

ZIONS 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."—1 Nephi 3:187.

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No. 1

58 Tynybryn Road, Tonyrefail Glam, Wales,
November 29, 1928.

Elder H. E. Moler,
Editor Zion's Advocate.

Dear Brother Moler:

After a strenuous seven months effort I arrived alone in my missionary field in England (Southampton) and half sick, Sunday evening, October 7th. And as I have done since the appointment at the last conference, I tried to be guided by the spirit of the Lord as to where I should go that I might present the message of the Church of Christ to scattered Israel in these isles. At first I wanted to go to England proper because I had heard of the poverty in Wales, and after getting quarters for the night I made the matter a subject of prayer with the result that I could decide upon no place except Wales. Not knowing where to go nor being able to locate Gilfach Goch on the map I began on Monday morning to try to get my bearings, that I might go to the only place which seemed to call me at that time. And after the entire day spent I had vaguely located my present field and had a ticket part way and my baggage checked.

On Tuesday morning I started on my journey and after many transfers and waitings I arrived at 9 p. m. in Gilfach Goch, in the mining district of Wales. Here I could not locate Brother Tom Jenkins, and no one seemed to know where the address which I had was to be found, so I sat out to find a place to stay for the night. Here I must relate what seems to me to be a fulfillment of a prophecy, which said that "He shall send His angels and they shall prepare the way before you," it seemed that as I neared the place the people became more sociable and kind to me. Strangers on the train and at the stations went out of their way to help me, and when I arrived at this mining town which has no hotel nor lodging house, several persons joined in helping me find a place for the night. Finally a widow who boarded school teachers gave me her bed. She also gave me supper and breakfast, polished my shoes, and mended my socks.

On the following day while trying to locate Brother Jenkins I called in front of a house near by the home of Brother Jenkins and a lady came up to me and said that she could show the place where I was going, so she led me over to the home of Brother Jenkins. And when we entered she

told them that she had seen me in a dream that night and that the dream had been fulfilled in thus assisting me to find my place. The lady is not a member of the church nor of any church that I am aware of.

Since that time I have done all that it was humanly possible (for me to do) to establish the church throughout Wales. And my success has been greater than I had hoped for, and my arrival timely.

Your brother in the Church of Christ,
Samuel Wood.

THE YEARS: OLD AND NEW

We have said goodbye to 1928. Another year has passed into history. Its record is made and can not be changed. We have each of us contributed our part in making that record. We have each of us made mistakes, no doubt, and for this we are sorry, and hope to profit by those mistakes during the coming year. The onward progress of the Church of Christ during the past year is a record of which we need not be ashamed. Considering the limited missionary force in the field, we think that a great work has been done. Only three of the Twelve are actively engaged in the field, giving all their time to the work. These are C. L. Wheaton, James E. Yates, and Samuel Wood. The latter is on a foreign mission. Others are laboring as circumstances permit. This class will include a number of the Seventy and the Elders. There are two men of the Seventy who are giving most of their time, if not all, to the missionary work. These are Thomas Nerrin, and M. M. Case. There may be others, but this is all we can think of at present.

The leaven preserved all these years with the Church of Christ is beginning to work, and the results are most gratifying. Hundreds of good honest hearted souls are finding rest and refuge with the "Remnant" whom the Lord "has called." They have now come into a more perfect understanding of the Latter Day Work, and can see where the mistakes have been made all along the line, almost from the very beginning. It is a wonderful privilege to be freed from the shackles of darkness and superstition, that bound many of us for years, and to be able to know and recognize the truth as it really is, and has been.

The year 1928, has been one of anticipation and of thrilling expectancy, for the reason that we

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FROM THE BISHOP

We wish to place before the Saints throughout the Church the following statement and appeal.

There are many, if not all of the membership at large, who do not know of the pressing demands made upon your Bishop, to meet the running expenses of the Church in General and to clear up indebtedness that has been hanging over the Church; and the only way by which we can do these things is through and by the assistance of the Saints in their tithes, offerings and donations. We have not, as yet, been able to accomplish all that we feel should have been accomplished and many times we have been hard pressed to meet the calls that have come in—needs that should be attended to. Some matters are still deferred.

Since April, 1927 we have paid out about \$1,500.00 including interest. All accounts that were held by those who are not members of the Church have been paid. The Sister who holds the paving bills has been paid \$500.00 on the principal and \$60.00 on interest; but there still remains \$1,000.00 plus interest on this account to be met.

The Lord has told us regarding the start of the Temple in 1929. Shall we see the start of this building, towards which nearly all Latter Day Israel eyes are turned, take place upon unencumbered ground? We cannot change the designs of the Lord nor would we wish to do so by transferring the building to ground that was unencumbered, but, we **can** do this—we can **LIFT THE ENCUMBRANCE**, if we will, before the building starts.

We wish we could start the year 1929 with a clean slate; but being unable to reach all of the Saints by that time we would suggest that Sunday, Feb. 3rd, be set aside as a day of **special** effort in which we rally financially to meet this \$1,000.00 and interest balance on the paving debt; and thus have a **free spot** at the Conference time should the Lord speak and tell us to begin the work of building at that time. May we look for co-operation throughout the Church on this matter? Are you with us?

A. O. Frisbey, Bishop.

NOTICE

Send all your articles for the paper to the editor. Send all monies and subscriptions to the manager, also all orders for tracts, or extra copies of The Advocate to
OTTO FETTING, Box 212, Port Huron, Mich.

10 Heol Pentwyn Tynybryn, Tonyrefail,
S. Wales.

To the Editor of Zion's Advocate:

Dear Brother:

I thought it might be of interest to the readers of the ADVOCATE to have some of the news of the Church of Christ in Wales, so I submit the following which you may use if you consider it worthy of space in the precious columns of our Church paper.

First of all I must say that I have been on the protest movement since 1925, and have been taking the leading part in that movement. Before that time I was actively associated with the Reorganization in the British mission, acting as a missionary and as president of the Wales district for a number of years. Needless to say that as soon as it was learned that I would not bow down to the aristocracy of that Church I was made to feel the iron heel of this spiritual tyranny—but this only served to open my eyes—and I now have Frederick M. Smith, and his willing henchmen in England and Wales to thank for the greater light into which I have been led, they opened the door in Wales and the Apostle Missionary of the Church of Christ entered in and set our house in order. That is the way I feel about it, and I believe in "rendering unto Caesar the things that are Caesar's."

I have all faith in the Restoration and that is why I can not agree with Elder T. W. Williams any longer. He has in substance denied the whole Restoration, and his present attitude brings sorrow, pain, and spiritual death, to those of us who were grounded in the faith and hope of the latter day work. He doesn't believe in the Lord's Temple, and many other things which are dear to our hearts and which have marked us as a people with ideals peculiar to the Dispensation of the Fullness of Time. These were things preying on my mind that I could see were not right as I thought.

However, when it became known that the Conference of the Church of Christ had appointed Apostle Wood to visit Wales I asked the saints to be patient and wait for his arrival. So at last, after weary time of waiting, our Apostle arrived at Gilfach Goch, and the following morning Elder T. R. Jenkins brought our brother to my home, and upon meeting him I felt that he was a real man of God. So finally we had a fine chat on the Church of Christ and the message it carried to us, and I became satisfied with the answer to questions I asked our brother and I decided to transfer, feeling that the Church of Christ was **THE** true Church.

I must say that Apostle Wood has done a wonderful work since he came to Wales, preaching nearly every night in the week and visiting daytime. And people have turned out in the wet and rain to hear him preach. And he has aroused more people at Gilfach Goch than any other missionary that has ever been here. And he has

preached the principles of the Gospel without particular reference to the Reorganization or any other church. We have felt more of the inspiration and power of God while listening to the preaching of Brother Wood than ever experienced in listening to the philosophical orations of the Reorganization missionaries, and many of us have heard their best and foremost men from President Frederick M. Smith down. They are great orators, but the inspiration of Almighty God is more powerfully manifest in the preaching of the Apostle Missionary of the Church of Christ. And this adds to our testimony and brings joy to our hearts.

I at last deemed it wise to call a conference to give our Brother Wood an opportunity of meeting the saints and presenting the message of the Church of Christ to them, and after consultation with the Apostle it was agreed that the conference should be called and to be held in the Anchor Cafe, Neath, Wales. The Saints turned up well from every part of the district. Llanelly, Skewen, Pontrhdyfen, and Gilfach Goch. From Gilfach Goch we were twenty-seven in number, and traveled in a saloon bus, and God blessed us with a glorious day of sunshine, while every day previous to that the rain had simply poured down, and ever since the conference we have not had a single day like we had for our conference. And we had a wonderful time together and every one was blessed.

