

# 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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## John The Baptist

An unusual interest and inquiry has awakened among many in regard to the recent visitations of John the Messenger to Brother Otto Fetting of the Quorum of Twelve of the Church of Christ.

The Message that he bore, the visions he imparted, are of a nature well calculated to arouse the hopes of God's people everywhere. We doubt whether there ever was a more agonizing time for the elect of God than since the day that Reorganization adopted that fatal doctrine of Supreme Directional Control for its human Chief. Hearts have become hopeless, spiritual homes have been broken up, sacrifice and service in Church work has ceased in many of the Branches of the Reorganization, tithings have been impaired and the peace of God has taken its flight, while others have turned to the world for a morsel of consolation.

Many are holding on with the hope that God in some way will intervene directing the course that should be taken, and God is doing that very thing. The recent Messages from John the Messenger provides the way of escape.

And who is this John? The words from his own lips to our Brother Fetting will answer that question: "I am the man sent from God and my name is John. I am the Messenger to prepare the way." Bro. Fetting related to me shortly after the above visitation which occurred on March 4, 1927, that he impressively remembered the very words the Messenger used in relation to his calling. "I am THE Messenger to prepare the way." By looking up the prophecies we can readily determine who this Messenger was.

In the 3rd. chap. of Malachi we read: "Behold I will send my Messenger and he shall prepare the way before me, and the Lord whom ye seek shall suddenly come to His Temple. . . . But who shall abide the day of His coming? and who shall stand when He appeareth?"

There was a partial fulfillment of

this prophecy in the mission of John the Baptist 1900 years ago, as stated by Mark.

"Behold I send my Messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." 1:4.

John will need to come again, however, in order to complete the mission assigned him in Malachi. He must needs be a Messenger to prepare the way of the Lord's last coming as well as the first coming. The prophecy in Malachi deals more with the last coming of Christ which is shown in the question that is asked, "Who may abide the day of His coming?" This is an undoubted allusion to his latter day coming when the wicked will be swept away in utter destruction.

That John will come in the last days is clearly indicated in the words of Christ in the 17th. chap. of Matt. 10-13.

"And His disciples asked Him saying, Why then say the scribes that Elias must first come? and Jesus answered and said unto them, Elias truly shall first come and restore all things. But I say unto you that Elias is come already and they knew him not but have done unto him whatsoever they listed. \* \* \* Then the disciples understood that He spake unto them of John the Baptist."

It is here stated that John, called Elias, will come and "restore all things." John did not accomplish this at his first coming. He must needs come again.

Turning once more to the prophecy of Malachi 4th chap. we read:

"Behold I will send you Elijah the prophet before the coming of the great and 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." 5:6.

The name of the latter day Messenger is here stated as Elijah. Now in the New Testament the form of the name of Elijah is Elias. See Luke 4:25,26; I Kin. 17:1-24; Luke 9:54; Rom. 11:2-4; Jas. 5:17-18. Elias is the Greek form of the name, and Elijah is the Hebrew. The New Testament was written in Greek, and the Old in the Hebrew.

We see therefore that Elijah is to come in the latter days "before the coming of the great and dreadful day of the Lord." Undoubtedly this is Elias who was to come and the disciples understood that Elias was John the Baptist.

Many Bible students are agreed as to the coming of Elias in the latter days as witness the following:

"Now this prophecy, Mal. 4:5,6, altho it might be, and was in part fulfilled by the appearance of John the Baptist, has certainly respect to times to come, because in the first place our Savior speaks of the future appearance of Elijah even after John was beheaded. And then, secondly the Elias whom He said should come was to do that which it cannot be pretended the Baptist did, for our Savior assures us that Elias shall restore all things. This seems to be the time of restitution of all things which God hath spoken by the mouth of all His holy prophets, since the world began. Elijah then shall restore the true worship of God." Rev. S. Hardy On the Prophecies, P. 90, 92. For other testimony on this same matter see Marvellous Work and Wonder P. 197.

Now we will notice the mission work of this great Elijah or Elias. "He shall turn the heart of the fathers to the children and the heart of the children to the fathers." In other words he will point us back to the old time teachings of the fathers, to the beginning of things. He will bid us go back to the old Jerusalem Gospel, to the Church as it was first started, both in ancient and modern times. Do you marvel then why the Church of Christ is so insistent that we shall teach nothing more nor less than that taught in the Bible and

took a walk early in the morning, we stopped for a few minutes at the hall when we were passing to straighten a few chairs in readiness for the Prayer meeting. Whilst in the hall it seemed to have been made known to me that there would be a revelation in the meeting, and that I was going to be called to the Priesthood. Well, we went on for a long morning walk. I did not say anything to him about it, but I did throw away all the smoking material that I had in my pockets. I sure had the desire to be clean. Now back to the prayer meeting which commenced at 9:30 A. M. Well there was a revelation came through Bro. Fetting; part of it was to others, and part of it was calling me to be a Priest, after which I was ordained. Well now, back to Toronto, yesterday we had good meetings. We have organized a Branch. Bro. Spilsbury sr. is transferring his membership to Toronto; he is elected presiding elder; I am priest; A. O. McArthur, secretary-treasurer; Bro. Terry, chorister, and his wife organist. Sunday School—my wife, Blanche, is Superintendent. New members: E. G. Law and wife, Sr. Hathaway, Sr. Irvine, and Bro. Terry. Total membership, nineteen, with splendid prospects for many more new members in the near future. I had received ample evidence that I was going to be called, and you know me well enough to know that I am a kind of a doubting Thomas."

Samuel Wood, Fresno, Cal.:

"More and more do I see the hand of God in shaping things for good in the Church of Christ. Our experience with Whipper, the calling of the special council, and our action which was accepted by the conference, were necessary actions, preparatory to the ingathering of such men as are now coming in. These incidents were timely. We fortified ourselves (the Church) against the peculiar notions of well meaning, yet misdirected individuals, who might wish to try out some experiment. And that too, while we could do it and at the same time save the honest in heart. Whipper had a mission, and he performed it well. And it is marvelous to see how God hastened this impending dissention and cleaned up the church at Independence. The forces of destruction were completely eliminated and the evil fruit was nipped in the bud. I tell you, that I see the hand of God in shaping this work from the very hour that we came into the church, and that is as far back as my experience with the Church of Christ dates."

A. M. Harvey, Providence, R. I.: "It is a great pleasure to write this morning of the blessings our Heavenly Father is bestowing upon His children, in this part of His vineyard. This morning at our Sacrament service we were blessed abundantly, the gifts of prophecy, and of tongues, and the interpretation thereof, proving to us the presence of our Master, and His loving interest in us, His humble followers.

One faithful brother was ordained to office of Deacon; another was called to office of teacher, with many words of encouragement for his efforts to serve his Master. A Sister, a devoted follower of Christ, and one who has striven to bring up her children in the fear of the Lord, was blessed by His promises to her, that she would see her children working in the Church and God is pleased with her.

When we have the approval of God, we need not care what man may say, or do. Rudyard Kipling said: "And none but the Master shall praise us. And none but the Master shall blame; but all for the joy of working, and each, in his separate star, shall paint the thing as he sees it, for the God of the things as they are.

June 12, we had a concert by the Children, which was very good, Sr. S. Johnson had charge, the flowers were artistically arranged, and that most beautiful hymn "Alone" which was sung, would have converted a most hardened sinner, so it seemed to me. We can see the Hand of God, some near the door of the Kingdom we hope to see enter very soon.

Sr. Angela Wheaton: "I feel now that I could gladly die for the work, starve to death if necessary, if that was what God wanted me to do. It took much fasting and prayer to make me willing to give up my husband. Oh, yes; I have been letting him go, I was afraid not to, but it was not with that eagerness to sacrifice with which I had first let him go. Now I only wish I could do more.

Just heard about the message to Bro. Fetting again, and am so glad. Glad he said the apostles should be out. You know so many have been criticizing Clarence for being in the field and I hope this will help them to see it is right. Some accuse him of moving out ahead of the Lord, saying, if the Lord was ready for him to go the way would be opened up so we wouldn't have to sacrifice so much. But this is a day of sacrifice. I verily believe the work is to be done by sacrifice."

Elder Herbert B. Johnson, Providence, R. I.: "I have gone along, with the aid of the other members of the branch and God has been with us to bless. I have been preaching at our morning service at 11 A. M. also at a union service at 3:30 P. M., and taught our Book of Mormon class at 6:45 P. M. and preached again at 7 P. M. in the evening. I also teach the Young People's class on Sunday morning, and for the last six weeks I am holding a Bible class at the home of some who are not of the church as yet, on every Tuesday evening. I baptized three on the first of June from the Union service where I have been preaching and there are more near the door. There are many opportunities here for work. I have been asked to go to different places. If God and the church need me and it is all right to go ahead, why all I can say is "Here I am, use or send me." I love the gospel and the Church of Christ, and I never have been blessed in all my work as I have since coming into the Church of Christ. When in the Reorganization I had charge of the work at Westerly, R. I.; Groton, Conn.; New London, Conn., and Killingly, Conn. We had our first Children's Day concert last night at 7, and our meeting place was packed. All doing fine with the Spirit of God with us. We held our business meeting last week and we elected officers and we are at it again for another six months to do more for God and the church than ever before. So when you are praying, just remember us away off here as a Branch of the same church, struggling along trying to do the Master's will."

### News Notes

Eld. H. E. Moler, J. E. Bozarth and C. E. Bozarth are busy in their communities as opportunities open up. It is surprising the interest in missionary work that is developing among our brethren. There seems to be a universal feeling for active service. Surely the good spirit is prompting.

Eld. Jesse M. Simmons an old time missionary of the Reorganized Church has united with us, also his wife and daughter. One by one they come as they learn the merits of the Church of Christ and experience the drawings of the Spirit.

Eld. Roberts reports a wonderful spiritual time at Omaha recently on the occasion of the dedication of their chapel.

Every student of the Church history will recall the wonderful work and fidelity of Charles Derry as a

foremost evangel in his day. We are glad to report that nearly all of his descendants have united with the Church of Christ.

Eld. Willard Smith reports a busy time at Toronto where he was recently laboring. Several united with the Church at that place and there is a promise of a further ingathering. Eld. Spillsbury in the meantime is assisting to look after the work in that city.

Address all communications for the Editor to Box 124 Independence, Mo. At present writing we are confined to our home in Oyen, Alberta, owing to sickness. Our grips are all packed ready for the field and as soon as Providence liberates we will be on our way.

Our correspondents will write on one side of the sheet double spacing your lines and be careful in your quotations thus saving the editor re-writing the whole manuscript. Please.

