

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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APOSTLE DANIEL MACGREGOR PASSES ON TO HIS REWARD

His Dying Testimony Was: "I Have Fought a Good Fight, I Have Kept the Faith"

Elder Daniel Macgregor, who for many years has been a missionary for Christ, passed away at the home of Elder Otto Fetting, Port Huron, Michigan, on Monday night, October 3rd, at 11:30. His companion and a number of friends were at his side.

He died as a result of cancer of the liver and stomach, being ill for the past four months, up until which time he apparently enjoyed the best of health. When Brother Dan first took ill he was removed to Sagle, Idaho, from there he was removed to Centralia, Washington to a Sanitarium, at which place he was told by physicians that nothing known to medical science could cure him. At the request of Brother Fetting he was then removed to Port Huron to Brother Fetting's home, where he spent the remaining days of his life.

The Saints throughout the country were requested to remember him in fasting and prayer, that if it was the will of God he might be healed. It was Brother Dan's desire that God's will be done. God gave him the strength to come to Port Huron, and he and his good wife arrived on Sunday night, Sept. 25th. He held special prayer meetings Monday and Tuesday nights for him. On Monday morning a messenger appeared to Brother Dan.



Owing to the late illness and death of our beloved Editor, this issue of the Advocate has been delayed. Until further notice, address all communications to Zion's Advocate Editorial Department, Drawer 217, Independence, Mo.

On Tuesday evening after special prayer meeting he prayed and such a prayer the writer has never heard, oh, what a manifestation of love for God's people everywhere and the humility and meekness manifested, I have never before witnessed. Words fail me to describe the beautiful and marvelous prayer of one who stood on the threshold of the Great Beyond, save to say that he consecrated his all to God if he should be spared, and his willingness to go if God wanted him on the other side. All he asked was that if he was to go that the time be short. After this prayer he asked us to sing that wonderful hymn "All Is Well, All Is Well" and as we sang we felt a heavenly presence and Elder Fetting states that he again saw John (the messenger that appeared to him on three previous occasions)

standing near Brother Dan's side all the while we sang. We were then convinced that the power to heal is with God and that His will would be done, and that if he should pass to the beyond it was God's pleasure that it should be that way.

Jesus said "If they live they live unto me, and if they die they die unto me"—Our Faith in God is unaltered.

The last few days of our brother's life was bright at times,

of the Reorganized Church from its beginning. It seemed to me on entering it that the people were in harmony and that there was a strong spirit of helpfulness and cooperation between officers and laity. As the days passed, I gradually became aware of contention and agitation, and worst of all the attempt to continually shield wrong doing and oppression in its officers simply because of their position. It was apparent in all lines of the work, though not in all people, by any means, as the personality and genuineness of some would not tolerate wrong where they had power to oppose it, no matter who was the offender. At first, I felt this controversy would be a matter of short duration, and would be cleared up and harmony again prevail. Instead of that, matters went from bad to worse, and finally I ceased to attend the Reorganization, though many of its people were loved by me.

In searching for a consoling thought, and a place of worship, I attended the meetings of the Church of Christ. There it was shown me that it had, in reality, the strong points, that I longed to see, those emphasized by Christ's teachings and complying with his commands, in fact, everything showed it to be the parent church from which the many others had wandered, taking to themselves new doctrines and teachings, changing of their name, introducing numerous customs and practices tending to mislead and weaken. Therefore, I chose the shelter of this the original group, with their faith and confidence strong in God and man. My hope is that we may cling to Christ-like living, honesty, and honor in dealings and in thought.

CHARLOTTE DRYDEN.

Dear Brethren: I wish to thank those of the brethren who have so kindly sent me the Advocate for the last 3 months. I think the Advocate is of great worth and am pleased to be able to send 1 dollar for the remaining months' Advocates of this year. I will send something for the Church as soon as I can. I am not blessed with much of this world's goods, but I have the Gospel Light. God has been enlightening my mind to discern the errors of the Church for many years and I have had promptings that the Church of Christ would be the Instrument of God's choosing to bring about his

righteous purposes for the redemption of his people. A few weeks ago I was looking in one of my books and I discovered the words of the last sheet of a letter I received from Brother Cole and these are the words:

"We are waiting for God to send his messenger; pray, my Brother, for the Lord to send his messenger," and when I read this sheet of paper, those whom I read it to could not help but marvel when I read them the words of the messenger to Brother Otto Topping.

Your Brother in Christ,
Wm. MOMMOTT,
58 Gregory R. Heeley,
Sheffield, England.

TO HILL CUMORAH

To the Church at Niagara Falls, N. Y., falls the happy privilege to make an occasional pilgrimage to the Hill Cumorah.

The entire Church motored to the Hill July 2nd for a two-day meeting, setting up our tents in the grove where young Joseph went to pray for directions.

On Sunday, July 3rd, we held preaching services under the very tree where Joseph knelt to pray.

In our Sunday evening Sacrament and prayer meeting God spoke through our Brother Warner, commending us for gathering there, and then spoke directly to Russell Ely, a 20 year old boy, inviting him to seek the Lord and it would be made known to him in dreams what his work would be.

The manifestation of the Spirit was felt by all, and resulted not only in the addition to our numbers of Russell Ely by transfer, but of a young lady by baptism.

Elder Bean and his wife, members of the Utah Church, which owns and maintains the old Joseph farm, made us welcome, giving us the freedom of the grove, showing us again through the bedroom of young Joseph where the angel Moroni came to him in the night.

We visited Hill Cumorah and, climbing to the top, tried to vision the mighty events that had transpired there in the long ago, for of old the decree had gone forth that those whom the Lord God should bring to this land must serve the God of the land, who is Jesus Christ, or they should be swept off.

Well, the Jaredites tried it and finally failed—coming to complete destruction of all but one

man about 600 B. C. at this Hill—called by them "Ramah."

The Nephites tried it and after 1000 years also failed—and were entirely wiped out in the battle that no doubt holds the world's record for numbers slain, 230,000 Nephite soldiers alone having perished there, and we could not but wonder if this Hill Cumorah would also witness the destruction of the Gentiles for whom God reserved the blessing that the Nephites had failed to appreciate and which it is all too apparent that the Gentiles have failed to appreciate.

When we came from this historical ground, it was with sober hearts, feeling that it does not pay to trifle with God.

Notice of Withdrawal

From Toronto

Toronto is on the map with a membership of 23 to the end of August and several more are expected to join very soon.

Some of the members that have recently joined the Church of Christ at Toronto, Ontario, and who have organized a branch there are certainly very enthusiastic judging by a letter which was sent to John L. Prentice, President of the Branch of the Reorganization there, and a copy of which was sent to F. M. Smith at Independence, which reads as follows:

Toronto, Ont.,
Aug. 13th, 1927

To the First Presidency of
The Reorganized Church of Jesus
Christ of Latter Day Saints:

We the undersigned after due consideration have decided to sever our membership with the Reorganized Church of Jesus Christ of Latter Day Saints.

We have become members of the Church of Christ, with headquarters at the Temple Lot, believing that it more truly represents the Church of Christ that was organized on April 6th, 1830, through Divine Revelation, and that it has not introduced into its organization, innovations such as has the Reorganized Church.

We therefore respectfully request you to have our names removed from your Church records. (Here follows a long list of Names.)

A. O. McARTHUR,
Secretary.

TAKE COURAGE

Brother, on the Road of Life

Are you weary with it's toil;
Are you burdened with it's strife?
Does your heart and courage
fail

With the blast of the Tempest
gale?

O'er a rough and stony way,
Thro a dark and cloudy day,
Have your feet so weary
grown?

Do you feel that all alone

You've been left to plod along?
Try to raise your voice in song.

Lift your heart to God in prayer
And I know He'll meet you there.

He will lift the heavy load;
He will help along the road.

He will e'en the burden take,
Make it light for His dear sake.

He will give you peace of mind
And you'll rest and comfort find.

Have you ever read the Word

That was given by our Lord;
Where He says to you and me

That we not shall tempted be
More than even we can bear?

He will now the trial share.

For He says He'll provide a way
With the trials of each day,

That we may pass safely through.
Trust Him as you ought to do.

When He brought the Gospel
Plan;

Gave His life for sinful man;
It included you and I.

Let me urge you then to try
To renew your strength in Him

And forsake your every sin.
Then with Strength and Faith

renewed
You'll be able with your load

To surmount the steepest way;

And at end of Life's brief day
Find an entrance to your home

And rejoyce before His throne.
So my Brother, courage take;

Struggle on for His dear sake.
—by W. P. Buckley.

"Keeping the Sabbath Day Holy"

(A. M. Harvey)

In the 20th of Exodus we read these words: "Remember the Sabbath day, to keep it Holy. Six days shalt thou labor and do all thy work. But, the seventh day is the Sabbath of the Lord, thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor thy cattle, nor the stranger that is within thy gates."

We know what God requires of us but, do we obey His laws? In the law as given to the children of Israel, God was strict: Ex, 16:

22. "And it came to pass, that on the 6th day they gathered twice as much bread," verse 23: (Moses talking), "This is that which the Lord hath said: Tomorrow is the rest of the Holy Sabbath unto the Lord: bake that which ye will bake today." Israel was disobedient and went out to gather manna but found none. Ex. 16: 29. "See, for that the Lord hath given you the Sabbath, therefore He giveth you on the 6th day the bread of two days." Holy, as defined by Webster: Set apart to the service or worship of God; hallowed; sacred; acceptable to God. We cannot break a law either of God, or the state, without paying the penalty, Gal, 6:7. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

We have only to read the daily papers, to realize the truth of the above words. Just a few weeks ago, we were shocked to read of the loss of 77 lives, these people were in a theater, on the Sabbath day, they broke a law of God; and paid the cost. Instead of keeping the Sabbath Holy, they were in pursuit of pleasure (so called). Most of the victims were children, and the name of the picture was: "Get them young" the doctrine of their faith is: one hour on Sunday, then the day for one's self. This I know to be true, as I conversed with a person of the same faith, he made a radio on a Sunday, and told me he had not broken the Sabbath, as he went to church first.

