

# ZION'S ADVOCATE

"And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and power of the Holy Ghost."—Nephi 3:124.

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## A Voice From The Dead

(The following sermon is from the pen of the late John R. Haldeman, one of the intellectual ornaments of the Church of Christ in other days. He was editor of the Church paper at the time the Evening and Morning Star was reprinted. His excellent articles running through the paper at that time exercised a very pronounced effect in lifting the veil of our tradition.—Ed.)

### What's In A Name?

"And they who were baptized in the name of Jesus were called the Church of Christ and it came to pass as the disciples of Jesus were journeying\*\*\* they were gathered together\*\*\* and Jesus again showed himself unto them\*\*\*and stood in their midst and said, what will ye that I shall give unto you. 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 that name shall ye be called at the last day, and who so taketh upon him my name\*\*\*therefore ye shall call the church in my name\*\*\*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. (Nephi, 12th chap.)

Take upon you the name of Christ. \*\*\*Wherefore all men must take upon them the name which is given of the Father, for in that day shall they be called at the last day. Wherefore, if they know not the name by which they are called they cannot have place in the kingdom of My Father. Sec. 16, par. 4, D. C.

"The rise of the Church of Christ in these last days." (sec. 17, par. 1) In this same section reference is made to the Church seven times, in which is used the words "Church of Christ."

places in the Doctrine and Covenants, wherever the Church is spoken to by the Lord, it is called the "Church of Christ," and it was generally understood that that, was its name. Some of the members, however, seemed to have tired of the simple name of Christ and for fear that their neighbors would be unable to recognize their saintly lives by their daily walk they chose to style themselves the Church of the Latter Day Saints in contradistinction to the former day Saints.

It was not until the 1835 Conference that the name "Church of Christ of Latter Day Saints" appears in the Lamoni Edition of the D. and C. The first edition omits the name "Christ" and they called themselves, "the Church of Latter Day Saints." By what authority the Reorganized Church inserted the word "Jesus" we are unable to state.

We have not seized upon this particular place in order to prove that the church at one time called themselves by the name of "Latter Day Saints" only for during the trial of the Temple Lot suit the Reorganized Church introduced a witness by the name of Hiram Rathburn, who stated under oath "that he had come to Missouri in 1831" and on cross-examination testified: "There was a book in the early days of the Church called the Book of Commandments. I think in the Book of Commandments the Church was called the Church of Christ. I said the Church when we settled in Independence in 1831 was called the Church of Jesus Christ of Latter Day Saints, but it is barely possible that the name was settled on at a later date than that because at the outset the Church was simply called the Church of Christ, then it was called the Church of Latter Day Saints and finally the name was settled on as being the Church of Jesus Christ of Latter Day Saints."

William B. Smith testified in behalf of the Reorganized Church and here is some of his testimony concerning the name of the Church: "The name of the Church of which I was a member before I came to Kirtland was called the Church of Christ.\*\*\* The Church at that time was called the Church of Christ." W. W. Blair, one of the founders of the Reorganized Church says under oath: "The

## Why I Joined The Church of Christ

I can hardly flatter myself into the belief that the story will be helpful or interesting to any but there is a bare chance that it may. So I venture. I have been a member of the Reorganized Church for many years, over thirty, in fact, and if, eighteen months ago, it had been told me I would ever leave it, the speaker would certainly have been classed in my estimation as a false prophet.

Unlike others who came over from the Reorganization, I did not transfer because I was fully convinced. I did it with fear and trembling, because I had been taught that to leave the Church was to be irrevocably condemned. The conviction came after, but of that, more anon.

For a number of years I had been isolated, practically at least, out of touch with things in the church; and when we finally moved near Centralia, Wn., where I could attend church services, I soon began to sense an intangible something I did not like. It annoyed me and I began to lose interest. I did not find the sermons helpful or inspiring—I would fidget and watch the clock. At last I decided that what grated on me was the incessant talking, scheming, and contriving to raise money, and still more money. Scarcely a Sunday would pass without one or more speeches on that subject and fresh plans to induce the members to pay more. Buttons, to advertise to all just how much you had paid into the Christmas offering fund, and by the spirit of contest to induce you to pay perhaps more than you could afford to be ahead of the others, and be able without actual boasting to let all know just how generous you had been. I didn't like it, and I wouldn't wear the buttons.

And then what seemed to me an undue pandering to the youth of the church, fostering the natural self-conceit of the young and giving them a disproportionate idea of their own importance. Youth is self-important enough at its best, it always seems to me. It always has appeared to me that if the men and women of *today*, who compose the church of today, will make the church *today*, what it ought to be, there will be little reason to worry about the youth which will constitute the church of tomorrow.

And with it all such a lamentable

we do, lives after us and punishment may come to us accordingly. History records lives of many that were evil, and it is evident that whatever influence their lives may have had on others for ill will be recorded against them in that judgment of works, where all must give an account.

The good that men do lives always to a noble purpose, and keeps humanity moving toward that time when righteousness will prevail. From the days of Abel the nobleness in men's lives have continued to speak. Moses, that great leader of Isreal, speaks to us with ever growing authority. Isaiah, the silver tongued prophet, still utters his prophetic truths. Solomon speaks wisdom today as much as when he wrote the Proverbs and Paul speaks to our generation upon doctrinal points as authoritatively as when he wrote his wonderful epistles to the saints.

Yes, Peter and all the nobles of the past "being dead yet speak." Christ, the greatest of all teachers, spent but a short time as an active teacher among men while in the flesh, but his wonderful message of love by the "still small voice" is an ever-present whisper in our ears.

Therefore, let us make the more excellent sacrifice of love in unselfish deeds of good, so that God may testify to our gifts, for "IT IS NOT ALL OF LIFE TO LIVE, NOR ALL OF DEATH TO DIE."

### Salaried Ministers Wrong

The article recently published, "Have we the right system of missionary work" by Sr. MacGregor, was like placing the axe at the root of a tree. It contained positive proof from the Book of Mormon that God's plan of maintaining the ministry who preach the Gospel was to labor with their own hands and carry on the work of preaching the Gospel free of charge. That has been the writer's views for many years.

It is a fact well known that when the public is made to know that the preacher is not hired nor guaranteed a certain amount for his services that he will have more influence with his hearers. The example of our Savior alone, should prove beyond a doubt that God never intended His ministry to receive a stated sum of money annually for their services. Paul also was an example of an unpaid minister. It is not my intention in this letter to enter into this question with further proof from the scripture, rather to relate my personal experience as a self supporting minister for 10 years, and as a missionary for two years under a stated salary.

Before I begin let me say, most ministers do not care to let the public know what Church allowance he receives. God never gave any rule the

people need to apologize for. The facts are the system is wrong, and the sooner the people set this tradition aside, the sooner will come happiness to the homes that have been, and are being ruined by this custom. Do not regard this plain talk as throwing stones at those men who have spent the best of their lives as missionaries, for no doubt the most of them left home and a future hope of becoming successful in a business way, with the best of motives. Many of them in the end are reaping disappointment and poverty in their old days.

My object in writing this is only to expose the wrong and help correct this man-made system. For ten years I preached the Gospel from one to three sermons a week. I worked at the anvil and supported my family of five and never received nor looked for a dollar. I paid tithing on every dollar I earned and was never so happy in all my life baptising nearly 100 souls. Our zeal at that time for the salvation of others might be better told by relating a story of one bitter cold winter's day, on a Sunday, in the back woods of West Luther Canada. I had an appointment to preach about 15 miles from my home. The roads were blocked with snow so high over the fences that no team could travel for the three day storm. I was forced to break my appointment or walk, so at seven in the morning I started to walk and kept on steadily for eight hours. It was one of the hardest day's work I ever did, as there was a frozen crust on the snow and most every other step it would break through and let me down to my waist, and at times to my shoulders. I reached the place of meeting at four in the afternoon. I preached and baptised two fine adults one of them a school teacher. Years passed and I sold out my blacksmith shop. Was then making \$200 per month. I sold out in order to take the field as an active missionary. It was not a question with me as to how much the Church would pay. Rather it was, how much could I exist on. The Church gave the family \$21.00 per month. No sooner had I sold out and left home, as I then thought to spend the rest of my life in the field, than my sorrows began. That was the beginning of end to my usefulness and proved to be my downfall. From the day I entered the field under a salaried system, I was in eternal misery. For when I realized I had to eat of the poor man's earnings, sit around their house during the day, when the man of the house was at work with small pay, I would rather be in jail than endure such a life. I finally decided there must be something dead wrong. I either must go to work a part of, or most of the day, and then clean up and change my clothes, and

visit or preach nights, or else quit the job.

I will relate my last missionary trip. The Church sent me to Western Canada. My family was then living in Toronto and paying \$22 per month house rent. We were poor, and the little money we had saved was dwindling away fast. The Church allowance was less than the rent of the house. It would be a matter of but a short time and we would be dead broke, with no house, no money, no business and a family to support. This caused me to study. A climax was reached when I got to the West. I was appointed to a district among strangers, I stopped at the home of Brother Wurtz, a poor family who did all in their power to keep me well. I would get up at five o'clock in the morning and hire out with the farmers in the harvest, carpenter work, or blacksmithing. In three months time I had saved one hundred dollars that I had earned in broken days while the ordinary missionary would be sleeping or writing. The afternoons, evenings, and Sundays we spent in visiting neighbors and holding services. We baptised ten in that section. With poverty staring my family in the face and separated from them thousands of miles I concluded I was out of place and tendered my resignation as missionary. From that day to this, 15 years ago, I have concluded God does not indorse the salary system, be it little or much. It is not God's way. I will go further and say that a man with a wife and family to support, to leave his home and go thousands of miles away subjecting himself to uncalled for temptations, is merely the tradition of man, if not the suggestion of Satan to drag down, discourage, and destroy not only a man's usefulness, but his home and cause disgrace to the Church.

The system as taught in the Book of Mormon is the only correct way to carry on missionary work. The officers of the Church worked for their own living and preached the Gospel free of charge.

Bachelors and men of Paul's type, who choose to travel to far countries, unto such the word of the Lord was, and is to go without purse or script. The promise to this class of missionaries is "The laborer is worthy of his hire." This means that to the men who go forth to turn souls to Christ with no other motive, will be cared for and be accounted as worthy of his hire which is his needs.

—George Buschlen.

(We welcome you to our columns Brother George and may we ask that you read the fine missionary story of Brother Wheaton and then solve for us the riddle as to how this man is to go forth in the duties of his calling as one of the Apostles unless his

family is provided for. Having a wife and five children to care for, it will take all his time to provide for them and thus his calling as one of the Twelve is hindered. If some good benefactor came along and offered the missionary sufficient means to care for his family would you esteem it wrong for him to accept the help extended? Or let us suppose that a company of well meaning people joined together and furnished the necessary means to care for the family would it be a mistake? Or let us suppose the Church with its tithes and offerings was in a situation to say to this brother "Go forth we will look after your family," would it be a mistake for him to go forth? Beg your pardon, but we are only asking that we might have light on this question. We appreciate your viewpoint. Call again.—Ed.)