## THE LAW OF LINEAGE

BY APOSTLE C. N. HEADING,  
of the  
CHURCH OF CHRIST

### NOTICE

*In the following article no attempt is made by the author to prove or disprove the authenticity of the revelations quoted from the Doctrine and Covenants. The case is argued from the standpoint of evidence accepted by the Reorganized Church of Jesus Christ of Latter Day Saints.*

In considering the so-called law of lineage as taught by the Reorganized Church, it might be interesting for us to notice briefly the origin of this doctrine. All Reorganized Latter Day Saints believe, that the hard-and-fast rule of lineage was well-established and thoroughly understood from the days of the church's inception in 1830. The writer has always heard this point of doctrine referred to by adherents of the earlier assembly as a very important tenet of its faith, and had held to that belief himself, until he was sent to Utah in 1917 as missionary for the Reorganized Church. The duty devolved on me to defend the claims of the faction I represented, and to prove from conclusive and unimpeachable evidence its "Rights of Succession" to the sacred and "Royal" office of Presidency of the High Priesthood. Filled with confidence, I sallied forth in search of facts on which to base my faction's claims and to seek a vantage-point

from which I could best attack the embattled stronghold of Brighamism.

This law of lineage is the "Big Bertha" of the Josephites when they go forth to battle Brighamism. It has failed in its purpose as the enemy could not find any logical reason upon which to base a belief in the existence of such a law. In this they are right; its existence is only a myth. I found the facts; but, strange as it may seem to the mind of the Reorganite, they did not support the so-called law of lineage.

This doctrine did not originate in 1830 nor at any time previous to the dark days of 1844. Not a paragraph in all that time to indicate that such a law was ever taught or believed in. In vain we search the literature of the church for a statement that might be construed to support it in those days. It is claimed that Joseph Smith blessed and ordained "Young Joseph" to be his successor. But even this claim is all mixed up in the mind of the groundling and always has been, and it is not very clear in the minds of the few who have given the matter the honor of a little consecutive thought. Even if this claim could be established as a fact, it would not in any sense prove the existence of a law of lineage. Such a proposition might easily have been advanced, without any canon law sanctioning the same.

After the breaking up of the church at Nauvoo in 1844 great commotion prevailed amongst its membership and much discussion was heard on all hands, both in conference and out, upon the subject of Joseph's successor. The question "Who will be Joseph's successor?" was upon every tongue. Here was the golden opportunity for the law of lineage to manifest itself. Why was it that no one came forward at this time to champion this so-called law? If "Young Joseph" had been previously blessed and ordained to succeed his father according to the law of lineage, why was the whole church in ignorance of it at this its darkest hour? The promoters of the Reorganized Church, who were present at that time, by actions confessed to their ignorance of such a law's existence, and remained in the same blissful ignorance for almost seven years afterward, until 1851—when they heard the preaching of William Smith. But more anent this later. At this point I'll take my readers back for a moment to 1844.

After the death of Joseph Smith in that year many would-be leaders came to the front and presented their

claims. Notable among them we find Brigham Young as president of the Quorum of Twelve, and Sidney Rigdon who was a member of the Presidency at that time. Others followed with claims of leadership which we shall notice later. Of this period immediately following the death of Joseph Smith we read:

"The saints in deep sorrow and anxiety awaited the arrival of authorities, expecting that from them some counsel would be received. The most important question discussed was, 'Who shall be the successor of Joseph Smith?'" Reo. History Page 4, Vol. 3.

Again we ask why the sorrow and anxiety if the law of lineage had been taught previously to Joseph's demise. In the "Times and Seasons," Sept. 2, 1844, the editor, John Taylor, published the following:

"Great excitement prevails throughout the world to know 'who shall be the successor of Joseph Smith?'" T. & S. Vol. 5, Page 632.

Why this excitement and confusion if it had been previously decided by any common law, blessing or ordination that "Young Joseph" was to succeed his father? Strange, passing strange, is it not? But let us proceed.

"At present we can say that a special conference of the church was held in Nauvoo on the 8th ult., and it was carried without a dissenting voice, that the 'Twelve' should preside over the whole church." T. & S. Vol. 5, Page 632.

The Reorganized Church has always contended that the Twelve on that occasion were not elevated to the place of first Quorum in the church to take the place of the First Presidency, and in proof of this contention quote the resolution as presented at that conference as follows:

"All in favor of supporting the Twelve in their calling (every man, and woman) signify it by the uplifted hand, and the vote was unanimous." T. & S. Vol. 5, Page 638.

There is nothing in the wording of this resolution that in the least contradicts the statement as presented in Taylor's editorial. The "Reorganization" fails to take into consideration the discussion that evidently preceded the presentation of this motion. In just what manner did the conference at that time interpret the calling of the Twelve? It is evident that the discussion determined that the office and place of Joseph Smith was not to be filled and that the Twelve, by reason of their authority and the keys of the priesthood which they held, were

from that time forth to function as the first Quorum of the church. This is clearly shown by the following:

"At Nauvoo, Brigham Young, as President of the Twelve, sustained by eight of his Quorum assumed control, interpreting the action of August 8, 1844, as sustaining them as the presiding quorum of the church. They, however, declared that Joseph Smith's PLACE WAS NOT TO BE FILLED BY ANOTHER." Reo. History, Vol. 3, Page 13.

Here then is the reason why the Twelve were sustained in preference to all claimants to the Presidency. Again on this point we note:

"In an epistle of the Twelve, signed Brigham Young, President, written at Nauvoo, August 15, 1844 (14 days after the Twelve were sustained. C. N. H.) occurs the following, which clearly indicates that they then wished the saints to understand that no effort would be made to PLACE ANYONE IN THE OFFICE LEFT VACANT BY THE DEATH OF JOSEPH SMITH." Reo. History, Vol. 3, Page 13.

Then follows the text of the epistle from which we note the following:

"You are now without a prophet present with you in the flesh to guide you; but you are not without apostles, who hold the keys of power to seal on earth that which shall be sealed in heaven, and TO PRESIDE OVER ALL THE AFFAIRS OF THE CHURCH IN ALL THE WORLD; being still under the direction of the same God, and being dictated by the same Spirit, having the same manifestations of the Holy Ghost to dictate all the affairs of the church in all the world, to build up the kingdom upon the foundation that the Prophet Joseph has laid, WHO STILL HOLDS THE KEYS OF THIS LAST DISPENSATION, AND WILL HOLD THEM TO ALL ETERNITY, as king and priest unto the most high God, ministering in heaven, on earth, or among the spirits of the departed dead, as seemeth good to him who sent him.

Let no man PRESUME FOR A MOMENT THAT HIS PLACE WILL BE FILLED BY ANOTHER; for, REMEMBER HE STANDS IN HIS OWN PLACE, AND ALWAYS WILL; and the Twelve Apostles of this dispensation STAND IN THEIR OWN PLACE AND ALWAYS WILL, both in time and in eternity, to minister, PRESIDE, AND REG-

ULATE THE AFFAIRS OF THE WHOLE CHURCH." Reo. History, Vol. 3, Page 13.

Still we are left in quandary as to this controversial law. There is no indication whatever of any such law at this time. On the contrary the opinion voiced by the people at that time in conference and quorum assembled was to the effect that Joseph Smith was to "Stand in his own place" and that "His place was not to be filled by another." Would the saints voice their sentiments thus by unanimous vote if the law of lineage had ever been taught or believed in? We think not, the facts are against such a position. So we must look elsewhere for the origin of this so-called law if such exists. Brigham Young did not seek to elevate himself to the Presidency in opposition to the expressed views of the people until about three years later.

Let us revert back to the case of Sidney Rigdon. Again the Reorganized Church history says:

"Soon after the death of the martyrs, Elder Rigdon came to Nauvoo and presented his claims. He maintained that he was the legal guardian of the church, entitled to preside by virtue of his being the only surviving member of the First Presidency, and that according to inspired instruction he was equal with Joseph Smith in holding the keys of the kingdom." (See Doctrine and Covenants, Sec. 87:3) Reo. History, Vol. 3, Page 5.

Rigdon's claims were rejected and later he returned to Pittsburgh where he began the publication of the "Messenger and Advocate," and in April, 1845, perfected an organization with himself as President and Samuel James and Ebenezer Robinson as counselors.

Elder Rigdon did not urge his claims upon the basis of any law of lineage, neither was any such law referred to in opposition to his claims. Reader, isn't it strange that these leaders as well as the members were so ignorant of such an important (?) doctrine?

What was true of Rigdon in this regard is also true of all other would-be leaders save one, William Smith, brother of Joseph and a member of the Quorum of Twelve. He was in the East at the time of the murder of his brother but returned to Nauvoo the following spring. Soon after his arrival he received the office of Patriarch, as successor to his brother Hyrum Smith. He also continued in the office of Apostle in full fellowship with that quorum un-

til October 6th, 1845. On that date a motion to sustain him was lost unanimously and he was also rejected as Patriarch on the same day. It is also claimed by the Utah Church that he was formally expelled soon after. However, up to this time it cannot be shown that he ever advocated the doctrine of lineal priesthood as applied to the presidency of the church. He no doubt accepted for a time the general belief of the church and its leaders, otherwise he would not have continued in fellowship with the Twelve. It is clearly shown that he was held in high esteem by the leaders of the church for some time after the Twelve were sustained.

It was not until after his rejection by the church as Apostle and Patriarch that we find any mention by him of lineal priesthood. This is found in a letter written by James Kay from St. Louis, Missouri, Nov. 22, 1845. The text of this letter is found in the Millennial Star, Vol. 7, Page 134, and says in part the following:

"Doubtless you will have heard of William Smith's apostasy. He is endeavoring to 'make a raise' in this city. After he left Nauvoo he went to Galena, when he published a 'proclamation' to the church, calling upon them to renounce the Twelve as an unauthorized, tyrannical, abominable, bloodthirsty set of scoundrels. I suppose you have his pamphlet. I did think to send one the day he landed here, but felt inclined to hear and see his course a little while. Reports were daily coming from east to west of Williams' unmanly conduct; sorry I was to hear them, they seemed so well authenticated. He contends the church is disorganized, HAVING NO HEAD; THAT THE TWELVE ARE NOT, NOR EVER WERE, ORDAINED TO BE HEAD OF THE CHURCH; THAT JOSEPH'S PRIESTHOOD WAS TO BE CONFERRED ON HIS POSTERITY, TO ALL FUTURE GENERATIONS, AND THAT YOUNG JOSEPH IS THE ONLY LEGAL SUCCESSOR TO THE PRESIDENCY OF THIS CHURCH."

