

Zion's Advocate

"And blessed are they who shall seek to bring forth my Zion at that day for they shall have the gift of power of the Holy Ghost." 1st Nephi 3:124

VOLUME 2.

INDEPENDENCE, MISSOURI, JUNE 15, 1925

NUMBER 5

AGAIN

With this issue the Church of Christ resumes the publication of *Zion's Advocate*. It will be a monthly at first, and the subscription price for the year will be one dollar. If you wish to subscribe your prompt response will help us to carry on the paper. We do not expect it to be a paying project, at first, and should any wish to contribute to the expense, we shall be grateful therefor. Send all money to T. J. Sheldon, 1416 Send all money to A. O. Frisbey, Route 1, Box 218, Independence, Missouri. All communications for the paper should be addressed to *Zion's Advocate*, Temple Lot, Independence, Missouri.

OUR POLICY—OUR AIM A MESSAGE

The *Advocate* will continue its policy of a free press. The courteous discussion of principle will be welcome in these columns. We trust that none will abuse this privilege. We shall try to make the *Advocate* a wide awake, virile paper. At the same time we shall endeavor to maintain a constructive policy. The need of the hour is for a message that will cheer, advise and direct. There is danger in a waiting, stand-still policy. People deteriorate spiritually. As one sister put it, "we lose out." Some fall away from the faith altogether. After the break-up of the old church, hundreds of discouraged men and women were numbered with the church no more, but lost themselves in the throngs of the world. The sad news comes to us that in other quarters men and women are doing the same thing today, and some are going to other churches. We are social creatures. A few are strong enough to stand out isolated and alone for the sake of principle, but with many the craving for association is so strong that in some cases it overrules convictions.

We must pursue a constructive course. Our standard is the old Jerusalem gospel, our pattern, the New Testament church, our Leader, Jesus Christ. We can make no mistake in uniting our efforts to promulgate these ideals. The gospel must be preached in all the world. Israel must be brought to the knowledge of their Redeemer. This is the great work before the people of God. The instrumentality whom the Lord will choose must be a church like the pattern he fur-

nished. The people must be faithful to the laws and ordinances he has given. They must be a people who are not too proud to learn, nor too stubborn to change. The house of God was to be "set in order." Five of the virgins would wake up and trim their lamps. When we brush away the charred wick we do so that the light may shine more brightly. Those who are wise will discard human conceptions—anything that may hinder the light of truth from shining forth in its purity. As we try to become a pure people and seek to establish the kingdom of God upon the earth in very deed, we are preparing ourselves to be the people whom the Lord can use to bring about the purposes for which he instituted this latter day work.

We hope, indeed, to be an advocate for the standard of "the pure in heart." Truth will be our guiding star, for "the truth shall make you free." We shall seek to promote the union of God's true children that the work of the church may be more speedily pushed forward.

CHURCH OF CHRIST RECOGNIZED

The following report was duly received by the Reorganized Church in General Conference at Lamoni, Iowa, April 17, 1919:

"To the General Conference; Greeting: The committee of Church of Christ beg leave to report that during the year amicable relations have been maintained between the brethren of the Church of Christ and Reorganized Church of Jesus Christ of Latter Day Saints. A number of joint meetings of the priesthood of both organizations have been held. The joint committee held one session on November 14 at which the following members were in attendance: Of the Church of Christ, Elders C. L. Wheaton, Almo O. Frisbey, A. E. Himes, and T. J. Sheldon; of the Reorganized Church, Elders F. M. Sheehy, M. H. Siegfried, and W. W. Smith. The following agreements were unanimously adopted:

"Agreed, that persons who are, or have been connected with the church, desiring to unite with either branch of the church shall not be received to fellowship until the elders of the branch of the church to which they apply shall have opportunity to decide upon their standing; each organization to furnish

the other with evidence in their possession with reference to the person in question.

"Agreed, that when ministers of the Church of Christ and the Reorganized Church of Jesus Christ of Latter Day Saints are laboring together, the persons baptized shall have the right of choice as to which organization they will unite with."

"Some unfavorable criticisms have been offered by a few of the brethren of the Reorganization, but this is largely due to lack of understanding what the agreements mean. These, in time, we believe, will be eliminated.

"Trusting that harmony may still prevail, we are,

"Respectfully yours,

"On behalf of the committee,

"FREDERICK M. SMITH, *Chairman*

"WALTER W. SMITH, *Secretary*"

Independence, Missouri, March 25, 1919

The foregoing report clearly sets forth the following items of interest:

1. Directions for the transfer of membership from one church to the other.

2. Mutual missionary work of the two churches is encouraged.

3. The priesthood authority of the Church of Christ to baptize is clearly stated.

PRIESTHOOD AUTHORITY OF THE CHURCH OF CHRIST

The following is taken from the committee's report over the signature of Pres. F. M. Smith and W. W. Smith, presented to and "ADOPTED" by the General Conference of the Reorganized Church "WITH BUT ONE DISSENTING VOTE". See General Conference minutes for 1918, page 2,611.

24. Agreed, that whereas the Church of Christ, and the Reorganized Church of Jesus Christ of Latter Day Saints consist of members who have been baptized by men holding authority, conferred by ordination under the hands of the servants of God, called during the ministry of Joseph Smith, who have remained true to the original faith of the church, organized April 6, 1830, and whereas, both organizations stand for and maintain the same fundamental doctrine and practice and have the same purpose and ideal in their church government and work; therefore, be it mu-

tually agreed, that each recognize the standing of the other as representing Christ, the Master, and the priesthood of each as legally constituted, and the administration of each as equally binding before God, when done in accordance with the law.

BRIEF HISTORY OF CHURCH OF CHRIST

The following is an excerpt from the report of the committee on consultation with the Church of Christ, presented to and adopted by the General Conference of the Reorganized Church of Jesus Christ of Latter Day Saints April 8, 1918. See General Conference Minutes for 1918.

The members of that committee were, Pres. F. M. Smith and W. W. Smith.