### Conferences of the Church of Christ: By Whom Composed

By H. E. MOLER

What is a conference? It is a meeting for consultation—a conferring together. A Conference of the church should be composed of those upon whom the great responsibility for the success of the church rests, and those most interested in its advancement. However, so far as the strict meaning of the word itself is concerned, conferences may be composed of the mass of membership, of delegated representatives, or of the ministry; but what we want is to be in harmony with the law, and in accord with the practice of the church in past ages when we believe they were being led by the spirit of God.

However much some may favor strictly a mass conference of all the members of the church, or others a conference of delegates duly appointed by the various local churches, yet there is nothing in any of the sacred books to support either. We know of no history of any such conferences being held by the church in ancient times. There is no instance of anything like a delegate or mass conference of the church, save that composed of the ministry, in either Bible or Book of Mormon.

Acts 15th chapter presents the only record of a conference of the church in New Testament history, and this was composed of their ministry. The 6th verse says:

"And the apostles and the elders came together for to consider of this matter."

No mention is made of any others having any voice or part in the decision reached, although we believe it would have been proper and legitimate, if the laity present, were in possession of needed information to help

called upon by those composing the conference, to take part.

Some hold that this meeting at Jerusalem was neither a conference nor a council. But the fact is, it was both a conference and a council, no matter by what name called. They did confer, and they did counsel together.

In the "Articles and Covenants of the Church of Christ, given June 1830," Book of Commandments 24: 43, we find the following:

"The several elders composing this Church of Christ are to meet in conference once in three months, or from time to time as they shall direct or appoint, to do church business whatever is necessary."

If we accept the foregoing as law, it would seem then, that the question of who shall compose the conferences of the Church of Christ is settled. Individually we might prefer some other way, but our instructions plainly say that "The ELDERS SHALL MEET IN CONFERENCE," to do the business for the church.

Again in verse 61 of the same chapter it says:

"It shall be the duty of the several churches composing this church of Christ to send one or more of their teachers to attend the several conferences held by the elders of this church."

We know of no law providing for any other kind of conference than that of the elders. Although as seen above, Teachers may and should be in attendance. Priests also are mentioned. But the Elders should be in control.

So we are of the opinion that conferences of the Church of Christ, whether local or general, should be composed of the Elders of the church, although the membership should be privileged to attend. Also that the Elders when in conference session have the right to call on any, or all others, to take part and express themselves by voice or by vote, or by both, as wisdom may direct and the nature of questions being considered may suggest. Elders of Christ's church will be broad and liberal, and at all times recognize the principle of common consent. The Elders are Christ's under shepherds, and upon them rests the great responsibility of building up the church and carrying on the work of God. The membership have confidence in them as ministers and are willing to intrust the work of conferences, where business is to be done for the church, to them chiefly. The Elders when in conference may at any time resolve it into a mass conference where all can take part and give expression by their voice and vote. Indeed we believe that this is often very necessary when certain questions

when problems that pertain chiefly to the ministerial work are being discussed, then the Elders alone should pass upon them.

Thus we see while our conferences are conferences of the Elders, primarily, yet under the democratic, broad and liberal spirit of the gospel all are considered, and all may have their part and place in these conferences.

### How He Was Led Into the Church of Christ

THE FORM OF THE CHURCH

By Elder B. C. FLINT

For a number of years among the ministry of the Reorganized Church, I was numbered among those who were termed "Insurgents," not because I liked controversy, or because I had any propensity for being "Agin the government," but because I was unable to reconcile the beautiful livegiving force that went from me when under the Spirit of the Master I preached Christ to the people and won souls to Christ; and which was in perfect rapport with the teachings of the Bible and Book of Mormon; with the cold, dead, formal, mechanical thing called the church, (Or what it had come to be), that I was told it was my duty to go out and preach. The result was that at the close of the Fall conference of 1824 I refused to take my appointment because I had seen that cold, calculating political intrigue, rather than the directing influence of the Spirit of Christ had been instrumental in making that appointment and I could not bring myself to being a party to that kind of thing. The place made no difference. Had it been to my home field I would have acted as I did.

This situation changed the whole future course of our experience. Wife and I had enlisted for life in the ministry of Christ. Now we knew, by our own act we were out, and out completely because we saw S. D. C. in the offing even then. Still there were no regrets so far as our act was concerned. We could not have done otherwise and preserved our self-respect and the Spirit of Christ. The situation we found ourselves and the church in at that time was given first place in our minds. We thought of it by day, we dreamed of it by night, and our spirits were sorely troubled. But our spiritual experiences for years had given us faith in God and His work, and we did not despair. We had learned where to go for comfort and light, and there we went daily, praying and fasting. The light may have seemed to us to come slowly, but God was preparing a people, His people, and to them we were led. The Church of Christ on the Temple

lack of spiritual influence, so few plans for spiritual advancement or missionary work. More and more it was increasing in similarity to the sectarian churches.

At this time I knew practically nothing about the troubles in the church. I did not read the Herald. I know there was some disaffection but was not interested enough to investigate, and supposed of course, it would soon be amicably settled.

As to the Church of Christ, I only knew that the "Hedrickites" held the Temple Lot, but always believing that the Lord, in His own due time, would make it possible for the Reorganization to obtain possession.

Then came Brother MacGregor with the message from the Church of Christ. I thought it was so strange that he should be refused the use of the church where he had often preached before. I did not then know of his transfer. I went to hear him as I always had before, when opportunity was given. All that I didn't know concerning affairs in the church was unfolded with a suddenness and clarity that left me gasping. I *couldn't* believe it—and yet I did! Some tried to tell me that the man did not himself believe what he was preaching, but to me the ring of truth and earnestness permeated the message, and I felt in my soul that while he might be mistaken he certainly *believed* he was right. Night after night the conviction grew.

One night I almost turned my head to see who spoke in my ear "This is the way; walk ye in it." I did not actually hear the words, but the sensation at the back of my brain was such that spoken words could hardly have been more distinct. I got a copy of the Advocate containing the comments of Elbert Smith upon the Church of Christ, and the 1918 Articles of Working Agreement, and that, I think, more than any other one thing, made me dare to transfer membership. Needless to say, I read everything I could find that had any bearing on the matter, for and against, and my eyes, heretofore slow to tears, were often, often wet, as I prayed as earnestly as I knew how, to be led aright. The dream of our dear Sister Hook (later published in the Advocate) also had its weight, and as well, one that was given to Elder Cox and related by him. No particular light was given to me directly, however, and though good and evil were evidently battling in my soul, I could not be sure which was right. But as proof piled up and evidence accumulated, I yielded to the strong impulse to sign an application for membership in the Church of Christ. All night I felt encompassed by the powers of darkness, and I would have taken a good red cent for all my chances for final salvation!

If I'd had that application at hand I would speedily have taken "my name off the paper." This feeling of despondency and dread lasted until well along in the sermon the following evening. It was a beautiful, soothing discourse on wars and calamities and trouble soon to come, but in the midst of it there came over me a feeling of rejoicing and reassurance indescribable, and all my doubts and fears vanished, and my soul leaped and sang for joy, and praised God in the inmost depths of it. This influence remained with me all night and to some extent for days thereafter, and planted in my heart a faith that all the later combined attacks of outraged and dismayed grief stricken Reorganite kith and kin were unable to destroy, though it was at times tried and shaken severely. But it stood. After each trial, when it sometimes seemed as if it would be a sweet relief to give up the whole thing, renounce everything, back would come that feeling that all was well; that the Lord *had* heard my prayers and that I was not being led astray. Gradually my faith grew stronger and the attacks lost their power to hurt or terrify, and have at last ceased.

Today, with my vision broadened and the love of God and my fellowman stronger than ever before, I have an absolute faith that I am just as much or more, a Latter Day Saint in the Church of Christ as I ever was in the Reorganization; that I am happier, better satisfied every way, more able and willing to work in His cause, and if I fall by the wayside it will not be because of joining the Church of Christ, but because of my own individual shortcomings; my weak, sinful human nature. I am glad I am in the Church of Christ. The Reorganization has forever lost its hold on me. It cannot terrify me, it has nothing with which to draw or bribe me, but many of my brothers and sisters in it I still hold dear. "God speed the right."

—May Premo.

### The Original Purpose of the Doctrine and Covenants Defeated

The original purpose of the Doctrine and Covenants was not that of placing it on a pedestal as one of the Standard books of the Church, on a par with the Bible and the Book of Mormon.

It was intended merely as a compendium of faith setting forth the various teachings of the "Church of the Latter Day Saints." It was a synopsis of the "Belief," and was brought out to meet the criticism of the world, as the following will testify:

From the preface to the 1835 edi-

tion of the Doctrine and Covenants we read: "It contains in short the leading items of the religion which we have professed to believe. The first part of the book will be found to contain a series of lectures as delivered by a theological class in this place. . . . 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 now extant, but if men believe a system and profess that it was given by inspiration certainly the more intelligibly they can present it the better. . . . We have therefore endeavored to present though in a few words our belief, and when we say this we humbly trust the faith and principles of this society as a body."

Again from the same book we read on page 225: "The assembly being duly organized and after the transacting of certain business of the church proceeded to appoint a committee to arrange the items of doctrine of Jesus Christ. . . . these items are to be taken from the Bible, the Book of Mormon and the revelations which have been given to said Church up to this date, or shall be until such arrangement is made."

Thus it appears that this intended book of doctrines, was to cover the Bible and the Book of Mormon. Needless to say the Bible and the Book of Mormon came in for very little attention. The Lectures on faith which originally appeared in the Doctrine and Covenants referred to the Bible to some extent, but for some reason or other those lectures have been dropped. In any event the Bible, and certainly the Book of Mormon were drawn upon very sparingly for this intended compilation of Bible and Book of Mormon "items of doctrine."

For further evidence on this matter we cite the reader to Millennial Star Vol. 15: 183 "Minutes of the High Council, Kirtland, Sept. 24, 1834. Joseph Smith presiding assisted by Sidney Rigdon and F. G. Williams, Councillors. Jared Carter and Martin Harris were absent. . . . The Council then proceeded to appoint a Committee to arrange the items of the doctrine of Jesus Christ for the government of the Church of Latter Day Saints, which Church was organized and commenced its rise on the 6th of April 1830. These items are to be taken from the Bible, Book of Mormon and the revelations which have been given to the church up to this date or shall be until such arrangement is made."

There is no escaping the fact that the original intent of the Doc. and Cov. was merely as a doctrinal expose of the Bible and the Book of Mormon together with the revelations given up to that time. There was no provision however made for other revelations

that forms the theme of this article.