The Reorganized Church uses this letter in their history to show that William Smith taught lineal priesthood as early as 1845 but they do not show any evidence that he ever taught it before that time. It has never been shown that he was expelled because of belief in lineal priesthood; and even if it could be shown, we ask why did he wait for several months after the death of

the Prophet to make mention of it? If the teaching of lineal priesthood by William Smith had been the cause for the failure in sustaining him it is logical to conclude that Elder Pratt would have mentioned it in his objections to William's continuing in office. This he did not do but advanced an entirely different reason to-wit:

"It was next moved, that William Smith be continued and sustained as one of the Twelve Apostles; seconded. Whereupon Elder Pratt arose and said, I have an objection to Brother William continuing in that office. I feel, as an individual, that I cannot, conscientiously, uphold and sustain Brother William as one of the Twelve Apostles, until he thinks different from what he does now. I have many reasons for this, but I will merely mention one or two, which must suffice for the present. In the first place, I have proof positive that he is an aspiring man; *that he aspires to uproot and undermine the legal Presidency of the Church* (according to previous conference action this could be none other than the Twelve. C. N. H.) *that he may occupy the place himself.* This he has avowed openly in the East, which I can prove by good and substantial witnesses. In the second place, while Brother William was in the East, to my certain knowledge, his doctrine and conduct have not had a savory influence, but have produced death and destruction wherever he went. This also I am well prepared to prove. I have been waiting in all long-suffering for an alteration in Brother William's course, but up to the present time I have been disappointed. For these two reasons, I would plead for one, that we no longer sustain him in his office, till a proper investigation can be had, and he make satisfaction. I do this individually; I leave others to do as they please. The motion being seconded, a vote was then taken to sustain him, but was lost unanimously." Times and Seasons, Vol. 6, Page 1008.

The evidence in the case of William Smith indicates that like Sidney Rigdon, he aspired to the leadership of the Church, and urged his claims by reason of his blood relationship with the Prophet Joseph Smith. Here, then, we find the origin of the so-called law of lineage. The aspiring desires of William Smith to become the leader of the Church in his two-fold office of Apostle and Patriarch became the parent of this doctrine. The rights of young Joseph to succeed his father were later advanced by

him in order to attract followers to his cause. However, the idea was not urged by him to any great extent until the spring of 1850, and then in a very peculiar manner. Upon this point I quote from Jason W. Briggs' History of the Reorganized Church as published in the Messenger, Salt Lake, Utah, Nov. 1875, Vol. 2, No. 1:

"In the general disorder and darkness that prevailed from the death of Joseph Smith, here and there appeared a gleam of light and hope—a manifestation of the Spirit that all was not lost, but that 'truth should yet prevail.' Many ran 'to and fro' in the character of prophets, leaders and shepherds; and knowledge certainly increased; but too often at the great expense to the learner, without a corresponding benefit. Among these appeared William Smith; who, in the spring of 1850, called a Conference, at Covington, Kentucky; from which time he visited many of the branches and scattered Saints, teaching 'lineal priesthood' as applying to the Presidency of the Church; and thus disposing of all pretenders already risen, or to arise, out of the posterity of the original President of the Church. THIS PRINCIPLE, THOUGH PRETTY CLEARLY SHOWN IN THE BOOKS, HAD BEEN ALMOST ENTIRELY OVERLOOKED, OR FORGOTTEN BY THE SAINTS; BUT WHEN THEIR ATTENTION WAS THUS CALLED TO IT, MANY AT ONCE RECEIVED IT AS THE SOLUTION OF THE QUESTION OF 'PRESIDENCY.'"

Now, reader, please note carefully the language of Elder Briggs, "This principle though pretty clearly shown in the books, had been almost entirely overlooked, or forgotten by the Saints; but when their attention was thus called to it, many at once received it as the solution of the question of 'Presidency.'" What! so important a doctrine overlooked or forgotten? And especially during the year of 1844 when the circumstances were such as to immediately awaken memory of it had it previously existed. The Church's history makes no mention of it before 1845, William Smith was the first to advocate it and this, too, whilst he was perfecting an organization of his own.

We put forth the conclusion earlier in this article that William Smith aspired to the leadership of the Church and that his statements regarding the rights of "Young Joseph" were made merely to attract followers to his cause. We think

William Smith's own words will bear us out in this contention and we pause here to inquire what construction he placed upon this question of lineage. It is only fair to permit him to give his own interpretation. Therefore, I invite you to read his letter in full as written to David Powell, Dec. 25th, 1851, and published by Briggs in the Messenger, Vol. 2, No. 1, Page 7, in 1875:

"Palestine Stake of Zion,  
Dec. 25th, 1851.

"Brother Powell:

I have concluded to spend my Christmas writing you a few lines. As to questions in regard to my right of standing as Joseph's successor, I reply, IN MY FIRST STEP IN ACTING AS THE REPRESENTATIVE OF JOSEPH'S SON, THE MATTER WAS NOT MADE PLAIN TO ME THEN AS IT NOW IS. THIS INCREASE OF LIGHT BEGAN SMALL AT FIRST, AND SO INCREASED BY DEGREES UNTIL THE FULL RIGHT OF MY AUTHORITY WAS MADE KNOWN BY REVELATION. Something over two years ago, or thereabout, it may not be so long; by reference to the record I can ascertain the time exact. By reference to the enclosed drawing, you will get the idea perfectly. No. 1, is old Father Smith holding the Patriarchy ordaining his seven sons, Alvin, Hyrum, Joseph, Samual, Ephriam, William and D. Carlos. On the second line, No. 2, you will see that the places for six of the sons are blank, ALL BEING DEAD BUT WILLIAM, WHO NOW STANDS AS THE ONLY HEAD OF THE CHURCH, HOLDING THE PATRIARCHY, AND ALSO THE ONLY PERSON NOW REPRESENTING THE OLD PATRIARCH, FATHER SMITH. THIS OF COURSE MAKES WILLIAM SMITH THE SUCCESSOR OF JOSEPH SMITH. Also on the third line, No. 3, is William's son, ordaining Joseph's and Hyrum's posterity. And as none of these are ordained as yet, WHO SHALL PRESIDE OVER THE CHURCH OF GOD BUT WILLIAM SMITH, WHO WAS ORDAINED BEFORE JOSEPH'S DEATH, PROPHET, SEER, REVELATOR AND TRANSLATOR; thus keeping up a regular chain of priesthood, as you see in the drawing. ON LINE No. 2, YOU WILL SEE WILLIAM ORDAINING HIS SON AS HIS SUCCESSOR IN OFFICE. IT IS IN THIS MANNER MY INHERITANCE IS PRESERVED UNTO MY CHILDREN, and thus answer-

ing to the revelation I have received of late on the subject. SHOULD WILLIAM HAVE NO SON, HE WOULD HAVE POWER TO ORDAIN ONE OF JOSEPH'S SONS. PROVIDED ONE OF THEM CAME FORWARD AND CLAIMED RIGHTS. But should William have a son, or sons, the right of the Patriarchy, not by expediency, but by law, rests in his family—a stream can never rise higher than its fountain, CONSEQUENTLY, JOSEPH'S CHILDREN (NOR HYRUM'S NOR ANY OF THE BROTHERS), CAN NOT PRESIDE OVER WILLIAM'S, NOR OVER HIS SONS. The question is again, is the building greater than the builder? NEITHER JOSEPH NOR HYRUM ORDAINED THEIR SONS, AND NO ONE CAN ORDAIN THEM NOW BUT WILLIAM, OR HIS (WILLIAM'S) SUCCESSOR IN OFFICE. TO THIS YOU WILL ADD, THE POSITION TAKES AWAY RIGHTS FROM JOSEPH'S CHILDREN, AND ALSO FROM HYRUM'S CHILDREN. TO THIS I REPLY IT DOES NOT, FOR THEY HAVE NO RIGHT OF OFFICE IN THE CHURCH, NO MORE THAN TOM, DICK OR HARRY; NOT UNTIL THEY HAVE BEEN ORDAINED. It is the priesthood after the order of Melchisedec, which is after the order of the Son of God, that is handed down from Father to Son; not the offices of Prophet, Patriarch, Apostle, High Priest, Elder, Priest, Teacher and Deacon. THIS IS AN ERROR OF JASON (J. W. Briggs), as well as many others that have fallen. They do not make the proper distinction between the orders of priesthood. (there being two orders, the Aaronic and the Melchisedec; see Sec. 3, on Priesthood), and the different offices of these two priesthoods. THE ORDER OF PRIESTHOOD (not offices), is HANDED DOWN FROM FATHER TO SON. The officers are ordained by those holding authority, as the Holy Ghost shall direct; see Sec. 2, par. 12, page 96. BUT THE TWO ORDERS OF PRIESTHOOD, MEANING THE AARONIC AND THE MELCHISEDEC, IS HANDED DOWN FROM FATHER TO SON, ACCORDING TO THE FLESH, &c, &c. A great ado is made over the blessing put upon Joseph's posterity. Now read the promised blessing, revelation of 1841, and you will see two things only mentioned; first, an inheritance for Joseph's children in the Nauvoo House; second, the

blessing upon Joseph's head that his children shall be blessed as Abraham's seed was. And to all this I have not the least objection. The Nauvoo House is not finished yet, and no prospects that it ever will be, at least not for many years to come. AND THEN YOU WILL DISCOVER BY THE DRAWING, THAT SHOULD THE TIME EVER COME THAT JOSEPH'S CHILDREN, OR CHILDREN'S CHILDREN, DESIRED A PLACE IN THE CHURCH OF GOD, THE AUTHORITY TO ORDAIN THEM TO THE VARIOUS OFFICES IN THE CHURCH IS PRESERVED UNTO WILLIAM SMITH AND HIS POSTERITY FOREVER. It is in this way you will discover that the promise made to Joseph is fulfilled upon the head of his posterity; being ordained one an Elder, one an High Priest, and so on; holding a right of priesthood, (not of office), according to the flesh. If the right of office, as Jason affirms, is handed down from father to son, then Joseph would have four prophets in his family, and Hyrum three patriarchs, and Samuel two High Priests, and D. Carlos none, his children being all girls. But Paul says, 'Not all Apostles, not all Prophets,' consequently it is the order of priesthood that is the inheritance, and not the grades of office, as I have previously stated. Jason makes an utter great blunder on the spokesmanship. No priesthood is taken from Hyrum's children; it is the office of spokesman conferred on Br. Wood. Jason makes another brush at the order, by placing the spokesman of the prophet in front, and Christ on the right hand of the Father. Will Jason tell us where Brother Wood (Joseph Wood) will be seated after his work is done? And as to certain parts of that celestial law, it was referred to future generations. If Brother Wood has done wrong, Jason should have given him the extent of the rule, if he repents. Read revelation of February, 1831, Sec. 13, Par. 7; consequently, Jason's revelation to cut off, is premature. Without applying the rule I however deny all such charges. God is on our side.

