

# 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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## Joseph and Alexander Smith

We are repeatedly asked in what light do we view the calling and work of the late Joseph and Alexander Smith. On this matter the Church of Christ has not spoken. It is a matter upon which each must speak for himself.

We are persuaded, however, from what we know of the sentiment of others, that both of these men were held in high esteem. Of their lives and personal conduct we have never heard them reflected upon. To the contrary all who knew these estimable men must admit the high born sense of justice which ever animated them. Their conduct was above reproach.

As to their calling, there can be no doubt that God used them to the building up of the Church in the Reorganization. They were men fitted for the times. When they came to the Reorganization, Mormonism was in a sad way. The very name was repulsive to the sensitive ears of decency. Apostacy had over run the Church bringing in every evil calculated to turn away the honest in heart. Polygamy was infesting nearly every faction and Daniteism was doing its deadly work in Utah, where the largest faction of the Church prevailed. The Church of Christ contending for the old faith were having a hard time of it, for there were scarcely any of the old stock of the Church at Nauvoo disposed to question anything but the rankest evils which at that time were infesting the Church. The Church of Christ was urging all to go back to the faith of 1830 and cast aside the numerous innovations that had crept into the Church. A worthy appeal surely, but lost on the desert hearts of the Saints so long accustomed to sealing, polygamy, baptizing for the dead, a First Presidency, High Council, lineal rulership, the Book of Abraham, etc., etc.

The church would scarcely listen to such wholesale reforms. To them it was sin to question the Book of Abraham, the High Council and the other errors. Indeed when the Reorganiza-

tion was started there were those in it who did not recognize the evil of polygamy. We find them shortly after organization meeting in fasting and asking God if polygamy was of Him. And whence came this error, and how came it to have such a strangle hold on the Church? Ah, it was in the Church in the days of 1844. Their spiritual leaders were into it. It was practiced in private and the Saints could not make themselves believe that it was altogether wrong, else why did such great men practice it?

To save those poor souls who had thus been deceived into thinking that these things were right, it was necessary that the Gospel hook should be baited with the bait that was most appealing. One could not go to them with the full measure of the truth and tell them they were all in error. They must be appealed unto in the most appealing way. You cannot bait a hook for a trout in the same way that you would bait for a sturgeon.

Now as stated the great body and bulk of the Church were into the prevailing errors of the time. And so it was that the work of the Reorganization was that of appealing to this class who were so grossly in error, and by a process of careful administration reached multitudes where the Church of Christ with its more stringent reforms did not appeal.

The work of the Reorganization therefore, was essential to reach this class, and it gradually led them out of the grosser evils. Joseph and Alexander Smith as the leaders of the Reorganized Church, played their part well. By worthy examples they showed the people the way to a virtuous life, and gradually through the years, the name of Later Day Saint became honorable in the land.

The work of reform however was not completed under the administration of these good men. It takes years, and decades, to undo the evils of an age, particularly when those evils have been reinforced by the example of prominent men. Joseph was taken away before a full reform was effected. Had he lived, doubtless reforms would have gone on.

God raised up another. His son,

Frederick M. Smith, was called to the Presidencyship. And through him, God was pleased to continue that work of reform, only in another way. Being of an impetuous spirit and a strong will, he must needs try out all kind of expedients. His college education led him into modernism, all of which he has tried to harness up to the old Gospel chariot. In these bold and fearless attempts to make that chariot go, he brought out all the errors in the Reorganization. He was as a great boy trying on a coat too small. His ponderous frame of self will simply showed up all the rips and holes in the garment. At last we discovered that a First Presidency and a High Council were not good things to the Church. We found out that common consent was not in the Church as we had supposed it was. We learned that the Apostles so called, were only in name, and were entirely subversive to the manipulations of their "Chief." We discovered that it was a dangerous thing to run the Church any longer under the unrestricted guidance of certain revelations which had been mutilated, added to, and taken from in distant days. And so the work of reform was pressed upon us as a thing that must not be postponed, lest a greater evil come upon the Church.

It was not practicable to attempt a correction of all the errors in the days of the late Joseph. The faith of the people would not stand it. To them the Doctrine and Covenants and everything it contained was the very word of the Lord. But God had His own way of effecting reforms. Humans must learn the wrong of a thing by suffering. There is no other way for the great majority.

It was thus in growing out of the errors and superstition of the Roman Apostacy. Luther did not dare attempt a correction of all the errors of that monstrous power. He would not have made a single convert. But he lopped off the most apparent evils, and having done this, along comes Calvin, and then Knox, and later a Wesley, each man reforming, all along the line.

presentiment that her father was seriously ill, and she desired me to hold a special prayer meeting for him. This was on July 14th, 1918.

While preaching was going on on the lawn a few of the saints retired to the upper auditorium of the church on the Temple Lot for prayer. Sister Melissa there stated that she had received a letter that evening confirming what had come to her in the morning. All present engaged in prayer, after which the Lord spoke through me and told the daughters of Brother Cole that their faithfulness would be rewarded by their father returning home alive.

About 2:00 A. M. next morning Sister Melissa phoned asking if I would undertake the journey to administer to her father. I said that I would. We prepared to go but we had no money.

Melissa phoned a stranger, a friend of her brother, asking him to loan her \$200.00. This he readily did without asking for a note or other security.

I was at that time pressman for Zion's Ensign Publishing House. I went to the foreman and manager during the night and asked for two weeks' leave of absence, stating my errand. It was granted.

By 5:00 A. M. all was ready and Melissa and I started for Monticello, full of confidence that we would bring Brother Cole home alive. After our departure a telegram came to Sister Cole stating that if I knew his condition I would leave everything and come. But the Spirit of God had already done the work and we were hastening to his bedside. Good connections were made at Pueblo on the D. & R. G. which took us through the Royal Gorge and over Tennessee Pass where we encountered our first hardship. We were thinly clad in summer clothing and we encountered winter weather which frosted the car windows and chilled us to the bone. One woman had her feet frosted. At Thompson, Utah, we arranged to continue our journey by stage over the desert to Moab, a distance of 51 miles. There we had planned to stay for the night and take stage for Monticello the next day; but through the kindness of strangers the way was provided for Sister Melissa to go on that night to Monticello. This left me alone to follow on the mail stage next morning. I was never so lonesome in all my life. I was surrounded by mountain walls of granite on all sides and I felt I was in prison. My soul was filled with forebodings and dread and I prayed for comfort and protection.

While at supper I was informed that a young man was driving that night to Monticello with a Ford car.

Finding him, a bargain was struck for \$5.00, saving \$35.00 of my regular fare.

At dusk we started out with my grips strapped to the running board and I enthroned on a soap box, my feet hanging over the back of the car, for my Ford car turned out to be a chasis—an ancient relic. Far into the night we drove to complete our 103 miles from Thompson to Monticello. Though fatigued from my long journey of three nights and two days without sleep, I had a keen interest in the stories of the wild west, of Indians, bears and coyotes, told me by the two boys in the car. As we began to reach higher elevations in the mountains our gasoline got low. The engine coughed and spit and stopped! A council was held and we decided to turn our car around and back up over the divide. With my feet dangling over the back which now formed the front of the car, we proceeded. Sometimes I called a sharp warning as I posed in mid air looking down into the deep chasms of the mountains where I could see far below me in the darkness a small ribbon of water.

But our protecting angel was with us and before sunrise we were down in the lowlands where we could look up through the cold clear atmosphere to the diamond studded dome and thank God for His protection.

A few hours after sunrise our gasoline ran out. Being unceratin of getting more, and pressed by the urge of my errand, I started out on the long dusty trail to complete my journey afoot. After several hours in the heat and dust I came to a lone, deserted ranch house and turned in with the hope of obtaining water to quench my thirst. But no water was in sight—the wells were dry. I sat down and made out a meager meal from the remains of the lunch brought from home and kneeling down I asked for help.

Soon in the distance behind I saw a small cloud of dust and in about an hour I had the happiness of seeing a large freighter emerge from it drawn by four span of mules. I hailed old Peter, and obtained conveyance for the rest of my journey, after my weary walk of four or five hours, lugging my grip. I arrived that evening at Monticello and made my way to the home of Brother George Cole, Jr., who directed me to the bedside of his father high up in the mountains. On my way I saw an Indian woman trying to mount a pony with a bag of flour under one arm and a papoose under the other. A number of Indians were standing around but offered no assistance. I helped her mount her pony, which act seemed to make friends for me among the In-

dians, whom I met a few days later and they invited me to their wigwams for a pow-wow.

Brother Cole had had a stroke of paralysis brought on by the seven thousand feet elevation, and no medical aid could be procured. Melissa had reached her father the evening before and found him delirious, but he at once became conscious and said to her, "Baby you have come to take me home, I knew you would come."

I administered to him and he received immediate relief. I then relaxed from the long strain I had been under and rested. Next morning I administered to him again, and he rallied sufficiently to tell us of his experiences. He said he had baptized three of the children. And I was asked to baptize the only son, who had been absent. After this Brother Cole sat on his bedside and we confirmed these children. This was the last official act of his life. After this he relapsed into unconsciousness again, only to rally occasionally. We rested a day or two for him to gain strength and we built a stretcher to carry him down the mountainside. On Sunday I preached in the church by the invitation of the Utah Elders. My subject was, "The Fruits of the Spirit." It seemed to be well received. For my part the kindly reception of these brethren was appreciated.

About a week after our arrival we started down the mountain side with the sick man on the stretcher, the handles of which rested on the shoulders of two men at each end. In this way we carried him for two miles. Frequently he would murmur, "I am going home." In the town we hired a car to take us to the railway station, a distance of 103 miles over mountain and desert. We settled ourselves in the car with Brother Cole reclining in my arms to break the jar.

The first half of the journey was covered without incident. At Moab we rested a while, then resumed our journey to Thompson. After we left Moab clouds began to gather and we were soon in a downpour of rain. The driver sensing the danger drove his car with all its power. We reached a gorge, which we crossed, and as we gained its opposite side we heard a great roar of rushing water passing behind us and we were soon surrounded with a swirling flood of angry waters that was a mile wide in places.

We found refuge high and dry in a deserted log cabin that in former days was the courthouse where kangaroo court was held for trying horse and cattle thieves. This cabin was at the foot of Court House Rock where



many a man had met a violent death for his alleged crimes.

There we placed Brother Cole on the earthen floor which was covered with dirt and debris. It was pitch dark. We had no light, but we were glad to have our delirious patient out of the rain. While in this cabin we plainly detected the odor of poisonous serpents. Towards morning it stopped raining and we gathered some fuel and made some coffee which warmed and stimulated us. When we were packed and ready to start an auto drove up that had followed us from Moab to warn us not to cross the gorge, but they did not get to us in time because of the torrent of water caused by the cloudburst that rushed between us. When we started on our way we took sticks instead of shovels to clear the way, in which work we were assisted by others who had driven up and put their cars behind ours and pushed until we reached solid ground.

This was in August, and just one year later we received a clipping which told us of a company of surveyors who had stayed in this same log cabin and had killed 13 rattlesnakes and several copperheads and had left the cabin and taken to the open rather than stay in such company. We mention this to show the protection of God over us on this perilous journey. At last we reached the station and got our tickets but could not procure a Pullman berth, it being against the rules to have a sick man in a berth during the day. We were compelled to take him into the cold baggage car. There we nursed him and administered to him every few minutes, while we shivered in the cold as we slowly mounted to the pass, 14,000 feet above sea level.