In Book of Commandments, Chapter 60:18-22 we find the commandments again: "And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon My holy day.

For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High; nevertheless thy vows shall be offered up in righteousness on all days, and at all times. But remember that on this, the Lord's day, thou shalt offer thine oblations, and thy sacraments, unto the Most High, confessing thy sins unto thy brethren, and before the Lord. And on this day thou shalt do no other thing. Only let thy food be prepared with singleness of heart, that thy fasting may be perfect, or in other words, that thy joy may be full." Our Heavenly Father does not ask us to do any thing impossible,

and he is ever ready to help us by the influence of His Holy Spirit in our lives.

Observing the Lord's Day

Several articles are in hand dealing with this all important subject. And they are timely, too. It is shockingly noticeable that many so called Saints are no better than the godless world in their conduct on this, the Lord's Day. You will find them spading their gardens, repairing their homes, fixing chicken coops, attending the movies, and their offspring playing ball on this, the one Day of the week that God claims as His. And this is going on right in Independence too. It is a shame, a burlesque on Christianity.

They will attend the house of prayer sometimes, or the morning preaching and then turn loose on the Sunday afternoon for a picnic or some other funfeast.

Have such forgotten the lesson taught our forbears in 1832 when they too, forgot their conduct and were driven off the lands which might have been their inheritance? Remember that God is still God and His Word must be honored.

It would be well for those who make such a loud profession of following the Bible and the Book of Mormon, to please read up as to how they spent the Lord's Day in olden times. First we read that Jesus appeared to His disciples who "were gathered together." And that gathering was not for purposes of pleasure either. Again we read of them meeting together to partake the Lord's Supper, and how can that sacred event be woven into the soul of memory, if on arising from the table of the Lord, we resort to the common amusements of the day? The two don't fellowship.

Nor must the young be excused in their pursuit of pleasure on this Day of the Lord. It is as helpful for the youth to observe the sacredness of this day as it is for the grown-ups. God does not make any distinction between the grandmother and the grandson. All must labor and serve to the same great end, the glory of God. And when the children are on the common, giving themselves to sport on the Day set apart for spiritual affairs, they are not serving the Lord, but sowing the seeds of disobedience which cannot but result in a harvest of Divine disapproval.

Under the Mosaic Law one day in seven was scrupulously observed, and in the New Testament Dispensation we find the disciples observing the same principle, one day in seven. To merely stop working for our employer and work for ourselves is not observing the Day, and to run riot in picnics and pleasure, attending ball games, etc., is as much sin as working. It does not follow that one must be in an all day prayer meeting on Sunday, there are diverse things which might be done to conserve the sacredness of the Day. The sick might be visited, a friendly call extended the poor or other person where the Gospel is the theme. Sunday is a good day for study and an hour or two of the time may be profitably spent. The application of the counsel concerning the Sabbath Day is good for the Lord's Day. "Remember the Sabbath Day to keep it holy."

There are instances, of course, where work of a manual type is perfectly legitimate on the Day of the Lord. The railroader must look after perishable fruits and living as we are in more or less contact with the Gentiles and to whom we are somewhat indebted for our occupation, it is essential at times to labor on the Lord's Day. Those who are thus employed however, do not as a rule do so from any sort of relish for it, for after all the body craves a rest of one day in seven in harmony with Him who having worked six days rested on the Sabbath from all His work.

Then again if a man be a farmer there are a certain amount of chores that must be attended to or the poor dumb beasts would live in filth. Work however, that may be avoided should be set aside and the Day regarded as Jesus would have us do. We cannot think of any of the disciples of our Lord opening their place of business on the Lord's Day just to collect the few dollars that might be spent at some other store.

We do not wish to be understood as laying down any hard and fast rule; that is not within our province, but we are assured that if each and all will observe the Day in harmony with the spirit of the example set for us by Christ and his disciples, we would give over all unnecessary work. The following from Joseph the Seer we believe to be the Word of the Lord:

"But remember that on this the Lord's Day thou shalt offer thine oblations and thy sacraments to the Most High, confessing thy sins unto thy brethren and before the Lord. And on this day thou shalt do none other thing only let thy food be prepared with singleness of heart that thy fasting may be perfect, or in other words that thy joy may be full."

The keeping of this commandment comes with the promise of great temporal blessings, "Verily I say that inasmuch as ye do this the fullness of the earth is yours." Book of Com., Chap. 60.

Baptism for Remission of Sins

Text, Acts 2:38—"Then Peter said unto them, repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost."

This is the subject on which a great many of the religious sects of today differ, it being the third principle of the Gospel of Christ. I have been constrained to write some on this subject. While religious sects differ, I think I can, by the help of God, throw a little more light on this principle; we are told by our modern Divines that this principle is not essential to salvation, but I will examine the matter and bring down on it the test (Bible).

Some sects say there are three modes of administering this third principle: sprinkling, pouring, immersion, and they say, "Just any of these ways will do, as it is only an outward sign of inward grace and there is no virtue in it. We will give you your choice." A little different from what the Apostles of Christ taught; they told the people **what they must do** to be saved, now the people tell the ministers which way **they will do** to be saved. I am not a Greek nor Latin scholar, neither do I need to be in order to understand this principle of the doctrine of Christ, because Christ says in St. John 3:5; "Verily, verily I say unto thee except a man be born of water and of the Spirit he can not enter into the kingdom of God." And again in Rom. 6:3-4; "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death, therefore we are buried with Him by baptism into death that like as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life."

Now how does that compare with the theory taught today by a large majority of the so-called religious sects? Who is right? Our modern Divines of today, or St. John, a man sent of God? Or how does the language of Brother Paul sound which makes baptism a burial? Which is right? Paul or the majority of preachers of the present sects which say baptism means pouring, sprinkling or immersion? Paul must have been a Mormon for he believed in being buried with Christ by baptism. I have never been in a country yet where, when a person was dead, they would take him to the graveyard and sprinkle a little dirt on his head and say, "That will do, he is buried; if that is not enough let some body else that believes that bury means to cover, do the rest."

We are told that in the mouth of two or three witnesses shall every word be established; so for fear some will say that I have not established the fact that baptism means to cover completely, I only have two witnesses, I will call on the best witness that can be produced either in heaven or on earth, Jesus Christ. Matt. 3:16 "And Jesus, when He was baptized, went up straightway out of the water; and, lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting on Him." Jesus Christ came up straightway out of the water, and not out of the church after He had been sprinkled. Oh! no; He was a leader and a commander of the people, and as a leader He had to walk in the way himself and He says to all mankind, "follow me" (not man).

And now for fear I may weary your before I get to the main part of my subject, I will hasten on as fast as I can to the question asked today, "Why are you so strict to preach baptism as it is not essential to salvation?" I hope I may be able to prove that it is essential, by God's word. But says one, "You take your Mormon Bible to prove it and we do not believe that old Book." Well, do you believe your Bible?" It is the hardest matter for the Elders of the Church of Christ to get people to believe their own Bible, much less, the Nephite record (Book of Mormon), and on that account we take the Bible (or stick of Judah) and find enough good witnesses to sustain baptism by water as essential to salvation. In St. Luke

1:76-77 we find Zacharias, the Priest, was visited by an angel, while attending to his priestly office, who told him that his wife Elizabeth should bare a son; he was to call the child John, and the angel further said of the child; "For he shall be great in the sight of the Lord and shall drink neither wine nor strong drink and he shall be filled with the Holy Ghost even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; and make ready a people prepared for the Lord."

From this we learn that John was to be the forerunner of Christ and to make ready a people to receive the Gospel of Christ. The child was born, and Zacharias was led by the Holy Ghost to utter this prophecy; "And thou child shall be called the prophet of the highest; For thou shall go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins." Luke 1:76-77. Zacharias being a prophet of God, said that John would be sent of God to do a special work, to prepare the way of the Lord and give salvation unto his people by the remission of their sins. Did he tell the truth? Let us read John 1:6; "There was a man sent from God whose name was John." Again John 1:33; He "sent me to baptize with water," again "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." Mark 1:4. This proves first, that John was sent to God, to preach baptism for the remission of sins, so we have two witnesses, good strong witnesses, and Luke, the writer, making the third. We will proceed to write down their names on the side of water baptism for the remission of sins. We will turn to Matt. 28:19-20, and here we read a commandment from Christ to twelve men he appointed as apostles. What is it? Let us read, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world. Amen." The Savior told them to teach the people to

observe all things, remember **all things**, (not a part, or as much as would suit them). Did the Apostles teach all these things? Let us see. If they would, Christ promised to be with them; now on the day of Pentecost they were filled with the Holy Ghost, which they were promised, and told to tarry at Jerusalem for, see Acts 1:4-5. But Peter standing up with the eleven after he had preached by the power of the Holy Ghost, which caused the people to be pricked in their heart, and say unto Peter and to the rest of the brethren, "What shall we do?" Peter was spokesman and he answered for himself and the eleven: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins," Acts 2:37-38. We will write down Peter and the eleven other apostles as witnesses; we now have fifteen good witnesses led by the same Spirit, viz: the Holy Ghost.

We shall hasten on as fast as possible; another witness, Ananias, whom the Lord sent to Saul at Damascus, when he entered the house, laid his hands on Saul that he might receive his sight (as he was struck blind) and he said, "Now why tarriest thou? Arise, and be baptized, and wash thy sins." We write down Ananias as a witness; and Paul (or Saul), Acts 9:17 and 22:16, which gives us seventeen witnesses, but for fear this will not be sufficient we shall call on some more. Now we read that the Holy Ghost led Zacharias to prophecy and John was filled with the Holy Ghost from his mother's womb and that the Holy Ghost fell on twelve apostles on the day of Pentecost, see Acts 2-4; so we will write down the Holy Ghost as a witness thus making in all eighteen. We shall now introduce still another witness, Jesus Christ. He says in John 3:5 "Verily, verily I say unto you except a man be born of the water and of the Spirit he cannot enter into the kingdom of God." Then again, who sent Peter to preach the gospel? Jesus Christ. Did Peter preach what Christ told him? He must for the Holy Ghost gave him utterance; so we will use Jesus Christ as a witness. Is this enough?