"During the dark and cloudy day that followed the disruption of the church, at the death of Joseph and Hyrum Smith, and the apostasy of the leading elders of the church at Nauvoo, Illinois, there were many attempts made by the disappointed Saints to find safe ground, and the true light. Several of these, seeking to find the better way, united to form the nucleus of the reorganization of the church. One of these groups of old time Saints, which was striving to honor the law revealed in the restoration of the gospel, was located in Woodford County, Illinois. As early as 1856 these Woodford County Saints sought to unite their efforts with those forming the Reorganization. Elders Granville Hedrick and Jedediah Owen, who had been elders in the old church, were sent to represent them, and were accepted and given the right hand of fellowship by the conference of the brethren of the Reorganization. No definite union, however, was formed, and the Woodford County Saints continued their work alone, gathering to themselves other elders who had received their ordination from the church, before the death of Joseph Smith, among them being Zebulum Adams, David Judy, John E. Page, and Adna C. Haldeman.

"About 1867 these with others, removed to Independence, Missouri, and organized, or rather continued the branch organization by these brethren in Woodford County, Illinois. Elder Granville Hedrick was the presiding elder until his death. Subsequently the branch has been presided over by elders who received their authority through ordination, from these other elders and their successors; and have always maintained an honorable name and place among men, and have held their priesthood in righteousness before God.

"At various times since 1856 efforts have been made by the eldership of the Church of Christ and of the Reorganized Church of Jesus Christ of Latter Day Saints to form a working basis of harmony between them."—(*Saints' Herald*, April 17, 1918).

OUR PRIESTHOOD

For some time past there have come rumors from certain quarters of the Latter Day work that the Church on the Temple Lot is without authentic priesthood authority. It seems strange that these persistent rumors are coming from a quarter which only a few years ago acknowledged "that there are individuals in the different factions who hold the priesthood." See article 6 of Agreement of Working Harmony, in *Saints' Herald* for April 17, 1918.)

What is the motive of these rumors? Who is behind them? What is sought to be accomplished? Has some evidence been brought to light that shows we have transgressed the law of God and forfeited our priesthood, or have the ends had in view when the priesthood of the Church of Christ was recognized been frustrated? Surely we should find a solution somewhere.

Another point that should not be overlooked at this time: How long did our brethren intend to "stand hitched" when they entered into the following agreement:

"24. Agreed, that whereas the Church of Christ, and the Reorganized Church of Jesus Christ of Latter Day Saints consist of members who have been baptized by men holding authority, conferred by ordination under the hands of the servants of God, called during the ministry of Joseph Smith, who have remained true to the original faith of the church, organized April 6, 1830, and, whereas both organizations stand for and maintain the same purpose and ideal in their church government and work; therefore, be it mutually agreed, that each recognize the standing of the other as representing Christ, the Master, and the priesthood of each as legally constituted, and the administration of each as legally binding before God, when done in accordance with the law." (*Saints' Herald* for April 17, 1918.)

This article, so far as the Church of Christ was concerned, was based upon the "ideal" in "church government and work" as set forth in the Bible and the Book of Mormon, which contain the fullness of the gospel. (Doc. & Cov. 42:5.) If in the consideration of grave and important questions we feel that action has been taken that is contrary to the fullness of the gospel as contained in the Bible and the Book of Mormon, does that justify any in claiming we have no priesthood?

What is priesthood? Whence does it come? Who takes it away? These important questions should be taken into account when it is undertaken to issue arbitrary edicts that proscribe men in their priestly calling. We believe that men were called to the Melchisedec priesthood from the foundation of the world because of their "faith and good works" (Alma 9:65), and that this priesthood is after the order of the Son of God, "which order came, not by man,

nor the will of man—but of God" (Genesis 14:28, I. T.); that it is "without father, without mother, without descent," etc. (Hebrew 7:3.) Therefore this priesthood can not be conferred or recalled at the whim or fancy of any man or set of men.

The Church of Christ claims to have authority from 1830 to the present time in unbroken succession, without any of the smirch of sin that crept into the main body of the Church. The following examples are given to show that the Church of Christ at Independence, Missouri, can trace priesthood back through the following ordinations: Elder Clarence L. Wheaton, who at the April conference was elected to preside over the church was ordained by Elders A. L. Hartley and Francis B. Arnold, October 10, 1915; A. L. Hartley was ordained under the hands of G. P. Frisbey and George D. Cole, December 1, 1891; George P. Frisbey was ordained an elder by David Judy, Adna C. Haldeman, and Jedediah Owens; David Judy was ordained by Joseph Smith in 1831.

Adna C. Haldeman was ordained an elder by Harvey Green, 1832.

Richard Hill was ordained a high priest and bishop August 7, 1889, by George P. Frisbey and Charlie Hall. He had previously been ordained an elder November 3, 1869.

George D. Cole was ordained an elder April 6, 1886.—C. L. W.

WHY I TRANSFERRED

My Membership from The Reorganized Church of Jesus Christ of Latter Day Saints, to The Church of Christ

1. Because I could not risk my salvation in a church that had so far apostatized from the faith as to deify its President with Supreme Directional Control, displacing the Lord Jesus Christ.

2. Because I could not any longer baptize humble souls seeking their Savior, into an organization that veiled the glory of God in proclaiming the supremacy of man.

3. Because that under an administration exercising Supreme Directional Control, the elements of initiative and liberty are destroyed. It is a lapse into medievalism with its resultant diabolism.

4. Because that in adopting the dogma of Supreme Directional Control with power to inflict "effective discipline" the Reorganized Church has measurably forfeited its claims to being the true Church of Christ. It thereby becomes an apostate Church, as much so as the Church of Rome who, in 607 A.D., put forth similar claims for the Pope "The Supreme Head of the Church." And this charge of apostacy is the sentiment of "the noble three hundred" who signed that immortal document of protest. Their numbers are said to have been later swelled to twelve hundred, comprising leading men of the ministry, as well as prominent members of the Church.

