

ORIGINAL ARTICLES

We solicit articles for this department written in an affirmative manner. An affirmative article is one in which a premise is established, and evidences presented to support that premise. In all controversial articles, contributors will be required to observe the rules of decorum established by parliamentary rules governing deliberative assemblies.

CONCERNING THE SO-CALLED INSPIRED TRANSLATION OF THE HOLY SCRIPTURES

By Apostle B. C. Flint

It was noted at the recent general ministers' conference held here in Independence, Missouri, that there was some little agitation concerning the stand the Church of Christ should take regarding this part of the early work of the Prophet Joseph Smith, known as the "Inspired Translation," of the Bible.

In the first place, the term "inspired translation" is a misnomer, because this work makes no claim to being a "translation," at all. Its claims are; that it is merely a correction of the so-called "Authorized," or "King James" version by the spirit of inspiration. It may also be said that it makes no claim to being a perfect rendition of all that may be regarded as scripture. It would seem that when the matter of its claims and all of the history of its inception is brought before the membership of the church that this would go far in unifying them as to its real position among us.

It should be patent to all that there is not a single publication on earth that has gone through the faulty hand of man that could claim absolute perfection, and so we feel that the "Inspired Translation," of the Bible should also be permitted to stand or fall on its merits.

In the first place the question might be asked; "Why this work at all?" When this question is answered it should not be difficult to appraise the value or lack of value, concerning it.

In the Book of Mormon we read this:

"And the angel of the Lord said unto me, Thou hast beheld that the book proceedeth forth from the mouth of a Jew; and when it proceedeth forth from the mouth of a Jew it CONTAINED THE PLAINNESS OF THE GOSPEL OF THE LORD, of whom the twelve Apostles bear record; and they bear record according to the truth which is in the Lamb of God: Wherefore, these things go forth from the Jews IN PURITY unto the Gentiles, according to the truth which is in God: and AFTER they go forth by the hand of the twelve apostles of the Lamb, from the Jews unto the Gentiles, thou seest the foundation of a great and abominable church, which is most abominable above all other churches;

For behold, they have TAKEN AWAY FROM THE GOSPEL OF THE LAMB MANY PARTS WHICH ARE PLAIN AND MOST PRECIOUS; and also many of the covenants of the Lord have they taken away; AND ALL THIS HAVE THEY DONE THAT THEY MIGHT PERVERT THE RIGHT WAYS OF THE LORD; THAT THEY MIGHT BLIND THE EYES AND HARDEN THE HEARTS OF THE CHILDREN OF MEN: * * * * *

And after these plain and precious things are taken away, IT GOETH FORTH UNTO ALL THE NATIONS OF THE GENTILES; And after it goeth forth unto all nations of the Gentiles, yea, EVEN ACROSS THE MANY WATERS WHICH THOU HAST SEEN, with the Gentiles WHICH HAVE GONE FORTH OUT OF CAPTIVITY; * * * * * Because of these things which are taken away out of the gospel of the Lamb, AN EXCEEDING GREAT MANY DO STUMBLE, yea, insomuch that SATAN HATH GREAT POWER OVER THEM;" I Nephi 3:165, 166, 167, 168, 169, 170, 172,-175.

We have emphasized some of the main points in the above extract to bring out the evident intention of the prophet of old, who penned these lines, to give us his estimate of the value of the Authorized Translation of the Bible as it has come to us, and was the version of the Bible in common use at the time of the Great Restoration of the Gospel. In other words, it very emphatically lowers the reputation of that translation. Added to this it very clearly tells when, and to whom, this mutilated version of the Bible was to go. It was to go ACROSS THE GREAT WATERS to this great Gentile nation.

In this connection we might say further, that there is a very evident effort in this prophecy to warn against the very thing that we found in evidence at our recent conference. It warns about "stumbling." Why would he do this unless it was realized that a purer and more nearly correct version of the scriptures was to be a part of the great Restoration movement?

This brings up the further fact that, since we are told that when the "book" went forth from the "twelve apostles of the Lamb," that it went in its purity. That being true, certainly, if we are the complete Restoration of the Gospel that we claim to be, our completeness would be greatly marred were we to be compelled to be satisfied with the mutilated scriptures as indicated in the above text from the Book of Mormon. If, in the first instance, the apostles of the Lamb were able to send the gospel forth in purity, what connection could we claim with that act of God, if we were to be left helpless in the matter of reliable scripture?