At Pueblo we found bright sunny weather and we placed our patient on the stretcher on a baggage truck and wheeled him into the shade. While we were eating our lunch the conductor of the train on which we were taking passage asked us how far we were taking the sick man. We told him to his home in Independence, Mo. He said, "That man shall not ride any farther on that stretcher," for he would open up a Pullman berth for him if it cost him his job. Having better accommodations our patient rested better through the remainder of the journey. We were delayed three hours by a wreck on the road and during this time Brother Cole spoke to Melissa in an unknown tongue. He then asked, "Baby, don't you understand?" He would ask me every few minutes to administer to him as he wanted to get home to see, "Mother and the Temple Lot people."

At last we arrived at Independence

where we were met by a host of friends and by C. D. Carson with an ambulance, who took our patient to his home.

We arrived at 4:00 P. M. and he died the next day at noon. His mind was clear and he recognized his many friends who called to see him. He did not want to get well, for he knew that his work was finished, and he only desired to come home before he passed away.

His last words were, "I surely love my Lissie, for she has proved faithful unto death." A few minutes before he died he said, "Let us sing, 'Oh Jesus the giver of all we enjoy,'" and he joined in singing with his wife and sister, Mattie Haldeman. A few minutes later he passed quietly away. Thus we see the fulfillment of the promise that was made to his daughter in the prayer meeting before we left, "that he would return alive to the bosom of his family."

As soon as I had rested a little I returned to Zion's Ensign office to resume my work, but was told that my services were no longer required as I was one day late and they had decided to employ a young girl in my place for less money.

Thus we have seen the passing of a noble character from our midst. A man very little understood; but by his friends greatly appreciated. His soul goes marching on, and we see today the fruit of his efforts and can truly testify that he "laid down his life" and looked forward to the time of the glorious coming of the Christ when he shall "take it up again."

### An Appeal

To the members of the Church of Christ and all believers in the Restoration:

This is a wonderful time that we are living in, more wonderful than most of us think. The work that was started one hundred years ago, directed by the angel, and intrusted to men at that time, but they failed, is now placed in our hands to fulfill and the question is up to us now; Can we do it?

We have found fault with the mistakes made by others. What will we do? As members of the Quorum of the Twelve we are placed in general charge as watchmen on the walls, having general care of all the churches. The charge to the apostles of old was, go into all the world and teach them all things, etc. This means much.

As members of the General Bishopric it means for us to bring forth, or establish a plan or system that will bring about a real Zion. Others have failed. What will we do?

As elders, the commission is to go and preach the Gospel to all nations,

teach them to observe all things, feed the flock, bring life, hope, faith, charity, peace and good will to men and women, everywhere; salvation and eternal life to fallen humanity. Can we do it? Can we? Will we go?

As members of the Church of Christ, (members of His body) the admonition is "Ye are the light of the world, a city that cannot be hid." The eyes of the world are upon us. Yes, everybody is looking to us to lead, even our brother and sister of the restoration are looking to us. "If you are the church, show us the way." These are the remarks we hear. Have we been thinking about this? Where are we placed? What must we do? The book says "I am my brother's keeper." Yes, his blood will be required of us, to the extent that we must show to others, by our life and work that we practice what we preach.

Love will win out in the end but love must be in connection with work. If work and love are united it will bring results. It means just this, What can I do to help in this work? The question comes, what will I do? Am I willing to do all I can? or just what I like? God has spoken. Yes, he has sent his messenger again to us. Men and women are thinking, they are asking questions, say let's take the message of salvation to them but take it in love, then they will accept it.

As members of the local church we must meet our expenses at home but as members of the general church we must pay our tithing. We must help to bring the glad tidings of great joy to the nations of the earth. In this we can all help. We cannot all be missionaries to preach, but we can all teach and live such lives that others can see in us a true child of God and we can all pay our tithing. We can also pay a little to the fund of building the temple which fund has now been started and the money will be kept in a trust fund.

Thousands are ready to accept the message if we can only take it to them, and that in the right way. We have the best thing in the world. Yes, the very best thing there is beneath the sky, brother, sister, have you the salesmanship about you to present the message in such a way that they will accept it? Love and wisdom and a little tact, with patience will help you to accomplish this work. If you will ask God to give you His Spirit to use as a wrapper, the Spirit of God must be wrapped around the message that you bring.

I want to say right here that whenever you get that message accepted you have done a wonderful work. It will not only bring peace and joy to you here, but it will be a lasting joy that will reach to the other side. It

is worth trying for.

Forget the past, mistakes have been made but we are not living in the past, we are living in the present, and our reward will come as we work and in the end eternal life.

Every missionary must do the best he can to present the Gospel message. Every member should pay tithing, or all he can. We all must live lives that is indeed the light of the world. Our works must be seasoned with the love of God. We must not get weary in well doing, but must run the race with patience, for the crown of life is at the end of the race.

May we all try our best to do this, then we will accomplish the work God has placed in our trust and the CHURCH OF CHRIST will then be the haven of rest for the weary traveler and the gates of Hell will not prevail against it. May God give us His Spirit to do the work is my prayer.

OTTO FETTING,  
Box No. 212, Port Huron, Mich.

## Change of the Revelations No. 2

BY DANIEL MACGREGOR

In a publication put forth in 1834 by E. D. Howe entitled "Mormonism Unveiled," the author quoting from what is regarded as the organic Law of the Church known as Sec. 42 in the Doctrine and Covenants, or Chap. 44 in the Book of Commandments, published it exactly as it is printed in the Book of Commandments, which is different from the reading in the Doc. & Cov.

How came this similarity unless the author had a copy of the Book of Commandments before him? See P. 129.

Again he says "A small volume of these revelations has been published but has been carefully and studiously kept from the aliens from the House of Israel and only used by the strong in faith." P. 226. At this time the Doc. & Cov. was not in print, hence the "small volume of revelations" must have been the Book of Commandments.

That the revelations were right when first given, goes without questioning. If not, they never were right, for no amount of human doctoring could possibly inject the divine into a human product.

It will be our purpose to locate the revelations as first given with a view to preserving "the sincere milk of the word" before it became soured by contact with human alterations. We shall therefore trace them from the hand of God to the lair of the mutilator where some misguided impersonator presumed to tear them asunder, adding

to, and taking away as suited his ambitions.

The first edition of the Doctrine and Covenants was not published until 1835 as the following will attest: "Doctrine and Covenants of the Church of Latter Day Saints carefully selected from the Revelations of God and Compiled by Joseph Smith, Jr., Oliver Cowdery, Sidney Rigdon and F. G. Williams, Presiding Elders of the said Church. Proprietors, Kirtland, Ohio, 1835." D. and C. P. 1.

The "Book of Commandments for the Government of the Church of Christ, Organized according to Law on the 6th of April, 1830," was published in "1833," in Zion. Book of Com. P. 1.

It will be seen therefore that the revelations were published in the Book of Commandments some two years prior to the Doctrine and Covenants. Many of these same revelations were also published in the Evening and Morning Star in 1832-1833.

It is significant that the revelations as published in the Book of Commandments and in the Star were similar in wording with little or no variation.

It will therefore be our duty to determine what claims to purity, aside from the question of priority, have the revelations as published in the Book of Commandments, over the Doctrine and Covenants. In this examination we shall first ascertain by whose authority the revelations were published in the Book of Commandments and secondly what endorsement, if any, was ever accorded them and by whom.

*By Whose Authority Were the Revelations in Book of Commandments Published?*

1. *Joseph Smith wrote the revelations.* "Shortly after we had received the above revelations, Oliver Cowdery returned to Mr. Whitmer's and I began to arrange and copy the revelations which we had received from time to time, in which I was assisted by John Whitmer who now resided with me." Millennial Star Supplement Vol. 14, P. 36. Words of Joseph.

2. *Joseph Smith and others arranged the revelations ordered by Conference.* "It had been decided by the Conference that Elder Oliver Cowdery should carry the Commandments and revelations to Independence, Mo., for printing, and that I should arrange and get them in readiness by the time that he left, which was to be by the 15th of the month, and possibly before." Mill. Star 14: Supp. P. 86; T. S. 5:497.

3. *Joseph Smith dedicated the Revelations as found in the Book of Commandments.* "The Book of Commandments and revelations was to be

dedicated by prayer to the service of Almighty God by me, and after I had done this I inquired of the Lord concerning these things and received the following." Times and Seasons 5:512. Here follows a revelation directing that Oliver Cowdery should be accompanied to Independence by John Whitmer, "for it is not meet that he should be entrusted with the Commandments."

Now if there was any error in receiving or transcribing the revelations, here was an opportune time for the Lord to say so. To the contrary they invoked His approval since special protection was ordered for them in transit to Independence.

4. *The Book of Commandments was approved by Joseph Smith.* Following the above revelation Joseph Smith delivers himself of an unqualified approval of the revelations that were published in the Book of Commandments in the following language: "The Book of Revelations now to be printed being the foundation of the Church in these last days and a benefit to the world, showing that the keys of the mysteries of the Kingdom of our Saviour are again entrusted to man . . . therefore the Conference prized the revelations to be worth to the Church the riches of the whole earth." Times and Seasons 5:512.

One could hardly entertain the suspicion that the Prophet while exulting in the excellency of the revelations, was at the same time conscious of any errors and misleading statements contained in them.

5. *The Revelations protected.* At this time, Nov. 1831, another revelation was received appointing certain men to be stewards over the revelations. This committee consisted of Joseph Smith, Jr., Martin Harris, Oliver Cowdery, John Whitmer, Sidney Rigdon and W. W. Phelps. The responsibility imposed upon them was suggested in the injunction "an account of this stewardship will I require of them in the day of judgment." D. C. 70.

In the light of this divine instruction they would scarcely attempt an immediate mutilation of the revelations. Nor would they allow others to do so.

Thus we see the unusual care accorded the revelations from the time that they were written and arranged for publication, by the Prophet of the Church.

6. *The Church committed to the Book of Commandments.* "It was decided by the Conference that Joseph Smith should arrange and get in readiness the revelations and that Oliver Cowdery should carry them to Inde-



many a man had met a violent death for his alleged crimes.

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I want to say right here that whenever you get that message accepted you have done a wonderful work. It will not only bring peace and joy to you here, but it will be a lasting joy that will reach to the other side. It

is worth trying for.

Forget the past, mistakes have been made but we are not living in the past, we are living in the present, and our reward will come as we work and in the end eternal life.

Every missionary must do the best he can to present the Gospel message. Every member should pay tithing, or all he can. We all must live lives that is indeed the light of the world. Our works must be seasoned with the love of God. We must not get weary in well doing, but must run the race with patience, for the crown of life is at the end of the race.

May we all try our best to do this, then we will accomplish the work God has placed in our trust and the CHURCH OF CHRIST will then be the haven of rest for the weary traveler and the gates of Hell will not prevail against it. May God give us His Spirit to do the work is my prayer.

OTTO FETTING,  
Box No. 212, Port Huron, Mich.

## Change of the Revelations No. 2

BY DANIEL MACGREGOR

In a publication put forth in 1834 by E. D. Howe entitled "Mormonism Unveiled," the author quoting from what is regarded as the organic Law of the Church known as Sec. 42 in the Doctrine and Covenants, or Chap. 44 in the Book of Commandments, published it exactly as it is printed in the Book of Commandments, which is different from the reading in the Doc. & Cov.

How came this similarity unless the author had a copy of the Book of Commandments before him? See P. 129.

Again he says "A small volume of these revelations has been published but has been carefully and studiously kept from the aliens from the House of Israel and only used by the strong in faith." P. 226. At this time the Doc. & Cov. was not in print, hence the "small volume of revelations" must have been the Book of Commandments.

That the revelations were right when first given, goes without questioning. If not, they never were right, for no amount of human doctoring could possibly inject the divine into a human product.

It will be our purpose to locate the revelations as first given with a view to preserving "the sincere milk of the word" before it became soured by contact with human alterations. We shall therefore trace them from the hand of God to the lair of the mutilator where some misguided impersonator presumed to tear them asunder, adding

to, and taking away as suited his ambitions.

