

Zion's Advocate

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

VOLUME 2.

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"AGREEMENT WITH THE CHURCH OF CHRIST"

"One of the most important acts of the recent General Conference was the adoption of articles of agreement with the Church of Christ people of Independence, Missouri. These articles are twenty-four in number and appear in full in the *Herald* for April 17. They are entitled 'Agreements of working harmony.'

"They are the culmination, up to date, of a long series of conferences between committees and representative men. They are the fruits of a spirit of harmony and agreement that of late has grown very strong—sufficiently strong to prompt mutual concessions and allay ancient prejudices.

"The spirit of 'working harmony' is the important thing. The letter of the articles is of secondary importance and is chiefly useful in clarifying the situation.

"It may be frankly conceded that previous to the conference some members were quite alarmed, or at least gravely concerned, over rumors presaging such an action. There were many private arguments over the question in which both the pro and con found valiant champions.

"But the unanimity characterizing final action was most gratifying. The articles had previously been adopted by the Church of Christ members in their annual conference on the Temple Lot. They were then submitted to the consideration of a mass meeting of quorums of the high priesthood and finally came before the conference itself. So our readers may be sure that they were submitted to the closest scrutiny. The final action of the conference was practically unanimous, only one vote being noted on the negative side of the question.

"This means, of course, that all vexed questions of doctrine, baptism, and priesthood were very carefully considered by the best intelligence that the church could assemble at a General Conference, both among the priesthood and the delegates.

"Though arguments might be advanced upon both sides of the question, as is usually the case, this assembly conceded that our Church of Christ brethren had established their claims so far as they may be involved in tracing baptism and priesthood back to valid original sources. As an organization they have held to the fundamental doctrines of the church and have been guilty of no moral lapse. In fact, in the face of adroit efforts to bribe and seduce from their trust they have kept themselves clear from evil forces and designing men. Hence no charge of apostasy from the original faith could be supported, were there any among us inclined at this time to make such a charge.

"In the above we have attempted to summarize the feeling that seemed to exist among the priesthood and in the conference. It may be that there will still be some among our readers inclined to challenge the wisdom of adopting these articles. But that matter is no longer a subject for argument. The jury has returned its verdict. Or if that figure be not appropriate, in plain

terms the quorums have spoken and the conference has spoken. The matter is settled, both by vote of the elders and by vote of the delegates sent up to the conference to represent all the people."—From an editorial by Elbert A. Smith, appearing on the front page of *"The Saints' Herald"* for April 24, 1918, Volume 65, Number 17.

UNITY

The visitor may be struck with the social aspect when he comes to the Church of Christ services, exchange of greetings, arms extended over the shoulders of others to shake hands with some one, smiling nods, acknowledging a friend espied in the congregation, chatting here and there, sometimes very earnest, but always pleasant. Occasionally, we must confess, the one in charge of the meeting has a little difficulty getting the congregation to understand it is time to begin. Perhaps all this does not conform to the decorum that should be observed in church, and perhaps it is a little thoughtless, but on the other hand, it should be remembered that these good people have gathered from various quarters. They are glad to see one another. So many of our own congregation were once members of other congregations and have not lost their love for their former associates, that it is a mutual pleasure when the visitors come. Indeed, our services often partake more of the nature of reunion meetings. How we wish the gathering and reuniting could go on and on until by and by there would be no factions or divisions in Mormonism, but that all who have embraced this latter day work might be one united band, one body in Christ. Imagine the effect of our preaching then! "Peace on earth, good will to men" would mean something then, besides a beautiful phrase to be chanted at Christmas time. But alas! The ideal may never be realized so fully as we could wish this side of the millennium, but brothers, sisters, **unity** should be our watchword. Scattered through the various divisions of this latter day work there are people who think alike on vital questions. It is your duty and our duty to put forth every effort to find them and gather them into one body. Let us remember, too, that there are good people among those who do not see things as we do. Let us try to win them, also. Let us guard against the bitterness that developed after the death of the founder of the church when the flock broke up and scattered, and as time went on became estranged from one another. May history not repeat itself in this respect. Let us work to win and gather and become **one**.

