God has ever blessed me with." It was in the nature of personal instruction.

Elder B. C. Flint of the Reorganized Church writes as follows: "Well, my official head went off last week. So it goes; I was rather pleased than otherwise because now I have proof of my contention that they were silencing men without trial and contrary to law." And so they go one by one. Who next? We are reminded of the days of the guillotine when the flower of France was stricken down for little or no provocation.

An interesting letter reaches us from Holland from a Saint asking for the old paths. One paragraph reads as follows: "I want to follow the true Church and the best government." Far and near it is all the same the humble and hungry are crying for a bit of Gospel bread. We would that we had the means whereby we could send forth the Elders, who are not only willing, but ready to go.

A sister who attended the late meeting held by Pres. F. M. Smith held at Centralia, Wash., reports that "He was asked if there had been a President in New Testament times. He answered unhesitatingly: 'Yes, Peter.' Bro. J. W. Peterson in his series of articles in the Herald has taken some time and trouble to prove it was James, and now along comes the President and knocks it all floey in two words. That was the only smile I got from the whole show and we were there till nearly midnight."

Elder Samuel Wood, of Fresno, Cal., is out with a stirring reply to his foes in the west. We submit an excerpt from that reply:

"I know the spirit characteristic of the church in the early days of the Reorganization, and the same that sometimes even now brings cheer to the membership. I know that the same spirit, only in a greater degree, is with the Church of Christ on the Temple Lot. I know

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that the gifts are with them. The greatest influence of the spirit of G. d, that I have ever known, was enjoyed during the conference of the Church of Christ on the Temple Lot. The greatest manifestation of a desire to conform to the will of God in the matter of church extension, the greatest manifestation of a common brotherhood in all my experience as a churchman was in evidence there. Never have I witnessed such manifestation of the spirit of fair play in the presentation and discussion of all questions by the elders and especially by those presiding. Never before have I felt such a common purpose or enjoyed so much the association of a group of people.

"Now, my testimony will leave you without excuse when you stand at that Great Day, before the judgment seat of God. First of all, your church has recognized the equal authority of the elders, and the right of church extension of the group of saints with whom I have affiliated. This recognition was fostered and signed by your church president. But that does not establish the fact nor in any way affect the authority of the Church of Christ. That authority must and does reach back to 1830. And since my family and myself have stepped forward and cast our lot with this humble group we have experienced the greatest peace of mind, gotten along better, done the best financially and every other material way, and have set a higher standard to live by, with higher ideas to attain. We feel that we have advanced up stream just a little nearer the fountain head from which emanated the Gospel message of 1830."

In correspondence with Bro. John J. Snyder we asked of him if he had ever heard Bro. David Whitmer say as to why it was that he and Oliver Cowdery delayed so long in carrying out the instruction of the Lord in reference to choosing the Twelve as they were appointed to do it in June, 1829. The Twelve were not selected until 1835. The answer is as follows:

"Answering your question as to what Brother David Whitmer said to me about the delay in their choosing the twelve, I have the following to say: David and Oliver were told in a revelation in June,

1829, that they were to search out the 12; they alone, were to do it. In those days, David told me that all of them almost worshiped Joseph, on account of his gift to translate and his communing with the Lord; and they thought that anything Brother Joseph did was, of course, all right and according to God's will. David and Oliver (so David told me) spoke to Joseph frequently about searching out the twelve, and Joseph gave them no encouragement to go ahead and do it; they (David and Oliver) depending too much on Joseph, consulting him as to how they should proceed with everything concerning the work. So it was put off from time to time, and was not done, according to Church History, until six years afterwards. And when it was done, Joseph dictated in the matter."

Referring to the very ungenerous action of the local Reorganized church in severing relations with Elder Wood, the method pursued was as cruel as it was unchristian. To this Elder Woods made the following reply which appeared in a subsequent number of Western Journal:

"When once a member of this church there is no honorable way out," exclaimed Mr. Wood. "You may be the finest Christian on earth, and for any reason decide to change your spiritual home you cannot do it in peace. You will be harassed, annoyed, and labored with by the priesthood. And if you still insist upon joining another church an elders' court will be called and you will be dragged before it and disgraced and excommunicated. In other words there is no way of getting out of this Reorganized Mormon church except that of being booted out the back door by a unanimous, self-conceited, egotistical, meddling elders' court."

The writer is at present occupying at Ray, Indiana, replying to the attack of Elder S. W. L. Scott on the position of the Church of Christ. (Shades of Apostasy! Judge ye our surprise when listening to his first effort, the eloquent Elder devoted the most of his time to a defense of the "Many Gods" doctrine. It was the Brighamite position over again. Verily Utah was out in colors. It will be unnecessary to advise our readers that it was Satan who first advocated the plurality of God. "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Gen. 3: 5.

The kindred associate of this blasphemous and diabolical doctrine, is that of its twin sister plurality of wives, and so it was that

when that incestuous revelation was received "the gods" was held forth as the incentive to an unholy life. "Then shall they be above all because all things are subject unto them. Then shall they be Gods because they have all power and the angels are subject unto them."

We were quite well aware that the Reorganized Church was well on the way in apostasy, but we did not think that she was following the Utah Church so closely.