WM. SMITH,  
*President.*

Note carefully the parts of this letter I have emphasized. You will note that his former statements regarding the rights of "Young Joseph" were only a ruse to elevate himself to the coveted position of authority. William Smith affirms that it is the orders of Priesthood

and not the offices thereof, that are handed down from father to son; that "Young Joseph" was entitled to rights of priesthood only through ordination by him or his posterity as "The authority to ordain them" (Joseph's children) to the various offices in the Church is "preserved unto William Smith and his posterity forever." He did not consider any prior rights of Joseph's posterity to the Presidency. This he says was an error of Jason. The idea of lineage in a general form originated with William Smith but the application of this so-called law specifically to the Presidency of the High Priesthood originated with Jason W. Briggs. He claimed to have received a revelation from God on the 18th of November, 1851, in which it is stated, "And because you have asked me in faith concerning William Smith, this is the answer of the Lord thy God concerning him. I THE LORD HAVE PERMITTED HIM TO REPRESENT THE RIGHTFUL HEIR TO THE PRESIDENCY OF THE HIGH PRIESTHOOD OF MY CHURCH by reason of the faith and prayers of his fathers, and brothers."

Here we have the beginning of the Reorganization. Conceived in 1851, it was born in 1852. Fortified with this so-called revelation and specific claims of lineage applied to the Presidency, the New Organization came forth and the claims of William Smith and his followers were crowded out.

Now, kind reader, we have discovered the origin of the law of lineage. It was born in the brain of William Smith in 1845, and adopted by Jason W. Briggs in 1850. It was clothed with special application to the Presidency and was rocked in the cradle of the New Organization from 1851 to 1860. It lived and grew to its full strength and glory in the Reorganization, reaching the measure of its full power in the passing of the doctrine of Supreme Directional Control in 1925.

*(To be continued)*

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Independence, Mo.

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**A Chapel in Omaha**

We have been so busy that it has been impossible to send our usual notes from Omaha, but now that we have some good news we feel we must tell you about it.

Some few weeks past we had an inspiration to fix ourselves a little place to worship in, as we had no particular place, and had been meeting in our homes. However we had some very wonderful meetings during our cottage services but others felt timid about coming into our homes and so we felt it wise to have a more public place.

I mentioned the fact to several that I wished I could fix up a little chapel out of a building we were not using at the back of our home and asked them to go out and inspect the building. I will admit it was a sorry looking place and looked almost impossible, but I had seen that little place fixed up, in dream; and so after visualizing it, I was certain it could be done. While there was no dissenting voice, yet I knew that some were not particularly in favor because they thought it a hopeless proposition, so I said that if they were afraid or rather did not care to fix it, I would go ahead and fix it at my own expense, whereupon others said, they too would assist all they could, and so the work began.

Everything seemed to come our way as soon as we began proceedings. Friends and relatives came forward with money and labor, and soon the little chapel was made surprisingly lovely, a place of worship that anyone may be glad to worship in.

Sunday June 12th, we held our first service, and such a happy day, altho' it rained we had a fine attendance, and the day ended all too soon.

We had a basket dinner served cafeteria style, thus avoiding the usual work of dinner making. But everyone enjoyed that dinner and so we have planned to have our dinners in like manner each Sunday.

Brother Roberts was with us to help us dedicate our little chapel, and if you could have seen the surprised look upon his face as he entered the place you would have enjoyed it, I am sure. He showed both surprise and pleasure, and I knew he was glad we had made the venture. So are we.

To make us more happy, God spoke to us and gave His approval for what we had done, and His Spirit was so manifest throughout the day that after the prayer service, our hearts were made happy indeed by reason of the fact that nine others placed their names with us for membership, eight of whom were related to the writer. Two brothers, and the entire family with exception of two, of the elder brothers, united with us. Also Brother Jesse James renewed his membership, a fact that made our hearts to rejoice, as Brother James is an Elder and a splendid worker.

Yes indeed, I feel that the work is moving forward in this part of God's vineyard, and we are praying that we can be humble and united at all times, for it takes unity and humility in order to succeed in the Great Cause of the Master.

We must not forget to tell you that one of the Apostles laid the floor which is made of cement, and from reports he felt as tho' he had done a good sized day's work, but we surely appreciate what Brother Wheaton done as he helped us to complete the chapel at the time we had specified for its completion. I suppose if any other Preachers had happened along we would have done our best to get a day's work from them, as it was, Brother Wheaton seemed to be the only victim, but he can feel glad, and I know he does, that he helped us as he did, for much good is going to come from that humble chapel. And so we are truly rejoicing and we invite all good friends to come and visit with us and serve with us whenever they are in our city.

Your sister,

OLLIE DERRY.

Address: 5023 North 24th St.

**"On My Servants and On My Handmaidens Will I Pour Out My Spirit and They Shall Prophecy."**

During the first part of May, I was lying on a couch reading the account given to us by Bro. Fetting of the first two visits of the Messenger, to my husband. It was the first time he had heard it. We witnessed a wonderful evidence of its Divinity. I was very peaceful and quiet as I read the first part, but during the time I read all of the second paragraph of the second visit of the Messenger, beginning with, "I am the man sent from God and my name is John. I am the Messenger to prepare the way"—a powerful influence shook me with great force from head to foot, so visible that my husband witnessed it also as he sat in a chair nearby. When I finished the paragraph, I proceeded with the remainder of the Message just as peaceful and quiet as before. We recognized at once that it was the Holy Spirit bearing witness. Then I secured my Bible and turned instantly to Malachi 3:1—"Behold I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts."

Coming from the Sectarian world into the Church of Christ by baptism, in October, 1925, I had often wondered how it would be possible for me to ever see Christ, before the time came for the ushering in of the Millenium Reign, for an several occasions in our prayer meetings we have been told in prophecy that there were some present who would live to see the coming of Christ. I have never read the Doctrine and Covenants, and had never heard of the Revelations in which we are told that Christ will appear in the Temple to endow His ministry at the time the Endowment is to be given, when this vision was given to me, Saturday afternoon, June 18, 1927. As I lay choking and in pain, with an affliction of the throat, a vision of Christ appeared on the wall of my bedroom. At first I thought it was only my imagination, so I looked away twice, then back. Each time I did so the vision became dimmer, until it vanished. Then I saw Christ, surrounded by a few of the "Twelve" who have been called in the Church of Christ. They were receiving instruction

from Him. This message came to me at the time. "Only the very elect, those who are consecrated and true, and only the very humble, not only in word, but in very deed, will be permitted to behold the presence of the Lord when He appears." Malachi 3:2. "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap."

MRS. JOHN E. CRICK.

Three different times since the 1927 Conference, I have had this same dream. I saw four Indians standing on the Temple Lot. Each one held a large figure. The first one held the figure One, the second one held the figure Nine, the third one held the figure Two, and the fourth one held the figure Nine, representing "1929." Back of them stood a great crowd of the Church of Christ people, and with them stood people of every nationality, clothed in the dress of their native lands.

EARLINE CRICK.

15 years old.

### Omaha

Dear Brethren: Am sending the following to be used in the Advocate that the saints of God may awaken and look to their armour and prepare to protect to the uttermost that which has been committed into their keeping, and to stand prepared to keep clean the house of the Lord:

IS AN OPEN BIBLE AND A FREE PULPIT ACCORDING TO THE WORD OF GOD?

In the days that are past, we have heard a great deal about the above question, and it was considered the proper and Christian thing to do, to allow anyone who so desired to enter the pulpit and expound any and sundry doctrines. But since coming into the beautiful peace and the increased understanding of the Church of Christ we begin to inquire, "Was this practice inspired of God, or was it made out of the bravado of a boasting heart that dared any man to present a doctrine that could compare to the doctrine of Christ?" We have tasted to the dregs the bitter that comes by trusting too much in the arm of flesh, and have become skeptical of the word of any man without measuring it up to the standard set forth to us which represents the word of God. Recent events have therefore caused us to inquire into the above question, with the thought in view of finding out if possible, whether it

be of God or man.

Two weeks ago word was sent to Sister Ollie Derry that on the next day, Sunday, Mr. Wipper and an associate representative of his work would be in Omaha to present their doctrines. Our little chapel, formerly a garage, stands on the property where this sister resides, and by hard work and sacrifice it had been converted into a beautiful little home where we could go to worship our God and could expect to find His spirit awaiting us. It was in a dream that Sister Ollie first received the idea of turning the large ugly garage into a chapel, and upon the Sunday before these two gentlemen announced their intention of coming into our midst, it had been dedicated to the service of God and each of us had pledged ourselves to keep it free from all worldly taint and pleasure that it might be always acceptable to the Lord. And by a flood of the spirit of truth poured out upon us we knew that our offering was accepted. Nine new members were enrolled upon the book of the church and we all rejoiced greatly. And here the very next Sunday come these two prepared to take over the altar we had but just dedicated to the Lord.

What should be done? There was no one to whom Sister Ollie could go to quickly, excepting to the Master Himself whose house it was. And to whom better could she go than to the owner himself? And so in earnest prayer she sought to find out HIS will in the matter, and she was not disappointed for HE DID wish to have something to say about who should abide in HIS house, and what god should be worshipped at HIS ALTAR. And so she was given to understand that there was but one course to pursue and that was to call up the Bluffs where these men were and give them to understand that they would not be welcome at the little chapel in Omaha. But the message never reached them, and the next morning bright and early they were there. And now what should be done, here they were, grips in hand and ready for business. But the Lord had spoken, and all who know Sister Ollie, know that she is not one to shrink when she knows the will of the Master. The little group would soon gather for Bible study, and there were some of them that had been weakened with the strife and confusion in the re-organization and had sought the Church of Christ for peace and as a haven of rest to their weary, soul hungry spirits.

Brother Jesse James, the only elder expected that day, had but just renewed his membership in the church the previous Sunday, and Sister Ollie knew that Mr. Wipper, while representing the Church of Christ, had been the chief factor in driving him back out of the church. All these must be protected—must know nothing of the confusion knocking at the door even while the glow of the Spirit from on high was still warm in their hearts from the Sunday before. And so sister Ollie met the two at the door, and inquired if they had not received the message of the previous day, and upon being told that they had not, she said, "Well then, I will have to deliver it myself." And she told them that there was neither room at the altar for their god, nor place in the sanctuary for their doctrines of confusion, for our chapel was dedicated wholly to the service of OUR GOD. They then asked permission to stay and listen to us, and were invited to do so, and remained until after the afternoon service, but had nothing to say.

And now the question comes, was this the right thing to do? Was God pleased with our course of action? Surely He must have been, for that whole day we were bathed in a flood of His spirit. Brother Jesse James was greatly blessed in delivering the word of God, and the members rejoiced and were strengthened and built up instead of again having their minds filled with confusion. Yes, we heartily agreed that we had done the right thing. But again, is it scriptural? Is the open Bible and free pulpit of man or of God? And so we began to search for evidence and soon found it.