But we will introduce one more, that of God the Father. Christ said, "My gospel is not mine but the Father's that sent me." Again Christ said, "I have

not spoken of myself but the Father that sent me gave me a commandment what I should say and what I should speak, and I know his commandment in life everlasting, whatsoever I speak therefore even as the Father said unto me, so I speak." I think this is sufficient to settle the matter forever. Jesus taught the necessity of water baptism, obeyed it himself and sent the twelve apostles, John the Baptist, Ananias and others to preach it, and God the Father commanded him to do so; we can safely place God the Father's name as a witness. Now dear reader is there any witness on earth you would rather believe than any or all of these? We have twenty witnesses.

Is there any one anywhere you would rather believe? If so, please write their names down on the opposite side of these witnesses to condemn them. I would rather believe these twenty witnesses than all the preachers in the world no matter how many L. L. D's. are attached to their names. Now I have given you the reason that we as a Church believe in baptism by immersion for the remission of sins. I hope you will consider this matter and as Christ said, "Search the scriptures, for in them ye think ye have eternal life, and they are they that testify of me." In conclusion let me ask in the language of Isaiah, take it and all other such matter "to the law and to the testimony" and if they speak not according to these, it is because there is no light in them.

OTTO FETTING.

SERMONETTS

Text, So we would see Jesus.

They doubtless desired to see only the bodily presence of Jesus. We may not see his bodily presence, but we may see Jesus in the nobility of his Soul, in the humility of his life, in the love of his Great heart, in the wonderful depth of knowledge which he possessed, in his mercy and compassion, in his unselfishness, in his patient suffering, in his triumphant resurrection and eternal glory.

We can follow him in all these noble expressions of goodness and eventually we may be like him, we can be like him.

Text, "Ye are not your own, ye are bought at a price, even of the precious blood of Jesus."

No man is self creative. There is nothing self creative. Evolu-

tion is a lie. Creation only is the truth.

There is nothing that exists but what tells the story of a creator and owner somewhere.

Humanity, while given an agency, was not extended unlimited license to do his own pleasure.

God is our creator, our owner. The purpose of God in our creation.

Having wandered from God and forfeited our place and position in the Edenic state, God bought us back, by a crucified Christ.

The Price: Christ the greatest, the highest, the most expensive.

God will therefore claim his own, and sooner or later see that it is returned to his possession. To do so, it may require punishment and suffering. That suffering may extend unto the judgment day. It will possibly begin in this life. That suffering is awful.

What shall we do. See Acts 2:37. This is the condition that God requires of one and all, repent, repent, repent.

God's Just the Same Today

When Moses and the Israelites from Egypt's land did flee,
Behind them were proud Pharaoh's host,
In front of them the sea.

God raised the water like a wall,
And opened up the way.

And the God that lived in Moses' time,
Is just the same today.

When Daniel faithful to his God,
Would not bow down to men,
And by God's enemies was hauled
into the Lion's den.

God shut the lion's mouths we read,
And robbed them of their prey.
And the God that lived in Daniel's time,
Is just the same today.

When Pentecost had fully come,
And fire from heaven did fall,
As a mighty wind the Holy Ghost
Baptized them one and all.

Ten thousand were converted,
And were soldiers right away,
And the God that lived at Pentecost,
Is just the same today.

Chorus

He is just the same today,
He is just the same today,
And the God that lived in olden times
Is just the same today.

DANIEL S. CRAWLEY

THE LAW OF LINEAGE

by
Apostle C. N. Heading
of
The Church of Christ

(Continued)

So much for the Doctrine and Covenants. Now let us go to the Bible and Book of Mormon. Reader, we of today are not responsible for the writings contained in these sacred books. We are responsible only for the manner we interpret the inspired instruction which they contain. We dare not add to or take from: and unless we can find some declaration of principle or historical precedent upon which to base the claim of blood lineage in priesthood it should be forever banished from our minds. In the 6th paragraph of Alma 9th Chapter Book of Mormon we read:

"And I would that ye should remember that the Lord God ordained priests, after his holy order, which was after the order of his Son, to teach these things unto the people; and those priests were ordained after the order of his Son, in a manner that thereby the people might know in what manner to look forward to his Son for redemption. And this is the manner after which they were ordained; being called and prepared from the foundation of the world, according to the foreknowledge of God, ON ACCOUNT OF THEIR exceeding FAITH and GOOD WORKS; in the first place being left to choose good or evil; therefore, they having chosen good, and exercising exceeding great faith, are called with a holy calling, yea, with that holy calling which was prepared with, and according to, a preparatory redemption for such; and thus they have been called to this holy calling on ACCOUNT OF THEIR FAITH, while, others would reject the spirit of God on account of hardness of their hearts and blindness of their minds while, if it had not been for this, they might have had as great privilege as their brethren. Or in fine: IN THE FIRST PLACE they were on the SAME STANDING with their BRETHREN; thus this holy calling being prepared from the foundation of the world for such as would not harden their hearts, being in and through the atonement of the only begotten Son, who was prepared."

Notice carefully the underscored portions of this quotation.

No blood descent. The so-called rights of lineage are not recognized here. These priests of the holy order were called because of their faith and good works. It is expressly stated that, because of their free agency, "In the first place being left to choose good or evil, they having chosen good and exercising great faith," therefore they were called. No birthright mentioned here but Alma says, "IN THE FIRST PLACE they were on the SAME STANDING with their BRETHREN." This statement absolutely eliminates the law of lineage or blood descent for it is impossible for men to occupy the same standing as their brethren, when, by the accident of birth, they are placed above their fellows by inherited rights of office.

But we are told the one holding this right by blood lineage must qualify in righteousness and good works. Surely the son of the father is not prohibited entering the priesthood but he must stand in his own place equal with his brethren. He does not receive it because he is the son of his father. Alma tells us that this priesthood was prepared from the foundation of the world for "Such as would not harden their hearts," and not because they have certain blood in their veins.

I do not deny that there is a priesthood which in Mosaical times had a blood descent, which order being changed under the Gospel dispensation, is now governed by a spiritual lineage. But this is the lesser order. Sec. 83: Par. 3, Doctrine and Covenants.

"And the Lord confirmed a priesthood upon Aaron and his seed throughout all their generation, which priesthood also continueth and abideth for ever with the priesthood which is after the holiest order of God."

It is evident that the blood descent of the Aaronic priesthood together with the entire Mosaical institution which it represented ended when the Gospel dispensation was ushered in. Paul tells us in Heb. 7: that this priesthood was changed. Changed that it might minister in the perfect law. Now read carefully verse 6, of Sec. 83 Doctrine and Covenants.

"Therefore, as I said concerning the sons of Moses—for the sons of Moses and also the sons of Aaron shall offer an acceptable offering and sacrifice in the house of the Lord, which house

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shall be built unto the Lord in this generation upon the consecrated spot, as I have appointed; and the sons of Moses and of Aaron shall be filled with the glory of the Lord upon Mount Zion in the Lord's house, **whose sons are ye**; and also many whom I have called and sent forth to build up my church; for whoso is faithful unto the obtaining these to priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies: **THEY BECOME THE SONS OF MOSES AND OF AARON, AND THE SEED OF ABRAHAM.**"

The two orders of priesthood are here referred to. The Melchisedek is referred to as the "sons of Moses" and the Aaronic as the "sons of Aaron." Notice the statement, "Whose sons are ye." Who is spoken to in this case? Turn to the first verse of the same section and you will discover that it is addressed to Joseph Smith AND SIX ELDERS: and reading further we notice that it says "And also many whom I have called." God did not restrict the promise to Joseph Smith and six Elders alone but MANY OTHERS also. This text completely eliminates blood descent. The words "Whoso" and "They" contemplates every one. It is not restricted to one man by blood relationship but, "Whoso is faithful unto obtaining these two priesthoods of which I have spoken and magnifying their calling." No hint of lineage in the statement. Now mark these words: "They become the sons of Moses

and of Aaron and the seed of Abraham."

A careful study of the foregoing will convince you that a blood lineage was never contemplated in the Gospel order.

Consult the history of how Joseph and Oliver received the priesthood. We are told that an angel by direction of Peter, James and John confirmed this priesthood upon them. Certainly no one will be so foolish as to claim that Joseph Smith and Oliver Cowdery are blood descendants of the Apostles Peter, James and John. And yet these Apostles as well as all other holy men who held the priesthood are called the fathers of Oliver and Joseph. We can understand this to be so in a spiritual sense. Paul called Timothy his "Son" in the priesthood, but he was not the father of Timothy by flesh and blood. In this spiritual sense from father to son in the priesthood, "The order of priesthood was confirmed to be handed down." However, there is not the slightest indication that flesh and blood lineage was to govern for the priesthood belonged to all the seed of Abraham and any man can become of the seed of Abraham through reception of the priesthood, regardless of all laws of flesh and blood. Hence the statement that the priesthood rightly belongs to the chosen seed to whom the promises were made.

