

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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The Changing of the Revelations

That the work of the Church of Christ depends upon revelation needs no argument. Without it her very birth would be impossible. Revelation to the Church is as necessary as bread to the body, and it is well written "Man shall not live by bread alone, but by every word which proceedeth out of the mouth of God."

In every age the Church received her revelations. By it she was warned of judgments to come and spared the epidemics which befell the ungodly. It was by revelation that the Church was perpetuated in the selection of her ministry and the assignment of their particular duties.

It was the office work of the Holy Spirit to reveal "He will guide you into all truth and He shall not speak of Himself but whatsoever He shall hear that shall He speak and He will show you things to come." Jno. 16:13.

The promise of God was that revelation would follow in the latter days: "Your sons and your daughters shall prophesy and your young men shall see visions." Act 2:17.

And who would close up this divine channel of communication? The sin of denying the Spirit the right to reveal, is no greater than that which would alter the revelations of God. Indeed the latter is much greater. It reveals a vindictive, malicious purpose of frustrating the will of God while the former may be but the outgrowth of a skeptic mind.

Altering the Revelations An Unpardonable Offense

A deliberate changing of a revelation after it comes from God is an affront unto God Himself. It is a gross exhibition of presumption and self-exaltation on the part of man that would set up his wisdom against that of God's.

The evil results of such an offense cannot be calculated. It may turn a whole generation—

aye, and many generations, from the path that leads to God to a broad way that must lead to destruction.

The awful curses pronounced upon the man who would dare to disarrange the expressed will of God will tell us just how God looks on this sin.

"For I testify unto every man that heareth the words of the prophecy of this book: If any man shall add unto these things the plagues that are written in this book and if a man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life and out of the Holy City, and from the things which are written in this book. Rev. 22:18-19.

A RARE BARGAIN

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MARSHALL T. JAMISON
Independence, Mo.

The enormity of this sin is manifest in that which followed the first alteration of the revelations in the days of Adam. God had said: "In the day thou eatest thereof thou shalt surely die." Gen. 2:17. But Satan came along and said, "Ye shall not surely die." Now there was very little alteration in this substituted revelation. The addition of one word and that word having but three letters was the great change, and that one change was responsible for all the sin and misery that has come into the world. Our first parents accepted the altered revelation and their posterity have been supping sorrow ever since.

The importance of preserving the purity of the Revelations is as essential as preserving the purity of our water supply. How easily may a whole city be laid low through the unseen introduction of a deadly infection. And with what care do they guard against every contingency.

The protection of our souls against the intrusion of a misleading spirit is just as important. We cannot be too careful. "Beloved believe not every spirit." "Prove all things." "To the law and to the testimony."

The sin of deception is the most universal sin. Its contagion is everywhere. "For this cause God shall send them strong delusion that they should believe a lie. That they all might be damned who believeth not the truth." II Thes. 2:11,12.

The Revelations to the Church in These Latter Days Have Been Changed

That God has spoken to His Church in these latter days will not be questioned and that the revelations of His mind have been altered, amended, added to and taken from, is equally true. A comparison of the revelations as contained in the Book of Commandments and the Doctrine and Covenants is the proof.

In Section 5 of the Doctrine and Covenants there are 148 more words than in the same revelation as recorded in the Book of Commandments. In Section 8 there are 51 more words. In Section 3 there are 136. In Section 16 there are 25. In Section . . . there are 59. In Section 17 there are 168. In Section 24 there are 75. In Section 26 there are 460. In Section 42 there are 254. In Section 43 there are 13.

In all these sections there are a total of 1,399 more words than are to be found in the same revelations in the Book of Commandments. There are also several other revelations whose changes we have not computed in the above list.

ble, at least two years, without abstracting, interpolating, or garbling, to suit the times. . . . In 1833, an edition of these revelations was published, in the order of their dates and called the Book of Commandments with explanatory captions at the head of each revelation. That edition has been wisely suppressed. It was quite too luminous for Mormonism. In 1835, the present Book came forth, with the type etc. corrected. The captions are left out and the revelations are scattered here and there without any order of time or date. It now takes a Mormon to hunt them out, and compare them with facts in their history. Nor is this all; whole clauses, sections, and in some cases, almost entire pages are either added or suppressed as new exigencies required, in these said divine revelations" pp. 226, 244.

(To Be Continued)

Independence, Mo.,
1416 West Walnut St.,
May 9, 1927.

Dear Brother MacGregor:

Thomas wishes me to send the enclosed to you.

A week ago yesterday (Sunday) Bro. Yates rose early. After spending some time in prayer for light for himself—he did not dream of receiving anything for others—he went out for a walk before others were up. He had not gone far when he was bidden by the Spirit to return and write. On taking up his pen the words came to him as rapidly as he could put them down.

There is now a protesting group among the Protestants. About twenty-five of them were holding prayer and sacrament meeting at a private home Sunday morning, on the first of the month, when Bro. Yates came in, bringing his message, which he read. E. E. Long was presiding. He testified to us that he received the witness of the Spirit while the message was being read. Later he picked up the document and read it for himself, and again the Spirit rested upon him. He thought he would test the matter out and see how he would feel when he read the message later in the day. He told us that the same Spirit came upon him again.

Bro. Yates has requested the First Presidency to drop his name from the records of the Reorganized Church, and has applied for membership with the Church of Christ.

Thomas asked Bro. Yates if he

would be willing to have his communication published in the Advocate. He said he would, so it is with his consent that we are sending it to you.

He is coming to us like Paul, of old, by direct revelation. You probably know that he had some doubt regarding our action in choosing apostles.

This revelation, together with the publication of the message to Bro. Fetting, is causing a great deal of interest in church circles.

Brother Gates in Kansas City, is working up an interest, and is being blessed in removing prejudice among the Reorganized people. The prospects are good for a nucleus there. He has baptized a good solid man not a member of any Church but long acquainted with the latter day work whose wife is a member of the Reorganization. This brother, years ago, saw himself baptized in the font on the Temple Lot. We are cheered with the evidence that God is moving and we are glad for the witnesses He is raising up.

Louise Sheldon.

Word of the Holy Spirit in Answer to Fasting and Prayer, at Independence, Sunday Morning, May 1, 1927.

By James E. Yates

By the quickening power of my Holy Spirit, thus is given the word of the Lord to all who will open their souls to hear my voice, saith the Lord.

Your prayers are before me, ye who have asked that I shall lead you, and behold, I am willing to lead all my people who put their trust in me, but you must hear my voice if I am to be your leader, indeed, and thus are you to know how to follow.

Ye have asked of me to know my will, yet, will ye hearken when I shall speak? Will ye obey if my word shall conflict with the thoughts and beliefs of your imperfect humanity?

Behold, thus saith the Lord, I lead my people when they have courage to follow me, and to keep my commandments.

By the Spirit in the hearts of all those who truly feel after me I have been with the various broken factions of my church to bless and to comfort and to shield my people from much of the power of evil.

And today do I declare that I, the Lord, will continue to give of my Spirit and blessing to those of every name and kindred, tongue and people who feel after me

daily, and whose delight is to seek my ways.

But thus saith the word of the Lord to all my people everywhere, who will open their hearts to hear the voice of my Spirit as given through my servants in these words: Verily I have rejected the Reorganized Church with its sins and its follies and its system making, because they have departed from me, and by the deceptions of the wicked one of their leaders have caused a defilement of much of mine heritage.

Yet, in my love and compassion I will continue to feel after those among them whose spiritual vision is darkened; and inasmuch as they will come unto me and forsake the worldly idols that have been set up before them, I will surely manifest myself unto them in might, and by the refreshing power of my Spirit in blessing.

But inasmuch as my people will continue to bow down before the idols of mammon, and to submit their backs to the bearing of financial burdens for an institutionalism that I have not commanded, and which is contrary to the purity of my word and way, behold, inasmuch as my people will continue to yield themselves to the will of task masters whose plans I have not appointed, verily my Spirit will not always strive with them, and they must at last reap the results of their folly.

And verily thus speaketh the Spirit to mine Elders everywhere, whose spirits have been burdened because you have beheld the havoc that hath been wrought in mine heritage, if you will now hearken to the voice of my counsel, behold the fire of my spiritual zeal shall be renewed in your hearts, and a spiritual refreshing from the throne of my glory shall descend upon you, and your joy shall be increased in the labors of my vineyard.

Verily, out of the broken fragments of my spiritual kingdom of the last days I have preserved unto myself a remnant for the carrying forward of my work unto its final completeness.

The people of this remnant of my church on the Temple Land which has been consecrated to me, have not been wholly in accord with my will, neither do they at this day fashion all their work perfectly in me, but behold, for a wise purpose in me, your Lord and your Redeemer,

I have held them in the hollow of mine hand.

Their priesthood and their ministry hath been preserved in me, and their ministrations among men I will continue to bless; for they are an instrument of mine own choosing.

Ye of my people and of my ministry have questioned the spiritual call of those men of the ministry chosen to be Apostles in this remnant of mine heritage. Verily, if ye will hear my word today I declare unto you, these are my chosen Apostles of this present day dispensation, and through their ministry, if they continue humble and faithful, and through this chosen remnant of my broken heritage, I will from this day forward and quicken their spiritual ministrations among the people, and will continue to use these servants of mine, and this remnant, to bear the message of life and salvation to the souls of men.

In the midst of many trials, and despite the human weakness of my servants who shall remain true to the trust given them, I, the Lord, will carry forward my work, and in mine own time, and in mine own way all shall at last be accomplished.

Thus speaketh the voice of the Spirit through my servant by whom I have chosen to deliver these words.