Our first meeting was at eleven o'clock, Apostle Wood being the speaker. At two-thirty we held a prayer and testimony service, and the wonderful spirit of peace prevailed. Brother Crouch, of Pontfhdymfen, was in charge. At the close of the meeting Apostle Wood addressed a meeting of the priesthood. Seventeen members of the priesthood being present. At the evening service Brother Wood was again the speaker, myself being in charge, and the Lord blessed him with a great and mighty power to deliver the message of the Church of Christ unto us. And at the close of the meeting every one returned to their homes convinced that the Church of Christ was right. We all felt in this gathering something that has not been in the Reorganized Church here for years, and that was the Spirit of Peace.

Since the conference the Apostle has traveled about the district organizing branches of the Church of Christ. We have now four branches in the district, and a great work for the Master has been accomplished. The thing we are very sorry for is that Brother Wood will leave us soon to return so soon for the April conference, but we realize the importance of this conference which is to be held in the U. S. A. But we are hoping for his return back to Wales. We love our brethren because we realize that he has the work at heart and we want him back again it will be possible to send him here again, which we hope it will be.

I wish to state that when the Apostle handed me my LICENSE the Spirit of God thrilled my

whole body and I have felt the power of my priesthood greater in the Church of Christ than I ever felt it before, and I am doing the best I can for the interest of the Church in Wales. And I am hoping and trusting that the Saints in Wales will come to the aid of the Temple.

We also hope to put the Advocate in the homes of all of the members, also the Torch of Truth.

Recently I visited a conference of the Reorganization, held at Llanelly, when Patriarch Richard Baldwin was in charge. The Patriarch unwittingly invited all present to talk and give vent to their feelings, and true to my own conscious feelings I arose and told them how I felt, that the Reorganization had been in apostasy since 1925. And just for that I have been cited to trial by an Elders Court for apostasy myself! I should be happy to meet this Kangaroo Court if they would grant me a public trial to be repeated at various places in England. And I challenge them to this proposition, allowing me to retain as counsel Samuel Wood.

However, our answer to this overlordism and spiritual tyranny in Wales is a petition signed by thirty members—the entire Reorganization at Gilfach Goch—asking for the removal of their names from the records of the Reorganized Church. We have turned the former record books of the Branch over to Apostle Wood as a souvenir, and have established in their stead the records of the Church of Christ. This list is being sent to President F. M. Smith. There will be another list of fifty to follow and other record books for the Missionaries to carry back West.

Now I will conclude by again asking you to please return our Brother Wood back to Wales after the conference.

May God bless you in your efforts is my prayer.
Yours in the interest of the Church of Christ.

John G. Jenkins.

GREETINGS FROM MINNEAPOLIS

Passing down one of the principal streets of our city, and observing the transformation of the down town streets into an enchanted land of light, with streets overhung with evergreens, etc., glittering tinsel, the million colored lights nestling among the dark green of pine, cedar and spruce, the windows a blaze of light and color. A great confusion of toys and gifts. Truly it was like a picture taken from some great story book where the fairy waved its wand and lo an enchanted city.

Yet as we paused to observe the beauty of the scene the thought came to us, this gorgeous display of light and color marks the last days of the year 1928. A momentous year indeed to the Church of Christ. A year of instruction. A year of preparation for the great task that lies before us.

And while our thoughts turned to the loved ones whom we wish to remember with some little token or gift, we are also reminded of that larger

group, whom we have learned to love, the Saints of the Church of Christ, so to you we would send greetings from Minneapolis. May this Christmas be a happy one indeed, not perhaps as the ordinary Christmas has marked the years that are past, but as a Christmas of preparation, that precedes the greatest year that has ever come to the Church of Christ.

For the Christmas candles will burn out ere the New Year's bells will startle us with their announcement of the birth of another year, and that the year in which the work on the Temple must start. And once started must never stop until the glory of the Lord shall rest upon it.

The year 1929 will bring its challenge to the faith of all. The Lord has spoken, again He has said: "Build My Temple," and with what joy we receive the command.

Thousands of earnest souls have pictured the day, the hope of a hundred years. Like an oasis in the desert of doubt and despair it looms before us, a city of refuge to the oppressed in spirit. A rock upon which to stand while the mad waves of chance changes and confusion scourge around us.

Already the slogan "Build the Temple" has gone forth, and brought new strength to many tired hearts, brought new hope or shall we say rebirth of the old hope, born of the Restoration, yet buried beneath the rubbish of error, mistakes and wrongs, lo, these many years.

But now, like the morning sun, it sheds its rays of hope throughout all Mormonism, dispelling the darkness of doubt and unbelief, bidding the Saints arise, shake off the stupor of deep sleep that has been poured out upon them and return to the worship of the true and living God.

Destroy the idols of tradition set up within your own heart, and worship no more at the altar of men. Search deep into the Scriptures for the hidden treasure of promise made to the faithful in these the last days.

And as the Christmas bells peal forth that sweet old story of "Peace on earth, good will toward men" may we not look to the Christ in whose honor the day is kept and say "Yea, Lord, we will build Your Temple" and out of the treasure of gifts that are given, shall come a gift to the Temple of God.

The year that is past has borne its fruits, and while there have been times when we enjoyed the Spirit of God, we also have our trials and at times it has seemed the very powers of hell have been loosed among the Saints here at Minneapolis.

We have been richly blessed in the past year with the visit of Brother Flint and his good wife and daughter, who brought joy to the Saints who were privileged to meet them.

We spent one week in spiritual pleasure and profit with Brother Wheaton and his traveling companion, Brother Savage, on their return from

Canada. And now as we look back we are glad the year is past and the dawn of another year is at hand with its challenge and with its promise.

And again dear Saints we send greetings from Minneapolis and may there come to you one gift from God, strength to the weak, wisdom to the strong and courage to the discouraged ones.

Let's give gifts of love to the loved ones, but let's not forget to give to God the gift of a consecrated heart ever praying for the success of God's people.

I remain as ever,

Your brother and servant,
A. M. Smith.

8 Pen Y Bryn, Gilfach Goch,
Glam, Wales, Nov. 1, 1928.

To the Editor of Zion's Advocate.

Dear Advocate:

It is with pleasure that we read the glorious truths that are found in your columns. We have followed up your spiritual readings with eagerness; and then have waited for the next month's issue with a longing. Thus time rolls on, and we are drawing nearer day by day to the one hope of all Saints, The redemption of Zion.

Since last General Conference, we had been looking forward, with eagerness and hope, of meeting Brother and Sister Wood—week after week would go by, and the months passed, yet we waited patiently, for we knew that God our Father would send into our midst His servant—because we needed him.

Our prayers have gone out on the wings of love, and were borne into the presence of God. For in response we were told through prophecy that our brother would come into our midst.

I may relate the experience which is a testimony of God's goodness and mercy unchanged from day to day. One night at our home we had our family gathering around the fireside for our evening prayer. The reading was over, and prayer had been offered, when we sat humming a hymn, "No tender voice like Thine can peace afford, I need Thee, Oh, I need Thee," when the power of God descended on our little family circle. I was moved by the Spirit of God and spoke in prophecy, words of comfort and encouragement were given. But our real joy was afforded in the words, "Mine Apostle shall be with you soon; and ye shall know that he is My Apostle indeed; for My words shall fall from his lips in power."

During the time there had been circulated around among the Church members the rumor that Brother Wood was in England. Of course all this was an untruth. So we relied upon the revealed word of God unto us. A little while after this we received a letter from Brother Fetting, conveying the news that Apostle Wood was ready to sail on the 29th, and that he was coming alone. Say, did not the Lord know? This message was quickly dispatched around among the members

and the days were counted one by one until at last Apostle Wood arrived. We had been expecting a letter from him when he landed; this our brother did not do. So we were a little anxious about him. However, on Wednesday morning, a neighbor of ours, a frequent attendant at our meetings, Mrs. Cowley by name, had a vivid dream the previous night. So she came down and related her dream. She saw Brother Wood come to her home, and that she brought him over to us. Well, she had not gone from our home over one-half hour, when she came back bringing Apostle Wood along with her. Brother Wood had gone up the street making inquiry for our home, and she recognized him and brought him to us.

I can hardly describe the meeting. Suffice it to say that we could not refrain from shedding tears—for had not God, our Father, been mindful of His own on land and through stormy seas—bringing our brother safely into our midst? After lunch—accompanied by Brother Powell, we made our way to the station for the grips—on our way we called at the home of Brother Ed Beachan and Brother David Jenkins who was ill in bed. After greetings we went upstairs to the bedroom where our brother was lying ill. We all knelt in prayer, while Brother Wood offered the consecration prayer on the oil; then I anointed, and Brother Wood and I invoked God's blessings in the laying on of hands. This was our brother's first duty in this mission. Is this not our calling, to go out and heal the sick body and soul?

