

Zion's Advocate

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

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EDITORIAL

A GROWING CHURCH

Recent news informs us of the organization of a Church of Christ at Minneapolis, Minn., and another at Holden, Missouri. About a week previous to this news reached us of the organization of another Church of Christ at Rock Island, Illinois. The aftermath of a well contested discussion at Clear Lake, Indiana, a short time ago was the organization of a Church of Christ at that place consisting of a large group of seasoned veterans in the cause of the Lord. Other churches in Idaho, Washington, California, Colorado, Iowa, Rhode Island, Michigan and Missouri report progress.

A short time ago a well-meaning friend advised the editor's wife that as a church we would have our "growing pains." This remark doubtless grew out of the reports received of the recent earnest discussions at the business sessions of the Independence Church of Christ. The spirit of true democracy is in the midst of these people, and the wholesomeness of their discussions indicates that as a whole these people are not abusing their privileges as a free people. Wendell Phillips says:

"The whole purpose of Democracy is that we may hold counsel with one another so as not to depend upon the understanding of ONE MAN but to depend upon the counsel of ALL. For only as men are brought into counsel, and state their own needs and interests, can the general interests of a great people be compounded into a policy that will be suitable to all."

The spirit of freedom with goodwill pervades the entire body of our people reaching from the Atlantic Coast to the Pacific brine. In an atmosphere of this kind souls feel free to repent of mistakes. Mistakes have been and will be made, but as long as the gentle

erty continue, souls animated by noble purposes, weak though they may be, will readily yield to the persuasions of the Spirit of God and repent if they make mistakes. The Church of Christ is a repenting church, and that is the secret of its growth. Granville Hedrick readily acknowledged his error in advocating the First Presidency idea. Others following him who have struggled as nobly and manfully as he did to seek God's way, have also readily repented of any mistakes they have made, and have gone to their reward happy with the thought that they have "Fought a good fight" and that they "Have kept the faith." Those living and struggling to-day, blessed with the rich heritage of the past, profiting by all that has been experienced, are holding aloft the torch their predecessors have borne to keep faith with them. Today repentant souls are carrying on the work of the Church of Christ to victory.

"The Spirit of God like a fire is burning

The Latter Day glory begins to come forth."

FAITH

Faith is man's richest endowment, the substance of religious aspiration. It is the rock-bottom of Christian character, the backbone of religious effort, the finest and the divinest attribute man can exercise, and is accounted unto him for righteousness. Faith is taking God at his word and asking no questions. It is a spiritual extension of the vision, a moral sense that reaches out toward the throne of God and takes hold of verities that the mind cannot grasp. It is that leverage or element or power which pierces the dark cloud of human guilt and rolls it back from the Face of God.

There is no magic like faith; it elevates, refines and multiplies the power of every other faculty. It is the core of our personality, a spark lighted at the altar of God in heaven, an inner light which can illuminate our whole being.

something too holy ever to consent to evil. It is the basis of all intelligent action, the converse of credulity, and requires intellectual selection above the sordid humanisms of mortality and is therefore "the assurance of things hoped for, the evidence of things not seen." It measures the universe with the word of God and enfolds within her arms the vast multitude of all His creative energy and wonderful power. It heals the sick and the lame and to the storm-tossed waves says, "Peace, be still!" It cheers the disconsolate and drives away all fears. It calms the troubled breast, brings rest to the weary and strength to the weak. It binds up the wounds of the broken-hearted, dispels their gloom and makes death but a narrow star-lit strip between the companionship of yesterday and the reunion of tomorrow and thus turns their lamentations into joy and gladness. It cements the bonds of brotherly love and roots out morbid jealousy and hate. It enriches our spiritual energy and quickens our intellectual power. It energizes all our faculties and rebukes iniquity. It embraces all that is good, pure and ennobling and will furnish its possessor a final passport into the realm of God.

Faith is an active, not a passive principle and produces results according to the extent of its operation, for it is to be used with intelligence and according to law; and when so used it is as certain as the law by which it works. James rejected the notion of a passive faith when he said, "I will show thee my faith by my works." Faith is therefore something to be demonstrated by actual deed—by works. A passive faith, or in other words an inactive faith, a faith without works, is dead. Also be it ever remembered that true faith worketh by love and by works is faith made perfect.

A faith that works produces results, for results are the objects of faith and are proportionate to it, so that the greater the faith the greater shall be the results.

Faith cannot stand alone. Its potency and worth are found in its motivations. Its supreme dynamic is love, and when the love of God and the love of man guide our lives we can remove mountains by faith. Obstacles become subject to our will and devotion sublimates our labor, for we realize we are co-workers together with God.

"Lord give me such a faith as this,
And then whate'er may come,
I'll taste even here the hallowed
bliss

Of my eternal home!"

WILLARD J. SMITH,
305 13th Street,
Port Huron, Mich.

VIOLENCE

To brain a man with a massive volume of the Scriptures does not sanctify nor justify the deed. Hanging a man with a chart of the dispensations of the gospel does not legalize the act. Choking a man with articles of faith does not convert him. The very fact that we each of us occupy in different degrees of light argues that growth is a gradual process. It grows out of appropriation through individual selection governed by individual ability of assimilation. If instead of permitting the foregoing to take its lawful course we undertake to violently gorge individuals (with good wholesome and nutritious food) beyond their capacity of appropriation and assimilation, we violate law. Elders administering to the sick cannot press faith through their heads into the souls of the afflicted. The process of growth is from within, outward. The attempt to reverse the order is to indulge in methods of violence. "The kingdom of heaven suffereth violence, and the violent take it by force." W.

DEBATE AFTERMATH

(Clear Lake, Indiana)

As a result of the discussion I have received a more correct understanding of the teaching of the primitive church, and a more abiding faith in the angel message of 1830.

Since listening to the evidences presented and comparing the same with the law I am more than ever convinced that a First Presidency over the High Priesthood and Supreme Directional Control are both wrong, they are unscriptural. Learned men may read many

things into the law that are not there. But give me the simple teaching of the lowly Nazarene.

R. A. BAKER,
Freemont, Ind.

JOSEPH SMITH AND PRESIDENCY TESTIFY

A letter from the Presidency, dated June 25, 1833, from Kirtland, to W. W. Phelps, Independence, gives some valuable information as to the completeness and correctness of the printing as found in the Book of Commandments. This letter was signed by Joseph Smith, Jr., Sidney Rigdon, F. G. Williams. We quote:

"Brethren, we have received your last, containing a number of questions which you desire us to answer.

"First, as respects getting the Book of Commandments bound, we think it unnecessary. They will be sold well without binding, and there is no bookbinder to be had as we know of, nor are there materials to be had for binding, without keeping the book *too long from circulation*. * * * The following errors we have found in the commandments, as printed:

"Fortieth chapter, tenth verse, third line, instead of corruptable, put corrupted.

Fourteenth verse of the same chapter, fifth line, instead of respecter to persons, put respecter of persons."