Some "stumble," because we are told in latter day revelation, that: "And again, the elders, priests, and teachers of the church, shall teach the scriptures which are in the Bible, and the Book of Mormon, in the which is the fullness of the gospel;" Chap. 44, verse 13, Book of Commandments.

From this it is argued that the only Bible they had at that time was the Authorized or King James version of the Bible, hence this revelation vindicates or places the stamp of divinity upon that version. Let us see if this is logical or even correct. This revelation was given in February 1831, and for nearly a year the

Prophet Joseph Smith had been working on the correction of that version. So we find in the 15th verse of this same revelation these words: "And all this shall they observe to do, as I have commanded concerning their teachings, UNTIL THE FULNESS OF MY SCRIPTURES ARE GIVEN." (Emphasis mine, B. C. F.)

The work of correction was begun in June 1830, (right after the Book of Mormon came out, and the church was officially organized). Rather an opportune time, it would seem, for this other vitally important work to be in the making.

However this is not all; there is a command connected with it. In verses 43, 44 we read this:

"Thou shalt ask and my scriptures shall be given as I have appointed; AND FOR THY SAFETY it is expedient that thou shouldst hold thy peace concerning them, until ye have received them: THEN I GIVE UNTO YOU A COMMANDMENT **THAT YE SHALL TEACH UNTO ALL MEN**; and they shall be taught unto all nations, kindred, tongues and people." (Emphasis mine B. C. F.)

Notice: God understood what the general attitude of sectarianism would be when it became known that the Saints were to have a corrected Bible, so He warns that "for their SAFETY" they were not to mention the work until it came forth. He had no fears as to what would happen after that, and this phase of the matter we will notice later.

But back to the matter under consideration. We will notice that, when this work came forth, it was "IT" and not the sectarian, mutilated Bible that was to be the companion Book with the Book of Mormon, and also not the interpretation, or stumbling we see present, even among Restoration people, upon verse 13, Chapter 44. Again, we might add that there is no branch of the Restoration who are such sticklers for the so-called "Consecration law," as are the people of the Church of Christ, on the Temple Lot; yet this is the principal chapter in all latter day revelation that analyses this subject. Let us be consistent.

Again, in the Book of Mormon we read some further evidence that among the Gentiles in the latter day there was to be a purer form of the Jewish scriptures: In verse 192, 1 Nephi 3; we read this:

"And the angel spake unto me, saying, These LAST records which thou hast seen among the Gentiles SHALL ESTABLISH THE TRUTH OF THE FIRST, which are of the twelve apostles of the Lamb, and SHALL MAKE KNOWN THE PLAIN AND PRECIOUS THINGS WHICH WERE TAKEN AWAY FROM THEM;"

This text has generally been applied to the Book of Mormon as doing this, but a careful reading of verse 190, shows that it was the Scriptures that came forth from the Jews. (In other words, the Jewish scriptures, that are now under consideration). This seems to be clear from what we read in verse 191, where we are told that there are to be many books to come forth from the Gentiles, but this LAST record is the one spoken of in verse 190. In other words, a corrected Jewish scriptures.

Added to what we have said above, it would be very difficult to separate the coming forth of the Book of Mormon from the correction of the Bible; because we find that on the night when the angel Moroni spent the whole night with the Prophet, in September 1823, and gave him instructions concerning his work in connection with the Book of Mormon, that this angel quoted much scripture, and he quoted it differently from that which is found in the King James version of the Bible. It may be urged that the texts as quoted on that occasion do not harmonize with those same texts as found in the Inspired Version, and that this fact discredits the version. Here, again, we repeat that there is no claim made anywhere that there are no errors in the Inspired correction. The point, however is this; that in September 1823, the Book of Mormon was not yet in existence. Hence, those criticisms of the King James Translation were unknown to the young prophet, yet he is given certain texts of scripture reading differently from those found in the Bible that he had. There could be no limit to the multitude of evidence that might be brought forth in this connection, but we feel that this is unnecessary. We feel that we have established the fact that the Bible that was to be the companion book to the Book of Mormon, and mentioned in chapter 44 of the Book of Commandments, as containing the "fulness of the gospel," would be the version that came forth as an equal part of the Restoration of the Gospel and church of these latter days, and was contemporary therewith.

In this article we have no disposition to make any exhaustive comparison between the various versions, but will just mention a few that are outstanding. In Genesis 6:6; we read: "And it repented the Lord that he had made man on the earth and it grieved him at his heart." (Authorized Version).

Inspired Version: "And it repented Noah, and his heart was pained, that the Lord had made man on the earth, and it grieved him at his heart." Genesis 8:12.

