

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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EDITORIAL

UNITY

"In union there is strength," is an old and a true saying. Integral parts of any body, if taken separately, can be easily broken by the application of sufficient force, but if these same integral parts are compactly and securely bound together, it is no easy task to break them.

The Church of Christ is a small body of believers in the primitive gospel restored, but we have been gratified at the unity that has prevailed with but few exceptions. The great mass of those dissatisfied with the changes wrought in the Reorganization have found refuge with the Church of Christ, and have there found contentment and peace. As the days go by the need of perfect unity will become more and more apparent.

We are about to undertake a great work. A work that can be accomplished only by the help and power of God. To obtain that help there is required, on the part of the members of the Church, faith, diligence and unity. The work which we are about to undertake was thought to have been done by the early ministry and members of the Church of Christ back in the early 30's before the name of the church was ever changed, but they were prevented by their transgressions and the persecution that came upon them.

Ever since the expulsion of the Church from Missouri, the eyes and minds of the saints have ever been upon the final building of the Temple upon the consecrated spot on the Temple Lot at Independence, Missouri. The Church of Christ, by the hand of an overruling Providence, has been entrusted with the possession of the Center Spot at which it is said the gathering of the saints must begin. God has told us that the time to begin the work is this year. So we are face to face with a stern, though happy, responsibility.

We can not do this work alone, and without the help of God. Failure would be the result. We must have the help of God. In other words we must be co-workers together with Him. To obtain that help, we must be faithful, humble, prayerful and united. If ever there was a time when the members of this Church should all pray, that time is now, and will be from henceforth. We must be on interceding terms with God in order to do His work and receive instruction in reference to that

work. It is said that the "Effectual fervent prayer of a righteous man availeth much." Even so the "effectual fervent prayer" of a body of righteous persons, firmly united in the gospel covenant should be able to accomplish all that God requires of them.

Jesus prayed, before His death, for all that should believe on Him through the words of His apostles, and said: "That they all may be one; as thou Father art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou has sent Me."—John 17: 21.

May we present to the world an example of a body of believers in Christ so compactly joined together, and so firmly united that Satan may find no place or opportunity for entrance. With this unity and this faith we do not need to fear the outcome.

H. E. M.

EDITORIAL ITEMS

Sister Morgan, lately from California, who is living with her daughter, Mrs. George Sutherland near Kingsville, Missouri, has recently had a stroke of paralysis rendering her speechless and well nigh helpless. As her daughter is a member of the Reorganization, their Elders were called for and have been making regular calls at the Sutherland home. However, as two of her daughters holding to the Church of Christ are there with them, it was thought advisable to call for Elders of the Church of Christ. One of the Reorganized Elders kindly phoned to the editor notifying him of the situation and telling him of their request. So that evening we got Elder George Shimmell, and drove a distance of 14 miles over rough roads to administer. It is seldom that we have calls of that kind, and we feel we should respond.

To our many kind and worthy contributors, we beg them to be patient with us. We are swamped with numbers of letters and articles, most of which we would like to use, and will use as soon as is possible. We make selection according to our best judgment, and except in special cases, take them in their turn. We have some interesting articles on the waiting list, among which are notes from a sermon by Apostle James E. Yates which will be published in the next issue.

ZION'S ADVOCATE

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condemn, and we expect to be fellowshipped as brethren and sustained by every lover of truth, that these books contain and no others."—Truth Teller, Aug. 1864, p. 26. So the Church of Christ has ever held these two books as the paramount standard of their faith and practice.

Joseph Smith, III, testifying in the Temple Lot suit said, "A man may be mistaken even though he be the president of the church, as to the genuineness or authenticity of revelations claimed to have been received."—Abstract of Evidence, p. 76. Therefore, we have no apology to offer for our position, on modern revelations. This position we confidently submit for the consideration of all honest-hearted people who have no other motive in their religious activity than to follow Christ.

SOPHISTRY EXPOSED: PART TWO**The First Presidency Question**

"To whom it may concern—This is to certify that Apostle J. F. Curtis told me when I lived at 1116 Howard St., Port Huron, Mich., that the time he had with Roberts at Carsonville, that whenever he got to the point in his debate where the First Presidency came up that he just bluffed his way through that part of it. He told me this in conversation at my own home. He told me how often he debated with Roberts and how he handled different points in the debate, because he said Roberts was quite a debater. This gave me an eye opener that there was a weak point in the Presidency and from then on I investigated and I found that the only way out was to bluff as there was no proof of the First Presidency.

(Signed by) Otto Fetting.

Witnessed by: Roy E. Fetting and Sarah E. Wass.

Statement of Notary:

State of Michigan, County of St. Clair:

On this second day of February in the year of our Lord One Thousand and Nine Hundred Twenty-six, before me, the subscriber, a Notary Public for said county, personally appeared, Otto Fetting, to me known to be the same person described in and who executed the within instrument, who acknowledged the same to be his free act and deed.

Roy E. Fetting, St. Clair County, Michigan.
My commission expires Jan. 18, 1927.

Zion's Advocate, March, 1926."

Representatives of the Reorganization, in projecting their presidency theory back into Mosaic times have lately found it necessary to aver that those whom they claim then occupied in such office were "High Priests and Apostles." This position, in the light of Doc. and Cov. 83:4 and 104:11 loads them with the further burden of assuming that the Gospel ordinances were operative during the reign of such office. Such is the position of Mr. Curtis in his "Beliefs Defended."

Since there is so little of history or scripture that can be writhed into pretentious defense of this preposterous position a short period of that church history only is selected as sustaining such claims; the period from the beginning of the exodus until Sinai was reached and the golden god erected. This select period, however, contains too many hazards for the safety of the theory.

The student of Israelitish history is well aware that the Israelites in Egypt had adopted the Egyptian religion and were steeped in idolatry worshipping the Egyptian gods. These idols they carried in their hearts beyond Sinai. "Neither did they forsake the idols of Egypt." See Ezek. 20: 1-45.

Deut. 10: 1, "Inspired Translation," is quoted in defense of the theory: "At that time the Lord said unto me, Hew thee two other tables of stone like unto the first, and come up unto me upon the mount, and make thee an ark of wood. And I will write on the tables the words that were on the first tables, which thou breakest, **save the words of the everlasting covenant of the holy priesthood** and thou shall put them in the ark."

God had communed with Moses upon Mount Sinai and delivered the law written upon tables of stone. When Moses came down from the mount he was provoked at the persistent idolatry of the people and threw the stones containing the first writing upon the ground and broke them without putting into operation whatever might have been contained thereon. Now, if as the "Inspired Translation" says God wrote on "two other tables of stone, "the words that were on the first tables, which thou breakest, **save the words of the everlasting covenant**" does it not appear that up to this time at least that the people had not received the everlasting covenant? If it had been in operation "from the time that Moses and Aaron first began their work to bring the children of Israel out of Egyptian bondage up to the time that they reached Sinai" why did God seek to establish it at Sinai? Mr. Curtis claims that it ceased at Sinai whereas his witness, the "Inspired Translation" represents God as willing to establish it there but the people were not ready to receive it.

Doc. and Cov. 83: 4 is quoted. Upon this reference Mr. Curtis' comments as follows: "This shows that the Lord took Moses out of the midst of the children of Israel on the Eastern continent, and the holy priesthood also, and when he did so those who had previously held the holy priesthood, because of the great sin that they had committed, were left without priesthood, or as we

would say in our day, they were placed under silence."—Beliefs Defended, pp. 79-80.

Very fortunate for Moses, we would say, that Mr. Curtis did not have God take him off the Western continent also.

As for the silencing that took place at this time, it was not in demoting Aaron and Hur from the Melchisedic to the Aaronic priesthood for Aaron as yet held no priesthood from which to be "silenced," and Hur was never invested with priesthood. The silence was of a very different nature, the decree of which, with its execution by the sword, may be read in Ex. 32: 26-28: "And there fell of the people that day about three thousand men."

Remember it was at Sinai, at the instance of the golden calf worship, that Mr. Curtis claims the Melchisedic priesthood was taken from all Israel excepting Moses. See his Beliefs Defended, p. 79. This position no doubt was thought to be the only means consistent with a Melchisedic High Priest Presidency theory of explaining the call of Aaron to an honored position in an order of priesthood which was destined to bear his name and to herald the preparatory gospel of two dispensations.

Had it not been for the certain terms of Aaron's call to the Aaronic priesthood as recorded in Ex. 28: 1-3 Mr. Curtis would never have sacrificed him to the stigma of a "silence" nor wandered back of Sinai for scraps of a garment which he claims was once the robe of Aaron.