The first edition of the Doctrine and Covenants was not published until 1835 as the following will attest: "Doctrine and Covenants of the Church of Latter Day Saints carefully selected from the Revelations of God and Compiled by Joseph Smith, Jr., Oliver Cowdery, Sidney Rigdon and F. G. Williams, Presiding Elders of the said Church. Proprietors, Kirtland, Ohio, 1835." D. and C. P. 1.

The "Book of Commandments for the Government of the Church of Christ, Organized according to Law on the 6th of April, 1830," was published in "1833," in Zion. Book of Com. P. 1.

It will be seen therefore that the revelations were published in the Book of Commandments some two years prior to the Doctrine and Covenants. Many of these same revelations were also published in the Evening and Morning Star in 1832-1833.

It is significant that the revelations as published in the Book of Commandments and in the Star were similar in wording with little or no variation.

It will therefore be our duty to determine what claims to purity, aside from the question of priority, have the revelations as published in the Book of Commandments, over the Doctrine and Covenants. In this examination we shall first ascertain by whose authority the revelations were published in the Book of Commandments and secondly what endorsement, if any, was ever accorded them and by whom.

*By Whose Authority Were the Revelations in Book of Commandments Published?*

1. *Joseph Smith wrote the revelations.* "Shortly after we had received the above revelations, Oliver Cowdery returned to Mr. Whitmer's and I began to arrange and copy the revelations which we had received from time to time, in which I was assisted by John Whitmer who now resided with me." Millennial Star Supplement Vol. 14, P. 36. Words of Joseph.

2. *Joseph Smith and others arranged the revelations ordered by Conference.* "It had been decided by the Conference that Elder Oliver Cowdery should carry the Commandments and revelations to Independence, Mo., for printing, and that I should arrange and get them in readiness by the time that he left, which was to be by the 15th of the month, and possibly before." Mill. Star 14: Supp. P. 86; T. S. 5:497.

3. *Joseph Smith dedicated the Revelations as found in the Book of Commandments.* "The Book of Commandments and revelations was to be

dedicated by prayer to the service of Almighty God by me, and after I had done this I inquired of the Lord concerning these things and received the following." Times and Seasons 5:512. Here follows a revelation directing that Oliver Cowdery should be accompanied to Independence by John Whitmer, "for it is not meet that he should be entrusted with the Commandments."

Now if there was any error in receiving or transcribing the revelations, here was an opportune time for the Lord to say so. To the contrary they invoked His approval since special protection was ordered for them in transit to Independence.

4. *The Book of Commandments was approved by Joseph Smith.* Following the above revelation Joseph Smith delivers himself of an unqualified approval of the revelations that were published in the Book of Commandments in the following language: "The Book of Revelations now to be printed being the foundation of the Church in these last days and a benefit to the world, showing that the keys of the mysteries of the Kingdom of our Saviour are again entrusted to man . . . therefore the Conference prized the revelations to be worth to the Church the riches of the whole earth." Times and Seasons 5:512.

One could hardly entertain the suspicion that the Prophet while exulting in the excellency of the revelations, was at the same time conscious of any errors and misleading statements contained in them.

5. *The Revelations protected.* At this time, Nov. 1831, another revelation was received appointing certain men to be stewards over the revelations. This committee consisted of Joseph Smith, Jr., Martin Harris, Oliver Cowdery, John Whitmer, Sidney Rigdon and W. W. Phelps. The responsibility imposed upon them was suggested in the injunction "an account of this stewardship will I require of them in the day of judgment." D. C. 70.

In the light of this divine instruction they would scarcely attempt an immediate mutilation of the revelations. Nor would they allow others to do so.

Thus we see the unusual care accorded the revelations from the time that they were written and arranged for publication, by the Prophet of the Church.

6. *The Church committed to the Book of Commandments.* "It was decided by the Conference that Joseph Smith should arrange and get in readiness the revelations and that Oliver Cowdery should carry them to Inde-



pendence, Mo., where W. W. Phelps had gone with the printing office and have them published." Church Hist. Vol. 1:225 (Reorganized.)

"Our Council was continued on the 1st of May when it was ordered that 3,000 copies of the Book of Commandments be printed the first edition." Ibid 249. Words of Joseph S.

7. *The revelations were printed exactly as arranged.* "These revelations were arranged for publication by Brothers Joseph Smith, Sidney Rigdon, Orson Hyde and others in Hyrum, Ohio, while I was there, were sent to Independence to be published and were printed just exactly as they were arranged by Bro. 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." David Whitmer, Address P. 56.

8. *The Book of Commandments was ordered by the Lord.* The last revelation to be received constituting the Book of Commandments, was the Preface. It was received Nov. 1, 1831. See Mill. Star 14: Supp. P. 83. Therein is found the approval of God resting upon the Book of Commandments. "Behold this is mine authority and the authority of my servants, and my Preface unto the Book of My Commandments, which I have given them to publish unto you, O inhabitants of the earth,—Wherefore fear and tremble O ye people for what I the Lord have decreed, in them, shall be fulfilled. . . Behold I am God and have spoken it; these commandments are of me. . . Search these commandments for they are true and faithful." Preface, Par. 2.

In September, 1832, the Lord spake again exhorting the Saints to remember the "former commandments which I have given them not only to say but to do according to that which I have written." Undoubtedly this was an illusion to the Commandments as were even then being published in the Evening and Morning Star and which, a few months later, found their place in the Book of Commandments. See D. C. 83:8.

9. *The Revelations reviewed before publishing.* Upon being brought to Independence by Elders Oliver Cowdery and John Whitmer, the revelations were subjected to further scrutiny before publishing. Of this the Prophet wrote: "That William W. Phelps, Oliver Cowdery and John Whitmer be appointed to review and prepare such revelations as shall be deemed proper for publication for the press and print them as soon as possible at Independence, Mo., published by W. W. Phelps and Co." Times and Seasons 5:625.

It is utterly unthinkable that any

material error could have gotten into the revelations, now that the copy has been twice gone over, once, by the Prophet himself.

The revelations were forthwith published in the Evening and Morning Star beginning with the first number June 1832.

The work of the editor, W. W. Phelps, who had the publishing of the revelations immediately in hand, appears to have been satisfactory. One year later, June 25, 1833, Joseph wrote him "We feel gratified by the way which W. W. Phelps is conducting the Star at present." Times & Seasons 6:801.

10. *Printer Had the Original Manuscript.* The integrity of the editor was revealed when after twelve months he had occasion to republish the Articles and Covenants of the Church, known as section 17; of the D. & C. He had noted that some minor typographical errors had crept into the first publication. In republishing the said Articles, he assured the readers that he would use for copy the *original manuscript*. He thereupon republished the Articles and Covenants, with this statement:

"We have again inserted the Articles and Covenants according to our promise in a previous number for the benefit of our brethren abroad who have not the first number of the first volume. As there were some errors which had got into them by transcribing we have since obtained the original copy and made the necessary corrections." Evening & Morning Star, June, 1833.

11. *The Book of Commandments; Evening and Morning Star and Original Manuscript in Agreement.*

It is significant to note that the republished "Articles and Covenants" were practically the same as published the first time, and as later published in the Book of Commandments.

There was indeed no material change in the three publishings of these Articles and Covenants, twice in the Star and once in the Book of Commandments. There was no change until the Doctrine and Covenants was gotten up some two years later when two whole paragraphs were injected into those Articles and Covenants viz. 16 and 17 and these paragraphs entirely altered the organic structure of the Church. See the Doc. and Cov. Sec. 17: Compare with Book of Commandments Chap. 24. These paragraphs provided a place for a High Council, High Priests and a First Presidency besides other important changes.

Oliver Cowdery, who was one of the committee preparing the manuscript for publication, has this to say of their conscientious work in prepar-

ing the manuscript for the Book of Commandments:

"Thus saying we cast no reflection upon those who were entrusted with the responsibility of publishing them in Missouri as our own labors were included in that important service to the Church, and it was our unceasing endeavor to have them correspond with the copy furnished us." Kirtland reprint Evening and Morning Star, Vol. 1:16.

David Whitmer, an eye witness to many of those early events, tells us that the revelations were "Originally arranged for publication by Bro. Joseph Smith, O. Hyde and others in Hyrum, O., while I was there, were sent to Independence to be published and were printed just exactly as they were arranged by Bro. 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." Address P. 56.

12. *Only Four Typographical Errors.* This statement of Whitmer's was probably correct if we allow for the four typographical errors, all of minor importance, pointed out by the Prophet. Writing on June 25, 1833, Joseph said:

"The following errors we have found in the Commandments as printed: 40th Chap. 10th verse, third line, instead of corruptible put corrupted. Fourteenth verse of same Chap. 5th line, instead of respector to persons, put respector of persons. Twenty-first verse, second line of the same Chap., instead of respector to, put respector of. Forty-fourth Chap. 12th verse, last line, instead of hands put heads." Times & Seasons, Feb. 15, 1845. Vol. 6:800.

It will be observed that Joseph was reviewing the Revelations as published in the Book of Commandments since he refers to them as Chapters. They were not identified in that way in the Evening and Morning Star. Thus we are assured that the Book of Commandments was in print as early at June, 1833, some time before the mob tore down the printing press. And we are equally assured that at this time the Book of Commandments was practically free of any vital error, accepting, of course, the discernment of the Prophet, Seer and Revelator to the Church. In regard to the Articles and Covenants we are above informed that it contained but one error, "hands" instead of "heads." If the said Articles and Covenants were deficient to the extent of leaving out two whole paragraphs, providing for a First Presidency, High Council and High Priests, the Prophet would not have failed to draw attention to it.

(To Be Continued)



## "A Vision of the Temple"

As the vision was given me, I was carried away, and we stood on the temple lot. As I stood there, I saw the temple, nothing grand, just an ordinary building. I saw a cloud come from the east, a large, beautiful cloud. In the cloud was the Savior; it rested right on the temple. It seemed like the whole west side of the temple opened up like a big door. I saw inside the temple. It was beautiful. Tongue couldn't tell the grandeur and beauty of the inside. And there appeared to be about three steps. They were wide, and the walk was beautiful; just as white as snow. I saw Brother Dan MacGregor sitting alongside a big desk with a big book. He was dressed in pure white. He looked beautiful. He wasn't inside of the temple, he was just outside. And I saw Bro. Fetting. He was elevated on a little platform. He was also outside and he stood at Bro. Dan's left. As he stood there he held his hand up with a scepter in his hand, right over this beautiful walk, and a voice from the temple said, "This is my gospel, now go and preach," and Brother Willard J. Smith said, "I am ready." I looked at him and thought, "Are you ready?" And the same voice spoke to me and said, "Cannot I forgive?" and then he started. He was also beautifully dressed. He did not seem to be quite ready. It appeared that his home duties were keeping him. There seemed to be a lot of people there, but those were the only ones I knew. As Willard Smith started the vision closed. I received this just before the last General Conference. It was an open vision received during the day.

MARY ANDERSON,  
St. Clair, Mich.

## From Elder Samuel Wood

We were lunging forward through the darkness of the Continental Divide and Joe was at the wheel, when all at once something went wrong with the driving gears. Then, as was customary in time of trouble, I took the wheel. But we soon discovered that we were stranded with gear trouble of a serious nature. We tried to make repairs, but it was a machine shop job, and we were on the desert several miles from a machine shop, and our only hope was to get some one to pull us into Holbrook, fifteen miles distant. After long waiting and several unsuccessful attempts a good Samaritan stopped and gave us a lift, pulling us into Holbrook and depositing us on a vacant lot in the business section.