5. Because I found it as inconsistent as it was impossible to preach Christ as the head of the Reorganized Church, when F. M. Smith was acclaimed as the Supreme Directional Controller. One or the other must go. When Christ was put out, I could do nothing less than follow.

6. Because the doctrine of Supreme Directional Control vested in mortal man is nothing less than the old Papal presumption set up in A. D. 607, that of "Supreme Head of the Church." It was a blasphemous assumption, and wrecked the Church on the shoals of apostasy. It will do so again.—See *Marvelous Work and a Wonder*, pages 78-80, 4th edition.

7. Because that in recent years, it is difficult to receive ministerial recognition in the Reorganized Church unless one crucifies his conscience, clamps his convictions, padlocks his intelligence, and as a "yessite" suppliant at the shrine of a Smith, contracts his manhood to the degenerate proportions of a poll parrot.

8. Because I find in The Church of Christ an organization that stands for the original name—"The Church of Christ."

9. Because in The Church of Christ I find in operation the law of common consent, rather than one man rule.

10. Because that in the teaching of The Church of Christ I find a tenacious contention for "the faith once delivered to the Saints," for the Gospel as proclaimed by Christ and the Apostles, and for that Gospel and Church as restored in 1829 and 1830, eliminating all additions that nullified that Gospel which were subsequently added, and which brought on the apostasy that resulted in the overthrow of the Church in 1844.

11. Because that in The Church of Christ the fundamentals and essentials are based upon the Bible and the Book of Mormon. All other revelations are received on their merits.

12. Because that in the government of the Church of Christ, they give no place to a dominating quorum of a First Presidency, a thing unsupported in the New Testament and unsustained by the Book of Mormon.

13. Because the Church of Christ in their acceptance of latter day revelations prefer them in their original purity and simplicity as published in the Book of Commandments in 1833, rather than many of the altered, amended, and doctored revelations as published in the Doctrine and Covenants of subsequent date.

14. Because that the Church of Christ being the sole custodian of the sacred Temple Lot, adjudged so by the highest court in the state of Missouri, and because the said Lot is a matter of imperative importance in giving place to the fulfillment of the prophecy concerning the Temple of the Lord given September, 1832, to the effect that "this

generation shall not all pass away until an house shall be built unto the Lord." (Doc. and Cov. 83:1). This generation has well nigh passed away. It is, therefore, a matter of momentous importance that there should be a rallying around the Temple Lot and the allying of ourselves with the people who, under God, have preserved it for this purpose.

15. Because that in the Reorganized Church under the leadership of one man, the Church has been sailing an uncertain sea of experiments and "policies," the monies of the Church being squandered by thousands, the missionary work being greatly reduced from what it was 20 and 25 years ago. Under such a system, the faith of the Saints is weakening, while worldly expedients are encouraged. Is it worth while to stay with a church going from bad to worse, with no hope of improvement under present administration?

Why not cut loose and return to the haven from whence we have drifted? Back! Back! to the simplicity of the Angel Message of 1829-1830. Back to the old Jerusalem Gospel of Pentecost. It is the only thing that will give us favor with God and power with the people. It is the only thing that will save.

If there was any prospect of reform one might be encouraged to endure it a little longer, but there is none. Churches never reform! They rush heedlessly on, inuring themselves to their errors, until it is too late, and the shades of apostasy settle for a long night.

The one hope of honest Israel lies in individual action, which means separation and reconstruction on the original foundation restored in 1829-1830, and from which the Church has so far removed.

Sincerely yours,
DANIEL MACGREGOR.

A LETTER

Oklahoma City, Okla., May 22, 1925.

To the Saints, wherever this paper may go, dear people of our sacred fellowship:

I am happy to avail myself of this means of sending out a few words of hope and encouragement and cheer. God is surely blessing me as richly by the good graces of his loving, soul quickening and beautiful Holy Spirit as at any time in my ministry. All the saints must know that since I, with thousands of others in the church, can not with a clear conscience indorse the new doctrines that are now temporarily in power, I am denied access to the *Herald*, the *Ensign*, and all church publications, and barred from as many of our own church pulpits as "Supreme Control" can succeed in closing against me, and against others who contend in a similar manner for the "faith once delivered to the saints."

Let the saints be assured that, despite all rumors to the contrary, Elder James E. Yates is not fighting against the church. I am preaching exactly the same things that I have preached in the public ministry of this church for twenty five years. It is for this, and because I refuse to add on these latest and newest doctrinal follies, that pulpits and church press are ordered closed against me. But larger doors for the proclamation of the truth of the gospel are opening to me, and I am happy in this service of our Lord.

Some of our pastors are broad minded enough to open our church doors and pulpits to me in disregard of Supreme Control orders; noble men who dare to think for themselves and to take their chief counsel with powers that are higher than any man. May God bless them, and he does, and will. Other pastors are fearful of disobeying orders from higher up. They close our churches against me, one of their own brotherhood. Then the Lord opens up other places to me in the same towns and cities, and I continue to speak His truth. One pastor left the matter to the congregation to decide whether I might occupy the pulpit. They granted it almost unanimously, and I was informed there that if the church doors were closed against such things as I am preaching the people would build another structure where the truth might be heard.

Here in Oklahoma City, "government by priesthood" took the matter in hand. They, the local priesthood, did not ask for any expression on the matter from the people, but proceeded to issue an order that the late general conference action shall not be mentioned in the pulpits here. Such a travesty upon justice and right should impel fair minded people everywhere to rise up in holy indignation against such a disrupting thing as this terrible supreme doctrine has proven itself to be.

Let us all be faithful to our Lord that he may use us for the accomplishment of his great purposes in the earth.

With happiness of service in a knowledge of the truth,

JAMES E. YATES.

THE GENERAL CONFERENCE
of The Reorganized Church

Yes, it is over, but the reaction has started. One cannot chop off an important member of his body without encountering the painful results, and sometimes those results are fatal.