One day after deep meditation and prayer, and with no thought of the forms of church government in particular, I was given an open vision. In it I was shown the form of government among the Churches of Christ at Jerusalem, and among the Nephites. It was startling. It was unexpected, and the revelations were surprising. I may not be able to picture it accurately in words, but it was different from anything I had thought of before or knew existed at this age, yet it unfolded the scriptures to me in such a wonderful way that I saw them as never before and in a way that I had never understood, and that explained some things that seemed strange and unfamiliar, for instance the call and ordination of Paul and Barnabas to the apostleship by the Church of Christ at Antioch. What I saw was not "churches" but THE CHURCH, "The Lamb's bride," "The body of Christ," "The woman clothed with the sun." It was the ONE body of Christ, the thing in which we hold our membership, the thing into which we were baptized. The thing that when GATHERED will be the bride to meet her Lord when He comes. I saw its object as two-fold; (a) Evangelizing the world for Christ, and; (b) Shepherding the flock. Imagine my surprise when only a short time afterwards I came in contact with the Articles of Faith of the Church of Christ and found them as near as words could put it, the exact counterpart of what I was shown. But back to the point. I saw THE CHURCH, but in our ungathered state we are up against the same proposition that confronted Alma, being scattered we cannot all meet in one place, so we have many "churches" but "being many they are all the one Church of Christ." There is a "CHURCH" at Port Huron, Michigan. Is it a fragment or branch of THE church? No it is THE church, but representative until gathered. It has full power of church extension when acting in harmony with the law of God. It has everything necessary to make its membership full grown men and women in the Kingdom of God. Its work is to shepherd those members of the Church of Christ residing here. I wonder how many of the saints partake of the sacrament of the Lord's supper, feeling that they are taking little pieces of the Master's body? Just fragments! When we partake of the sacrament we partake of the WHOLE CHRIST. In a representative way, "Until HE comes," we put on Christ. We partake more of His nature, are better able to represent Him in our life's experience. Just so with the church, wherever it is established there the body of Christ should be completely represented. To

talk about Independent Congregational control, or independent congregational rights is nonsense. There is no such thing. I can have no rights that do not conform to the law of Christ. All members of the Church of Christ are amenable to its laws absolutely. With reference to the officers, we may say that primarily the functions of the general officers are missionary, that of the local officers as shepherding the flock; but their work is so correlated that there can be no far reaching distinction drawn. In the final analysis they are all ministers for Christ and nothing else. There is no provision for coercion, nor browbeating into submission to the will of any man or set of men, but a kindly ministering by the spirit of Christ, to WIN souls to Christ. The final recourse where there is persistent disregard for the law of God is disfellowshipment.

We might enlarge upon this matter to some length, but feel that we have been able to briefly outline, what I am satisfied was the form of government instituted by the Master among the saints at Jerusalem and among the Nephites. We might bring considerable scripture quotations to bear from all sacred writings but we feel that saints can profit by a study of this matter for themselves. At any rate it is evident that the New Testament outline was sufficiently clear on this matter for the historian Mosheim to get a fair working knowledge of the work of the church under Christ and His apostles. See the extracts from Mosheim on the back of Brother MacGregor's "Why" tract. Mosheim however, because of not understanding the idea of gathering and that the work of each local was only temporary looking toward a gathered condition, drew the erroneous conclusion that each local was governed independently. Whereas each local congregation was a complete representation of the whole in its functioning. From the old Evening and Morning Star (reprints) we gather that the Palmyra Seer and his associates contemplated the same organic idea in their church building.

## A SERMONETTE

### The Remission of Sins; How Secured

MARGARET MACGREGOR

The remission of sins like faith and repentance is not confined to one place in the Gospel because it is so generally needed all along the line of life. Therefore, we find it given through different ordinances as well as through the direct application of the blood of Christ to the penitent child of God.

We all recognize that, "Without the shedding of blood there is no remission." Because, had Christ not died the whole Gospel scheme would have been inoperative. But through the life, death, and resurrection of the Lord Jesus the whole Gospel machinery was set in motion, each part performing its intended portion of the work.—Romans 5: 10; Hebrews 9:13—17; 1 Cor. 15: 12—18.

We first meet a remission of sins in the ordinance of baptism, which ordinance is a representation of the death, burial, and resurrection of the Savior.—Rom. 6:1-2. Nor is this representation merely in the outward form, for the actual benefits that accrue from the death, burial and resurrection of Christ are obtained in baptism, viz. a remission of sins and an entrance into divine life.

"John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins."—Mark 1:4.

"Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins."—Acts 2:38.

"And now why tarriest thou? Arise, and be baptized and wash away thy sins."—Acts 22:16.

"Verily, verily, I say unto thee, except a man be born of water and of the Spirit he cannot enter into the kingdom of God."—John 3:5.

"For as many of you as have been baptized into Christ have put on Christ."—Gal. 3:27.

"The like figure whereunto even baptism doth also now save us."—1 Peter 3:21.

This is an ordinance for those outside the church by which they may receive the blessings purchased for them by the sacrifice of Christ, that they might receive a remission of their sins and become "fellow citizens with the saints and of the household of God."

Remission of sins is found also in the sacrament of the Lord's supper.

This holy service is one of the sweetest and most touching of all the ceremonies in the house of the Lord.

"This do in remembrance of me," said the Savior on the last evening spent with his disciples before his great sacrifice.

Some years ago while the writer was editing the Junior Quarterly a brother wrote that he objected to the statement in one of the lessons, that partaking of the sacrament worthily brings a remission of sins.

Lest there be some among our readers who think as this brother did I shall give my reasons for believing pardon is obtained through the sacrament.

We have seen that for those outside the Kingdom of God there is a special ordinance for the forgiveness of sins. Is God less mindful of them after they have become his children

that he provides no ceremony within his church through which they may be cleansed from their transgressions and enjoy communion and fellowship with him?

Ah, no. He instituted the sacrament of the Lord's supper that we might unitedly appear before him in innocency, to commune with him and each other and partake of divine life together.

When Jesus introduced the sacrament he said, as he passed to his disciples the blessed and broken bread:

"Take, eat; this is my body."

And as he passed the wine:

"Drink ye all of it, for *this is my blood* of the new testament which is shed for many *for the remission of sins*."—Matt. 26: 26 to 28.

Why does Jesus make such a close connection between the bread and wine in sacrament and the breaking of his flesh and spilling of his blood on the cross—so close, indeed, that he said "*This is my body*." "*This is my blood*."

Is it not that we might realize, as we otherwise could not, that the actual result of his sacrifice on Calvary flows to us through the partaking of the sacrament?

How impressive he made it; "*This is my blood*—which is shed *for the remission of sins*."

Again in latter days the sacrament is called "*The flesh and blood of Christ*."—Book of Commandments 24: 32.

We are sorry that this was changed to read: "Bread and wine, the emblems of the flesh and blood of Christ."—D. & C. 17: 8.

How distant this appears compared with the Lord's expression "*Whoso eateth my flesh and drinketh my blood hath eternal life and I will raise him up at the last day, for my flesh is meat indeed and my blood is drink indeed*."

True, it is bread and wine, but spiritually it is the *sacrifice* Christ made for us, which brings to us a *remission of our sins* and fills our souls with *life divine*.

As often as the sacrament is spread before us we have a *representation* of the *death of Christ* in our midst; and when God sends a *representative* whether it be an *ordinance* or a *man* he stands back of that representative with all the power of his *personal presence*.

Therefore, when He says of the sacrament: "*This is my body*," "*This is my blood*—which is shed for the remission of sins," He is standing by his *sacramental representative* with all the power of his personal presence unto the *remission of sins* and the

The sacrament after Christ and the animal sacrifices before Christ seem to fill the same place.

Before Christ came the people were taught of his coming by acted prophecies. The animal sacrifices portrayed daily before their eyes the sacrifice the son of God would make when he came.

The blood of animals never did, of itself, bring a remission of sins; but when the people of God, looking forward to the sacrifice of Christ, offered a lamb, they received the *actual benefits* flowing from the *death of Christ*—a *remission of sins* and *spiritual blessings*. Christ stood faithfully back of his representative.

The sacrifices were offered by Command of God—so is the sacrament.

They were offered frequently—so is the sacrament.

They represented the slain body of our Lord—so does the sacrament.

They were for disciples only—so is the sacrament.

They were to remind the people of God that Christ should die to bring them remission of sins and the blessings of divine life. The sacrament is to remind the people of God that Christ *has* died to bring them a remission of sins and the blessings of divine life.

The sacrifices were to keep the offering Christ should make before the people until he should come. The sacrament is to keep the offering Christ *has* made before the people until he comes again.

One must at least hold Aaronic authority to be permitted to offer the sacrifices—so with the sacrament.

The sacrifices properly represented the death of the Savior; and in doing so transmitted to the true worshipper the actual benefits of his death—the *remission of sins* and *divine favor*.

In the ceremony for the healing of the sick the Lord once more places on the altar of his ordinances the blessing of the remission of sins.

"Is any sick among you? Let him call for the elders of the church; and let them pray over him anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick and the Lord shall raise him up; and if he have committed sins they shall be forgiven him."—Jas. 5:14-15.

What a blessing to the body-sick, sin-sick soul!

By this we can understand why Jesus said to the man sick of palsy, who asked for healing: "Son, be of good cheer, thy sins be forgiven thee."—Mat. 9:2.

How good it is of the Lord to place in the ordinance for the sick a blessing for the spirit as well as the

because the spirit is troubled, and the balm of peace to the spirit is often more necessary than healing to the body.

On one occasion, when suffering from rheumatism I asked for administration. While going to the chair to be administered to, the Spirit of the Lord said to me, "If I give you but one of the blessings you are seeking, which will you take, the spiritual or the physical?" I promptly replied, "I'll take the spiritual."

The Elder, knowing nothing of this, proceeded to administer and was led by the Spirit to confer only spiritual blessings upon me, not even mentioning the affliction of the body. But I received the greater blessing, and like Paul, could glory in my affliction.

How beautiful it is when the Elder discerns the spiritual requirements as well as the physical, and prays for both. The body and spirit are so closely united that when one suffers the other suffers with it, and an administration which mentions the body only is something only half complete.

Some years ago a sister who was dying called for administration. She said to the elder "I do not expect to be healed. I am dying. I do not fear to go, but I fear the agonies of death. I want to be relieved of this." The Elder administered to her for this purpose and in a short while she peacefully passed away.

Besides the sacrament and ordinances through which remission of sins comes to penitent souls, there is an individual approach to the throne which is open to all God's children.

"If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. . . . If we confess our sins, he is faithful and just to forgive our sins and to cleanse us from all unrighteousness."—1 John 1:7, 9.

"Forgive and ye shall be forgiven." Luke 6:37.

"Forgive us our debts as we forgive our debtors. . . . For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if you forgive not men their trespasses neither will your Father forgive your trespasses."—Mat. 6:12, 14, 15.

These conditions must obtain in the heart before pardon comes, whether we receive it through our secret prayers, or at the altar of sacrament or through the ordinances of the gospel. In each case the Lord gives the blessing, and he gives it according to the terms laid down in his Word.

## When The Heart Starves

When with a starving heart, midst  
 pressing throngs  
 We see no face, which turns toward  
 our own,  
 With that response that speaks from  
 soul to soul  
 In kindling eyes, or sympathizing tone  
 Ah then, tho' myriads press on every  
 side—  
 When the heart starves—we feel we  
 are alone.

We question why our bleeding feet  
 must climb  
 The dizzy heights, o'er sorrows ragged  
 peak;  
 Why we have missed the touch of lit-  
 tle hands,  
 And the caress of lips and eyes that  
 speak;  
 For tho' we know our Savior walks  
 beside—  
 Yet, when the heart starves, man of-  
 times is weak.