Let us go back in history and consider a few of the great men who have belonged to and officiated in this order. Melchisedek for whom the higher order was named should be able to enlighten us to some extent. It was the Holy Spirit, who, more than three thousand years ago, guided Moses, in his inspired narrative, to make brief mention of Melchisedek, and his blessing of Abraham; and to introduce him suddenly into the scene as a mysterious person, a priest of the Most High God, aloof and alone, standing above the father of the faithful in dignity and honor. Inspired Moses omits all mention of his father or mother or genealogy. When we consider this omission in the light of later revealed truth we realize that it was done purposely to teach us a great truth. It was this same Holy Spirit that taught David the oath of God concerning the coming Christ, which could never else have been known—"The Lord swear, and will not repent, Thou art a priest forever

after the order of Melchisedek." Now, reader, stop and ponder this oath that God spake, and then let us consider the next and last time Melchisedek is mentioned in the Bible. It was the same Holy Spirit, which, nineteen hundred years ago taught the Apostle Paul to expound to the church the significance of the original History, two thousand years after it had occurred, in which the silence concerning Melchisedek's parentage and genealogy rendered him a type of the heavenly priesthood of the Son of God; to unfold the meaning of the oath in the Psalm as the prophecy of a higher priesthood than that of Aaron. The Aaronic priesthood was a blood lineage under the Mosaic order belonging exclusively to the house of Aaron under the reign of the Mosaic law; but this higher priesthood is without FATHER OR MOTHER OR GENEALOGY. Paul says it is, "WITHOUT MOTHER, WITHOUT DESCENT." Heb. 7:3. And again he says, "It is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood." This matter of inspired history teaches us in no unmistakable terms that in the Melchisedek Priesthood, blood lineage was never contemplated. In fact, there is no precedent in all history; an instance can not be found of the Melchisedek Priesthood being handed down from father to son on account of blood relationship. On the other hand many exceptions are recorded. Abraham received it from Melchisedek. In their case pedigree is not known. Moses received his priesthood under the hands of Jethro, who was not his father but his father-in-law. Moses of the tribe of Levi ordained Joshua the son of Nun as his successor and not his own son. The Reorganized Church says: "There is not a scrap of evidence that Moses confirmed upon Joshua a particle of priesthood, merely the civil leadership." The scriptures say: "And Joshua the son of Nun was full of the spirit of wisdom: FOR MOSES HAD LAID HIS HANDS UPON HIM; and the children of Israel hearkened unto him and did as the Lord commanded Moses." Deut. 34:9. It is evident that Moses ordained Joshua for he laid his hands upon him and that this ordination carried with it both the spiritual and civil leadership; for it says that, "Joshua the son of Nun was FULL

OF THE SPIRIT OF WISDOM." However, we need not argue this point with them as the fact remains that Moses did ordain Joshua to leadership, whether civil, spiritual or both does not matter so far as our point is concerned. The fact remains that Joshua was not the son of Moses and that in this instance the so-called law of lineage did not operate.

In Book of Mormon times, Nephi was the younger brother of Sam, a faithful man, and Nephi ordained his brother Jacob, not his own son. Alma, who became the High Priest of the Nephite Church, was not a son of Mosiah who by right of birth became the King.

Some quote the manner in which the plates were handed down from father to son as an evidence of the Law of Lineage. However, this was done as a matter of convenience and not because of any prescribed law. It is a broken chain in many places and certainly is a weak string upon which to hang the law of lineage in the Presidency of the High Priesthood. Even if such a law could be established as pertaining to the plates it would not in the least affect the question of blood lineage in the Presidency of the High Priesthood as that is altogether a different matter.

The Reorganization has found in the Book of Mormon a person designated as the choice seer and they claim that Joseph Smith is that man. They claim he was of blood descent in the house of Israel being of the Tribe of Ephriam. The preface to the Book of Mormon forever disposes of that claim as the Book was to come forth by way of a Gentile. If that is true then Joseph Smith was not of the Tribe of Ephriam.

Reader, it is a peculiar law indeed when the Lord who is supposed to have given it ignores it so many times.

Those who believe in lineal priesthood also argue the hereditary advantages of such a law. Just why a people believing in the miraculous attributes of a revealed religion and a spiritually endowed ministry should argue the necessity of hereditary qualifications is certainly hard to understand. Moreover, the disadvantage and dangers of hereditary influence in ruling capacity far overbalances any good that might be considered.

No greater imposition could have been foisted on the people of

medieval or modern Europe than heredity. The hereditary principle in Royal and Noble families, except in outstanding instances which prove the rule where the rights, titles and attributes of privilege and authority fell on the shoulders of the first born has steeped the pages of old world history in the blood of the helpless and innocent.

Pages might be filled by a recital of the dastardly crimes, inconsistencies of political policy and malfeasance in office perpetrated by the madmen, rakes and rouses who acceded to thrones and positions of influence through no other merit than that they were the heirs in line of the Divinely appointed. The "Divine right of lineage" has maintained its hold even unto this supposedly free and enlightened day. Otto of Bavaria, but recently dead, was a "glorious" example of the "Right of lineage." None could take his place at the head of the nation until his demise, in spite of the fact that the last 28 years of his life were spent in a private madhouse.

Much more might be said on this part of the subject but I will desist and call your attention to what I think should forever settle the question.

The Reorganized Church, in official capacity have endorsed and published what is called the Inspired Translation of the Bible. Therefore they can not condemn us if we consult its pages.

"For this Melchisedek was ordained a priest after the order of the Son of God, which order was without father, without mother, WITHOUT DESCENT, having neither beginning of days nor end of life." Heb. 7:3.

What does the word "descent" mean? Webster says it is lineage, pedigree. So if the Inspired Translation means what it says no part of the Melchisedek priesthood can be obtained through lineage.

Now notice carefully the 14th chapter of Gen. 26th verse.

"Now Melchisedek was a man of faith who wrought righteousness; and when a child he feared God and stopped the mouths of lions and quenched the violence of fire. And thus having been approved of God, he was ordained an high priest after the order of the covenant which God made with Enoch, it being after the order of the Son of God; which ORDER came, not BY MAN nor the will of man, NEITHER BY

FATHER NOR MOTHER, neither by beginning of days nor end of years; but of God. And it was delivered unto men by the calling of His own voice, according to His own will, UNTO AS MANY AS BELIEVED ON HIS NAME."

The meaning of this passage is clear, it needs no comment. Is it true or false? The Reorganized Church has received it as truth. They claim that Joseph Smith corrected the mistakes of the Bible by the Spirit of Revelation. Therefore, the Inspired Translation is their own book and they should be willing to accept its instruction. We sincerely hope that many will do so and reject the error of lineal priesthood.

Many have been led to believe in the unscriptural idea of a First Presidency in the church by reason of this so-called law of lineage. That we might throw some light into the darkness of this tradition has been our only reason for writing this article. We trust the reader will reflect on the facts and then decide for himself, remembering always that golden admonition, "Prove all things and hold fast that which is good."

Changing of the Revelations No. 4

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 seek ye out of the Book of Commandments, even the least that is among them and appoint him that is the most wise among you; or if there be any among you, that shall make one saying that ye do not know that they like unto it, then ye are justified in are true; but if ye cannot make one like unto it, ye are under condemnation if ye do not bear record that they are true: for ye know that there is no unrighteousness in them: and that which is righteous cometh down from above, from the Father of lights. "D. & C. 67:2.

Some have assumed that the Book of Commandments was incomplete and therefore unreliable. The same assertion could be made against the

1835 edition of the Doc. & Cov. It does not contain so many revelations as subsequent editions. Indeed, in the light of continued revelation, it will not be possible to record all future revelations in the records of today.

Others have asserted that the Book of Commandments was not indorsed by any of the quorums of the Church at the time of its publication. True! But there were no quorums at that early date, Nov. 1831. The only ministerial legislative body was the Elders, for which the revelation had made provision:

"The several Elders composing this Church of Christ are to meet in Conference once in three months, or from time to time as they shall direct or appoint to do Church business, whatsoever is necessary." Book of Com. Chap. 24. A Conference had already ordered the Book of Commandments as we have shown.

17. *The Book of Commandments Preeminent.*

1. It was received through a Prophet of God, Joseph Smith.

2. Its publication was ordered by a Conference of the Church. The Doc. & Cov. was never so ordered prior to its publication, as we shall show.

3. It was dedicated to the Lord. The Doc. & Cov. never was dedicated.

4. Its publication was indorsed by a revelation from God, the Preface. The Doc. & Cov. never was so indorsed.

5. It was the first book in print, containing the Revelations. The Doc. & Cov. did not appear until two years later.

6. The Book of Commandments was published by "The Church of Christ" in "Zion." The Doc. & Cov. was published by "The Church of the Latter Day Saints in Kirtland."

7. The Revelations entering into the Book of Commandments were under the stewardship of a Committee selected by the Lord. There were no stewards selected by the Lord to look after the revelations in the Doc. & Cov.

8. The Revelations sent to the printer for the Book of Commandments were under the special protection of two men selected by the Lord, Oliver Cowdery and John Whitmer. There is no record of any one appointed to look after the revelations in connection with the Doc. & Cov.

9. The Revelations as published in the Book of Commandments agrees substantially with the same Revelations as published in the official Church organ, the Evening and the Morning Star. The Revelations as published in the Doc. & Cov. differ therefrom—radically so.

10. The Revelations as published

in the Book of Commandments were almost entirely free from errors according to the testimony of the Prophet Seer and Revelator, Joseph Smith, only four typographical errors being pointed out. No such approbation ever came from the Prophet concerning the Doc. & Cov.

11. The Book of Commandments was constantly quoted and referred to by the leading authorities of the Church and never repudiated by any Conference or Council action.

12. The Book of Commandments together with the Bible and the Book of Mormon, formed the basis of the Lectures on Faith. Never once was the Doctrine and Covenants referred to.

13. The Book of Commandments was supported and attested by the men of the Quorum of Twelve as "given by inspiration of God." It cannot be proven that the Twelve ever formally bore such a testimony concerning the Doc. & Cov.

14. A Revelation through Joseph the Seer pronounced judgment upon the ministry "if ye do not bear record that they (the Revelations in the Book of Commandments) are true." The Lord never said this concerning the revelations in the Doc. & Cov.

18. *The Evil Effect of Altering the Revelations.*

Our readers will be interested in knowing what effect was had among the Saints when it became known that the Revelations were changed.

To those who believed in the administration of living oracles in preference to the unalterable Word of God it made little difference. But to those who were taking the Word of God as the Man of their Counsel it meant an irreparable loss. They were utterly unable to conceive how God would need to correct Himself, nor could they approve of any man assuming to act as censor of the Spirit. To them, that ancient utterance was still true: "I am the Lord and I change not." Mal. 3:6.

The following will express the sorrow of it all, the fruit of altered Revelations:—

"Whereas the Church of Christ commonly denominated Mormons or Latter Day Saints are thrown into great confusion and disorder in consequence of many gross interpolations being made in the law and faith of the Church, since the first publication of the law of the Church in 1833, by persons of an over aspiring disposition to gain a dignity and power over the Church savoring more of a monarchial or despotic nature than the Gospel of Christ warrants." The foregoing was a preamble to a resolution passed by a "meeting composed of a respectable number of citizens claim-

ing membership in the Church of Christ held on the 6th day of Jan. 1850." It was published in the Olive Leaf a publication put forth by Eld. Brewster of Springfield, Ill., Feb. 1850.