In Galatians 1:8, Paul makes the statement, "But tho we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." And shall an accursed man stand at the altar we have erected unto the true God and there present his false doctrines to us? 2 John 9-11 tells us plainly what to do with men who come seeking to present such false doctrines. "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that bideth him God speed is partaker of his evil deeds." Paul in Romans 16:17-18, further adds: "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; AND AVOID THEM. For they that are such serve not our Lord



Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." This gives us to understand that whether from within or from without the fold, we must clean our sanctuaries of all that savors of division or confusion, that we may all speak one thing in unity and love one to another.

Does the Nephite record add its testimony to that of the record of the Jew? Turning to Mosiah 2:99-101, we read: "Every church having their priests and their teachers, and every priest preaching the word according as it was delivered to him by the mouth of Alma; And thus, notwithstanding there being many churches they were all one church; yea, even the church of God; For there was *nothing preached in all the churches except it were repentance and faith in God.*" In other words, nothing but the doctrine of the church found place there.

And now latter day revelation steps forth as a third witness and we find in a revelation to the church of the latter days as given thru Elder Luff twenty-one years ago and printed in the "Torch of Truth," June number, these words, "For behold houses have been builded unto me, and have been nevertheless reserved for pleasures which do not enrich the soul. ALTARS HAVE BEEN DEDICATED UNTO ME AND HAVE BEEN SHARED WITH OTHER GODS." And so in the mouth of three witnesses we have the open Bible and the free pulpit condemned by the word of God. Our own souls also tell us that it is wrong. Can there be cited an instance where Christ having gathered a group together to hear His word has said to some Pharisee or Scribe, "Here is a body of people who have gathered to hear the word of God, now you get up and preach your doctrine to them?" No—Christ was never guilty of any such departure from the faith. He preached the doctrine of Him that sent Him, and allowed no other doctrine to enter, if He could help it.

And, dear brothers and sisters, laboring to build up latter day Zion, shall we continue to pollute our sanctuaries with every foul and loathsome spirit and still expect to find God there? And so the saints at Omaha and Council Bluffs feel that in order to retain the spirit of their God continually at their altar, other gods must be forbidden entrance; in order to abide in the peace and blessing of the doctrine, all confusing and erroneous doctrines must be kept out,

and all contentious spirits kept undefiled subjection.

Let us look into this matter, for time indeed is ripe and His work must hasten; we have spent so much time now in the wilderness of man-made doctrines, that we have not a moment to lose in trying to right ourselves and getting our feet back into that old, old path, and what is the use to keep on examining every crooked bi-path that appears before us, when we have plain and straight before us, the path marked out by the Master of men?

May we so abide in the commandments of Christ that we may have ever with us the spirit of truth that has been promised to guide us into all righteousness.

Yours for the redemption of Zion.  
ENNA JAMES.  
3540 Monroe Street.

### David Whitmer on Zion and the Gathering

It is assumed by the devotees of David Whitmer that because he does not mention the question of a gathering, and Zion, in his Address therefore he was opposed to the idea and he is quoted with great gusto as a witness against the matter. For their edification let me state that looking over some old manuscripts and Church papers the other day, I ran across a copy of the Ensign of Liberty for August, 1849, edited by William E. McLellan with whom Bro. Whitmer was in sympathy and in association at that time. Therein is found a revelation received by David Whitmer in which is set forth pointed references to the above questions. Certainly he was with the Zion movement and the gathering. The excerpt is as follows:

"We then agreed to call upon the Lord to know his mind and will concerning those who were there present. And we agreed or covenanted to implicitly obey what the Lord might reveal to us. I took my seat at a table prepared to write; David took his seat near me, and he requested the others to gather near around him. Then after a few moments of solemn secret prayer, the following was delivered solely through, and by, David Whitmer, as the Revelator, and written by me as scribe, viz.:

"Verily, verily thus saith the Lord unto you my servants David, and John, and William, and Jacob, and Hiram, it is for my name's sake saith the Lord God of hosts, that your sins are now forgiven, and that you shall have my word concerning you. Therefore marvel ye not that

I the Lord your God have dealt with you on this wise, concerning you on this land. Behold I have looked upon you from the beginning and have seen, that in your hearts dwelt truth and righteousness. And now I reveal unto you my friends, through my beloved son, your Savior. And for the cause of my church it must needs have been that ye were cast out from among those who had polluted themselves and the holy authority of their priesthood, that I the Lord could preserve my holy priesthood on earth, even on this land on which I the Lord have said Zion shall dwell.

"Now marvel not that I have preserved you and kept you on this land. It was for my purpose, yea even for a wise purpose, that the world and my church should not know, speaking after your manner of language; for my church for a time did not dwell on earth—speaking of the righteousness of the church of Christ. For verily, verily saith the Lord, even Jesus your Redeemer, they have polluted my name, and have done continually wickedness in my sight, therefore shall they be led whithersoever I will, and but a few shall remain to receive their inheritances. Therefore I say unto you, my son David fear not for I am your Lord and your God; and I have held you in mine own hands. You shall continue your inheritance on this my holy land; and it is for a wise purpose in me, which purpose shall be revealed hereafter.

"It is even for the testimony that all those who are present have borne and remain honest therein, that the covenants that I the Lord have given you shall be kept sacred on this land, and were it not so you could not now receive wisdom at my hand. For I the Lord had decreed that my people who had taken upon them my holy name, should not pollute the land by the holy authority of their priesthood. . . . And if they prove themselves holy before me, then they shall have my word and my law from Zion. . . . Therefore as I had built up my kingdom according to my Holy Order, and placed you upon this land, and consecrated you to the Holy order of my Priesthood, therefore My servant David if thou should'st leave this land and those of my brethren who have remained with thee, then you shall forfeit your right and make the Word of God of none effect. For I have said unto you in days past and gone, that but few would remain to receive their inheritances. Therefore a commandment I give

unto you My servant David, and also my servants John and Hyrum and Jacob, that you must remain until I command you, then you shall only be permitted to visit the faithful in My kingdom. For now ye do hold the right of this, a consecrated land of Zion, that in the fulness of time, your brethren may claim by right of the Covenant which ye have kept inheritances in the land of Zion."

### Who Shall Dwell in Zion?

Our attention is called to an important question, and I am truly glad we are not left in doubt about the correct answer.

Question—"Lord who shall abide in thy Tabernacle, who dwell in thy Holy hill?" It seems like the author of this Psalm had in mind one very grave thought, but in presenting his thought to the Lord he wanted to be clearly understood just what he really referred to and therefore propounded the one most important question from two different angles—"Lord who shall abide in thy tabernacle, who shall dwell in thy holy hill?"

I thank God for this thought that always when we find a question definitely propounded we will always find a direct answer, God will not leave us in doubt. With regard to the question under consideration, I call your attention: (1) He that walketh uprightly. (2) And worketh righteousness. (3) And speaketh the truth in his heart. (4) He that backbiteth not with his tongue nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor, in whose eyes a vile person is condemned, but He knoweth them that fear the Lord. (5) He that sweareth to his own hurt and changeth not. (6) He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.

So dear Saints this lesson that is here so vividly pointed out to us, must if we are to be benefited by its timely teaching, impress us with the thought of daily living in activity in God's service. We cannot afford to be inactive in His service and at the same time claim to comply with the requirements given in this lesson.

J. J. TIPTON.

Houston, Texas.

### Do you like the Advocate?

Shall we reduce it to 8 pages or will you help us by sending at least one new subscription?

### St. Thomas, Ontario

As I write you, I can truthfully say, "MY Soul doth Magnify the Lord." How thankful I have been that I listened to all things, and closed not mine ears either to good or bad, SO LONG AS IT WAS THE TRUTH, and explained in LOVE. I remember Dan your kind words, and your exhortation on the way to the Station, spoken so quietly and sweetly, "SOMEONE MUST BLAZE THE TRAIL, JIMMY." Bro. Dan, when you said that, I only saw the heartaches I was going to receive. I have received them in abundance, but I have received also those things that have caused me to weep for joy, to shout for happiest, sublimest exultancy, and to sit and stand with a breast so filled with peace that I dare not move. God has wonderfully blessed me in preaching the Word, and I am more wonderfully blessed in being able by the Grace of God to walk more circumspectly in the Light of God.

It is difficult working in the District, it has been sent all around that I have been silenced, that is not true, I HAVE BEEN ASKED TO HAND IN MY LICENSE SEEING I HAVE JOINED ANOTHER ORGANIZATION, but I don't want anything to do with them anyway. There has been no charges preferred, so why should they Lie. I handed it over, it is useless, and I am rejoicing in the fact that I am with a body of God's Children who have and are in the Light, fearing no Organic Mismanagement, no man-made Doctrine or God cursed rewards for NOT OBEYING HIS LOVING COMMANDS, which are a delight unto me.

I offer as a suggestion to you, THAT THIS CHURCH DROPS all use of the term LATTER DAY SAINT. It is not of Divine Origin; God, Christ or any Messenger has never at any time hinted to the name. It first caused trouble in 1834, and has been doing so ever since. It is a hiss and a by-word, and rightly so, and it is a name cursed of God from man's first inception and use of it. Think it over, and I think you will please God if you can get the Church to do something toward its eradication. I would very much like to see it a motion made at next General Conference. IT WOULD BRING US NEARER TO GOD, we are kinda hanging on to an unofficial name which is not favored of God.

How rejoiced I was with Bro. Fetting's visit from John, known among men as the Baptist. I have said more than Bro. Fetting. He said John only, but it is almost a foregone conclusion that it was "the Baptist."

Bro. Fetting is a good man, you have no need to be told that.

My call to the Melchisedek priesthood was given thro him. I have rejoiced, there has been an abundance of evidence that God indeed has called me. I am weak, but try to do all I can, and I am thankful that He has honored me, and may I honor Him, and His Church by careful, prayerful diligence to Love, and Duty. Greetings to ALL from St. Thomas. We pray for you and the Brethren, GOD BLESS YOU ALL

JAMES SIMONS.

### Centralia

Our Ladies' Aid held a food sale recently, which netted them twenty-five dollars above expenses, and the brothers occasionally get together after working hours and do a bit more toward improving our church property and making it seem more like home. We have had no recent additions to our number, either by baptism or transfer, but neither have we had any losses, and though our congregation is small on account of sickness of some of our members and the temporary absence of others, yet we rejoice that our brothers and sisters are standing firm and steadfast in the faith, working as best they can, and waiting patiently and hopefully for the dawn of a brighter day, every one thankful that they decided to cast their lot with the Church of Christ, and happy in it, and none entertaining the least thought of ever going back to the old church.