It is ridiculous to take such a position, but worst still, it is brazen sophistry to afterwards slip across the border line to this side of the golden god and pilfer the records of that period of such incidents as might be suborned into supporting the freak contention. Note the following.

On page 73, Beliefs Defended, Mr. Curtis cites us to Numbers, first chapter, where he finds a "twelve" which he subordinates to Moses and Aaron of the First Presidency. Wonder where was Hur? The context plainly shows that these men were not chosen until after the idolatry at Sinai and Aaron and his sons were set apart for the Aaronic priesthood. Moreover their duties were of a military nature. They were "princes" concerned with those of "their father's house" who "were able to go forth to war." See the first three chapters.

Again on page 74, Numbers 11: 16-17 is quoted where it is said, "the Lord said unto Moses, gather unto me seventy men of the elders of Israel, whom thou knowest to be elders of the people, and officers over them * * * * And I will take off the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone." This incident like the one before did not occur until after the worshiping of the golden calf for which Mr. Curtis tells us Aaron was "silenced" together with the whole of the Melchisedic priesthood except Moses. A marvelous escape for those elders! How does it come, Mr. Curtis, that there were still "elders of the people" after that time? If this "eldership" were of the Melchisedic or-

der what about that wholesale silencing affair? Your scheme will not work; better think up some other excuse for the call of Aaron to the "priests office." It is plainly stated in the reference that Moses was bearing the burden "thyself alone" up until the appointment of these seventy men, which was about a year after the golden calf worship. From the burning bush to beyond Sinai and no presidency yet. A sorrowful spectacle indeed when a man's own theory commite suicide before his eyes!

One has to but read the call of Aaron in Ex. 28: 1-3 to get the true conception of the situation. This call was delivered to Moses while he was upon Sinai before he knew anything about the idolatry of the people below. It was given, the Lord said, that Aaron, "may minister unto me." Aaron's first and only priesthood. "And **take unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nabad and Abihu, Eleazer and Ishmar, Aaron's sons. And thou shall make holy garments for Aaron thy brother for glory and for beauty. And thou shall speak unto all that are wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priests office.**"—Ex. 28: 1-3. No stigma of a "silence" here. He was called "from among the children of Israel" that he might minister unto the Lord. If he was in a First Presidency before this call he was there as a layman, and if after, as an Aaronic priest.

That Aaron's office of priest was given in honor according to the sober purposes of God and not begotten in a passion of displeasure is shown by the following: "And thou shalt make a plate of pure gold, and grave upon it like the engravings of a signet, **HOLINESS TO THE LORD. * * * * And it shall be upon Aaron's forehead.**" Ex. 28: 36, 38. "I have given your priests office unto you as a service of gift; * * * * Num. 18: 7.

We think Mr. Curtis might have told us more about Hur, the third member of his Mosaic Presidency. Or did he see the hand writing on the wall and fear to risk his hobby to further exposure? To connect this man with an office as pretentious as the "First Presidency" is held to be by its advocates is, however, a presumption deserving the censure of all logical minds.

According to Bible record Hur was of the tribe of Judah. "See, I have called by name Bezaleel the son of Uri, the son of Hur of the tribe of Judah."—Exodus 31: 2. Also Ex. 35: 30, 38: 22. This tribe did not hold priesthood in Mosaic times: "For it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood."—Heb. 7: 14.

(To be continued)

BE NOT DECEIVED

By Elder J. R. McClain

Ample warnings have been given in both Bible and Book of Mormon against deceptions that

would prevail in contradistinction to the truth, as it has in all ages. Every genuine article has had its counterfeit. Every truth has its opposite—falsehood. One is sponsored by the giver of all good, the Father of light, the God of heaven, the other by the prince of darkness, the father of lies, his Satanic majesty, the devil.

All may be partakers of the blessing and protection of the former. And none are exempt or immune from the wiles of the latter.

These two opposing powers work through human agency. The one sponsoring the genuine, the other the counterfeit.

So there is great danger of being deceived, the deceptive influence is so great at times that were it possible the very elect would be deceived. See Mark 13:22.

The most dangerous counterfeit is one most nearly like the genuine. Then it behooves us to be very careful if we would discern between the two. A counterfeit bank note may pass the scrutiny of the average observer undetected. But when it reaches the bank or clearing house the expert makes the necessary examination and the fraud is discovered. If only one letter, one figure, or even a thread of silk is lacking it is spurious and is rejected.

In spiritual matters the power of deception is equally great. But we have a detector which is the word of God. "To the law and the testimony if they speak not according to this word it is because there is no light in them." Isai 8:20. Testimonies alone are unreliable. They must be in harmony with the law.

A lady once told me that she knew she was right because God had answered her prayers. This is possibly one of the most dangerous means of deceptions known to Christianity. What religious cult does not make similar claims? And who would deny them the blessings of God? Just because a man receives blessings or belongs to some church is not evidence conclusive that he is right in every respect.

Take the case of Cornelius. He was a devout man, one that feared God, gave much alms to the people and prayed to God alway. Acts 10: 1-2., whose prayers were heard, see Verse 4. Was he right? Evidently not in all things, for there was something he ought to do that he had not yet learned. Verse 6. He was living according to the light he had received but there was greater light, and when it came, he obeyed. See Verse 48.

So we must not conclude that because our prayers have been answered or even had visitation of angels that we are right and cannot be wrong. Let him that thinketh he standeth take heed lest he fall." Con. 10:12.

So we cannot rely solely on our own testimonies or that of others. Neither can we say ours are true and others are false.

It is unsafe to trust in spiritual manifestations because the devil can also perform miracles. See 2 Con. 11:14.

Also as evidenced in the power of the magicians of Egypt in imitating Aaron. See Exodus 7th and 8th chapters.

Our security is in the "law of the Lord," the word of God, the Truth.

Paul's exhortation to Timothy was "Take heed unto myself and to the doctrine for in so doing thou shalt both save thyself and them that hear thee." 1 Tim. 4:16.

Another great danger and means of deception is to put our trust in man. It has been the disposition of many in all ages to follow their file leaders. Jesus Christ is our only safe leader; even apostles and prophets do sometimes err, as we shall show. Man is fallible but Christ is infallible. "Behold I have given Him for a leader and commander to the people." Isaiah 55:4. Again, "I am the Lord thy God * * * which leadeth thee by the way that thou shouldst go." Isa. 48:17. Also 23rd Psalm, Paul says: "Follow me even as I follow Christ. As evidence that man is an unsafe leader we read: "Thus saith the Lord, cursed be the man that trusteth in man and maketh flesh his arm and whose heart departeth from the Lord." Jer. 17:5.

Jesus said to his disciples, "Take heed that no man deceive you," Matt. 24:4, and then proceeds to warn them against deceivers. "For many shall come in my name saying I am Christ and shall deceive many." V. 5.)

And many false prophets shall arise and shall deceive many." Verse 11, See also Verse 24.

Perhaps some will say the false prophets are outside of the true church. But listen, Jesus said, "Beware of false prophets that come to you in sheep's clothing." Matt. 7:15.

Evidently in the garb of a saint—God's people. Hence the great danger of deception. Sheep's clothing, mind you. Otherwise there would be no danger of being deceived. Again we have the warning, "Beloved, believe not every spirit, but **try the spirit**, whether they are of God. Because many false prophets are gone out into the world." 1 John 4:1. "Let no man deceive you with vain words." Eph. 5:6. Peter says, "But there were false prophets among the people even as there shall be false teachers among **you** (the saints). 2 Peter 2:1. Paul warns the elders at Miletus of the dangers. "For I know this that after my departure shall greivous wolves enter in **among you** not sparing the flock. Also of your own selves shall men arise speaking perverse things, etc." Acts 20: 28, 29, 30.

The above was verified in the case of Hymenaeus and Alexander. 1 Tim. 1:20. So the foregoing scriptures show very conclusively that we

should look among ourselves for false apostles, false prophets, false teachers and false leaders.

There are some saints who are so gullible as to think the apostles cannot go wrong. And more especially the "prophet." That God would not suffer him to go wrong, that if he did God would remove him, etc. To all such let me say, you are deceived already. If it was God's plan to remove false prophets, or false apostles, all these warnings would be superfluous. We could just go along serenely and flatter ourselves that all we have to do is to do right ourselves, and God would take care of all deceivers who might come in our midst. That we are not responsible for the acts of the prophet or apostle or bishop, that it is none of our business what they do or say, but it is our duty to sustain them, right or wrong, just allow them all the latitude and power they want, and ignore all the warnings to the contrary.