How can we become one? In his sermon on the Temple Lot Sunday evening, July 27th, Bro. T. W. Williams, speaking on the "Basis of Fellowship," gave the key—TRUTH. It was a fitting farewell effort. The advice was full of wisdom for those with whom the brother has been laboring, and those who look to him for help in the solution of problems that have arisen. Truth! When the servants of God, under the power that will be bestowed upon them by the endowment,

go into all the world. TRUTH will be the means by which the people will be gathered. Preaching the truth, proclaiming the truth, **following the truth** is the only way under heaven of bringing about the gathering of God's true children into one fold. As Bro. Williams said, **Truth** is the only basis upon which an enduring Christian fellowship can be established.

Strength In Unity

Occasionally some one expresses surprise that the Church of Christ has not grown faster when it has such a strong position. The people have felt that the object for which the Temple Lot stands would not be realized until there should be brought about a more united condition among God's people. One of the latter day revelations says that "the city New Jerusalem shall be built by the gathering of the saints, beginning at this place, even the place of the temple." (Doc. & Cov. 83:1.) In other words, the New Jerusalem would not be built until a gathering of the saints should take place, beginning at the Temple Lot. That is, the gathering should begin at the Temple Lot. Those acquainted with the history of the past know that the Church of Christ has repeatedly approached other factions of the Church, trying to bring about a better understanding and a closer association that might eventuate in the fulfillment of the promise quoted above. Now developments that were not dreamed of in the past are operating toward the fulfillment of that promise given ninety three years ago.

There is however, a possibility of hindering or retarding the gathering process. That possibility lies in the danger of diversified action, one man pursuing one course, another taking a different course. The more divided we are, the weaker each unit will be. The quicker we see the wisdom of combining our efforts on the basis of truth, the sooner we shall be able to support missionaries and send out the men who have sacrificed so much to save the people from error. Instead of multiplying publications, let us consolidate. Instead of working individually, or in groups, let us work unitedly. We can do it; we can get together on the basis of Truth. Let us not go blazing away until we have a message to offer. Let us not tear down until we can present a plan by which to build up. To get together and give a demonstration of something better will preach louder and reach further than all the destructive criticisms that forceful oratory can hurl. Let us unite our forces and give a fuller exemplification of the truth that the restoration of the gospel designed to give men. Let us combine our efforts, and we shall more quickly achieve the things we desire in righteousness. **In unity there is strength.**

SUPREME DIRECTIONAL CONTROL IN OPERATION

The ink was scarcely dry on the records of the late General Conference when a hastily summoned Council of the Reorganization called by the Presidency let loose the Dogma of S.D.C. in all its fury. If at its birth it had only gums, it did not take long to grow teeth as the following will show:

Elder Daniel MacGregor,
Oyen, Alberta.

April 27, 1925.

Dear Brother MacGregor:

At a meeting of a Joint Council of the First Presidency, Quorum of Twelve, and Presiding Bishopric

held in the Battery Block Saturday, April 24, 1925, your attitude toward the church at the present time came up for discussion and the following was offered and adopted unanimously:

"Moved and carried that this Council is of the opinion that Daniel MacGregor should be silenced as a minister of this church."

In view of this action we shall be glad if you will kindly forward your license as a minister to me at the above address at your earliest convenience.

Very truly yours,

Quorum of Twelve,

(Signed) James A. Gillen

The above council did not sit on Elder MacGregor's case while he was in the city. No, it waited until he was out of town, until he was three days journey enroute to his Alberta home. It would never do to Court-martial him while he was in the neighborhood. He might hear of the secret sitting, and insist on being present to be heard in his own behalf. This would never do. Elder MacGregor's reply is as follows:

Oyen, Alta, Box 22, May 4, 1925.

Elder J. A. Gillen,

Independence, Missouri.

Dear Brother:

I am just in receipt of your letter of the 27th ult., asking that I forward you my license because of the action of the joint Council ordering that I should be silenced.