It was now two o'clock in the morning, and as a result of the frigid air of the Divide we were suffering from the cold. Brother Camp went to a

garage and warmed up, but I didn't get warm, so when we finally wrapped up in the blankets in the car for a little sleep I could not sleep for the cold. Our purpose was to get some needed rest and at daylight go after the car and make repairs and get on the road as soon as possible. However, I was aware that we might be laid up for a few days to get parts, but to get home in California as soon as possible was our purpose.

As I huddled in the rear seat of the car I was very discouraged. And I believe that I never was so chilled in my life. I could not sleep because of the cold, although I was tired out. Finally, all at once, I found myself standing out in the street of that same town, and it was warm and the sun was shining and travelers passing by. Some were looking for the Church, and one man in particular approached me as though to ask some question and I tried to avoid him because of my own car trouble, of which I was still conscious. But he came directly to me and made some inquiry about the Church of Christ. When I replied that I was a representative of the Church of Christ, Temple Lot, Independence, Missouri, and that I had just come from the Conference, he took me by the hand putting the other arm over my shoulders expressed his joy at having found me, and, calling to his wife, who was across the street, that he had found a representative of the Church of Christ, started to lead me in her direction, and she, holding out a hand to greet me started towards us. When we met we all three held hands and wept for joy. Then I said to them: "This repays for all of our car trouble and this is why we were stopped here. The Church of Christ has friends here." Then I came to myself. It was now daylight—Easter Sunday morning, and I was lying in the back seat of the car shivering with the cold. While the sun was coming up I sat up and thought over the vision, not for one moment doubting its significance. Finally I woke Joe, who was sleeping soundly in the front seat, and to his surprise told him that I did not intend to touch the car that day. After I had related in part my experience Brother Camp agreed that I should go about the Lord's work, but asked the privilege of remaining with the car and getting a mechanic and making repairs, if possible, which I granted.

I then went to a hotel and cleaned up and changed my clothes. And when I had made enquiry about the churches I was informed that the Mormons had the largest congregation in town. This was a surprise to me for I did not know that there was a Mormon in that section, but I did

know that I had a message to deliver and I trusted God to guide me to the proper place and to the right people. There was an early union Easter service three-fourths of a mile in the country and I went there feeling that I would get my directions from that place.

Here I met the Baptist minister, who hastened to establish an alibi, referring me to the Mormon Bishop and to their church as the place most likely to accommodate me by permitting me to use their church. After returning to town I went directly to the Bishop's home (Bishop O. C. Williams, grandson of F. G. Williams, of the First Presidency, in the days of Joseph the Prophet), and met him with his wife just leaving the house for Sunday School. After introducing myself and relating my mission he invited me to accompany them to the church, and after the service stated that I could have the use of the church for service on Monday evening, and invited me back to the two o'clock preaching service which he stated had already been arranged for.

At the afternoon service I was invited to the rostrum and sat with the Elders during the preliminary service which consists of administering the sacrament. The sacrament was passed at the morning service also, and I had partaken at that time, repeating the blessing as I did so. But now they very carefully withheld the sacrament from me. However, I was satisfied with one sacrament of the Lord's Supper on one day, and I did not feel that I had been deprived of any real spiritual blessing. The administering of the sacrament was very formal. As far as I could determine it was wholly void of any spirituality. The Elder, in blessing the emblems knelt alone on a cushioned bench in front of the sacramental table and recited the blessing from a card printed in large type. The congregation did not kneel. I was greatly impressed with the contrast between that church and the Church of Christ in administering the sacrament. One is not impressed with the sincerity and humility—a recognition of the sacredness of the ordinance—in the Mormon Church that everywhere accompanies this ordinance in the Church of Christ and also in the Reorganization. And herein is revealed the fact of the lost spirituality of the Mormon Church.

This lack of spirituality is inevitable as a result of the apostasy, and it will be more marked in the Reorganization as time passes. And herein, again, is revealed the secret of the power of our message when presented to them. They will respond to the power of the Spirit of God. When



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gross materialism, the thing that now holds them, and cold logic, fails, scattered Israel among all factions of Mormonism will answer to the call of the Spirit. This was one of the truths emphasized on this occasion.

Immediately at this service the Bishop decided that I should be the speaker. This took me by surprise. Not one thought contemplated, and no books except in my pocket the Book of Commandments. But I needed no books. For the message and witness filled my soul. I took the Book of Commandments from my pocket and read: "And I will establish my church like unto the church that was taught by my disciples in the days of old."

I commenced at the beginning and traced the history of the Church of Christ, its ideals, purpose, and position. I related the sacrifice of the members in obtaining the Temple Lot and in holding it against the efforts of the various factions in trying to gain possession of it. I asserted that the time for the building of the Temple was at hand. That the cloud and pillar would rest upon it according to the promise, and that therein the Lord would endow his servants to carry the message forth for the last time, and that Zion would afford a place of safety when the judgments pass over; and that the end of this civilization was near. I told of the Temple fund, that it could be used for no other purpose in the world, and the elders nodded their heads in approval. I admitted the material success of the Mormon people but called attention to the spiritual dearth.

My audience was not large but very attentive. I saw tears fill the eyes of kindred souls, I saw the faces of those whom I had met in the street. And

after one hour and a quarter—preaching—I listened to a beautiful response to the whole message when they sang No. 1, Saints Hymnal:

Guide us, O thou great Jehovah,  
 saints, unto the promised land.  
 etc.

At the close of the service I accompanied Bishop Williams on an errand. Then we went to the hotel to talk on church matters, when immediately Joe came rushing over saying that the car was ready. Then I could see why the afternoon service had been turned over to me. The Lord knew that the car would be ready at four o'clock.

This was one of the most wonderful experiences of my life. It is another witness of the Divine approval of the Church of Christ, and tells us in no uncertain language that Israel is scattered among the Western mountains.

SAMUEL WOOD

## Omaha

To "Zion's Advocate"  
 Dear Brothers:—

Truly the order of things divine is being restored, and the Spirit of God is falling as dew upon our thirsty souls. God grant that His Spirit may soon fall in showers that the gospel seed may grow even unto a mighty tree whose branches shall reach unto heaven's door. But even as the Spirit falls in ever increasing volume upon the people of His choice, so it is correspondingly withdrawn from that people that have rejected His council, and God only knows where the down grade will end. In the early morning hours of May 18, I was permitted to take a look into the future of the rejected people, and send the account herewith to use or not as you may deem best.

It seemed to me that a man presented himself before an invisible power. His face and body were fleshy and he had the appearance of physical health. He was cut and bleeding, and the whole place about the invisible power gave evidence of blood-shed. A loaf was brought out of which the man was to have a certain allotted portion, and then suddenly looking about to see if he were observed, he hastily took for himself the loaf and put away the portion cut off. Then fearful lest he be observed, he broke off a small portion of crust and hid the loaf; and seating himself upon the ground he munched at the crust without relish and was soon nodding in sleep.

Now the invisible power moved over into a second pasture or field adjoining the first and siezing a couple of books she exclaimed "Two Doctrine and Covenants in place of the works of the church is too much." So speaking she threw the books with great

force out into an alley, narrowly missing the head of a strange personage that had come from the first pasture where the invisible power was, out the back gate through the alley and was just entering the gate into the second field. This personage was a woman very strangely attired. Her gown consisted of a lace-edged robe such as the Catholic altar boys wear. Her legs were very thin and clothed in black stockings which hung in slovenly wrinkles. Upon her head was a hat of monstrous proportions, bedecked with huge, gorgeous decorations. She was staggering drunkenly along, howling and lamenting. The sleeping man arose and approached this strange person. At this juncture a man appeared at my side and pointing at the man said, "He is engaged to the woman, he has given his allegiance to her, but she is drunken." And I thought "Now he will appeal to her for re-dress and she will surely help him out of his sorry plight." But to my surprise she paid no attention to him whatever, but still lamenting and howling, staggered on her way.

Here I awoke and had a peculiar feeling of not having been asleep, and marveled greatly at what I had seen and heard. Can it be that the souls of our cousins of the re-organization are being starved and afflicted under some invisible power, and that while they sleep this power shall discard even the Doctrine and Covenants, and moving over into another field shall assume a papal resemblance, and top-heavy with decorations, and weak legged, stagger drunkenly on, completely disregarding the condition of those who have pledged their allegiance to them?

My prayer is that the few who have given their allegiance to the Church of Christ, may ever be guided and directed in the path or righteousness that we may indeed be instrumental in once more causing the natural fruit to return to the olive tree.

Sincerely yours,

ENNA JAMES

Clarence Wheaton Lamoni:—I am on the stomping ground of the S.D.C. camp. Preached in the group meeting house yesterday to a full house, prospects of building up a branch here are good. A lot for a church that will have an 'Open Bible and Free Pulpit,' has been donated to us and will be deeded over as soon as we signify we are ready to start a building. It is well located on the Main highway to K. C. We have a number of very enthusiastic boosters in this part. The Yates-Long transfer has created dissention in the ranks of the Protestors. I see greater fields of opportunity opening before us every day.

## Baptism for the Dead

The following excerpt from an article on the above subject from the pen of Granville Hedrick, one of the early Elders of the Church of Christ, will be of interest. This writer was the earliest that we know of to raise his protest against the doctrine, and his writings on that subject have never been excelled. He was baptized into the original Church about 1840.—Ed.

"In it (Sec. 107) has appeared one of those strange dogmas, among the most absurd notions that ever have bewildered the minds of men, which is the doctrine of baptism for the dead, by proxy. This doctrine is precisely in principle on a parallel with the purgatorial doctrine of praying souls out of hell. Who is prepared to show any material difference between baptizing souls out of hell and praying them out? False positions always have defective arguments presented for their support.

The following has been used; that it was by the power of the priesthood in the proxy baptism that such wonderful achievements are attained over the dead in delivering their souls out of hell. This singular article being destitute of any light on the subject adds only another link to the mystic chain of darkness, in laying the foundation, as an antecedent for marrying by proxy, pretending to have the sealing and binding power of the priesthood in it, by which it is also made valid among the regions of the dead.

Though strange and inconsistent as this may appear to common sense, yet such is the fact; for many who have been made to believe in the doctrine of baptism for the dead by proxy, have also been married by proxy to the dead, believing that the priesthood sealed the validity of the act and made it binding in eternity; and hence the spectator who chooses to stand by and look on in wonderful gaze, is made to see his fellow mortals the dupes of their own fanaticism, some praying souls out of hell, others by proxy, baptizing them out of hell, while others are getting married by proxy to as many dead women as their fancies, proxies and priests can seal for them. And thus the motley group is seen marching into the very jaws of that hell-bound doctrine of polygamy, which has its origin from the same identical source. Polygamy is only the gulf into which the smaller streams of such iniquity are plunged, having hell for its bottom and yet their fanatical ministers have the presumption to invite men of better sense and better morals, to join their dark and bewildering retinue. Hence the way of truth is again evil spoken of as in days of old, because of trans-

gressors. What a shame and pity it is that men who have once had better light have so soon corrupted the truth.

All such absurdities are nowhere incorporated in the Mormon faith, and form no part of the doctrine of the Church of Christ which was organized on the 6th day of April 1830. But as proxy baptism for the dead is believed by many who are honest in their convictions, and have been led to such conclusions by the teachings of those who were in high standing of authority in the Church, and the appeal to certain portions of scriptures to prove their position to be correct, which success has been in the perversion of those passages.

The prostrate condition of the Church is in consequence of false doctrines that have been imposed upon the Church. The promise of God was to the Church in the beginning that if they would build upon the truth the gates of hell should not prevail against them. Therefore the prostrate condition of the Church proves one of two great facts, that either they did not all stand upon the foundation that was laid for them in the beginning, or that the foundation was false of itself from the very beginning. For if the prostrate condition of the Church is not ascribable to a departure by many of the members from the foundation of the primitive doctrine of the Church, then as a consequence it argues that all were false from the very beginning. The promise was that if they would build upon the foundation the gates of hell should not prevail against them. Therefore those who are not prepared to admit that false doctrines have been imposed upon the Church, must of necessity to be consistent in the argument, abandon the whole position of Mormon doctrine, for it would be proven false upon its own claim by a well attested fact that would furnish the strongest possible evidence against itself.