Men who have proven themselves giants in their calling were stricken down, and for absolutely no reason whatever. Even the so-called revelation cited no cause for action. They were simply blind-folded and led to the scaffold.

Benjamin McGuire, James Kier, Israel Smith and Thomas W. Williams, household names all of them, were executed

ZION'S ADVOCATE

Issued monthly in the interests of the
CHURCH OF CHRIST

(Organized A. D. 1830 by Joseph Smith)

Published under the direction of the
Board of Publication officers on Temple
Lot, at Independence, Mo.

EDITORS

Daniel Macgregor Independence, Mo.
Thomas J. Sheldon 1416 W. Walnut
Independence, Mo.
Clearence L. Wheaton 1225 S. Delaware,
Independence, Mo.

BUSINESS MANAGER

Alma O. Frisbey, Route 1, Box 218, Independence,
Missouri

Address all communications to
ZION'S ADVOCATE
Temple Lot
Independence, Mo.

Subscription is \$1.00 per year in United States
and \$1.25 in foreign countries.

by a Conference, many of whose delegates were hand picked and unfairly appointed, led by a leader who said long ago:

"I cannot yield to the voice of the opposition and it will undoubtedly be a finish fight. Either the opposition which has asserted itself will become supreme and the rest of us eliminated, or vice versa."

Nothing could have been more brutal. It was not a Conference. It was a charnal house. The fate of the victims had been fixed.

During the discussion when the sustaining of Brn. McGuire and his Councilors was up, the great gathering for once was sobered by sympathy, as an avalanche of evidence was introduced showing the worthiness of the men whom it was proposed to decapitate. Only two unkind speeches against their retention were heard, and those, strange to say, were from the men who later figured so prominently in the official robes of their fallen victims.

Yes, it was at this stage of the discussion, when McGuire, Kier, and Israel Smith were sweeping everything before them, that two of the life-long henchmen of the administration moved to refer the whole matter to the Lord for a response through President F. M. Smith. These men did not get the floor in the regular way, but it made no difference. Elbert was presiding and the resolution submitted in writing was wedged into the discussion by the partiality of the chairman. Thereafter the discussion centered upon the resolution of reference. This was carried on for two or three speeches when another resolution closing the debate was put up, and this, too, by the administration forces.

Needless to say, the souls of Saints, ever sensitive to what might be the word of the Lord, respectfully laid down their arms and awaited the arbitrament of heaven. There was positively no need

of such a reference. The Conference was making headway in the settlement of the matter. But the trouble was that everything pointed to a sweeping victory for the man who has ever stood a heroic watch-guard over the funds of the Church against one who would have gorged himself abnormally.

The vote of the people on this question was the one thing that the administration feared. A revelation must be secured to turn the tide, and that too, through the man who had threatened the elimination of his opponents. Could anything be more farcial?

The communication which followed naturally pursued the bent of the grooved mind of the man who received it, and McGuire and his associates were slaughtered. In addition, the doctrine of Supreme Directional Control in the hands of the Presidency was decreed, with power to maintain "organic solidarity" "only by effective discipline."

The doctrine of continued revelation has ever been a prominent one in the history of the church, and invariably when a message from God has been received it has occasioned rejoicing, the witness of the Spirit being abundantly poured out. But there was no such effusion on this occasion; rather the reverse. It provoked long and bitter discussion. And this discussion reverberated on every street corner and in every home. The secular press was full of it.

Instead of uniting the Church it has broken it asunder. Men of integrity, of long years in the active ministry, declared emphatically they could never receive it. They will refuse to defend the Doctrine and Covenants which henceforth becomes the repository of this so-called "word of inspiration." If prophets and their messages are to be known by their fruits, then the fruits of the late revelation is bitter and distasteful.

There was only one speech indicating a relish of the revelation, and that was from the lips of the son-in-law of the President. "Really," said he, "I thought we should have gotten more," a remark that provoked a general smile, as everyone had heard that the doom of certain members of the Twelve had been sealed. This was consummated in a few days, however, in an execution which for sheer cruelty is comparable only to the guillotine jobs of French revolutionary times.—*Daniel Macgregor.*

ZION, THE GOLDEN AGE

Synopsis of a sermon delivered Sunday evening, May 10, 1925, in the Church of Christ on the Temple Lot

No, not the Zion to be, but the one that was. We, in this age, are apt to think that we are living in the highest civilized age of all time; that we have been growing and advancing from the first; that the first human pair were little more than barbarians, clothed in goat skins, or sheep skins, or not clothed at all; that they lived in caves and holes

in the rocks, ate raw flesh, uncooked grain, berries and fruit; that their souls were void of music, poetry, or art, and that books were nearly three thousand years away. How came we, then, by these things, since a fountain can rise no higher than its source? Has the stream of human life been running up hill? If God can inspire men now to sing spiritual songs in perfect poetry, how comes it that human beings could not have been so moved upon in their innocent state?

If Joseph Smith lived for no other reason than to have produced the Inspired Version of the Holy Scriptures, his life was well worth the living. That version of the Bible gives an altogether different view of the first age of the world than is advocated by the popular throng today. It declares that the first age was the golden age. That men in that age had the best science because they received their knowledge direct from God and the angels, and their conclusions were not based on wild guesses. The Creator was better able to tell them the things they needed to know than one of his creatures. But today, we take the word of the creature about creation rather than the word of God.

A factory hand who perhaps never saw a country place before and is too proud to ask the farmer for information, following the example of his scientific friend, would reason thus: "This man, beyond any doubt, built his cow shed first, when he had but two tools, an axe and a spade. His work proves it. His ideas were crude at first, as his first attempt shows. If he had other tools he would have put up a better building. He must have built the granary before he built his barn, for it is better than the cow shed, but not so good as the barn, therefore in point of time we *must* place the building of the granary between the two. The construction of the barn *proves* that it *must* have been erected after the granary, when the farmer had more experience, and had developed more ability. Last of all, the farmer must have built his house after building his barn, because it is a better structure. The man's progress can easily be determined by the successive stages of his work."