And they who shall hear the voice of my Spirit speaking herein unto their hearts, shall find witness in me, that I your Lord have truly spoken.

And it is by my word all shall be judged at the last day.

Thus speaketh the voice of the Spirit unto all Saints who will hear and will heed my word, even so, Amen.

Editorial Notes

Bro. John J. Snyder wishes us to state his mistake in sending out certain correspondence he had with Eld. H. E. Moler. Owing to a pile of matter on hand we are compelled to forego a publication of the entire letter. We trust our brother will pardon us.

The following form letter was approved by the late Conference as suitable for those desiring to transfer their membership from the Reorganized Church to the Church of Christ.

Date....., 19.....

To the President and Members
of the.....Branch of
The Reorg. Ch. of J. C. of
L. D. S.

Greeting:

Whereas the undersigned have for conscientious reasons found it best to affiliate ourselves with the Church of Christ with headquarters on the Temple Lot, Independence, Mo., by transfer in harmony with the 'Working Harmony' of 1918, as approved by the two above named churches at that time.

We, therefore, take this means of notifying you that we deem it to be to the best interest of both churches to have our names stricken from your records, and do, hereby, respectfully demand that our names be dropped therefrom at your earliest Business Session.

Sincerely,

.....
.....
.....

Elder James Yates Receives a Revelation Directing Him to the Church of Christ

With a joy unspeakable we welcome to our ranks Elder James E. Yates. We have long looked upon him as a Martin Luther in his fearless courage and unstinted sacrifice to save the Church with which he has been connected from the treachery of the times.

The reward of that courage and singleness of heart came in the remarkable directions which were given to him pointing out the way of escape. Like a good mariner he clung to the vessel as long as there was hope. Gladly would he have remained longer if there was any hope of salvaging the ship. But he had remained as long as there was hope and as long as God wanted him to remain.

Now that God has spoken to his disturbed soul and has pointed out a way of escape it will be of incalculable interest to others still clinging to the stranded derelict to move off and seek a place of safety. The Reorganized Church is doomed. She has served her day and her night has come. She has shipped too much of human devices. She has followed too long the ways of men. It is time to ship aboard a vessel where Christ can command.

The remainder of the voyage is full of perils. The enemy is upon the deep. Latter day destruction is everywhere. Only they who follow closely the pattern given by the Master can hope to reach the haven.

Brother and Sister Yates will find a world of opportunity in

the Church of Christ for their splendid talents, and eager hundreds will welcome them in their midst.

Bro. Jesse James in the U. S. navy at Shanghai writes a very interesting letter revealing an in-born purpose to continue on in the service of His Master. While appreciating the experience he is going through one cannot but note the hope he entertains of more consecrated service to his Lord.

About the Building of the Temple

H. E. MOLER

To whom was the revelation on building the Temple given? Answer: Not "The Church of the Latter Day Saints;" nor to "The Church of Jesus Christ of Latter Day Saints;" neither to the "Reorganized Church of Jesus Christ of Latter Day Saints;" but to THE CHURCH OF CHRIST.

It happens that a church by that name is in possession of the site for the Temple and have their headquarters on that spot. They are endeavoring to conform to the faith and practice of the Church of Christ to whom the revelation contained in Sec. 83 D. C. was given. In fact they are the only true successors of the church organized April 6, 1830.

Why were the people known as The Church of Christ permitted by decision of the highest court tribunal in the land to hold title to the Temple Lot?

Answer: Because they are trying to be like the Church of Christ to whom the revelation regarding the Temple was given in 1832.

Who will lead in the work of building the Temple?

Answer: Evidently those whom the grace of God and the laws of the land have permitted to hold and retain possession of the Temple Lot—The Church of Christ. This church comes nearer the pattern of 1830 than any other.

The time for the work cannot be far away. A Temple-building fund was started at the last General Conference, and money is being donated for that purpose to be held in trust for that and no other purpose. Bishop Alma O. Frisby, Independence, Mo., will receive and receipt for all such donations. A good start was made by offerings of those present at the meeting at which the action was taken. May the fund rapidly accumulate.

A Message from Christ Unto the Twelve

And now it came to pass that when Jesus had spoken these words, he looked upon the twelve whom he had chosen, and said unto them, Remember the words which I have spoken. For behold, ye are they whom I have chosen to minister unto this people.

Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body more than raiment?

Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field how they grow; they toil not, neither do they spin. And yet I say unto you, that even Solomon, in all his glory, was not arrayed like one of these.

Wherefore, if God so clothe the grass of the field, which to-day is, and tomorrow is cast into the oven, even so will he clothe you, if ye are not of little faith. Therefore take no thought saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient is the day unto the evil thereof.

III Book of Nephi, Chap. 6: verses 1-12.

At our solicitation the following correspondence between Bishop Clark and Elder Bozarth was turned in for publication. Ed.

Des Moines, Iowa.
March 11, 1927.

Mr. C. E. Bozarth,
Warrensburg, Mo.

Dear Sir and Brother:

I write to acknowledge receipt this P. M., of your tract in "Reply to Bishop Clark of Des Moines, Iowa, and to thank you for same.

I haven't read it yet, but have glanced through it. I feel con-

siderably complimented, and somewhat surprised at its appearance. Complimented, in that humble effort, to which your tract is a "reply," evidently found its mark and struck home. Surprised, in that what you term my "childish effort" should cause so much commotion among you.

If a mere "childish effort" can cause such a fuss and stir among you, I am wondering what would happen if a real man should get after you.

Well that is what will probably happen some of these days, if your vitriolic and unwarranted attacks on the Reorganization are kept up.

Again, I must express astonishment, that you should give an insignificant, "childish effort," such serious and extended notice.

The position taken by your self and compeers reminds me of the man who treed a 'possum; then he climbed the tree, got out on the limb from which the 'possum was suspended, and sawed the limb off between himself and the tree. In constantly attacking and attempting to tear down the church that brought you the gospel, you are trying to saw off the limb between yourself and the tree. In other words, in attempting the destruction of the Reorganization, you are undermining your own foundation. You are destroying all confidence in your own organization.

No thinking person who would believe and take seriously to heart all the stuff you have dug up and placed in array against the founders and restorers of the Latter Day Work, and the things which you admit against the founder of your own church, could ever have any confidence in either.

I am very busy, and will not promise any reply to or review of your tract; though I will know more about this after giving your pamphlet a careful reading.

We have too much constructive work before us, and time is too precious and valuable to spend it in controversy with people who are so embittered, and so bent on contention and fault finding, that they apparently have not time for anything else.

I again thank you for your courtesy in sending me one of your tracts, and wishing you nothing but good, I remain,

Respectfully,
(signed) E. O. Clark.

(Copy of Reply)

507 N. Washington,
Warrensburg, Mo.
March 16, 1927.

Bishop E. O. Clark,
2500 Logan Ave.,
Des Moines, Iowa.

Dear Brother:

Your favor of the eleventh inst. acknowledging receipt of my "Reply" was kindly received. And as your letter was more than an acknowledgment, I am making this reply.

Your mention of the "real man" must be ludicrous, any way I enjoyed the joke. But, really what has become of your former host of valiant veterans of the forensic platform, conspicuous now, only by their evasion? They have been afforded numerous opportunities to meet the issues, but for some reason they have preferred the tract and dodger system. If as you think, you have the best of the situation, you should have no fears in taking your cause to the forum.

You speak of "vitriolic and unwarranted attacks." Pray tell me what else is your "Open Letter to Daniel MacGregor?" Not only is it a "vitriolic and unwarranted attack" but was also unprovoked and uncalled for. Just please remember that my pamphlet is a "REPLY." And if, as you say, you have "constructive work" before you, you might have been doing that when you were wasting your time writing that "Open Letter."

You say, "The position taken by yourself and compeers reminds me of the man who treed a 'possum; then he climbed the tree, got out on the limb from which the 'possum was suspended, and sawed the limb off between himself and the tree. In constantly attacking and attempting to tear down the church that brought you the gospel, you are trying to saw off the limb between yourself and the tree. In other words, in attempting the destruction of the Reorganization, you are undermining your own foundation."

You explain that, in the above allegorical figure, the Reorganization is symbolized by the "tree." I am wondering about that metaphorical "'possum." What? A beast of the "wilderness" finding refuge among your branches!!? No Brother, we are not responsible for the whereabouts of that "possum," nor have we been 'possum hunting; but rather seeking (hunting) the

"Kingdom of God and His righteousness," that "tree" which bears the fruit of the spirit.

This is from the "Temple Lot Case;" "We (Briggs, Gurley, et al) had authority to preach and teach the doctrine of the church, and the decision of that conference in regard to legal authority was substantially that those who had been legally ordained in the church should be recognized, and the highest of those should act as presiding authority for the time being. The point was raised at that conference (at Yellowstone branch) and substantially decided, as I understood it, that Jas. J. Strang and William Smith could ordain certain officers, could ordain elders, priests, and teachers. We derived that authority from the law laid down in the books of authority in the church."—The sworn testimony of Jason W. Briggs.

If the eldership could be transmitted to the Reorganization through James J. Strang and William B. Smith surely you will not doubt the validity of priesthood conferred through the administrations of the Reorganization. And as God only is the source of valid priesthood, the church is powerless to revoke it. Joseph the Seer said in Millennial Star, vol. 17, page 85, "the rights of the priesthood are inseparably connected with the powers of heaven . . ." He also states that the "Amen to the priesthood" is when the holder seeks to gratify "vain ambition, or to exercise control, or dominion, or compulsion, upon the souls of the children of men, in any degree of unrighteousness." See the text. Then all the church can hope to do is to withdraw representative rights. And as I or my "compeers" make no claim to be representing the Reorganization, but rather the Church of Christ, we have not "sawed off" any "limbs" from your "tree" as souvenirs, particularly none from which "possums" suspend. So, Brother, don't take your youthful hunting revelries too seriously.