"Twenty-first verse, second line of the same chapter, instead of respecter to, put respecter of.

"Forty-fourth chapter, twelfth verse, last line, instead of hands, put heads."

Times and Seasons, vol. 6, pp. 800-801.

Reorganized Church History, vol. 1, pp. 298-300.

The late Joseph Smith says:

"The originals of the revelations were at Kirtland in the custody of the Presidents of the church; printing at Independence being done from transcribed copies."

Saints Herald, Jan. 6, 1926, vol. 73, p. 3.

From the above we find:

(1) That W. W. Phelps had written to the Presidency relative to having the Book of Commandments bound, and had sent them one or more copies.

(2) That it is possible that the Book of Commandments had been out of the press and completed, three weeks before this time is

evidenced by the following letter from the Presidency in Kirtland "To the Brethren in Zion," dated July 2, 1833:

"We received your letters of June 7th; one from Brothers Williams and Oliver; one from Brother David Whitmer, and one from Brother S. Gilbert, for which we are thankful. * * Having received your letters in the mail of today, we hasten to answer to go with tomorrow's mail."—Times and Seasons, vol. 6, 802; Church History, vol. 1, 302.

And we quote again from a letter from the Presidency to John Smith, July 2, 1833:

"We have just received your letter of the 8th of June."—Times and Seasons, vol. 6, p. 802.

This shows to us that it took about three weeks for the mail to go from Independence to Kirtland, and as the Presidency had received the Book of Commandments before the 25th of June, on which date they wrote their letter—it shows the Book of Commandments to have been out of the press in the early part of June.

(3) That the Presidency were satisfied with the Book of Commandments and its paper binding, and thought it would sell well without the regular binding. Certainly we would not think that the printers would send the book out without any binding at all. These books had a circulation. We find that seven months after this time, that Bro. Rich is called in question for selling the revelations at "extortionate prices," and a year after this time an "Appeal" is issued by the church, referring the world to the Book of Commandments, thus proving that this Book had circulation enough to be in the hands of the world. Without regular binding—it would of necessity be a paper binding.

(4) The errors indicated by the Presidency shows that they were from the Book of Commandments instead of from the Evening and the Morning Star, as might be supposed, because:

(a) The Presidency designate the errors as being in chapters 40 and 44. The revelations as printed in the Evening and Morning Star were not designated by chapters, and there are not forty revelations printed in that paper from June, 1832, to July, 1833, at which time it was destroyed

Therefore the Presidency did not refer to the Evening and Morning Star.

(b) Chapter 44 is quoted as having one error—in the twelfth verse. Chapter 44 in the Book of Commandments consists of 57 verses, and the error pointed out is in the twelfth verse as designated.

Only a part of this revelation was printed in the Evening and Morning Star—verses from 12 to 54—in the July issue of 1832. And then it is not in the small versification, but in six large verses, or paragraphs.

That the Presidency was not referring to the printing in the Evening and Morning Star, is shown by the fact that in the "Star" there are only six verses, while the Presidency quotes it as being in the twelfth.

(c) The chapters, verses, lines, and words in error, correspond with those in the Book of Commandments, showing that it was the Book of Commandments which was referred to.

(5) The Presidency's letter says: "The following errors we have found in the Commandments as printed." The word "we" means more than one. The fact that the Presidency have the original of the revelations in their custody, and that each of the Presidency signed their names to the letter, would make it appear that they had compared the revelations in the Book of Commandments with those in the originals.

(6) The fact of their pointing out the errors found, clearly shows that they had made the comparison with the originals.

(7) This comparison of the Book of Commandments with the originals by the Presidency, only revealed four mistakes—just FOUR typographical errors!

(8) The pointing out of only one error in Chapter 44, in the Book of Commandments, places the sanction of the Presidency on its correct printing in that book.

How, then, do they account for the fact of that chapter, 44 (which is Sec. 42, verses 1 to 19, inclusive, Doc. & Cov.), having 104 words left out, and 254 words added, to the remainder, when it appears in the Doctrine and Covenants in 1835?

As the Presidency found only one mistake in the above revelation in which no mention is made

of High Priests, or High Council—how are they to account for their appearance in this revelation in the Doctrine and Covenants?

(9) The Presidency found only four mistakes in the Book of Commandments. This is a great deal different than what some people would have us believe. We are told that the Book of Commandments had many mistakes in it, and that these mistakes are called "typographical," and others, "occasioned by transcribing manuscript." We are told that the differences existing the Doctrine and Covenants and the Book of Commandments are due to these "errors."

A careful comparison of the revelations as in the Book of Commandments, and as they are in the Doctrine and Covenants, reveals the fact that to some of them, a great many words had been added previous to their appearance in the Doctrine and Covenants. For instance, one revelation has approximately 25 words more in the Doctrine and Covenants than it has in the Book of Commandments; another has 168 words more; another 59; another 75; one has 254; and still another has 460 words more.

And not only were words added, but many words were left out. One revelation has 17 words less in the Doctrine and Covenants than in the Book of Commandments; another has 104 words less; and still another 147 words less.

Are we to believe that the Doctrine and Covenants is correct, and that Joseph Smith, Oliver Cowdery and W. W. Phelps, by means of the above designated "errors"—left out the above hundreds of words from the revelations, and also by way of the same "errors"—they added some hundreds of words that should not have been in them at all?

And if we are to believe this (Doctrine and Covenants being right), then we must also believe that Joseph used the Book of Commandments and W. W. Phelps (by means of these "errors") accidentally left out all evidence of a Presidency, High Priests, High Council, and Lineal Priesthood.

And in the face of these enormous omissions, isn't it singular that Joseph used the Book of Commandments, and quoted from it in

his Lectures on faith (Lecture 3, page 3)?

And also in the "Appeal" sent out to the world in July, 1834, all readers are referred to the Book of Commandments (Joseph being present when the "Appeal" was written). Church History, vol. 1; 509-510.

And more than that: On getting his first copy, and comparing it with the originals of the Revelations he had in his possession at that time in Kirtland, he said there were only four errors in it and pointed them out.

If Joseph, Oliver and W. W. Phelps really did leave these hundreds of words out of the Book of Commandments, how do we know if the Doctrine and Covenants is any better? The same men did the work on them. Did they add hundreds of words, and leave out hundreds of words as they are supposed to have done with the Book of Commandments? To say that such a thing is impossible, because the Doctrine and Covenants was compared with the originals and found to be correct, is not proof. The Book of Commandments was also compared with the originals, and more than that, had largely been prepared by Joseph the Seer himself—and this before they were printed. And, as we have seen, were again submitted after printing to comparison with the originals and found to have only four errors, as testified to by the letter of the Presidency, and signed by the three members of that Quorum—Joseph Smith, Jr., Sidney Rigdon, and F. G. Williams.

And thus we find on comparison of the Commandments with the originals that there was no trace of a Presidency, High Priests, High Council, or Lineal Priesthood in the originals at that time (June 25, 1833), and that the original must have been changed, added to, subtracted from, some time later than June 25, 1833, and before the printing of the Doctrine and Covenants in 1835.