David Whitmer tells us: "Many of the members objected seriously to these changes and some left the Church on account of it. Many of them did not want to say much at the time because it was Bro. Joseph and the leaders who did it. The majority of the members, poor weak souls, thought that any thing that Bro. Joseph would do must be right." Saints Her. Feb. 1887. P. 93.

To enter more fully into an investigation of the evils which arose consequent upon the alteration of the Revelations one would have to go into an examination of the altered revelations themselves and determine the merits and demerits of the innovations introduced in this manner.

19. *Nature of the Changes introduced in the Revelations.*

Section 5 of the Doc. & Cov. leaves out a whole paragraph as found in the same revelation, Chap. 4 of the Book of Commandments. Said paragraph declares the purpose of God to "Establish my Church like unto the Church which was taught by My disciples in days of old."

Can it be that there were intentions a smouldering in the hearts of Church leaders to introduce things into the Church *unlike* "the Church as taught by my disciples in days of old?" After events proved they did this very thing, such as Baptism for the dead, Sealing, Book of Abraham, First Presidency, High Council, hereditary rule in the First Presidency and other errors.

Again this same chapter in the Book of Commandments restricted the powers of Joseph Smith to a translation of the Book of Mormon as follows: "And I have commanded him that he shall pretend to no other gift for I will grant unto him no other gift." The Doc. & Cov. removes this restriction.

In the light of after events, wherein was attempted the translation of the Book of Abraham with its "many Gods" doctrine, it would have been well to have retained the revelation in its original form.

Section 7 in the Doc. & Cov. adds to the original Revelation as found in the Book of Commandments, almost double the amount of verbal matter. In a suggestive way it sets forth a Presidency of three, of whom Peter was chief. In view of the fact that the Book of Commandments said nothing from beginning to end, about a First Presidency, the reader will draw his own conclusions as to the purpose of altering this revelation to the evi-

dent interest of the one altering it. As all may know, Joseph was one of the Committee of alteration who compiled the Doctrine and Covenants.

Section 16, of the Doc. & Cov. alters the original Revelation as contained in the Book of Commandments Chap. 15, in that it states that the Bible and the Book of Mormon contain only the things concerning "the foundation of My Church, My gospel, and My rock," whereas the original Revelation declares that in the Bible and Book of Mormon "are all things written concerning My Church, My gospel, and My rock."

The former confines the Bible and the Book of Mormon to a record of the "foundation" of the Church, while the latter shows these Books to be a record of "all things" concerning the Church and the gospel.

Was this alteration made with a view to limiting the authority of the Bible and Book of Mormon to the mere foundation of the Church, and leaving modern Presidents and High Councils an unrestricted liberty of introducing anything they might choose into the superstructure of that Church? Certain it is that many things were later introduced at variance with the teachings of the Bible and the Book of Mormon.

In paragraphs 3 and 5 of this same section, provision is made for the calling of more apostles than twelve if we include Whitmer and Cowdery, whereas the original Revelation limits the number "even unto twelve." Why this enlargement of the number of apostles, a number so specifically stated both in the Bible and the Book of Mormon? Was it intended hereby to endow some other quorum than the 12 Apostles with apostolic power, a thing which was done when a Presidency was introduced?

Section 17 of the Doctrine and Covenants eliminates the date of its reception whereas it is recorded in the original Revelation in the Book of Commandments, Chap. 24, as being June 1830. Why this withholding of the date in the Doc. & Cov.? Dates are supplied to all other Revelations dealing in anywise with the organic structure of the Church, and this section known as the very Constitutional Revelation of the Church should, above all others, supply us with the date of its reception.

An examination of this Revelation will readily disclose why they eliminated the date. A new order of ministry had sprung up since the organization of the Church in 1830, viz. a First Presidency and his High Council. These occupied at the very head of the Church, and it would never do to permit a Constitutional document to go forth with its provision for such

a distinguished Order of ministry, and the date of such authorization be later than the organization of the Church. Above all things, it must not reveal the fact that a First Presidency and his High Council were developed subsequent to the organization of the Church. Therefore, to eliminate a lot of pertinent questions from fussy fellows, it was thought best to smother the date of its birth. Yes, there are a good many people who would like to change the date of their advent into this world. It would remove a lot of uncomplimentary suspicions.

The Church in 1835 sought to halo this section 17 with an atmosphere of antiquity by placing it as section 2, making it follow the Preface. It was thereby hoped that the general reader would grow into the thought that this Revelation preceded all others, but the pesky inquisitor was not to be side tracked by such trickery.

Rather than to be forever bothered by honest questioning, the Reorganized Church finally settled it once and for all, by publishing in the table of contents a date for the origin of this section, as "June 1829." Where they got this date we are unable to tell. The Salt Lake Mormon Church are honest in their publication. They give it as June 1830. But then there was method in the madness of the Reorganization. Predating the document will carry the organization of the First Presidency and his High Council to a time prior to the organization of the Church, a thing so desirable to give the First Presidency idea, a constitutional flavor, and would bring it in as a charter member of the Church general, at the organization of the Church in 1830.

Another change introduced into this section is that of deleting the opening paragraph as it appeared in the Revelation as first given. It is as follows: "The Articles and Covenants of the Church of Christ given in Fayette, N. Y. June 1830."

At the time of publishing the Doc. & Cov. with its many changes, they had also effected a change of the name of the Church. This was done May 3, 1834, when they changed the name from that of "The Church of Christ" to that of "The Church of the Latter Day Saints." Now for to publish the name of the Church to whom were originally addressed the Articles and Covenants, it would look too glaring, and so to avoid suspicion, it was thought advisable to eliminate all earmarks identifying the Articles and Covenants as the property of the Church of Christ, that they might the more easily appropriate them as the property of "The Church of the Latter Day Saints." It is very customary for professional appropriators to efface all marks of identification

from articles coming into their possession.

The most prominent change introduced into this section is that whereby two whole paragraphs were injected viz. 16, 17. These had to do with the newly created officers of President of the High Priesthood, and High Councillors.

In the original Revelation as found in the Book of Commandments there is no reference to these offices, nor in fact in any part of the entire Book.

It will not do to accuse those to whom was committed the task of printing the Revelations in the Book of Commandments with carelessness in omitting anything. Nor did they. Their work had been commended by the Prophet himself, who could find only four typographical errors.

The facts are the Revelations were altered and added unto, when it came to getting up the Doc. & Cov. This is honorably admitted by the Utah Church historian B. H. Roberts:

"That some of the Revelations first published in the 'Book of Commandments,' in 1833 were revised by the Prophet himself in a way of correcting errors made by the scribes and publishers; and some additional clauses were inserted to throw increased light upon the subjects treated in the Revelations, and paragraphs added to make the principles or instructions apply to officers not in the Church at the time some of the earlier revelations were given. The addition of verses 65, 66, 67 in Sec. 20 of the Doc. & Cov. (Sec. 17:16, 17, Reorganized.) is an example." Vol. 1: 173.

It may be wondered why a former Revelation was pried apart to permit the insertion of the said paragraphs 16, and 17. Why not introduce the newly created offices of First Presidency and High Councillors in a separate Revelation? Such a course would have been highly impolitic. The offices mentioned in the paragraphs being of commanding importance and destined to occupy the Supreme, Directing Controlling quorum of the Church as it is today in the Reorganization, must at all hazards find a place in the constitutional Revelation. To introduce them into the Revelations at this late hour, five years after the organization of the Church, in a separate Revelation would be too glaring, and would have occasioned too much suspicion. They must be wedged into the Constitution somehow. To do so, it was necessary to confess that the whole Church had been either wilfully or ignorantly blind for five years. Second, that all Leaders of the Church had been recreant to their trust in not advising the Church of their error and that too, for five years. Third,

that the custodians of the Revelation had been inexcusably negligent or else deliberately false to their trust in deleting these paragraphs from the original Revelation. Fourth, that Joseph Smith the Prophet Seer and Revelator had been guilty of misrepresenting the facts, when upon reading over the Revelations as first printed in the Book of Commandments, he placed his official indorsement upon them, noting only four typographical errors.

What a confession for an Angel restored Church to make, if indeed there was any error of omission in the Book of Commandments. Can we afford to make such an admission? Never! It is unthinkable. It is unreasonable. The Revelations were right when first given. They were wrong when they were altered to make up the Doc. & Cov.

Section 42 of the Doc. & Cov. also came in for its share of alteration. This was given as "the law for the government of the Church" as stated in the opening paragraph of the Revelation as printed in the Book of Commandments. This paragraph however was removed from the Revelation when it appeared in the Doc. & Cov.

In paragraph 5 of this section in the Doc. & Cov., there appears certain definite instruction to the ministry, viz. that they "shall teach the scriptures which are in the Bible and the Book of Mormon in the which is the fullness of the Gospel and they shall observe the covenants and Church articles to do them and these shall be their teachings as they shall be directed by the spirit."

In reading this we are led to ask what, and where, are "the covenants and Church articles" which as we have seen is ranked with the Bible and Book of Mormon. Instantly our attention is focused on the Book before us, the Book of Covenants as it is called. Thus the Doc. & Cov. is, by the Revelation, raised to the level of the Bible and the Book of Mormon, and must be taught by the ministry.

In the original version of the Revelations as printed in the Book of Commandments we are more definitely instructed as to what "the Covenants and Church Articles" are. It is "the Articles and Covenants of the Church of Christ," as noted in paragraph 1, of Chap. 24 Book of Commandments. Unfortunately in fixing up this Revelation for the Doc. & Cov. they deliberately left out this opening paragraph as we have already explained. See Doc. & Cov. 17. And thus the reader of the Doctrines and Covenants is uninformed as to the true significance of the term "Covenants and Church Articles" and wrongly applies it to the whole of the Doc. & Cov.

Now in the original Articles and

Covenants of the Church as noted in earlier print of the Revelations, Chap. 24 Book of Com., no one can fault it, save they who are desirous of bringing a First Presidency, High Council, and High Priests into the Church. But seeing that said Revelation does not provide for them it is shorn of its strength and deprived of its glory by cutting away the declaration "the Articles and Covenants of the Church."