In Numbers 23:19; King James Translation, we read this complete contradiction to the one quoted above: "God is not a man, that he should lie; neither the son of man that he should repent; hath he said, and will he not do it? or hath he spoken, and shall he not make it good?"

All the way through the Bible we read of the unchangeableness of God. So much for that contradiction. The many contradictions as found in the King James version of the Bible have been the playthings of the infidels and skeptics when attacking the Bible.

This is outstandingly true of Deuteronomy 14:21; where we read: "Ye shall not eat of anything that dieth of itself: thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien: for thou art an holy people unto the Lord thy God."

Who among us would want to try to defend the Bible in this as against a well posted infidel? Happily we do not have to because we have a better rendering that says the very opposite. Over in Kings we read about a man who ascended to the throne as king of Israel who was two years older than his father and he

was the youngest son. Another plaything for ^{the} skeptic. Then there is the 24th chapter of Matthew where many have stumbled as to the time and people involved in the early part of that chapter. Also the 7th chapter of Romans, and dozens of others.

It is an undeniable repudiation of the King James version that the theologians of our day have tried to bring us a more correct rendering in what is known as the American Revised version. In this work eighty of the most learned authorities in languages spent nearly thirty years, and when they finished, it contained even more contradictions than does the King James version. History tells us, in this connection, that a Dr. Roberts, one of those scholars engaged in the Revised version, is alleged to have made the statement that, after all those arduous years, that he felt that it was impossible to translate the Bible without inspiration. We think he was right. In that case what shall we say of the Prophet Joseph Smith, who, without a college education, and in three years produced such an elaborate work as the correction of the Holy Scriptures? To the average mind this fact should, in itself, vindicate his prophetic claims, especially when he did it during the first years of his ministry. How can we be consistent and try to make a difference here? We heard a minister from our pulpit make a statement recently, when commenting on that early work of the prophet, that if we are to discredit one of those claims, and say the prophet lied, that it would discredit anything he may have done subsequently. We believe this logic to be good.

Well there is an old saying that; "The proof of the pudding is the eating of it." Let us apply it here. An old time missionary, T. W. Chatburn, tells of an experience he once had with the Great Bible critic and infidel, Robert G. Ingersol. At the time of this incident he did not know Ingersol. He tells us that he was riding on a train in going to his mission work, and while in the car he heard a portly gentleman in a discussion with a couple of young ministers, on the subject of religion. He didn't know that the portly man was the great Ingersol, but he became very interested in the discussion, because the young men seemed to be getting decidedly the worst of the argument. Ingersol was criticising the inconsistency of the position they were taking, because, while they claimed to believe the Bible, they did not believe in practicing its teachings, especially in the last chapter of Mark, where Christ promised certain blessings to follow the believer. These young men contended that those signs were merely to get the work started in the days of Christ, and that, since we are living in a different dispensation, they were not for us now, etc. To attack this position was fun for Mr. Ingersol, so finally, Elder Chatburn injected himself into the conversation. Whereupon Ingersol turned on him with the same kind of an attack that he had been using on the other men. But in this, of course, he made no impression because he could not cite any scripture that Elder Chatburn would agree was not for us now as well as in the days of Christ. At this, Mr. Ingersol said: "What kind of a preacher are you, anyhow?" Elder Chatburn informed him that he represented the latter day restoration. At this, Mr. Ingersol replied: "That's different. I can get nowhere with you fellows. That Inspired Bible that

you have, robs me of all my fun. I cannot find the contradictions in that that is in the Bible these other fellows use." Then it was that Elder Chatburn learned that he had been talking to Robert G. Ingersol.

Added to the above I have testimony of my own father. Everyone who knows anything about my family knows that there has scarcely been a more bitter opponent of the Restoration than he was. He hated everything connected with it, and that is why I became an outcast from my father's home when I obeyed the gospel of these latter days.

Yet, upon one occasion, when some of his friends were condoling him in the misfortune of having a Mormon (?) in his family, and they were discussing the various objectionable things as they saw it, such as the Book of Mormon, the prophetic claims of Joseph Smith, etc., the question of the Inspired Translation came up, and this friend said; "And they have even had the gall to tamper with the Bible and have a translation of their own." To this father replied as follows: "Well, I have examined that book, and I must confess that is the plainest and finest translation of the Bible that I have ever seen, and as to that, I see no real wrong in them having their translation of the Bible. The Catholics have their own translation. So do the Baptists, and Martin Luther also translated the Bible, so I have very little criticism of the Joe Smith Bible."