Bishop Clark of the Reorganized Church is circulating a pamphlet against the writer with the evident hope of weakening the faith of the Saints in the cause of the Church of Christ. In dealing with the origin of Supreme Directional Control the brother says: "Supreme Directional Control and opposition to it are both very old. In fact they are older than the creation of man. It seems that in æons ago, God possessed and exercised supreme directional control together with effective discipline throughout his dominions." A splendid admission this, and now does the brother in all candor still think that any man is really big enough to exercise this prerogative of Him who only is Eternal? Well did Paul prophesy that the time would come when a "Man of Sin" should "sit in the temple of God showing himself that he was God." Of his end the Apostle says he shall be punished with everlasting destruction from the presence of the Lord.

The Church of Christ at Clear Lake, Ind., is doing nicely against the opposition brought to bear against them from time to time. Our worthy brother, Elder Shaub, who accepted the faith early last summer, is doing splendid service with his baton in addition to his duties along ministerial lines. The Smith boys are on the job protecting the interest of the Cause at every opportunity. Sister George A. Smith is hale and hearty and rejoicing in the new found light.

Quite a furor was caused in Toronto recently when Bro. Bert Williams of the Reorganized Church arose and asked the presiding

Elder if his opposition to S. D. C. made of him an apostate. The brother was promptly ordered to sit down. But the brother would not sit. Thereupon the Elder in control promptly silenced him. In a few days the silence was lifted and Bro. Williams taking advantage of the opening immediately made his exit and now basks as a member in good standing in the Church of Christ. Bro. Williams is a young elder of unusual ability, and undaunted courage, who will not hesitate to tell it to them, when it comes to advocating the cause of Christ.

The writer was favored with an opportunity of telling the story in Omaha recently. Several united with the Church. The interest was intense and the universal request was for more meetings. Owing to urgent calls elsewhere we were obliged to close down for a season. The cause at Council Bluffs is growing nicely. Gospel quarters have been secured in Hayfars Hall—a large and well furnished hall with every convenience from a kitchenette to rest rooms. Bro. and Sr. Skinner, lifelong members of the Reorganized Church have recently united with us. The former was connected with his former church for over fifty years.

Our brethren at Centralia are rejoicing in their splendid liberty from the bondage of years. Recently Elder John Cornish was sent there to win our people back into the ways of "Control." He was given every consideration by our people even invited to occupy in our church which he did. After partaking of our hospitality he opened meetings in the Reorganized building where he said most unwholesome things against the Church of Christ. Elder Cox promptly met him with a challenge to discuss the issues promising to bring a man who would meet him. Brother Cornish replied that he would debate if he would be permitted to prove the First Presidency from the Doctrine and Covenants. This was as much as to say that it could not be proved from

the Bible or the Book of Mormon. In our reply we assured the brother that he might prove his Presidency from anything he could get his hands on even to an Ayers almanac, but that he might expect to hear from us in an examination of his witnesses. Up to date we have heard nothing more about debate although we sent a fifty word telegram to head him off at Sandpoint where our brother was taking refuge in another of our meeting houses. Johnny was only bluffing when he talked debate. From the personal letters in my possession Bro. Cornish has as little use for many of the Reorganite revelations in the Book of Covenants as has the Church of Christ.

Cause of Confusion

Not many months ago a letter received from Elder T. W. Williams mentioned the following:

"All over the church the people are rising, and questions are coming into the office daily from all parts concerning the CHURCH OF CHRIST, its history, and its work, . . ."

At that time the Church of Christ on the Temple Lot at Independence, Missouri, was the only organized body among the groups believing in the restored gospel of 1829-1830, called the Church of Christ. Since then Brother organize groups of Saints in some places under the name of the Church of Christ, with the result that it is now not as simple a matter as what it was at one time, to clearly identify the Church of Christ. The confusion in this respect is quite unfortunate, and perhaps it could have been avoided.

In view of the confusion that exists in the minds of some with reference to the faith, practice and belief of the Church of Christ on the Temple Lot, which has for years solely enjoyed the use of that name among Latter Day Saints, and the new groups being organized by Brother T. W. Williams, also called Churches of Christ, inquirers should know that the organized body in Independence, Missouri, over which Brother T. W. Williams presides, permits itself to be known as a "PROTESTING GROUP," and that their official paper reads:

"Published monthly in the interests of better church government in the REOR-

GANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS."

It should therefore be clearly apparent to all concerned that there is evidently a difference between the Church of Christ on the Temple Lot, and the churches of Christ being organized by Brother T. W. Williams.

The difference between the two bodies may in part at least be reflected by the action of their committee as pointed out in a recent communication from a committee representing the Church of Christ on the Temple Lot, to a committee representing the **Protesting Group**:

Independence, Missouri.
January 31st, 1926.

Mr. Frederick J. Lewis,
Independence, Missouri.
Dear Brother Lewis: The Committee of Six, appointed by the Independence Church of Christ to meet with the Committee of Six representing the Protesting Group, delegated me to make inquiries concerning a report that recently reached their ears to the effect, that your Committee pledged themselves, shortly following their appointment, and even before there was a meeting of the both committees, to remain loyal to the principles of the Reorganized Church of Jesus Christ of Latter Day Saints, excepting the innovations recently introduced. Securing verification from you in person as one of your committee that the foregoing in substance represents the action taken I accordingly reported this information to our committee.