When, blinded by the pain, with tear-  
 dimmed eyes,  
 We lift our faces to God's shining  
 blue,  
 And struggle on—a prayer upon our  
 lips  
 That He will give us strength to bear  
 us through,  
 Then—ah yes then, He touches our  
 bowed souls  
 And bids them rise—and thrills our  
 hearts anew.

And when we see within each throbb-  
 ing breast,  
 The ghostly shadows in our brother's  
 heart,  
 We love him more; and reach a sooth-  
 ing touch;  
 Forget our pain, and "choose the bet-  
 ter part"  
 Thus from the store God grants to  
 each of us  
 The crumbs we share, allay heart-  
 hungers smart.

Charlotte Dryden

1922.

The author of the above heart searching lines, united with the Church of Christ shortly after the Reorganization went under Supreme Control. She is the author of many beautiful poems and has contributed to the leading magazines of the country. We welcome her enriching thoughts so charmingly expressed.—

## What's In A Name?

(Continued from Page 1)

official name of the Church between 1830 and 1834, I think they called it the Church of Christ and some other names too. I think the name of the Church of Latter Day Saints was given after Edward Partridge came to Missouri. I believe in 1834 they had a book that was called the Book of Commandments.

Joseph Smith, president of the Reorganized Church, testified: "I do not know of any church referred to in the Book of Mormon called the Church of Jesus Christ of Latter Day Saints, or the Reorganized Church of Jesus Christ of Latter Day Saints."

Some people have contended that Nephi, Lehi and many of the prophets of God, in referring to the church in the last days, have called it the Church of the First Born, the Church of the Lamb of God, etc., and quote many, many passages in the Scriptures to sustain their idea but they lose sight of the fact that all these lived and wrote *previous* to the time when the Savior returned purposely to earth to settle a dispute in regard to the name of the Church. He tells them as plain as words can make it, "You must be called after my name," and to prevent any but the proper name being applied to His Church He tells them "to take upon you the name of *Christ* which is *my name*."

No "Jesus," no "firstborn," no "son of man;" he cuts them all off and tells them to call themselves by His name and then tells them that that name is *Christ*.

In the great day of the Lord when we shall all be called out by name who will answer to the name, Church of Christ? Not the Methodists, nor the Baptists; nor any of the sectarian creeds, for they all have their names and are known by them. Not the Utah Church, not the Reorganized Church, for they have both abandoned the name long years ago. Maybe the despised "Hedrickites" will be the only ones humble enough in the last great day to answer to the call for the Church of Christ. We have answered to it several times *on earth* as defendants to law suits, endeavoring to protect property belonging to the Church of Christ, but we sincerely hope that we will not be alone on that great day when the members of the Church of Christ are called out. It may be thought by some that the name is not essential to the salvation of souls of mankind but the Lord tells the Church in D. C. section 16 paragraph 4 to call themselves by the name of Christ and tells them if they don't answer to that name, they can have no place in the kingdom of His Father. Reader, do you want to have a place in that kingdom? What name

that they must be called by his name if they desire to be His Church. If they be called by some man's name, then they are a man's Church.

The first time the Church answered officially to its *new* name was in its conference in 1835 and then its new name was given by a man made by a man; and reader, whose Church must it be who answers to any other name save the one Christ gave, which was His own.

It can be proven beyond a doubt that the Lord commanded them to take the name of Christ when the Church was established in 1830 and the Church was that day well pleasing in the sight of God and was called the Church of Christ. Reader, if the Church was not right in 1830, what hope have we today?

Let us all get back onto the 1830 platform in name as well as theory.

## Love

The dominating force in the world today, should be LOVE. Arrayed with the armament of Love means victory and not defeat. To put on the robes of Love is a shield against the attacks of the enemy, no weapon they may use can have its effect when we thus robe ourselves. But the question comes, "how many of us are trying to cultivate this wonderful virtue, Love?"

We should find it in our homes, in our religion, in our business, and in every avenue of our lives; but there is a lack somewhere. Are we responsible for it? If we are, there is not a doubt in the world but what some of the cause is laid at our door, then it is time that we awaken to our duty and help to strengthen the powers of Love in our homes, churches, etc.

Love is the beautifier; love is the wonderful angel that can get music out of the common sounds of the earth; love can soften hard hearts, and change ill-temperers; love can brighten a home or church service and place things upon loftier heights. Love is better than houses or lands, silver or gold, honor or fame, the love that is the true love of God. With the true love of God in your heart you will give a ready sacrifice, you will have forbearance, have faith in one another, be willing to give a helping hand, and you will have the courage to endure a trial and persecution, and let come what may, you will with loving heart and contrite Spirit, forgive all things whatsoever they may be. Love will enable us to fulfill all the law, not a part of it.

Mr. Moody says, "If the love of God is shed abroad in your hearts, you will be able to fulfill the law." James 2: 8, 9, reads, "If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well; but if ye have re-

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spect of persons, ye commit sin, and are convinced of the law as transgressors."

Just how great our love should be is plainly told us in 1 John 3: 16. "Hereby perceive we the love of God, because He laid down His life for us: and we ought to lay down our lives for the brethren."

"And walk in love, as Christ hath loved us, and hath given Himself for us an offering and a sacrifice to God for sweet-smelling savor."—Eph. 5:2.

In the writings of Frank Crane we find these thoughts, "It is a very deep truth that every one of us ought to learn, that there is no righteousness without Love.

No man can do right unless he loves. There is no such thing as cold righteousness.

The one thing that is profoundly linked with morality is Love. Morality is precisely "what the law could not do." Jesus, with his supreme skill with hearts, beat the whole body of ancient laws into one sword of steel, two-edged with Love. "Love God, Love Men. That is all."

Be a Spendthrift in Love, don't economize in it, give it away, and tomorrow you shall have more than ever. Love is like the barrel of meal and the cruse of oil of the widow of Zarepath, which the more they were drawn from the more they were increased.

And the time of love, love's only time—is now.

And the time of Love, Love's only story, may we suggest to each one affiliated with the Church of Christ that we make a new resolution and try earnestly and well to remain true to it, that from this day on we shall gird ourselves with the armour of Love, the true Love of God, that thereby we shall be the better able to conquer

self, to overcome everything which we feel might be detrimental to the cause, to stand ready to serve and give the best which is within us, to trust each other, be faithful to each other, to protect each other. Let no unkind word or deed mar the beauty of our Love for each other and the Cause of Christ. Whatever petty differences we may have, lay them aside and be willing to forgive and forget. For our Master has taught us, "Forgive us our trespasses as we forgive those who trespass against us."

Your sister in Christ,

M. O. Derry,  
Omaha, Nebr.

David Whitmer

Some time ago we took it upon us to publish the pamphlet as originally published by David Whitmer. We wish to assume all responsibility in connection with our associate in the task, Brother Bronson of Independence. The Church of Christ is in no wise obligated to indorse it. Not the least. We may be permitted however to submit some reasons why we published it.

As a student of this latter day work examining it from every angle, with a view to gaining a correct account of how things were conducted in the declining period of the early Church, we were struck with the remarkable analysis as set forth by Brother Whitmer, an analysis that takes up the Mormon problem from A to Z. The most impressive thing about this work is that it is so free from rancor. He wrote in the spirit of the Master, and although differing with the heads of the Church yet he wrote in the spirit of love.

This man was persecuted in a most brutal manner as instanced in the Danite order, that was handed him to get out of Far West, giving him only 48 hours to do so at the peril of his life. There was nothing criminal against the man, indeed through all the years he kept himself spotlessly clean insofar as any immorality was concerned. The worst that could be said of him by a leading minister of the Reorganization when trying to destroy the validity of his testimony, was that he used tobacco and run a livery stable. In those days most everybody smoked, and if the record was all read as to who were addicted to the same habit, it would stun some people. After his removal to Richmond, Mo., in 1838 he continued to reside there, and after 50 years, the citizens of the place gave to him a volunteered testimony of his integrity, probity, and morality that has never been surpassed. It was not fixed up by his Church relations either. It came from the leading citizens of the place from all the walks of life.

It was about this time 1887 that

he was impressed to give forth his testimony in relation to Mormonism, with a view to preserving it to future generations. Had he not done so, many of us would have found it much more difficult to reach a solution of some of the problems with which Mormonism is afflicted today.

We do not think that his work is absolutely free of blemishes. We doubt whether there ever was a book published by anyone that was free from faults. It is not in the power of the human, himself an imperfect being, to print a perfect product. Such men are not born nowadays. The very excellent article of Brother Moler as appearing in this number will certify to some of the mistakes in that work.

Whatever the mistakes that are found in the work, we do not think them of such a character as to disqualify Brother Whitmer, as a one time living witness to the things he saw and heard. His testimony when corroborated by others, is simply invincible. In a work of the calibre of David Whitmer's, one naturally looks for the big vital issues as affecting the Mormon situation, and on those matters we think he was reasonably accurate; and whatever the mistakes he made along other lines, they do not affect the grand whole.

For instance, Brother Whitmer thinks that the Twelve who were called to labor on this continent, should not be called Apostles. It is his position that only the original Twelve who were set apart by Jesus in Palestine, are entitled to the name. We think however, that our good Brother overlooked a statement as found in the Record of the Nephites, wherein Jesus giving instructions to the Twelve whom He had selected on this land, said to them:

"Ye shall call on the Father in my name in mighty prayer; and after ye have done this, ye shall have power that on him, whom ye shall lay your hands, ye shall give the Holy Ghost; and in my name shall ye give it, for thus do mine apostles."

There can be no doubt but that the Savior was here assigning duties to his Twelve which he declared was apostolic. And because Brother Whitmer cannot see it this way, we are not disposed to condemn his writings. Nor do we think that this mistake of Brother Whitmer's, was sufficient to destroy confidence in the man, wherein he writes on other matters palpably plain.

In a public meeting with Apostle Curtis he denounced David as being doty, and hence incapable when he wrote his pamphlet. And yet that same apostle has doubtless heralded his dying testimony all over the land as the simon pure essence of veracity. With equal propriety the world could



also denounce that testimony as dotage. Is it not a fact that the events of early years, recall themselves with unusual clearness, to many minds, as they draw near to the close of their career?

The passing of David Whitmer is one of the sweetest pages of modern story. It records the passing of a great man of God. David Whitmer as one of the three witnesses to the existence of the Book of Mormon plates, and as one who heard the voice of the angel, will ever remain a singular character and his testimony as true until the latest edge of eternity. He is referred to in the Book of Mormon itself, and certainly would scarcely have been selected as a witness unless he possessed qualities of rare merit.

It is said that he suffered himself to be appointed a presiding leader of one of the factions of Mormonism. In this he is not to be blamed altogether, since he had been ordained as a prophet seer and revelator by Joseph Smith himself, if we can believe the testimony of those times. Indeed several had been ordained to the same office including such men as Hyrum Smith, Sidney Rigdon and others. And so out of the confusion of those times, it is but natural that Brother David, as well as others, retained some of the prevailing errors. But he was ever ready to renounce mistakes as soon as he discovered them. This is the saving quality of any man.