The reason assigned for this very abrupt and unexpected action is, to say the least, very vague and indefinite. It is all couched in a few words, namely, "your attitude toward the Church at the present time."

I should be very glad if you can see your way clear to accommodate me with a more definite statement reciting the grievances which prompted such drastic action. Surely my services to the Church covering some thirty-one years of active ministry, during which I have baptised hundreds, extending from the Atlantic to the Pacific, merit some slight courtesy upon your part.

Indeed, I could have wished that your honorable Council had extended me the opportunity to be present at your sitting when the matter of silencing me was up. It might have mitigated the severity of your action. In any event it would have been more consistent with the eternal principle of jurisprudence that a man should never be convicted until opportunity has been extended him to be heard in his own behalf. However, at this late date, I shall appreciate it, as a little souvenir of your mercy, if you will submit the charges prompting your action.

Upon hearing from you I will take into consideration the matter of your request, that of turning in my license.

I am sending this by the hand of Brother or Sister Sheldon, asking that you will kindly place with them your written reply.

Very respectfully yours,

(Signed) Daniel MacGregor.

The answer of the Council:

Independence, Missouri, May 25th, 1925.

Elder Daniel MacGregor,

Oyen, Alta.

Dear Brother MacGregor:

This will acknowledge receipt of your letter of May 4th, delivered by Brother T. J. Sheldon about a week after that date.

The action of the Joint Council withdrawing representative rights from you was based on your expressed attitude toward the Church following the adoption of the action on church government taken by the recent General Conference. You will remember that you stated your position in no uncertain terms on the floor of General Conference and subsequently at the Hedrickite Church on the Temple Lot.

With regard to your request to be heard in your own defense, I may cite you to General Conference Resolution 772 adopted April 10, 1917, which says:

When any ordained officer or minister is believed to be guilty of immoral or unchristianlike conduct, the usual court procedure of the church adequately protects his interests. However, ministerial or official influence involves also such factors as reputation, ability, etc. Upon the authorities of the priesthood and church officers rests the duty of protecting the interests of the church when necessary by withdrawing representative or ministerial rights, these rights or interests of the individual concerned being safeguarded by appeal through the administrative line.

Since your silence was imposed by the Joint Council, of which the First Presidency form part, I do not see how further administrative appeal can be made in this instance. However, if you wish to so appeal, this should be filed with the Presidency without delay. The silence will of course be operative in the interim.

Very sincerely yours,

(Signed) James A. Gillen.

It will be observed that the Council evaded answering the Defendant's entreaty, that of submitting the particular remarks offensive or otherwise, which moved the Council to their hasty action. The Defendant was entirely in the dark as to what particular "attitude" of his was referred to in that frightful, and unforgivable charge—"your expressed attitude toward the church following the adoption of the action on Church government," and "You stated your position in no uncertain terms on the floor of General Conference," etc.

But whatever the remark which gave offense—one thing is clearly apparent, that the Joint Council with Supreme Control in the hands of the Presidency does not propose to tolerate free speech on the floor of General Conference; that men of different views must not express their "attitude" nor "state their position" when it comes in contact with the Presidency.

What greater witness do we need to show that the Reorganization has fallen in evil days? Verily, it is a "government by priesthood," as expressed in the recently accepted innovation on Church Government. How any man with the red blood of an American, or that of an Anglo Saxon in his veins, whose sires resisted the crushing encroachments of an S.D.C. king at Runnymede, can stand for such a glaring affront to the principles of liberty maintained by the Stars and Stripes and the Union Jack is more than we can tell.

Now for the summary of the facts:

1. A document was submitted at the late General Conference of far reaching importance, claiming to be a Revelation from God. This document was necessarily subjected to the usual process of investigation. Elder MacGregor took an active part in that investigation and with others expressed himself—not, however, in harmony with the sentiments of that document. And this is made the basis of action against him.

Has it come to this that a man must not express his real views at a conference of the Church when those views are in opposition to the Presidency?