On the other hand, if the position taken that they departed from the primitive order is proven to be a fact, then it would be perfectly clear that the foundation stands upon its own claim or basis, which is just and true and perfectly independent and maintainable from all such unjust encumbrances. Hence if ever the Church is restored from her present confused condition, her members must return to her primitive organization. And if her primitive order was just and pure in all things then all false doctrines must be repudiated by her or she cannot assume her former position. All spurious revelations and false doctrines and teachings must be thrown out.

If ever the Church arises from her present disreputed character up to her

proper level upon her primitive foundation, to stand and prosper in all truth and righteousness, so as to gain favor with God and man, all iniquity and every appearance of evil must be put far away from her premises and let the word of the blessed Lord and Savior be her only guide in all things as is recorded in the fulness of the everlasting gospel.

Let no one fear the results of investigation, it is the safe and sure method of preserving the truth in its purity and the ready means of detecting and exposing error. If the doctrine of baptism for the dead proves to be untenable in every point it certainly will be objectionable. The doctrine of proxy is positively prohibited by our Savior's own words to Nicodemus. Jno. 3:5. "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." The word "EXCEPT" spoken by Christ our Lord, prohibits forever the rite of baptism by proxy under any circumstance that man can possibly be placed in. The Word of the Lord makes it the incumbent duty that every man should be born of water himself for the word "EXCEPT" cuts off the privilege of another by proxy. And if to be born of water truly means to be baptized by immersion into water (for the Book of Mormon says baptism is by immersion into water Bk. Nephi. Ch. 5:) then to be born again according to both the Bible and the Book of Mormon is to be baptized by immersion into water. Christ positively says there is no exception to this ordinance; yet all the baptisms for the dead by proxy have been guilty of making this one exception to God's own word; while the language of Christ is clothed with such force as not to admit of one single exception in the case.

If baptism by proxy was ever subsequently to be attended to, our Savior most certainly would have foreknown it and therefore would have provided for it; and then should have said to Nicodemus, "If a man be born again or some one for him he shall see the kingdom of God;" and in this manner left out the word "EXCEPT." If it had been even said Except a man be born again or some one for him, it then would have been a contradiction of terms for the very reason that the word Except does not admit of another in the same case, wherein would be a contradiction both in idea and also in expression.

Our Savior's foreknowledge is not denied by any believer and what He said had reference to the future both in time and in eternity, therefore, while time lasts and the Word of God is written, "Except a man be born again he cannot see the Kingdom of



God," every proxy baptism is guilty of making one exception to our Savior's teaching and therefore stands in open violation of God's word. See Bk. of Mormon in the Bk. of Nephi, Chap 5: "And again I say unto you, ye must repent and be bapuzied in My name, and become as a little child, or ye can in no wise inherit the Kingdom of God."

These are Christ's own words to the Nephites in which proxy baptism is also prohibited. Frequent references are also made in 1 Cor. 15:29 to sustain baptism for the dead. Let the reader carefully examine the whole fore part of the Chapter in which it is plain to perceive that Paul was teaching the doctrine of the resurrection of the dead, through faith in Christ by obedience to the Gospel; and if there was no resurrection of the dead, then their faith and preaching were both vain and that if Christ had not risen from the dead they were yet in their sins. And as baptism was an ordinance instituted by the Savior for the remission of sins, for all such as would believe in Christ and come unto Him, and comply with the ordinance of baptism, in which they would represent His death, burial and resurrection.

This seems to be the teaching in Paul in Rom. 6:30, "Know ye not that so may of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death." The above clearly show that all baptized believers were baptized into the death of Christ, also representing the figure of His burial and resurrection. Paul refers the Corinthian Church to this very fact in proof of the resurrection of the dead, and says in the 29th verse "Else what shall they do which are baptized for the dead?" clearly showing that if Christ did not rise from the dead, if the dead rise not at all, why are they then baptized for the dead?" clearly showing that if Christ did not rise from the dead why are they then baptized for the dead Christ?

If Christ had not risen from the dead what would they do who had been baptized for the dead Christ. For all who were of the Christian faith had been buried by baptism into the death of Christ. Paul does not ask the question what shall the dead do, but says "What shall they (the living) do who were baptized for the dead?" The question then is asked, What they themselves shall do who were baptized. It evidently was the persons who were baptized that would be endangered in consequence of an error in the resurrection, and not the dead, for the dead are not represented as being affected either for good or evil but those who were baptized, were to

be the only ones to suffer the consequences, and not the departed spirits, if the dead did not rise. For if there was no resurrection, then Christ has not yet risen from the dead and according to the 16th and the 17th verses they were all yet in their sins.

Paul declared to the Collosians that God had raised Christ from the dead, 2:12. "Buried with Him in baptism wherein ye are also risen with Him through the faith of the operation of God who hath raised Him from the dead."

This quotation, together with the 15th of 1 Cor., and the 6th Chap. of Romans, all combined will illustrate the principles of that solemn ordinance of baptism instituted by Christ Himself to represent His own death, burial and resurrection from the dead. Inasmuch as every man is to be born again, and that water baptism is the ordinance of that birth, then all men must comply with that ordinance for themselves; in their own persons be baptized into Christ and lawfully represent the death, burial and resurrection of Christ or they cannot be saved in the Kingdom of God.

The baptism for the dead by proxy is without divine authority and destitute of sound principles. It is objectionable on every point. It must forever stand in the black list of falsehood.

The Bible and the Book of Mormon contain the fulness of the everlasting Gospel which is the Rock and the Pillar of the Church. The doctrine of baptism for the dead by proxy is not found in it. The promise of God was that if they should build upon that Rock the gates of hell should not prevail against them. They have been prevailed against by a strong arm which has scattered and brought confusion. Therefore for some reason, God had refused to approbate their course.

Many have supposed that the Book of Covenants furnishes sufficient authority to justify the doctrine of baptism for the dead as is given in sections 105 and 106 (109 and 110 Reorg. ed.) whereas upon a careful examination they furnish no such evidence but positively contradict both the Bible and the Book of Mormon. They are also contradictory to themselves.

In Sec. 105:5 there are new principles made requisite in order to the validity of baptism for the dead that are not found in the Gospel as is revealed in the Bible and the Book of Mormon; which is, that every person that is baptized for the dead must have a witness and recorder to bear witness and make a record of the fact, as found in Sec. 105:5-6. "When any of you are baptized for your dead, let

there be a recorder and let him be eye witness of your baptisms; let him hear with his ears that he may testify of the truth, saith the Lord; that in all your recordings it may be recorded in Heaven; that whatsoever you bind on earth may be bound in Heaven; whatsoever you loose on earth may be loosed in Heaven for I am about to restore many things to the earth pertaining to the priesthood saith the Lord of hosts." Paragraph 6: "And again let all the records be had in order that they may be put in the archives of My Holy Temple to be held in remembrance from generation to generation, saith the Lord of Hosts."

The reader will here perceive that here are two special objects in view as stated in the above quotation, first, that the records made out by the witness and clerk in Nauvoo are to be recorded in Heaven; second, that they are to be put in the archives of the Holy Temple at Nauvoo, where they are to be kept from generation to generation.

Section 106: Par. 5 (110 Reorg. ed.) positively contradicts the Book of Mormon in the Bk. of Moroni Chap. 8th. The 5th Par. of Sec. 106 reads thus: "You may think this order of things to be very particular, but let me tell you that they are only to answer the will of God by conforming to the ordinance and preparation that the Lord ordained and prepared before the foundation of the world, for the salvation of the dead who shall die without the knowledge of the Gospel."

Now for the contrast. See Bk. of Moroni, Chap. 8. "For behold that all little children are alive in Christ and also all they that are without the law for the power of redemption cometh upon all they that have no law, wherefore he that is not condemned or he that is under no condemnation cannot repent and unto such baptism availeth nothing but it is mockery before God denying the mercies of Christ, and the power of His Holy Spirit and putting trust in dead works; behold My Son this thing ought not to be for repentance is unto them that are under condemnation and under the curse of a broken law."

This reading is as clear as language can make it that all the human race both old and young who have died without the knowledge of the Gospel, are under no condemnation and cannot repent, having transgressed no law, and as baptism, according to both the Bible and the Book of Mormon is unto repentance, therefore baptism can avail nothing for the dead, "For repentance is unto them that are under condemnation and under the curse of a broken law."

Another daring assumption is to be



noticed in Sec. 106:17, 18, which contradicts Jesus Christ and the twelve Nephite apostles and also Malachi and the testimony of the three witnesses given to the Book of Mormon on the title page. The 17th Par. quotes Mal. last. Chap. verses 5 and 6 verbatim: "Behold, I will send you Elijah, the prophet, before the coming and the dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

This quotation is verbatim with the Book of Mormon, see last Book of Nephi, Chap. 11: Here then we find the translation of the 5th and 6th verses of the 4th Chap. of Mal. in both Bible and Book of Mormon to be precisely the same, word for word; but now comes the contradiction as is found in Par. 18 of Sec. 106 of which the first two lines reads thus: "I might have rendered a plainer translation to this, but it is sufficiently plain to suit my purpose as it stands."

He translated the Book of Mormon with the Jaredite interpreters which was prepared by the power of God and hid upon the earth with the plates for that purpose, by Moroni; also the three witnesses to the Book to testify that it was translated by the gift and power of God as is testified to in many other places, and yet Joseph says he could have rendered a plainer translation.

If Joseph could have translated any part of it plainer, then according to the same logic he could have translated the whole Book of Mormon plainer. Such philosophy would soon teach the propriety of having a new translation to the whole book. It also reflects a serious charge of imperfection upon the gift and power of God in translating the Book of Mormon. It would gnaw with desperate prey upon its own vitals.

But now comes the sapping and the mining which will forever explode the whole section: Jesus Christ, when He appeared to the Nephites and chose the 12 apostles and endowed them with His mighty power gave to them the words of Malachi: Nephi, 11th Chap. they wrote it with an inspired pen from the lips of inspiration. It was then kept, preserved and brought forth and translated by the gift and power of the Almighty God; and yet Joseph Smith says he could have beat it in making a better or a plainer translation.

According to certain stated principles given by Joseph Smith in Sec. 106, it makes out the Lamb's Book of Life to be a copy of the records of the baptism of the dead as made out at Nauvoo by the clerks of the different wards of the city, in behalf of the

Church, and that a copy of these proceedings are recorded in Heaven, which forms the Book of Life, or the Lamb's Book of Life.

Also in Par. 9th it says: "Whatsoever those in authority faithfully recorded on earth should become a law on earth and then in Hsaven, showing that the laws in Heaven are taken from the laws on earth first transacted by man, and then adopted in Heaven."

The 6th Par. quotes John's revelation, Rev. 20:12, which speaks of the books which are opened and "that another book was opened which was the Book of Life." In the 7th Par. it says "The Book of Life is the record which is kept in Heaven;" and the 8th Par. says: "Whatsoever you record on earth shall be recorded in Heaven;" and the 14th Par. says, "And as are the records on the earth in relation to your dead which are truly made out, so also are the records in Heaven."

This shows plainly that the records of the dead were first to be made out, as directed in Nauvoo, in order that the Lamb of God might copy it and thereby get His Book of Life. Is not 106th Sec. an article of perfect blasphemy?

—TRUTH TELLER.