The inflexible honor of the man was displayed in his life long fidelity to the manuscript of the Book of Mormon. At one time \$50,000.00 was within his grasp if he would but surrender that manuscript to the representative of Utah Mormonism. But true as steel, he retained it to the last. Is it any marvel that in his passing to his well earned rest, a heavenly glow lighted his countenance.

A little while ago I received a remarkable communication from a member of the Reorganized Church greatly disturbed over the conditions that had arisen since the adoption of S. D. C. In her anguish she sought the Lord for light not knowing which way to turn. A response was given her. It came from Him to whom she prayed. She was instructed to read the writings of David Whitmer. At the time she did not know that Brother David ever published any writings. Having a copy of his original pamphlet on hand, I loaned his writings to her. And out of those writings the sister has found peace to her soul. Those writings led her into the Church of

## Does God Have Two Churches; Which One Is Right?

A question very frequently asked is: "How can God have two Churches? If ours is the right Church then the Church of Christ is not the right Church." This comes to us from members of the Reorganized Church. In answer we would say that God blesses the people in all churches, not because of any endorsement of the peculiar errors they may entertain, but because of the honesty and sincerity exercised by those who are doing the best they know how.

It is true that Christ organized but one Church, whether in ancient or modern times. And the one Church which God was particularly interested in, at the time of bringing forth His Marvelous Work and a Wonder, was the Church that He established by the word of His will. Of this He said "The only true and living Church upon the face of the whole earth with which I the Lord am well pleased."

Now of what Church did the Lord thus speak? Why the Church that was in existence at that time. At the time of delivering this message it was Nov. 1, 1831. D. C. 1: and Book of Com 1.

Now if one will take the trouble to look into the Church in existence at that time, he will discover a far different Church from that which was subsequently developed. It had no Presidency in it of the First Presidency type. Provision had been made for the selection of Apostles. Several had already been designated, of whom Joseph, Oliver, and David Whitmer were three. There was no High Council at that time. There was no compilation of revelations known as the Doctrines and Covenants. There was however, a Book known as the Book of Commandments. It is alluded to in the very revelation wherein the Lord expresses the above pleasure. Indeed the above reference is taken from the Preface to the Book of Commandments. The first paragraph of this revelation reads as follows:

"A Preface or instruction unto the Book of Commandments, which were given of the Lord unto His Church through him whom He appointed unto this work by the voice of His saints through the prayer of faith: this church being organized according to the will of Him who rules all things, on the sixth day of April, in the year of our Lord one thousand eight hundred and thirty."

Thus it appears that the one Church with which the Lord was well pleased, is that Church in existence at the time of delivering the above message of approbation.

Now for anyone to take this revela-

proved the church at a later date, when so many things were added is pure assumption. Indeed it was not long until God had to speak in condemnatory terms of that Church which in 1831 was under His approbation. Here is what he said one year later:

"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.*" Doc. & Cov. 83:8.

Now who will argue that the church at this time, the time of giving this revelation which was Sept. 22, 1832, was the acceptable Church of Christ, such as it was at the time of giving the former revelation of approval?

Some may think that the Church afterwards repented and returned to her former status and so the full favor of God returned unto her. That can be readily determined if we will just read on to the end of the paragraph. He exhorts them to "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."

Now if in our investigation, we find that the scourge and the judgment *did indeed visit the Children of Zion*, may we not safely conclude that they *did not repent and remember* the Book of Mormon and the former Commandments?

Yes the scourges came, and they were terrible. They began shortly after the deliverance of the above revelation as manifest in their being driven from Jackson county and ultimately out of the whole State.

Nor did they stop with their expulsion from Missouri they continued until they were broken up at Nauvoo, Ill., and their Temple was burned. Thenceforth they were scattered to the four winds, and we find them in fragments here and there, stretched out from California to Pennsylvania and from Beaver Island in Lake Michigan to Texas on the south.

These scourges tell a tale in the light of the prophecy concerning them, that speaks with no uncertain sound as to the disfavor of God upon the Church. And mark you, that disfavor was to remain "until they repent and remember the New Covenant even the Book of Mormon and the FORM-

say but to do according to that which I have written."

Now it is only a little task for one to take up the Book of Mormon and the former Commandments, which in this instance refers to the compilation of commandments which were published by direction of a revelation from the Lord and the order of the Church. Let us therefore, look therein and we will have the answer to our question as to which Church God is "well pleased with." It is the Church that harmonises with the Church as set up in 1830. That Church, and that only, can be the right Church.

Now the thing that has brought much confusion to the Church is the presumption that the approbation, as expressed in the Prefatory revelation, was said concerning the Church that prevailed up to the time of 1844. They who had charge of publishing these revelations in the first edition of the Doctrine and Covenants are responsible for the confusion, for instead of publishing this communication as it was first published in the Book of Commandments, they deliberately and willfully omitted publishing the opening paragraph. It was left out altogether. That sin of itself, reveals to what depth of wickedness the leaders of the Church were falling, when they would thus interfere with what was reputedly the Word of the Lord. Now the publishing of that first paragraph in the Doc. and Cov. would clarify the matter. It was spoken concerning "THIS CHURCH BEING ORGANIZED ACCORDING TO THE WILL OF HIM WHO RULES ALL THINGS, ON THE SIXTH DAY OF APRIL, IN THE YEAR OF OUR LORD ONE THOUSAND EIGHT HUNDRED AND THIRTY."

Now if our honest questioner really wishes to know which Church is the right Church, let him go back to that period when God expressed His approbation, and then with the Bible and Book of Mormon in hand and a copy of the former Commandments before him, he will soon determine which is the right Church.

In those days he will not find a Church with any First Presidency, nor yet a Church controlled by the mutilated revelations that appear in the Doctrine and Covenants. He will not find a Church with a High Council, nor yet with an altered name. It was then called the "Church of Christ." He will not find anything taught such as a lineal Presidency, nor a Book of Abraham as believed in during the early days of the Reorganization. He will not find any baptism for the dead nor anything like supreme directional control. It was a Church pledged to common consent.

It is the sincere effort of the Church

Church as established by the Lord in the beginning, and which at that time had His favor. In doing so, it will not be hard to answer the question as to which is the right Church.

### Editorial Briefs

Our short visit to Toronto was rendered pleasant in the brotherly reception accorded me by Elder Weaver who is one of that brave body of Protesters always ready to cast off an error in exchange for a truth. Through his kindly efforts we were permitted to occupy the hall he has been using in his efforts to keep the protestors together. We had a most enjoyable time with them noting that they, as we, were in earnest in finding a solution to the distresses agitating so many. Brother Weaver is a walking encyclopedia of information and is ready to investigate the merits of the issues of the hour with any of them. While Apostle Curtis was there trying to save the situation against the coming of Elder T. W. Williams he did not hesitate to challenge the champion of the S. D. C. Church to a public investigation. For some reason or other the Apostle did not feel to go into the matter.

Very recently we received an urgent request from a leading representative of the Reorganization to say or do nothing that might endanger any coming together of the Church of Christ with the Reorganization. His plea was to do all things possible to bring about the union of all the factions of Mormonism, eliminating the errors that had accrued to Church. To this we can say a hearty "Amen." And if we were permitted to suggest a plan whereby this might be carried out we would suggest to follow the lines as suggested in a signed article appearing in the Herald during the summer of 1925, in which it was urged that we return to the Cause of 1830. Any time that the Reorganization or any other faction of Mormonism is disposed to take up the question of getting together on the basis of the 1830 program, we feel that there will be a generous response from the Church of Christ to talk it over. Why not?

To the membership of the Church the Angel Message is dear. That message was delivered in the early visions of Joseph Smith and in the Book of Mormon. Surely there is enough in these, together with the Record of the Jews to find a common ground of action. Incidentally however we may say, that so far as the Church of Christ is concerned, it will not be possible to gather around the mistakes of 1835 nor the errors of 1840-1844. A hundred years of Mormonism, experimenting with the unscriptural developments of 1835-1844

radical of us, that if success is to be reached and the work to be done as indicated by the Lord, we must take up the Cause where the Angel and the Prophet left it in 1830, not unmindful however of subsequent revelations that made for the unfolding of the original Cause.

The writer is at present engaged in a series of meetings at Centralia, Wash. We find here a devoted band who are holding the fort and laboring nobly in work entrusted to all. The Church was comfortably filled last night. The subject was the Signs of the Times. It is good to unslung the old themes of growing interest. Never was the world so disturbed as now. And the only answer to all their problems is the mission of the Church of Christ.

Sandpoint, Idaho is basking in the blessings of God. Elder Deeter is serving as the presiding Elder ably assisted by all in the work committed to all.

To the many friends of Elder Newby we wish to say that he is running a store in Sandpoint. This Brother has had an unusual experience in the mission field in the past wherein God used him in an unusual manner. He still loves the truth and is ever ready to meet the opposition.

To the several enquirers as to who the writer was of the excellent letter from Minneapolis we are permitted to say it was none other than Elder Arthur Smith, the youngest son of the late Alexander Smith, the presiding Patriarch of the Reorganized Church. Brother Arthur has cast in his lot with us and is doing splendid work as pastor of the Minneapolis Church.

News just reaches us of a splendid delegation from California making ready to attend the coming General Conference of the Church of Christ. We are sure that the noble Saints of Independence will do all in thier power to take care of one and all.

Sunday the 6th will long be remembered by us as a day of wonderful blessing with the Denver Church. The Colorado Springs Church met with us. From beginning to end it was one constant streamer of inspiration. Several revelations manifested in tongues and interpretation were received. Elder Clarence Wheaton of the Twelve was with us. The order and peace of the Church at this place is to be commended. To the writer it was a hint of what the endowment will be like when the Master shall meet with his people. Denver has some splendid material whom the Church in general will yet hear from.

Elder Cox of Centralia whose reputation as a battler for the truth has followed him lo these many years is doing fine service as pastor of the Church. His invalid wife is progress-

ing as well as could be expected. Surely within their home one witnesses the spirit of the Master both in the long suffering patient and in the tender attention of husband and daughter.

"I am now your Brother in very deed. I know you will be pleased to hear that. The climax came just after you left. I was informed just after you left here that I ought not to preach although they knew the position I held.

I felt that sooner or later the cloud would burst, so I prayed God to guide my feet and soul into the port of Peace. I had a beautiful answer to prayer and I fasted for light, and received instructions. You will see my dream and its interpretation in the 'Advocate' this month if we are in time. It is with joy that we are able to see in the future a few of the faithful coming to the Standard, we realize that the spirit of Humbleness must crown our efforts and that the Spirit of God must guide.

Whatever the Church wants me to do in the humble way I will do it, I want to follow the commands of God, which turn to blessings if obeyed.

We are happier in many ways since we made the change, a load seems to be lifted from our shoulders, and we trust that our connection with the Church of Christ will never be the means of bringing disgrace or stain but that we may become a Light that is set on a hill."