At eventide we held our usual prayer and testimony service. Our house was full to its capacity. It was one of those meetings that shall always be remembered. At the meetings Apostle Woods spoke in prophecy, and said that "There were among us those who would sing the praises of God in the Temple, yea even in our own language." Much more was said concerning the Church at Gilfach. We made no delay in setting Brother Wood to work. The following night he was announced to speak, and also on Friday night. There was good attention, and many strangers were present. On Saturday the Sisters rallied together and made a reception party. This was a memorable occasion, not so much in the display of good things to eat, but the spirit felt; the spirit of love and unity. At the social evening all our indifferences seemed to have melted down, and each one, both old and young, contributed in making the evening a joy, and gladness filled our hearts.

On Sunday morning a general Priesthood meeting was held at our home at 11 a. m. We were eleven officers present, Elder S. J. Jenkins of Cymy Port Talbot was present. Brother Wood addressed the meeting, and every officer present volunteered their desires and related their testimonies in this work. This service laid a concrete basis for unity at Gilfach. Each one felt the spirit of love. The afternoon service was given over for prayer and testimony, and the breaking of bread. It was a spiritual feast. At the evening

service Apostle Wood preached, the sermon relating to the building of the Temple. It was a wonderful theme. It was a message that we had for long awaited. It gave us renewed hopes and fresh courage to press forward. On the following week Brother Wood occupied the Pentecostal Mission Hall for three nights a week. Since then the local church has arranged to sublet this hall for two nights per week and alternate Sunday. So the work is going on. And I may here say, that every member in Gilfach Goch has transferred. There is no Reorganization, neither group, but we are glad to say there is **A Church of Christ**. And now with a united front we are prepared to move forward.

On Saturday, the 25th day of October, Brother Wood and I, accompanied by Brother J. S. Jenkins, journeyed to the town of Skewen Neath, where it had been prearranged to hold services at the home of Sister Collin. We were given the best welcome, and the people seemed ready to transfer into the Church of Christ. Sunday afternoon we held a prayer meeting; we were only a few present, but the promise is always sure. Prayers were offered, and testimonies related of God's goodness unto them, and for the **Zion's Advocate** which was sent to them brought the message of life and kindled within their souls that desire to press forward. The evening service was given over to preaching, Apostle Wood being the speaker. A wonderful lesson was given; at the close of the service six blanks were filled in, and now the work has commenced there.

Brother Wood and I returned for home the following Monday morning. Brother J. S. Jenkins had returned the previous night. We were making our journey home by stage, but on one route we had to walk through a downpour of rain for about six miles. The 2 o'clock stage, which we intended to board, had been suspended, owing to torrential rains making the mountain highways dangerous for traffic. Wet, cold and hungry we reached a little village railway station called Dyffyn, and got on the train, which was by far the better service.

During the week of October 21st, Apostle Wood has been conducting a series of meetings on the Book of Mormon, and we have had a fine attention. There are a few ready for baptism.

On Sunday, the 28th of October, a conference was held in the name of the Protest Movement at the Anchor Refreshment rooms, Neath. It had been previously arranged for Apostle Wood to attend the Conference so as to declare the position of the Church of Christ. The majority of the Church of Christ members from Gilfach Goch attended the Conference. We went along by charabancas on Sunday morning. We got to Neath in ample time for the 11 a. m. service, Elder Wm. Couch of Pontrhydfen was in charge of the morning service. Elder J. S. Jenkins opened through prayer. The first hymn sang, was wonderfully appropriate:

"The morning breaks, the shadows flee,
Lo Zion's standard is unfurled,
The dawning of a brighter day,
Majestic rises on the world."

And sure it was the dawning of a brighter day, for "The clouds of error" had now disappeared. And as we sang our second hymn, there was a real meaning which every one felt in these words:

"No more can our thoughts wander sadly,
We feel that your love can not die."

There were present at the meeting, members from Pontyater, Llanelly, Skewer, and Pontotydfer, and it was a glorious meeting from beginning to end. Apostle Wood spoke and as he declared the one hope and purpose of the Church of Christ we felt the rich blessings of heaven come upon us and fill our hearts with love. The Church of Christ takes over the Conference, not by storm, but by a calm—that peace which surpasseth all understanding—and filled each heart with love. The Conference was like an oasis in the desert, and we are thankful to God for the healing waters. The afternoon service commenced at 2:30 p. m. It was given over to prayer and testimony. The spirit of song was raised from hearts of the throng in gladness and thanksgiving. It was like a sea of glory wafted on the breezes of heaven. Time seemed to fly when the meeting was called to a close. At this meeting the gift of prophecy was given through Brother Wood speaking to Brother J. S. Jenkins, saying "That he would be called to the office of Seventy." The meeting closed and the Saints went into the dining hall for their tea. The Priesthood remained behind, when Apostle Wood gave a lengthy talk upon the organization of the Church, and he also spoke concerning the Temple Lot. A few questions were asked and satisfactorily answered. The next meeting was announced for 6:30 p. m. Apostle Wood was announced the speaker. Brother J. G. Jenkins presided over the meeting. Opening hymn, "When earth in bondage long has lain." Prayer by Elder D. J. Jenkins of Cymms Port Talbot. Bible reading by Brother T. R. Jenkins. Apostle Wood gave a wonderful sermon, occupying the pulpit for over one hour. The meeting room was overcrowded, but we were satisfied that unity had crowned our efforts. Elder Edward Williams of Potyater transferred his membership at the close of the service. The Conference was brought to a close by singing a Welsh hymn: "Dan dy fendeth wrth ymadael y dymynem Aglwydd fod." The chorus "By Dangneffedd" was repeated and sung in English: "Holy Spirit, Feed us till the Savior Comes." Thus ended one of the glorious days that will live in the hearts of many—a day to be remembered. For had it not brought that Divine something into the hearts of saints that had been torn, bleeding and broken? Yea, it was that Divine something that healed the wounded spirit and brought once again new hope in the Redemption of Zion.

I am your brother in Christ,
Thos. Rees Jenkins.

DeKalb, Illinois, December 7, 1928.

Zion's Advocate.

Dear Brothers and Sisters:

November 25 was another day of rejoicing for the Saints at DeKalb. We were very pleased and surprised when Brother and Sister Wheaton arrived at the writer's home on Saturday, November 24. Also, a little later in the afternoon, Brother Daire arrived. In the morning of Sunday, November 25 we had a sacramental service which was a spiritual feast indeed. It was a 100% meeting. In the evening, Brother Daire spoke for us, and on Monday and Tuesday evenings Brother Clarence Wheaton. All of these services we surely enjoyed. Sister Wheaton sang several solos, which we all enjoyed so much.

We also had the pleasure of seeing Brother Daire transfer his membership to the Church of Christ, becoming one of our group, and also our Pastor. On account of Brother Daire's age, and health, we chose Brother Kenenth Knudson as our Assistant Pastor.

While we have had occasion to rejoice, we were also sorry to have Brother Daire taken so seriously ill, suddenly, early on Monday morning at about 3:30 a. m. He was so ill that he could not raise his head from his pillow. But thank our Heavenly Father, He heard our prayers, and through administration Brother Daire was able in a short time to dress and come down stairs and eat his breakfast. After calling a doctor to learn if it was advisable to start for home that forenoon by auto, Brother Wheaton drove his car taking him to his home in Rockford. He said that Brother Daire stood the trip finely. Another proof that our Heavenly Father still hears and the prayers of those who call on Him in faith believing.

Hoping this does not take up too much space in the Advocate, and that it may strengthen the faith of some.

I am your sister in Christ,
Grace Lusha.

Dear Advocate:

As I have been a member of the Church of Christ on the Temple Lot thirty-two years, I have witnessed many changes; now as I read in the pages of the Advocate of the progress the Church is making I am inspired to write the following poem:

Church of Christ

Dear Church of Christ, we have known so long,
Like a sturdy oak you are growing strong;
We nourished you as the years went by
And looked for our strength to God on high.

Your branches are spreading in many ways,
For God is working in these latter days;
And your branches stretching far and wide
Are bearing much fruit on the countryside.

For what you offer is sound and sweet,
 And will bring many souls to the Savior's
 feet;
 Through the storms of the years, you stood the
 test,
 Now many souls come to you for rest.

I have been with you in sunshine and rain,
 I have shared your joys and shared your
 pain;
 And today my heart with joy o'erflows,
 To see how your body grows and grows.
 Nov. 25, 1928. Miriam Haldeman Mason.

ORIGINAL ARTICLES

Articles under this head do not necessarily receive the endorsement of either the editor, or the Board of Publication. Writers are responsible for their own views.