As for the "foundation" of the Church of Christ, it is not built upon the unsteady structure of the Reorganization.

I remain, with good will,

Yours very truly,

C. E. BOZARTH.

Many of us give our time—will you get us a new subscriber this month?

That High Priest Question

(Continued from Last Issue)

Concerning this matter the scriptures say,

"It was therefore necessary that the patterns of things in the heavens should be purified with these; but the Heavenly things themselves with better sacrifices than these.

For Christ is not entered into the holy places made with hands, *which are the figures of the true*; but into heaven itself, now to appear in the presence of God for us:

Nor yet that he should offer himself often, *as the high priest entereth into the holy place every year with the blood of others*;

For then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

And as it is appointed unto men once to die, but after this the judgment:

So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9; 23-28. See also Heb. 9: 1-10.

Therefore, if we in the latter days shall design to establish the office of high priest in the Church of Christ let us remember that it must be in harmony with that which is written. To do so, will be to re-establish the ordinances and offerings of the Mosaic period. Who is prepared to go to that length? Latter day revelation has not brought forth any indication from the Lord that these things would be required of us; rather that God has since the coming of his Son into the world, established His church upon the foundation of Apostles and prophets with Jesus Christ the Chief cornerstone.

A careful review of latter day revelation touching this matter will reveal the fact that it was introduced into the church by rather shady methods. That its enforcement among some factions resulted in envy and jealousy among the priesthood. The only function that is pointed out in these so called revelations for them to perform is that of presiding in Spiritual or temporal things. The first inkling we have of the office is in the conference held in Amherst, Ohio, January 25, 1832, of which such a meager report of so important an event did not bring forth even so much as the authority of a revelation to sustain it. Tracing the assumption of those who were to later assume this office we find that it resulted in the establishing of a one man system of Church government, that has never before being paralleled except in the Church of Rome. Some may say,

"What about the selection of Bishops?" Let us have the proof from the New Testament that Paul told the churches to select "bishops from among the high priests that were worthy."

If the Lord requires us to have High priests in the church, then all that has been done in the church in the last two years or more is unscriptural. In the revelations received since 1834, the office is inseparably connected with High Council and the Hierarchy of the First Presidency. To bolster up its claims for a position in the structure of the Church in these last days it was necessary to mutilate the word of God, change the revelations, insert new paragraphs, and leave out parts of others. Can such be the divine plan of God? Let us remember what Paul said to the Hebrews,

"Now of the things which we have spoken this is the sum: We have such an High priest, who is set on the right hand of the throne of the Majesty in the heavens,

A minister of the sanctuary, and of the true tabernacle, which the Lord pitched and not man."

For every high priest is *ORDAINED TO OFFER GIFTS AND SACRIFICES*; wherefore it is of necessity that this man have somewhat also to offer. Heb. 8; 1, 3.

SUMMARY

1st.—that the office of high priest was an office in the church preceding the coming of Christ and was placed there for the purpose of teaching the people, (b) offering bloody sacrifices for the sins of the people, and those who held this office typified the office work of Jesus Christ by slaying the Lamb and taking it into the holy of Holies as a sacrifice that typified the Crucifixion of Jesus Christ upon the cross for the sins of the world. The Holy of Holies represented that heavenly tabernacle which was not made by man.

2nd.—That Christ having offered up his own body as a bloody sacrifice, thus became the high priest of our profession and entered into the heavenly place before the throne of God to make intercession for our sins once and forever.

3rd.—That "every high priest is ordained to offer gifts and sacrifices and there is not one word of any revelation referring to this office even so much as hints at these duties, rather that the office is instituted for the purpose of giving prestige to those seeking for ruling authority.

— Clarence L. Wheaton

Do you like the Advocate?

Have you sent us a new subscriber this month?

Why I United With the Church of Christ

By Lily Shirk

I was baptised into the Reorganization, Sept. 1903 by Apostle William H. Kelley. Before baptism, I had listened to a series of sermons in 1902 and 1903 by Brother Amos Chase, after which I promised my Heavenly Father, if he would show me his gospel, I would do my best to obey it.

So one night, after I had retired, but had not put out the light, while prayerfully meditating on what I had heard, I saw beautiful bars of light, descending from above the window and as they faded at the lower end, into the most beautiful fleecy clouds of various colors, I was led to exclaim, "Oh that is the most beautiful thing I ever saw." "What is it?"

The answer came quickly and assuringly. "This is from God, so is the preaching you have heard."

Only those who have received such testimony can know what this meant to me. Not the hope or faith that I *should* find the truth, but the actual knowledge from God, himself, that I *had* found his plan of salvation.

Only my Heavenly Father knew what this knowledge would mean to me, in the years that should follow, for when the terrible trials and sorrows came, which is beyond the power of the human tongue to describe, this knowledge never left me, but has been a source of strength to my weary footseteps, and with the hope of overcoming to that extent that I might be equal with Christ, in as much as I had done what I could, and become a joint heir. Sometimes even yet, that day star of hope gets very dim, but I never have lost it entirely.

My companion was baptised a short time after I was and within a few-months I was shown a black casket, which gradually disappeared above me in the air and with it came the knowledge that my companion was dying spiritually.

A short time after this, I was shown the power, in the form of a woman, that would, eventually destroy my home and I recognized this woman, when I met her some time afterward.

After twenty years of trying to live such a good life, that the spirit of antagonism might be overcome by it, I seemed, one day to be traveling and one of my feet was black and in spite of my every effort, I could not wash it off and I was given to know I could not travel in that way, so in May 1920, I became a widow, with six children to feed and clothe and care for, the youngest being about two years old.

Had I properly understood the instructions of God that "We cannot walk with them (the world) because

we cannot see alike" I would have undoubtedly saved my children as well as myself a great deal of sorrow. As the home we had was mortgaged and I had nothing to make a living with, my struggle has been a hard one. A part of the time (by order of the court) I received twenty dollars per month for the support of the children, from their father.

After having my faith in the church very much shaken, because of an investigation, made by Sr. Mary Summers and myself, caused by the position of the church in the World War, which I shall take up later in this article, I decided to try my now vanishing idea, the church, on one more subject, so I wrote to Bro. McGuire, giving him the amount of my property, the valuation and indebtedness, explaining conditions and offering to consecrate it "all" if he would assume the indebtedness, amounting to about five hundred dollars (property valuation \$3000.00) (three thousand) and grant me an inheritance sufficient for the support of myself and children.

I believed my offer to be in harmony with the law of God, according to the Book of Commandments. Chap. 44:26 "If thou lovest me, thou shalt serve me and keep all my commandments. And behold thou shalt consecrate "all" thy properties that which thou hast, unto me, with a covenant and a deed, which cannot be broken, and they shall be laid before the Bishop of my church and two Elders, such as he shall appoint and set apart for that purpose." Also Acts 2:44-45 And all they that believed were together and had all things common. And sold their possessions and goods and parted them to all men, as every man had need."

Acts 4:32-34-35 "And the multitude of them that believed, were of one heart and one soul, neither said any of them, that ought of the things, which he possessed, was his own, but they had all things common. Neither was there any among them that lacked; for as many as were possessors of lands and houses, sold them, and brought the prices of the things which were sold, and laid them down at the Apostle's feet; and distribution was made unto every man, according as he had need."

Doc. and Cov. 82:2 "All children have claim upon their parents, for their maintenance, until they are of age; and after that they have claim upon the church, or in other words upon the Lord's Storehouse, if their parents have not wherewith to give them inheritance. And the storehouse shall be kept by consecration of the church that widows and orphans shall be provided for, as also the poor."

Evening and Morning Star Jan. 1833—In 1832 Joseph Smith wrote a letter to W. W. Phelps, the editor of the Star and plainly stated the duty of those coming up to Zion, essaying to keep the commandments of God. In the letter it appears the spirit of prophecy came upon Joseph and he penned the famous revelation concerning the one mighty and strong.

Extracts—"Every soul that comes up to Zion, for an inheritance for the present must prepare temporally and spiritually, he should settle all his concerns with the world and owe no man; he should overcome the world and be ready when he arrives at the place of gathering to consecrate "all" to the Lord, thru whom the Lord has appointed for that purpose, that he may be prepared to keep the commandments and do the will of his Heavenly Father, otherwise he may not hold communion with the brethren, nor can he expect an inheritance, according to the regulations and order of the church. While the gathering is sounded, that Israel may come in from his long dispersion and also as many of the Gentiles as will, the invitation is free, but unless the articles and covenants, the law and regulations are kept, all is vain. The Lord has order, and many that may come to the land of Zion for an inheritance, without obeying all the requirements of the Lord, will be weighed in the balance and found wanting. It is not every one that says Lord, Lord, that shall abide the day of tithing. Every soul that is saved in the celestial kingdom, will be saved by its own faith and works, therefore, how necessary it is that the saints should keep "all" the commandments, that others seeing a good example may go and do likewise. If any should ask, "What is my duty?" let him read. To love the Lord supremely; to love his neighbor as himself; to consecrate "all" to the Lord. A saint must be Holy or he cannot have a position in the Holy City.

It is the duty of the Lord's clerk, whom he has appointed, to keep a history and a general church record of all things, that transpires in Zion, and of all those who consecrate properties and receive inheritances, legally from the Bishop; and also their manner of life and their faith and works; and also of all apostates who apostatize, after receiving their inheritance. It is contrary to the will and commandment of God, that those who receive not their inheritance by consecration, agreeable to the law, which he has given, that he may tithe his people, to prepare them against the day of vengeance and burning, should have their names enrolled with the people of God; neither is their genealogy to be kept, or to be had where it may be

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found of the records, or histories of the church; their names shall not be found."