It will be noted moreover that this paragraph 5 of section 42 modifies the instruction to teach the Bible and the Book of Mormon, to the direction of the Spirit, as it may come to the minister. In the original print of this Revelation as contained in the Book of Commandments there is no such restriction or modification. It reads as follows: "The Elders, priests and teachers of this Church shall teach the scriptures which are in the Bible and the Book of Mormon in the which is the fulness of the Gospel, and they shall observe the Covenants and Church Articles to do them: and these shall be their teachings." The word teachings is at the end of the sentence, yes the end of a paragraph, thus making the teaching of the Bible and the Book of Mormon mandatory without modifications. Under such obligations there is no danger of the minister substituting his spiritual emotions as an authoritative guide. Had the Latter Day Saints listened to the original rendition of this Revelation, and turned their backs on Spirit directions which later came to them through their Elders and leading men, they never would have accepted that atrocious doctrine of polygamy, Adam-God, nude endowments, etc.

The difference between the Book of Commandments and the Doc. & Cov. in this Revelation, is that the former puts up the bars against any foreign leadings, while the Doc. & Cov. does not.

In the matter of administering the temporal law it was provided in paragraph 10 of this section that the "residue shall be kept in my storehouse to administer to the poor and needy as shall be appointed by the High Council of the Church and the Bishop and his Council."

The original Revelation as found in Book of Commandments is somewhat different: "The residue shall be kept in my storehouse to administer to the poor and needy as shall be appointed by the Elders of the Church and the Bishop." Chap. 24.

Why was the power of distributing these sacred funds taken from the Elders of the Church, of whom there were multitudes, and committed to the High Council? Was it in order to increase the power and control of the

Presidency and his Council?

Did God make a mistake when he originally gave the distributing power to the Elders? If not, why did He change? Or was it man that did the changing?

In Chap. 51: of the Book of Commandments the work of gathering to the land of Zion was placed under The bishop and the Elders of the Church," but when the Doc. & Cov. was brought out, it was given into the charge of "The Presidency and the bishop of the Church." Why this taking away the power from the elders? Why this enlargement of the powers of the Presidency? Were not the Elders of the Church capable of advising in temporal affairs leaving the more spiritual labors to the Prophet? Was this the fore runner of Supreme Directional Control, as now claimed by F. M. Smith for himself?

In the Evening and Morning Star for Oct. 1832, there is found a revelation providing for the appointments of Bishops. It is as follows: "They shall be appointed by a Conference of High Priests." But when this same revelation was transferred to the Doc. & Cov. in 1835, known as sec. 68, it was fixed over to read that the Bishop must be "Called and set apart and ordained unto this power under the hands of the First Presidency of the Melchisedeck priesthood," "otherwise they are not legally authorized to officiate in their priesthood." Again in the event of a bishop falling into transgression, it was provided that "No bishop" "shall be tried or condemned for any crime save it be before a Conference of High Priests." But after the President and his associate High Councillors on the Committee getting up the Doc. & Cov. had made over this revelation it was decreed that the only tribunal before whom a bishop could be tried, is none other than the First Presidency. It reads as follows: "No bishop or High Priest who shall be set apart for this ministry shall be tried or condemned for any crime save it be before the First Presidency of the Church."

Why, may we ask, was the power of selecting and trying bishops transferred from the High Priests to the First Presidency? Was it because the High Priests as a body, were mentally incapacitated and spiritually unfit, or did the Presidency want more power?

In section 68 of Doctrine and Covenants, there are nearly 300 more words than in the original print of the Revelation, creating as we have seen, vital changes; and these changes always preponderating in favor of the increased power to the Presidency. And all this we are told, was occasioned by the carelessness of the original proof readers in overlooking

the above 300 words from one Revelation. Some stories are too thin; this is too thick.

Strange, is it not, that they always erred in favor of the Presidency. Practically all alterations in the Revelations of any consequence gravitated toward the First Presidency. Never once was there a change diminishing its power. Slowly but surely the voice of "Common consent" was being hushed to silence, as the leaders scissored and censored the Revelations of early days. Verily all roads were leading to Rome. In a little while the bubble burst, and the slaving saints reaped a whirlwind, the soul binding follies of altered Revelations. Kirtland, Far West, and Nauvoo, mark the trail of broken hearts and broken homes, blindly believing, blindly following the innovations of doctored doctrines.

20. *Why Were the Revelations Changed?*

It will be interesting to learn just why the Revelations were changed, and particularly from one who lived in those times, that grand old man of the Restoration, David Whitmer, whose life till the day of his death was without guile, and whose passing was a glorious sunset to a perfect day:

"When the Book of Commandments was printed Joseph and the Church received it as being printed correctly. This I know. But in the winter of 1834 they saw that some of the Revelations in the Book of Commandments had to be changed, because the heads of the Church had gone too far, and had done things in which they had already gone ahead of some of the former Revelations. So the Book of Doc. & Cov. was printed in 1835 and some of the Revelations changed and added too . . . Depend upon this, the heads of the Church had gone away ahead of Christ's teachings to the "Twelve" in the Book of Mormon; and had established high spiritual offices which were not even mentioned in the teachings of Christ to the "Twelve"; so these Revelations had to be changed." *Saint's Herald* 1887, P. 92, 93.

David Whitmer's statement can not be thrown out. He spake as a living witness of the facts mentioned. Destroy his credibility as a witness in this, you shadow his testimony to the Book of Mormon.

Heman C. Smith the late historian of the Reorganized Church has this to say of him:

"He talked quite freely in regard to his experience in the Church, and we were favorably impressed with his manner, and his evident love of truth. His frank open countenance not only shows him to be one of Nature's Noblemen, but impresses one that he

is not of the type that could be coaxed, or bribed into a system of intrigue or deception." *Ch. Hist.* Vol. 4:449.

21. *The Doctrine and Covenants.*

Do we believe in the Revelations contained in the Doctrine and Covenants? Yes, insofar as they agree with the Bible and the Book of Mormon.

The Bible has demonstrated its fitness to be accepted as a standard by which to test professed divine books. It has withstood the most searching scrutiny for 2000 years and more. Its history is corroborated in the story of stony lips speaking from the plains of Mesopotamia and the pyramids of Egypt, and its prophecies are replete with marvelous utterances fulfilled in succeeding centuries. Our Lord indorsed the Bible. He quoted from it and admonished us to "Search the scriptures."

The Book of Mormon equally true, written by sages of experience, and penned by Prophets of power, came to us by the direct intervention of heaven. Angels assisted in its uncovering and the power of God in its interpretation. Translated when the Seer of Palmyra was scarcely out of his teens, uneducated, and a child of the woods, nothing but the unerring intelligence of the Almighty could have produced it. Joseph Smith had nothing to do with originating it. As an instrument in God's hand, he read its illuminated story through the stone interpreters.

It is called the Book of Mormon, in honor of that ancient historian and Prophet who compiled and condensed the records of his fathers. More properly speaking it is the Record of the Nephites and its Bible name is the Stick of Joseph.

The Scriptures know of but two fundamental Guide Books, the Stick of Judah and the Stick of Joseph, of whom God says "they shall be one in mine hand." *Ezek.* 37:15-20.

Joined, married to each other, and that by the hand of God, let not man put them asunder by any other record of interpolated revelations.

The Book of Doctrine and Covenants contains many Revelations of Divine merit, but they are just as Divine as though they had not been sepulchred in the Doc. & Cov. It was not necessary that they should be bound in a bundle, the truth with error, and humanly labeled the Doctrine and Covenants. The only advantage from such procedure is that the divine may impart a palatable appearance to the human, but the human will detract from the glory of the Divine. Let each Revelation be received on its merits, out in the open, in the field of the living, and not embalmed in a mausoleum of the dead.

The best part of the Doc. & Cov.

was plagiarized from the Book of Commandments, worked over in the alteration shop of the High Council, bent upon booming their own ambitions. Another part was taken from certain Lectures on Faith for which no inspiration was claimed, and recently withdrawn from the Doctrine & Covenants by the Reorganized Church, without any instruction from the supposed Author of that book. Certain Revelations in this book may justly claim inspirational merit, while others cannot graduate in this class.

Evidently it was in this light that Pres. F. M. Smith for the Presidency, and Walter W. Smith as the General Historian of the Reorganized Church, viewed the Doc. & Cov. The latter writing a protest against the Doc. & Cov., called for an elimination of many sections, and the former, on his own initiative, presented that protest to the Joint Council of 1922. It was a deep laid plan, well thought out, and in every respect worthy of the cleverness of those men who for years sat cheek by jowl.

Walter's prestige of course was hardly big enough to carry the plan to the Joint Council, so he addressed it to "The First Presidency," and the President, well pleased, if not behind a scheme that would forever remove those pesky sections 121 and 123 from the Doc. & Cov. that stood in the way of his "Supreme Directional Control" ambition, gladly donated his services and influence, by presenting it to said Joint Council, of which the Presidency was a very conspicuous part. There are several interesting items in that historian's letter:—

"The Book of Doc. & Cov. was first published in 1835 at Kirtland, O., upon the order of a general Assembly of the Church. No other edition was published until after the death of Joseph Smith. *This second edition was published under the direction of those who subsequently perverted the Gospel and led the Church astray;* and contains some matter that was never approved by the Church so far as the records show. Some of these articles are not revelations, hence not entitled to the consideration given to revelations, of which the book of Doc. & Cov. is supposed to be composed. . . . In 1864 a committee for the Reorganized Church published an edition of the Book of Doc. & Cov. at Cincinnati, O., and included in this issue all the additional matter inserted in the book after the rejection of the Church. Since this time an edition was issued in 1880 another in 1897, and still another in 1911. In these later editions two more items, not revelations have found their place in the book, so that now, in all, the following items are contained in the Book of Doc. &

Cov., which are not revelations: viz. sections 99:108-A; 110; 111; 112; 113; 121 and 123. I would suggest that the needs of the times require a revision of the book of Doc. & Cov., and that a new edition be issued eliminating all the matter not revelations, and using section 108-A as a preface, including also the articles on Governments and marriage, and appending to this preface, Resolution No. 215 adopted Sept. 13, 1878." The Messenger, June, 1926.