At a meeting of the Committee of Six representing the Church of Christ. I was authorized to communicate the following to your committee:

"Whereas, individuals representing the Church of Christ and the Protesting Group contemporaneously encouraged friendly relations, and

Whereas, the reported action of the Protesting Group providing that the Bible and the Book of Mormon was the ground or basis of their belief, and the additional action of the priesthood of the Protesting Group to the effect that a Quorum of Twelve Apostles is the highest presiding quorum in the Church, spontaneously enkindled the fusing fires of unity and thus made it possible to

Whereas, it has been confirmed as a Church we have maintained a consistent and tolerant attitude, and

Whereas, it has been confirmed as a fact, that the Committee of Six representing the Protesting Group pledged themselves to remain loyal to the principles of the Reorganized Church, thus assuming a position manifestly contradictory and inconsistent with the actions originally taken by the Group and the priesthood of the Group respectively,

Therefore, he it resolved that as a Committee of Six representing the Church of Christ we very kindly and courteously recommend to the Committee of Six of the Protesting Group, that further negotiations on the part of both bodies be deferred until such a time as the attitude of the Committee of Six of the Protesting Group makes it possible for them to rescind their committee action which pledged them to a position in-

consistent with the actions originally taken by the Group and the priesthood of the Group respectively, and

Until the present activities of the present presiding officer of their group in connection with the organization of churches called Church of Christ are more perfectly understood.

Be it further resolved, that the secretary of this committee be instructed to communicate this action to the Committee of Six of the Protesting Group with the assurance of our continued friendly interest, and of the desire upon our part to co-operate with the Protesting Group in every way that it is possible for us to do so consistent with the ideals and principles we cherish which were born out of prayerful study and sacrifice."

The foregoing is respectfully submitted for your consideration, and notwithstanding that the wording of the resolutions speaks for itself, permit me to personally assure you of the friendly feeling of our people and of their eager desire to see unity prevail among all of those who believe in the restored gospel.

Again assuring you of our love and esteem, on behalf of the committee I respectfully submit this report, and remain,

Very sincerely,
Your humble servant,
Frank F. Wipper,
Secretary.

Those claiming to maintain a so-called liberal and tolerant attitude may assume to judge that these differences are minor or of little consequence, but when it is considered that it represents the meat and bone of the recent grave crisis among Latter Day Saints, it assumes proportions demanding more than just ordinary or passing recognition.

Those interested in the work of the Church of Christ on the Temple Lot, are urged to address us as follows:

CHURCH OF CHRIST, Temple
Lot, Independence, Missouri.
F. F. W.

BLANKS AND BOOKS

New (Authorized) Application Blanks. Per 2530
Membership Record Cards for local church records. Size 4x6. Per 10050
Change of Record Notice Blanks. Size 4x6. Per 5025
The Evening and Morning Star; reprint; including a reprint of the first 14 numbers of The Evening and the Morning Star published in 1831 to 1833. Bound, each	1.50
Membership Blanks (Authorized) Per dozen	\$0.15

HOME NEWS

During January splendid sermons were delivered by Elders F. F. Wippen, F. B. Shirk, Dan'l Macgregor, C. L. Wheaton, and T. J. Sheldon.

After a very useful life of service and sacrifice, Sr. J. V. Roberts passed away on January 11, 1926. We learned to admire her sterling qualities in trying to live a true Christian life. The funeral sermon "Rest," was beautifully delivered by Dan'l Macgregor, in the Church of Christ, January 13, and was largely attended by sorrowing friends.

True, all we know, must die.

Though none can tell the exact appointed hour;
Nor should it cost the virtuous heart a sigh,
Whether death doth crush the oak, or nip the opening flower.

The Christian is prepared,
Though others tremble at the hour of gloom!
His soul is always ready, on his guard;
His lamps are lighted, 'gainst the bridegroom come.

Our prayer service on January 20 was one long to be remembered by those in attendance. A beautiful spirit prevailed.

We were very happy to receive applications for membership from Bro. and Sr. Wm. O. Clausen, on January 24.

Elder S. J. Madden has been seriously ill for some time. His presence and spiritual influence is greatly missed. Sr. Irene Madden has also been in very poor health. We earnestly hope and pray that both may speedily recover, and join us again in our meetings.

We had a very spiritual prayer service Wednesday, January 27. Following this meeting, applications for membership were accepted as follows:

Bro. Langley and Sr. Emma Bierly, Sr. Lilybell Davis, and son Bierly Walter Davis, and Sr. Irene Madden.

Sunday morning, January 31, Elder T. J. Sheldon delivered a very good sermon. In the evening Elder Wippen preached his opening sermon of a series of sermons on "Church Government."

The old paths are indeed strangely sweet, to those wearied of worldly ways.

Mrs. J. Crick.

The Third Book

IN UNDERTAKING a review of early Latter Day History, we do so with the idea that no particular branch of so-called Mormonism has a monopoly upon any certain part of it, but that this History is rightfully shared in common by those who legally claim a spiritual heritage through the restored gospel. Those of lineal descent may claim certain special privileges, but so did the Jews who said: "We have Abraham for our father." Jesus and Paul maintained that the lineage of obedience was superior to that of blood descent. If there are those among the branches of this Latter Day Faith who are determined to appropriate to themselves an assumed monopoly, and in doing so place themselves in the way of the bombardment of justifiable criticism in "No Man's Land," earnest students will be under the necessity of ignoring their frantic sentimental signals.

The destruction of the press in Independence, Missouri, on July 23, 1833, marks the turning point of important events connected with the selection of communications which were said to have come from the Lord. Previous to the destruction of the press historical events of importance had transpired forming a very solid anchorage for the Book of Commandments. Recurring storms have as yet failed to move the Book of Commandments from this authoritative anchorage.

(1) For this book the Lord gave his preface Nov. 1, 1831. (Vol. 1, p. 221, C. H.)