Clearly to the writer that would be a case of the blind leading the blind.

I wish to call your attention to this fact. It cannot be proven by either sacred or profane history that God ever removes by divine intervention, false leaders.

Take the case of Saul, first king of Israel. After he became wicked God rejected him but did not remove him. Sam. 15:23. Notwithstanding God had rejected him Saul continued to reign king over Israel thirty-eight years and died a suicide. Ch. 31:4.

It was the prophets and diviners of ancient Israel that led them away from God and finally into captivity. Because of their great wickedness. God said, "And the prophets shall become wind and the word is not in them: thus shall it be done unto them. Jer. 5:13.

It was the desire of Israel that their prophets should speak unto them smooth things. Prophecy deceits. Isa. 30:10, and so they did, according to the desires of the people, and so became rich. They are waxen fat, they shine * * * They judge not the cause of the fatherless, yet they prosper, and the right of the needy do they not judge. Jer. 5:28.

"A wonderful and horrible thing is committed in the land: The prophets prophesy falsely and the priests bear rule by their means and my people love to have it so, and what will you do in the end thereof. Verses 30, 31. Micah who also prophesied in those days before the captivity of Israel voiced the same sentiment. Hear him: "Thus saith the Lord concerning the prophets that make my people err * * * and cry peace when there is no peace. Ch. 3: v. 5. "The heads thereof judge, for reward the priests thereof teach for hire and the prophets devine for money, yet will they lean upon the Lord and say, "Is not the Lord among us, none evil can come upon us." Ver. 11. These prophets were continually prophesying of peace and good things. See Jer. 23:17, 26, 27, 30,

31, 32, according to the deceit of their heart. See Jer. 14:14.

If we need any further proof that prophets were among God's people and deceiving them, Jer. 21:11 Read the following, "For both prophet and priest and profane yea **in my house** have I found their wickedness, saith the Lord," Jer. 23: 11, and this: They have set their abominations in **the house** which is **called by My name** to pollute it. Jer. 8:30.

And after they were taken to Babylon the Lord still had compassion on his covenant people and warned them once again. "For thus saith the Lord of hosts the God of Israel **let not your** prophets that be **in the midst of you** deceive you. Jer. 29:8.

If they had only learned this lesson sooner they might have escaped the 70 years captivity.

The warnings and the result of disobedience are written for our admonition and examples. 1 Cor. 10:11. Shall we profit by them?

The same rule applies in every dispensation. And humanity is the same in all ages. Only a **FEW** will find the way. Of the seven churches in Asia not one was found perfect. The church at Ephesus it seems were the most commendable. "I know thy works and thy labors and thy patience and how thou canst not bear them which are evil. And thou hast tried them which say they are apostles and found them liars.. Rev. 2:2. It took courage for the saints in that early church to put their apostles to the crucial test and pass judgment upon them. We are not informed as to just what particular wrongs that condemned them. Paul in the 2nd Corrinthian letter tells of boasters who were guilty of self commendation and took occasion to glorify themselves and declared "such" are false apostles deceitful workers transforming themselves into the apostles of Christ." Ch. 11, Ver. 13.

Did they heed the apostles instructions? It is very doubtful. And Paul was doubtful of them. 12 Ch. Ver. 20. "For I fear lest when I come I shall not find you such as I would, and that I shall be found of you such as I would not; lest there be debates, envyings, wraths, strifes, backbiting, whispering swellings, tumults." To the Roman saints he wrote "Now I beseech you brethren mark those which cause divisions and offenses contrary to the doctrine which ye have learned and avoid them," Rom. 16:17. "Many corrupt the word," 2 Cor. 2:17. "Handle the word of God deceitfully," 4:2. Let nothing be done through strife or vainglory, Phil. 2:3, Gal. 5:6.

If any man teach otherwise and consent not to wholesome words even the words of our Lord Jesus Christ and to the doctrine which is according to Godliness * * * **From such turn away.** 1 Tim. 6:3-5.

Notwithstanding all these warnings and many more that might be cited, the early church finally

drifted into darkness and apostasy. They failed to take heed to themselves (the apostles and prophets) and to the flock (the members) and to the warning "**Come out from among them and be ye separate.**" 2 Cor. 6:17. So it happened to them as Isaiah had predicted, "As with the people so with the priests." * * * "They have transgressed the laws, changed the ordinances and broken the everlasting covenant. Isai 24:2-5.

So the great apostasy was complete. "The prophets, the rulers and seers were covered. Isai 24.

The "woman" had fled into the wilderness," Rev. 12.

No voice from God. A famine of hearing the voice of God. Amos 8:11.

This state of affairs continued about 1,260 years after which a restoration under the angels message, Rev. 14:6, which began about 1830.

The Church of Christ was again reestablished according to the divine pattern. The Lord had again raised up a prophet, Joseph Smith, Jr. whom he inspired with others to bring forth and transplant the ancient Nephite record the Book of Mormon, which record contains the fullness of the gospel.

Notwithstanding the supernatural powers conferred upon Joseph Smith, Jr. in bringing forth the Book of Mormon, he was weak and erring as subsequent history shows. It is not the purpose of this paper to go into details concerning the manner of the coming forth of the Latter day work, but to try to point out some of the dangers of deception "**Let no man deceive you**" is just as applicable now and "**cursed be the man that trusteth in man,**" is just as true as in the past and even more dangerous in these "**perilous times.**" "Men's hearts failing them for fear looking after things coming upon the earth."

Jesus said "The love of many would wax cold." Latter Day saints have felt secure in the testimonies they have received and just took it for granted that "All was well in Zion until the last great division came upon us, all unawares to the great majority of the saints.

The great havoc and disruption brought upon the church by reason of the entering in of strange and peculiar practices which plainly contradict the ancient customs and traditions of the church, culminating in 1925 when **Supreme Directional Control** became a fundamental doctrine of the church; put over by a packed delegation and a purported revelation made to order to carry out the president's wishes. Enough has already been written concerning this crowning heresy.

Before the convening of this conference, three hundred leading elders, apostles, bishops, men and women, signed a document of protest, declaring that if this S. D. C. document was adopted "**it would be tantamount to apostasy.**" This paper was subsequently signed by some three hundred

more. This to say nothing of the hundreds that would have signed it had they had opportunity.

The result is a divided church. Hundreds have withdrawn who consider the church in apostasy. And other hundreds are drifting. Thousands are doubting, who are still in her ranks; just waiting for the Lord to intervene and remove the objectionable features, but are powerless to even suggest a remedy. To the mind of the writer there is no remedy within since these intrusions (heresies) are now fundamental.

If we had only given heed to the many warnings of God in the past, all this distress could have been avoided.

There is one hopeful sign that is encouraging since these distressing events have occurred. Many, yes a great many, who are honest and jealous of the truth are digging into the history of the past and as a result are bringing to light many things that had been as it were a sealed book to most of us. We had heard of many trials and distresses through which the early church passed, and had been led to believe that these great afflictions were brought upon them, not because of sin but because of the truth they had; that angered the Gentiles that caused them to persecute the saints. But such is not the case. See D. and C.

As we have already stated Joseph Smith, Jr. was weak and erring." As evidence see D. and C. 23. "And behold how oft you have transgressed the commandments and the laws of God, and have gone in the persuasions of men." Behold thou art Joseph and thou wast chosen to do the work of the Lord but because of **transgressions** if thou art not aware wilt fall." Par. 4. So it is clear that Joseph was weak and liable to fall, even while translating the book at a time when he was almost in constant communion with God.

Some have thought that because the prophet was given a gift to translate the Book that he could not fall into error. That Joseph transgressed is no evidence that God did not use him to accomplish His purposes.

Saul, David, Solomon, Uzziah and other great and gifted prophets in Israel fell into gross error and some into crime. David Whitmer, one of the faithful witnesses to the Book of Mormon, who was closely associated with Joseph Smith from the beginning, relates in his book "An Address to all Believers in Christ," page 39,40, how that Joseph was deceived in giving a revelation that some of the brethren should go to Canada and sell the copyright, etc. They went, but failed to sell, so they were in great trouble, and asked Brother Joseph about it. But Joseph did not know so he inquired of the Lord and received the following revelation:

Some revelations are of God, some revelations are of man and some revelations are of the devil.