As for myself, I have never been so fully satisfied as in this little church. Not satisfied with my spiritual attainments—no, far from it. I hope I shall *never* be satisfied until, if ever, I attain to the fullness of the Father. But satisfied that, if I am faithful, this is the way that will lead to that fullness eventually. I never had that feeling of assurance when I was with the Reorganization. I believed the church was all right, or thought I did, but there was always a vague, underlying doubt, after all, for I don't think I remember ever praying earnestly for some one to be brought into the church without adding "if this be indeed Thy church that will lead us into life everlasting in the celestial

kingdom. If it is not, I pray Thee to make it known to me before it is too late." I feel a calm assurance that my prayer was answered when I was permitted to believe and accept the C. of C., though the assurance came only gradually, after storm and struggle. I could not all at once trust to my own judgment in opposition to friends and relatives upon whose integrity and wise counsel I had always placed implicit confidence, nor be quite sure that inner, guiding voice was one to be trusted, nor that I should not forfeit the love and confidence of dear ones. Almost I decided not to make the change. But an influence stronger than any drew me.

"I said, 'I shall miss the light and Friends will miss me, they say.' He answered, 'Choose ye this night if I

Must miss you, or they?'  
I pleaded for time to be given. He said,  
'Is it hard to decide?'  
It will not be hard in heaven to have  
Followed the steps of your  
Guide.'"

MAY PREMO.

### Two Day Meeting at Port Huron, July 3rd and 4th

Our two day meeting came to a close last night. The crowd was not so large but very interesting and all the meetings were of a high spiritual character.

Sunday at 9:30 A. M. Prayer and Sacrament service in charge of Elder James H. Simons of St. Thomas and Elder W. J. Smith of Port Huron.

At 11:00 A. M. Children's Day program in charge of Anna L. Fetting.

At 2:00 P. M. Three were baptized.

At 3:15 P. M. Preaching by Elder David D. Smith of Whittemore, Mich.

At 7:00 P. M. Confirmation service.

At 8:00 P. M. Preaching by Elder James H. Simons of St. Thomas.

Monday at 9:30 A. M. Prayer service in charge of Elder Willard J. Smith and Elder David D. Smith.

At 11:00 A. M. Ordination services when Ernest M. Orton of Flint, Michigan, was ordained to the office of an elder and George Wilcox of Toronto was ordained to the office of a priest.

After this there were five minute speeches until 12 A. M.

At 2:30 P. M. Preaching by Elder H. L. MacPherson of Port Huron.

Singing was in charge of Mrs. Eva Gardner with Eleanor MacPherson at the piano. Three were added to the church by baptism and four by transfer. We expect to organize a Church of Christ in Flint in the near future and also one at Toronto. Many have manifested their willingness to transfer their applications, and are coming in from different places. These services will long be remembered by those present as the spirit of God was manifested at each service in power. Flint and Niagara Falls will be the next places for holding a two-days' service and I am looking forward with much interest.

On June 27th I got a call from Toronto to come, and preach the funeral sermon of Sister Elizabeth Ann Calvert. She got up in the morning and prepared breakfast for the rest of the family then lay down for a sleep to awake when the trumpet sounds. I preached the funeral sermon at eight o'clock on June 28th and laid her to rest at the cemetery in Proton. Elder Archie McClean offered prayer at the house and James McClean at the grave. She was 76 years, 9 months and 8 days old at the time of her death. She leaves to mourn, two sons, John and Peter, and one granddaughter, Anna, all of Toronto.

*Mother*

A friend through all the passing years,

Whose friendship never alters,  
Whose tender presence ever cheers,  
Whose kindness never falters,  
We all have her to love and trust,  
Through life, for there's no other,  
So loyal, fond and true as just—  
One's Mother.

Sincerely yours,

OTTO FETTING.

OF\*SEW

### Obituary

Our little church here has recently been called upon to relinquish one of its most dearly beloved and highly respected members, Mrs. S. P. Cox, who quietly slipped away after a lingering illness. It is with conflicting feelings that we give her up. We rejoice with our sister that her sore sufferings are over, the victory won, the reward attained, but we grieve at losing one who has always been a dear and faithful co-worker with us to the fullest extent of her ability, a kind, charitable, generous friend and neighbor. If, being human, she had faults, let them be forgotten, for there is so very much of good to remember. Our little circle feels that we are, indeed, as the Ladies'

Aid so beautifully expressed it in white roses. "a wheel with one spoke broken," she being the first of our number to go. And if we, who are only friends, will miss her so, what must be the feelings of her family who knew and loved her as we could not possibly hope to do. Their love is attested by the tender, patient care and self-sacrificing consideration with which they surrounded her during these weary months. All plans were made in deference to "Mother," and her final approval or disapproval was the ultimatum, though she seemed meekly unaware of the full power of her feeble speech and frail personality.

Nancy Ann Brown was born in Salem, Mo., July 18, 1863, was married to S. P. Cox in Licking, Mo., April 8, 1886. She united with the Reorganized Church of L. D. S. May 16, 1897, being baptized at Stanley, Okla., by I. P. Baggerly; of which church she was a faithful and devoted member until September 20, 1925, when, having been convinced that the church had departed from the original faith, she transferred her membership to the Church of Christ, being one of the charter members of the local church which was organized on that date here in Centralia. And she died strong in the faith, June 24th, 1927. The high esteem and respect in which she was held here, where she has resided for twenty-one years, was shown by the large attendance at the funeral, and the exceptional number of lovely floral tributes. Services were held at the graveside under the auspices of the Church of Christ, a beautiful prayer being offered by Apostle C. N. Headding, and the singers being selected from the members of the Church of Christ and friends from the L. D. S. Church. "Lead, Kindly Light" and "Who Are These Arrayed in White," being used at the request of the family. Sr. Cox is survived by her husband, six children, ten grandchildren, a sister, and nieces and nephews. To the care of Him whom she loved and trusted all her life, we commend our sister.

MAY PREMO.

Centralia, Mo.

We have 6 copies of Truth Teller published by the Church of Christ during 1864-1865. Complete excepting 16 pages. Rare and valuable. Neatly bound at \$2.00 each.

MARSHALL T. JAMISON  
Independence, Mo.

## A Friendly Criticism Answered

Bro. C. E. Bozarth in criticising the recent article on the solution of Daniel periods of 1290 and 1335 days, expresses himself as follows: "The article is splendid and your conclusions seem logical although I am a bit confused as to why the 1260 measure, should begin where the 1290 ends, and the same with the 1290 and the 1335 measures. If I could see through that I should say that you have a flawless solution."

We appreciate the above criticism. The difficulty with our brother lies in the question as to whether the prophetic periods should run concurrently or consecutively. That can be solved by learning first, the time of their termination and second the time of their commencement. In regard to the first, it is clear that these periods will expire at the "time of the end." Note the question, "How long shall it be to the end of these wonders?" Again it is said, "All these things shall be finished." A second time the question is asked "What shall be the end of these things?" And the last answer that is made is "Go thou thy way till the end be for thou shalt rest and stand in thy lot at the end of the days."

Unquestionably the whole prophecy concerns the time of the "end." Now the time of commencing the prophecy is as stated, "from the time that the daily sacrifice shall be taken away and the abomination that maketh desolate set up there shall be 1290 days." The taking away of the daily sacrifice and the setting up of the abomination was an event occurring in Daniel's day, which as we have learned transpired in 588 B. C., with the destruction of the temple and "the scattering of the power of the holy people." Those of Israel who did not flee with Lehi and Muloc were banished to Babylon.

Seeing therefore the prophetic periods extend from the events of 588 B. C. unto the "end" it is only a problem in mathematics to determine that the 1260, the 1290, nor the 1335 days-years, computed from the said 588 B. C. cannot run concurrently, because neither of these periods reached to the time of the "end." The 1260 year period would expire in 684 A. D. and the 1335 period in 728 A. D. Seeing therefore that we cannot run these periods concurrently they must run consecutively.

The time of commencing one of these periods is "from the time the daily sacrifice shall be taken away and the abomination that maketh desolate set up there shall be 1290 days." That occurred in 588 B. C. hence we commence our computations with the 1290

year period, in 588 B. C. It expired in 684 A. D.

Now the last period maturing to fulfillment, is that of the 1335 days, extending unto the time of bliss and "rest" at the "end of the days." See last verse of Dan. 12. We must therefore find a solution, as well as a place, for the 1260 years, somewhere between the 1290 and the 1335 year periods.

Commencing therefore with the expiration of the 1290 years in 684 A. D. we are brought by the 1260 years, to 1926 A. D.

We are not told directly what will transpire at this date, but inferentially, we are clearly informed. Note the first event mentioned in the chapter. "Michael shall stand up the great Prince which standeth for the children of thy people," again, "Thy people shall be delivered," and "Seal the book even to the time of the end" when "Knowledge shall be increased."

All these are rare blessings surely, and all are for God's people. We may therefore look for an angel of great power, a Michael, to make bare his arm in the defense of God's chosen people, and the deliverance of Israel and the Church from their many and long continued adversities. We shall also look for the unsealing of a Book of Knowledge; and all these blessings, miraculous in character, are to be conferred at a "time of trouble such as never was."

Now since the "time of trouble" commenced with the opening of the world war in 1914 we may reasonably expect all the other rare blessings to follow fast. The year 1914 marked, as we have learned, the date of expiration of the 1290 and the 1260 years when computed from their preliminary commencement in 600 B. C. as explained in the former article.

Now this period of 1260 years manifestly runs concurrently with the 1335 years, since a blessing is held forth unto those that "waiteth and cometh unto the 1335 years." There is but 74 years difference from the expiration of the 1260, and the 1335 years, hence the possibility of multitudes living in 1926 to witness the glorious triumph at the opening of 2000 A. D. when the 1335 years shall have expired.

It must not be overlooked that the 1260 and the 1290 year periods, are both given in answer to the respective questions which are as follows: "How long shall it be to the end of these wonders?" and "Oh my Lord what shall be the end of these things?" Hence both answers, both periods will figure in the solution of the questions. Now as shown it will not do to run all three periods concurrently with a

common commencement in 588 B. C. for, having expired long ago, they brought nothing in the form of an "end." They must therefore run concurrently. Howbeit the 1260 and the 1335 periods run concurrently, since, as shown, a blessing is pronounced on those who wait from the close of the 1290-1260 periods until the expiration of the 1335 years.

In the light of recent developments making for the recovery of a national home for Jewish Israel, and a spiritual home for scattered Israel revealed in the Church of Christ, who cannot discern that some great Prince Invisible is already standing up on behalf of God's people.

The event of 1926 marking the cancellation of the Agreement between the Church of Christ and the Reorganized Church in the public repudiation of that Agreement by the Reorganized Church thus liberating the Church of Christ from all obligations to the Reorganized Church, and leaving to the Church of Christ an exclusive custody of that sacred Temple Lot as the place of beginning the habitation of Zion for the Elect of God, is surely an irresistible indication of the presence of an over ruling Prince standing guard over the heritage of the Church.—Ed.