After all, why should we object to it? Certainly it is better in every way than any other translation in existence. Then, too, coming to us directly, and through the man we all regard as having been a prophet of God, I can see no real reason for being in opposition to it, even conceding that it also may have some errors, which we must insist is not very damaging when we consider its virtues, when compared with other texts.

Why should we cling so tenaciously to the version that is so unalterably repudiated by the Book of Mormon? And last, a comparison between the characters of Joseph Smith, the latter day prophet, and King James I of England, should go far to influence us in the support of the work of the former. Dickens in his history of England says of King James that because of his dissolute character he was known by the insulting term: "His Sowship."

Before concluding this article we feel that there is another test of the superiority of the so-called "Inspired Translation," over others, that should be mentioned. In St. John 5:39; we read: "Search the scriptures; for in them ye think ye have eternal life, and they are they which testify of me."

What Scriptures were in existence when Christ made this statement? Clearly nothing but the Old Testament, which being a fact, we invite anyone to try to find the name of "Christ," anywhere in that part of the Authorized version. True, it is asserted that in the 52nd, and 53rd chapters of Isaiah and elsewhere, the inference is certainly Christ, and we are glad to agree, but compare that with the many direct references to Christ, giving His name, found in the so-called Old Testament part of the Book of Mormon. Does this not verify the Book of Mormon statement that in the King James version

"many plain and precious things pertaining to the gospel of the Lamb," had been taken out? On the other hand, it is possible to preach the gospel and its principles from both the Old and New Testaments, of the Inspired version.

Again, in I Corinthians 10:1-4, we read:

"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ."

Now take the King James Authorized version and find anything in the Old Testament to support this statement. In fact, find anything about baptism at all if you can. Yet in comparison with that read this:

"And our father Adam spake unto the Lord, and said, Why is it that men must repent, and be baptized in water? And the Lord said unto Adam, Behold, I have forgiven thee thy transgression in the garden of Eden. Hence came the saying abroad among the people, that the Son of God hath atoned for original guilt, wherein the sins of the parents cannot be answered upon the heads of the children, for they are whole from the foundation of the world. And the Lord spake unto Adam, saying, Inasmuch as thy children are conceived in sin, even so, when they begin to grow up sin conceiveth in their hearts, and they taste the bitter, that they may know to prize the good. And it is given unto them to know good from evil; wherefore they are agents unto themselves. And I have given unto you another law and commandment; wherefore, teach it unto your children, that all men everywhere must repent, or they can in no wise inherit the kingdom of God. For no unclean thing can dwell there, or dwell in his presence, for, in the language of Adam, Man of Holiness is his name; and the name of his Only Begotten is the Son of Man, even Jesus Christ, a righteous judge who shall come in the meridian of time.

Therefore, I give unto you a commandment, to teach these things freely unto your children, saying, that by reason of transgression cometh the fall, which fall bringeth death; and inasmuch as ye are born into the world by water and blood, and the spirit, which I have made, and so become of dust a living soul. Even so ye must be born again, into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood, even the blood of mine Only Begotten; that ye may be sanctified from all sin; and enjoy the words of eternal life in this world, and eternal life in the world to come; even Immortal glory.

For by the water ye keep my commandments; by the Spirit ye are justified; and by the blood ye are sanctified. Therefore, it is given to abide in you, the record of heaven, the Comforter, the peaceable things of immortal glory, the truth of all things, that which quickeneth all things, which maketh alive all things, that which knoweth all things, and hath all power according to wisdom, mercy, truth, justice and

judgment. And now, behold, I say unto you, this is the plan of salvation unto all men, through the blood of mine Only Begotten, who shall come in the meridian of time. And, behold, all things have their likeness; and all things are created and made to bear record of me; both things which are temporal, and things which are spiritual; things which are in the heavens above, and things which are on the earth, and things which are in the earth, and things which are under the earth, both above and beneath, all things bear record of me.

And it came to pass, when the Lord had spoken with Adam our father, that Adam cried unto the Lord, and he was caught away by the Spirit of the Lord, and was carried down into the water, and was laid under the water, and was brought forth out of the water; and thus he was baptized. And the Spirit of God descended upon him and thus he was born of the Spirit, and became quickened in the inner man. And he heard a voice out of heaven, saying, Thou art baptized with fire and with the Holy Ghost; this is the record of the Father and the Son, from henceforth and forever. And thou art after the order of him who was without beginning of days or end of years, from all eternity and to all eternity. Behold thou art one in me, a son of God; and thus may all become my sons. Amen."