With this understanding of the temporal law, I made my offer and appeal to the Bishop.

The following instructions came in due time, together with an inventory blank, that he asked me to fill out, stating that those who were able, financially, were required to buy their own inheritance, that the church would not take all one's property and besides, the church was in no position to grant inheritance and only the learned, the rich and the noble, were supposed to go up to Zion first. Well this certainly settled the matter, for had I been learned, I perhaps would not have been in such circumstances and the church was not in a position to care for the poor and I was not rich, so that settled that part of it.

After pondering over some of the struggles and trials of my life, I was led to wonder, what constituted a noble life. Alas the last straw that broke the camel's back. I realized that were I not willing to consecrate my all to God then would I be under condemnation but when I wanted to consecrate and "could not," this was the limit. How many a saint will ever reach the Zion land if they have to buy their own inheritances and according to the Evening and Morning Star would their names be enrolled with the people of God if they did?

Now comes the key that unlocked some of the mysteries. The church and the war.

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Does It Mean a Rejection of the Reorganized Church

Sister Mary Bushnell, a life long member of the Reorganized Church, a sister to Elder George Harrington, has submitted to us the following manifestation. Ed.

Over twenty-eight years ago while living here in Independence I dreamed I was called to a criminal court and saw the Judge sitting on the Bench and a Woman clothed as a widow in deep mourning. She was on the left hand of the Judge.

I saw a door open and Twelve men enter the Courtroom. The clerk of the Court asked the jury if they found the prisoner guilty. They answered "Yes, the prisoner we find guilty." Then the Judge commanded the prisoner to "Arise." The Woman arose and turning faced the Judge with bowed head. He asked her if she had anything to say why sentence should not be pronounced. She was silent. Then the Judge pronounced the death sentence and the screams that came from the Woman I shall never forget. It was unearthly and awful.

Mary E. Bushnell.

Providence, R. I., News

April, 1927.

Easter Sunday was a beautiful day, it seemed as though all nature realized and recognized, Christ Arose from the dead; to live forever. We held our Sunday school session at our usual hour; 10, but we dispensed with preaching, and had a concert instead, the program was arranged and conducted by Sr. S. Johnson, wife of our pastor, and was very good. To this dear Sister, we are grateful for her efforts to do something for the Master. That God was pleased was evident, for with the singing of the opening hymn "Angels Rolled the Stone Away," we felt the presence of the Holy Spirit. At the close of the concert, each child was given a lovely hyacinth, another evidence of the love of God to His children. The beautiful flowers are the work of His Hand, given to us to gladden our hearts, by their beauty, and fragrance. Sitting under the influence of God's Holy Spirit, we could say, as did St. Peter: Lord, it is good for us to be here. St. Matt. 17:4. We are few in number but not too few to be recognized of our Heavenly Father and we know of the thousands who offered Him praise,

none received greater joy and peace, than the few who represent His Church on Earth, where ever the few are. He is in their midst. In the evening Bro. Johnson preached on the living Christ.

Another member of the Reorganized Church asked for an application blank. He wishes to transfer to our Church.

We had a very good attendance, morning and evening services. God warned us some would fall away, but He would raise up others to do the work. This is the work of God and cannot fail. All souls are precious in His sight. He offers us the gift of Eternal life. Shall we let Him plead in vain after he died that we might live? There comes to my mind the words of a poem, a favorite of mine.

"I said, let me walk in the field.

He said: No; walk in the town.

"I said, there are no flowers there.

He said, No flowers, but a crown."

We meet in an upper room. There is pleasure in this also. Our Savior had his last supper in an upper room. But we hope to build a little white church some day. We have a fund for this purpose, a church dedicated to the services of God where we will offer him our best.

Our desire as a church is to be pleasing to our heavenly Father, that we may be lights to the world and have strength to eliminate from our lives anything that would hinder us from accomplishing this desire. May God bless and help us to this end is my prayer.

Your Sister in Christ,

A. M. Harvey.

Extracts from a Letter Written by Eld. B. C. Flint to Eld. Muceus of Norway

Your argument about staying with the Reorganization no matter where it goes is the same argument that was used by those who followed Brigham in the early '40s and '50s and had all of the saints at that time followed it they would all have been in Utah and there would not have been any Reorganization, because then the Reorganization was the protest movement.

We took too much for granted. When the church said a thing that was enough for us. We didn't question it, but when

these new innovations came we began to wonder where to get light on what the latter day work started out to do in the beginning and what led to these things. We fasted, we prayed, and God was good and we got the old books and papers and studied them, and we found out some amazing things about some of the changes in doctrine, in organization, and in the revelations way back in the '30s. It is because of these things and our ability to handle them that the Reorganization men dare not meet us. Your whole letter indicates the common error of the Reorganization, viz;—conversion to organization. Say did you ever stop to consider that neither the gospel, nor yet the priesthood are contingent upon organization? The gospel was preached, men held the priesthood, yes, Joseph Smith, Oliver Cowdery, and David Whitmer were even apostles on April 6, 1830 when the church was organized, also the men who built up the Reorganization held the priesthood during the dark and cloudy day from 1844 to 1860 outside of organization.

I am prepared to prove that so far as organization goes that the Reorganization never was anything but a faction, and the work of righteous men who held the priesthood and were trying to gather the saints. On the other hand the Church of Christ on the Temple Lot never was a faction, it never was out of the original church.

Again, listen to what that grand old man of God, the late Joseph Smith has to say about who are the church. "If any number, few or many, choose to retain the faith and practices at first obtaining and under which they became members of such body, those persons thus remaining true to the original faith are, and of right ought to be held to be the original body or church." Herald April 8, 1896. Again, "If in the history of such church anything out of harmony with, or antagonistic to that constitution is introduced or a change is sought to be made in the creed and the government, which is opposed and resisted, or denied by any of the members of the church, such portion of the membership as remain in adherence to the faith as it was before the change was attempted, or made, is the church. Nor does it make any difference in law how few

this adhering portion may be, or how numerous the changing membership, the church is that part of the members remaining true to the original tenets." Herald, Dec. 16, 1903.

Elder J. J. Cornish Expresses Doubts re Doctrine and Covenants. Says It Should be "Looked Up"

Elder John J. Cornish, hero of a hundred fights is having lots to say against the Church of Christ yet when confronted with the opportunity of making good his charges always steers shy of any public investigation with a representative of the Church of Christ. The brother cannot understand why the Church of Christ does not stay with all the revelations in the Doctrine and Covenants. But will the Brother please explain to us why that he himself does not accept all the Doctrine and Covenants? The following excerpt from a letter written by our brother March 27, 1914 tells an interesting story. If it was permissible for our beloved brother to express an honest doubt in 1914 it should not be wicked for the Church of Christ to entertain the same doubts in 1927. Ed.

"Mr. D. MacGregor, Dear Brother, If during intermission or at whatever convenient time you may have, question some of the men that you think apt to know relative to some of the following: Doctrine and Covenants section 117:3, "Let my servants W. W. Blair and David H. Smith be ordained Councillors," when David was ailing at the time and never acted as Councillor one full year.

Doctrine and Covenants 118:2, "Continue the mission in Chicago until the April Conference when if it be found expedient it may be left in charge of the authorities of the northern Illinois district." Let it go now; "if it be found expedient, etc." "Didn't God know?

Doc. and Cov. 120 "Epistel." Let it go, fight it out. "As the judgment of the quorum of Twelve" Joseph did not know, but could not God tell if He spoke? I wonder! I fear!

Doc. and Cov. 121:2 E. C. Briggs sustained for the present. J. W. Briggs and Z. H. Gurley, I don't know, fix it up among you. Strange to me!

Doc. and Cov. 122:12 "Lamoni" "Seat of the Presidency"

"Made a Stake." The two leading Presidency did not stay there. No revelation changing it. "Zion and her Stakes." Should not Independence be called "Zion," other places "Stakes." Did you ever look at that? See Doc. and Cov. 98:4 and several other places but Independence is like Lamoni—Stakes. Can there be a Stake of Zion and no Zion? Yet they have so arranged. Doc. and Cov. 68:4, Zion or in her Stakes.

Oh dear Brother so many things look so strange to me, keep this within a faithful breast but I think we must look some of those things up. If you in a quiet way can learn something good along those (lines) get it, then help me out.

What about tithing? See Doctrine and Covenants 114: then Doc. and Cov. 122:5. Is it that Joseph did not know and told the Twelve to do it, then when trouble came, fixing it up in 122:5. How? Well, I cannot reconcile one thing with another, so we will have a Joint Council D. & C. 123:

Bro. MacGregor, can you obtain any light on the following: T. W. Smith: "If he fully recover" D. & C. 122. Of course Joseph did not know, but God did.

Again J. Luff can act as Apostle. Heman C. Smith can act and be apostle and historian. Later when no other reason arises, No, they can't act and hold these offices, etc. I will quit."

An Interesting Story

By the late JOHN R. HALDEMAN

The writer listened to a story concerning Dr. Wm. E. McLellan, which he deems worth inserting in the Searchlight. The incident was related by one who is a member of the Reorganized Church, and was once a Reorganized elder in Independence.