(2) Joseph Smith was directed by the

Hiram, Ohio, conference to arrange and prepare the revelations for this book. (Vol. 1, p. 225, C. H.)

(3) The Hiram, Ohio, conference ordered this book published. (Ibid.)

(4) The selections arranged and prepared were dedicated. (Vol. 1, p. 228, C. H.)

(5) Directed by the Lord the prepared collection was carried to Independence by two trusted messengers; Oliver Cowdery and John Whitmer. (Vol. 1, p. 229, C. H.)

(6) The Hiram, Ohio, conference ordered 10,000 copies printed. (Footnote, Utah History of the Church, Vol. 1, p. 222.)

(7) A later conference at Independence ordered a first edition of 3,000 copies printed. (Vol. 1, p. 249, C. H.)

(8) A reliable witness—David Whitmer—solemnly declares that the book was printed complete and copyrighted. (April 1, 1888, eight page booklet.)

(9) Edward Durham, clerk of District Court of U. S. for Cent. Div. of the West. Dist. of Mo., certifies to the record of the copyright dated Feb. 13, 1833. (Affidavit Apr. 7, 1921.)

(10) Copyright law: "I do not know whether the law is the same now as in 1833, which required that two copies of the work copyrighted be placed in the office issuing the copyright. . . ." (Letter from deputy clerk, U. S. Dist. Court, Mo., May 14, 1925.)

(11) July, 1834, church authorities defending themselves against mob actions quote pages 135 and 153 of the Book of Commandments, a complete book of ready reference available to all concerned, their authoritative standard. (Times and Seasons, pp. 1120-1122.)

(12) Fourteen numbers of the first church paper. The Evening and Morning Star, published important revelations subjected to open examination by officers and members of the early church. One important revelation was published twice. These published revelations which were personally corrected by Joseph Smith, are in accord with the Book of Commandments. (Note: The Kirtland "Reprint" (so called), is really a REVISION and not a reprint.)

The year 1834 marks the opening of a new chapter in the events connected with the so-called revelations. On April 19, 1834, Elder Rigdon is blessed in New Portage, O., to assist Elder Cowdery.

"In conducting the Star. AND ARRANGE THE COVENANTS, . . ." (C. H., Vol. 1, p. 447.)

Oliver is also blessed:

"That he be qualified to assist Elder Rigdon in arranging the CHURCH COVENANTS, which are soon to be published." (C. H., Vol. 1, p. 448.)

After all of the painstaking preparations heretofore exercised, during which Joseph Smith with others devoted weeks and weeks of labor, and after the dedication of this work to the Lord and the authorization to print the Book of Commandments; and also after

Your Missionary
Zion's Advocate
Use It Now!

having it copyrighted and using it as an authoritative standard of reference, the foundation of a deliberate and well laid plan to set aside the righteous heir and adopt an Ishmael is in evidence. Is it now the intention to smother the heir in the bed-clothing of its bed because it hinders the adoption of vital changes in the organic form of the church? Of course, if the true heir must be eliminated by designing hands, every appearance of deliberate purpose must be avoided, therefore in some way it must be arranged so that it appears as though the heir was smothered by itself in its own bedding.

The destruction of the press in July 1833 seems to be the keystone in the well laid stones of apparent proof in the arch of the conclusions of those who are eager to rally to the support of the Doctrine and Covenants. This historic incident is clearly identified as the bed clothing with which opponents of the Book of Commandments expected to smother the righteous son and heir. The little fellow has however come to life judging by its many and frequent lusty yells. Students who have carefully examined history know that the destruction of the press cannot smother the fact that:

- (1) God gave a preface for a book He authorized.
- (2) This book was dedicated to God.
- (3) This book was authorized by official action.
- (4) This book was registered by the State.
- (5) This book was again brought to the attention of the State and members of the commonwealth in the defense of the church.
- (6) Many of these books are in possession of prominent people to-day. The Congressional Library has one. The New York Public Library has one. Reorganized Church officials have several books. The Utah Church has at least one. Others well known among us have these books.

The attempt to smother the Book of Commandments as the original and authorized record has been about as effective as the pompous official gestures of certain ones who have tried to silence certain men of the ministry. These so-called silenced books and men are

now about the noisiest silenced instruments the church has ever known.

It is of course not the intention to represent the Book of Commandments as being a perfect book. The Book of Commandments, supported by the published revelations in the Evening and Morning Star merely serves the purpose of proving by comparisons, that discrepancies exist.

There are reasons for believing that some of the revelations in the Book of Commandments were altered before they were printed. If this actually did take place it only adds to the confusion, and calls for the exercise of great care and discrimination. W. E. McLellan, one of the members of the first quorum of Twelve selected in 1835, says:

"In November, 1831, I presided in a council in Joseph's translating room, in which it was first determined to print the revelations at all. . . . The council lasted one evening, and the next day and evening, J. Smith, O. Cowdery, S. Rigdon, were appointed a committee to prepare the revelations for the press. In doing so they took OUT OF THEM, ADDED TO THEM, AND ALTERED THEM to suit their then supposed enlightened views. Thus altered and changed, O. Cowdery and J. Whitmer, were appointed a committee to carry them to Zion, in order for them to be published in the Book of Commandments."—S. H., Vol. 19, pp. 435-537, July 15, 1872.

The foregoing alterations added to those made to revamp the originals to conform to the changes of 1832-1835 places the entire collection under the label of: "QUESTIONABLE," thereby cautioning careful students to beware! The Church of Christ has been forced to the position of making the Bible and the Record of the Nephites the standard of evidence.