If the above is true (and who can successfully disprove it) it is just possible that other mistakes were made. We are informed that the name of the church was also changed, see Whitmer's ad-

dress, Ch. 12. It was called the Church of Christ from June, 1829 till 1834 when the name of the church was changed to "The Church of the Latter Day Saints." And four years later it was again changed and called "The Church of Jesus Christ of Latter Day Saints." This name is still used by the Utah faction.

In 1852 the protestants composed of Briggs, Gurley, Marks and others called their new movement the "New Organization" and later was called "The Reorganized Church of Jesus Christ of Latter Day Saints."

There is one faction of the old church that still wears the original name "Church of Christ" with headquarters on the original Temple Lot, Independence, Mo.

There were other changes that were even more flagrant that have recently been brought to the fore. The changes in the "Revelations" as contained in "The Book of Commandments" published in 1833. See "Whitmer's address," Chapt. VIII, and "**Changing of the Revelations**" by Apostle Daniel MacGregor of Church of Christ, Temple Lot, Independence, Mo.

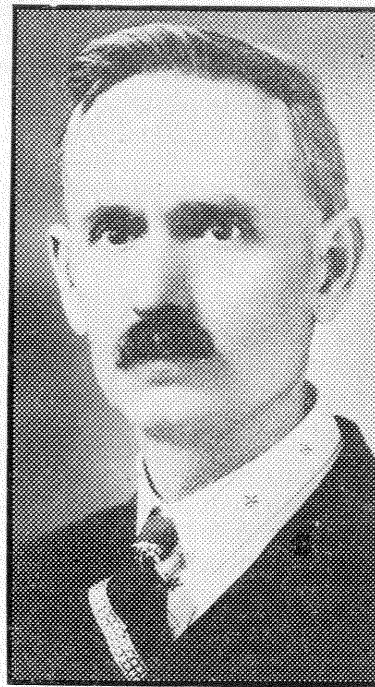
These changes were made and published in 1835 edition Doctrine and Covenants.

It will be noticed that these changes were made to support and give powers to certain officers not mentioned in the Bible, Book of Mormon and Book of Commandments. I shall call attention to a few changes. As a reference to the above books sets them forth clearly, Sec. 4, Par. 5, Book of Commandments has been left out entirely in Doctrine and Covenants, See Sec. 5. "I will put down all lyings and deceivings and priestcrafts and envyings, and strifes and idolitries and sorceries and all manner of iniquities and I will establish my church, **like unto the church which was taught by My disciples in days of old.**" We once believed that the church was organized as in days of old. But it was not. It can't be found in either Bible or Book of Mormon, provision for a **prophet, seer and revelator,** "High Council," etc.

Sec. 17, Doctrine and Covenants, paragraphs 16 and 17 were added evidently to support the above officers.

Dear reader, in the light of all these changes in the revelations, in the name of reason, how much of the Doctrine and Covenants can we accept as genuine?

Can we rely upon them absolutely as the voice of inspiration? No, a thousand times no. Then shall we discard them altogether? No, for that would destroy the office work of the spirit and reveal John 16:13. We must not close up this divine channel of communication. To avoid deception we must **reject everything that does not conform to the Bible and Book of Mormon,** the two fundamental guide books. The stick of Judah and the Stick of Joseph.



ELDER J. E. BOZARTH
Warrensburg, Mo.

Author of the Article on **Prayer** Appearing in this Issue

PRAYER

Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you.—1 Thessalonians 5: 17, 18.

No duty is more frequently and urgently enjoined in the sacred scriptures than that of prayer. The truth is, a religion without prayer would not be adapted to fallen man—would fail to cultivate and develop that feeling of dependence which should characterize an erring yet confiding worshiper. This is a universally recognized principle; for all religions, whether true or false, enjoin prayer as a fundamental duty.

The Nature of Prayer

Webster defines prayer in a general sense as "an act of asking for a favor." But "in worship," he defines it as a solemn address to the Supreme Being, consisting of adoration, or an expression of our sense of God's glorious perfection, confession of sins, supplication for mercy and forgiveness, intercession for blessings on others, and thanksgiving or an expression of gratitude to God for his mercies and benefits.

Prayer is, then, a communion with God. "It is" as the martyr Bradford expresses it, "A simple, unfeigned, humble and ardent offering of the heart before God, wherein we either ask things needful or give thanks for benefits received." Unless the heart (and by the word **Heart** we mean the moral affections) is enlisted there can be no acceptable prayer. "The true worshiper," says the Savior, "shall worship the Father in spirit and in truth: for the Father seeketh such to worship him." (John 4:23.)

Reverend David H. Fansh, Denver, Colorado, is reported in the Rocky Mountain News for February 2, as having said in part:

The need of the Christian body is not a new subscription to the doctrine of prayer as a fact and force in the life of Jesus and during Apostolic times. Everybody is ready to believe those facts, and modern psychology is making the whole story credible for those of little faith. The need of the Christian church is the conviction that the laws and forces, operative nineteen hundred years ago, are operative today; that the prayer results of that distant time may be duplicated now, and that greater and wider reaching demonstrations should characterize our modern Christian life.

Depends on Memory

If our religion is being discredited today, it is where she stands in the midst of the terrible demands of a tense and exacting civilization. With only a memory and a record centuries old, to offer men who are going mad for the want of something that will hold them up and give them a sense of security amid the falling walls of their air castles and the crumbling of their human endeavors, mere profession of the supremest truth is cruel mockery to those who need help but to whom help is never offered. It is like the cathedral bells of Saint Petersburg booming through the dungeon walls and response, "Have mercy, O Lord," while mercy is a stranger in the prison corridors.

It is with confusion of mind and faith that we churchmen stand before the problems, not of the church, touching her maintenance and existence, though they are serious enough, but the crying, vexing problems of our communities. If we are anything we are the salt of our cities, but unless we have a decided savor the mocking crowd may justly deny our claims. Indeed, what we are, custodians of an ancient doctrine of prayer, a mere museum of sacred antiquities? Never! We are they who, in the midst of gigantic material achievements profess to the discovery and experience of spiritual influences which are superior to every other. We are in the world, not to talk about prayer, but to pray.

A prayerless church halts and stutters before the claim of Jesus that the works He did we should do also, and that we should do even greater works. We have been satisfied to look back nineteen hundred years and reverently watch Him as He went about healing the sick and restoring the lunatic. In so doing we have failed either to glorify Him or to honor His teaching.

The world will respect the church that does things, not necessarily the church which is able to assemble the largest crowds, but the church that discloses to weary men a spiritual law which will, in the sphere of man's highest nature, work as definitely and unflinching as the law of gravitation in the physical, a principle as workable and as practicable in the region of the moral and spiritual as electricity in the natural.

Prayer That Is Answered

Prayer then, is not the mere posture of the

body. A man may kneel until he wears out the stones; like the Mohammedans he may put himself into every variety of position—throw himself on the earth and lie in the dust; like the Arab he may put on sackcloth and ashes; or, like the monks of modern times, kneel until his "knees become horny," and yet never pray at all.

Nor is prayer the mere expression of the lips. A man may repeat a hundred times in a day the prayer which the Savior taught His disciples to use, or he may say, "O Lord, my soul thirsteth for thee," and yet not offer up one petition which God will hear and answer. Nor does prayer consist in "excellency of utterance." In this respect, many seem to have a peculiar gift, and can pour out fluently and at length a multitude of words; but both the mind and the tongue may be thus employed, while the heart neither feels the sentiments expressed, nor longs for the blessings implored.

A forcible illustration of this thought is found in the prayer of the Pharisee and publican (Luke 18: 1-4). The prayer that was answered was the voicing of the saint's anxiety in the ears of the heavenly Father.

With Christ's Indorsement

Prayer must be in the name of Christ. The Savior himself says, "Whatever ye shall ask in my name, that will I do." (John 14:13.) There is a depth of meaning in this expression, which is often overlooked. This passage means that we are not only to approach God through Christ, but through the name of the latter. That is, our petitions must go to the throne of the Father with the name of Christ indorsed, so to speak, upon these petitions.

To illustrate: An insolvent debtor who has squandered his estate by riotous living may petition a bank until doomsday for pecuniary favors, but he utterly fails, and the reason is, he has no standing in a pecuniary way. He is hopelessly involved already in that bank. But worthless as he is within himself, if he will draw a note and induce some man of wealth to indorse it, that very bank in which he has no personal standing will grant his request. It is the name of the indorser, however, that secures the favor.

It is just so with man in his fallen estate. He is a moral bankrupt—is, in that respect, insolvent at the bank of heaven; but Jesus Christ is infinitely solvent, and His credit, so to speak, in that bank, is without limit. Whenever, therefore, an humble penitent presents a petition which Christ can indorse, then the inexhaustible treasures of heaven's bank are at his command.