How much that sounds like the theory of the protoplasm, the tadpole, the frog, the bird, the animal, the ape, the missing link, and finally man, all in successive stages, and the conclusion in one case is about as meritorious as in the other. As a matter of fact, the rule is that the farmer builds his house first, his barn next, then his granary and the cow shed. The facts about the creation are very similar.

"But I, the Lord God, spake, and there went up a mist from the earth, and watered the whole face of the ground. And I, the Lord God, formed man from the dust of the ground, and breathed in-

to his nostrils the breath of life; and man became a living soul; the first flesh upon the earth, the first man also." Genesis 2:7, 8, 1. T.

Not the cow shed first, but the dwelling house. Not the tadpole, the frog, the fish, nor the monkey first, but the man. Man was the "first flesh upon the earth." Man could not, therefore, have sprung from the lower animal, because the physical man was created first.

The fiat of the Almighty was that everything must produce after "its kind." That command attaches to every act of creation mentioned in Genesis. The monkey could not produce the "missing link," nor the missing link produce a man, and what is more, it is not being done now.

Again, how comes it that it took God eighty million years to produce a man, but he could make a woman while Adam slept?

Do latter day saints believe God, or not? Do they believe the Inspired Version, or not? If not, why are they in the church? Instead of trying to change this church, why not go where they belong, and be in some other church?

The following resolution was introduced in the joint session of the seventies at the late general conference of the Reorganized Church, and was also sent to the other quorums:

"Resolved: That no instructors be employed to teach the youth of the Church at Graceland College who do not believe the record of creation in the first two chapters of Genesis in the Inspired Version of the Holy Scriptures, and be it further Resolved: That the trustees of Graceland college be instructed to employ only such persons in our educational institution whose belief agrees with the above Resolution."

The resolution would doubtless have been adopted by a two thirds majority, but it was crowded out, for lack of time, until next conference. The resolution does not attempt to say what theories shall be studied, but who shall teach them. One who believes the account of the creation as taught in the Inspired Version will try to advance reasons to support it, while on the other hand, one who does not believe it is not going to defend it.

My next will discuss the opportunities of the first human pair to acquire correct knowledge.—J. W. Peterson.

ISRAEL, AWAKE!

"Israel awake from thy long silent slumber,

Shake off the fetters that bound thee so long;

Chains of oppression! we'll break them asunder,

And join with the ransomed in victory's song!

Arise! for the time has come,

Israel must gather home,

High on the mountains the ensign we see;

Fallen is the Gentile power,
 Soon will its reign be o'er,
 Tyrants must rule no more
 Israel is Free!—Selected.

There is not a latter day saint in all the world who has heard the above words rumble forth in thunderous tone by a people under the power of the spirit of God, but who has been able to get a glimpse of the freedom that is so spiritedly manifest in the words of this song.

Surely it is a time for "Israel to awake from thy long silent slumber," from the lethargy of self security and the feeling that all's well in Zion. Surely it is time for *Israel* to be cleansed from the blood of this generation by putting on the garments of righteousness and putting on the breast plate of faith and the helmet of salvation, for the time for action is at hand. The time has come when we should arise and "shake off the fetters that have bound us so long." The fetters of man-made creeds, great professions and little deeds, priest craft and many a strong flaxen cord that the evil one has used to make us prisoners, "chains of oppression." Yes, "Government by priesthood" (craft), is the downfall of all people who tolerate it; who put their trust in the arm of flesh rather than in the power of God. When you safeguard your interest by the exercise of your agency, you will not be circumscribed by oppressive laws, for where men fail to exercise the agency that God has given them, they yield their liberty into the hands of unscrupulous men. This more than anything else is the reason that men's minds are fettered and bound with chains to the false doctrines and practices of men. "Chains of oppression!" we'll break them asunder. How? by the power of God made manifest through His Son, Jesus Christ. Through His leadership. Through obedience to His commands for we must have within us the mind that was in Christ. We must enthrone God in the place where he belongs. He alone is Supreme! He alone can direct us through the manifestation of his will. We must get ourselves in condition; that as Christ had nothing else in his mind but the will of the Father so we also should keep our minds fixed steadfast on Him that as He shall command the way, we should go. Through this means, and this alone will we be able to break the chains of oppression that have bound us so long. Only through this means will be able to "join with the ransomed in victory's song." How wonderful the inspiration that comes through this message. What great Hope it holds out to us. Let us enter into our heritage. God is calling. The Spirit says, "come." Truly we must "Arise for the time has come Israel must gather home. High on the mountains the ensign we see." What is it? What does it portend? Ah, it is the standard that Christ set up through his suffering as he climbed his painful, cruel way up the

mount of Calvary, which was done at the cost of his own blood. Look up, my friends; lift your heads above the petty things of life; shade your eyes from the glare and glitter of this world's splendor and look up. Get a clear vision of the ensign high on the mountain, that was placed there at so great a cost, that you may not stand by and suffer the world of science, philosophy, and learning to cast filth and rubbish upon that Ensign. Then go away with a firm determination that you will get in closer communion with Christ our leader that you may know the will of the Father.

Israel awake! The time of your deliverance is at hand. Observe that the powers of the great nations of the earth are crumbling. Disintegration is setting in. Truly Babylon the Great is falling, and is become the habitation of devils, and the hold of every foul spirit and a cage of every unclean and hateful bird. Everywhere we see the tendency to discredit the word of God, to discredit the divinity of man's origin, to discredit the divinity of Christ, our leader. "Come out of her," oh Israel! Shake off your fetters. Be not partakers of her sins that ye receive not of her plagues, for God doth indeed remember her iniquity and will recompense unto her double for all her sins, for she shall soon cease to rule over the earth for as it is written "Soon will its reign be over." "Tyrants must rule no more," for the great God has set in motion the powers that will destroy Babylon with its powers of despotism, tyranny, and oppression. Soon shall we see the stone that was cut out of the mountain without hands roll forth until it shall fill the whole earth, and we shall truly be able to testify that the kingdoms of this world have become the kingdom of our God." "Israel is Free."