He said that years ago he was presiding over a prayer meeting at Independence at which were present Dr. McLellan, Granville Hedrick, Adna C. Haldeman and others. When the time came for Dr. McLellan to take part in the meeting he related a dream which he said was troubling him. The Doctor went on to say that he dreamed that he was about ready to start on a journey when he discovered that he was without a coat; he looked about him for the missing garment but nowhere could it be found and the most diligent search failed to discover it. While he was revolv-

ing in his mind what to do, he said he thought that David Whitmer approached him and seeing the difficulty he was in, offered to loan him a coat that he had. He accepted Whitmer's offer and with his assistance put on the coat. No sooner however had he got into the coat furnished him by Whitmer, than he became sensible that it was a very poor fit, and happening to glance at one side of the skirt, he noticed that it was entirely gone and the coat generally in a delapidated condition. He did not keep the coat on very long, but removed it and then he thought another Brother stepped up and offered him a coat that he had. He glanced at it and put it on. Upon examination the coat appeared to fit him all right and looked very fair. Just as he had made up his mind that the second coat was all right he noticed that those who stood around were indulging in quiet smiles apparently at Dr. McLellan's expense. He asked one of them if anything was wrong with the coat and what were they laughing about. One answered that there was nothing wrong with the coat, only it was a coat that Joseph Smith had worn during his life time.

When the Doctor finished his dream the Reorganized elder offered to interpret the dream by the Spirit, and the following was the interpretation:

He told Dr. McLellan that when he found himself coatless was when he left the old church. That when he put on the coat offered by David Whitmer was when he accepted Whitmer's claims, and the putting off of the coat was when he left Whitmer. "Now," said the Reorganized elder, "the last coat you put on was when you returned to the doctrine as originally taught by Joseph Smith."

The Reorganized elder laughed quite heartily as he told the circumstance and said that Dr. McLellan did not like the interpretation very well. At the same time he assured me that he was certain that he gave the correct interpretation and that too by the Spirit.

The writer could not help indulging in a quiet smile as the Reorganized elder was telling the story, for it was evident that there was a part of McLellan's history that the elder had failed to learn or he would not have been so free in relating the cir-

cumstances. The part referred to is this: After Dr. McLellan had left the Whitmer organization he joined the Church of Christ at Independence and while he did not remain affiliated very long with us, yet he never attached himself to any other organization but ours after leaving Whitmer. Then according to the interpretation furnished by the Reorganized Brother, the "second coat" was an organization that taught the doctrine originally offered by Joseph Smith, and that organization was the Church of Christ (or "Hedrickites"), and the Brother was unwittingly bearing a strong testimony for our people, provided his interpretation was by the Spirit, and we have no reason to doubt that it was.

Searchlight Vol. 3, p. 236, July 1898.

Why the Failure of the Early Church—Twelve Were Not Permitted to Function —Otto Fetting

Lest some of our readers should misjudge our motives in referring to many lamentable blunders and errors into which the church and some of its officers have fallen, we deem a few words may not be out of place.

No hesitancy is displayed by some of the factions of Mormons in openly branding as apostates, those who may differ from them in their views of the latter day work, and our little handful has received its full share of these unjust accusations. We must bear them in silence, to the detriment of the Church of Christ, or else refute the charges. To show that we are not apostates but a portion of the church organized on the 6th day of April, 1830, we must take up the history, the laws and doings of the church, showing its true and primitive order and point out definitely and specifically where departures have been made and innovations added, which are contrary and hostile to the church as organized in 1830, and with which church the Lord at that time expressed himself as being well pleased. For us to make the bare statement that departures have been made, and innovations added would of course indicate, in a general way, that we had some complaint to make of the existing order of affairs, but it would afford you no chance of knowing by your own intelligence and understanding,

that our complaint was well founded and important; but when we take up the several things to which we object, and point out and specify each item and give our reasons for our objections, then the matter is placed before you in a manner that appeals to your understanding and intelligence, and you are able to apply the rules of philosophy and reason and determine by the powers of your own mind whether our complaints are just or otherwise. Now in order for us to point out and specify we are forced to refer to men and their actions, and when it is necessary to call a spade a spade we believe in so doing, and while the language used at times may appear somewhat strong and harsh, yet reader, please remember that "desperate cases require desperate remedies," and we believe that no mincing of words should be employed when so important a subject as the religion of Jesus Christ is considered. Remember the example left by the Master in His conversations with the Pharisees. No mistaking His meaning. The naked truth was presented with none of its force lessened by being clothed in apologetic language. Look about you for a moment and consider the distracted and divided condition of the Church founded in 1830. Can you regard this lamentable state of affairs in any other manner than that of sorrow? You who are familiar with the lofty destiny to which the Church was pointed at her organization, can not look with unconcern on her enfeebled and divided condition today, without realizing that something indeed, is wrong, and that hers is a desperate case requiring desperate remedies.

The elders of the Church of Christ deem it their solemn duty as Ambassadors of the Kingdom of Heaven to protect and warn the unsuspecting and uninformed of any movement which in its course might prove injurious to the cause of Christ. The standing, rank or blood of any concerned, will not be considered by us in contending against those who attempt to introduce or sustain false ideas, and endeavor to plant them as principles of Christ. While it is painful to us to oppose ideas advanced by those once high in the favor of Almighty God, yet our love for God and His righteousness is greater than our love for man.

And the thought that certain individuals were once chosen vessels of the Lord will not deter us from our duty. We remember that Solomon was blessed of God with the greatest wisdom ever given unto man, but that he fell into transgression so far as to raise up idols for his numerous wives to worship and the faithful historian has not neglected "because it was Solomon," to tell of his fall. Peter's denial of Christ is faithfully portrayed in the scriptures, even if it was Peter.

God is no respecter of persons. Neither should His servants be in this day, and when error is apparent they must speak out against it, that Satan may be stopped from claiming further victims.

In reflecting on the present condition of the Latter Day work, one is led to inquire what may be the causes that gives to so-called Mormonism such a startling resemblance to "Babylon," for within the faiths of believers in the "restored gospel," may be found such a wide divergence in views and practices, as to suggest the "lo, here, and the lo, there," of the sectarian world.

In the month of June, 1829, a revelation was received by Joseph Smith, the prophet, in which Oliver Cowdery and David Whitmer, were instructed to search out twelve persons who were to be set in the church as apostles.

When one recalls the course pursued by the Savior in establishing his church, both at Jerusalem and among the Nephites, it seems consistent that such a revelation could be properly received for it would certainly take as much to properly establish, and "set in order" the Church of Christ, in the latter days, as it did in the time of Christ; hence we think we can see the necessity of "The Twelve" being in the Church; indeed we are led to inquire, if it may not be a fact, that one of the reasons the church so early got into difficulties, in the land of Missouri, was because the balance wheel to the church—the Twelve—had not yet taken their place, that God designed they should occupy.

The revelation concerning the calling the Twelve was given some ten months previous to the date of the organization of the church, and if proper diligence

had been given to the commandments of the Lord, those entrusted with this important work could surely have accomplished it in time to have had the Twelve ready to have taken their places, on the day the church was organized, April 6, 1830. The history of the church, however reveals that nearly six years elapsed, before an attempt was made to choose these highly important officers. When one considers the great work that was attempted, during the time that elapsed before they were chosen, little wonder should be excited at the stupendous failures experienced by the church in their efforts to plant themselves in the "Land of Zion." No more important work since the days of the Savior had been attempted by mankind for the salvation of humanity, and yet this great undertaking was begun and its successful end reached, TWO YEARS before an attempt was made to choose the Twelve; is it any wonder that a failure was made in the attempt to possess the land of Zion, when the church was so illy equipped for the undertaking; we say that it would have been a miracle had they accomplished what they undertook, without the aid of the most important quorum in the church. It was like a vast army of recruits going into a great battle, without any officers to lead them; the Lord certainly foresaw the necessity of the Twelve being set, **first**, in the church, hence the first command given to the church, was the one to choose the Twelve, so that when the day for organization rolled around, the 6th of April, 1830, the church might be organized according to the New Testament pattern—"first apostles, then prophets," it is quite true that there were two apostles in the church, on the day of its organization, but if it was good to have two apostles, would it not have been better to have had TWELVE.

It appears that the leading men of the Church, in the 30's reversed the system of setting the house in order. When the Savior instituted his church during his ministry upon earth he first chose the "twelve" and then started the work, but in our time instead of first choosing the twelve and then starting to lay the foundation of the church under their holy direction and watchful care they attempted to

lay the foundation first and choose the Twelve afterwards.

It was certainly a sad mistake that the Twelve was not selected in time to have participated in the organization, as effected on the 6th of April, 1830, for it is a fact that they never were set in the church as organized on that day. For proof of this assertion read first the caption of the call for their choosing; it is found in Sec. 16 Book of Doctrine and Covenants, and reads as follows:—"Revelations to Joseph Smith, Jr., Oliver Cowdery and David Whitmer, making known the calling of Twelve apostles in these last days, and also, instructions relative to building up the CHURCH OF CHRIST, according to the fullness of the gospel. Given in Fayette, N. Y., June, 1829."

Please to notice the reading of the call, and you will see that the Twelve were called to act as apostles in the CHURCH OF CHRIST, that being the name of the organization, in which they were called to act. Now let us take up the history of the church, as well as sworn testimony in the Temple lot suit, and what do we find? We find, that on the 3rd day of May, 1834, at a conference of the elders of the Church of Christ, it was resolved to call the church from that time onward, NOT the church of CHRIST, but the church of LATTER DAY SAINTS; so we find that instead of the Twelve being set in the CHURCH OF CHRIST, they were set in an organization that had thrown off the name—hence, according to the Book of Mormon teaching, it was not the church of Christ, but some other organization not bearing the name of Christ, nor the Father. In fact, it bore the name of MEN, for the Latter Day Saints were men. Some will urge the theory that it was the church in reality if not in name, and point to the presence of all the important members of the church organized April 6, 1830. In answer to this we have to say, that the Lord clearly defines who is his church, in Sec. 10. Doc. and Cov., par. 16: "Behold this is my doctrine: Whosoever repenteth and cometh unto me, the same is my church; whosoever declareth more or less than this, the same is not of me, but is against me; therefore, he is not of my church."