The year 1834 seems to be a year of many changes. Among some of the CHANGES mentioned are the following:

"As the Evening and Morning Star was designed to be published at Missouri, it was considered that ANOTHER NAME would be more appropriate for a paper in this place (Kirtland), consequently, as the NAME OF THIS CHURCH HAS LATELY BEEN ENTITLED THE CHURCH OF THE LATTER DAY SAINTS, and since it is destined, at least for a season, to bear the reproach and stigma of this world, it is no more than just that a paper disseminating the

doctrines believed by the same, and advocating its character and rights should be entitled The Latter-Day Saints Messenger and Advocate."

"Oliver Cowdery.

"Kirtland, Ohio, October, 1834."

—(Utah) History of the Church, Vol. 2, p. 167.

The cap-stone of CHANGES is now being definitely provided for:

"In this council Elders Joseph Smith, Jr., Oliver Cowdery, Sidney Rigdon, and F. G. Williams were appointed a committee "to arrange the items of the doctrine of Jesus Christ," for the government of the church; with the provision that. "These items are to be taken from the Bible, Book of Mormon, and the revelations which have been given unto the church, up to date, or shall be until such arrangements are made." To this committee was intrusted the duty of arranging and publishing the "Book of Covenants."—Sept. 24, 1834, C. H., Vol. 1, p. 523.

We are left to conclude that at first it was their object to prepare a sort of a discipline for expository purposes—an orderly collection of selections from all of the Scriptures available. There is not a hint or a whisper in evidence in this connection, that God ordered this work done. He had given them the Bible and the Record of the Nephites, in which was contained "The fulness of the gospel." Following this He authorized the publication of an auxiliary—the Book of Commandments. The trumpet directing this work was of no "uncertain sound." But now, unauthorized, there is created by man, "some other way" to meet spiritual demands; another CHANGE.

In harmony with the suggestion of Oliver Cowdery:

- (A) Another name would be more appropriate for a paper;
- (B) Another name proved to be more appropriate for the church;
- (C) Another book of another name, disseminating the doctrines believed by the church of the new name, would also be more appropriate.

Accordingly on August 17th, 1835, the labors of the committee was submitted, and a book with the following title was produced:

*Doctrine and Covenants
of the Church of Latter Day Saints*

To those wearied from the monotony of reading without an objective, we recommend a comparison of the two books. With two students at work, one with the Book of Commandments, and the

other with the Doctrine and Covenants, a zest and a stimulation will develop with a momentum that will carry you deep into the very vitals of the controversy. The testimony of many who have studied these problems is, that at first the reaction is bewildering, but after prayerful struggling they emerge from the bloom of doubts and despair with the flush and glow of a victory that has brought to them a living faith. The experience is a splendid tonic for all believers in the restored gospel. In fact it is also an antidote for a malignant disease afflicting nearly all of Ephraim to-day. "Ephraim is joined to his idols."

This Ishmael of 1835 comes clothed in his true garb:

The Church of the Latter Day Saints

and not in the spotless vestments representative of the title:

The Church of Christ

A conference of the "CHURCH OF CHRIST" in 1831 authorized the publication of the Book of Commandments, provided for elaborate preparations and ordered 10,000 copies printed. A little later another conference of the CHURCH OF CHRIST ordered a first edition of 3,000 copies printed. In the wilderness near Norton, Ohio, April 19, 1834, officials of the CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS pronounced blessings in preparation for something that NO CONFERENCE authorized, just as Joseph Smith permitted himself to be selected president of the high priesthood Jan. 25th, 1832. Likewise the organization of the high council at Kirtland, of the CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS was NOT AUTHORIZED. The law expressly provided, that "ALL things must be done in order and by common consent in the church." With a membership already running into the thousands, 9 high priests, 17 elders, 4 priests, and 13 members, (increased two days afterward to a total of 62) authorize and organize the highest judicial tribunal in the church!!!

On page 1170, S. H., 1925, a leading church official justly criticizes the "MINORITY MOVEMENT" elevating Brigham Young, and remarks:

"Less than a twentieth of the number of the church estimated to be at Nauvoo, and vicinity, and less than one hundredth of the entire membership, as estimated at the death of Joseph were present when the vote was taken."

On September 24th, 1834, this same council which had been authorized by a vote of 43 and 62 members to recognize "the dignity of the office which had been conferred upon me" (C. H., vol. 1, p. 428), now authorizes the selection of a committee to prepare the Doctrine and Covenants for the CHURCH OF THE LATTER DAY SAINTS. The Reorgan-

ized Church Historian remarks, "a conference being in session at the same time." There is no record whatever of the minutes of this conference, and no mention whatever of what this conference did. The Utah Church Historian gives the minutes of the council session which includes the following:

"The councilors then gave their vote in the affirmative, which was agreed to by the whole conference." (Vol. 2, p. 165, History of the Church.)

Curiosity prompts us to wonder just what sort of a conference this was that was mentioned in the minutes of the high council? The high council of Zion was organized July 3, 1834, and it was reported that the following were present:

"Fifteen high priests, eight elders, four priests, eight teachers, three deacons, and MEMBERS." (C. H., Vol. 1, p. 503.)