REPLY TO CURTIS (Continued)

By C. E. Bozarth

Traps Himself

In an effort to scramble the history surrounding the publication of the Book of Commandments, Mr. Curtis, in speaking of the committee, says; "It seems that the witnesses, as to who was on this committee, do not agree." (Beliefs Defended, p. 8). Since Mr. Curtis ventures his own testimony upon the subject he thereby becomes liable to the criticism of his own remark. His testimony adds nothing to the solution of the past but inextricably entangles himself and compeers in present confusion. Compare the following:

Mr. Curtis says: "In **November, 1831**, a committee of six, including Joseph Smith, Martin Harris, Oliver Cowdery, John Whitmer, Sidney Rigdon and W. W. Phelps, was appointed to publish the revelations. (See Doctrine and Covenants, 70:1.)"—Beliefs Defended, p. 22.

J. R. Lambert says: "Reference is made to Doctrine and Covenants, section 70, paragraph 1, and it is affirmed that the persons there named constituted the publishing committee of the Book of Commandments. **This is a mistake * * *** The publishing committee of the Book of Commandments was composed of W. W. Phelps, Oliver Cowdery, and John Whitmer. They were appointed **May 1, 1832**. (See Times and Seasons, vol. 5, p. 625)"—Objections to the Book of Mormon and Doctrine and Covenants Answered, page 85, 86.

Mr. Curtis again, "Book of Commandments and Doctrine and Covenants Committees interlock."—Beliefs Defended, p. 17.

Joseph Smith III, "At a General Assembly held at Kirtland, September, 24, 1834, the matter was again taken under advisement and a **new committee** consisting of Joseph Smith, Jr., Oliver Cowdery, Sidney Rigdon and Frederick G. Williams was appointed."—Saints' Herald, Jan. 23, 1892.

Tell us again, Mr. Curtis, who was on the committee and when were they appointed?

Wrong Again

In Beliefs Defended, p. 21, Mr. Curtis says, "This fact should be borne in mind, that the dedication of these revelations (Book of Com. C. E. B.) by prayer was made while the revelations were in manuscript form, **before copies had been made.**" (Blackface mine.) Whether unaware of the facts in the case or desperate in his purposes, this statement is inexcusably at variance with history.

The Far West Record, pp. 18, 19, give the minutes of a special conference held at Hiram, O., Nov. 12, 1831. We copy from the record: "Brother Joseph Smith, Jun., said one item he wished acted upon was that our brothers Oliver Cowdery and John Whitmer and the sacred writings **which they have** entrusted to them to carry to Zion—be dedicated to the Lord by the prayer of faith." "Voted, that Joseph Smith, Jun., be appointed to dedicate and consecrate these brethren and the **sacred writings** and all they have entrusted to their care, to the Lord. Done accordingly." Mr. Curtis does not deny that the manuscript was prepared for publication by this time, Nov. 12, 1831. See his Beliefs Defended, pp. 24, 26. Mistakes of this kind of quite common with Mr. Curtis. On pages 7 and 27 he quotes from Millennial Star, vol. 14, sup. p. 36; a statement of Joseph Smith about incidents happening in July, 1830, which he applied to Nov. 1831. Joseph starts his narrative by saying, "Shortly after we had received the above revelation" and etc. The student will not neglect to look up the date of "the above revelation." When he has done this he can draw a line through several pages of Curtis' argument. The revelation may be found in Book of Com, chapt. 27, Doc. and Cov., sec. 25. As this short revelation does not deal with church organization, doctrine, or practice it was possible for the Doc. and Cov. committee to insert it in that book without a change of a single word or even a punctuation mark.

After all has been said and done in arguments about the Book of Commandments and the Doctrine and Covenants, the student of church history is inevitably brought to this conclusion; that the history of church government, doctrine and practice in the period of the Book of Commandments conforms to the revelations as therein recorded, and that, in the period of the Doctrine and Covenants that book is descriptive of prevalent church usage. Church usage in these two periods are as different as those two books are different. The revelations have been changed with the times. If this stubborn fact could be erased arguments might be made in favor of the Doc. and Cov. with some semblance of logic.

Still Changing

So far as we know, there is not in existence today, a single manuscript upon which Joseph Smith, Jr., first penned a single revelation. We are dependent upon the printed versions. There was no revelation published prior to 1832. Some were then published in the first Church paper,

The Evening and the Morning Star. Later, in 1833, the Book of Commandments was published by the Church and on the Church press. (The first edition of the Book of Mormon was printed by an "outsider" and has never been charged with such "typographical errors" as has the Book of Com.) The Book of Com. contained sixty-five revelations, agreeing substantially with those previously published, where such was the case. Sustained by experience and logic, we more trustfully receive, as authentic, that which comes to us commended by its close relationship to the source. In the case of the revelations, to the Evening and Morning Star and the Book of Commandments is as far back as we can trace them. Now, if it can be shown that subsequent publications have carelessly handled the revelations, and continue to do so, our preference for the earlier publications is sustained by good judgment. We purpose to prove this very thing and shall let the friends of the Doctrine and Covenants relate their own sad story.

Oliver Cowdery, who figured prominently in the production of the first edition (1835) of the Doc. & Cov., has this to say of the changes wrought therein: "For the special good of the church, **We have added** a few **items** from other revelations."—Kirtland Reprint Evening and Morning Star, vol. 1, p. 16. Upon this statement Mr. Curtis comments as follows, "This statement was made by Oliver Cowdery when preparing to publish the Book of Doctrine and Covenants at Kirtland, Ohio, in 1835."—Beliefs Defended, p. 9. Of the manner in which these "items" were added Mr. Curtis writes as follows, "When the Articles and Covenants were published, January 1835, in the reprint at Kirtland of the Evening and Morning Star, two paragraphs found in Doctrine and Covenants, section 17, paragraphs 16 and 17, were published with this revelation. At the head of this article the editor says: 'The Articles and Covenants of the Church of Christ (with a few items from other revelations).'

Beliefs Defended, p. 20. So the Doc. and Cov., fathers say "We added items" and Mr. Curtis informs us that these "items" were injected here and there by words and paragraphs into the revelations that were given of God. We wonder if these geniuses could also improve upon the divinely created human organism? Or perhaps there are other stories that God forgot but will in time inspire some bright morphologist to append?

Speaking of the additions to the third edition of the Doc. and Cov. the historian of the Reorganization says that there "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, 1838; the revelation concerning the Temple at Navoo, 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 History, vol. 14, p. 146.

In 1863 the Doc. and Cov. needed more "corrections." The following resolution was passed by the Reorganized Church general conference of that year; "Resolved that this conference authorize the committee of publication to publish the Book of Doc. and Cov. **with such corrections** in arrangements as may be necessary."—Saints' Herald, vol. 4, p. 122.

Of the 1897 Reorganized edition, the Journal of History has this to say "In 1987 a **new revised edition** was issued by the board of publication. The revelation of 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."—Ibid. p. 154.

After 77 years of new editions, revisions, and corrections The Saints' Herald still announces another: "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. and Cov. This has been done and the book is now ready."—Saints' Herald Jan. 17, 1912. By this action, sec. 22, which had been inserted in the 1835 edition and for 77 years thereafter had escaped the scrutiny of numerous "corrections," "revisions" and "new editions" is now doctored up with 57 words. From this it appears, notwithstanding the contentions of Mr. Curtis to the contrary, that those who testified to the correctness of the 1835 edition were in error, and are so condemned by action of the Reorganized General Conference.

As late as 1922 the book was threatened with further changes and subtractions when Pres. F. M. Smith presented to the Joint Council the recommendations of the Church Historian which contained the following information and suggestion, "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 Doctrine and Covenants, which are not revelations: viz. sections 99; 108-A; 110; 112; 113; 121 and 123. I would suggest that the needs of the times require a revision of the Book of Doc. and Cov. * * *"—The Messenger, June, 1926.

"The need of the times" prompted the first changes made in the revelations. Unauthorized officers sought constitutional rating and the revelations were pried apart for the insertion of "other items" under which they sought to shelter. The following from the Utah Church History is interesting upon this subject. "Some of the early revelations first published in the 'Book of Commandments,' in 1833, were revised by the prophet himself in the way of correcting errors made by the scribes and publishers; and some **additional clauses were inserted** to throw increased light upon the subject treated in the revelations, and **paragraphs added, to make the principles of**

instructions apply to officers **NOT IN THE CHURCH AT THE TIME** some of the earlier revelations were given. The addition of verses, 65, 66 and 67 in sec. 20 (17: 16-17 Reorg.) of the Doctrine and Covenants is an example."—History of the Church, vol. 1, p. 173.

Concerning False Revelations

We are now brought to the darkest chapter of Mormon history. And could we, in justice to ourselves, turn the pages by and pass on to matters more profitable we would gladly do so. It is, therefore, only in self defense that we linger.