Bearing this thought in mind, we can readily see why so few of our prayers are answered—they are not offered in the name of Christ. In brief, he does not indorse them, consequently they do not even reach the directory that controls and supervises the exchequer of heaven.

Mothers' Prayers

When a boy I used to sing a song entitled, "The old cottage home," which was very touching to me. I quote it in part as follows:

One by one they have gone from the old cottage
home,

On earth I shall see them no more;
But in heaven shall meet around the beautiful
throne

Where parting shall come never more.

Then comes the sweet part to me:

Many years have gone by since in prayer there
we knelt,

With the dear ones around the old hearth;
But my mother's sweet prayers in my heart still
are felt,

I'll treasure them up while on earth.

Note "my mother's sweet prayer." That sounds good to me. While I was left without a mother, I realize the worth of a mother's prayer, and the wandering boy who has a praying mother will never forget the many times she has poured out her soul in prayer to God for his protection. He may wander from his parental training into the bleak mountains of sin, yet his mother's prayer will haunt him until he returns to obedience.

Must Be In Humility

Humility is essential to acceptable prayer. "every one that is proud in heart is an abomination to the Lord. (Proverbs 16:5.)

God says, "Him that hath a high look and a proud heart will not I suffer." (Psalm 101:5.)

Peter teaches the same thing when he says, "Be clothed with humility; for God resisteth the proud and giveth grace to the humble." (1 Peter 5:5.)

Our blessed Savior inculcated the same sentiment when he set a little child in the midst of the disciples saying: "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." (Matthew 18:4.)

The parable of the publican teaches the same thing.

Faith An Essential

On the point of faith the Bible is as explicit as it is possible to be.

All things, whatsoever ye shall ask in prayer, believing, ye shall receive. (Matthew 21:22.)

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea driven with the wind and tossed. (James 1: 5-6.)

But without faith it is impossible to please Him; for he that cometh to God must (note the word **must**) believe that He is and that He is a rewarder of them that diligently seek Him. (Hebrews 11: 6.)

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." (Luke 11: 9.) (See John 14: 12-16.)

Willing To Do

The Savior says:

Not every one that saith unto me, Lord, shall enter into the kingdom of heaven; but he that

doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you, depart from me, ye that work iniquity. (The inspired version says: You never knew me.) (Matthew 7: 21.)

The individual that does the will of God is the one that will receive the promised blessings. The Christ said: I know that my Father does always hear me, because I do always those things that please Him.

James says: Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed.

So if we would enjoy the blessings promised in the scriptures, we must be doers of the word, and not hearers only, deceiving our own selves.

The wise man says: "He that turneth away his ear from the hearing of the law, even his prayer shall be abomination."

Note the example of our Leader and Commander from the beginning to the close of his life work on earth. He lived in the spirit of prayer, and he died with a prayer on his lips for sinful man. "Father forgive them, for they know not what they do." At times he spent long seasons alone in prayer. We note him as he climbs the mountain height to a spot where no human eye can see or ear can hear, where he can plead alone with the Father for the proper instructions to guide Him in the great work of organizing the church. There he spent the entire night in prayer and was then able to make choice of the twelve apostles. (Luke 6: 12, 13.)

Effects of Prayer

Many a throb of grief and pain

Thy frail and erring child must know;

But not one prayer is breathed in vain,

Nor does one tear unheeded flow.

The Apostle James says the prayer of faith shall save the sick. (James 5: 15.) Read Acts 16 and note the effect of prayer in the case of Paul and Silas. They prayed at midnight and sang praises to God. They were saved from a temporal death, and the jailer was placed in a saved condition spiritually.

"Oh, how praying rests the weary!

Prayer will change the night to day;

So when life gets dark and dreary,

Don't forget to pray."

Cornelius prayed and was visited by an angel, and later by Peter, who taught him the way of salvation. Thus Daniel and all the wise men of Babylon were saved from death. (Daniel 2.) Note the effect of the prayer of Elijah as recorded in 1 Kings.

Back to the text: "Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you."

Montgomery defines prayer as follows:

Prayer is the soul's sincere desire
Uttered or unexpressed—
The motion of a hidden fire
That trembles in the breast.

Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye,
When none but God is near.

Prayer is the simplest form of speech
That infant lips can try;
Prayer the sublimest strains that reach
The majesty on high.

Prayer is the Christian's vital breath,
The Christian's native air,
His watchword at the gates of death;
He enters heaven with prayer.

Prayer is the contrite sinner's voice
Returning from his ways,
While angels in their songs rejoice,
And cry, "Behold, he prays."
J. E. Bozarth.

OBSERVATIONS

Criticism. The world owes much to constructive criticism. The Scotch poet, Burns, wished for the gift "to see ourselves as others see us." An intelligent, honest critic helps us to do this. He brings weak points to our attention and indicates where error lies.

There is another type of critic. They pose as reformers. They are, in reality, nothing more than self deluded egotists, who try to tear others down in the hope of building up themselves. In Girard, Kansas, lives an editor who is devoting himself to "debunking" sham as he calls it. This is his excuse for attacking Christianity, in general. This editor does not profess to believe in Jesus Christ, however, and the superiority of his philosophy. He is really more to be respected than the man whose efforts cause the faith of others to be shaken in the things in which he pretends to believe. Faith is the foundation of hope and endeavor. Destroy faith, and there is nothing left in the human heart to build upon.

"By their fruits ye shall know them." Jesus gave this as a rule by which to know false prophets. It will apply to critics as well. The honest critic will not appeal to popular ignorance and prejudice. He will not distort the truth. When criticism is not fair and just it reveals the unfriendly motive back of it. The Church of Christ does not expect to escape such criticism, of course but it is sad when it comes from those whom we have regarded as brethren. Men who profess to be followers of Jesus Christ should be above that sort of thing.

Equality of Privilege and Opportunity—We are very willing that some should advertise the fact that authority is not confined in the Church of

Christ to the original members. That is as it should be, as God designed it to be. There is no partiality in the kingdom of God. As many as obey the gospel become children of the covenant, adopted sons and daughters in Israel.—"And if ye be Christ's, then are ye Abraham's seed, and heirs, according to the promise." (Gal. 3:29.)

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." (Gal. 3:28.)

All who engage in the service of the Lord in his appointed way have equal claim upon the promises of God and the privileges afforded in his work. Misguided persons have suggested that the original members of the Church of Christ should have the control of affairs. Such an idea is not to be considered seriously. In the 20th chapter of Matthew Jesus gave the parable of the householder, in which he taught that there was no distinction shown between the laborers who were called into the Master's service early and those who were called later. All were rewarded equally.

The Temple Lot was appointed as the center of the gathering of God's children. (See Doc. & Cov. 83:2.) The work that is to be done there is not the privilege of any exclusive number. All are permitted to engage in it. The old time members are not the supreme controllers and the newcomers the contributors and workers. Responsibility is distributed among all. The Temple Lot is the heritage, not of a few, but of all of God's children in latter days who will avail themselves of the privilege that is theirs by coming and helping in the work that is to be done on the consecrated spot, and there are no reserved rights or privileges.

Of Paramount Importance. God never took such complete control of the ministry or the church in any dispensation that there was not opportunity for human nature to assert itself. God instructs, he reveals His will, but he does not continually overshadow the ministry of the church with the power of the Spirit, inspiring all that is said and done. This would deprive men of the necessity of learning by experience and would interfere with the exercise of human agency, and God does not do that. For these reasons no one should expect to find a church that has made no mistakes or that will not make any in the future. God never rejected the church, however, any more than the individual, because it made mistakes. It is only when the church will not turn from its mistakes that the Lord turns from the church. So long as there is a willingness to yield to correction the Lord can lead. The critic who parades real or pretended mistakes is only trying to prejudice judgment and divert attention from the main thing. By throwing dust he hopes to so obscure the vital issues that they will not be seen.

Living in the past is as great a mistake as looking for human perfection, or thinking that because God established the church he takes en-

tire control of it. The faults or merits of the past have little value in determining what is wise for us to do today. The faults of the past should not prejudice our attitude towards the church now, neither should we expect that the virtue of yesterday will save the church today. The important thing is, "**What is the Church Doing at the Present Time?** In what direction is it headed? Is it advancing spiritually, or is it retrograding? If it ministered to your spiritual needs in the past, is it doing so today? Has it gained a clearer conception of its mission, or is it compromising with the world? Is it big enough to rise above its mistakes, or does it seek to uphold its prestige by denying it could err?