Conscience stricken, perhaps, with the fact that there was being appropriated too much "dignity," the prepared savory roast, steaming hot, was passed around in the outer courts among the waiting multitude (?) who reverently inhaled its delicious fragrance. The deacons enjoyed the more exalted privilege of touching the platter; the teachers touched the roast; the priests were suffered to taste the gravy, and the elders were condescendingly blessed with the rich liberality of a "we bit o' a nibble." The high priests of course suffered under the restraint of self-denial in permitting themselves to eat only the rest of the roast. In the light of the facts, we are forced to the conclusion, that the foregoing illustration accurately represents the events connected with the authorization of the action by the Church of the Latter Day Saints, providing for the Doctrine and Covenants.

A great deal of emphasis is placed upon the fact that the Doctrine and Covenants was adopted by the General Assembly of 1835. But where is there any record of any General Assembly of the

CHURCH OF CHRIST,
CHURCH OF JESUS CHRIST OF
LATTER DAY SAINTS, or
CHURCH OF LATTER DAY SAINTS
reudiating or rescinding the action of 1831 which authorized the Book of Commandments? The record of events not only reflects awkward parliamentary practice but also a moral lapse.

At the General Assembly of August, 1835, the following testimony of the Twelve is read:

"The testimony of the witnesses to the book of the Lord's commandments, which he gave to his church through Joseph Smith, Jr. who was appointed by the voice of the church for this purpose: We therefore feel willing to bear testimony to all the world of mankind, to every creature upon the face of all the earth, and upon the islands of the sea, that the Lord has borne record to our souls, through the Holy Ghost shed forth upon us, that these commandments were given by inspiration of God and are profitable for all men, and are verily true. We give this testimony unto the world, the Lord being our helper: and it is through the grace of God, the Father, and his Son Jesus Christ, that we are permitted to have this privilege of bearing this testimony unto the world in the which we rejoice exceedingly, praying

the Lord always that the children of men may be profited thereby."

The Utah Church History, Vol. 1, p. 222, quoting from the Far West Record, page 16, gives us the identical testimony, word for word, dot for dot, as having been given by the elders present at a conference at Hiram, Ohio, on November 1st, 1831, at the time that the preface to the Book of Commandments was received from the Lord. As elders they gave their testimony as "the witnesses to the book of the Lord's commandments," precisely as it reads in the purported testimony of the Twelve. The Far West Record declares:

"The same afternoon, the following occurred: 'Brother Joseph Smith, Jun., said that inasmuch as the Lord had bestowed a great blessing upon us in giving commandments and revelations, he asked the conference what testimony they were willing to attach to these commandments which would shortly be sent to the world. A number of the brethren arose and said that they were willing to testify to the world that they knew that they were of the Lord.'—Far West Record, p. 16.

On page 226 of the Church History of the Utah Church, a footnote reads as follows:

"This 'testimony' to the truth of the 'Book of Commandments' was doubtless drawn up with the intention of having it signed by the Elders present at the conference; but whether that was done or not does not appear in the Ms. of the Prophet's history. The testimony itself, however, is in the manuscript History. . . . Accordingly this testimony was prepared with the intention of having it signed and published in the 'Book of Commandments. . . .'"

It was bad enough that those who selected and arranged the parts for the Doctrine and Covenants appropriated the Lord's preface to the Book of Commandments for the new record of the church of a new name, but to also appropriate the testimony, as it was originally prepared for the elders at the 1831 conference who volunteered to serve as witnesses for the Lord to the Book of Commandments, and make it serve the purpose of those who staged the elaborate unanimous action of 1835, and present it as the testimony of the Twelve in their absence, is too much. The strain on whatever there was left of our inclination to be gullibly loyal in this respect, caused it to snap.

mine. F. W.) of the Books of Commandments, to N. K. Whitney & Co., Kirtland, Geauga County, Ohio, care of Kelly and Walworth, Cleveland, Cuyahoga County, Ohio.

The foregoing indicates that paper bound books were authorized to be circulated, and that a BOX already packed with complete books was ready for shipment. It is quite safe to presume in this connection that many of the members of the church in Jackson County readily availed themselves of the opportunity of securing a copy of the completed books about the time that this box of books was ready. It is safe to conclude that this box of finished books was ready about the last part of June. The books thus becoming circulated there must be something worth considering about the testimony of David Whitmer who declares that the book got into the hands of the world with the result that trouble developed ending in the destruction of the press, (the most natural material objective of the mob) the instrument responsible for the production of, what to them appeared to be, objectionable matter. David Whitmer solemnly testifies as follows:

"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-page pamphlet issued by David Whitmer, April 1, 1888.

In July, 1834, (one year after the press was destroyed) the leading officials of the church issued an "Appeal to the people and constituted authorities of this nation" in which they seek redress. In defending themselves against misrepresentations the authorities quote from their authoritative, accredited, copyrighted standard of law, pages 135 and 153 of the Book of Commandments, the latter page representing a portion of chapter 64; the book ending with chapter 65. (See C. H. Vol. 1, p. 510.) We quote two vital portions:

(A) "It will be seen by a reference to the Book of Commandments, p. 135, . . ."

(B) "But if any man will take the pains to read the one hundred and fifty-third page of the Book of Commandments, he will find it there said, . . ."

Language being a vehicle of thought, the information conveyed here clearly indicates that the Book of Commandments was in use. Furthermore, the words used justify the position, that the book was in common use.

An attempt is made to discredit the testimony of David Whitmer with the remark:

"It should be remembered that David Whitmer testified on that point more than fifty years after the event."

On the other hand some things indelibly impress themselves upon

the tablets of memory: "If I live a thousand years, I never shall forget it."

William H. Kelly testified about David Whitmer as follows:

"Who shall say that this man of candor, now standing upon the verge of the grave, has born a false witness."—C. H. Vol. 4, p. 371.