Aug., 1864

### Does Not Believe in a Centralized Gathering Place

A leading Elder, writing to Brother Yates, criticising our Brother for leaving the group and joining the Church of Christ, has this to say: "There are thousands that do not believe that there is any holiness in the Temple Lot. In fact, it is no more a sacred spot of ground than any other spot upon God's green earth. And you know it, if you just think it out. There never was a centralized gathering place, but wherever God's people existed there was the Church. This is in line with the doctrine of Jesus Christ. I would freely admit that I, myself, have been foolish enough to think there was something in the theory of a permanent gathering place, but I am thankful that, through this superstition and misleading, I am free from such nonsense."

They who urge their opposition toward a "centralized gathering place" and demand Scripture to prove it, forget that the entire Bible and Book of Mormon are witnesses to the centralized gathering place. The fact that there was no Bible nor Book of Mormon until after Israel had heeded the instruction to "gather to a land that I will show you" is proof positive of God's approbation of the doctrine.

How much of Scripture would we

have, if Israel had refused to gather to "the promised land?" Absolutely none, for revelation and the Word of the Lord, was the reward for listening to the counsel of God, to gather. Every blessing of any consequence that ever came to the world, invariably followed the people of God after they accepted a "centralized gathering place."

Israel's gathering to Caanan after untold suffering in the wilderness, brought to them national liberty out of which grew commanding characters of prophetic power. Had they remained in Egypt pandering to the customs and restrictions of the Gentiles they never could have developed and their spiritual powers would have been stunted.

The leadership of Moses was contingent on Israel's separation from Gentile bondage, and the strength and genius of David and Solomon, was possible only in a land set apart by the Almighty as a "centralized gathering place."

In after years, when iniquity overran the land and it became necessary to save a remnant of that destined race, the voice of the Lord was heard directing another remnant to a centralized gathering place. It was the call of Lehi to forsake his native land and "Get thee to a wealthy nation that dwelleth without care." "Wherefore thus, saith the Lord, I have led this people forth out of the land of Jerusalem by the power of mine arm that I might raise up unto me a righteous branch from the fruit of the loins of Joseph." B. M., P. 171, 172. Separation and gathering were essential to the growth of a righteous Branch of Israel.

And to the success that followed the great body of Israel, who, carried into Babylon, associated with the Gentiles, we leave it to those who are against the centralized gathering place, to tell us *one single thing of consequence or worth* that was ever wrought or realized, when in that Gentile association. Israel in Egypt, and Israel in Babylon among their Gentile friends were a dead letter, a nonentity insofar as doing anything of any note. God told Pharaoh to let "My people go, that they may worship me." They went, and real worship began.

Prophets, Apostles, and even the Christ, were all sons of the "centralized gathering place;" and when God shall come He shall dwell in His Holy City, the New Jerusalem, His centralized gathering place.

Nearly 2,000 years have glided by since Israel displayed the glories of that Palestine land, when Apostle and Savior were demonstrating the power of God in unparalleled strength. Since then, Israel, a wanderer among the nations, has suffered every priva-



tion. They have lost all that once made them a name and fame among national neighbors. Driven hither and thither their very God deserted them and, like Sampson of old, they have been shorn in the lap of Gentile Delilahs. Nothing, nothing had been accomplished by them worth while during the long years of disintegration. Only the magic voice of a Christ carried once more in those immortal words "Oh, Jerusalem, Jerusalem, how oft would I have *gathered* you" will resurrect the race from its sepulchre of silence. That voice will be heard. It is the sure word of Prophecy, and again shall Israel be gathered to a centralized place. No word of the Lord is so pronounced as that of a gathering of Israel to a land of their own. Every achievement of note in the religious realms was accomplished within the confines of a centralized gathering place. And on the other hand, every judgment of God inflicted upon His people was in the nature of a scattering and a dwelling among the Gentiles. These things are significant and certainly tell us on which side was God, whether for a gathering place or against it.

The very purpose of the Book of Mormon is to effect a gathering. "Thus saith the Lord, I will take the Stick of Joseph, which is in the hand of Ephraim and the tribes of Israel, his fellows, and will put them with him, even with the Stick of Judah, and make them one Stick and they shall be one in mind hand. . . And say unto them, Thus saith the Lord God, Behold I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side and bring them into their own land." Ezk. 37.

A Reorganized Sister, Flint, Mich.:—I was talking with Sr. . . . the other day. She said they are going to withdraw from the L. D. S. church and go over to the Church of Christ. They are all taken up with it. They are not the kind of people that take up with everything that comes along, but it looks better to them now than our own church. They have always belonged to the Reorganized church and it is a hard task to leave it, but it seems the only way. I think there will be a lot more go over some day if they keep on the right way.

### Reply to Apostle Curtis

An Excerpt from a Splendid Answer to Eld. Curtis by  
WILLARD J. SMITH

In the Saints Herald for October the 27th, 1926, appears a reported sermon of Apostle J. F. Curtis, containing a criticism of my tract (Why a

First Presidency?), which to my mind needs a little puncturing, and I therefore set myself to the task.

It may be proper for me to say, in the start, that I am not averse to criticism, where it is conducted with fairness and skill; but when a critic sets up a man of straw, and then with a few self-complacent, pompous puffs, proceeds to topple it over, and then boasts of his decisive victory, I believe his methods should be exposed and his arguments exploded.

Bro. Curtis says:

"In Exodus 24:12-14, God called Moses up into the mount, but left Aaron and Hur to counsel the elders. We read: 'And He said unto the elders, tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur are with you: if any man have any matters to do, let him come unto them! Here we have Aaron and Hur acting as the assistants, or counsellors of Moses, and giving advice to the eldership of the church; or, in other words, acting in a higher capacity than the elders; acting between Moses and the elders.'

Please note the comments of Brother Curtis on the above quotation of Scripture. He affirms that "here we have Aaron and Hur acting as the assistants, or *counsellors* of Moses," and of their "giving advice to the eldership of the church;" and of their "acting between Moses and the elders;" all of which is absolutely *assumed* by this apostle. There is not a scintilla of evidence anywhere that they conjointly or separately ACTED IN ANY ONE of the above specified acts. True, they were *authorized* to act in the matter of settling difficulties, "IF *any man have any matters to do*;" but where is the evidence of their having been called upon to act, or of their having acted in a single instance as outlined and affirmed by Brother Curtis? It is not there, nor is it *anywhere* to be found in all the Book of God, neither in sacred nor profane history. Not even a hint of their having so acted, or having in any way thus served. Nothing but the bald, brazen assumption of Apostle Curtis spun from the same moth-eaten web from which other of his arguments are chosen, which will puncture by and by. But, he was trying hard to establish proof of a First Presidency in the church with Moses, Aaron and Hur occupying as such, and, of course, he had to say something in his effort to establish his contention or else get off the job, and perhaps did the best he could. But now to the facts in the case as referred to in Exodus 24:12-14:

After Moses had given instructions to the elders and had appointed Aaron and Hur as found in the Scripture cited above, he went up into Mount

Sinai to receive the tables of stone and a law of commandments which God had written, and he was in the Mount forty days and forty nights, during which time, Curtis says, that Aaron and Hur were *acting as Moses' counsellors*, and were *giving advice to the eldership of the church*; that they were *acting between Moses and the elders*, and that they were thus *acting in a higher capacity than the elders*; but, dear reader, "Tell it not in Gath, publish it not in the streets of Askelon;" but the Bible squarely contradicts this Apostle of the Reorganization, and shows that Aaron had gone into idolatry and made a golden god for Moses' people to serve. An excellent "*Counsellor*" he, eh? Splendid "*advice*" he was thus giving "*to the eldership of the church*;" and while he was "engraving" that "*molten calf*" "and fashioned it with a graven tool" (doubtless fashioning it after the "*sacred bull*" which he had been accustomed to worship while in Egypt), the elders no doubt relished this kind of advice and considered Aaron as a magnificent "*counsellor* and "*assistant*" to Moses, (?) But let us read the account from the Bible.

"And when the people saw that Moses delayed to come down out of the Mount, the people gathered themselves together unto Aaron, and said unto him, 'Up make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what has become of him.' And Aaron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me. And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron. And he received them at their hand, and *fashioned it with a graving tool*. After he had made a golden calf; and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt. And When Aaron saw it, *be built an altar before it*; and Aaron made proclamation, and said, *Tomorrow is a feast to the Lord*. And they rose up early on the morrow, and offered burnt offerings; and the people sat down to eat and to drink, and rose up to play." Exodus 32:1-6.

And is this the way we find this member of the First Presidency manipulating the "keys of the kingdom which belongeth always unto the Presidency of the high priesthood?"

Also I now ask again, Wasn't this a splendid way for Aaron to give *counsel and advice to the eldership?* and was this the way he took to show that he was "acting in *higher capacity than the elders?*" and really didn't he thus prove himself to be a strong

"pillar of the church," and magnificent timber for a First Presidency? Surely Fred M. would love to have a whole lot of just such reliable (?) counsellors as Aaron. But the Bible conclusively shows this stuff affirmed by Apostle Curtis to be wrong. *It is not true* that Aaron and Hur were Counsellors to Moses in a First Presidency. That's all bunk!

While Moses was in Midian attending the flocks of Jethro, these men, Aaron and Hur, together with those elders that Curtis makes so much ado about, and the whole bunch of Israel in Egypt to whom God sent Moses with a *Charge* to bring them out of Egypt, were idolators; —*steeped* in idolatry and worshipped the Egyptian Gods! And this fact smashes into smithereens the boasted arguments of this Apostle of the Reorganization. Proof? Did I hear you say you want proof of these last few statements? Well, come with me!

We will first turn to the 24th Chap. of Joshua, and we there discover that he gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God.

(Before proceeding further let it not be forgotten that these people were the children of those who left Egypt. That the only ones who came into the promised land of those who were over 20 years of age when they left Egypt, was Caleb and Joshua).

"And Joshua said unto all the people, 'Thus saith the Lord.'" Notice the Lord is speaking of Israel, and telling them how He brought them out of the land of Egypt; and in the fourteenth verse He says:

"Now therefore fear the Lord, and serve Him in sincerity and in truth; and put away the gods which your fathers served on the other side of the flood (the river Jordan) and IN EGYPT; and serve ye the Lord. And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve, whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell."

This shows conclusively that prior to Israel's deliverance from Egyptian bondage they were living in Idolatry —serving other gods in Egypt. But we will strengthen this point and make it plainer by calling attention to a time when the elders of Israel came to the prophet to inquire of the Lord; and the Lord said unto the prophet:

"Say unto them, Thus saith the Lord God; *In the day when I chose Israel, and lifted up mine hand unto the seed of the house of Jacob, and made Myself known unto them in the*

*land of Egypt, when I lifted up Mine hand unto them, saying, I am the Lord your God; in the day that I lifted up mine hand unto them, to bring them forth of the land of EGYPT in to the land that I had espied for them, flowing with milk and honey, which is the glory of all lands: then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I am the Lord your God. But they rebelled against me and would not hearken unto me: they did not every man cast away the abominations of their eyes, neither did they FORSAKE THE IDOLS OF EGYPT: Ezek. 20:5-11*

Please read the whole chapter, as this subject is continued down to the forty-fifth verse.

In the 16th verse we read: "They despised my judgments, and walked not in my statutes, but polluted my Sabbaths; for their hearts went after THEIR IDOLS." Showing conclusively that even after God had brought them through the Red Sea, and brought them to Sinai where they beheld the wonderful presence of God in flaming fire, and heard His voice, and had entered into covenant with Him, yet they soon forgot all this, as, "*Their heart went after their idols.*"

—They had not been weaned from their idols. That is doubtless the reason that Aaron, (who "Saw the God of Israel,—See Exodus 24:9-11) had turned from the covenant of God and went into idolatry, actually making a golden god and building an altar before it, and sacrificing thereto—because his "heart went after their idols" —the idols they had been accustomed to serve in Egypt; and also the reason the law governing their sacrifices was so strict: "That they shall no more offer their sacrifices unto devils, after whom they have gone a whoring." Lev. 17:7; Ezek 20:30-31.