Where did this young man Joseph Smith, only twenty-five years of age, get this sublime teaching? Certainly, it is the profound teaching of the gospel of the Lamb of God. Very, very evidently it was among the many plain and precious things that the great and abominable church had taken out of the Jewish scriptures. Besides there is much more of the same in the inspired correction of the Holy Scriptures. Another very marked thing stands out in this scripture, and that is that it plainly teaches the trinity in the Godhead. No wonder those who teach against that truth are so bitter against most of the work of the Prophet Joseph Smith. Also by a comparison with the teachings of the Book of Mormon along these same lines we find full agreement, again showing that it is this version of the scriptures that was intended by the great Master of men, to be the companion book of scripture with the Book of Mormon. They are, in short, but the two parts of the same great Restoration of the gospel of latter days.

Much more can be said but we feel that we have said quite enough to call attention of the Saints to the wonderful possibility of being united on this wonderful blessing from God, and our prayer is that God will bless us and direct us into all truth. To Him be the honor, the praise, and the glory. Amen.

A COPY OF LETTER IN REPLY TO INQUIRY FROM UTAH

Dear Friend Middleton:

Your inquiry of May 1st, addressed to me at Rosemount, Minn., received when we arrived here yesterday.

Shall be glad indeed, to reply to your questions relative to the Church of Christ.

We are not of the Fetting or Draves movements.

There has been no "split" in our Quorum of Twelve Apostles, as rumored.

The term "**Hedrickites**" is a nickname given by our enemies, or critics, for the correct name of our church: the **Church of Christ**.

You are, no doubt, sufficiently acquainted with the Book of Mormon to know that when certain upon the American continent questioned our Lord, when He was here, concerning the **correct name of the church**, He made it plain that the name is the **Church of Christ**.

When Joseph Smith, by directions from the Lord, organized the Church on the sixth day of April, 1830, the official name given it then was the "Church of Christ."

When heresies and false doctrines crept in later, some, without Divine authority to do so, changed the name to the "Church of Latter Day Saints." Later they changed it again to: "The Church of Jesus Christ of Latter Day Saints."

After the martyrdom of the Prophet Joseph Smith, and after Brigham Young had led the greater part of the church into Salt Lake regions, and into the heresy doctrines of polygamy and other evil teachings leading to apostasy, a portion of the original church under the leadership of the late Joseph Smith (son of the Prophet), changed the name again to: "The Reorganized Church of Jesus Christ of Latter Day Saints."

But one of the Elders in the early church, presiding over one of its branches—One, Elder Granville Hedrick—refused to follow Brigham Young, refused to affiliate with the "REORGANIZED" division, and **refused, with his people, to change from the original name of the church, or from the original doctrine.**

That, Brother Middleton, is the present day Church of Christ, of which I am a member, and an Apostle therein.

At our last conference, convened on April 6th, in Independence, Missouri, upon the Temple Lot, the Lord spoke to the conference, through the Holy Spirit, by the gift of unknown tongues and interpretation of tongues, calling two men to fill two vacancies in the Twelve.

These two vacancies came about by the age, inability, and finally the death of two of our older members of the Quorum of the Apostles.

But we have no "SPLIT" in the Quorum of Twelve, as rumored.

Also, the ownership of the Temple Lot (which was designated, by revelation to Joseph Smith, the Prophet, as the "spot" where the Temple is to be built) was contested in the Courts of the Land; and was awarded to the Church of Christ. (We, the present owners of the lot) upon the proven facts that: in doctrine, in name, in practice, and in continuity of the original faith and organization of the church, we, the Church of Christ, are its legal owners.

This is, as you ask for, a terse, brief, outline of our faith, and of our identity as the legal continuation of the church as established by **Restoration of God**, by **Angelic Ministration**, in these Latter Days.

It is true that our members are not great. Our material wealth is not great.

Certain deflected divisions, claiming to be the church of the Latter Day Restoration, boast of their great numbers, and of their wealth in money and in vast properties.

But we must remind all, that the word of the Lord still stands, wherein He declares: "Strait is the gate, and narrow is the way which leadeth to life, and FEW there be that find it." Etc.

Also, the ancient prophecies declare that just before the Lord shall return in **Person** and in **Power**, a "REMNANT" is to be preserved of Him, to consummate His work in the Last Days.

We trust, brother Eugene, that you will give to these things your prayerful and studious attention.

Yours sincerely,

James E. Yates