On the conditions laid down by the Lord, for those that would

"come unto him," was that they should take upon themselves the name of Christ; and instead of those individuals taking on themselves the name of Christ, we find them, in conference assembled throwing off the name of Christ. What then was their condition?

If credence is to be given the words of Christ, then they from that time on ceased to be the Church of Christ and it was into this body of people who had divorced themselves from the name of Christ, that the Twelve, chosen after six years of waiting, took their place and instead of acting in the CHURCH of Christ to which church the Twelve were called, they accepted positions in the "Church of Latter Day Saints," hence we say they never were set in the Church of Christ at all.

The Savior says in 3rd Nephi XII Book of Mormon. "And how be it my church, save it is 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 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; but if it be not built upon my gospel, and is built upon the works of men, they are hewn down and cast into the fire, from thence there is no return." No denial is made by any of the factions, that the church bore the official name of "The Church of the Latter Day Saints" at the time the "Twelve" were chosen at Kirtland. Again we would ask our readers, in whose church was the "Twelve" set? There can be but one answer to this, and that answer is fatal to the claims of that twelve chosen at Kirtland.

Another matter that comes to our minds regarding the choosing of the Twelve is this:—Oliver Cowdery and David Whitmer were the individuals selected by the Almighty, for this work of choosing; but when the work came to be done, they added another person to help in the work; this other person was Martin Harris; where they got the right to add this third person, no one seems able to tell; but having divorced themselves from Christ; by discarding his name, in 1834, it was not surprising that they were prepared to do many unwarranted things.

Personally we have respect and regard for every soul who

has professed the new and everlasting covenant and our prayers are frequently mingled with those of our brethren that the honest in heart wherever they be, may soon assist in building up the "waste places of Zion."

(Synopsis of sermon delivered Feb. 13, 1927, at Phoenix, by James E. Yates.)

Life and Immortality
"This Mortal Must Put On Immortality."—I Cor. 15:53.

The desire of all mankind, is for continued life—immortality.

Death has ever been the saddest and bitterest fact confronting life.

A grim and ever present specter, the great Mystery of death stands always in the very presence of, and seemingly almost a part of life itself.

No way has ever been discovered to command the ravages of death to cease. Relentlessly and with exemption to none, it takes the high and the low and leaves of them but a fading silent memory upon the earth, and yet, desire for eternal life inspires every human heart, and hope for immortality throbs eternally in every living breast.

The giver of life and Creator of all things has not created men to be content with life as a fitful flare, and then oblivion.

The urge to be, to live, to do, and to enjoy, is a Divine urge.

To say that the Great First Cause God, whom by evident Master Intelligence has brought all created things into being, has planned life for humanity but for the span of man's mortal years, and to affirm in such a manner that all the wonder and magnificence of life is purposeless for the continued well being of all, is to accuse the Creator, of being responsible for such disorder and folly as belie all His orderly universe in the operation of nature's laws about us, and to attribute a meaninglessness to all the works of creation, of which so great an Intelligence would be certainly incapable.

Granting that all things that are created could not be, without a master Intelligence planned and executed it all (a thing that no reasonable mind can deny), and ultimate death and perpetual oblivion is impossible.

Ultimate immortality is the only logical or reasonable excuse for man having been created.

Any less plan than that for man makes the works of God as child's play.

Anything less than the perfection and continuity of life for man, would set forth an ignoble purpose on the part of God of which the Creator, as is proven by the greatness of His works, would be incapable.

The immortality that is provided for mankind however is not brought to light by the science of mathematics, nor by science of astronomy, nor by measuring, weighing, or by computing heights, depths, quantity or quality of any material thing.

This is purely a matter of **spirit**,—the most **indestructible** of anything that has been created or made.

Immortality, or the evidence of it, is something not visible at the present time to the natural eye, nor yet to the natural mind—unless touched and illumined by a higher spiritual light.

"For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse."—Rom. 1:20.

The invisible things are understood by the things that are made, in that through a knowledge of them, men are led to acknowledge the eternal power and Godhead of the Creator, and then by the power of His spirit the invisible things are made known.

So we read that through Christ the great Conqueror death has been **"abolished,"** and that He has **"brought life and immortality to light through the gospel."**—II Tim. 1:10.

Christ thus brings immortality to light in two definite ways.

First, He conquered death by reclaiming his body again in life after death had claimed it in crucifixion, thus proving that He is Lord and Master of death itself.

Secondly: He sends the power of His Spirit's testimony witnessing directly to the souls of those who are obedient, that these things are true.

Unto Perfection

Immortality means never ending life, but not a changeless condition. Until perfected, life must always be subject to change.

It is one thing to change in improvement, and quite another thing to change by decay.

It is decreed that our fleshly bodies must die and decay before the body finally puts on immortality in a renewal of resurrection of the dead, but of our spiritual life this does not apply.

Spiritual life may change from grace to grace, and unto ultimate glory of perfection, and this will be so, if all our change is ordered and directed by the Holy Spirit.

The work of the Holy Spirit is to **assist**, in bringing about perfection of life, but the process of improvement never ceases to be an individual work and a personal responsibility.

Half-hearted effort does not produce the best results in anything. This is none the less true in the matter of soul salvation, or perfecting of knowledge unto fullest spiritual life. Disinterestedness and half-heartedness, whether applied to the work of our hands or the best products of our lives—the strength and power of the character that we build—can only result in poor workmanship.

Indifference to the best interests of life, impairs life, and obscures the best in immortality.

Every good piece of workmanship is the result of painstaking care, application and perseverance. The workmanship of life, for our own contribution to self wellbeing, requires as much concentration of thought and care, and life can be best embellished and fitted for salvation in eternity, with nothing less.

Finished work must be correct in all appointments and in every particular. When our lives are thus finished and perfected, we will be fit subjects for celestial abode.

If in Jesus Christ we have found the gospel of life—the perfect gauge for measurement of spiritual values and the dynamic reserve of power for spiritual achievement, and then we for any reason use a lesser gauge or content ourselves with connections with some inferior power center, we are foolish indeed.

Faith, works, worship, and obedience are essential planks in the gospel platform for soul salvation and realization of immortality.

But faith without works is dead, and worship without obedience is futile.

When Christ abolished death, and brought life and immortality to light through the gospel, he thus demonstrates that the

immortal soul of man is worth the highest sacrifice of the Son of God as a crucified Savior among men.

The Crucifixion of the God-man among men who had taken upon him flesh and blood that He might be sacrificed as a ransom for all, thus becomes an affirmation and a testimony from God Himself who gave his son for the sins of the world, that the immortal souls of men are capable of all fullness of life in perfection of beauty, honor and glory.

The assurance to each soul that receives the testimony that Life and Immortality is surely brought to light through the Gospel, will assist those who learn to love the truth to be:

True hearted, whole-hearted, whole-souled, and to put on "the whole armor of God" and to work out their salvation to a final completeness of perfection.

Life and immortality exist and are resident in God. Life and immortality has been given from God unto man.

The fullness of life, and the reality of immortality are brought to light and made manifest through the gospel.

Unity of the Spirit

"Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all."

The above passage from Paul's pen, was recently made to have a fuller meaning than ever before to the saints of Omaha and the Bluffs. Sisters Ollie Derry and Enna James reported the following dreams which were given at about the same time. These dreams exemplified in a beautiful way that there are indeed diversities of gifts, there are differences of administration, and there are diversities of operations, but the same Spirit and the same God working through all. It is plain to be seen that these two babes are one and the same, and clearly represent the Church of Christ. Their difference in condition shows that they are to be administered to in different ways according to the diversities of the gifts of these two sisters. The same Spirit surely swayed both, that of using their gifts for the edification of the body; and surely the same Lord

and God must have been working all in all, that these two sisters were shown so plainly just where their differences of administrations lay that they might together labor to bring forth his Zion of the latter days.

We feel that this spirit of all laboring together with single purpose of heart is growing in Omaha and the Bluffs, and we pray that it may continue to grow until we can indeed say with Paul, that "though there are many members, there is one body withal."

One night during the last week in January, 1927, I had the following dream:

I seemed to be in some sort of a building with an attic or unused upper room. With me was a child robust and healthy, but of a dark skinned appearance. It seemed that I was expected to care for this child, but I had no desire to do so. But in that upper room there was another child that I was desirous of caring for, and I felt that it needed my ministrations sorely, so sorely indeed, that I felt that if it did not soon get help it would perish. But between me and the stair-way leading up to the upper room was my mother, and she seemed to hinder me from going to the rescue of the child, and I felt that she wished to keep me from reaching it in the hopes that without my aid it would perish. But somehow, I know not how, I found myself with the child in my arms, and oh what a beautiful child it was! It was of crystal purity with its hair a halo of celestial brightness about its head. But it lay impassive in my arms with its eyes closed and its hands folded on its breast. It was not dead, it was not asleep, and yet it was inactive. The best description I can give of its condition was that it was in a state of suspended animation. And I wondered what I could do to help it for I felt that it was sorely in need of help.