The scriptures say of prophets, "By their fruits ye shall know them." Then a prophet is true or false to the extent indicated by their utterances. And to the extent that one expects infallibility in oral form, even though a prophet, to that extent shall his faith be daunted. The Lord has said, "Cursed be the man that trusteth in man and maketh flesh his arm." James tells us that "every good gift and every perfect gift is from above." And Paul says, "he that is spiritual judgeth all things. The discordant notes of an imperfect instrument, though operated by the fingers of a perfect master, will mar the beauty of the sweetest composition. So it is with human prophets, they are imperfect instruments hence all revelations are not free from discordant notes. We would be pleased to leave every one dependent upon their own relationship with God to choose the good from the bad, but as it seems that Mr. Curtis derives a personal pleasure in recalling what appears to him as false prophecies of false prophets we shall give him chance to indulge himself to the extent that he probably will not care for more.

After quoting from two purported revelations of Granville Hederick, Mr. Curtis comments: "These statements taken from the revelations are sufficient to show what kind of a prophet Hederick was at this time. He puts us in mind of the man who shot at the fish and missed the river."—Beliefs D., pp. 119, 120. Too bad that Mr. Curtis bestowed all his charity upon David Whitmer leaving Hederick to suffer in this manner. However, before we are through we shall prove that he hit the fish even if he did miss the river. But before we do this we shall accommodate Mr. Curtis by noticing some of the things that other prophets have missed.

Joseph Smith: "I prophesied by virtue of the holy priesthood vested in me, and the name of the Lord Jesus Christ, that, if Congress will not hear our petition, they shall be broken up as a government, and God shall damn, and there shall nothing be left of them—not even a grease spot."—Millennial Star, vol. 22, p. 455. As we know, the petition was not heard.

Again, "I prophesied that I would stand and shine like the Sun, in the firmament, when my enemies and the gainsayers of my testimony shall be put down and cut off, and their names blotted out from among men."—Times and Seasons, vol. 6, p. 922. Shortly after this utterance Joseph was shot in Carthage Jail.

Another one.—Based upon a story told by a man by the name of Burgess that in the cellar of a house in Salem there was buried a large sum of money the following revelation was given. Here we only have room for extracts, the entire revelation may be read on page 822 of the Millennial Star, vol. 15. "I, the Lord God, am not displeased with your coming this journey * * * * I have much treasure in this city for you for the benefit of Zion * * * * so shall come to pass in due time, that I will give this city into your hands, inasmuch that they shall not discover your secret parts; and its wealth pertaining to gold and silver shall be yours * * * * there are more treasures than one for you in this city. * * * *" That city did not fall into their hands, nor did they obtain its gold and silver.

Statements of Joseph and Hiram about the famous revelation on polygamy: Councillor H. Smith—referred to the revelation read to the high council of the church, which has caused so much talk about a multiplicity of wives, that said revelation was in answer to a question concerning things which transpired in former days, and had no reference to the present time." The Mayor, Joseph Smith, said: "They make it a criminality for a man to have a wife on earth while he has one in heaven according to the keys of the holy priesthood * * * * that he had never preached the revelation in private as he had in public—had not taught it to the anointed in the church in private, which statement many present confirmed."—Minutes of City Council published over the signature of the clerk, in the Nauvoo Neighbor, a church controlled paper, June 19, 1844, see also Millennial Star, vol. 23, pp. 754, 770, 816. Note that a revelation was not denied.

Joseph Smith III.: Doctrine and Covenants 124.3. From whom was this revelation received? Would "the spirit of revelation" direct differently from "God and the Lord Jesus Christ" (par. -)? D. and C. 118.2; of course the church did not know, but did not God? D. and C. 120.1; wasn't God experienced? D. and C. 121.2; God didn't know so left it up to the Church? D. and C. 122.12; Why are the First Presidency seated at Independence? Didn't the Lord say "Lamoni, Iowa?" Compare sec. 114 and 122.5.

Isaac Sheen, the first editor of the Saints' Herald: "A revelation given to William Smith and Isaac Sheen in Covington, Kentucky, July 5, 1849. Behold, verily I say unto you, my servant, William Smith, and my servant Isaac Sheen * * * behold, nine of your leaders have I cut off, and they who have gone to the wilderness are no more before my face; and unto you have I appointed William Smith to be your president and prophet, **to preside over you till I come.**" Melchisedec and Aaronic Herald, vol. 1, 70.5. William Smith is dead and Christ has not yet come.

Elder R. M. Elvin (Reorg.): "Spiritual communion" given in a prayer meeting at Lamoni, Iowa, July 31, 1912, "And unto you my servant George Hilliard, I have watched over thee all these many years, * * * * It has been wisdom in

me, it has been my loving kindness for the good of my work that thou shouldst continue yet in the office that thou hast been called to."—Saints' Herald (by the editor) vol. 59, pp. 922, 923, Sept. 25, 1912. Mr. Hilliard died Oct. 8, 1912. *Ibid*, p. 993.

We shall not here examine the prophecies of the Gurley girl which cluster about the origin of the Reorganization further than to say that her brother, Z. H. Gurley, Jr., once a member of the Quorum of Twelve in the Reorganization, expresses his doubts as to their inspiration. See "History of the Reorganization" by Z. H. Gurley, Pleasanton, Iowa, May 12, 1886.

Pres. F. M. Smith: Upon the first revelation received by this prophet the church took the following action: "Moved that we approve the document presented by President Fred'k M. Smith, and endorse **that portion** which contains instruction by voice of the Holy Spirit."—Saints' Herald, vol. 63, p. 373. It seems that church action was necessary to separate the divine from the secular.

Mr. Smith explains the mysteries of spiritual manifestations: "The prostrated devotee, the 'knees of the soul bent,' cannot maintain the condition of ecstatic hypnotism without experiencing hallucinations and visions. They are visions when we, during their continuance, understand them to be purely mental pictures, hallucinations when we hold them to be genuine and do not by reason correct the deception of hypnotism."—Higher Powers of Man, p. 85. On page 82 of the same book he says in order to receive these manifestations there "must be an excitement of highest nervous sensitiveness, generally termed hysteria." There was plenty "nervous excitement" surrounding the revelation endorsing Supreme Directional Control. Will Mr. Curtis tell us whether he believes that revelation? And if he does why he does not publicly apologize for his capricious protest against the principle it endorsed??

Granville Hederick Not So Bad

Hederick's revelation, says Mr. Curtis, reminds him "of the man who shot at the fish and missed the river." Well, he hit something, let us see what it was. Further speaking of the revelation Mr. Curtis says: "It made provision for the people to gather to Missouri in 1867, which was **only three years in the future.**" Yes, verily, "only three years" given for the soured, festered and virulent rancor of the infuriated Missourians to subside so that the Saints might, in safety return. The Saints at the point of bayonet, had been driven from the state a short time before, by order of the governor. The citizens of Independence had decreed that no "Mormon" should ever again come among them. Joseph Smith, as "Baurak Ale," had led his army to moral defeat in the attempt to return in 1838. The attempted murder of Gov. Boggs, which was charged against Smith and Rockwell, did not help to allay the feeling.

The position of the saints upon questions involved in the Civil War (1861-1865) was keeping alive that rancor in 1864 when Hederick's revelation was given.

"Only three years in the future!" thought the prophet of the Reorganized Church when he read the predictions of Granville Hederick. That the Lord had "set and prepared" the year 1867 for the saints to return to Independence and complete the work to which they had been assigned, was unthinkable. Seeking more responsibility than was his, for the direction of the saints, another prophetic reputation was risked by giving the following warning; "We would caution all our readers against going to that land before God commands his saints to go there, by his prophet Joseph. If any go there before that time, they may expect that the judgments of God to come upon them."—The True L. D. S. Herald, Aug. 15, 1864, p. 49.

Needless to say that the Church of Christ people, grateful for the degree of light they had, went to Independence in 1867 and soon after purchased "that land" previously dedicated for the building of the temple.

And too, the saints of the Reorganization have since gone there. But can they give us the reference where the "Prophet Joseph" ever gave a revelation commanding "his saints" to go there? Or did they just follow the "Hederickites?" And how about the judgments of God?" Have they followed them? If not what about the prophecy?