With all this before us which we might continue for page after page almost indefinitely, don't try to cram down my throat the absurd theory of Aaron and Hur serving as Counsellors to Moses in the capacity of a First Presidency, and equal with him in holding the "Keys of the Kingdom which belongeth ALWAYS unto the presidency of the high priesthood?" (D. & C. 80:7) for it can't be done. Yet notwithstanding all the above proof, showing conclusively against a First Presidency there still will exist with the blinded conceit of many of the elders of the Reorganization those who will still shout themselves hoarse affirming that a First Presidency of three Melchisedec high priests consisting of Moses, Aaron and Hur, was head of the church in the wilderness;

and yet there is not a single scrap of evidence anywhere to prove that Hur ever held priesthood of any kind at any time or at any place during his natural life; and as for Aaron, the only ordination he ever received that we have even a hint of proof for was the ordination he received after the tabernacle had been erected in the wilderness, over a year after the children of Israel had come out of Egypt; and even then he had to be instructed by Moses as to how he should perform the work of the priest's office!

But some one may say, "I can't see how, after Aaron had gone into idolatry as he did, that he could be ordained at all?" Aaron was tried; and from a weak inability to withstand the demand of the people for visible gods to go before them his weakness was rewarded by seeing a feast to the Lord degraded to the lowest form of heathenish sensuality; and knowing from Moses' words and deeds that the covenant with the Lord was literally broken, he then truly repented of his sin, and Moses interceded with God for him and gained forgiveness for him. See Deut. 9:12-21.

### St. Thomas, Ont.

How gratefully pleased I was to God for the effects brought about by a unity of purpose and effort by the Brethren to harmonize under God's will and promote Divine relationship between God and man. Bro. Fetting wrote me saying that the business sessions were like the best prayer meetings he had ever attended.

I am very much concerned about the Church. I know I have taken the step that places me in regions of Eternal Sunshine. I have been led to taste God and His love as never before. But my heart at times is heavy. I am handicapped. I have to blaze the trail. I did not know what it meant until lately, but my trust is in God, and I am very willing to WORK FOR SUCCESS for the advance of the Light that shineth Gloriously.

We have much field to work in. It is a treat to tell the Truth. There is no hiding, just one grand Message from Christ backed by the Spirit of God. We have an old Ford now; intend to make Delhi in the near future, and Alymer and Tillsonburg. The latter two will be new fields. We hope to get permission from the Chief of Police to occupy at some convenient corner.

I received the Tracts. Glad now I made the sacrifice. God has greatly blessed me. I have had lots of work and have lots for a week or two ahead.

My prayers were strangely answered with regard to Bro. Fetting's



visit from John the Baptist. I prayed God that He would send one of the Nephite apostles or John the Revelator, seeing that they were ministering on the earth to the Sons of Men, thinking perhaps it would not be so much trouble, but nothing is too much for God to bless Faithful People with, and HE SO GRACIOUSLY SENT ONE FROM THE REALMS OF GLORY. I certainly received an answer to prayer. We have 20 Advocates being sent to various addresses, the little band helping us with the subscription.

Greeting to the Church everywhere. Greetings to you. May God bless your efforts and all the Brethren, send you peace and consolation in the Holy Ghost. May we hold our heads erect, keep our hearts pure, and the God of all comfort shall strengthen us in times of need and succor us when help is required.

God bless you all. Keep sweet and be humble for the sake of Him who humbly Loved and Nobly Died.

JAMES SIMONS.

### How They Did It

Sandpoint, Idaho, May 27.  
To the Reorganized Church of Jesus Christ of Latter Day Saints:  
Dear Brethren:

Unable as we are to accept the doctrine of Supreme Directional Control as appertaining to the Presidency of the Reorganized Church, believing it a heresy and tantamount to apostasy from the truth, and also unable to accept other fundamental errors of the Reorganized Church we hereby respectfully ask that our names be taken off your record. We have identified ourselves with the Church of Christ, which we believe and know to be more in harmony with the Bible and Book of Mormon. We ask that you will kindly advise us of your response to our request. Under no consideration will we consent to have our names with a Church in apostasy.

Respectfully yours,

(Here follows a long list of names. Ed.)

From "The Messenger."

Port Huron, Mich., June 12, 1927

At 12:30 I was awakened from my sleep by the same Messenger that appeared to me on Feb. 4th and Mar. 4th. He placed his hand on my shoulder and said, "Awake and write the Message that I will give you, for this is a day of which Christ spoke, a time of haste, when much must be done.

"The instruction is sent, to the wise, a warning; to the sleeper, an awaken; to the wicked, destruction; but to the people of the Lord, a message that Christ's coming is near at hand.

"Behold the Church has slept and slumbered, but now let the wise trim their lamps, that the Spirit of God may be as oil to their lamps, for behold the Bridegroom is coming, prepare ye the way for His coming. Behold the Temple must be built.

"The Gospel must be preached, the cry must go out, the Lord's coming is near. Behold this is a day when the world with its greed for wealth and pleasure must be warned as in the days of Noah. Pride and vanity has filled the hearts of men, and the law of the Lord is forgotten.

"The Lord sent me to prophecy, for thus saith the Lord of Hosts, I have sent My Messenger to you. In the time of trouble when many of the hearts of My children were sad, their hope was fading away, their faith was tried, they looked to and fro for the old paths; in the anguish and distress of their souls I heard their cry.

"That my Church and My people may again receive light and direction to carry on my work, let those that I have chosen to lead my people to labor in the harvest, make haste that nothing may be lost for great is the harvest, and laborers are but few. Let those of the Twelve release themselves of those things that are now hindering them from taking the field as soon as they can, that My work may go on without delay. Let Mine Elders also labor in the field wherever they can, for joy shall come by sacrifice, and peace and blessings to all those that will serve me.

"Let those that I have chosen to look after the poor and needy and to prepare the ways and means for a real Zion, labor also in the field that they may see the needs of My people, for behold this is the sifting time when much must be done. It will be by faith and humility and love that these things must be done.

"By My Spirit I will feel after the honest in heart and those that hear you will hear me, and those that reject you reject me also, and they shall sleep on until the Bridegroom comes, but will not have oil in their lamps.

"Go in faith, your mission is one of love. Remember I have called you to be Saviors of men. Be true to your calling and My Spirit will direct you and I will manifest Myself to you and will send My Messengers in times of need, My Spirit shall fill your souls with joy. The way will be opened for you. Amen."

The Messenger was with me until 1:15 a. m. or 45 minutes. He told me some things that were personal as to my own business which I have not given here. He also told me that his name was John, and that his work was not finished but that he would come

as he would be sent from time to time of the Lord, to direct in the affairs of the Church.

I was wide awake and got up at once and dressed and wrote part, when all at once the Spirit left me and I could not write any more and my mind became a blank. I thought of going back to bed. I said, "Lord I cannot write this message unless you give it to me by your spirit;" when all at once the same Messenger stood by my side and looked over my shoulder and said "Write." Then the light came to me and I could write it just as it was given to me. I think everything he told me is given here except what he told me about my own personal affairs. OTTO FETTING,  
Box 212 Port Huron, Mich.

### More News Items

Since taking our matter for this issue to the printer we are pleased to receive good news from three places where work has been done recently, but lack of space does not permit us to publish these articles in this issue, altho we would be pleased to do so. Brother J. V. Roberts, Pastor of our Independence church on the Temple Lot reports some 12 new members added by transfer and baptism recently; he also reports the meeting he held a Sunday or two ago at Omaha with the membership of that place in their new little brown chapel on Brown Street—a wonderful meeting and spirit of rejoicing by all the members—several have been added to the fold at that place.

Brother Wheaton reports successful meetings held by him at Lamoni where he organized a branch, placing Elder Fred DeLong in charge as pastor and Pearl Jamison Barth elected secretary.

Brother C. E. Bozarth reports several new members from Knobnoster have joined with the Holden branch, which is their nearest meeting place.

Brother Marshall Jamison is taking charge of a Sunday School in a Mission near Kansas City, organized quite some time ago by Brother Willians who is now an active elder with us, and as a result of his coming with us several from his Sunday School have been baptized into the Church of Christ.

So the work moves on—the harvest is ripe and the laborers are few. What a wonderful work could now be accomplished in the remaining months of this year if we would all consecrate of our funds to the Bishop for MISSIONARY purposes. Calls coming from all over the country, and little if any funds on hand available for use in that direction.

MARSHALL T. JAMISON,  
Business Manager.

### Extracts From Letters

Sr. A. M. Harvey, Providence, R. I. "The Lord blessed us also on the first Sunday in May. After the wine had been passed a sister saw in vision the dear Savior sitting near the table. He was looking down and was smiling. Oh, how happy we are to know we have his approval. Although we meet in a humble room, it is not too humble for the Son of God to honor with His presence. He did not come alone, an angel hovered near him. How I wish the eyes of all had been opened to see the Master."

Joseph Camp, Culver City, Cal.: "This Church of Christ is no lounge or easy chair. It is not a pleasure resort, summer home, or club. It is an institution for the preaching of the Gospel, for the sending of men and women to the hedges and highways to search out the honest in heart who are of that turn of mind to accept the Kingdom. The rich have had their chance and have refused it. Personally I do not know how far I will ever get. Sometimes I fear that I have not the staying qualities for a missionary. I mean it. But I am going to try just as soon as I can get my affairs in shape.

Had a funny experience last Monday, which was Decoration Day, and not working that day, went down to the garage to repair a tire and felt strongly impressed to go to Hermosa Beach. I told Florence and she said she was wanting to go, so I hurried to fix the tire and ran into one piece of bad luck after another. Got mad and gave up the idea of going, as it was after 11 when I got the tire fixed and on.

About 1:30 P. M. the same impression came strong as before and the children being ready, and the stuff all in the car, we got ready quick and got to the beach just in time to find three sisters. At the home of one of them we had a good visit and talked Church of Christ for about 3 hours. Met stiff opposition at first, but read to them the Fetting message, which they received gladly and it changed their tune a bit.

Learned a piece of bad news while there. You remember the young man you met at our place, Bro. Tom Leslie, the big fellow with the strong voice? He was, and has been for some time, just at the point of lining up with the Church of Christ, and I thought I was going down to see him to talk matters over with him since my visit to the Conference, as I had some news for him. But as I drove up in front of his place one of the Sisters referred to informed me of his death and burial, a few days before. His

father, who lived in Texas, died suddenly, and they wired for Tom, who was drowned while in swimming with the other boys the day after he reached there. His body was shipped back and buried near Los Angeles, May 28th, and the following day his aunt, his mother's last and only sister, died, which proves that tough luck comes in a bunch.

I was so sorry to learn of Tom's death, for he was a good boy, and I had such high hopes in him. He was ready to join the Church of Christ, but his mother objected and told him that the minute he did he would have to get out, and that she would rather see him go to his grave than leave the Reorganized church. Florence and I heard her say that, over and over again, and just dare him to join the Hedrickites. So, poor woman, she got her wish, for Tom came to see me while I was at Conference, and told Florence how bad he felt over the way his mother looked at things.

In our Sunday study at my place we have been discussing the mission to the Lehites, just where and how to begin, seeking if possible to determine if the work should not seek out some one tribe who are the descendants of Lehi's younger son, Joseph. Will you please read that blessing recorded in 2nd Nephi 2, and see if it does not indicate that the children of this Joseph were to escape the fate which did befall the Nephite nation, and continue on to the latter days and a work begin among them? I therefore believe that some place, either in Canada, or Florida, California, or Nova Scotia, or some intermediate nook, exists a tribe, in the hiding of the Lord, where they are to be touched in the latter days, revived and furnish the material for intensive gospel work, resulting in an effective gathering, one of power and moment to the cause of Zion."