I laid it on the bed, and as I did so I noticed that one nostril was filled with a soft wax like substance, giving the impression that it had been sealed up for a time: and an understanding of the child's condition came strongly upon me—it had not yet received the full breath of life. And I thought if only I could remove that wax and it was giv-

en the full breath of life it would indeed be an active child, for while it was neither extremely large nor fleshy, it was nevertheless of a strong and sturdy build denoting strength and power. So I attempted to remove the wax, but it seemed that I could make no head-way, as I was apparently interrupted each time I bent over the child, and besides it seemed that I did not have at hand the proper instrument with which to remove it, and so I awoke.

May it be my happy lot to help to remove the wax that has sealed up the nostrils of the Church of Christ these many years, that she may receive in full that breath of life that shall make of her the living body of Christ.

Enna M. James.
Omaha, March, 1924.

A woman came to me and gave a child into my hands to be cared for. I lay the child upon a table as it appeared to need help which I seemed to be able to give to it and so I at once began ministering to its needs. Its poor little face was thin and looked soiled and it looked as though it might be sick for some reason, that is, it appeared to the physical eye to be sick. I asked the woman whose child it was, she merely answered, "It is a hardy child." I proceeded to cleanse the child with good soap and water, however I wish to make mention that the soap was clear as crystal but it had all the cleansing properties, and was very effectual. Taking hold of the child again, I saw that it was very healthy after all, and had much iron in its constitution, and after going through this cleansing process was a very lovely child indeed and I was forced to remark, "well this child is indeed a 'hardy' child." Its activity from then on demonstrated its health and vigor and the body which was so lovely in its form, gave one joy to feel they had been of service to assist it in purifying itself.

I believe that child represents the Church of Christ, and while it may appear, or did appear to us to be in a condition where there was much need of assistance, and is needing helpers at the present time, yet with all, by careful and willing ministrations the whole body was made lovely and in a perfected and

healthful, active condition. And the process of cleansing used was the very natural process, and surely God uses only the natural laws which are not artificial, but which are governed by the Spiritual and thus accomplishes His purposes in all things.

We feel that child represented to me, my duty, with the Church of Christ, to help minister to its needs. To serve in whatever capacity I may be called upon to serve.

Ollie Derry.

An Unchangeable God

By JAMES SIMONS

Today we are able to worship a God that changes not. That is, God, before the foundation of the world, issued an unchangeable decree, and although we are not aware of all God's designs, we DO know that which He decreed for the Sons of Men, although we receive it, and place different interpretations upon it. Yet we need not, for enlightenment comes to God's creation if they truly serve Him, there is never any need to pass over any part of God's Word, or to stress any point we might be familiar with. God said through the Prophet Malachi, "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." It means so much more than ordinarily expressed, because this glorious verse is often curtailed, and often made to read, "I am the Lord, I change not." The beauty of God's unchangeability is lost, and is shorn of all the wonderful Love that God expressed through the Prophet to the Sons of Jacob, and down through the ages until the gathering of the Jews to their beloved Land. We know that we have an Unchangeable God, but we are a changeable people, and God has those people to deal with, and has had them since creation morning, and all men have dissected God's unchangeability, until it is really truthful when we sometimes have asked ourselves, IS GOD really unchangeable?

God was in reality speaking to the Jews, or the sons of Jacob at this time, telling them in other words to be thankful that He was one that did not waver from any one thing at any time although it might have been more expedient and by that change would have been justified.

The Jews were a rebellious people, and sinful, and those who thought they were worshipping God, too good to listen to God, for they said when God told them to return, "Wherein shall we return."

It was indeed a good thing for the Jews that God did not change, and forget His Promise that He made with those wonderful men who had been faithful Servants of God, and who by their faithfulness and love for God and to God had received a promise of the continuation of their seed right down to the end of time. The first covenant was made to Abram in Genesis 15 and also again in the 17th Chapter, when God also changed his name to Abraham.

Oh, ye that dwell in the light of the Everlasting Gospel, read of God's blessings and promise to Abraham, and then tell me, "Can you now see any reason why God could not destroy the Sons of Jacob, and that He was and is an unchangeable God?"

Next we will turn to the history of Jacob. God gave him the same promises couched in different words, also that he should be blessed of God also his posterity for ever.

Follow the Children of Israel after God had made those wonderful covenants to Abraham, Isaac, and Jacob, and then reply to this question. For their sins, their rejection of God, for all their evil, did they deserve to be consumed?

Many, many times. But the reason, my dear Saints, was because God was unchangeable, and His promises to Abraham and others made it impossible for God to destroy those who were wicked, therefore, although they were deserving of destruction many times, they escaped it because of the righteous and everlasting covenant made to the faithful in times past. Whatever God has decreed shall and must stand for ever.

It is claimed by some, that God has or has not changed different ordinances, since the world was made. For instance, the law of Moses or the Mosaic Law to the New Testament Teachings, and many many other things.

The only thing that can make God a changeable God IS FOR HIM TO CHANGE SOMETHING THAT WAS DECREED BEFORE THE WORLD BEGAN. God has never altered His mind

concerning those things just mentioned. We cannot follow God with the human workings.

When God in the flesh came down to earth, man saw the marvelous workings of God through human agency. It was altogether beyond the comprehension of men to understand.

Stupendous miracles have been wrought on the earth at all times, we do not profess knowledge of how, but we do know that it was God, and that it was decreed that these things should be, before the world began.

Christ made the blind to see, but today, those who can see are trying to be blinded by those who profess to do God's Will. Those who can walk spiritually are being made lame today, because the Gospel is twisted out of shape by the intelligence of man, without the spirit of God being their guide, which will and could lead us into all truth.

God has kept that sacred oath. The Jews even to this time are not consumed, but they have been a hiss and a bye-word and scattered amongst all nations, starved, persecuted, hated, reviled, and buffeted from pillar to post according to the Word of the Lord, and in their sufferings sometimes it would have been better perhaps that God had not have made that covenant with their fore-fathers and let them die and become extinct, but God had said "I am the Lord, I change not, therefore ye sons of Jacob are not consumed."

A Busy Man

Among the several reports presented at the late Conference the following stands out as a sample of the spirit of self sacrifice animating our men. They are doing something.

Report of Bro. Fetting: Sermons preached 54. Total services attended 160. Mailed tracts "Why a First Presidency," by Willard J. Smith, 2500. "Why" tract by Daniel MacGregor 2000. "Faith and Practice" 500. "Address by D. Whitmer" 100. Letters of inquiry received from non-members 328. Letters sent out 852. Expense in railroad fare \$144.07. Publishing tracts \$295.00. Postage \$167.00. Other incidental expenses \$116.00. Amount received in contributions \$14.50.

Extracts from Letters

Ray Griffith, Centralia, Wash: May 8. Last evening we again had one of those good get-together meetings at our home. There were about 30 present. Eats were served and netted some \$10.20 for our general Church fund. On one evening each week we meet at the Church where we care for the fixing up of the lawn. I never saw people work together with the same good will before. The Church here are well pleased with the results of the late General Conference.

Miriam Haldeman Mason: I feel moved upon to submit for publication at this time, a dream or vision which I experienced August 27, 1918, soon after the articles of Working Agreement had been entered into and there had been a number of members from the Reorganization placed their membership with the Church of Christ. By the Power of this Spirit I seemed to see an underlying influence at work which caused me to feel that at least part of these members were just over with us for some selfish purpose.

I was a widow at the time and mother was living and she and I were living together, and I talked with her and she felt the same as I did. I had learned from experience to take my cares to God in prayer, so I prayed earnestly for days. In due time most of those members who had come over from the Reorganization left the Church of Christ and almost immediately others came with a different purpose. Some feel that the Church was a little hasty in choosing apostles, but I felt it was a fulfillment of my dream. I might doubt what man might tell me, but what has been shown me by the Holy Spirit, I will not doubt.

Dr. Miner, Milwaukee, The Advocate surely preaches the Gospel. Advancement is never made by merely protesting. It is better to spend the energy thus used in a forward march and in spreading the Gospel. I have just sent \$15.00 for Advocates, Whitmer's Address and Books of Commandment. I have ordered 40 Advocates sent to as many people.

George Willcocks, Toronto, "We held a meeting here last Sunday and one also on Wednesday when it was decided to send for Elder Fetting. He has accepted our invitation and we have rented a hall for the services."

George Davis, Des Moines, "I wrote to one of Wipper's followers tonight who sent me a bunch of literature. I called his attention to the fact that I did not depend on book knowledge that the Lord believes in Temples. My wife, a score of years ago when this subject was not in the limelight saw an angel openly and the coming and going was the same as the one which appeared to Joseph when he had the all night vision. This angel among other things lauded the sacrifices of the Saints in building Kirtland Temple. They were in some error at the time but so has been the Reorganization all these years. The Lord has simply worked with all as best He could.

Clarence Wheaton, Houston, Tex.: "I don't believe I ever witnessed such a catastrophe as this flood in my life. You could see thousands of acres of fine farm land in every direction inundated with water. The people huddled together in little pitiful groups with what remained of their earthly possessions. Homes filled with turbulent water and some of them demolished and floating down stream. The papers estimate that something like 200,000 people are homeless, 1100 square miles of the best agricultural and city sections under water with a damage of something like \$200,000,000, and a loss of life in the hundreds. Surely we are living in those days that the prophets of God spoke of."

CORRECTION: Please note the following correction in the May issue on page 69, near the bottom of third column where the word "humanity" appears, it is a clerical error and should be corrected to read "humility."