Heman Smith bore this testimony:

"He talked quite freely in regard to his experience in the church, and we were favorably impressed with his manner, and his evident love of truth. His frank, open countenance not only shows him to be one of nature's noblemen, but impresses one that he is not of the type that could be coaxed, or bribed into a system of intrigue or deception."—C. H. Vol. 4, p. 449.

Emma Smith, who knew him for years, declared:

"David Whitmer I believe to be an honest man. I think what he states MAY BE RELIED ON."—C. H. Vol. 3, p. 358.

Time did not dim the lustre of David's marvelous testimony with reference to the Book of Mormon. His death-bed testimony was as distinct and clear as his first declaration. His memory was keen, and his intellect bright to the end. His testimony regarding to the Book of Commandments where he declares:

"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."

rings as true and clear and and everlasting as his testimony inscribed on the tombstone at Richmond, Missouri:

"The Record of the Jews, and the Record of the Nephites are one. Truth is Eternal."

To James Caffall, David Whitmer said: (In 1874, referring to the B. M.)

"As my testimony stands, so it is; I have not, nor will I deny it."—S. H., Vol. 21, p. 564.

Time will not dim the lustre, dignity, and worth of David's testimony about the Book of Commandments.

But says the writer in the Herald, in his closing statement:

"And even had it appeared that the entire one hundred and sixty pages now composing the Book of Commandments

Capable scribes and lawyers can undoubtedly pile up mountains of explanations, but they will not be able to dissolve the justifiable feeling of suspicion which nestles tenaciously in the subconscious realm of the understanding of a student who has explored these facts.

The following testimony of the Historian of the Utah Church offers additional grounds for suspicion:

"In this testimony of the Twelve to the Doctrine and Covenants, as published in the History of Joseph in the Millennial Star, the NAMES OF THE APOSTLES WERE NOT APPENDED, but it is thought proper that they should be inserted here in the order in which they stood in the quorum."—Footnote, p. 245, History of the Church, Vol. 2.

From the preface of the new Book we quote the following:

"It contains in short the leading items of the religion which we have professed to believe. . . . There may be an aversion in the minds of some against receiving anything purporting to be articles of religious faith, in consequence of there being so many Creeds now extant."

The preface significantly suggests that "There may be an aversion in the minds of some." The aversions were not immediately in evidence, for nearly all had poured out upon them the "spirit of deep sleep" as indicated in the herd action superimposed by skillful official staging and sentimental chloroforming which made possible the series of unanimous parades of the different quorums, and the grand ensemble of final unanimous approval. In the course of time, however, when the reaction set in, after the effects of the sleeping potion wore off, this aversion grew—first with faint rumbles—until it ended in a roar of protest.

In making a case, testimony is not complete without cross-examination. The collapse of an unreliable witness is a victory for justice and truth. A vivacious, sweetly scented siren may momentarily retard the course of justice, but the glaring white light of truth eventually dissolves the fog of putrid sentimentalism. Sweetly scented phrases like "Silver headed assistants." "Good gray prophet," "Those hands that cleansed . . .

boots," etc., exercise a gentle caress and tempt us to linger, but students with a purpose are sentries on duty that dare not fall asleep. To the Bible and to the Record of the Nephites; "if they speak not according to this word, it is because there is no light in them."

F. F. W.

The Copyright

The Saints' Herald for February 3rd, 1926, page 98, publishes two quotations from the Zion's Advocate with the evident attempt of weakening the force of our contention about the copyright of the Book of Commandments by making our own witnesses testify against us. In doing so however they do now commit themselves to the fact, that the BOOK OF COMMANDMENTS WAS COPYRIGHTED. But in yielding this important point the writer in the Saints' Herald attempts

"to divide

A hair 'twixt north and northeast side."

exhibiting every symptom of a defense reaction, psychologically speaking. He claims that only the "Title" was filed at the time the Book of Commandments was sought to be copyrighted, as indicated in the following:

"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, . . ."

but in this connection explains that:

"At that time it was only necessary to file copy of the title, and a copy of the text need not be filed with the clerk until THREE MONTHS AFTER DATE OF PUBLICATION. (Emph. mine. F. W.) This was according to the Congressional Act of February 3, 1831."

and then naively sums up his conclusions with the remarks:

"At the time when the Book of Commandments was sought to be copyrighted in 1833 it was only necessary to file the title to secure copyright. Evidently that was all that was done."

By using the word "EVIDENTLY" the writer in the Saints' Herald conveys the thought, that according to the proof and testimony, "that was ALL that was done,"

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Committee of Five in General Charge

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Missionary Supervisor

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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.

namely, that ONLY the title page was filed. But where is the proof and testimony? According to the law of 1833 the following had to be observed to secure a copyright:

- (1) File the title of the book,
- (2) File a copy of the text at least three months after publication.

In 1921 the deputy clerk of the District Court, who by operation of law is the "custodian of the records, books, papers and files" certifies that he still has upon record "a full, true and correct copy of the Copyright of the Book." The presumption of evidence favors the position that a bonafide copyright has been secured, and the burden of proof rests upon those challenging this position.

The fact that David Whitmer testifies to having had a complete copy of the Book of Commandments bound in paper, offers the writer in the Herald another opportunity

"to divide

A hair 'twixt north and northeast side;"

Commenting upon the fact that the book was paper bound, he states that this, "might indicate that it was a temporary arrangement of pages as far as the printers had gone." On June 25, 1833, (nearly a month before the press was destroyed) the Presidency wrote as follows to W. W. Phelps:

"First, as respects getting the Book of Commandments bound, we think that is not necessary. They will be sold well without binding, and there is no book-binder to be had as we know of, nor are there materials to be had for binding without keeping the book too long from circulation."—C. H. Vol. 1, p. 298.