—C. L. Wheaton.

WHAT ARE THE BRETHERN DOING?

Brother Otto Fetting, in Michigan, is enthusiastically at work for the Church. He has been appointed to labor as a missionary in that state till next conference.

He has also been appointed to act as bishop's agent in the same field. He is authorized to receive tithes and offerings for which a receipt in triplicate will be issued.

Brother Daniel Macgregor is happy and busy. He is holding meetings in the theater at Owen with good interest and fine crowds. Some are ready for baptism, and others are thinking seriously.

Elder Samuel Wood of Fresno, California has been placed in charge of the work at that place and also to do missionary work in the state; elsewhere in this issue will be found a news clipping from a local paper showing that he is magnifying his office at that place.

ARTICLES OF FAITH AND PRACTICE

of the

CHURCH OF CHRIST

We believe in God the Eternal Father, who only is Supreme; Creator of the universe; Ruler and Judge of all; unchangeable and without respect of persons.

We believe in Jesus Christ the manifestation of God in flesh, who lived, suffered, and died for all mankind; whom we own as our only Leader, Witness and Commander.

We believe in the Holy Ghost, the Spirit of Truth, the Comforter, which searcheth the deep things of God, brings to our minds things which are past, reveals things to come, and is the medium by which we receive the revelation of Jesus Christ.

We believe that men will be punished for their own sins and not for Adam's transgression, and that as a consequence of the atonement of Christ "all little children are alive in Christ, and also all they that are without the law. For the power of redemption cometh on all they that have no law; wherefore, he that is not condemned, or he that is under no condemnation, can not repent; and unto such, baptism availeth nothing." (Moroni 8:25, 26.)

We believe that through the atonement of Christ all men may be saved by obedience to the laws and ordinances of the Gospel; viz.: Faith in God and in the Lord Jesus Christ; Repentance and Baptism by immersion for the remission of sins; Laying on of Hands for: (a) Ordination; (b) Blessing of Children; (c) Confirmation and the Gift of the Holy Ghost; (d) Healing of the Sick.

We believe in the literal second coming and millennial reign of Jesus Christ; in the Resurrection of the Dead, and in Eternal Judgment; that men will be rewarded or punished according to the good or evil they may have done.

We believe in the powers and gifts of the everlasting Gospel; viz.: the word of wisdom; the word of knowledge; the gift of faith; the gift of healing; working of miracles; prophecy; discerning of spirits; divers kinds of tongues; interpretation of tongues.

We believe the fruits of the spirit to be love, joy, peace, long suffering, gentleness, goodness, faith, meekness and temperance.

We believe that in the Bible is contained the word of God; that the Book of Mormon is an added witness for Christ, and that these contain the "fulness of the gospel."

We believe in the principle of continuous revelation; that the canon of scripture is not full, that God inspires men in every age and among all people, and that He speaks when, where, and through whom He may choose.

We believe that where there are six or more regularly baptized members, one of whom is an elder, there the Church exists with full power of church extension when acting in harmony with the law of God.

We believe that a man must be called of God by revelation, and ordained by those having authority, to enable him to preach the gospel and administer the ordinances thereof.

We believe in the same church organization as existed in the time of Christ and his apostles. The highest office in the church is that of an apostle, of whom there are twelve, who constitute special witnesses for Jesus Christ. They have the missionary supervision and the general watchcare of all of the churches.

The primary function of the general church, of which each local church is a component part, is missionary and the building up and extension of the kingdom of God in all the world.

We believe that local churches should govern their own affairs, and that general church officials should not dominate or interfere therewith. On invitation such general officers may, with propriety, give counsel and assistance. Local congregations are subject to the Articles of Faith and Practice, and must be governed thereby.

We believe the Church of Christ comprehends the true brotherhood of man where each esteems his brother as himself and wherein the divine command to "love your neighbor as yourself" is demonstrated by the prevalence of social equality.

We believe that all men are stewards under God and answerable to Him not only for the distribution of accumulated wealth, but for the manner in which such wealth is secured. The primary purpose of stewardship is not the increase of church revenue or the mere contribution of money by those who have to those who have not, but to bring men to a realization of the common fatherhood and the universal brotherhood of man in all the affairs and expressions of life, and to maintain such social adjustment that each may enjoy the bounty and gifts of God, and be free to exercise his talents and ability to enrich the life of all.

We believe that men should labor for their own support and that of their dependants. Ministers of the gospel are not absolved from this responsibility, but when chosen or appointed by the church to devote their entire time to missionary work, their families are to be provided for out of the general church funds. The admonition of Christ that the ministry should not provide purse or scrip for their journey, but go trusting in God and the people, is applicable.

We believe that the temporal affairs of the general church are to be administered by the general bishopric under the supervision and direction of the general conferences of the church. The temporal affairs of the local churches shall be administered by local bishops under the supervision and direction of the local congregations.

We believe that marriage is ordained of God, and that the law of God provides for but one companion in wedlock for either man or woman. In case of a breach of this covenant the innocent one may remarry.

We are opposed to war. Men are not justified in taking up arms against their fellows except as a last resort in defense of their lives and to preserve their liberty.

We believe in the literal gathering of Israel, and in the restoration of the ten lost tribes.

We believe a temple will be built in this generation, in Independence, Missouri, wherein Christ will reveal himself and endow his servants whom he chooses with power to preach the gospel in all the world to every kindred, tongue, and people, that the promises of God to Israel may be fulfilled.

We believe that a New Jerusalem shall be built upon this land "unto the remnant of the seed of Joseph." (Ether 6:6-8; III Nephi 10:1-4), "which city shall be built, beginning at the Temple lot." (Doc. and Cov. 83:1.)

We believe that ministry and membership should abstain from the use of tobacco, intoxicating liquors and narcotics, and should not affiliate with any society which administers oaths or covenants in conflict with the law of God, or which interferes with their duties as freemen and citizens.