Christ could not convert the Jewish church into a gospel institution because the Jews would not learn. The "one mighty and strong" can not set a people in order who think they are all right. Let us cheerfully admit our shortcomings, and ever be ready to consider, willing to learn, and anxious to come up higher. If the malicious critic finds any satisfaction in this, let him. God can only use an humble people. Let us be humble, and not be ashamed of it, either.

Apostles — President — "One Mighty and Strong." An effort is made in some quarters to discredit the Church of Christ by giving the impression that the Church has not practiced what it has preached; that apostles are a recent importation from the Reorganization, and that prior to 1925 the church had a president.

The facts are these. The Church of Christ, for the greater part of its history, has held that when the church was fully organized, it would have twelve apostles and these apostles would be the first officers in the church.

Until the church was in a position to have apostles, of necessity a presiding elder was chosen from year to year. No man was recognized as having any priority of claim to this office over any other man. He was elected by the people, just as local branches in the Church of Christ elect their presiding elders or pastors now.

There were presiding elders or pastors in New Testament times. High priests were chosen to preside over local churches and districts among the Nephites, and the general church was cared for by these officers until Christ came and organized it more fully, placing twelve apostles at the head.

Back in Illinois, in 1864, the people voted that Grandville Hedrick should be ordained president, prophet, seer and revelator. He occupied in that position two or three years, when the office was deemed unscriptural and was dropped. Thereafter Grandville Hedrick, who seemed to have been greatly loved and respected, was elected presiding elder from time to time by the voice of the people, just as any local pastor would be. The records of the Church of Christ show that the church has always been a democratic institution. The second issue of the first official publication of the church, "The Truth Teller," in 1864, declared:

"No man is born priest, teacher, elder or president; all these offices must be filled as they ever have been, by the voice of those over whom they are to preside."—Page 28, second column.

The Crow Creek record shows that the Church of Christ had five apostles in 1863. They were Grandville Hedrick, David Judy, Jedediah Owen, Adna C. Haldeman, and John E. Page. As time went on a sentiment developed in favor of waiting until the "one mighty and strong" should come, when it was believed he would choose apostles. At the same time that this idea is expressed by John R. Haldeman, however, we find that this idea is expressed

find him declaring that "**Twelve apostles should be the highest quorum in the church.**" (Evening and Morning Star, Vol. 12, No. 6, pages 1 and 4, article, "Changes in Articles and Covenants." Also see article, "The Original Form," in E. and M. Star for Nov., 1911, No. 7, pages 2 and 3.)

Influence was brought to bear upon the Church of Christ in 1925, seeking to persuade her to postpone the choosing of apostles. The church has been criticized since for doing so by some who do not recognize the call that came as divine. The church was its own judge in that matter. The church has always had to decide for itself. If it were to wait until everyone were satisfied before it moved out, the church would never, in all the ages of the world, have done anything. We must proceed according to the light and testimony that come to us, and wait for time to prove or disprove the wisdom of our course.

We do not question the sincerity of those who, in the past, thought the church should wait until God did something extraordinary. Good people are making the same mistake today. The logic of the position would be to deny that there should ever have been any apostles in the church in these last days, thus far, since the "one mighty and strong" has not yet appeared. The revelation concerning such a one was given in 1832, and it would be as reasonable to say that the early church should have deferred choosing apostles until the "one mighty and strong" had come and placed them in the church as to say that the Church of Christ should not have proceeded with their organization until he came.

The church is not bound by anything that is not found in the standard of evidence. The pattern for church organization has been revealed in the Bible and the Book of Mormon, supplemented by latter day revelation. The church in these last days was directed to fashion itself like the pattern. So early as 1829 the Lord commanded that **twelve apostles** should be chosen. (See Seciton 16, Doc. and Cov.; Chapter 15, Book of Commandments.) 2The Church of Christ has proceeded according to the pattern.

The Church of Christ and Revelation. Some would have the Church of Christ committed to certain things it does not believe because it has not rejected the Book of Doctrine and Covenants. The Church of Christ does not aim to go

to one extreme or the other. It does not reject everything because it does not accept everything. The wheat is not thrown away as well as the tares. The Church has always insisted upon the right to judge each revelation by the standard of evidence, the Bible and the Book of Mormon. The Church applies this rule to all revelation.

We are told that Grandville Hedrick gave "several false revelations" and that "the ministers who withdrew from the Reorganized Church and are now in control of the affairs on the Temple Lot are not heralding this fact on the housetops." If what this writer says is true, it only goes to show that in the Church of Christ no man is placed upon a pedestal and that every revelation must stand upon its own merits. We appreciate the admission.

Consistency. A sense of humor finds considerable amusement under this head. The church is ridiculed for not being consistent, and when the charge is turned upon the accuser he replies that consistency does not belong to great minds. Thereupon we get to wondering if the intention was to deride us or to compliment us. It must certainly be the latter, unless the critic has one rule for himself and another rule for others.

Who Will Build the Temple? Because the 10th chapter of third Nephi tells us that the new Jerusalem will be built by Lamanites, Gentiles and Jews, irrespective of nationality, some conclude that the failure thus far, to build Zion, is to be accounted for on the ground that the Gentiles have not been appointed to do that work.

Zion is essentially the pure in heart; a brotherhood wherein the welfare of others is sought as much as our own. According to the reasoning of some people it is not the privilege of the Gentiles to become pure in heart. It is presumptuous for them to "love your brother as yourself," and demonstrate it in a practical way. And yet these same people will tell us that God is no respecter of persons!

As if the poor Gentile saints have not been circumscribed enough by the theories of some, now we are told they may not even build the temple. The Lamanites are to take the lead in this matter, also. We wonder why we poor Gentiles were ever born! Why was the gospel ever preached unto us to stir within us hopes and desires that we are forbidden to carry out? Why was the angel's message not delivered, in the first place, unto the people who were to be permitted to do the work? There is some trouble somewhere. Either the Almighty has blundered, or some people have slipped a cog in their mental processes.

We are reminded that some one has said a little learning is a dangerous thing. If there were more thorough students of the sacred books there would not be so many foolish theories floating about. There is not a particle of evidence to be found anywhere for the idea that the Lamanites are to build the temple. If any imagine there is, let them produce it. Why the temple is a feature

in the preparation that is to be made in order that the gospel may be taken to the Lamanites and the Jews. Not only latter day revelation, but the Book of Mormon gives us to understand that those people can be converted only by the power of God, and the building of the temple is to precede the pouring out of God's Spirit when "every man shall hear the fulness of the gospel in his own tongue, and in his own language, through those who are ordained unto this power, by the administration of the Comforter, shed forth upon them, for the revelation of Jesus Christ." (D. & C. 87:4.)

The endowment of God's servants that they may take the gospel to Lamanite and Jew will take place in the temple—"Yea, verily I say unto you, I gave unto you a commandment, that you should build an house, in the which I design to endow those whom I have chosen with power on high." (D. & C. 92:2.)

The Lamanites could not be expected to build the temple before they were converted, and every thorough Book of Mormon student knows that no promise in that record stands out more prominently than the one that informs us that the gospel is to be taken to the Lamanite and Jew by Gentile instrumentality, a remnant,—a "few," the parable of Zenos says. (See Jacob 3:136-141.) These Gentile servants must go in the power of God. Latter day revelation, speaking of the time, says: "And then cometh the day when the arm of the Lord shall be revealed in power in converting the nations, the heathen nations, the house of Joseph of the gospel of their salvation." (D. & C. 87:3.)

When we remember that the servants of God who are sent to the descendants of Joseph and the Jew are to be endowed in the temple that is to be built for that purpose, it is plain that the building of the temple and the giving of the great endowment are preparatory events preceding the conversion of the Lamanites.

It is the mission of the Church of Christ to make this preparation and take the gospel to the Lamanites and the Jews that they may have the privilege, with their Gentile brethren, of building the holy city, Zion, the New Jerusalem. A Zionie condition will have to be brought about in order to make the preparation. The Lord has warned us that he will accept the work of none but a pure people. This temple of steel, cement and stone must represent the spiritual temples of the consecrated hearts of the builders. The endowment will not be given to a people who have not divested themselves of selfishness. (See D. & C. 70:3.) The temple will be built by a Gentile remnant among whom Zion will, must, exist in embryo.

THE VISITS OF THE MESSENGER

We have assembled the Visits of the Messenger, and have them now printed in a Tract 4 x 8½ 16 pages. This makes a very fine tract, and should be interesting to all believers of the RESTORA-

TION. Price is 10 cents each, \$1.00 per dozen, or \$6.50 per 100.