ROBERT CAMPBELL.

"OR PERADVENTURE HE SLEEPETH"—*Elijah*.

[The following extract is taken from the *Evening and Morning Star*, Vol. 10, No. 5, September, 1909.—Ed.]

"The two big organizations, the Utah church and the Reorganized

church, are not wholly oblivious to the importance of building the temple. Members from both organizations are not at all backward in expressing their opinions regarding who will build it. The Utah men can see only their own organization as a factor in its erection. So it is with the Reorganized will build the temple. When confronted with the stern reality that the temple lot is in the hands of the Church of Christ, with a title as good as the highest courts in the Union can make it, they fall back on the assertion that the Lord will help them get the ground.

This would be important information, if true; but having only the opinion of men as its foundation, it lacks the solidity of a structure reared upon the foundation of truth. By what method of reasoning does a member of the Reorganization conclude the Lord will do something for them now or in the near future which he refused to do in the past? When the temple lot suit was on appeal in the higher courts, following the victory of the Reorganization over the Church of Christ in the lower courts, the Reorganization put forth strong efforts, both spiritual and temporal, to affect decision of the higher courts in their behalf. Despite their strenuous efforts they failed, and victory rested with the Church of Christ. The thought occurs that had the Lord any intention of interfering in behalf of the Reorganization, a splendid opening was offered while the ground was in litigation and the verdict was still unformed in the brains of the Federal judges who finally lodged title irrevocably with our people. Or better still, had God wished the Reorganization to gain the ground, why did he not move upon the proper man in the Reorganization, so that suit might have been started a year or so sooner, since the Reorganized people claim they lost because they delayed too long starting action against our people. God certainly knew the law was on the statute books of the State of Missouri which the Reorganized people claim barred them after they had waited too long; he did not cooperate then with them, why will he now?

The Utah church once almost had the temple lot within their grasp. A treacherous member of

the Church of Christ proposed that a large loan be secured from certain prominent members of the Utah church, and that the temple lots be mortgaged to secure its repayment. The money thus obtained was to be used in a wild publication scheme which was not expected to yield a profit. In a short time the funds would have been exhausted and the church being in straitened financial circumstances, the temple lots would have gone to pay the debt. This plan had progressed so far that its prime mover had gone on to Salt Lake City to close the deal. While waiting for the trustee in trust to execute and forward the mortgage, a faithful old brother who had had no hand in the undertaking, went to the home of the trustee in trust and labored with his might against the execution and forwarding of the papers. During the night a power was interposed which upset the plans of the treacherous schemer, and the trustee refused to proceed in the deal. Thus the power was broken; but O how near did these temple lots come to passing into the hands of Utah officials. The same question that applied to the Reorganization will also apply to the Utah church. If God wanted the people in the west to have a hold on the grounds, why were the plans frustrated? God says his plans are not frustrated. Then these various efforts to gain possession of the temple lots certainly were not the plans of God, for they were completely overthrown."

A WELCOME

From the little white church
On the temple lot fair,
Came a welcome of love
From the souls gathered there.

Burdened hearts filled with sorrow
And anguish untold,
Here fled to this shelter,
To Christ's loving fold.

Here joy and sweet peace
Over-ruled everywhere;
With the children of God,
On the temple lot fair.

With arms stretched in welcome,
The lonely to bless,
They said to us "Brother"
With Spirit's caress.

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Then there came a low whisper
As if from our God;
"I love thee, dear pilgrim,
Pass under the rod."

May God's richest blessings
Flow unceasingly there,
'Mid the souls of His fold
On the temple lot fair.

MRS. CURTIS ROBBINS.

THE CHARACTER OF DAVID WHITMER

It is to be regretted that one of the Reorganized brethren in a recent number of the Herald, as I have been told, tries to besmirch the character of David Whitmer, the best and most humble man I have ever known. David is not here to answer for himself. As I knew him intimately, I will answer for him.

I will say first that in my opinion this brother is only hurting himself, trying to run down the man whom God called as one of the three witnesses to the Book of Mormon; and the only one of the three whom the Angel addressed personally in the vision, saying to him at the close of the vision as follows: "David, blessed be the Lord, and they who keep his commandments." You will find this confirmed in the histories of both the Reorganized church and the Utah church. There is a special significance in the Angel saying this to David Whitmer, thereby meaning that he would be one who would keep the commandments of God.

As to David spending his time loafing around livery stables and

telling stories, this is not true, as he was in the livery stable business himself, and why would he loaf around the stables of his competitors? He was in that business until he became too old to attend to any business, then he spent his time at home reading the Scriptures much of the time.

"Let him who is without sin cast the first stone" at David Whitmer.

Twenty-two of the leading citizens of Richmond, Mo., testify to the good character of David Whitmer, who lived among them for nearly half a century. Their names are in David Whitmer's book. Brethren of the Reorganized church, why not read his book and judge for yourselves? I pray God that many of you will read that book.

Sincerely,
JOHN J. SNYDER.

A DREAM

About a year before last General Conference I had this dream.

I saw the Reorganized Church as a large body of people in marching order moving swiftly thru a mountainous country, the leaders of the church in great prominence at the head of the procession.

On and on, faster and faster they moved, until they were going at terrific speed. As they rounded the base of a mountain, a gently sloping hill came into view, upon which stood an angel in snowy white garments with a megaphone in his hands; and as the body rushed by he shouted to them, "Turn ye back, oh my people, you are being led to destruction; turn ye back, oh my people, unto the old path and walk therein."

But the body with its prominent head rushed on at its mad pace without even a pause to show that it had even heard the warning. But here and there out of the rushing army stepped little groups of two, three, four or five and faced back the way they had come.

Among those who stepped out I saw some who had been obscure, stand out with great prominence, and some who had been entirely unknown stand out conspicuously; and I rejoiced to see among the few heeding the cry my husband and myself.

From this I knew that the Reorganized Church was moving rapidly to destruction; that the chief trouble was at the head, and that the time would come when the

Lord would sound a call of warning that all might hear and obey if they would.

Has that time not come today? Can we not see Latter Day Israel rushing headlong to destruction, led on at neck-breaking speed? Can we not hear the warning cry "Turn ye back, oh my people, back to the old path, back to 1830."

God grant that more may hear and heed the call.

Yours in the faith of our fathers,
SISTER JAMES.

Omaha, Neb.

Danny - Mites
By Dan

Upon effecting organization at Clear Lake, Ind., we made our way to Minneapolis, Minn., answering the call of Elder Horace Darby. As usual we made formal request of the local church authorities for the use of the building for at least one night, and as usual we were refused. We even dared to suggest that they permit the members to vote upon our request, but in this they were not to be trusted.

Our meetings were announced for in the private homes of Elders Bennett and Darby, and Brother George Spargo. Splendid audiences greeted us from the first. We were not long permitted to occupy without molestation, however, as the local authorities in addition to the District President and the Missionary of that field, sent out an SOS call for help, which was immediately answered by the dispatch of Apostle Curtis. It seems to be this Apostle's particular task to trail me wherever I may go.