From St. Thomas, Ont., comes the good news of the transfer of membership of Brother James Simons the Priest and the only real preacher the Reorganization had in that City. We had the pleasure of preaching one night in that place very recently and we are gladdened by the news that several applied for membership immediately after we left. We submit the following excerpt from the letter of Brother Simons.

The several Churches should take immediate action as to whether they wish a delegate Conference or a mass Conference. If a Delegate Conference is desired it will mean that the Churches may be represented at the General Conference by whomsoever they may delegate to represent them or if a mass Conference is preferred it will mean that the Conference will be carried on by those who are in attendance at the Conference and of course in any event it is expected that the several Churches will sustain the acts of the Conference as the voice and vote of the whole. If the Churches desire representation through a delegation they may select they should appoint such delegation from among the eldership. It has been the rule of the Church of Christ

Conferences. This is in harmony with the revelation known as the Articles and Covenants of the Church of Christ as found in the Book of Commandments Chap. 24: 43, 61.

It would be well for those contemplating attending the coming general Conference to advise the people in Independence of their intended coming so that due preparations may be made to take care of them. We are unadvised as to whom to notify but we feel that if due notice is sent to Brother Marshall Jamison the business manager of the Advocate that he will gladly take the matter in hand. Address him Drawer 217, Independence, Mo.

What about the renewal of your subscription to the Advocate? It costs us in round figures about \$50.00 per issue. May we not have your renewal at once together with a subscription for some other one who may become interested in our message? We need a united effort to keep things a going.

At our last night service Monday the 14th, in Centralia, the Church was packed. There is an unusual interest among the outsiders. It is a comfort to be permitted to discourse on those themes that unfold the prophecies and show up the coming forth of the Latter Day work. The Saints are turning out splendidly as well as several from the Reorganized Church.

Sister Sheldon having resigned from the editorial staff of the Advocate the duty of receiving all contributions for the press devolves upon the remaining Editor. Address all communications to Daniel MacGregor, Drawer 217, Independence, Mo.

### **A Visit to the Joseph Smith Farm and Hill Cumorah**

Sometime ago the writer and several others made a trip from Niagara Falls to visit some historical places in the state. We believe that every member of the Church of Christ will be interested in an account of our trip.

As you travel along the road your attention is attracted to a barn bearing this sign—The Joseph Smith Farm. This farm is owned by the Utah Church. He showed us around the farm and made our time there very interesting.

On the way to the grove, just beyond the barn, is a small creek, where some of the first baptisms were performed. This creek was so small it was necessary to use a dam to get the required amount of water for baptisms.

We walked on down the lane to the "Sacred Grove," made sacred by the admonitions Joseph received there. In the center of this grove is a large tree, which we were told marks the spot where Joseph came to pray and received his first vision. Beneath this

Our prayers were truly heard for the spirit of God was present to a great degree.

After leaving the grove we went to the house. At your left as you enter the front entrance, is the room where some of the plates were translated. You can see where the fireplac stood that Josph hid the plates in when they were hunted for by his enemies.

Going up stairs we were taken to the room where Moxoni appeared to Joseph and gave him instructions concerning the plates and his duties regarding them. This room contains some old relics which were used by the Smith family.

Just back of the house is the remains of the old stone fence. It was while climbing over this fence that Joseph fainted. When he regained consciousness he heard the angel speaking to him again, telling him to tell his father of the vision and the commandments he had received.

Hill Cumorah is located about four miles southeast of the farm, between two villages, Palmyra, and Manchester, New York. It is the highest and most peculiar shaped hill in that location.

A lane leads from the road to a farmhouse which sits at the foot of the hill. From here you can climb to the top and it really is a climb, before you are through.

Almost to the top a wild rose bush grows and people say it is here that the plates were buried. The view from this spot is wonderful. The surrounding country for miles, can be seen and when everything is green it is beautiful.

We gathered around this bush for prayer and the spirit of the occasion will live forever in our memories. The songs we sang seemed to take our minds back to the early days of the Church in 1829-30.

This trip did us a lot of good and made us feel proud that we live in the state that gave birth to the "restored gospel."

—Clifford Spilsbury.

### **A Real Missionary Story**

Enroute from Independence to Denver recently in company with Brother Wheaton I was permitted the courtesy of looking into his diary. I was interested in learning of his first experience upon leaving home without purse or script. I asked him the privilege of using it for the Advocate. The Brother kindly consented and so here it is. We may say that we have several real missionaries who are only waiting the hour when they may go forth. Oh it is a real pleasure to go forth in active service in such a Cause. —Ed.

October 29, '25—Final preparations were completed today for me to make

pose of doing some Missionary work. Grips all packed for an early start. Odessa, Missouri to be the first point of destination by invitation of A Mr. Bruce. Divided last change I had, consisting of a few pennies, with the children, having determined to go forth without purse or script. After prayers to bed for rest and an early start.

Oct. 30, '25—Up early and ready for the start. Breakfast over. Prayers for the welfare of the family in my absence. Fond farewells of Angela and the children taken. May the good Lord protect them. The journey begun. Fear to look back lest I waver in my resolution and return back to the arms of my family. Could not keep back the tears at departure, not knowing when or under what condition I might return. Stopped at the Post Office for expected mail. Had a fine talk with Brother Daniel MacGregor whom I met as per previous arrangement up on the square, in which he gave me much brotherly advice and counsel. Received first financial help from two men who stopped and talked to us during this conversation. This enabled me to ride part way on the street cars. Out on the highway filled with hope and expectations for a profitable journey. Walked about an hour before I was able to receive any assistance. A kind hearted man stopped and gave me a ride to the cross roads of Lees Summit and State highway No. 2. Walking again. Picked up again and carried to Grain Valley. Shades of evening are drawing around. Determined to stop at a cousins, Sister Mirriam Mason. Directions to their home obtained, started out again. Picked up again and carried to the lane that led to the home above referred to. Twenty-seven miles covered today. Welcomed by Sister Mason and her husband, where I was provided with a warm supper and a comfortable place to sleep. Had a fine talk with both of them about home news and the gospel. To bed for a good night's rest.

Oct. 31, '25—Up for an early start. Breakfast over, farewells taken, and the days journey begun. Rode to town with Mr. Mason in his farm wagon. The morning air was crisp and invigorating. My mind reflected upon the mercies of God and I thought how wonderful was His creations as viewed in the early morning light. One thing particularly interesting to me was a large flock of sheep gathered together upon a high elevation. As this picture was presented to me I could not help but see the similarity between the gathering of the saints and the sheep, as shown by Christ, for they were gathered there for protection from the elements where they

rounding country side, where they could see the approach of preying beasts. So we also should be gathered together in Zion for protection where from the high-tower of righteousness we can observe the signs of the time.

After walking for about an hour I was picked up by a young man by the name of Oscar Davis of Memphis, Tenn., who carried me to Oak Grove. There I made several house to house calls and distributed tracts and articles of faith. With proper means it is possible that an opening could be made here. Not having received any leadings of the Spirit to tarry, I moved on to Odessa the point of destination. After about half an hour's walking I was picked up and carried to my destination. Arriving there I immediately inquired the way to Mr. Bruce's place. Going there I found that he was not at home and they did not know when he would be home. This brought my first disappointment. I walked back to the main highway filled with doubts and misgivings. I seemed to be left alone, felt no inspiration. I did not know which way to go. I was in the state of mind where I could easily have turned back and laid down the work. I seemed to be enveloped in a mist and did not know where I was going, but I decided to keep on walking until I could make up my mind what to do. I found myself traveling in the opposite direction from home. I walked many miles foot sore and weary. It seemed as though I was doomed to disappointment and failure in that which I had undertaken. Few people passed me going my direction, but there were many going in the direction of *Home*. Several times I was the object of jokes and raillery from passers by, which in my discouraged condition was like adding fuel to the flame.

As the shades of evening began to draw around me I came to an old country school house behind which was an old shed for sheltering the children's horses. I went into it and prayed for guidance. My whole soul was poured out to God in the anguish of my spirit for I was sorely tried and down hearted. My whole body ached from the unusual strain that had been imposed upon it, between my heavy grip and the exercise of walking so far. But during this brief communion with the Father I received comfort and strength. I had passed through the trial of my faith and had conquered. I was blessed with the spirit of inspiration that flooded my soul and brought renewed strength and courage. There was no turning back now. I was prepared to go to the ends of the earth if it should be the Lord's will. My face was set firmly ahead. My heart was lighter, my

dens of the day had rolled away and I was as fresh and strong as I was when starting out in the morning. How I rejoiced and praised God both in word of mouth and by song. I swung into a quick active pace to the tune of "My Faith Looks up to Thee," and "Jesus Lover of my Soul." I went on and on. Dusk came on and I prayed God to direct me to a place to stay all night. I heard the rapid approach of a car in the distance behind me. I did not signal for a ride for it was almost dark, but I heard the driver shut off the engine and the car came to a stop a few feet in front of me. A young man addressed me, offering me a ride in his car. After first friendly overtures were made he shifted his grips and invited me to ride with him. Exchanging the usual courtesies I found his name was Mr. Hanlon of New York. He asked me how far I was going. I was directed by the spirit to tell him I was going to St. Louis. This seemed to please him for he expressed himself as pleased to have companionship on so long a journey, (Thus far I had only traveled about forty miles in two days and it was two hundred and eighty miles from Kansas City and St. Louis.) Thus were my prayers for help immediately answered and I was traveling in a warm closed car into the night to the place where the Lord intended for me to make my first opening. I told him my mission and talked to him of the gospel. My manner of going into the field awoke in this man of the world an admiration and respect that was indeed cheering to me. In the course of time we came to a cross roads lunch stand and garage, where hot sandwiches were obtained and the car replenished with gas and oil. Our journey was then continued with a bright moon over head that lighted our way over hill and dale and through a country side dotted with pleasant farms and villages. We arrived in Fulton, Missouri about 11:25 P. M. Mr. Hanlon expressed himself as being determined to stop there for the night, and drew up to the entrance to a hotel. Thinking that it was the end of my pleasant trip with him I alighted and thanked him for his kindness. Starting to leave him he asked me where I was going. I replied that I was going to find a place to stay all night. Here was evidenced another instance of God's watchcare over me, for this young man smiling said, "You will do nothing of the sort, for you are my guest till we reach St. Louis." Proceeding to the hotel he secured a room for each of us with bathroom facilities. He invited me to make my toilet, after which we retired to the restaurant and obtained a hot meal. Thus were the promises of old varified by the Lord. Retiring to my room I last

no time in falling on my knees and praising God for the way my seeming defeat, was turned into a blessing.