For sale at the office of the Zion's Advocate,
Box 212, Port Huron, Mich.

Berkeley, Cal., January 13, 1929.

Dear Brother Moler:

Possibly a few items would be of interest from this part of the vineyard.

Our little group has been depleted, as we have lost by removal Brother Inslee and family who have moved to Los Angeles. Brother Inslee's firm demanded that he move there as that is where the headquarters are. We miss them very much, but we trust that they may be able to do much good where they have gone. Our best wishes go with them.

On the evening of the 4th we were called to go to the home of Brother Clark stating his wife was taken suddenly ill, but before we could get started another call came stating she had died. Sister Clark was finishing the preparation for the evening meal, and was stricken and called to Brother Clark and said, "Joe, what do you think is the matter with me," Brother Clark caught her and finally got her to the bed, and she was dead in less than thirty minutes. Our deepest sympathy goes out to Brother Clark in his sad bereavement. The floral offerings and the large attendance at the funeral showed in what high esteem Sister Clark was held in the community. She was a member of the Reorganized Church of Jesus Christ of Latter Day Saints for many years, the later years of her life were not marked with church activities, she was much dissatisfied with conditions. She had not transferred but had she lived would have done so.

The writer preached the funeral sermon, and many expressed themselves as being pleased with the effort.

Brother and Sister Clark had a family of five sons and three daughters all whom survive.

Sister Clark was active in the community, and wherever she could extend a helping hand she did so, and many people especially some of the women of the blind home will miss her ministrations.

"We do not know the reason why,
Dark clouds so often dim the sky.

In it all we are hopeful, and are looking with eagerness for the commencement of the Temple. We will not be able to help much, but we have a fund started and have a few dollars to help.

The urge for a closer walk with God is quite evident, and methinks there can be no sacrifice too great that we might help the Lord to bring about his purposes.

As we look around and see the pride and extravagance of the world, we cry out to the saints to not follow in the wake of the world. I can realize how great the temptation is to desire to keep pace, and not to feel that we are out of the swim. But the work that has been given to us to do is very great, and we cannot afford to listen to the "whisperings of Satan." Plainness and

humility are the things that are needed today among the saints. The needs of the hour will call for many sacrifices, and some of them will be hard to make no doubt. Let us not look at the sacrifice of today but rather let us look forward to the time when the cloud will rest on the completed temple, and the joy that will come as a result of a work well done.

May God help us to be humble, and give out love, even if hate is returned. If we have to point to the errors that have come in let us do so in kindness.

I am ready to consecrate what of life talent, and energy I have for the furtherance of the cause of Christ.

Your brother in Christ,

Wm. F. Anderson.

18 Langley Ave., Toronto,
January 14, 1929.

H. E. Moler,

Editor Zion's Advocate.

Another year has rolled around and we are one year nearer the end of our work on earth.

I trust that we all as members of the Church of Christ can look back on the year that is gone with some satisfaction to ourselves and with a feeling that we have done something to forward the cause of Christ on earth.

We are entering upon another year of service. May our desire be to do greater things for the establishing of righteousness, to determine in our souls to manifest a greater degree of love, to covenant with the Lord that we will strive to discharge from our lives all selfish desires, and become as a cog in the great wheel of the Kingdom of God, each doing their part, none assuming that he is greater than the one before or after him, but all working together in harmony and all keeping our eyes on the great shaft of light, Jesus Christ. Undoubtedly the evil one will throw many smoke screens to blind our vision of the center round which the gospel wheel revolves during the coming year, but we know that if we keep our eyes fixed on Jesus Christ and keep our minds in a receptive condition so that the comforter may guide us into all truth, there will be no danger of the outcome.

We held our annual business meeting here on Jan. 8th with the result that A. O. McArthur was again elected presiding elder, H. D. Linnen, presiding priest, Blanche Willcocks, secretary, Jean Bouter, assistant secretary, John McArthur, treasurer, Walter Terry, chorister, Beatrice Terry organist.

Our Sunday school officers are Harold Frazer, supt., Jack Shaw, asst. supt., May E. Hathaway, chorister, Gordon McArthur, organist, and Will Mather, usher.

We have added to our membership this year thirty-two which gives us a total membership of sixty-two.

We are looking forward to greater work this year and the prospects are very promising.

Our church attendance has been somewhat depleted owing to the scourge that is passing over the land, but we have seen the hand of God working in our behalf with the result that we are all alive and most of us well again.

Greetings to all the saints.

A. O. McArthur.

January 11, 1929.

To the Editor of Zion's Advocate:

Sometime in December as I lay on my bed of rest under the protective care of my Savior, a dream came to me:

There was a small assembly of people, and we were outside walking. We were going down a lane which had a few turns and there were a few stores scattered along the way. There was a beautiful young lady in the lead, who was dressed in white and had beautiful long hair which hung down to her waist line. She was the leader, and we were trying to follow her. But on several occasions we would stop to see what was along the way, or to look in through the windows at things, and she would be gone out of sight. Then we would have to hurry so fast to catch up with her again. She kept up a steady walk and looked neither to the one side nor the other, but kept continually going. I thought we stopped to inspect the scenes along the way several times, but in the end we were still with her. Then I awoke.

I arose from my bed and went into another room and sat down; it was about 4 o'clock in the morning. Immediately this is what came to me: The beautiful lady was the Church of Christ. The small assembly were those of us who are trying to follow in her footsteps. The things along the way which drew our attention, were things of the world; and when we stopped to look at them, we would lose sight of her—the Church—and it made it so hard for us to catch up with her again, when if we would only leave the things of the world alone how much easier it would be to live the gospel of Christ.

We know it is hard for some of us to leave the worldly pleasures alone, when we are among them but if we will, how much greater our reward will be.

I thought you might have a small space in your Advocate to print this; it might be a warning to some one.

Your sister in the gospel of Christ,
Mrs. E. Ferris, Detroit, Mich.

Andrews, Nebr., Jan. 8, 1929.

To the Zions Advocate:

I noticed an article in The Advocate, by Brother P. A. Ely, advising the purchase of the Utah edition of the Book of Mormon. I have been comparing the Utah, the Authorized and the Lamoni editions.

My first objection to the Utah editions is the headline for the second chapter of Jacob. "Plurality of wives forbidden because of iniquity." I would term this misleading. It should read,

"Plurality of wives forbidden because of the iniquity of it."

In the Book of Alma, the twenty-ninth chapter, fourth verse (Utah edition) an important passage is omitted, in comparison with the authorized edition. It is: "Ye decreeth unto them decrees which are unalterable."

There are several other places the Utah edition does not compare in wording with the other two editions, but I will not take space to cite them.

The Utah Book has so many more chapters that it would be difficult to use with the other books.

I would suggest that all the members of the Church of Christ have one kind of Book of Mormon. What do the rest think?

I am your brother,

Archie F. Bell.

711 N. Florence, Sandpoint, Idaho,

Jan. 11, 1929.

H. E. Moler,

Independence, Mo.

Dear Brother Moler:

At the quarterly business meeting of the Sandpoint branch of the Church of Christ the motion was made, seconded and carried that the following resolution be sent to the General Conference of the Church of Christ:

"That all matters of grave importance coming before the Church of Christ shall be referred to all the Churches of Christ before becoming binding on the Churches of Christ, and that all matters of minor importance shall be voted on by all members of the Church of Christ attending the General Conference."

It is requested that this resolution be published in the Advocate as soon as possible.

A sister of the Church of Christ,

Zella Deeter,

Branch Secretary.

"CHARITY SHALL COVER THE MULTITUDE OF SINS"

In scanning the history of the Reorganization, the last few years, and in view of the facts of so many things being disclosed now of which we never dreamed in the early days of our bliss, when we were in ignorance, we are just wondering if the Reorganization was trying to carry out Peter's instruction in the first epistle, chap 4, verse 8, namely: "Charity shall cover the multitude of sins."

Had they gone according to the instruction in the "Ins. Trans.," maybe conditions would not be today what they are.

Here is how it reads in the inspired version, "Charity Preventeth a multitude of sins."

In the case of Solomon, David and other Bible characters the whole history is given.

Why was it not so in this dispensation? And the echo comes back, why?