GOD GIVE US MEN

By T. W. Williams

In an editorial which appeared in the *Saint's Herald* for January 28th, among other things I said:

"We are fighting over again the issues of the Reformation; the right of conscience; the right of free expression; the right to worship God without priestly dictation or official coercion. The situation calls for men courageous and unafraid, men who are willing to stand up and be counted; men who will not surrender their manhood or barter away their birthright for a mess of pottage; men who are willing to have their names cast out as evil and who will hazard everything even to life itself to preserve the rights of the people.

And this observation is as true now as before or during the conference. The valiant, manly effort on the part of the delegate and ex-officio minority to preserve the right, stands out as a beacon light of God-fearing, law-respecting men everywhere. One of the painful and disappointing things of this conference was to witness men who had loudly denounced the wrongs against which we fought surrender one by one, and stand over with the other side. This was the only real blow which we received during the entire conference. But despite all this let me repeat:

"We must carry on in God's own way and with a firm and steadfast faith that God, who restored the gospel in the beginning with all of its attendant powers and blessings; and who sustained the remnant during the dark and cloudy day following the apostacy of 1844, will still maintain his own cause and continue to bless the labors of those who remain true to the faith once delivered to the saints."

Let us remember that error is oftentimes more victorious than truth; that sincerity and integrity have been worsted by intrigue and conspiracy, and that truth has no chance against organized perversity and prejudice. And here I am reminded of a poem which clearly indicates our need. It is entitled "The Need of the Time."

"God give us men. A time like this demands
Great hearts, strong minds, true faith
and willing hands,
Men whom the lust of office does not
kill,
Men whom the spoils of office can not
buy;
Men who possess opinions and a will;
Men who have honor, men who will not
lie;
For while the rabble, with their thumb-
worn creeds,
Their large professions and their little
deeds,
Wrangle in selfish strife—lo Freedom
weeps,
Wrong rules the land and waiting justice
sleeps."

And as I recall the conference and its results I am inspired by this tribute which Lowell the poet gave to Wendall Phillips.

He stood upon the world's broad thresh-
hold; wide
The din of battle and of slaughter rose;
He saw God stand upon the weaker side
That sank in seeming loss before its
foes;
Many there were who made great haste
and sold
Unto the coming enemy their swords;
He scorned their gifts of fame, and
power, and gold,
And underneath their soft and flowery
words
Heard the cold serpent hiss; therefore
he went
And humbly joined him to the weaker
part
Fanatic named, and fool, yet well con-
tent
So, he could be the nearer to God's heart.

Let us keep step with the revelation of God to our own souls, my comrades. Better to be compelled to live on a crust and cruse of water than to surrender for place or position or emolument. If there ever was a time in all of the history of the church that God needed men, real men, it is now. Stand forth as a man, my fellow, and God and good men will hail you as Comrade and friend.

**WOOD TO LEAD CHURCH
BRANCH**

*Resigned Pastor of Latter Day Saints
Tells Why He Quit Pulpit*

Re-echoing the war waged at the world-wide conference of the Reorganized Church of Jesus Christ of Latter Day Saints held last April in Independence, Mo., over the power of President Frederick M. Smith, Elder Samuel Wood preached his last sermon in the local branch of the church yesterday on the purposes for which the church was organized.

Elder Wood resigned as pastor of the local church last January.

He declared that he will organize another church in Fresno to be known as a branch of the Church of Christ of Independence, Mo., his appointment to do so having been approved at headquarters of the church, according to a telegram received from Clarence L. Wheaton, presiding elder.

Explaining his withdrawal from the Latter Day Saints Church, Elder Wood declared "President Smith now has supreme control over both the spiritual and financial affairs of the church, and this theory of church government clashes with all the truths I have ever known; therefore, I can not and will not support it."—*Fresno Bee*, May 18, 1925.

**MEETINGS ON THE TEMPLE
LOT**

T. W. Williams has been holding a series of meetings on the Temple Lot the past week. The attendance has been excellent. We believe that our readers will be interested in reading a short synopsis of the sermons preached. We present same herewith.

Brother Williams is well known to Latter Day Saints throughout the world. He has been a prominent minister in the Reorganized Church for some thirty-eight years. During the last year he took exception to the doctrine of government through priesthood among, but not of, the people, and supreme directional control and effective discipline in the hands of the Presidency over all of the administrative affairs of the church.

Brother Williams states that, "The Presidency singled him out and sought to make an example of him by demanding that he retract, come under the rod, or resign." He further states that, "The issue was taken into the conference and under the influence of the Presidential whip the conference refused to sustain him. He has refused to bow to the Presidency, rejects the document on church government passed by the conference, and affirms that the document presented by President Smith, as a revelation, is purely a human instrument.

In these meetings he is telling the people what he believes are the real teachings of the great Latter Day Work. Monday night he spoke on, "A Definition of God." He read the nineteenth Psalm, and John, fourth chapter, twenty-fourth verse as his text and said in part:

Men throughout the ages have been attempting to define God. Robert G. Ingersoll has said, "An honest God is the noblest work of man." This may sound blasphemous to some, but there is a modicum of truth therein. Idolatry is the hardest thing to eliminate from the human mind and heart. Men instinctively worship the thing which is beyond their conception. In the days when men manufactured gods they endowed them with the passions and appetites and desires which were dominant within themselves.

It is a long, long way from the old anthropological god to the modern concept. It is said there are only two books where we can learn anything about God—the book of nature, and the Bible. A French infidel remarks, "Nature know no such foolery as forgiveness of sins." Yet the whole impulse of Nature is to forgive sins. The oyster and the pearl are the greatest evidences of forgiveness of sins.

The god of the deist will not suffice. He is too far away. The pantheistic god is too much mixed up in his universe. We must have a God who is over and within his universe, one who is omni-

present, omniscient, and transcendent. God is not an enlarged man. He is not a maid-of-all-work, not something which we can pull down to serve our convenience.