Upon his arrival he was immediately challenged to meet the issues after he began the usual tirade against the Church of Christ, and as usual he evaded with the excuse he did not have time. He remained a week, however, but it was all to no avail, insofar as the freeborn Americans were concerned. They came to our meetings anyway and before we left we had the happy privilege of organizing another Church of Christ. Elder Green was elected as Presiding Elder associated with Elders Bennett and Darby. We have the best singers of the choir. During our stay which was short we were kindly cared for by Brother

and Sister Green, with whom we found a welcome and a home. Indeed we cannot speak enough of the kindly hospitality of one and all. Sister George Spargo, a lady of unusual refinement, was baptized. Our Cause bids fair to accomplish a great work in those parts. We were blessed in administration to a marked degree and it was a treat to witness the great joy of the Saints who had found their liberty in the restored faith of 1830.

We learn that Elders Wood and Heading are on their way to General Conference. They are preaching on their way like the disciples of old. What a joy it is to follow the plan mapped out by men of God of old.

Calls for our literature comes from old England, while an application from far-off Holland comes for membership. Surely God is spreading the work far and near.

We were permitted to occupy at Lansing recently where there is a fine gathering of our people. They have a tidy hall for their meetings and all seem very happy in their Gospel work. Elder Ewing is acting as pastor and is ably assisted by Elder Backus.

It is refreshing to note the splendid unity among our people everywhere. In all my labors since serving as a missionary I have yet to note the first indication of jealousy among the ministry or membership of the Church of Christ. One and all are actuated by a consuming desire to serve. They are studying the Bible, Book of Mormon, Book of Commandments and early Church history as never before. Lansing is the former home of Elder Wipper and it is inspiring to hear the many kind things these people have to say about him.

The following challenge was issued in Minneapolis:

To Apostle J. F. Curtis:

Dear Brother, since you have been sent for to defend the positions of the Reorganized Church, permit me to extend you this wholesome opportunity to meet the issues in an honorable manner where both sides may have opportunity to present its case.

I hereby challenge you to a public discussion on the following propositions:

1. Resolved, that the Document on Church Government adopted by the Reorganized Church of Jesus Christ of Latter Day Saints April, 1925, wherein is set forth that Supreme Directional Control over the whole Church, over all its quorums and Councils, Ministry and Members, College and Schools, Periodicals and Pulpits, Stakes and Districts, Tithes and Offerings, which document was reinforced by a Revelation from Almighty God received through the Presi-

dent, Prophet, Seer and Revelator of the Church, Doctor Fred M. Smith, confirming the transfer to the said Doctor, the Supreme Directional Control as aforesaid, is verily and indeed a revelation from the Most High God, and is in harmony with the teachings of the Church as set up by the Lord Jesus Christ.

Will Apostle J. F. Curtis dare affirm? Daniel Macgregor will deny.

2. Resolved, that a Quorum of a First Presidency over the High Priesthood and over the entire Church, as set forth in the teachings of the Reorganized Church of Jesus Christ of Latter Day Saints, is in harmony with the organic structure of the Church as established by Christ in the days of the New Testament and the Apostles.

Will Apostle J. F. Curtis dare affirm? Daniel Macgregor will deny.

We have only one object in issuing this challenge, that of the unchaining of Truth, and the unmasking of Error.

For long years the Reorganized Church has been flaunting its flag of defiance to the sectarian world, inviting them to the rostrum of public inspection, where the honest might draw his own conclusions after an impartial investigation.

Has the Reorganized Church lowered their flag and in place run up the white flag of surrender?

A favorite argument constantly indulged in by the Apostle, is that of charging Granville Hedrick with delivering a prophecy relative to the destructions that were to fall upon the people of the United States. In our reply we drew the attention of the people to the fact that Elder Hedrick living in the days of Joseph the Seer, and coming in touch with that famous prophecy of Joseph's delivered to N. E. Seaton, doubtless as a believer in Joseph's calling, permitted himself to accept it, out of which would naturally grow an over-confidence in the troubles of the future. When Elder Curtis explains this prophecy doubtless the same explanation will cover the prophecy of Elder Hedrick. The revelation to Mr. Seaton is as follows:

"And now I am prepared to say by the authority of Jesus Christ that not many years shall pass away before the United States shall present such a scene of bloodshed as has not a parallel in the history of our nation, pestilence, hail, famine and earthquakes will sweep the wicked of this generation from off the face of the land, to open and prepare the way for the return of the lost tribes of Israel from the north country. The people of the Lord, those who have complied with the requisitions of the new covenant, have already commenced gathering together to Zion which is in the State of Missouri, therefore I declare unto you the warning which the Lord has commanded me to declare unto this generation, remembering that the eyes of my Maker are upon me, and that to Him I am accountable for every word I say, wishing nothing worse to my fellowmen than their eternal salvation; therefore fear God and give glory

to Him for the hour of His judgment is come. Repent ye, repent ye, and embrace the everlasting Covenant and flee to Zion before the overflowing scourge shall overtake you, for there are those now living upon the earth whose eyes shall not be closed in death until they shall see all these things, which I have spoken fulfilled. Remember these things; call upon the Lord while He is near and ask Him while he may be found is the exhortation of your unworthy servant, Joseph Smith, Jr."

Times and Seasons, Vol. 5: page 707.

It is manifestly clear that Joseph was speaking of the wicked of the generation he was living in. A generation encompasses a hundred years. Now the wicked might have included all those from eight years and on who were in the bondage of sin. This would give their generation a commencement in the year of their birth, 1825. A generation thence would expire in 1925 since Joseph was writing in 1833; and the latest statistics show there are about 115 millions of people in the United States alone, still living. Rather a long way from being in the condition of "swept off." This is a true prophecy, of course, since Joseph delivered it, but we are intensely interested in hearing Elder Curtis explain it. If he cannot, then we suggest that he go easy on charging others with being false prophets.

Question: Does the Church of Christ unqualifiedly endorse and accept as a whole the Doctrine and Covenants as a standard of law and practice?

Answer: No. The standard of belief and practice of the Church of Christ is the Bible and the Record of the Nephites.

Question: Does the Church of Christ endorse all of the revelations of Elder Granville Hedrick?

Answer: The revelations of Brother Hedrick have not been officially indorsed. The Church of Christ is now governed by an action which provides that all communications, past, present, or future, to be accepted as revelations from God, must be in accord with the Bible and the Book of Mormon. This includes the Book of Commandments and the Doctrine and Covenants.

Question: Why does the Church of Christ prefer the Book of Commandments as a text-book for study of latter day revelations?

Answer: Students among the

If our service pleases, tell others; if not tell D. H. Crick Lumber & Coal Co.