So whatever prophetic reputations were spoiled, by the Hederick revelation, "Young Joseph" must come in for his share. What would have been easy (?) for Mr. Curtis, "Young Joseph" stumbled over: "only three years in the future?" Wonder why they did not then object to the wars, famines, and etc.? The answer is obvious and may be read in the Seaton Revelation given by Joseph Smith, Jan. 4, 1833: "And now I am prepared to say by the **authority of Jesus Christ, that not many years shall pass away before the United States shall present such a scene of bloodshed as has not a parallel in the history of our nation; pestilence, hail, famine, and earthquakes will sweep the wicked of THIS GENERATION from off the face of the land,** to open and prepare the way for the return of the lost tribes of Israel from the north country. The people of the Lord, those who have complied with the requisitions of the new covenant have already commenced gathering together to Zion, which is in the state of Missouri; therefore I declare unto you the warning the Lord has commanded me to declare unto this generation, remembering that the eyes of my Maker are upon me, and that to Him I am accountable for every word I say, wishing nothing worse to my fellow men than their eternal salvation; therefore, fear God and give glory to Him, for the hour of His Judgment is come. Repent ye, repent ye, and embrace the everlasting covenant, and flee to Zion before the overflowing scourge overtake you, for **there are those now**

living upon the earth whose eyes shall not be closed in death until they see all these things which I have spoken, fulfilled. **REMEMBER, these things!** call upon the Lord while he may be found, is the exhortation of your unworthy servant, Joseph Smith, Jr."—Reorg. Church History, vol. 1, p. 261.

In the light of all this the reference of Mr. Curtis to the bad revelations of any church comes with extremely poor grace.

The Church of Christ has no inclination to cherish questionable statements in any revelation and it is unnecessary that Mr. Curtis should detour from the defence of his "Beliefs" to call them to our attention; he could do a noble work along that line among his own peers.

(To be continued)

MY EXPERIENCE IN PART

How well I remember when I was a child my mother used to sing this old song to us;

"I think when I read that sweet story of old,
When Jesus was here among men,
How He called little children as lambs to His
fold;
I should like to have been with Him then."

And I used to wish I had lived then. But as I grew older I began to read the scriptures and I did read an account of how Jesus did bless the children, healed the sick, made the lame to walk, the blind to see and wrought all manner of miracles among the children of men, and how I wished I had lived in that day.

My mother being a devoted Methodist, I naturally, was traditioned in that kind of religion. I used to ask our Methodist preacher why we did not enjoy the same blessings as those people did way back there, and he would tell me that that was not intended for us, that we did not need it now, and I then wondered why those people were so favored above us. So I read and studied but as Paul says in Tim. 3:7: "Ever learning and never able to come to the knowledge of the Truth."

I also was interested in Baptism by immersion, but the Baptist man said, in answer to my questions, "Yes, you have to be baptized by immersion to join the church, but it is not essential to Salvation." So I asked him what better his church was than heaven?

And so my hopes were blighted there, I then decided to continue on in my mother's faith, until finally after years passed away I heard the Restored Gospel through the Reorganization, and on November 30, 1902 I was baptized and confirmed a member of the Reorganization. And I did pass through a great struggle in doing so. It about broke my mother's heart for me to leave her church (of which she had been a member for over forty years) there is no one knows but God alone what I passed through, but as I listened to the story of the Restoration by a humble servant of the Reorganization—A vision was presented to

me and I see myself standing in a great darkness, so great was that darkness and away in the distance gleamed a marvelous light which I might reach by faithful striving, and about two weeks prior to my baptism I awoke one night to hear an angel playing my old organ and singing these words—a song I loved so well,—

"Oh, this uttermost salvation
'Tis a fountain full and free,
Pure, exhaustless ever flowing,
Wondrous grace it reaches me.

"It reaches me, it reaches me
Wondrous grace it reaches me,
Pure, exhaustless, ever flowing
Wondrous grace, it reaches me."

It was none other than an angel for it was the sweetest voice I ever listened to. And as I pondered over it all, there came such encouragement, which prompted me to be faithful to the Spirits leading. After I had obeyed the principles of the Gospel I enjoyed the knowledge of the Truth and my Bible became a new book to me, yea, a new Light was thrown on and I could see and understand as I had never done before, and for about eight years after, mother clung to her Methodist faith, so dear to her, and finally broke away and obeyed the angel's message of 1830 and rejoiced with us until her eyes were closed, her voice was stilled, her hands clasped on her bosom and her spirit returned to the Giver and we laid her remains tenderly in the arms of Mother Earth on June 28, 1928, at the age of 73 years.

But we leave this scene and come back and count some of the blessings that have come to me from the hand of God. Because of the weakness of the flesh, I have had many trials and God has marvelously healed me of my afflictions and renewed my strength many times, and also promised to heal me of my physical distress if I remain faithful and call upon Him. He also has come to me with relief for my children in times of sickness when my heart was sick and sore with anxiety over them and I have been made to rejoice many times because of His loving kindness over me. I have wondered sometimes if I have been blessed above my fellow creatures, but He seemed to know I needed so much to protect me from being overcome. And when contention arose in the main entrance and corridors of the church and controversy reigned and hearts were sore dismayed I found myself in doubt and fear, then, ah then, in my despair I called upon God to send His servants to our refuge. My companion was discouraged and had laid his armor down, and I realized my weakness so keenly, I actually looked day after day for some one to come with a word of hope. And when I least expected it last Fall, just after Brother D. MacGregor's death, through the direction of Brother Fetting of Port Huron, Brother and Sister Simons called on us and introduced themselves as servants for the Church of Christ, we gladly welcomed them and they told us so much

At that time I was suffering with a pain in my back, insomuch I could not do my own work, but while I listened to their story and asking questions, (but just please remember there was no time lost) I breathed a prayer to God and asked if He would show me in some way that I might know for myself (remembering at the same time His promise to me) that they were His servants, and before we retired to rest that night at one o'clock, that pain left me entirely and never returned for which I was so thankful also for the hope of mooring my barque safely once more.

So later on through the winter Brother Simons brought Sister MacGregor (whom we never met before) to visit us. And all those who know her, will know better than I can tell, what a blessing she has been to us.

After I had asked for an application blank I could not then make up my mind to fill it out, waiting for my companion to decide, too. But while I slept one afternoon I dreamed of a beautiful house I occupied, and when I awoke a voice whispered to me, "Go, fill out your application blank," and I said "No, Transfer Blank," and the voice said again, "No, application blank." So I got up at once, filled it out and sent it in. And now I surely feel satisfied and happy that when I did come to the parting of the ways that I have followed the Spirits leading.

I have not told my experience in full, I could write on and on telling of the wonderful blessings from the God of Israel to me. I have learned through it all that it depends upon ourselves what we receive.

I have always been so thankful to know that our God is a just God and doeth all things right. Since we are not privileged to meet with those of like precious faith, very often to tell of God's goodness, I thought by writing, it might encourage someone.

Mrs. C. H. Storey,
Brown City, Michigan.

A PRESIDENCY OF THREE

Every little while we find someone ready to tell us, Peter, James and John, constituted a Presidency in the Jerusalem church.

For, say they, among other things, Jesus showed special favor to these three. At one time taking them up into a mountain and was transfigured before them. No doubt getting them ready for a special work, that of the Presidency.

What does the record say? In Mark's Gospel, 9th chapter and first verse, Inspired Version, it reads: "And after six days Jesus taketh Peter and James and John who asked Him many questions concerning His sayings, and Jesus leadeth them up into a high mountain, apart by themselves and He was transfigured before them."

In Luke's Gospel it reads (after eight days, etc., we don't know why the discrepancy of two days) "He took them up in a mountain to pray."

But what really happened is what we are anxious to know while they were there. And we have never yet heard one of these men tell us who are so fast to tell us Jesus was fitting them to act in a Presidency.

The facts are all three disciples fell sound asleep, while Jesus was praying, and when they came out of it were sore afraid when they beheld what was going on and Peter commenced to talk about something he didn't know anything about, apparently just putting in time. And when we read so much nowadays—where men try to make out a Presidency of three—to us it seems they are just putting in time.

Here is what we have on record. Luke 9:28 to 33: "And it came to pass about an eight days after these sayings, He took Peter and John and James, and went up into a mountain to pray. And as He prayed the fashion of his countenance was altered, and his raiment was white and glistening. And, behold there talked with Him two men, which were Moses and Elias."

"Who appeared in glory, and spake of His decease which he should accomplish at Jerusalem."

"But Peter and they that were with him were heavy with sleep; **And when they were awake, they saw His glory, and the two men that stood with Him.**"

"And it came to pass, as they departed from Him, Peter said unto Jesus, 'Master, it is good for us to be here; and let us make three tabernacles; one for Thee, and one for Moses, and one for Elias; **not knowing what he said.**'"

Comment further is unnecessary.

Yours for truth,

F. M. Ball.

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THE CHOOSING OF THE TWELVE

Joseph Smith as a Prophet of the Most High, had a great work to perform in connection with the work of restoration of the gospel of Christ in these latter days. This restoration was to be based upon the Book of Mormon, which was to be the standard of faith to us. See B. of M. p. 156, ver. 44.

Many people have taken for granted that the mission of Joseph Smith was not accomplished until his death. It is more likely, however, that this impression was an outgrowth of certain prophecies to the effect that Joseph should live until Christ came, and which prophecies were not fulfilled.