Can any one doubt now, that the Doc. & Cov. "contains some matter that was never approved by the Church," "articles that are not revelations, hence not entitled to the consideration given to revelations" and "that it was published under the direction of those who subsequently perverted the gospel and led the Church astray;" and "that the needs of the times require a revision of the Book of Doc. & Cov. and that a new edition be issued eliminating all matter not revelations."

The facts are, that while many, the majority of the Revelations, in the Doc. & Cov., are divine, the compilation was human. There was no command from God for its publication. 22. *Ever-Changing.*

The history of the Doc. & Cov. is vascillating. It has been repeatedly altered to suit the variable fancies of ever-changing man. To the second edition published in 1844 "was added by what authority or by whose direction we are not informed, the revelation to Thos. B. Marsh given at Kirtland O., July 23, 1837. A revelation on tithing given at Far West, Mo., July 8, 1838; the revelation concerning the Temple at Nauvoo and the Church officers given at Nauvoo, Ill., Jan. 19, 1841; two letters written by Joseph Smith on Sept. 1, and 6, 1842; and the anonymous article entitled 'the martyrdom of Joseph and Hyrum Smith.'" Journal of Hist. Vol. 14:146.

In 1863 the Reorganized Church resolved to publish the Doc. & Cov. with certain "corrections." Following is the resolution: "Resolved that this Conference authorize the Committee of publication to publish the Book of Doc. & Cov. with such corrections in arrangements as may be necessary." S. Herald. Vol. 4:122.

"In 1897 a new revised edition was issued by the Board of publication. The revelation on the late civil war, the minutes of the General Assembly of 1835, the minutes of the Joint Council of 1894 and the revelations given to the Reorganized Church to date all included in the volume. The Lectures on Faith are omitted." Jour. of Hist. 14:154.

It will be impossible to suppress the

question as to how much of God was in the original Doctrine and Covenants when man with impunity adds to and removes at pleasure whatever suits his fickle fancy. It is written "the Word of the Lord endureth forever" but somehow the revelations in the Doc. & Cov. are uncertain to survive a generation, even among its friends.

In 1909 the "General Conference of the Reorganized Church referred to the Presidency and the Board of Publication the matter of correcting section 22 of the Doc. & Cov. to harmonize with the same revelation as printed in the Inspired Translation." Jour. of Hist. 14:155. This was done and the following announcement was made in the Herald Jan. 17, 1912. "A New Edition of the Doctrine and Covenants. By order of General Conference a committee was appointed to correct all typographical errors also section 22 of the Doc. & Cov. This has been done and the book is now ready."

Section 22 was doctored up with some 57 words added, to make it agree with the Inspired translation. This Book of Doc. & Cov. has passed thru many editions since 1835, when it was supposedly correct and testified to. And now after 77 years the Book is found to be in error and out of harmony with the Inspired Version of the Bible. What a tribute to the inspiration and testimonies of those men who fixed up the Book in the beginning. Was it the Holy Ghost that supervised the compilation of the Revelations in 1835? Then by what power has it been doctored up all along?

23. *Plagiarized Preface.*

The attempt to use the Preface Revelation as an endorsement of the Doc. & Cov. was pure *plagiarism*. That Preface was given for the Book of Commandments as paragraph 2 will show: "Behold this is mine authority and the authority of my servants and my preface unto the Book of My Commandments which I have given them to publish unto you, O inhabitants of the earth."

In the original Book of Commandments the name of that Book is capitalized, emphasizing it as distinctively referring to the name of that Book. In the Doc. & Cov. this name is cut down to lower case letters with the evident intention of minimizing the name, that the term might be appropriated to some other compilation of the Commandments.

24. *Never Ordered by the Church of Christ.*

Was there any cancellation of the instruction, ordering the publication of the Book of Commandments as

stated in the Preface Revelation? None that we are aware of. Was there any reverse action of the Conference of the Church, repealing its approval of the publication of said Book? None that we know of. Then why the publication of another book designed to take the place of the Book of Commandments, and that too, without any command from God?

In justice to the publication of the Doc. & Cov. it may be stated there was no cancellation or reversal required. The Doc. & Cov. was the offspring of the "Church of the Latter Day Saints," whereas the Book of Commandments was brought forth by the "Church of Christ." See the fly leaves on these respective books.

There were two distinct Churches, the one dating from April 6, 1830 and the other from May 3, 1834. The "Church of Christ" was the real original Church as begun by Christ, Angel and Prophet; and the latter was begun at a Kirtland Conference led by ambitious leaders, and named "The Church of the Latter Day Saints." The history of that significant and far reaching event, the changing of the name of the Church is related in the official publication of those times, the Evening and Morning Star, Oliver Cowdery being editor:—

"Kirtland, May 3, 1834. Minutes of a Conference of the Elders of the Church of Christ, which Church was organized in the township of Fayette, Seneca County, New York, on the 6th of April, A. D. 1830. The Conference came to order and Joseph Smith Jr. was chosen Moderator and F. G. Williams and Oliver Cowdery were appointed Clerks.

"After prayer the Conference proceeded to discuss the subject of names and appellations when a motion was made by Sidney Rigdon and seconded by N. K. Whitney that this Church be known hereafter by the name of the Church of the Latter Day Saints. Appropriate remarks were delivered by some of the members after which the motion was put by the Moderator and passed by unanimous voice.

"Resolved that this Conference recommend to the Conference of Churches abroad that in making out and transmitting minutes of their proceedings, such minutes and proceedings be made out under the above title.

"Resolved that these minutes be signed by the Moderator and clerks and published in the Evening and Morning Star. Joseph Smith, Moderator; F. G. Williams, Oliver Cowdery, Clerks." The E. & M. Star, July, 1834.

25. *A Twin Sister of the Book of Abraham.*

The Church having changed her name, it was prima facie proof that she was divorcing herself as the Bride of Christ, and the Doctrine and Covenants was the first issue of a new relationship with a foreign paramour.

There was another born with this issue, a twin sister to the Doc. & Cov. It was the Book of Abraham, brought forth in the same year and by the same parent, "The Church of the Latter Day Saints." Whatever mark of excellency or repulsion was on the one, was doubtless on the other. Of this event Joseph wrote:

"I, with W. W. Phelps and Oliver Cowdery as scribes commenced the translation of some of the characters or hieroglyphics and much to our joy found that one of the rolls contained the writings of Abraham, another the writings of Joseph of Egypt etc., a more full account of which will appear in their place as I proceed to examine or unfold them. Truly we can say the Lord is beginning to reveal the abundance of peace and truth." Mill. Star 15:297.

In the early days of the Reorganization the Book of Abraham was regarded with the utmost respect, and frequently quoted from by the editors of the Herald. It was appealed to in the Word of Consolation, the first pamphlet put forth by the Reorganization, which was indorsed by a revelation to the Church. See Herald, Vol. 1:54. In 1860 when fighting the Church of Christ on the question of the Doctrine and Covenants, the Editor had this to say: "Now we propose to prove that all the revelations which Joseph gave to the Church we are bound to give heed unto. If the first edition of that book is divine, all the subsequent revelations which are contained in the Book of Covenants, in the Book of Abraham, and which he gave unto the Church are equally divine." Herald, Vol. 1:63.

In the Saint's Herald, Nov. 21, 1885, Pres. W. W. Blair, one of the editors said, "To those who accept the Book of Abraham as authority we offer the following which we think explains and renders more intelligibly these passages already cited and quoted to wit: 'And they who keep their first estate shall be added upon, and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate.'"

In the minutes of the Quorum of Twelve we find the following resolution which was adopted by that quorum May 2, 1865:

"Resolution which was adopted by the Travelling High Council of the Reorganized Church of Jesus Christ of Latter Day Saints. No. 22. Resolved that we believe the doctrine of the plurality of Gods is scriptural. Resolved that when the doctrine of a plurality of Gods is taught it should be done with prudence."

These resolutions were adopted by the First Presidency and Twelve, May 2, 1865, Joseph Smith presiding. The plurality of "Gods" was a specialty of the Book of Abraham. It is referred to over fifty times, and the "plurality of Gods" was a forerunner of plurality of wives, as the students of Mormonism well know.

Centralia, Wash.

Zion's Advocate: We are pleased to report to the dear saints of the Advocate the favorable outlook of the work here.

The spirit of peace and brotherly love prevails supreme with us. Our services are all very enjoyable. The good Spirit is oftentimes enjoyed to a marked degree. Especially so at our prayer and sacramental services.

We have an opening at Littell, a neighboring town, and are having best of interest and quite large attendance, and the people seem to become more and more in love with our gospel message. I am taking care of these services myself and preach every Sunday evening. Last Sunday evening we used Matt. 24:14 for the foundation of our talk, also calling attention to the signs prior to Christ's second coming. I felt the power of the Spirit come over me and it rested with me continually through the subject. In shaking hands at the close of the service, a number of them told me that they had enjoyed the sermon very much. One man told me it was the biggest sermon he ever heard, so I feel very much encouraged with the outlook at this place, and feel that ere long we will baptize a number there. They have a very beautiful little church for us to hold our services in, and if we are successful in converting this congregation it will mean church building and all. I also visited the late reunion of the Reorganization at Portland, also Seattle and B. C. reunions. Had the privilege of meeting many of the old-

time saints and friends I had known these many years, and find that many of them are not in harmony with the S. D. C. movement, or the stewardship plan as being taught by the Reorganization. I was treated very courteously by those in charge at each of these reunions; however, was not invited to occupy the pulpit at any time, but made good use of the time in private conversation, and feel that my efforts in explaining to those who were anxious to know our position were productive of good. The saints, however, were instructed at each of these reunions to not get into any discussions with Bro. Cox on the church questions, but this request seemed to make them more anxious to know our position. One sister said, "Surely, Brother Cox, you are coming back with us, aren't you?" I replied by saying "Dear sister, when you can persuade some one of the ministry of your church to point out to me the scripture as contained in the New Testament where the Christ made provisions for a presidency in the church, and that this presidency should have supreme directorial control of all the affairs of the church, even to the effectual disciplining of all the members of the church, then I will be ready to come back to the Reorganization, and in case of failure on his part that you good people will be ready to accept the truth as contained in the word of God and will come over to the Church of Christ, the one that is in harmony with his divine plan—whose headquarters are on the Temple Lot." One brother standing by said "We cannot do that."