Nov. 1, '25—Up at 5:30 cleaned up and ready for the developments of the day. My prayer was that God would soon open the way for me to preach the gospel. Breakfast obtained, we proceeded on our way to St. Louis, where we arrived about 11:30 A. M. Mr. Hanlon let me out at the Public Library. I thanked him for his kindness. He then revealed to me that he was a Catholic and member of the Knights of Columbus. My prayer to God was that he would bless him for the kindly treatment afforded one of His servants. The greatness of this city appalled me, for it was the largest city I had ever been in. Having obtained a sandwich with almost the last money I had, I began to make my plans for the work ahead of me. Remembering that Elder John W. Rushton was located at St. Louis I spent the last of my small store of change for car fare to the Church where I thought I might be able to find him, (for it was Sunday). I arrived there just at the close of services. Being introduced by him to several of the members I was invited to go with him to one of the members for dinner. This brother where we stopped then took several of us for a ride over the boulevards of the city, after which he left me at the church. Having nothing else to do I remained for the evening, where I assisted brother Rushton with the service. After the service I started to leave not knowing where I would stay for the night nor worrying for I had faith that the Lord would provide my every need. Asked where I was going I told them I had no definite place to go but would find lodging somewhere. For I was determined not to reveal to them my financial condition for fear that they would misconstrue my purposes in coming to the church. However the Lord over ruled in the matter and moved upon one of the members to take me into his home. Going home with him I was provided with a lunch after which we talked the gospel story till midnight in spite of my fatigued condition. Retired that night with the assurance from the Father that my opportunity for preaching the gospel in that city in a short time would come.

In the following days I perfected my plans for making my first attempt to start a series of meetings. The brother where I stayed the first night gave some money to us in prosecuting our work. With this I rented a small hall and prepared for meetings. Obtaining an opportunity to exchange some labor for printing I had some hand bills printed which we diligently circulated in the neighborhood of our mis-

The Lord blessed us in basket and in store. As the days went by, coal and fuel, food and a place to sleep were provided. Each instance was an example of the heavenly Father's watchful care. Holding services here for about ten days we succeeded in converting and baptizing several new members into the Church of Christ who had formerly belonged to the Catholic Church. One of the sisters had at one time contemplated being a Nun.

Many other interesting bits of information could be cited to prove that if we go forth believing that we will receive that which we ask for in faith, but what has been said will suffice. May these few experiences of the past in which I was permitted to go forth in the name of Christ and bless those that I came in contact with through the preaching of the gospel and administering to the sick encourage others to make the sacrifice for the cause of Christ. For I testify to you all that if you will put your trust in God and go forth in faith that you will not only be able to preach the gospel in "word," but also in power, and in the Holy Ghost, and in much assurance.—C. L. W.

### The Quest

(The following interesting article comes to us from one who for long years a devoted member of the Reorganization has discovered its hollowness. She is looking for the Church of Christ. She is keenly alert as to what constitutes the Church. Who can direct her to it—Ed.)

Very early I came to look upon life as a great adventure. As the years came and went with their new and varied experiences the more true did this become to me.

We are all travelers on the great highway of life seeking, seeking, ever seeking. For what are we seeking? What is the object of our quest? For some 'tis happiness, for others service, for others it is peace. Being born in a Godly home, these were things for which I did not seek—they were my heritage from the past. As I look back upon the years I ask myself, "Did I find happiness and peace in my service in Latter-day-saintism?" It seems so long since one had these things, that we pause a moment before the answer comes, but after a time it does come as sweet and as clear as the chimes of a church bell. Yes there was joy in our service of other days. It was then that sacrifice was sweet. Our love for the church was as pure as an altar fire.

Then, some how there came a change so gradual that it was almost subtle and it altered all of this. Was the change in us, or was it else where?

change was not in us. A reevaluation of our belief in the light of recent experience still leaves us with an undaunted faith in the work of 1830. Joseph Smith is still to me a prophet of God. The origin of the Book of Mormon remains divine. Regardless of all our doubts and fears, these two facts remain true and unquestioned. But where is the church into which we were baptized? I look and look in vain, but I do not find it in the Reorganized church.

One of my earliest remembrances is of my father showing me his naturalization papers and the Book of Mormon. He always associated the two together. To him they were symbols of liberty and democracy. Many are the times I have heard him tell guests in our home that our church and our country represented the highest type of democracy. No, father was not wrong, but by innovations the church has been moved off of her foundation since those days.

So after all of these years of what I thought was church security, I find myself upon a quest. The object of that quest is to find a church which Christ recognizes. Since we have not been associating with the Reorganized church we have been attending a protestant church. We are indeed grateful for the refuge we have found there. We are thankful for their friendliness, their hospitality and their fine spirit of democracy, but above all we appreciate the ministry of their services. They have been gracious to us when our own church was not. But regardless of these kindnesses we have found that our early church training has not prepared us for active participation in the services of other churches, so I find myself going back to 1830. From there we must find a faction that is in agreement with the New Testament and Book of Mormon church. Those Records say—APOSTLES first. To find a church organization like that, might not be difficult but I fear that a church based simply on organization would not appeal to me. I know of factions that have apostles, but they do not impress me as I fancy the New Testament apostles would, for they had power. To have just a structure would be like having a great, beautiful empty house and calling it home. There must be a spirit in a house before it can become a home, or as Edgar Guest beautifully puts it—"It takes a heap of living in a house to make a home." The church I am looking for must be alive to its remotest part. The church which Christ recognizes should have the Christ spirit in it. In Christ's church one should feel that "If on earth there's a haven of bliss 'tis this, 'tis this, 'tis this." One might expect to find an

ought to feel in the presence of its members, that they have been close to God and are eager to introduce you to Him. In Christ's church one might expect to see the ethics of Christ lived, rather than preached, for "we would all rather see a sermon than hear one any day." Would not one at least think he was on the right path if he could really see a good shepherd leave his ninety and nine and go look for the lost one? Who cares for the lost one today? Would it not seem like a return to the spirit of 1830, if when one member suffered, the whole body suffered?

Might we not look for a bit of human brotherhood? How can we talk in terms of fatherhood of God if we can not recognize a brotherhood of man? Would it be too much to look for a demonstration of Christ's greatest commandment—"Love one another even as I have loved you." Try to fancy what such a love as that would do for us. Are we not told somewhere, that by one's fruit we should know them? Will this not apply to Christ's church as well as to individual lives?"

A Seeker After Truth,  
Margaret Davis.

## ABOUT THE WRITINGS OF DAVID WHITMER

### Are They Free From Mistakes?

By H. E. MOLER

As an honest, truthful man, the last surviving witness of the Book of Mormon, David Whitmer, has always stood high in the estimation of the writer. This opinion, I am sure, is shared by many other believers in the latter day message. The chief writings of this distinguished brother consists of a "Circular Letter," issued April 1, 1887, and just a little later, in the same year, his "Address To All Believers In Christ." These both have been reprinted lately by brethren of The Church of Christ, the former under the title of "The Solution of The Mormon Problem," no doubt because they believed the opinions of this good man would do good when placed in the hands of the honest student of latter day history. I suppose those who sponsored the reprints of these pamphlets would not claim infallibility for the author. The Church of Christ, as a Church, has never given these pamphlets their indorsement, nor their condemnation. They are to be received on their own merits, and for what they are worth. These writings were made in the latter part of David Whitmer's life, when he was aged. He left the church in 1838, and we have wondered why he remained silent so long? Why did he wait for forty-nine years? However, while

lence, we are glad that he did leave for us his recollections and opinions of the workings of the church during the early years of its existence. Much of that which he wrote we are able to verify by collateral evidence. But there are some errors in his writings.

Some, here of late, seem to regard David Whitmer as a great oracle, and his pamphlet called the "Address," as a guide and kind of text-book. One brother expressed a preference for this book rather than the Bible. All this is their privilege of course, and we have no controversy with them in that regard; but we do wish to point out a few errors for all readers of David Whitmer's writings to take under consideration. This is not to disparage or discredit the testimony of the man wherein his testimony agrees with all the facts available, but that all may be on their guard, carefully weighing every point before reaching a final conclusion.

In the "Circular Letter" issued April 1st, 1887, and reprinted in "The Solution Of The Mormon Problem," Brother David Whitmer sets forth the claim that Oliver Cowdery did not have any hand in carrying the revelations and commandments from Hiram, Ohio, to Independence, Mo., to have them printed, as provided for in one of those revelations, and according to the history that has always been given of that affair, but that John Whitmer made the journey on this errand alone. He says:

"I say positively that I remember these things as if it was yesterday, and know positively that W. W. Phelps was there in Independence attending to the printing office, and so was Oliver Cowdery. My Brother John was there in Hiram, Ohio, but he was one of the committee who arranged the revelations. Brother Joseph had Brother John to wait there for some time until he (Joseph), Sydney Rigdon, Orson Hyde and others got those revelations ready to send to Independence to be printed. They had Brother John take them on horseback to Independence."

This leaves Oliver Cowdery as having no part in the conveyance of these revelations to Independence, as he was positive that Oliver was already at Independence. But now let us hear what John Whitmer himself says of the event; he was the Church Historian at that time, and was making a record of what transpired. He says:

"About this time it was in contemplation for Oliver Cowdery to go to Zion and carry with him the revelations and commandments; I also received a revelation to go with him. We left Ohio on the 20th of November, 1831, and arrived in Zion, Missouri, Jan. 5, 1832. When we arrived in Zion, we found the saints in as good condition as we could reasonably

expect."—Journal of History, Vol. 1, Page 135.

Thus you see that Brother David's statement squarely contradicts the history as given by his Brother John who was the authorized Church Historian, and was on the ground and directly concerned. Brother David wrote from recollection 54 years afterwards. It should not be hard to decide which statement is most likely to be correct.

Again by referring to his "Address," page 61 (original edition), we find him claiming that paragraphs 16 and 17 of Section 17 of *Doctrine and Covenants* were added to that revelation as printed in *The Evening and The Morning Star*, June 1832. He writes as follows:

"I want to say a few words here in regard to Section 17 in the *Doctrine and Covenants*. This revelations was published in the '*Evening and Morning Star*' in 1832, before the Book of Commandments was published and was put in that paper as 'The Church Articles and Covenants of the Church of Christ with a few items from other revelations.' This revelation was received in June 1830, and these two paragraphs were added in June 1832, in that paper."

This was a great mistake on the part of David Whitmer. The revelation referred to was published in *The Star* for June 1832, but paragraphs 16 and 17 were not to be found in it. I notice in the reprint of the "Address," on page 76, some one attempts to make a correction for David Whitmer in a foot-note which reads:

"This should read 'Kirtland Reprint of the *Evening and Morning Star*' in 1835, after the Book of Commandments was published."

This would change the language of David Whitmer entirely, and would not agree with the latter part of his statement in which he says "and these two paragraphs were added in June 1832, in that paper." The foot-note tells how it should read to convey the real truth, but as a correction of David Whitmer's testimony, it does not fit in at all. Brother David meant to write just what he did write, and believed he was telling it right, but discloses the fact that he did not have a correct understanding of the matter, and that there were facts with which he was unacquainted. It will hardly do to try to change Brother David's language after he has passed away.

He may have seen the so-called reprint of *The Evening and The Morning Star*, but if he had we fail to see why he did not specify and give the correct date of the changes in the revelation, instead of repeatedly stating that it was in June 1832, and "before the Book of Commandments was printed in 1833."