Yours for truth,

F. M. Ball.

OBITUARY

FLINT—Alfred Mason Flint was born May 5, 1876, at what is now Manilla, Crawford County, Iowa. When he was about seven years of age, his family returned to their former Wisconsin home, where he lived until the time of his death. He never married, and made his home near Oconto, Wis. After the death of his mother in 1919, he made his home with his brother Clarence. He died December 20th, 1928, of complications following the flu. He was a faithful member of the Church of Christ, and a brother of Apostle B. C. Flint. The funeral sermon was by Apostle C. L. Wheaton, and the interment was in Mt. Horeb cemetery. Thus has passed on to his reward another Disciple of Christ.

NOTICE

18 Langley Ave., Toronto, Canada.

Zion's Advocate:

I have been requested by Brother George Willcocks to notify all concerned, through the columns of The Advocate, that he has resigned his priesthood in the Church of Christ and has handed me his license stating as his reason that he cannot fully endorse the Articles of Faith and Practice, and the program of the church in regard to the Temple.

A. O. McARTHUR,

Pastor, Toronto C. of C.

DEAR READER OF THE ADVOCATE

The ADVOCATE is not self-supporting, we need 300 more subscribers before it will be. We have given you a 16-page paper so far, and have struggled to pay as we go, but unless we can get some new subscribers, and those whose subscriptions have expired will renew at once, we will not be able to put out the April number. We need this help by March the 15th, as we expect to leave for Conference about March 25th, to meet with the Committee on Temple Plans, and with the Quorum of Twelve, April first, so you see we must get the April number out early. If each local church will put forth an effort at once you can raise the amount to pay for March and April issues which amounts to about \$150.00. See what you can do, get the help to me early.

Otto Fetting, Box 212, Port Huron, Mich.

ANNOUNCEMENT

Conference visitors not intending to make their own arrangements should write to the reception committee as soon as possible that we can place them. Should the capacity of our homes be exceeded lodging will have to be sought outside, and the rates vary from \$3.00 to \$4.50 for one week for two persons, not including any meals.

The committee in charge of dining arrangements will make announcement concerning board.

The Reception Committee,

(Address) Mrs. T. J. Sheldon, Secy.,

1416 West Walnut St., Independence, Mo.

ABOUT MEALS AT NEXT GENERAL CONFERENCE

Owing to the fact, that our numbers each year are increasing it necessitates us to make some definite plan as to serving meals to our conference folks. The sisters here are willing to do their part, but to be able to attend any of the conference, and to be able to accommodate the crowd, we will have to hire some help and that will be an added expense to us. We feel that each one coming in should estimate the price of two meals a day for six or seven days for each one and donate accordingly in order that we will be able to accommodate you with good meals and clear the expenses without making it hard on the church here or a few individuals. We do not care to set a price on the meals, as the most of you know it is a tradition with the Church of Christ people to neither buy nor sell on the Temple Lot. It has always been held sacred by us to the extent that we have never held a picnic or any pleasure activities on the most sacred ground. I make mention of this so you may know why we do not set a price on the meals. But if each one does his part it will be just like a big home gathering. You know how it is where everyone helps. We will appreciate donations of canned fruits, honey, eggs butter, anything you wish to donate. We sisters here are looking forward to your coming and will make it as pleasant for you as our convenience will allow. Bring the spirit of Christ and of good cheer along and we will have a rejoicing time together, one that we can always remember.

Chairman of the Dining Hall Committee,

Mrs. A. O. Frisbey,

P. O. Box 232, Independence, Mo.

FOR SALE AT OFFICE OF ZION'S ADVOCATE

- Book of Commandments, Leather cover.....\$1.25
- Book of Commandments, Paper covers..... .40
- Changing of the Revelations, by Daniel MacGregor10
- Reply to Bishop Clark's Attack on Daniel MacGregor, by C. E. Bozarth..... .10
- This pamphlet contains valuable historical data regarding the rise of the Reorganization
- Correct account of the Murders of Joseph and Hyrum Smith, by W. M. Daniels, an eye witness15
- An Address to all Believers in Christ by David Whitmer50
- Why a First Presidency, by Willard J. Smith .10
- Revelation on the Building of the Temple through Otto Fetting, per 100..... 1.00
- 64 page tract by the Village Blacksmith, on the SECOND COMING OF CHRIST, with the Articles of Faith and Practice in the back, for five cents each, just the thing you have been looking for, to hand to outsiders. Send all orders to Otto Fetting, Box 212, Port Huron, Mich.

Sunday, February 3, was the day suggested by the Bishop for the contribution of funds for the payment of the debt against the Temple Lot. We hope that all the churches have responded. If any have not, it is not too late yet. The Holden Congregation raised the amount of \$49.00 for that purpose. This was from only twelve members.

Once again, we wish to call attention of those writing to Editor of ZION'S ADVOCATE, of the necessity of seeing that your letters have sufficient postage on them. We have been having to pay a lot of extra postage on letters received marked "**Postage Due.**" This comes out of the editor's own pocket. Remember that there is a penalty attached on letters marked "Postage Due," and it costs more than it would have cost you in the first place. We know that this is an oversight on your part, and that you have no desire to add to our already heavy burden, so we ask each and all to be careful and be sure that each letter has sufficient postage. We received a letter from California recently on which we had to pay Six Cents.

Apostle Otto Fetting is of the opinion that the turning of the sod as a beginning of the Temple work should begin on the afternoon of April 6th, the first day of our next General Conference. This, of course, would be dependent on the action of the General Conference which will be then in session. Undoubtedly there will be no objection to this procedure. This is an historic date, with the Church of Christ, and it would be in keeping with this sacred date to begin the Temple construction on that date.

He is also of the opinion that the Quorum of Twelve should assemble one week or ten days prior to the convening of the General Conference.

Indirectly we hear that Bishop Frisbey says he is sure we will go over the top in the collection of donations for the paving debts against the Temple Lot. This makes us glad.

ORIGINAL ARTICLES

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

REPLY TO CURTIS (Continued)

By C. E. Bozarth

Our Position on the Revelations

At the October Conference of 1925 the Church of Christ passed the following resolution: "Resolved, that this Church of Christ accept nothing purporting to be a revelation from God, past, present, or future, as a revelation from God, save that which is in harmony with both the Bible and the Book of Mormon. Be it further resolved, That if there be any ruling, understanding, or resolution conflicting herewith, that it be hereby rescinded."

Mr. Curtis quotes this resolution on page 129 of his *Beliefs Defended* as evidence that the Church of Christ changed its position on the revelations contending that they, until 1921, unqualifiedly accepted the 1835 edition of the Doctrine and Covenants.

Before an argument of this kind could have taken form in a logical mind the subject must have first conceded that the Doctrine and Covenants is not "in harmony with both the Bible and the Book of Mormon." Otherwise such an argument would be without occasion.

Marvelous indeed is the contrast between the Reorganization and the Church of Christ as pictured by Mr. Curtis. On pages 129-130 of *His Beliefs Defended*, he says, "How different the position of the Reorganization to the changing and changed position of the Church of Christ. * * * * The Reorganization from 1835 to this day has held to the Doctrine and Covenants as adopted by the church at Kirtland in 1835." Hold on Mr. Curtis! Don't you think you are taking in a little too much territory? According to the best historical information I have been able to gather it appears that the Reorganization was not begun until 1852 and was not completed until 1860. If we grant that the Reorganization has held to the 1835 edition from its organization till "this day," still Mr. Curtis has, as usual, missed the truth by the small margin of a quarter of a century.

In the light of his church General Conference Resolutions, Mr. Curtis is in an extremely poor position to wish the absurdities of the Doctrine and Covenants upon us or others. His own church shrinks from making "a belief in the revelations in the Book of Covenants, or the abstract doctrines possibly contained in it, a test of reception and fellowship in the church."—Resolution No. 222. Before the adoption of this resolution another had been passed, No. 54, which was the first of a series that has intermittently shifted and changed those resolutions from that time forward. Then, why all this hue and cry about the 1835 edition or any other edition?

The Prophet Ezekiel, gazing through the centuries ahead, saw the coming forth of the Book of Mormon, the "stick of Joseph." He saw this record and the Bible, "the stick of Judah" become one in the hands of God, one bearing witness to the other. (Ezek. 37: 16-19.) And so in the eternal harmony of heaven "the dispensation of the fullness of times" was committed to earth by the hands of angels. God being our witness, the Church of Christ will never consent to the "living oracles" or the "commandments of men" being wedged between this divine union. This has been our position from the beginning as the following will attest. "The Bible and the Book of Mormon are the authority that we are willing to be tried by; and by that authority we intend to try all doctrine that is presented to us or to the church, no matter by whom it is offered; and the doctrine that these books condemn we will