Church of Christ believe that they have good grounds for believing that the early revelations as they appear in the Doctrine and Covenants were altered for a purpose. The Book of Commandments, copyrighted and sold and circulated and used as a standard of belief and practice in the early days, commends itself to all careful students as being more reliable. However, even then, everything after June, 1829, must be subjected to close scrutiny.

EDITOR'S SCRAPS O'SCRIBBLES

Growing out of a recent series of meetings in Rock Island, Illinois, a Church of Christ was organized at that place. Permission was granted the writer to occupy the pulpit of the Reorganized Church for about six sessions. After this, meetings were held in the home of Brother Hubert Archambault. Organization was started with eleven members, but three more applied for admission into the church the evening the editor left for home. Elder Archambault has been selected as the presiding elder. He is blessed with the capable support of Brethren Davis and White.

The hospitality of the Rock Island members and friends including the friendly and sympathetic interest of Doctor Asay lingers in the chambers of our memory as does the fragrance of flowers. Very recent reports inform us of a growing interest and of the necessity of locating a large and permanent place for their public meetings.

Having a few days to spare before entering into the preparations for the coming general conference, the editor made a trip to Council Bluffs, Iowa. Meetings were promptly arranged for upon his arrival. The presiding elder—Brother Putman—urged the writer to make a trip to Woodbine, Iowa, his home town, for two meetings. Round Table discussions were held for the two sessions. These two sessions were quite well attended. Most of the priesthood of the Woodbine Branch of the Reorganized Church attended the last session. It was about eleven o'clock before the session was closed, which speaks well for the interest manifested by those present.

Returning to Council Bluffs,

meetings were held Friday, Saturday, Sunday, and Monday of the closing days of March. The hospitality of the Putnams, Ritchisons, and Smiths was indeed greatly appreciated.

From Fresno, California, comes the news of the betrothal of Miss Eva Pearl Wood, daughter of Elder and Mrs. Samuel Wood, to Frank M. Bell.

Elder W. P. Buckley of Denver feels enthused over the prospects in his field.

Elder C. L. Wheaton recently made a trip to Brownsville, Nebraska, where he introduced the Church of Christ to an interested group of people made up largely of strangers to the gospel. He reports a fine interest.

Apostle J. F. Curtis critically examined the position of the Church of Christ on the last Sunday night in March at the Stone Church. The stenographic report of his effort very clearly shows why Churches of Christ were organized recently in Clear Lake, Indiana, and Minneapolis, Minn., where he delivered his strongest attacks against the Church of Christ a short time ago.

HOME NEWS

Harold Edward, infant son of Bro. and Sr. L. G. Cogan, died February 27. Elder T. J. Sheldon delivered the funeral sermon in the Church of Christ March 2.

Good sermons were preached during March by F. B. Shirk, F. E. Denham, H. F. Reynolds, G. E. Jones, F. F. Whipper, R. O. Mann and W. G. Bronson.

During our local conference session held the night of March 8 a movement was voted on and carried to place the local church finances in the hands of a committee of five men: L. P. Caldwell, F. L. Horton, A. S. Wheaton, A. Himes and F. E. Denham being appointed; L. P. Caldwell to act as secretary and F. L. Horton as treasurer.

The following officers were appointed to occupy for the coming year: Priests: H. F. Reynolds, W. O. Clausen, L. Bierly and F. E. Denham. Teachers: A. V. Trego and G. E. Jones. Deacons: James Juliff and Alva Wheaton. During the session application for membership of Wm. Henry Memmott, Heely, of Sheffield, England, dated January 6, was voted on, and his

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FIRST APOSTLES OR FIRST PRESIDENCY, WHICH?

By F. F. Whipper

Paul declared: "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, * * *" (I Cor. 12:28), and the historical record of events sustains the fact that the first ones chosen to represent Christ, in the Palestine Christian dispensation, were the twelve apostles. (Mathew 10:1) There is reason to believe that the use of the words, "First apostles" also indicated priority of rank in function in so far as it related to their work in breaking new ground in their gospel work and in the planting of new churches. After the churches were securely planted, or after local church officers functioned in the administrative powers delegated to them by the voice of the people, the sovereign right of the people was respected, and by a tie of more potent binding power than that of blood, the great household of faith, the church of the living God—the Church of Christ—(made up of independent units of organization called churches) were held together in the unity of the faith. This, according to trustworthy historians, represents the simple form of organization of the New Testament in which the few simple duties of the apostles and other itinerant ministers are readily distinguished from the office work of local officers such as elders and their assistants who acted as overseers, pastors, teachers, and workers in charge of temporalities.

NEW TESTAMENT PATTERN

The church of the latter days was to be organized according to the New Testament plan. Joseph the Seer said:

"As well as according to the order of the Church as recorded in the New Testament." Mil. Star, Vol. 14, page 27, Supplement.

In the Book of Commandments, chapter 4, and paragraph 5, we read: "And I will establish my church like unto the church which was taught by my disciples in the days of old."

In chapter 23 and paragraph 4 we read the following: "That I have caused this last covenant, and this church to be built up unto me; even as in days of old." (Doc. and Cov. 20:1).

LATTER DAY APOSTLES

We are therefore not surprised to learn that the instructions of the Lord in June, 1829, provided for the selection of a quorum of twelve apostles. According to the Doctrine and Covenants, the instruction reads as follows:

"And now, behold, there are others who are called to declare my gospel, both unto Gentle and unto Jew; yea, EVEN TWELVE, and the twelve shall be my disciples, and they shall take upon them my name." (16:5).

The third paragraph of this section mentions the calling of two: "And now, Oliver Cowdery, I speak unto you, and also unto David Whitmer, by the way of commandment; for, behold, I command all men everywhere to repent, and I speak unto you, even as unto Paul, mine apostle, FOR YOU ARE CALLED EVEN WITH THAT SAME CALLING WITH WHICH HE WAS CALLED."

Another apostle is mentioned in Doc. and Cov. 17:1: "Which commandments were given of Joseph Smith, jr., who was called of God and ordained an APOSTLE of Jesus Christ, to be the first elder of this church, and to Oliver Cowdery, who was also called of God an apostle of Jesus Christ, to be the second elder of this church. * * "

THE SEER'S WORK

Wonderful indeed would have been the results if the New Testament order of things could have had its uninterrupted course of development in the organization of the early church. Joseph the Seer as an apostle, associated with the other two named, was rightfully entitled to special light in opening the latter day dispensation, just as Noah, Moses, and others were delegated to act as agents for God in their time to initiate these great undertakings. But as the waves of the sea have made their bounds, likewise man has his bounds pointed out to him by God. Joseph Smith had his bounds:

His special gift as a seer is indicated in chapter 4:2 of the Book of Commandments:

"And he had a gift to translate the book, and I have commanded him that he shall pretend TO NO OTHER GIFT, for I will grant him no other gift."

According to the Doctrines and Covenants God said something else. But alas God is represented as having changed his mind in so many places in the Doctrine and Covenants, that we are forced to conclude He has been grossly misrepresented. We will see.