I also visited Aberdeen and Hoquiam, Wash., where I, some years ago, baptized some forty or more. Had a very nice visit with a number of those good people. Found them still in the faith of the restored gospel as they had learned it at first, but out of harmony with S. D. C. movement and the stewardship plan as taught by that faction. A wonderful opportunity for a missionary there. In fact, the field here as I view it is white to harvest and the laborers are few. Let us pray the Lord of the harvest to send laborers into the field, that can labor in love and gather the golden sheaves into His kingdom.

Your brother in the Gospel,
Elder S. P. COX.
111 W. Walnut.

Independence News

(By Marshall T. Jamison)

Recently a number of automobiles filled with members of the local congregation made a trip to St. Joseph where they met with those in sympathy with the Church of Christ and all report an excellent time and a nice dinner. On the same Sunday, Apostle H. E. Moler, of Holden, was here and occupied at both the morning and evening sessions. He had good liberty and the messages were timely and inspirational.

Brother Clarence Wheaton has returned from an extensive sojourn through some of the North Eastern States and Canada. He reports a successful missionary trip and says the outlook is fine. He left us again this week for Colorado, to look after the work there.

The writer has been in several of the towns throughout Northern Missouri and Lamoni on a business trip and incidentally picked up some subscriptions for the Advocate and distributed considerable literature. I find the Saints everywhere I go very much interested in the Church of Christ, in fact in one town I found several so much interested that they are anxious to secure some of our elders to preach for them, one member assured us of a building and said that it was opinion that some 20 members of the Reorganization were anxious to have us come and hold a series of meetings. After talking to some of them I feel sure a branch can be organized at that place. Surely the harvest is white and the reapers few.

Several special prayer meetings have been held here in the interest of Brother Macgregor, and our hearts are sad at the news of his death. Words can not express our sorrow; our sympathy especially goes out to Sister Margaret Macgregor in her hour of sorrow. The readers of the Advocate will especially miss Brother Dan's wonderful editorials and inspirational articles. He has made us a most wonderful editor and it has been such a pleasure to work with him in publishing our paper. In our opinion the article which is running in installments "Changing of Revelations" is a masterpiece, and strikes straight to the cause of the present unfortunate condition in the Reorganization. Through the aid of funds supplied

by Doctor Harold B. Miner of Milwaukee, this excellent article has been published in tract form—a neat 36 page book—which should be in the home of every Latter Day Saint regardless of faction. We have them in any quantity while they last at 10 cents per copy, so that it may be within the reach of all—a book that

LIST OF PUBLICATIONS FOR SALE BY THE BOARD OF PUBLICATIONS

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
Able 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. Per copy 10

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.

NEW BOOK
Just Off the Press
"Changing of the Revelations"
By DANIEL MACGREGOR
36 pages of vital interest to every Latter Day Saint. All you can use at only 10c each, while they last. Order from Zion's Advocate, or
DR. HAROLD B. MINER
221 Wisconsin Ave.,
Milwaukee, Wis.

would ordinarily sell at 25 to 50 cents.

Bishop J. V. Roberts, who was elected Presiding Elder of the local congregation in March, for one year, asks us to insert the following statement:

"News spreads fast in this day and age, and as I have had so many inquiries lately as to why the Special Meeting was called the 22nd of last month at which time it was ordered by vote that my office be declared vacant, and Brother W. K. Willian elected to take my place, I take this opportunity to say that I was not charged with any crime or offense, in fact at no time was I approached or labored with by any member of the Priesthood. No charges were at any time lodged against me, either before the meeting or since that time. I make this statement for the benefit of my many friends who are making inquiry as to what crime I may have committed that a meeting of this nature attempt to remove me from office without even the formality of charges or trial. Before God I maintain that such action was unjustifiable and reflects on my work in an unfair way."

J. V. ROBERTS, 10-3-27.

Independence is decorated this week in celebration of the 100th anniversary. The old log courthouse is the oldest west of the Mississippi River, and is still in use as headquarters for the Welfare Board. A wonderful program is arranged for every day and night the week of the 3rd.

NIAGARA FALLS

The Church at Niagara Falls, N. Y., held a profitable two-days meeting Sept. 4th and 5th.

A cosy hall with comfortable chairs, also a dining room and kitchen, was rented for the occasion and meals were served.

Apostle C. L. Wheaton was our speaker, and made many friends by his constructive attitude toward the gospel.

Two cars came with brethren from Toronto and one car from St. Thomas, and for the benefit of the visitors several trips around the Falls were arranged.

There was one addition to our numbers by baptism.

It was the general feeling that the meeting had been profitable to all.

We were very sorry that Apostle Otto Fetting was unable because of sickness to be with us as scheduled.

and he was glad to meet his friends, and see all who called; just a little while before he passed on he said "I am ready to go, I have fought a good fight, I have kept the faith." He passed away peacefully, and will be laid to rest in Lakeside Cemetery, Port Huron, Mich., on Thursday afternoon the 6th. We expect Elder James E. Yates to preach the sermon.

Let us all remember his companion, that God will sustain and bless her, for her work is not yet finished.

Your Brother in Christ,
H. L. Macpherson.

Extracts From Letters

Clarence Wheaton:

Everything is going nicely, everything shows progress and encouragement. I have been to Port Huron, St. Thomas, Toronto, Niagara Falls, Ontario, will be going to Lowbanks tonight. Have been having a nice trip so far. Baptized two at St. Thomas, and one at Niagara Falls, N. Y. Some transfers have been received in St. Thomas and Toronto. Expect to open a series of meetings in Toronto the coming Sunday which will continue indefinitely as long as the interest will warrant. After that I am planning to go East to Providence, R. I., with Jimmy Simmons in his Ford. He is itching for missionary experience. I hope to satisfy his desire along this line for a season at least.

The Lord has blessed us in administrations. Monday evening after Brother Spilsbury and I had returned from services at the Hall, we found a deaf sister who had come down from Towanga to be administered to by us. She was a stranger to us all. She stayed all night with Brother and Sister Spilsbury and we administered to her the next morning. The results were most gratifying. She testified that she was able to hear music that was played at brother Spilsbury's afterwards, which was the first she had heard in one ear for 35 years, and since 1906 in the other. She had been paralyzed in one side of her face and she told us that she felt the sensation of the blood tingling in her flesh. She surely was a happy woman. What the ultimate result will be for her I do not know. But this much I do know—that God has not closed the windows of Heaven against those that have faith to call upon his Holy name.

May He always be glorified among men and help us be humble before Him. We also administered to Sister Young of Toronto, who is with sister Spilsbury since the death of her son, Harry. She had contracted a severe cold and the hay fever. She is well and happy over the results this morning. I am hoping to see the same thing happen to you. May the Lord indeed abundantly bless you and sister Macgregor with health and strength and Spiritual blessings.

Mrs. Harriet A. Crowley: I am happy, indeed, to write you that through the love and goodness of our dear Heavenly Father I am one with you in church fellowship. I hope to be able to meet you at the next general conference. How true it is, that "you shall know the truth and the truth shall make you free."

I am sending some verses that were composed by Daniel S. Crawley a short time before he passed away.

W. P. Buckley, Denver, Colo.: We are much encouraged by letters that we receive, regarding the advancement of the cause and the efforts that are being put forth by some to do all that they can to help it along. Truly God is working and remembering His people in many places. I hear that Brother Yates is much blessed and rejoicing in the Gospel—others also.

George Cummins, Salt Lake City, Utah: I have decided to ask to become a member of the Church of Christ (Temple Lot). You'll remember some time ago I wrote telling you I had tendered my resignation to the Reorganized Latter Day Saints. I may again say I decided to leave Christ when 19 years of age in England, was a member of the Methodist Church some 20 years. Joined the Mormon Church in England, came here in 1916, became a Seventy in Mormon church. Records show same. Through uncertainty which was right, joined the Reorganized Latter Day Saints, holding office of Priest. Again, reading Whitmer book, uncertainty took hold of me and as I say above, I resigned. I have taken the advocate for a long time. To be straightforward, I have also had long talks (writing) to Brother Whipper and Snyder, but decided to become a

member of Church of Christ. My whole desire is, and has been for long years to serve him, who gave his life for me. I realize that only through the shedding of his precious blood can we hope to gain eternal life, so my prayer is found in the lines of Frances Ridley Havergal's Hymn:

Take my life, and let it be,
Consecrated Lord to thee,
Take my moments and my days,
Let them flow in Ceaseless Praise.

Please let your Secretary (if desired) get my past record from either Mormon, or Mr. Lonett. Personally, Merrill Ebzenhouser can answer any questions you want to know, let me know what course you desire me to take, I did not know whether to send this on to Brother Sheldon, anyhow, you can send it on to him, or to whom you think it should be handed.

J. H. Camp, Los Angeles, Cal.: When I go to the field, I want it to be on my own hook, for if I can, I am going to be self supporting, for at present, and for all future time, the church will be poor and not able to support the ministry. Personally, I believe the bulk of the church monies should go to the establishing of centers for the care of the poor and needy. I do not favor the doling out of money in "pensions" "annuities" "allowances" and the like, but in solid investments where the beneficiary may reside in common with others of like "degree" and profit under an equal distribution from those who can help. I urged Wheaton to not accept any salary or donation from any one, but, to insist on the planting of a nucleus equal to all of his class where the families might take the "talents" and improve on them and make them like the old fashioned beer seed, reproductive. In other words, give a man eleven hens and one rooster, with the understanding that he feed them instead of feed OFF of them until they reproduce 100 fold.

Why I Left the Reorganized Church: The only reasonable basis for a church organization is that we may furnish a place, for those interested in uplifting and cheering humanity, to come together in the spirit of Christ and for carrying on of God's work in His way. This has been the claim