## Signs of the Times

We appreciate things by contrast. In the June number of the Evening and Morning Star, published in 1832, we read of the conditions prevailing in the United States in the matter of murder. At that time the population of the country was 20,000,000. The following is what we read:

"Awful and Alarming Statistics:" 109 murders in the United States." We are disposed to consider ourselves as moral, at least as the British nation, and yet in the Kingdom of England, whose population is about the same as ours, from a statistical account lately published of all the crimes committed in that nation for seven years, ending with that of 1830, the number of murders during that time is 103, averaging 15 per year."

In the period of ten years, extending from 1912 to 1921, the number of murders committed in the United States was 85,000, an average of 8,500 per year. Taking into consideration the increase of population to about 100,000,000, five times greater than that of 1830, we are still alarmingly ahead of the evil doings of 1830. If the same ratio of murders were preserved today there should be no more than 545 per year, whereas there are now nearly 10,000 per year.

## Changing of the Revelations No. 3

Unquestionably the revelation was correct in the estimation of the Prophet, and the whole book was reasonably accurate, there being but four small typographical errors pointed out.

The Evening and Morning Star had previously published the "Articles and Covenants" some 13 months prior to its publication in the Book of Commandments as well as many of the other revelations. Joseph had ample time and opportunity to correct any other error which might have been contained therein. But there was no protest, hence we are safe in concluding that no error was then thought of. Nor was there such a thought until two years later when the Doctrine and Covenants was brought out. It was then deemed opportune to make an incision into the Article and Covenants and inject therein two paragraphs providing for a First Presidency and his High Council, etc.

13. *Book of Commandments, Printed and in Circulation Before the Mob Destroyed the Press.*

Miraculous indeed was the protection thrown around the Word of the Lord. Ungodly mobs seeking to prevent the spread of the truth, rushed the printing press at Independence, scattering the type over the street. But the mind of God, ever knowing the tactics of the enemy, frustrated his designs, and while certain unbound copies of the Book of Commandments were destroyed, there had been many copies distributed among the members of the church before that destruction. David Whitmer tells us:

"You say the Book of Commandments was never printed complete. I say it was printed complete and copyrighted. It was printed complete and many copies distributed among the members of the Church before the printing press owned by the Church was destroyed. Bro. Joseph and the brethren received it at first as being printed correctly; but they soon decided to print the Doctrine and Covenants. I have a copy of it which was printed complete. Bro. Jacob Whitmer gave his copy to Bro. John C. Whitmer, his son, who now has it, and upon the title page of which is this in large letters: A BOOK OF COMMANDMENTS FOR THE GOVERNMENT OF THE CHURCH OF CHRIST ORGANIZED ACCORDING TO LAW ON THE 6TH OF APRIL, 1830. ZION. PUBLISHED BY W. W. PHELPS AND CO. 1833.

"These books were finished com-

plete and bound in paper covers. I tell you I was in Jackson County at the time and know what I am saying. I am an eye witness to these facts and there are other witnesses yet living. I received my Book of Commandments complete before the press was destroyed by the mob, as did many other brethren. You have the Book of Commandments before you, there is only 160 pages in it. You have it all."—Address No. 1, p. 5.

One of the causes provoking the destruction of the press was the publication of the Book of Commandments:

"The main reason why the printing press was destroyed was because they published the Book of Commandments. It fell into the hands of the world, and the people of Jackson Co., Mo., saw from the revelations that they were considered by the Church as intruders upon the land of Zion, as enemies to the Church and that they should be cut off out of the land of Zion and sent away. The people seeing these things in the Book of Commandments became the more enraged, tore down the printing press, and drove the Church out of Jackson Co." Whitmer's Address P. 54.

Some have wondered why the Revelations were bound in paper covers. This was the direction of the Prophet and his reasons therefor were as follows:

"First as respects getting the Book of Commandments bound we think that it is not necessary. They will be sold well without binding and there is no book binder to be had, as we know of, nor are there materials to be had for binding without keeping the book too long from circulation." Times & Seasons Vol. 6:800.

14. *The Book of Commandments in circulation.*

Now that the Revelations were printed and bound in paper, it was extensively circulated. It had been advertised in the Evening and Morning Star to sell at from 25 to 50 cents per copy. See E. and M. Star, May 1833.

On Feb. 2, 1833 an order was sent into the office of the Star for a copy of the Book of Commandments, and so published, in the March number. On July 2 of the same year, the Presidency sent direct for a shipment of a whole box of the Books of Commandments as follows: "Consign the box of Books of Commandments to N. K. Whitney and Co., Geauga, O." care of Kelly and Walworth, Cleveland, Cuyahoga Co., O. Reorg. Church Hist. Vol. 1:303.

David Whitmer tells us that "Early in the Spring of 1833 at Independence Mo. the Revelations were printed in the Book of Commandments. Many

of the Books were finished and distributed among the members of the Church and through some of the unwise brethren, the world got hold of some of them." Address P. 55.

15. *Copyrighted in 1833.*

The Book was copyrighted as early as Feb. 1833, showing the importance attached to it by the leaders of the Church:—

"Copyright: Be it remembered that on this 13th day of Feb. in the year of our Lord 1833, W. W. Phelps and Co. have deposited in the office of the United States District Court for the Missouri District, the Title of a Book, the right whereof they claim as authors and proprietors in the words and figures following to wit:

'A Book of Commandments for the Government of the Church of Christ organized according to Law on the 6th day of April, 1830.' In testimony whereof, I, Joseph Gamble, Clerk of the said Court have hereunto set my hand and affixed the seal of my office the day and year above written. United States of America. Joseph Gamble, Clerk."

With the evident intention of depreciating the importance of this copyright Pres. Elbert Smith in the Herald Feb. 3, 1926, states "At that time it was only necessary to file a copy of the title, and a copy of the text need not be filed with the Clerk until three months after date of publication. This was according to the Congressional Act of Feb. 3, 1831."

The Saints in those early days were disposed to honor the law hence in justice could not evade filing a copy of the text within the time limit as set by the Act of Congress. That would place the manuscript of the Book of Commandments in the hands of the Clerk of the Court not later than May 13, 1833, which was several months prior to the destruction of the printing house.

That the Book of Commandments was actually copyrighted on the date affirmed is admitted by Elbert Smith when he stated, "At the time when the Book of Commandments was sought to be copyrighted in 1833 it was only necessary to file the title to secure copyright. Evidently that was all that was done." Ibid.

16. *The Revelations in the Book of Commandments Used as a Standard of Authority in the Church.*

In a Conference of High Priests at Kirtland Jan. 14, 1833 an Epistle was ordered sent to "The Bishop and his Council and the inhabitants of Zion" in response to a revelation given Sept. 1832. This Epistle was written by Orson Hyde and Hyrum Smith. The letter was full of timely counsel and indorsed the "Commandments that are printed". This was held forth

as their salvation:

"In the commandment above alluded to, the children of Zion were all, yea even every one under condemnation and were to remain in that state until they repented and remembered the New Covenant even the Book of Mormon and the former commandments which the Lord had given them, not only to say but to do them and bring forth fruit meet for the Father's kingdom; otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion . . . . Let the Bishop read this to the Elders that they may warn the members of the scourge that is coming except they repent. Tell them to read the Book of Mormon and obey it; read the commandments that are printed and obey them; yea humble yourselves under the mighty hand of God that peradventure He may turn away His anger from you" Times & Seasons 5:721, 722.

The "Commandments" had been appearing in the Evening and Morning Star ever since 1832. The great Constitutional revelation known as Sec. 17 in Doc. & Cov. or Chap. 24 in the Book of Commandments was published in June 1832. It was substantially the same as it appeared in the Book of Commandments but vastly different from the way it appeared in the Doc. & Cov.

A long "extract" from the revelation known as Sec. 42 in Doc. & Cov. had also appeared in the July Star which also was practically the same as it appeared in Chap. 44 of the Book of Com. but different from the Doctrine & Covenants.

Again in July 1834 "The leading Elders of the Church of Latter Day Saints" published an "APPEAL to the people and constituted authorities of this nation and to the ends of the earth." In that "APPEAL" they had occasion to refer to the teaching of the Church as follows:

"It will be seen by reference to the Book of Commandments P. 135, that the Lord has said to the Church and we mean to live by His word 'Let no man break the laws of the land, for he that keeps the laws of God hath no need to break the laws of the land' . . . . But if any man will take the pains to read the 153rd page of the Book of Commandments, he will find it there said, 'Wherefore the land of Zion shall not be obtained but by purchase or by blood, otherwise there is none other inheritance for you.'" Kirtland reprint Eve. & Morn. Star P. 363.

The pages above referred to are correctly given as may be seen by comparing with an original copy of the Book of Com.

What greater deference could be

shown the Book of Com. than citing it to the nations of the world and that too by the "leading Elders of the Church." This not only certifies to the existence of the Book of Commandments, but also to the faith the Church had in it.

During the year 1834 it was evident that the missionaries were circulating the Book of Commandments in their travels since an unusual complaint was lodged against Elder Rich "For selling the revelations at extortionary price while he was journeying east with Father Lyons. Bro. Rich confessed and the Council forgave him." The above council sat Feb. 12, 1834. Times & Seasons 6:992. Needless to say the only Book containing the revelations was the Book of Commandments, as published in 1833.

The following year, 1835, a series of important Lectures on the Faith of the Church was delivered before the leading Elders of the Church at Kirtland. From their importance they were incorporated into the Doc. & Cov.

In these lectures frequent quotations were made from the Book of Commandments as a recognized work of authority.

The original name and nature of these Lectures as published in the first edition of the Doc. & Cov. 1835 is as follows: "Theology. Lecture on the Doctrine of the Church of the Latter Day Saints." But for some reason the name was changed to read "Lectures on Faith on the Doctrines of the Church of Jesus Christ of Latter Day Saints." See 1894 ed. Doc. & Cov. Lamoni.

Lecture 3 referring to the unchangeability of God, cites us to "The Book of Commandments" See D. C. P. 30. Edition 1894. It is as follows:

"Book of Commandments Chap. 2, commencing in the third line of the first par. 'For God does not walk in crooked paths, neither doth He turn to the right hand nor to the left, or vary from that which He hath said, therefore His paths are straight and His course is one eternal round.' Book of Commandments Chap 37:1 'Listen to the voice of the Lord your God, even Alpha and Omega, the beginning and the end, whose course is one eternal round, the same yesterday, today and forever.'

At the close of the above Lecture the following Question is asked. "Where do you find the revelations which give us this idea of the character of the Deity? In the Bible and Book of Commandments, and they are quoted in the third Lecture. "D. & C. P. 34 *ibid*.