Then and Now

Elbert A. Smith in a recent Open Letter tract said "The hope of the Latter Day Glory lies in The Reorganized Church of Jesus Christ of Latter Day Saints . . . We cannot believe that it lies in the "Church of Christ on the Temple Lot." They are not the Church in succession and cannot become the Church in succession. In 1918 the same Brother said "This assembly conceded that our Church of Christ brethren had established their claims so far as they may be involved in tracing baptism and priesthood back to valid original sources. As an organization they have held to the fundamental doctrines of the Church and have been guilty of no moral lapse. In fact in the face of adroit efforts to bribe and seduce them from their trust they have kept themselves clear from evil forces and designing men. Hence no charge of apostacy from the original faith could be supported were there any among us inclined at this time to make such a charge." Editorial E. A. Smith, Saints Herald, April 24, 1918.

It is certainly strange if the Church of Christ can trace her baptism and priesthood back to VALID ORIGINAL SOURCES and have always "held to the fundamental doctrines of the Church" as conceded by our Brother in 1918 that it can have no part in the succession to the original Church and must forever be barred from realizing any part in the Latter Day Glory.

In establishing the Reorganized claims for Succession it will be interesting for them to tell us how they can hook up the First Presidency, Baptism for the Dead, High Councils and Supreme Directional Control with the Church as set up in 1829 and 1830. When they do this there will be some merit in their boasted claims for succession.

LIST OF PUBLICATIONS FOR SALE BY THE BOARD OF PUBLICATIONS

- Evening and Morning Star, exact reprint of the first 14 issues by the Church of Christ on the Temple Lot in Independence, Mo., June 1832 to July 1833, very valuable, while they last.....\$2.00
- Book of Commandments, paper bound40
Leather bound 1.25
- Book of Mormon, excellent binding 1.00
- David Whitmer's Book (contains some valuable data and information from one of the witnesses to the Book of Mormon)50
- Solution of the Mormon Problem, a 32-page tract, the greater part of which contains a circular letter issued by David Whitmer in 1887. It contains some replies to articles which appeared in the Saints Herald concerning the changes that were made in the Revelations, each05
- Why a First Presidency, by Willard J. Smith—A large 36-page tract that thoroughly covers the subject 8 for \$1.00 or each15
- Reply to Bishop Clark of Des Moines in his attack on the Church of Christ and Daniel MacGregor.—A basic History of the origin of the "Reorganization", Inovations and departures from the original Church of Christ—Every one should send for a dozen for a dollar or each10
Ablly written by C. E. Bozarth of the Church of Christ.
- Now is the time to fill in your back numbers of Zion's Advocate for some day you will want them bound. We can supply any missing numbers excepting June 1925 which has been exhausted.
- Large Picture (Photo) 7½x17 showing the Church on the Temple Lot and group of conference visitors taken April 10th, 1927—While they last 1.00
- Same size picture showing the Temple Lot and building—an excellent photograph for framing..... 1.00
- Why not send us a dollar or more *today* and let us send you an assortment of tracts.
- ALSO PLEASE will you get us one or more new subscribers for the Advocate. We do want to become self-supporting.

**A REVELATION
Given in Prayer Meeting at
General Conference Saturday Morning, April 10, 1926.**

"I have sworn to preserve my people and even so I will fulfil. When the famine and desolation that are soon to come upon the wicked shall be poured out I will lead you in paths of peace, but put away from you jealousy, envy, backbiting, slander and evil speaking, for I will not spare, yea, I will not spare you the desolation that must come upon the wicked that they may know that I am God, unless you repent and turn unto me. I will lead you into peaceful paths if you will hearken to my voice, for I am your shepherd and ye are my sheep, and no one can pluck you out of my hand if you will put your trust in me. *Beware of wolves that will seek to rend and destroy*, but I will protect you if you will put trust in me."

Providence, R. I.

We had a good attendance this morning, and while all present were not members, they enjoyed the Peace of God's Holy Spirit; which was with us, one stranger testified he felt the Divine touch, many others bear the same testimony.

We were blessed by the manifestation of the gift of tongues, and the interpretation, and also gift of prophecy.

How grateful we should be to our Heavenly Father, for His care, and all He asks of us is: obedience and then the blessings follow; God, warns us not to get discouraged, but put all our trust in Him, man will, fail us, but God will be true to His promises to the end of all time.

Through the faithful work of our Pastor, Bro. Johnson, many honest in heart, are getting interested in the Gospel Story.

We ask the prayers of all our Sisters' and Brothers' for this Brother, that God will continue to help him in his work, that he may see the fruits of his labors, and so be encouraged to go on and continue faithful to the end.

A. M. Harvey



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Again it will be found that upon comparing Section 5 of the Doctrine and Covenants with the same revelation in the Book of Commandments that there are 147 words less. In Section 42 there are 104 words less and in Section 17 there are 17 words less. In these three sections there are a total of 268 words less than in the Book of Commandments. In all there are 1,667 changes in the foregoing revelations.

Now since the adding of but one word to an original revelation brought upon Adam and his race universal suffering and rejection, pray tell us what will 1,667 alterations in the latter day revelations do? Shall we be surprised if upon investigation it resulted in the rejection of that church which followed after those changes?

The rejection of the Latter Day Saint Church was duly attested in the overwhelming disaster which befell her in 1840-1844 when her prophet and patriarch were slain. Her temple was burned, Nauvoo was destroyed and the saints driven to the four winds following after their polluted Gods of polygamy and Danite bands of infamy.

Now since the rejection of the Church followed the adoption of the Doctrine and Covenants with its 1,667 changes, pray tell us what will become of the Reorganization or any other faction that still clings to those same altered revelations.

The following interesting remarks from the old timers of the Church who were in a position to know as to the changing of the revelations will be edifying:

William E. McLellan ordained in 1835 to the Apostleship: "In 1835 in Kirtland another committee was appointed to fix up the revelations for print again. I was teaching their high school in the lower room, the printing office being overhead. And I was often in Joseph's office, and know positively that some of the revelations were so altered, mutilated and changed that a good scholar would scarcely know them. In one revelation I counted 20 alterations! Hence, who can depend upon them? I cannot. I will not. . . . All your trouble arises from your taking that mutilated and altered Doctrine and Covenants. Set it aside as I have done, until some man arises with Urim and Thummim, or the directors or interpreters, and then we shall know

what to receive and what to set aside. The revelations will be corrected and all will be well." Saints Herald, Vol. 17:556,557.

David Whitmer, that untiring and steadfast witness to the Book of Mormon, has this to say:

"Some of the revelations as they are now in the Book of Doctrine and Covenants have been changed and added to. Some of the changes being of the greatest importance, as the meaning is entirely changed on some very important matters. The revelations were printed in the Book of Commandments correctly. This I know, and will prove it to you.

"These revelations were arranged for publication by Brothers Joseph Smith, Sydney Rigdon, Orson Hyde and others, in Hiram, Ohio, while I was there, were sent to Independence to be published, and were printed just exactly as they were arranged by Brother Joseph and the others. And when the Book of Commandments was printed, Joseph and the church received it as being printed correctly; this I know. In the winter of 1834 they saw that some of the revelations in the Book of Commandments had to be changed, because the heads of the church had gone too far, and had done things in which they had already gone ahead of some of the former revelations. So the book of "Doctrine and Covenants" was printed in 1835, and some of the revelations changed and added to. By the providence of God I have one of the old Book of Commandments published in 1833." Address B. 69,70, Reprint edition.

Again this same testator says: "I want to state also that Oliver Cowdery told me that Rigdon was the cause of those changes being made; by smooth talk he convinced Joseph, Oliver and F. G. Williams that it was all right. Oliver told me that he had sorely repented of that thing and he repented of the other errors he had been led into by Rigdon and others." Saints Herald, Vol. 34: p. 93.

Orson Pratt, apostle and editor of Millennial Star, in Vol. 19: p. 260 states: "The revelation called Section 2: (Sec. 17 D. C. Reorganite edition) was not all revealed in 1830. The 16th and 17th paragraphs of this section, relating to some of the higher councils of the Priesthood, were given several years after the rise of the Church. . . . Hence, paragraphs taken from revelations

of later date are, in a few instances, incorporated with those of an earlier date. Indeed, at the time of compilation, the prophet was inspired in several instances to write additional sentences and paragraphs to the earlier revelations. In this manner the Lord did truly give line upon line, here a little and there a little."

It will be noted that Apostle Pratt was in sympathy with the alterations in the revelations and was making the best defense possible although not plausible.

The knowledge of these altered revelations among the people of the world was widespread even in the days of Joseph the Seer, as is evident from the writings of Rev. Caswell in his book published in 1843 in London, England. Note the following:

"The Book of Covenants and Revelations contains about 250 pages. . . . Two editions of this work were published, the first in 1833, and the second in 1835. . . . the editions of 1833 and 1835 are in several respects repugnant to each other. In 1833, before the prophet had fully defined his own position, a revelation was published, dated March, 1829, while Smith was engaged in his translation. In this the Lord is represented as commanding Smith to pretend to 'no other gift,' except to translate, and expressly declares that He will 'grant him no other gift.' But in publishing the second edition, it was found expedient to leave the prophet free to usurp whatever power he pleased. A clause therefore, was made to read as follows, the words in caps being now interpolated: 'I have commanded that you should pretend to no other gift save to translate, UNTIL MY PURPOSE IS FULFILLED IN THIS, for I will grant you no other gift UNTIL IT IS FINISHED. P. 79, 80 Prophet of the Nineteenth Century.

Prof. J. B. Turner in his Mormonism in All Ages published in 1842 also was well acquainted with the changes that were made in the revelations: "Smith did not see the necessity of correcting the type in 1833, but in 1835 it became apparent. The power of a simple translator was too narrow for the exigency of the times. It would have been well for the world if Smith's divinity, had given him a divine printer, and a divine press, and such types that he might have been enabled to fix the meaning of his inspired revelations, so that it would be possi-