WHITMER'S TESTIMONY

David Whitmer, who was closely associated with the events of the early days of the church, said:

"After the translation of the Book of Mormon was finished early in the Spring of 1830, before April 6, Joseph gave the stone to Oliver Cowdery and told me as well as the rest that he was through the work that God had given him the gift to perform, except to preach the gospel. He told us that we would all have to depend on the Holy Ghost hereafter to be guided into truth and obtain the will of the Lord. The revelations after this came through Joseph as "mouthpiece" * * * but sometimes he was mistaken about it being the will of the Lord." P. 32 "Address."

The foregoing supports the idea that a specific work was assigned to the Seer, and that only while engaged in that special task was he to be distinguished from his fellows. It appears, too, that during the time Joseph the Seer was in possession of the stone, that he used it to assist him in various ways: such as informing him of the intentions of lurking enemies, and special instructions relating to the manuscript, as well as commandments pertaining to the organization of the church. David Whitmer testifying about the latter says:

"The revelations in the Book of Commandments up to June, 1829, were given through the "stone," through which the Book of Mormon was translated. Page 53, "Address."

APOSTLES

As an apostle Joseph was not to work alone because Oliver Cowdery was also an apostle, and as such was equally entitled to direction as an apostle in preparing for organization. This was according to the old plan:

(A) "And, behold, I grant unto you a gift, if you desire of me, to translate even as my servant Joseph." (Doc. and Cov. 6:11.)

(B) "And now, behold, I give unto you, and ALSO unto my servant Joseph, the keys of this gift, which shall bring to light this ministry." (Doc. and Cov. 6:13.)

(C) "Yea, behold I will tell you in your mind and in your heart by the Holy Ghost, which shall come upon you, and which shall dwell in your heart.

Now, behold, this is the Spirit of revelation; behold, this is the Spirit by which MOSES BROUGHT THE CHILDREN OF ISRAEL THROUGH the Red Sea on dry ground." (Doc. and Cov. 8:1-2.)

(D) "Now this is not all, for you have another gift, which is the gift of working with the rod; behold, it has told you things: behold there is no other power save God, that can cause this rod of nature, to work in your hands, for it is the work of God; and therefore whatsoever you shall ask me to tell you by that means, that will I grant unto you, that you shall know." (Book of Com. Chap. 7:3.)

(E) "Wherefore I, the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant, Joseph Smith, Jr., and spake unto him from heaven, and gave him commandments, AND ALSO GAVE COMMANDMENTS TO OTHERS, that they should proclaim these things unto the world." D. & C. 1:4.

FIRST APOSTLES

God evidently also set here in this church FIRST apostles, who, although they did not as yet act with others in a full quorum of twelve, served equally before the Lord in breaking the new ground for the planting of a church upon earth among men. According to Doctrine and Covenant 17:1 Joseph Smith is called "The FIRST elder" and Oliver Cowdery "The SECOND elder." The Book of Commandments, chap. 24:3-4 does not support this change in this identical place, but it is clear to be seen that in the revelations which were received after June, 1829 (after

office of Priest recognized and accepted. Bro. Memmott has been in correspondence with Elder C. L. Wheaton for some time.

Through the efforts of the Choral society of the Church of Christ funds were raised with which to purchase a piano.

Prayer service on Sunday afternoon, March 14, was well attended, and all present were enriched by the sweet influence of the Spirit of God.

Sr. M. M. Martin presented her application for membership at this service.

Elder F. F. Wipper returned from the mission field March 18, and after a brief stay at home started out again, to be gone about 10 days.

His sermon Sunday morning, March 21, on "Fruits of the Spirit" was well received. During the afternoon a good number participated in another beautiful prayer service. The presence of the Spirit was in evidence to all. When strong men acknowledge their faults and weaknesses in the presence of their brethren, then surely God's Spirit and power will be there to bless.

Bro. Langley Bierly has been very ill, and we hope and pray that he may improve. Sr. Georgia Crocker has been ill also but is improving. Let us keep a constant vigil of prayer for the sick and afflicted wherever they may be.

As a result of the efforts of Elders C. L. Wheaton and H. E. Moler a new branch of the Church of Christ has been organized at Holden, Mo., composed of six members with Elder H. E. Moler appointed Presiding Elder. Interest is growing there, with prospect of more members in the near future.

Keep watch on your words, my friends,

For words are wonderful things;
They are sweet like bees' fresh honey,

Like the bees, they have terrible stings.

They can bless like the warm, glad sunshine,

And brighten a lonely life;
They can cut in the strife of anger,

Like an open two-edged knife.

—Bonar.

MRS. JOHN CRICK.

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the stone was given up) the preeminence is assumed by Joseph the Seer, contradicting the original arrangement.

MONARCHY SYMPTOMS

Another symptom of "MONARCH-ITIS," a blemish as marked and unsightly on the fair form of the church of liberty as an ugly boil on the fair and beautiful countenance of an otherwise lovely face, is the pompous title:

"Thou shalt be called a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the church * * * " accompanied with the exclusive privilege:

"Wherefore, meaning the church, thou shalt give heed unto all his words, and commandments, which he shall give unto you, as he receiveth them, walking in all holiness before me; for his word ye shall receive, AS IF FROM MINE OWN MOUTH, in all patience and faith." (Doc. and Cov. 17:2.)

The Church of Christ of this time, that bid fair to shine as fair as the glorious sun in the firmament, was being eclipsed by the shadow from an intermediary element, a monarchial official form, which thrust itself between man and God, and which hindered the original purpose of God for the time being, and just as the king purpose of Israel was a step backward, likewise this Latter Day monarchy partially eclipsed the fulness:

"And all this that it might be fulfilled, which was written by the prophets; the weak things of the world shall come forth and break down the mighty and strong ones, THAT MAN SHOULD NOT COUNSEL HIS FELLOWMAN, NEITHER TRUST IN THE ARM OF FLESH, but that every man might speak in the name of God the Lord, even the Saviour of the world; that FAITH ALSO MIGHT INCREASE IN THE EARTH; that mine everlasting covenant might be established; that the FULNESS of my gospel might be proclaimed by the weak and the simple, unto the ends of the world, and before kings and rulers."—Preface to Book of Commandments.

Instead of the NEW COVENANT plan being given right of way, which sees in the Moses man idea, "the Spirit of revelation * * * the Spirit by which Moses brought the children of Israel through * * * " distorted minds (walking "after the image of his own god") see reflected the OLD COVENANT idol (the Moses idea of a depraved people who, being unworthy to approach God, plead with Moses to act as their intermediary):

"Go thou near, and hear all that the Lord our God shall say: and speak thou unto us all that the Lord shall speak unto thee; and we will hear it, and do it." (Deut. 5:27.)

DIGNITY

Just what the circumstances were in April, 1830, that created the provocation for placing the exclusive right of authoritative communication into the hands of Joseph Smith, is difficult to determine, unless it was found necessary in this instance, as in another case, to recognize "THE DIGNITY OF THE OFFICE WHICH WAS PLACED UPON ME." (C. H. vol. 1, p. 428.)