2. The cloistered Council which silenced Elder MacGregor, a life long minister of the Church—was Star Chambered in its character, a twin sister of the Jesuitical Court of Rome. There was no notification sent to Elder MacGregor nor any oral request that he be present. All was conducted with the utmost secrecy. There wasn't even a hint from any source that the bludgeon of the President was about to fall.

The accused was not permitted to be present at the Council. To this hour he does not know who his accusers were, nor yet the specific accusation that was urged. He was as a culprit in the medieval days of Rome, dragged in before the Court of Holy Inquisition after his sentence had been fixed; or as a red skinned prisoner of war, bound, blind-folded and gagged, permitted only to hear his sentence of death from his Apache captors.

The sentence of "silence" having been passed in that clandestine chamber of espionage, one would have thought that the President's Council would at least have extended to the condemned man a detailed statement of the charges, even though they refused to permit him to hear the testimony that was taken. The veriest villain that mounts the scaffold is permitted out of human decency the right of not only hearing the charges but also every word that may be said in the course of his trial. He is granted the opportunity of presenting his side of the case in self defence. Yes; and even after the verdict is reached he is allowed to make a statement before sentence is declared by the court. But not so with this Inquisitorial Council of the Reorganized Church.

Supreme Directional Control brooks no opposition, yields no consideration, turns a deaf ear to entreaty, and like the Juggernaut car of the East rolls on in its unrelenting way, crunching all that may be in its path.

5. The reader will not fail to observe the Council's declaration as to the entertainment of an appeal. It is so brutal it is almost unbelievable. "Since your silence was imposed by the Joint Council of which the First Presidency forms a part I do not see how further administrative appeal can be made in this instance." But the Clerk of the Court was not entirely void of sympathy—he mercifully adds a palliative as hopeless as it is helpless—"If you wish to appeal this should be filed with the Presidency without delay." This comes from a Council of First and Final action. No appeal is possible since "The First Presidency" formed a part of that Council. In other words, we are told that when the First Presidency takes a hand in an adverse action against a brother in a select Council of his own calling—a council that knows no place in the law, that the action of said council, even though it be but the primary proceedings against the accused, is final and forever.

Brother, Sister, of the Reorganization, do you stand for such procedure, or will you, like the rest of us, rise up in active protest?

But what must strike the reader as a piece of unparalleled audacity is the presumption of the Council to step into the Church of Christ, and proceed to silence her representative, her missionary in general charge. Was there an ulterior purpose in this?

As everyone knows, Elder MacGregor transferred his membership to the Church of Christ. This was done

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during the late General Conference, following the adoption of S. D. C. The Joint Council can not plead ignorance of this fact. It was published in the daily papers. Thus he thereby ceased to be a representative of the Reorganized Church and was duly accepted as a minister in the Church of Christ.

The right of transferring one's membership was legally recognized and provided for in the "Working Agreement" mutually accepted by the Reorganization and the Church of Christ. But this was nothing to S. D. C. Having put it over the Twelve, the Bishopric, and the General Conference itself, in a war that has been raging the last ten years, the Presidency, supremely confident of its control, was looking for new worlds to conquer. The Church of Christ was the next at hand. Besides, there was a reason.

Smarting under the defeat of winning over the Church of Christ with her priceless dowry the Temple Lot, and fearing a reaction that might lead members from the Reorganization who repudiated the recent revelation on S. D. C., it was evidently planned to strike a body blow at her missionary service, administering a deterring scare against others doing as MacGregor had done. But the scare didn't work. Elder MacGregor is preaching right along to an ever increasing crowd in the theatre. The S. D. C. "silence" terrifies about as much as a Papal Bull of Excommunication.

—Daniel MacGregor.

NEWS ITEMS

The speakers for the last month have been Elders C. L. Wheaton, T. J. Sheldon, and H. E. Moler, of the Church of Christ. Elders James Davis, E. E. Long and T. W. Williams of the Reorganization.