The reader will have noticed, no

doubt, that David Whitmer claims the church was organized before April 6, 1830, but gives no date of such organization—none whatever. He tells us that persons were confirmed and Elders ordained prior to April 6, 1830; that he himself was baptized, confirmed, and ordained an elder in June, 1829; that prior to this Joseph and Oliver had ordained each other to the office of elder; that there were six elders in all. And then fails to tell us when, where, and by whom this higher authority was conferred. See pages 32 and 33, Original Edition; 42 and 43 of the Reprint Edition. Thus Brother David's testimony stands out unsupported against the testimony of all others who have written or spoken on that subject. Joseph and Oliver did ordain each other "prior to June 1829," but it was to the Aaronic or lesser priesthood, in obedience to the command of the angel on May 15, 1829. Joseph and Oliver, we believe, did also ordain each other to the Melchisedec Priesthood—to the office of elder—but this was not until April 6, 1830, according to the most authentic history of the church we can find. Shall we throw away the testimony of all others who wrote a history or record of these events long before Brother David ever wrote anything, and then accept the testimony of one man who wrote many years afterwards, mainly from recollection?

Again Brother David says:

"Joseph received a revelation that he should be the leader; that he should be ordained by Oliver Cowdery as 'Prophet Seer and Revelator' to the church \*\*\*." P 33 Original Ed. p. 43 of Reprint.

This, no doubt, refers to the revelation given on April 6, 1830, known as chapter 22 in Book of Commandments, and as Section 19 in Doctrine and Covenants. Now while it is true that Joseph Smith had been and was still a leader among the people in the work that was being done, God having raised him up for that purpose, yet the words "leader" and "Revelator" are not to be found in that revelation. Neither is there any indication that Oliver Cowdery was to ordain Joseph Smith as "Prophet Seer and Revelator." The office to which he was to be ordained is not specifically given; but the inference from the language of the revelation and the history given is that it was to the office of an elder.

Now the writer has had a copy of David Whitmer's *Address* in his possession for years, and has always cherished it very highly on account of the many good things contained therein. Much of what he has written is supported by collateral facts and history. But at the same time I

mistaken in some things. But I always believed that he was honestly mistaken. I could not, and I will not, believe for a moment that he would intentionally misrepresent. The fact that he was in error in some of his opinions and deductions does not cause me to think less of the man, nor undervalue *his testimonies of the things he really saw and knew.*

I could call attention to some other errors, but I trust the foregoing will suffice. David Whitmer was human. Like Joseph Smith, he was a great and good man; but like Joseph Smith he was fallible. I trust that all believers in the latter day work will be able to differentiate between the man's testimony of the things he really saw and knew, and those things that were merely his own opinion. If any one essays to follow those unsupported opinions, there is serious danger of going astray. You know that even the Apostle Paul had some opinions that were not in harmony with the command that God had given to man in the beginning. So whether it be Paul, or Joseph Smith, or David Whitmer that speaks, we should say, "To the law and the testimony, and if they speak not according to this word, it is because there is no light in them."—Isaiah 8:20.

### A Remarkable Vision Re the Calling of Apostles

Several weeks ago when at Independence we chanced to meet Sister Bushnell at the home of Sister Clausen where a company of us were taking dinner. The conversation naturally ran into the issues of the hour and from Sister Bushnell we learned of a remarkable manifestation. Sister Bushnell is not yet a member of the Church of Christ and cannot be charged with any uncontrolled infatuation as provocative of the matter herein contained. From her own lips and over her own signature we have the following.—Editor.

"Many years ago I was baptized into the Reorganized Church by Elder J. J. Cornish. I was on the water's brink at the time when a great light shone from heaven at a dark hour of night during the baptism of Sister Roderick May. It was wonderful and there were many present at the time who all saw it and testified of it.

Several months after my baptism I was told by my brother in the flesh Elder George Harrington that I would be blessed with visions.

In the Spring of 1925 I saw in a vision that I was standing at the door of the Church on the Temple Lot. Looking across the street toward the Reorganized Church building I saw a personage leave the Reorganized Church. When I first saw him he

building. He was of medium height. Leaving the said building he came directly across the street to the Temple Lot and passing by me he entered the Church building on the Temple Lot. Upon entering he turned to the left and entered a room situated in the south east corner of the lower story. As he entered the building I followed and went on up stairs to the usual place of preaching. All the while my curiosity was aroused to know who the stranger was, that had come across the way.

Upon reaching the upper room the floors of the upper story seemed to vanish and I could look right down to the lower story. And as I saw the Stranger enter the small room I was given to know who it was. It was Christ and He had gone into the little room to confer with His Twelve Apostles. The knowledge that came to me that this was He, was all assuring. I could not doubt it. Presently the scene changed and I was standing out on the lawn just outside the Temple Lot Church, and I saw a group of men conversing with each other. I overheard their conversation and from it I learned that they were talking about the Stranger I had seen, and how that He had been with them and that it truly was the Master. Oh the joy of that vision, it filled me with a peace unspeakable. The vision was so impressive it has remained with me vividly ever since as though I had seen it but a few hours ago. This was received by me some time before there was any talk of there being any one called to the Apostleship in the Church of Christ."

Signed "Mary E. Bushnell,"  
Independence, Feb. 4, 1927.

As we journey along the highway of life all there is any use looking for is the flowers; the thorns will look for us."

A man must serve his time to ev'ry trade  
Save censure; CRITICS all are ready-made.

—Bryon.

"Talent develops itself in solitude; character in the stream of life."

—Goethe.

It is not in heaven that we find God, but in God that we find heaven.

I hold he is best learned and most wise,  
Who best and Most can sympathize.

—Ella Wheeler Wilcox.

Boys, banish forever from your minds the idea that religion is subtraction. It does not tell us to give things up, but rather gives us something so much better that they give

to be added to that book after its compilation and publication. That was manifestly an afterthought.

That the book was published to meet the criticism of the world as well as for "the government of the Church of the Latter Day Saints" is evident from the following: "Several reasons might be adduced in favor of this move of the Council, but we only add a few words. They knew that the Church was evil spoken of in many places, its faith and belief misrepresented and the way of truth thus subverted. By some it was represented as disbelieving the Bible, by others as being an enemy to all good order and uprightness, and by others as being injurious to the peace of all governments civil and political. We have therefore endeavored to present, though in a few words our belief, and when we say this we humbly trust, the faith, and principles of this society as a body" From the Preface to the 1835 D. and C.

If the Doctrine and Covenants was compiled and published along the lines of the original intention there could be no serious objection to it, but that intention was soon forgotten and it was elevated to the level of the Bible and the Book of Mormon, and that too, without any command from God.

The Reorganization perceiving the insufficiency of the authority creating the Doctrine and Covenants as a standard work of the Church got out of the difficulty very conveniently when they fixed up a revelation in the early days of their organization which is recorded in the history of that Church as compiled and published, by Jason Briggs, its first President and its main Founder. The following is stated in his History of the Reorganization as published in The Messenger Vol. 2: No. 5. "January 9th 1853:" The Saints "met in fasting to receive instruction." The following was received: "I have given my law. I shrink not from my word. My law is given in the Book of Doctrine and Covenants." "This testimony was given in the name and by the authority of the Holy Spirit and written at the time in answer to prayers with fastings of the whole church."

Unquestionably this had a very vital effect in silencing all honest investigation as to the divine authority of the Doc. and Cov. and secured its place as the real governing and guiding book of the Reorganized Church. As to why the Reorganized Church has not incorporated this revelation into the Doctrine and Covenants we are unable to say. Probably for want of sufficient evidence as to its divinity. At any rate its cold exclusion of the Bible and the Book of Mormon as containing "the law" is enough to send the sceptic chills

those time-tested Records of the past, of which God said He would make them "One in My hand" in the final work of saving Israel from all lands whither He had driven them.

The status of the several fractional Churches of Mormonism is clearly stated, in that Utah Mormonism is founded on "the living oracles;" the Reorganized Church on the Book of Doctrine and Covenants and the Church of Christ on the Bible and the Book of Mormon.—Ed.

### Providence, R. I.

Feb. 6, 1927.

It seems a very long time since I wrote about our work, but God has not forgotten His promise to us. He continues to reveal His will to us, and blesses us with His Spirit. We begin to see the fulfillment of His word to us when we first organized, that we would be led to those seeking for truth, and they would come to us. Some weeks ago a lady came to our church, not knowing what we believed, but told us she was led by God; she is a regular attendant now, and we believe not far from the fold of Christ. She told the writer, "I feel the Spirit of God, here, and it is not the same as in other churches." All the honest in heart, have this same testimony, for which we thank our Heavenly Father.

To a brother, was given this word: Is not the Spirit you have felt here enough, that these are My chosen people? I have chosen them out from different conditions; therefore: they are My chosen people. When you seemed in doubt, out of darkness; there came light.

Our pastor, Brother Johnson, is doing a great work for the Master, in preaching Sunday afternoons, to large gatherings in their own halls; needless to say, they listen to the Old Jerusalem Gospel. They show their appreciation, by coming to hear him preach in our assembly room, Sunday evenings, when they can. We thank God, for this Brother, always in that attitude of Isaiah, 6:8. "Here am I; send me." We are looking forward to an in-gathering very soon. Let us be encouraged, God is with us, and of whom should we be afraid?

—A. M. Harvey.

### Omaha News

The Council Bluffs and Omaha members feel encouraged in the work as they have been greatly blessed throughout the past month. Many blessings through administration have been received which causes our hearts to rejoice, for it is a testimony to all that God is caring for His children in this place.

We have been very fortunate to have had several of the Elders with

things from the Scriptures so ably told by these good brothers.

Brother Burke Skinner who was holding the office of Priest was ordained an Elder and the office has already honoured the man and the man the office. We feel assured that Brother Skinner will make much advancement and we are glad God has chosen him to occupy as an Elder.

Our meetings at Brother and Sister Paulsens were splendid—a good Spirit and good attendance. The third Sunday was indeed a day of rejoicing for there was such an out-pouring of the Spirit throughout the whole day, we felt as they of old must have felt when they received pentecostal showers, it was a joy and strength to be there.

—Correspondent.

### Sermonette—Apostle Headding

*THE MORE EXCELLENT SACRIFICE.*

*"It Is Not All of Life to Live, Nor All of Death to Die."*

Even if we knew that no future existence would be ours and our present life ended absolutely with the falling of the final curtain, still life would be a solemn fact. Our passing here is but a twinkle in the heavens of time. Only a fraction of our allotted time can be used for the accomplishment of any great purpose. Even though we live until age has ripened in our mortal bodies and we outlive our allotted threescore and ten, we will see but little of the fruitage of our efforts. However, if our life has been active and aggressive in a labor of good, its influence will live to generations of the future. Therefore, it is not so much what we may accomplish while we live, as it is what our work may do for others after we are gone.

"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh." Heb. 11:4.

The unselfish sacrifice of Abel was a living witness to his righteousness, and through the testimony of God to his righteous gifts, he has spoken to each succeeding generation. By this we are assured that the dead talk to the ages which succeed them. It may be as an Abel, by the testimony of God—eminently good, or it may be as a Cain—as eminently evil.

But when we realize that our actions here live on and on through the ages, and continue to speak and teach either good or ill, and that God has promised to reward us according to our works, then we have a tremendous incentive to duty for God.

We must remember, however, as