This exclusive privilege was clearly an illegal monopoly in restraint of religious liberty, and should have been declared unconstitutional by an authorized body having the right to investigate the merits of the proposal.

There appears to be some reason for the proposal of September, 1830 (Doctrine and Covenants 27:2), for about this time Hiram Page was experimenting with a seer-stone. According to David Whitmer, the true seer-stone was given up in the Spring of 1830, and any other attempt upon the part of anyone to use a stone after the true stone was surrendered, would certainly be out of order, but to use this as an excuse for imposing upon the liberties of the people a powerful monopoly granting to Joseph the exclusive right "to receive commandments and revelations in this church" is surely applying the remedy with a vengeance and making the remedy worse than the disease.

A STEP BACKWARD

In February, 1831, another proposal of the same character was introduced growing out of the activities of a prophetess of the name of Hubble. The fact that many were being misled only emphasizes the fact that the average spiritual level was very low, and that the people had gone backward and not forward, and that the cure in this case

A DREAM

By Elder Wm. A. Moler.

On the evening of March 22, 1926, I was engaged in prayer, and I said to the Lord: "I want to be sure that I am in the church which thou dost recognize." I said "I do not want to be deceived, although I know that it is possible that I might be deceived." I asked the Lord to show me in his own way. So that night I had a dream or vision which is of great evidence to me. It is as follows:

I was walking in a narrow path which was somewhat crooked, but was smooth for a certain distance, but after a while became much rougher. The path I traveled finally came to a large log that had been hewn flat to make a foot-log across a large stream of water. The log seemed to be about 100 feet in length and lay 80 or 90 feet above the stream without any hand-rail for support, and looked dangerous. I stopped to investigate and decided that it was unsafe. I noticed that some people had turned down over the bank of the stream and crossed on the ice; but the ice did not look safe. I looked farther ahead and saw another log across the stream, and this log was also very long and placed very high; it was not hewn flat but was left round which made it very unsafe as a foot-bridge. So I began to look for a path in which I might walk in safety to go ahead.

Just beyond the dangerous "foot-log" I discovered a narrow path and decided to follow it. I traveled it without any trouble and soon came to a beautiful landscape something like a beautiful park. I then awoke.

[Those high dangerous "foot-logs" truly represent the late programs of the Reorganization which are so unsafe and impracticable that neither the leaders nor the people have the courage to try to make practical use of them. When it comes to the test they will go down around and try to get across on the ice first.—H. E. M.]

CLUSTERS OF THOUGHT

A single mouthpiece in the organic structure of a church is mechanical in operation and function, and destroys individual initiative and exertion. It represents crutches for leaners.

Organic solidarity through strong and dominant leadership

namely the bestowal of the exclusive power of acting as the mouthpiece of the Lord, was a Mosaic measure under Mosaic conditions calling for the Moses period type of a Moses man. This was a time for able men to sound the alarm of repentance instead of yielding to measures of retrogression. That the Lord was trying to lead the people out of the Mosaic level of bondage is evident from the following:

"And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all, and they shall remain under this condemnation until they repent and remember the *new covenant*, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written, that they may bring forth fruit meet for their Father's kingdom, otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion; for, shall the children of the kingdom pollute my holy land? Verily, I say unto you, Nay." Doctrine and Covenants, 83:8.

Not even an angel from heaven, much less a mere man, had the right to divert a people from the plan indicated in the New Covenant, which provides that man was not always to depend upon the counsel of a man for his knowledge of God. (See Jer. 31:31-33; John 6:45; Doc. & Cov. 1:4.) He was to put away childish things. He was to be left free to walk and talk with God.

GREAT PROPHETS

The greatest prophets of the past came to disturb and shake up the entrenched and established religious hierarchies, and came to denounce powerfully organized systems which had departed from the true order of Jehovah. Under a system which gives a certain man in executive control a monopoly in the realm of revelation, the rebukes of an Elijah, Jeremiah, Samuel, Lehi, Abinadi, and the Lamamite prophet who denounced the multitude from the walls of the city would be in vain. The thunderous rebukes of mighty men outside of the ring would be in vain against the walls of this monopoly, as are the mighty waves against impregnable sea-walls. The monopoly would in the meantime stifle the best in man because it would be judged best to "leave well enough alone."

In the days of Mosaic bondage, they were under the rod and under a schoolmaster, but the time was to come when the "Ishmael"—the son of the bond-woman—was to be cast out to make way for the son of the free. In contrast to a system which projected an intermediary between God and man, and which was "added because of transgression," there would be introduced the following:

"After those days, saith the Lord, I will put my laws in their inward parts, and write it in their hearts, and will be their God, and they shall be my people.

And they shall teach no more every man his neighbor, and every man his brother, saying know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord." (Jer. 31:31).

The monarchist who struts in dignity to the accompaniment of the rattle of saber, scabbard and side-arms, sees reflected in his own mind the image of a sacerdotal high priest Moses, armed with supreme executive powers and with exclusive privileges of ex-cathedra communication and interpretation. The son of the free, the liberty-loving Son of God, welcomes the advent of the Daniels, Isaiah's, Jeremiah's, etc., who come to declare the counsel of Jehovah, free from the regal pomp of executive power, adorned only with the right of their ministry free from officialism. The only credentials of a prophet should be the crowning halo of the light from God, and his only weapon should be the sword of the Spirit that is able to divide to the uttermost and penetrate to the innermost.

FORERUNNER

The emergency and necessity prerogatives of one who opens a dispensation—the fore-runner to organized form—should fade and dissolve upon the establishment of the organized form, as did John the Baptist after the establishment of the work of Christ. To persist in adhering to the fore-runner form is to stifle the butterfly in the crystalis

sults in the mechanical herding of spineless, thoughtless souls. It is organized hypnotism. It represents feeding souls upon chloroform cones.

Organic power through distributed control, resulting in a multitude of counsel and broad participation, makes for real character.

Centralized control creates bureaucratic Pharisees. Centralized control robs local interest and makes for collective spiritual atrophy. Centralized control is official conceit in practice.

Local self-government creates confidences, develops minds, enriches souls, and arouses initiative.

Lineal priesthood control is hereditary despotism. It is a breeder of caste and exaltation, and creates intolerance.

The democratic appointment of officials from time to time, by the people, into whose hands all rights are reserved unless expressly delegated, encourages the selection of humble servants and true shepherds of God.

A ministry persistently intimidated with threats of effective discipline, become sycophants and slaves. Spiritual and mental dwarfs and midgets are the result.

Servants of God freed from fear and intimidation become giants of righteousness.

A censored press constitutes tainted canned goods. Mental ptomaine poisoning results in spiritual death. A censored press represents devitalized food, skimmed milk, etc., which produces spiritual rickets and mental berri-berri.

S. D. C.—paraphrasing another is the most potent thought economizing formula the Saints of the generation have ever known. It drugs reason, chloroforms intelligence, and robs man of his agency.