A candid consideration of evidence at hand fully outlines to us just what Joseph's work was; and when he completed that work. Let us examine the evidence:

This shows to us that Joseph's special work Martin Harris in March, 1929, the Lord in speaking of Joseph, says:

"I the Lord am God, and I have given these things unto my servant Joseph, and I have commanded him that he should stand as a witness of these things * * * * and he has a gift to translate the book, and I have commanded him that he shall pretend to no other gift, **for I will grant him no other gift.**" Book of Commandments 4:2.

This shows us that Joseph's special work was the bringing forth and translating of the Book of Mormon. When that was accomplished, his special work was done, as the Lord states emphatically that He would "grant him no other gift." This statement was changed and appears in the changed form in the Doctrine and Covenants.

David Whitmer corroborates this:

"After the translation of the Book of Mormon was finished, early in the spring of 1830, before April 6th, Joseph gave the stone to Oliver Cowdery and told me as well as the rest that he was through with it, and he did not use the stone any more. **He said he was through the work that God had given him the gift to perform, except to preach the gospel.** He told us that we would all have to depend on the Holy Ghost hereafter to be guided into truth and obtain the will of the Lord." Address, 1926 ed, p. 41.

These two statements are enough to prove that Joseph's special work was done when the Book of Mormon was translated and in the hands of the printer; and would it not also imply that his mission in the church after this time would depend on his own state of spirituality as to whether he would occupy only as an elder and member, or in the quorum of the Twelve?

Joseph Smith, Oliver Cowdery, and David Whitmer Called to Quorum of Twelve

In reference to the revelation given June, 1929, making known the calling of the apostles, Joseph says:

"The following commandment will further illustrate the nature of **our** calling to this priesthood as well as that of others who were yet to be sought after." Times and Seasons, Vol. 3:915.

After this remark concerning the revelation, Joseph then embodies the revelation itself, in his history, from which we quote further:

"And now Oliver, I speak unto you, and also unto David, by the way of commandment."

"For behold I command all men everywhere to repent, and I speak unto you, even as unto **Paul** mine apostle, for you are called even with that same calling with which he was called."

Book of Commandments, 15:10, 11.
Doctrine and Covenants, 16:3.

Oliver and David are here called to the same position as Paul,—Apostle. They were to be members of the quorum of Twelve. Joseph, in reference to this revelation said; that it "will further illustrate the nature of **our calling.**" Nothing ambiguous about that! He places himself, Oliver and David under the same heading, the same position and the same work. "Our calling," shows clearly that Joseph understood that he too, would hold the position of apostle, and with Oliver and David, be a member of the quorum of Twelve.

We quote from the same revelation:

"And now, behold, there are others who are called to declare my gospel, both unto Gentile and unto Jew; yea, **even unto twelve**; and the twelve shall be my disciples." Book of Commandments, 15:27, 28.

"And now behold I give unto you, Oliver, and also unto David, that you shall search out the twelve. * * * *"

Book of Commandments, 15:42.
Doctrine and Covenants, 16:6.

This shows us that Oliver Cowdery and David Whitmer were to choose the remainder of the quorum of Twelve. Joseph no doubt, would have been one of them.

We quote from the revelation received on Apr. 6, 1830, by Joseph:

"Behold there shall be a record kept among you, and in it thou shalt be called a seer, a translator, a prophet, an **apostle** of Jesus Christ. * * * *"

"Wherefore it behooveth me, that he should be ordained by you, **Oliver, mine apostle.** * * * *"

Book of Commandments, 22:1, 13.
Doctrine and Covenants, 19:1,3.

Also from a revelation given June, 1830:

"Which commandments were given to Joseph, who was called of God and **ordained an apostle** of Jesus Christ, an elder of this church. * * * *"

"And also to Oliver, who was also called of God an **apostle of Jesus Christ**, an elder of this church, and ordained under his hand. * * * *"

Book of Commandments, 24:3, 4.
Doctrine and Covenants with additions, 17:1.

The following from the late Joseph Smith is in point:

"Notice in this connection the very important fact, that Joseph and Oliver, the first officers of the church in point of both time and rank, were 'called of God' and 'ordained' under each other's hands to be apostles, thus fulfilling the scriptures, **"first apostles."** (1 Cor. 12:28.)

"Nor were these the only apostles then called, for the Lord in June, 1829, (D. C. 16:3) declares that David Whitmer was called an apostle." *Journal of History*, Vol. 13:29.

Despite the fact of God calling these men to occupy in the quorum of Twelve, yet they were never members of that quorum, and David Whitmer at least was never ordained an apostle. The revelation of June, 1829 commanded an early choosing of the Twelve,—yet it was six years before this was accomplished, and then neither Joseph, Oliver, or David were of the number.

As to the delay in obeying the command of God, we have the testimony of David Whitmer coming to us through J. J. Snyder:

"David and Oliver (so David told me) spoke to Joseph frequently about searching out the twelve, and Joseph gave them no encouragement to go ahead and do it; they (David and Oliver) depending too much on Joseph, consulting him as to how they should proceed with everything in the work. So it was put off from time to time, and was not done, according to Church History, until six years afterwards. And when it was done, Joseph dictated in the matter."—*Zion's Advocate*, Feb., 1926, p. 5.

During those six years, innovations had placed Joseph in the Presidency, and in fulfilling his man-made position, he, of course, could not take his God-appointed place in the Quorum of Twelve.

David and Oliver evidently lost their rightful position in the quorum of Twelve through the dominancy of Joseph, and the changing of the June, 1829, revelation previously quoted. Many of the revelations which had been printed in the Book of Commandments had been revised in the winter of 1834 before printing them in the Doctrine and Covenants. We quote from the revised revelation:

"And now, behold, there are others who are called to declare my gospel, both unto Gentile and unto Jew; **yea even twelve.** * * * *'" *Doctrine and Covenants*, 16:5.

It will be noticed that in this changed revelation, that they left out one word—"UNTO." See *Book of Commandments*, 15:27.

The little word "unto" makes a lot of difference. In the Doctrine and Covenants it would appear that Whitmer and Cowdery were to search out twelve others besides themselves, notwithstanding the fact that they themselves were also called on to be apostles.

Some reason thus: that Whitmer and Cowdery

were thus left out, that they might be in the Presidency of three; but neither of the two men were ever in the Presidency of three.

The little word "unto" shows conclusively that David Whitmer and Oliver Cowdery were to be two of the original Twelve Apostles.

If we accept the Doctrine and Covenants version, we must face the fact of its authorizing Cowdery, Whitmer and later Joseph Smith, and TWELVE other apostles—15 apostles in all for the occupancy of the quorum of Twelve.

Who Did the Lord Want in the Quorum of Twelve?

We have seen that the Lord had designated at least three men as members of the quorum of Twelve, and that his wishes on the matter had been disregarded. Other men occupied in the quorum in their stead. This naturally causes us to wonder who the Lord had intended to be the Twelve of the Restoration? On this point we quote an editorial by Ebenezer Robinson, editor of *The Return*, the Whitmerite paper in 1889. We believe he has solved the problem:

"The Lord carried out the same order in raising up twelve witnesses to the Book of Mormon, and the work of the last days as he did among the Nephites and also at Jerusalem, to-wit: Joseph Smith, Jr., Oliver Cowdery, David Whitmer, Martin Harris, Christian Whitmer, Jacob Whitmer, Peter Whitmer, John Whitmer, Hiram Page, Joseph Smith, Sr., Hyrum Smith, Samuel H. Smith."

"The appointing therefore of twelve other persons on the 14th day of Feb., 1835, and setting them apart as twelve apostles, viz.: Lyman E. Johnston, Brigham Young, Heber C. Kimball, Orson Hyde, David W. Patten, Luke Johnson, Wm. E. McLellan, John F. Boynton, William Smith, Orson Pratt, Thomas B. Marsh, Parley P. Pratt, we firmly believe to be an error, as we think the sequel clearly shows, as the quorum was broken up before three years." *The Return*, Vol. 1:32.

We ask the question: What are apostles? And we answer: They are witnesses: "SPECIAL WITNESSES." The apostles in Jesus' time were witnesses of the life, character, and ministry of the Saviour. They were his traveling companions, served in his ministry, worked under His supervision, and were taught by Him personally. They could face the world and testify from the standpoint, "I know." Their chief power lay in the fact that they lived with, saw and heard, Jesus Christ the Son of God. They were witnesses **OF THE BIGGEST THING IN THAT AGE.**

Likewise the twelve apostles in America. They could preach from the same standpoint. They had seen the Saviour; they had been taken up to Heaven where they saw unspeakable things, and thus gained much knowledge of the majesty and glory of Christ and the work of the kingdom. They could bear a much more emphatic testimony than those who were not taken up to heaven. They were the witnesses **OF THE BIGGEST THING IN THAT AGE**, hence their power.