B. C. Flint:—"Just got the Advocate. Didn't lay it down till I had read every word. I couldn't you know. We are alone up here in Wisconsin, and such good news of the progress of the work is like food to a person starving. The Advocate is, without doubt, the best church paper we have ever taken, and we have been in the eRorganized church for over thirty years, half of that as a general missionary. Now just a word in connection with a testimony I had relative to John coming to Bro. Fetting. You know as well as I do that we have had so many things during the late years that were questionable that it becomes very easy for us to be skeptical, so while I read these over carefully and they had the true ring, yet I felt I wanted evidence, and while I

did not dictate to God any special testimony that I wanted, I got all I wanted and more too. I was writing a letter to some brethren in the western part of the state, and was telling them about the wonderful blessings God was giving to His people of the Church of Christ and just thought to mention Bro. Fetting's experience so they would understand it when it came out in the Advocate. I had no opinion to offer but was giving it as he told it and for what it was worth; when before I realized what I was doing I wrote a very vivid explanation of it and the Spirit in power bore witness to my soul that not only did the messenger appear, but also that the message he brought was of vital importance to us and that we would do well to heed and apply the instruction given and prepare our hearts for the added light and information that he is yet to bring and which he promised to give when he came again. I fully agree with you that this is the most important thing that has been given since the early twenties to the young Palmyra seer.

I think Bozarth's answer to Clark is simply great, and there will be no answer to it."

From a presiding Elder of the Reorganization:—"I am reading with interest the Advocate and have found many interesting articles and happenings in it. I was quite interested in things that occurred at your late General Conference and I have people here reading the May issue. I have had several chats with the Mormon people concerning Bro. Fetting's manifestation. They daren't say anything against it and are afraid to say much in favor, and our own people—Reorganized—are in about the same position.

Mrs. Emma Savage, Lamoni:—"We are meeting people in their homes and on the streets. Bro. Savage is busy every time he gets a chance to talk to anyone, and we are the happiest people since we joined the Church of Christ. I, for myself, have received the evidence of the message that John brought to Otto Fetting, and I certainly thank my heavenly Father that he saw fit to bestow that wonderful gift of the Holp Spirit upon me. No words can describe the wonderful power. Oh, that I might be worthy to receive the blessings God has in store for his children.

George Derry, Omaha, Nebr:—"I think there is a good deal of significance in a name, especially, when given by our Lord and Savior, Jesus Christ. The name Christ gave to his church in the times of the Nephites,



was "the Church of Christ." Book of Mormon, page 672:13, "And they that were baptized in the name of Jesus, were called the church of Christ." But some of the people got into dispute about the name the church should be called; so the disciples, or apostles, gathered together, and united in mighty prayer; and Jesus appeared unto them and said, "what will ye that I should give unto you?" and they wanted to know what name they should call the church; Christ said to them, (verse 18) "Have ye not read the scriptures, which say, ye must take upon you the name of Christ?" Then in verse 20, "If it be called in my name, then it is my church, if it so be that it is built upon my gospel." When Christ ascended to his father, he left the apostles in charge of the church; but we have failed to find either in the Bible or Book of Mormon where he appointed a president to rule over the church. First apostles, then prophets. When God called Joseph Smith, he called him to be an apostle. D. & C. 17:1.

From the Report of the General Secretary to the recent General Conference:—"I have taken great pleasure during the past year in the work that has been mine in the Recorder's office. Have tried to do it faithfully so that the records of the membership of the church would be correct at the present time. Most of the secretaries of the local churches and the Elders presiding have given me all the help that thy could in getting the records corrected. And I wish to take this opportunity of expressing my appreciation of the effort they have put forth to render the assistance that was needful."

Earl Gardner, Port Huron, Mich.:—We had a grand prayer meeting yesterday. A brother James Simmons from St. Thomas, Ontario, was here and was called to the office of Elder. It is the second time he has been here. He drives seventy miles in order to be with us in a prayer meeting. He and his wife are English people and are very much taken up with the work.

**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 bound ..... .40  
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, each ..... .05
- Why a First Presidency, by Willard J. Smith—A large 36-page tract that thoroughly covers the subject 8 for \$1.00 or each ..... .15
- 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", Innovations and departures from the original Church of Christ—Every one should send for a dozen for a dollar or each ..... .10  
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.

Sr. May Namur, of Independence:—"We are in earnest now. We love the Church of Christ and we are determined this work must go on. We are willing to give our all for it. We are willing to consecrate what little of worldly goods we possess. We are giving our children. Do you think I cannot remember when I was a child and the other children poked fun at me and called me a Mormon? Do you think I have forgotten the teacher asking why I didn't come to school—papa was on a mission and little mother sick—and I answered, "Please teacher, my dress was too ragged and my apron was dirty." I can hear them laughing yet! I was taught not to lie. She asked me and I answered."

Bertha Bronson, Missoula, Montana:—We have been having some wonderful meetings. One of the Reorganized people wants a copy of the Advocate that has that vision in it from Bro. Fetting. We have not been having crowds but all that come keep coming and seem interested. Their preached a wonderful sermon last evening. I never enjoyed the Spirit so much before.

From Eld. S. P. Cox:—Glad to hear from you and especially concerning J. E. Yates and others. I feel assured that in due time the pure in heart will see the light and line up with the truth. We are glad indeed to see them getting their eyes opened with spiritual vision. Everything here is moving along very nicely. Bro. Ray is taking hold and helping in a good way and has the confidence of all.

Bro. Nerren, Denver, Colo.:—I have had some wonderful blessings since you were here. I have been up to the Springs lately and had an enjoyable time there. I hope to go again soon. We have been having some good meetings here, and I hope the good Spirit will continue.

On your vacation trip this year, don't overlook the Missouri Pacific. They have furnished us transportation.



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The calling of the late Joseph Smith must and will be viewed as that of a Reformer of Mormonism, ushering in a brighter day for scattered Israel; and under the work of the Church of Christ we are effecting a Restoration of Mormonism, to the old paths so clearly marked by the Lord Jesus.

It is not possible to accomplish this work of restoration by attempting to reform the Reorganization. Our Saviour has enjoined us not to put a new patch on an old garment. New wine must be put in new bottles. Indeed the Reorganization has reached that stage where it is not possible to attach any patches of reform to her. Bro. Yates has been trying to accomplish that very thing for several years, but all to no avail. She refuses to recant or repent.

The only course is to rally to the trumpet call of 1829-1830 and on God's sacred "Spot" the Temple Lot, where the Master said Zion would "begin," raise once more the tabernacles of Jesus which have been thrown down.

Now that Joseph and Alexander are gone and with them the giants of those days, it behooves us to listen to the clarion call of their spirit, which was one of battling against the errors of the times and seeking the way of God more perfectly. The Church of Christ is doing it.

### Editorial Briefs

Brother Ray Griffiths writes encouragingly of the work in Centralia, Wash. Recently called to the Eldership our brother is doing his part as circumstances permit. The Saints in that place have been busy beautifying the grounds of their chapel. Our brother says, "The folks here seem well pleased with the outcome of the General Conference."

We are indeed glad to announce the coming of Elder E. E. Long to the Church of Christ. Our Brother needs no introduction. He is known from coast to coast as a fearless defender of the Faith. For years he has been the mainstay of the Reorganized Church as one of their most efficient debaters.

It is gratifying to note that the joining too of the forces of the Church of Christ was not a work of collusion. Men of independent mind have each pursued that pathway of intelligence that appealed to them as the better way. Following on they came to the clearance and that clearance lies on the Temple Lot. It is hopeful to note that amongst all outstanding factions of what might be termed Mormonism that the Temple Lot stands as an Ensign on a Hill ever seen and always in view. It is the rallying ground around which all the hopes of a gath-

ered and redeemed Israel cluster.

There has been quite an ingathering at Independence recently. Elder W. K. Willians, pastor of one of the Reorganized missions in Kansas City, together with his wife joined with us as well as the mother of Elder Yates and a number of others. In the language of Pastor Roberts of Independence, "A mighty army is on the way."

Our genial Brother, John Zahnd, sends us a copy of *The Statesman*, a well edited paper representing the National Party. It is interesting to note that our Brother is the National Chairman of this party. Brother John was a power in the land in other years when occupying in the mission field. We hope to see him there again.

Brother Verne Dunning, our enthusiastic Sunday School worker in Centralia, is now recovered from a month's illness. He writes encouragingly of the work in that place and relates an interesting vision he received some years ago in which he foresaw the future usefulness of Bro. Ray Griffiths, now so apparant in the efforts of our worthy young brother.

Brother Norris Headding writes of how he received evidence of the calling of Bro. Arthur Smith to the Twelve some days before it occurred. He was in Centralia at the time.

Many strangers are attending the Independence meetings, evidencing the unusual interest in the questions of the hour. Our people have only to do right, as they are trying to do, and in a little while a new building will have to be erected to accommodate the membership.

Brother Roberts, while the pastor in Independence, finds time for missionary work as well as looking after his business in selling oil to the local dealers. He reports that while enroute home from a missionary effort, "Everywhere I stopped an order was waiting for me."

A few days ago a telegram reached us from Bro. Barton of Colorado Springs, as follows: "Apostle Curtis is here. Attacks Church. May I use your name with last set of propositions to Jake, for a challenge to Frank?" Our reply was: "Challenge holds good for Apostle Curtis or any other. Publish anywhere." We have heard nothing further.

Some time ago Bro. Jake Curtis became anxious for a public investigation, but when it came to signing up propositions his ardor cooled, and for an alibi he said he had to get the consent of the Presidency et al, before he could raise his voice in defense of their cause. The reply he received from those in supreme control was, as expected, and Jacob inwardly rejoiced.

### An Unusual Testimony

SR. JOSEPH CAMP

The Spirit witnessed unto me in such a beautiful manner, of the divinity of the revelation, through Bro. Fetting,—I was reading the Scripture the next day after Joe returned from Conference, and as I read, "I will send a messenger to prepare the way before me" the name John appeared in the verse Malichi; 3:1, and I was so overjoyed because I had been wondering, if there was any place in the scripture that foretold John's visitations in these last days,—and when I found his name, the Spirit witnessed unto me, that it was truly John that had appeared to Bro. Fetting. Then, can you wonder that I am so much concerned that the revelation be written exactly as John gave it. When Joe returned from work in the evening, I told him I had found the Scripture that had actually given John's name, as the Messenger that would come to prepare the way, as a Messenger of the covenant, and Joe said to me, "you are mistaken, Florie, John's name does not appear in the scripture in that connection." Well, my heart leaped for joy when I went to get the scripture to prove it to Joe, but I was indeed puzzled, when I read the scripture again, and John's name *did not appear*. I then told Joe my experience, and he said the Spirit had witnessed it unto me.

### I Lay Down My Life That I May Take It Up Again

BY ELDER CLARENCE L. WHEATON

Brother Geo. D. Cole was one of the committee of the Church of Christ bringing about the working agreement with the Reorganized Church in 1918. He was also an old time missionary for the Church of Christ, laboring in Ohio, Kentucky and Indian Territory, now the State of Oklahoma. Shortly after the April Conference of 1918 Brother Cole received a letter from his daughter, Lillian Bearden, asking him to come and baptize some of his grand-children. He said he wished to go to Monticello, Utah, for this purpose and that when this work was accomplished his work as a minister would be finished.

His last sermon at Independence, was on the text, "I lay my life down that I may take it up again." This sermon was in the form of a farewell sermon and foreshadowed his early demise. Arrangements were made that he might go with the unanimous consent and confidence of the church.

During his absence we were holding a series of meetings on the lawn on the Temple Lot when his daughter, sister Melissa Cole, now sister A. O. Frisbey, told me that she had a