By turning to an original Book of Com. one may easily prove the accuracy of the above references.

For some reason the Reorganized

Church has recently cut out these Lectures from the Doc. & Cov. They had been published with the Doc. & Cov. ever since 1835. Probably the references to the Book of Commandments occasioned too many inquiries among thinkers as to the whereabouts of that Book.

Reverence and appreciation of the Book of Commandments was in evidence as late as 1837 as the following will show. Apostle Lyman Wight was tried before a High Council for saying "That the Doc. & Cov. was a telestial law and the Book of Com. was a celestial law." This of course was too much for those who were trying to install the Doc. & Cov. in place of the Book of Com. and so the Presidency decided he must retract such "abominable doctrine" Mill. Star 15:851.

The men who afterwards went into the Twelve in 1835 stood by the revelations as printed in "The Book of the Lord's Commandments," which testimony Joseph claimed to have received for the Elders to sign certifying the truthfulness of the said Book. This is so stated in the history of the Church by Elder B. H. Roberts Vol. 1:226:

"The testimony of the witnesses of the Book of the Lord's Commandments which He gave to His Church through Joseph Smith Jr. who was appointed by the voice of the Church for this purpose; we therefore feel willing to bear testimony to all the world of mankind, to every creature upon the face of all the earth and upon the isles of the sea that the Lord hath borne record to our souls through the Holy Ghost shed forth upon us that these Commandments were given by inspiration of God and are profitable for all men and are verily true. We give this testimony unto the world the Lord being our Helper; and it is through the grace of God the Father and His Son Jesus Christ that we are permitted to have this privilege of bearing this testimony unto the world that the children of men may be profited thereby."

In November 1831, the same month that the manuscript of the Book of Com. was sent to the printer a revelation was received declaring that the Book of Commandments was true and directed the Elders to so testify:—

"And now I the Lord give unto you a testimony of the truth of these Commandments which are lying before you; your eyes have been upon my servant Joseph Smith Jr. and his language you have known and his imperfections you have known and you have sought in your hearts knowledge that you might express beyond his language: this you also know: now

(Continued Next Issue)

**Late News Received Through Business Manager**

News comes to us as we go to press of the death of Brother Brunton of Centralia, Washington.

(Sorry we do not have room for the letter in this issue.)

Sr. May Premo writes:

"Our brother passed to his reward on July 16th. He leaves a wife and two children. The sermon was preached by Apostle C. N. Headding."

Our Independence Pastor, Bishop J. V. Roberts reports good interest on the Temple Lot, especially in a recent series of meetings held by Brother E. E. Long and Bor. Jas. F. Yates.

Good reports are coming to us from all over.

A meeting held at Warrensburg, Mo., in charge of Apostle H. E. Moler of Holden, was well attended by visiting members and Sedalia.

A very fine time was had although the rain interrupted the afternoon session, but not until after the business manager of the Advocate had filled up on fried chicken.

Brother Moler and wife leave August 1, (today) for Ohio on an extended visit and missionary trip.

Bishop J. V. Roberts occupied twice this Sunday; in the morning on the Temple Lot and in the evening at Stark Acres Mission, near Kansas City. He reports good attendance at both meetings and excellent interest shown at the Mission. Apostle Walter Gates of Kansas City has been on hand whenever called upon to help in this field, in this way he has been of service to Brother Roberts who has charge of the Independence branch.

**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  
Ablely written by C. E. Bozarth of the Church of Christ.

Now is the time to fill in your back numbers of Zion's Advocate for some day you will want them bound. We can supply any missing numbers excepting June 1925 which has been exhausted.

Large Picture (Photo) 7½x17 showing the Church on the Temple Lot and group of conference visitors taken April 10th, 1927—While they last ..... 1.00

Same size picture showing the Temple Lot and building—an excellent photograph for framing..... 1.00

Why not send us a dollar or more today and let us send you an assortment of tracts.

ALSO PLEASE will you get us one or more new subscribers for the Advocate. We do want to become self-supporting.

**A Pres-i-den-See?**

Moses went up in the mountain  
And all alone went he  
Moses went up in the mountain  
That shows a Pres-i-den-See?

Moses came down from the mountain  
In forty days was free  
Moses came down from the mountain  
How plain! A Pres-i-den-See?

Aaron was left to settle a fuss  
Got them balled up in a horrible muss  
Made them a calf and ground him to dust  
Which proves a Pres-i-den-See?

Brave Brother Hur steered clear of all harm  
In the midst of a fight he shouldered an arm  
Now all of this proves as all may now "larn"  
That's Three a Pres-i-den-See?

Peter went up in the mountain  
Not far from dear Galilee  
Peter went up in the mountain  
Sure thing! a Pres-i-den-See?

And James went up in the mountain  
Alone with his brethren to be  
Yes, James went up in the mountain  
Now see a Pres-i-den-See?

Now John went up in the mountain  
Above his brethren to be  
And John went up in the mountain  
That's Three a Pres-i-den-See???

Now ye who may be countin'  
On fame from Fortune's fountain  
Just hike to some high mountain  
You'll be a Pres-i-den-See???  
(A. SCOTT)

We do not wish to reduce the Advocate to 8 pages, but will be compelled to do so next issue if our readers do not get us more subscribers. Now—this month—please.



'A Service Institution'

**"The SCENIC LIMITED" and "The WESTERN"**

Unexcelled Service to

**COLORADO--UTAH--NATIONAL PARKS  
--CALIFORNIA**

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the Book of Mormon, and build again on the foundation of 1829-1830? In this way do our hearts turn "to the fathers." Let us go back to 1830 and not "forward to 1930."

Again it is said that Elias "shall restore all things." This was not accomplished in the former appearance of John the Baptist, neither in Judea nor in 1829, when he restored the priesthood. Doubtless he would have continued his work of restoration following his ministration in 1829, had the children of the Covenant remained true. The Church however departed from the faith, altering the revelations, multiplying the officers, minimizing the calling and work of the Twelve, instituting strange ordinances, warring against their neighbors, assassinating common consent, and elevating an oligarchy to perpetual rule. In this way the Church forfeited the continual ministrations of John and the work of restoration ceased. It became an apostasy that overran the Church which soon robbed her of angel assistance.

But John will not be robbed of his mission. He will come and prepare the way whenever it is possible to find a people to work with.

His former coming was not to the popular nor did he recognize the established Church of Israel as amongst the Jews. They too had apostatized. He came to the humble few, who might receive his teachings in the land of Judea. The poor heard him gladly, and the work of preparation went along.

May not his coming be of the same nature in the latter days? There will be no recognition of the dominating Church whether in Utah or in the Reorganization, rather a meeting with the humble followers of Christ disposed to revive the fallen fortunes of the Church.

There was another and very distinctive mission assigned unto the Messenger of latter days. It is that of building the Temple. Notice the closeness of connection between the announcement of his coming and the preparation work revealed in the Temple:

"Behold I will send my Messenger and he shall prepare the way before me and the Lord whom ye seek shall suddenly come to His Temple." In some way the Messenger will be instrumental in bringing about the building of the Temple.

It is very significant therefore that at the first visitation of John to Bro. Fetting the very first thing

given by the Messenger was an endorsement of the Articles of Faith and Practice of the Church of Christ, which Articles specifically affirms our belief in the building of the Temple. The Reorganized Epitome of Faith says nothing at all about the Temple. The second statement of John the Messenger was "The revelation that was given for the building of the Temple was true and the Temple soon will be started." And again "The Temple will be built, if not by the people in charge, the Lord will raise up a people that will build it."

In the second visitation the Messenger carried our Brother in vision to the Temple Lot and there showed him the Temple in process of erection. Nearly the whole of this vision is related to the Temple. He saw people of all colors, old and young coming from every direction to the Temple Lot where they offered their contribution as they walked up on the Lot with hats removed. "All were solemn and quiet and slowly they started to work on the Temple."

In the last visitation given June 12, the Messenger stood by the side of our Brother and looking over his shoulder dictated the message saying: "Behold the Temple must be built."

The visitation therefore to Bro. Fetting agrees with the prophetic word. It is in harmony with the law and the testimony.

### Extracts From Letters

Elder Nerren, Denver, Colo.: I had a vision after they permitted the two, Whipper and Irvine, to preach their allotted time, four nights and then forced themselves upon the church for more nights. I saw two snakes with men's heads come in. Whipper was one and his colleague was the other, Irvine. I saw one wrap himself around one of the legs of my brother, sticking his head up and looking him in the face, trying to charm him, and biting some of the others.

I told the vision to these Brethren before the service, and it was fulfilled to the very letter. Whipper makes me think of the nigger that caught the bunny rabbit and was stroking its back saying how good the fry, how good the stew; just then the rabbit kicked out of his hands and ran away, then he said, "Go, You was only a little piece of dry eating anyway." That is Whipper precisely with the Temple lot. It was, Oh, how precious and then of no value, don't amount to anything as to the Church.

Eld. T. J. Sheldon:

One young man told me that some time this spring he dreamed that an angel should minister in the earth again and that his name was John. He was not at the time aware of the visitations to Bro. Fetting. Thus the Lord is opening out the way and confirming his work again.

The St. Joe group requested me to come back again which I expect to do in the near future. In fact they wanted me to send them some one for today, and I got Bro. Walter Gates to go.

The ingathering into the Church of Christ of late reminds me of a manifestation that was given to me some years ago, one verse of which is as follows:

"Thy work roll on and win its widening way;  
Though hosts oppose, its progress shall not stay;  
Thy name exalted to the end shall be,  
Till all the world thy power and glory see."

We are trying to thrust in our sickle and reap as opportunity permits, and we feel that God is blessing our efforts."

W.J. Smith: "I visited Sr. Lizzie Evans while in Toronto, and she and her Church people were very kind to me, granting me their church to preach in on Tuesday and Thursday evenings, May 31 and June 2, and Bishop Cullington invited me to speak for him on Sunday afternoon, June 5, which I did with good freedom. I preached on the Restoration, and received many complimentary remarks after the service while Bishop Cullington actually put his arm around me and gave me a good hearty squeeze with a firm "God bless you," which seemed to spontaneously bubble up from his genial soul."

Sr. Grace Huddleson, Pasadena, Cal.: "The Lord has shown me that we must take our names out of the Reorganized Church, that we were practicing deception by leaving our names there."

Geo. Willcocks, Toronto: "I went to Port Huron July 2 and was there for all their special meetings which were held July 3rd and 4th. There were a fairly good number there, some from Flint and St. Thomas, etc. The meetings were simply grand. I have never experienced anything better. I was the only one there from Toronto, and stayed with Bro. Otto Fetting. On Monday morning Bro. Fetting and I