The "Old, Old Path" develops Sons of God.

We have just been advised of the death of Bro. George W. Schweich, in Oklahoma City, on March 6th, 1926. He was a grandson of David Whitmer. It is evident that the affidavit of Bro. Schweich concerning David Whitmers' book, which appeared in the February number of the Advocate, along with the affidavit of Bro. John J. Snyder, was secured just in time. We believe the Lord had a guiding hand in this

CHANGES

A change in a single word in the revelation of June, 1829, which provided for a quorum of twelve, laid the foundation for a great change in the organic form of the church:

"There are others who are called to declare my gospel, both unto Gentile and unto Jew; yea, **EVEN TWELVE.**" (16:5 Doc. & Cov.)

The Book of Commandments reads:

"**YEA, EVEN UNTO TWELVE.**" (Not more than twelve.)

The fore part of the revelation mentions the calling of Cowdery and Whitmer as apostles, and another revelation mentions the calling of Joseph as an apostle. Thus three are already provided for, and others were to be called to act as special witnesses "**EVEN UNTO TWELVE.**" Why this change? It will be noticed, too, that this change is made to skillfully fit in with numerous other vital changes, all a part of an elaborate plan, as well executed as a masterful production in mosaics.

DELAY SELECTION

The command to select the Twelve was given June, 1829, and it is fair to presume, that God intended those appointed to make the selections, or at least to make preparations to do so, without delay. The door through which many thieves have entered frustrating the attainment of objectives, is DELAY. After a delay of six years the selections were made, but too late perhaps to remedy the mischief which, serpent-like and unobserved (but with a purpose) wiggled and glided into prominence, and which with the years, developed around it, a system of huge proportions and of great power. Daniel McGregor, in correspondence with Brother J. J. Snyder, the man who acted as the scribe for David Whitmer, asked 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."—Letter, Jan. 12th, 1926.

GROWING OUT OF

Presidency advocates who gleefully and eagerly appropriate the example of Alma who presided over the church during a portion of the Mosaic period in America in the absence of a quorum of twelve, are asked here to take note of an incident in the history of the Latter Day Church as a fitting dessert to their meager repast, in the case of an action of expediency in the absence of a quorum of twelve, which after being used became entrenched and established never again to be dislodged during the life of the church. Its very existence at once projected into church activities something of such gigantic proportions that menaced the progress of the church unless something was introduced which would act as an off-set—a safety balancing system. The words used introducing the elaborate balancing system in Doctrine and Covenants -04:11 are very appropriate:

"**OF NECESSITY, THERE ARE PRESIDENTS, OR PRESIDING OFFICES, GROWING OUT OF, OR APPOINTED OF * * ***"

SAFEGUARDS

The safety of the church depended upon the eternal vigilance of its engineers in charge of the respective parts of this elaborate machinery, to prevent it from becoming jammed anywhere, and thus safeguard the engine from getting out of control. It did get out of control in 1844, which is evident from the multitude of offices held by the head of the

BRIEFS

By H. E. Moler

For our "Supreme Directional" Controller, Leader, and Commander, we recognize Jesus Christ. Who else is so well qualified? Who else do we need?

Purity of heart must be our greatest object, if we ever expect or hope to be the Zion of God. Without this there is no promise of seeing God in peace.

Back to the "Old Paths," must ever be our watch-word, until we are found walking with God. And then our great work will be to continue in that way.

It is useless and a folly to preach consecration and stewardships in temporal things while we are far from God in spiritual things. When we love God and our neighbor according to the two great commandments, and when we become of "One heart and one mind," it will not take much preaching or urging to induce us to comply with what is called the temporal law. With spontaneous gladness it will then be observed. We must get right with God first. This is our first task.

"What was the matter with the Book of Commandments?" is the question being asked by the unprejudiced inquirer. Why this persistent effort to discredit a book published by order of at least two conferences, by two revelations, and was "dedicated to the service of Almighty God" by Joseph Smith? Ah, this deplorable work of changing the revelations from the way they read when first published can not be explained away by subterfuge excuses, neither can it be defended. The real facts in reference to that sad chapter in history are becoming too well known. These facts are available to all those who are willing to see. No longer can these things be covered up.

Must the work of God be carried on by concealment and by an attempt to obliterate the facts of history? Is God in league with that kind of work? Is God a party to changing the commandments he gave? Does God walk in crooked paths? Perish the thought, and may He forgive us. May He have mercy on those who were engaged in this unholy work.

It is better that a system and program, which depends upon the concealment of certain facts for

(Continued on page 12)

church of that time, and otherwise. The entire system was re-introduced in 1852-1860 and was manipulated fairly well with controls during the days of the Reorganization until we reach the period of 1917-1925. In 1925 the entire elaborate and delicately adjusted system was violently jammed through the introduction of Supreme Directional Control, and lo, there stands before us today the form in all of its gruesomeness and ugliness, sinister and menacing, disrobed of everything which gave it the appearance of respectability and spiritual utility. What a contrast as we compare it with the faith-inspiring picture of Revelation 12—a beautiful woman clothed in pure white, enshrined in the glory of the sun, with the apostolic crown of twelve stars upon her head! The glory and majesty of this picture is its simplicity. It is gorgeously SIMPLE. It represents the old and true order of things. It is free from the blemish of hands put forth to steady the Ark of God.

(Continued in next issue)

the success of any part of its work, should fail rather than flourish by keeping its devotees in ignorance of fundamental methods employed to perpetuate the system. Let the truth be known. This the Church of Christ has stood for, for many years, and this still is her object. Many today are rejoicing in the knowledge of real facts which have come to them through the bold and fearless efforts of this Church. And still the helping hand is extended.

THE OLD, OLD PATH

Let's go back to the old, old path,
The path Saints of old have trod,
The path of the Gospel of Jesus Christ
Restored by an Angel of God.

So far have we gone from the old,
old path
That the glory of it grows dim.
When we follow the ways and the
schemes of men
They lead into ways of sin.

In the old, old path is truth divine,
No matter what men may say.
Its ways are bright, eternal the
plan
That will save you and I today.

So let us get back to the old, old
path,
With God there to walk hand in
hand;
His Spirit to lead and direct our
steps,
And His will and His ways un-
derstand.
If led by His Spirit in all things in
life
We grow closer and closer each
day;
More beauty we find in the old, old
path
As it led from the world away.
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An advertisement in the March number of The Advocate says the price of David Whitmer's book is 40 cents a copy. And in the February number, 50 cents a copy. It was an oversight in not making explanation in the February number of the Advocate: The publishers of the book found out that the books were going to cost more than they first figured on, so the retail price was raised to 50 cents a copy, postpaid; but when the books are ordered by the dozen, they give a discount of 50 per cent, making them \$3.00 a dozen. They are sent to all parts of the world, postpaid, in dozen lots at \$3.00 and single copies at 50 cents. Order them by the dozen when convenient. David Whitmer's book should have a wide circulation. It will accomplish great good.

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