Come now to America in the year 1829, and what may we expect? It is the ushering in of another dispensation; the forthcoming of a great work; the restoration of the gospel of Christ as preached to those of Jerusalem and the Nephites. A Twelve to be chosen surely!

And as in the other two instances, Jerusalem and America, these men of the twelve would be **WITNESSES OF THE BIGGEST THING OF THE AGE.** And that biggest thing was unquestionably the Book of Mormon. **THEN THE LORD'S TWELVE WOULD BE THE WITNESSES OF THE BOOK OF MORMON.**

They could testify to the world from the sure standpoint of "I know," "I saw the plates; I know the Book of Mormon is true," and how much more wonderful it would have been if these men could have gone forth — the God-chosen twelve—and borne personal testimony to the fact of having seen the plates; personal testimony to the fact of having seen the plates; personal testimony to the truth of the Book of Mormon, and the restoration of the gospel of Christ. And how much more emphatic a testimony they could have given than the man-chosen apostles of 1835, who might be termed "mistakes;" for if the Twelve had been chosen when the Lord directed and intended, it is highly probable that such things as a Presidency, High Priests, High Council, and a host of others, would not have been heard of; and the Spirit would have been with the church as fully as it was in 1829, for the innovations caused a lessening of the Spirit. See address, 1926 ed. page 43, 44. Also D. C. 83:8.

The fact that there were just twelve witnesses that saw the plates, including Joseph Smith, and that the Lord designated three of them as members of the quorum of twelve, goes to prove that the Three Witnesses and the Eight Witnesses, and Joseph, were the Lord's choice for the quorum of Twelve. And think how much more in harmony it would have been with Jesus' choosing His apostles both in Palestine and America. Witnesses in each instance.

Robert Campbell.

WHICH BOOK OF MORMON TO BUY

By C. A. Gurwell

By this caption I mean, shall we buy the "cheap" edition put out by the church at Salt Lake City, or the **correct** edition,—and true to the manuscript,—published by the Herald Publishing House, Independence, Mo., at a higher price?

The scriptures say, "Buy the truth and sell it not." Prov. 23:23, implying that its worth is beyond price. After reading the article in the October Advocate, by Brother Ely, I went to the "Utah Church" here and secured a copy of the two-column edition mentioned, and compared the corrections made in the "authorized edition" of the Reorganized church, therewith. Nearly all the errors and omissions of the earlier editions appear in this Utah edition, including these: "I must testify unto you concerning the wickedness

of your hearts," (implying necessity), instead of "I might testify,"—leaving it optional. Jacob 2:6. "Behold, ye have done greater **iniquity** than the "Lamanites," in the singular, and pertaining to polygamy, instead of "iniquities," plural, v. 45. In Ether, 1:16, authorized edition, — the brother of Jared is commanded of the Lord to "gather together" fowls, animals and seeds of all kinds, etc. "and thy family,"—in the singular; the Utah edition, and all old editions say, "thy families,"—"thy" singular, "families," plural, thus sanctioning the plural families of polygamy.

The authorized edition was prepared and revised from the original manuscript of the Book of Mormon, now in the possession of the Reorganized church. The work was done by a committee of seven of their ablest men and scholars, authorized by General Conference of April, 1906; and it was completed in July, 1908. Words were corrected, clauses, sentences, and in Alma's discourse on faith, (Chapt. 16:157), the entire verse of three full lines was found to have been omitted, and now is found only in this edition. Several other corrections also are shown. This seems to dispose of our brother's statement, "the wording is exactly the same in both books."

Another objection may be urged: Many members of the Church of Christ come from the Reorganized church, and have that edition now. When citing references, it is impossible to locate citations in one book, from references in the other, some books of the Utah edition having more than twice the number of chapters in the authorized edition.

Cheapness and convenience are not the only considerations in the search for truth. On one occasion a young man gathered "a lap full" of wild gourds and shred them into "the pottage" (They were "cheap," and no doubt "convenient") but when eaten a little later, he cried out, "O, man of God, there is death in the pot." (2 Kings, 4:38-41) and Elisha ahad to work a miracle to save the entire company from the evil consequences of one man's foolishness.

RESIGNATION

I know not when our Lord shall come,
To take me to His home on high,
But this I know, if I am true
My Lord will bring me home at last.

That home all full of love and joy,
Where sorrows are all done away;
And we shall sing and praise our Lord,
In one sweet perfect harmony.

So Lord while here on earth we stay,
Oh grant we may not from Thee stray;
But lead us on from day to day,
In all Thy sweet and loving ways.

So grant, dear Lord, my days at last,
Each day may brighter grow;
So when at last I hear Thy call,
My child, it's time, come home.

Minnie E. Cummins, Salt Lake City, Utah.

have accepted the command to begin the work of building the Temple during the coming year. Soon we are to realize our expectations.

But what of the year 1929? We have crossed over the threshold, and its responsibilities are upon us. We can not sit down in complacent satisfaction with the work during the past year. Greater responsibilities await us. We must continue to go forward. We are about to undertake a great work: That of building the Temple upon the spot dedicated for that purpose so many years ago. It is a gigantic undertaking for a body of people so few in number and so limited in means as is the Church of Christ. But God has spoken, and we need not fear. It requires faith—a firm, unflinching, unwavering faith to go forward in this work. It was a small army of Three Hundred under Gideon which put to flight the hosts of Midian. The same God that fought with Gideon, will assist his people in the building of the Temple if they have the faith of Gideon. We opine there will be no wild, frantic drives for money, but the people will be left to give as it seems good to them, or **as God may put it into their hearts to give.** Let us not be dismayed at the taunts and sneers that shall be thrown at us. Remember that in Nehemiah's time when he was rebuilding the Temple, the enemy said, "What do these feeble Jews?" So it may be said of us: "What can these feeble Hedickites do? they are so few in numbers." The greatest test of our faith is coming. Some are even now discouraging the attempt. But the time has come to go forward and obey the word of the Lord. The time that is ahead of us will require faith as never before. We must both work and pray. We should early come forward with our offerings for the Temple, and then work and save, that we possible may be able to give more.

But the beginning of the work on the Temple should not cause us to neglect our missionary work. This must go on, and other men should be placed in the active work, which will mean that their families must be looked after from our tithes and offerings.

Every member of the Church of Christ should rejoice in the wonderful privilege that is ours to stand identified with the work of God just as it was organized in 1830, and that we are privileged now to enter upon the work which they thought to do at that time, but were hindered because of their transgressions and the persecutions that came upon them.

Finally, Brethren and Sisters, do not forget our Church paper, ZION'S ADVOCATE. Do not be satisfied merely with taking the paper yourself, but solicit others to subscribe for it. Let us make it self-supporting. It is now being issued at a sacrifice. Business Manager and Editor giving time and means without any compensation. Work for ZION'S ADVOCATE during 1929.

H. E. M.

Brother F. L. Manuel, of Platteville, Wisconsin, writes encouragingly of the work of their Branch of the Church at Ellendale. He speaks highly of the efforts of Elder B. C. Flint while on a recent visit there. They are looking for Elder C. L. Wheaton to come that way soon. "Then," he says, "I look for this Branch to advance."

Sister A. M. Harvey, of 191 Sulphur Spring Road, West Asheville, N. C., writes to suggest that in making a list of our friends for whom we wish to buy Christmas presents, we should remember Him who is our dearest friend. Quoting His words, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Another good suggestion, too late for the December issue.

Brother C. E. Bozarth calls attention to an error occurring in the December issue of his "Reply to Curtis," on page 181, in the 39th line of the first column on the page, the word "no" should be omitted, making it read as follows: "Connected as it was with mob violence." Please note and make this correction in your copies.

AUDITOR'S REPORT OF GENERAL BISHOP'S BOOKS

From July 8th to Nov. 15th, 1928
Receipts

Tithing	\$ 518.59
Paving Debt	157.30
Missionary Offering	5.72
British Mission	75.00
Church Literature	9.85
Loan Returned	12.00
Balance on hand July 8th.	597.39
	<hr/>
	\$1,375.85

Expenditures

Missionary Allowance, C. L. Wheaton.	\$ 350.00
General Church Expense.	18.50
Church Literature	10.95
Bishop Administrative	52.93
Paving Debt	500.00
Interest Debt	60.00
British Mission	208.00
Loan	208.00
Loan	25.00
Local Church Loan.	14.00
Surveying Expense	12.50
	<hr/>
	\$1,251.88
Receipts	\$1,375.85
Expenditures	1,251.88

Balance. \$ 123.97

Temple Fund

Balance on hand July 8.	\$ 344.32
Received up to November 15.	69.62
	<hr/>
On hand November 15.	\$ 413.94

Walter L. Gates,
Louise Sheldon.