It may be asked, where is God? I can but answer, God is that something in our experiences when what we lose is as a woman who has lost her virtue. She may by every known artifice seek to disguise her lack, but to no purpose. The presence of God is conceivable by all those who desire to know him.

"God is that Presence," as Wordsworth says, "which disturbs one with the joy of elevated thought and impels each and all to the expression of the best in life."

Tuesday night, Brother Williams spoke on the subject, "Jesus Christ, Our Only Leader, Witness, and Commander." He took for his text, Isaiah 55:4 and Luke 4:6-21. He said, Jesus Christ is God manifest in flesh. He is God and man in perfect blend. Much ado has been made in the world over the doctrine of the virgin birth. If we argue that Jesus is the Christ because he was born of the virgin Mary, we make our position absurd. If Christ is God he was God before he was born, else he is not God at all. I would prefer to urge that the birth of Jesus was predicated on his predivinity than to assert that he was divine because of the manner in which he was born.

Jesus possessed no handicap. When he came into the flesh he subjected himself to the limitations thereof. Judgment was taken away from him. He learned obedience by the things which he suffered. He came into the flesh in order that he might become in very deed and example unto us. He does not say Go! He says, Come! He has not asked man to undergo any experience which he himself did not meet and overcome.

It is not enough to say that we know that Jesus is the Christ. The real purpose of Christianity is to bring men to know him and through that knowledge to reinterpret the life and purpose of Jesus in their own lives. The supreme motive of Jesus was love. He based his leadership on love. Service to humanity was to him a passion. He thought more of men than things. He loved and served men because they needed him.

The urgent need of the church today is to put away its idolatry and to enthroned Jesus Christ as Leader, Witness, and Commander and to be willing to follow him in all the affairs of life.

Wednesday night, Brother Williams spoke on, "Who Wrote the Creeds and Why." He took for his text, Matt. 15:1-9. As an introduction, he read the statement of Abraham Lincoln wherein he said, "Whenever any church will inscribe over its altar, as its sole qualification for membership, the Savior's condensed statement of the substance of both Law and Gospel, 'Thou shalt love

the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself; that church I will join with all my heart and with all my soul."

He said: "Christ never formulated any creed. He never wrote any Articles of Faith. He had nothing to do with theology. He came not to write a theory of life, but to live a life. He believed in the Gospel of deeds, not abstract theories. All the creeds are human. The world would be infinitely better off if all man-made creeds were discarded. Creeds were written to make heretics of those who would not accord thereto. A council met and decided that certain things were true. All those who did not accord to the decision were given the alternative of agreeing therewith, or being excommunicated. Excommunication then meant death.

All truth is dynamic. It can not be static. Truth is always unfolding. We grow in grace and further knowledge of the truth. Our idea of God today will not measure up with our concept of God a year hence; that is, if we are in correspondence with God. If I were to write a creed I would get a sheet of foolscap paper (the term is suggestive), I would get a soft lead pencil with a big rubber on one end, I would thus be able to amend, change, or erase at pleasure. This is the only way in which creeds should be written, if written at all.

Definitions are always inadequate. Epitomes of Faith can, at best, only be approximate. The decision of a council or a general conference does not make any proposition true. Such decision is, at best, only a barometer which indicated the sentiment of a group. A church council decided the earth was flat. That did not make it so. We should not be so much concerned about the authority for truth as we are truth for authority.

Jesus Christ proposed a simple statement of relationship which each and every man or woman could easily understand and laid this down as the basis of fellowship. And this statement comprehended the Fatherhood of God, the Brotherhood of man, the infinite value of the human soul and the conception of the kingdom of God—a kingdom of right relationship.

I would simplify the essential things which it is required that men should accept in order to be admitted into the communion of the church for I believe if men are willing to express a belief in God and to accept Jesus Christ as the manifestation of God in the flesh and to accord to his interpretation of life as expressed in the gospel that this in itself should admit one into communion and fellowship of the church.

These meetings will continue for two weeks or longer as the interest seems to justify.

NOTICES

At the conference of the elders of the Church of Christ held in Independence, Mo., April 20, 1925, Elder Daniel Mac-

gregor was appointed in charge of the missionary work of the church for the present year. Address him at Independence, Missouri.

A DREAM

Many months before the late General Conference my mind was greatly disturbed, and my soul and spirit were stirred with great anxiety over the controversy in the church respecting church government. I was very anxious to be on the side of the right. During the first week of the General Conference the controversy was strong and spirited. It was a time of great anxiety. There was much distress, restless minds, weeping, and praying by many. When the vote was taken on the question of church government on Saturday afternoon of April 11th, those that did not favor Supreme Directional Control were greatly disturbed and distressed, thinking that the Church had taken a decidedly wrong move. On retiring for the night it was difficult for me to sleep. I lay awake, thinking and praying and weeping for the condition of the church until a late hour. Awakening about five o'clock in the morning, the following dream was fresh and vivid in my mind.

I had been travelling on a passenger train, going in a southern direction. The train was making slow speed. It came to a switch and took a left hand turn onto a side track. At this moment,—I am not able to account for the fact that I was outside of the train, some short distance behind the engine, looking at the engine. I could see one of the drive wheels with nearly all the flange broken. My impression was that the train could not continue with a broken wheel. Still looking at the engine, I saw this wheel wobbling, and a moment later the wheel and that side of the engine left the track. The wheel went hub deep in the soft earth and the train came to a full stop. At this moment of my dream, I observed a well equipped passenger train coming from the same direction and stopped alongside of the train with the crippled engine. This train was on the main line. My first impression was with much anxiety to continue my journey and reach my destination. I moved a few steps toward the newly arrived train and with a loud voice, I shouted for permission for a transfer from this crippled train to the one on the main line, so I could continue my journey. I then observed the people that had come in on the train that had taken the side track were leaving the train in great haste. I observed a man on the front of this train at a telephone instrument, making an effort to communicate with the conductor on the newly arrived train, asking permission that all the people on this train on the side be permitted to have transfer on the train on the main line, so they could continue their journey. I awoke.—R. M. Maloney.