On July 2nd, 1833, the Presidency again wrote as follows:

"In a letter mailed last week you will doubtless, before you receive this, have obtained information about the New Translation. Consign the BOX (emph.

had been filed for copyright, that would not have insured the correctness of the text."

The mere fact that the book was copyrighted is not what we are after all gravely concerned about. A comparison of the revelations as printed in the Book of Commandments, with later printed texts, reveals discrepancies. The printed text of the Book of Commandments is in accord with the text printed of what was published of the revelations, in the first 14 numbers of the Evening and Morning Star. Moreover, "The Articles and Covenants of the Church of Christ," (which section 17 of the Doc. & Cov. is supposed to represent) was reprinted in the Star about a year after the first printed text made its appearance in the Star, and these two appearances are practically in accord with each other, and in harmony with the Book of Commandments. Three witnesses testify against the Doctrine and Covenants. Other revelations which never appeared in the Book of Commandments, but which were published in the first issues of the Star, also differed from the way they appear in the Doctrine and Covenants. Discrepancies exist, and the attempt to excuse them as typographical errors will never, never satisfy thinkers because the fingerprints of design are everywhere in evidence. This is after all the vital matter involved, and not the copyright. F. F. W.

ABOUT THE BOOK OF COMMANDMENTS

By H. E. Moler

(Continued from page 12, January issue.)

The "Articles and Covenants of the church" was printed the second time in the *Star* to correct some minor errors occurring in the first printing, W. W. Phelps says:

"We have again inserted the Articles and Covenants according to our promise in a previous number, for the benefit of our brethren abroad who have not the first volume, as there were some errors which had got into them by transcribing, we have since obtained the original copy and made the necessary corrections." *The Evening*

and *The Morning Star*, Vol. 2, No. 13, page 2.

A writer in a recent *Herald* credits the above quotation to Oliver Cowdery at Kirtland. This is a mistake. It was written by W. W. Phelps in the *Star* at Independence. And turning to this old *Star* published June, 1833, on the first page will be found "The Church Articles and Covenants" (recognized by all as the constitution of the church) reprinted from the "original copy" evidently as it was when first received, you will not find anything that answers to paragraphs 16 and 17 of Section 17 of Doctrine and Covenants. This makes a good strong case in support of the correctness of the document as it appears in the *Star*, as against the Doctrine and Covenants.

David Whitmer tells us that he was present when the revelation of Church Articles and Covenants (Sec. 17 D. C.) was received, and that paragraphs 16 and 17 were not in it, but were added afterward. This he said he positively knew.

But this is not all. Many, many changes were made the which we cannot examine fully at this time, but will give one more citation. In *The Evening and The Morning Star* for October, 1832, there appeared a revelation given November, 1831 (a later date than any bears found in the Book of Commandments), which is Section 68 of The Doctrine and Covenants. In this revelation changes are found which are almost unbelievable if we were not compelled by indisputable evidence. Over 300 words are added; the most of them in the middle of the second paragraph. In some places words have been taken out and others inserted in their stead so as to entirely change the meaning. This is the revelation that tells how Bishops should be appointed. The original says they shall "be appointed by a conference of high priests"; while the Doctrine and Covenants has it changed to say "appointed by the first presidency of the Melchisedec priesthood." Then it goes on to tell how that a literal descendant of Aaron may be ordained a bishop. Talk about this addition of over 300 words being a mistake in transcribing or copying? Only such as do not care to know the facts would believe that! It is too evident that it was done by design. Did God do it? Did he not know

at the first how it should be? Does God walk in such crooked paths?

It should be remembered that the *Star* was the first periodical ever published by the church. It contained the first revelations to this church that were ever printed—numbers of them. Joseph Smith received the papers and certainly would be interested enough to examine them as to the correctness of the revelations, seeing that such care and solemnity was exercised in their preparation. We cannot believe that he suddenly became unconcerned. He was silent in reference to any mistakes, except I believe in one instance where he said the word "hands" should have been "heads." A very minor error, and one that could easily have occurred. I quote from Joseph's own words:

"In July we received the first number of *The Evening and Morning Star* which was a joyous treat to the saints. Delightful, indeed, was it, to contemplate, that the little band of brethren had become so large, and grown so strong, in so short a space as to be able to issue a paper of their own, which contained not only some of the revelations, but other information also—which gratify and enlighten the humble inquirer after truth." *Times and Seasons*, Vol 5, No. 16, page 626.

Again he says:

"In August we were again delighted to receive the *Star*." *Times and Seasons*, Vol. 5, No. 17, page 640.

On the first page of the first number above referred to appeared the "Articles and Covenants of the Church of Christ" (Sec. 17, D. C.), without anything that answers to paragraphs 16 and 17 of the same document in Doctrine and Covenants. And not a word from Joseph Smith calling attention to this omission (?) which he could not have failed to see, if it was an omission.

Gentlemen, it is too late now to get by these facts by attempting to discredit the Book of Commandments. To do so you must repudiate the acts of two conferences, ignore the Lord's preface, disregard the dedication of the book by Joseph Smith, besides casting reflections upon the committee appointed to do the work. Why not come out in the open and meet this issue fairly and squarely? It will no longer do to tell the people the book was unauthorized.