Our Sunday School is a wide awake and interesting part of our church work. Both junior and senior departments have grown so that the junior department is now occupying the lower rooms of our building. We have capable, earnest teachers, and everyone seems to thoroughly enjoy the Sunday school.

As we pen these words, William Jennings Bryan is being laid to rest in Arlington National Cemetery. With the rest of the citizens of this nation we bow our heads

in tributed to a man who was a moral force in the country; a man who stood for lofty ideals.

There comes to us a favorite maxim of his which he said his father taught him in boyhood, viz., that it was better to be with the minority and be right, than to be with the majority and be wrong. Perhaps that was the secret of his greatness.

LETTERS

Dear Advocate: We like the name, "Zion's Advocate," even though to advocate has been the highest of our attainment. We cherish the name and memory of those who have done so for a hundred years. Until we can do something more substantial we must still advocate. But if the writer understands the revelations, in the near future there must be a people who will attain a higher grade than that of just advocating. I have this to say to the readers of your paper, that **living** the law of Zion will be the simplest thing in the world for a people who are prepared, and an utter impossibility for those who, no matter how cultured and learned, admire the world and her policies. Ever since the Lord raised up wise men to frame our constitution the avenue has been wide open for men not only to advocate, but to **live** the law of the celestial kingdom. The avenue is still open. When we get the true vision of Christian brotherhood we will not concern ourselves as to what this church or that society is doing; we shall be too busy trying to demonstrate the gospel ideals. As we have moved from the gospel standard, doing more and more after the manner of the world, we have thought we were making progress, but strife and contention has driven peace from our midst. If we were keeping the law of the gospel in its fulness we would "renounce war" and "declare peace," and we should have no need to be disturbed or afraid when the wicked around us went to war, for the Lord would fight our battles.

They who are to be the children of Zion must repent of their sins. To do this they must first acknowledge them. It is nothing short of hypocrisy to preach the law of the celestial kingdom to the world when we have not repented of our own selfishness and worldliness. There can be no endowment until a pure, honest people are ready, who are established on the foundation of economic justice. The Lord has said, "Because they are not equal in temporal things therefore the world lieth in sin." That applies to us just as well as to the world. We are not excused because we profess to believe the gospel and preach it. Human enthusiasm can not take the place of the spirit of God. We have need to ask ourselves, "What must **we** do to be saved?"

To me the indications are that there will be a people who will repent and receive the endowment. The poorest of men have the privilege, and it is quite likely that from this class the example will go forth to the world. Men can then back up their preaching and not have to make inconsistent excuses, which is folly. Inasmuch as we are advocating Zion I want to suggest some workable rules. If we desire in our hearts to know what we ought to do, God is true to his promises, and he will give us the knowledge we need. By the same spirit, we can be directed to others who desire to keep the whole law. When we find them, we need have no hesitancy about cooperating with them. It will not be a difficult thing to determine what the Lord requires of us when we have his love in our hearts. If we possess two acres, and there is a worthy brother who does not

have even a garden spot, the spirit that is within us will not need to be told what to do. We will find some way to help the brother. He, in turn, will be moved upon to rise above selfishness, and will be stirred to sacrifice for others. Should we feel any temptation to do that we may be seen of men, we may be sure that a wrong spirit is leading us.

When we cultivate brotherly love among us we shall give evidence of regeneration, and the causes that make for trouble and sorrow will vanish. Burdens that the adversary has placed upon those who follow the ways of Babylon will loosen and fall from us. We will choose officers to distribute the growing consecrations, and make provision for a storehouse in all **real** branches of the Church, as the Lord has commanded.

Don't worry about false policies. They must die a natural death. In fact, unworkable policies are getting sick now, and toss on a feverish pillow.

Please accept the money I send to pay for my subscription, and apply the rest that some one else may read the paper; We shall not be satisfied long with a monthly paper. New life will not let us as we advance to the next grade. There are some mighty good, encouraging things happening these days, "I tell ye."

Sincerely, Wilber F. Yates.

Another writes: "The idea of a first presidency being a superfluity answers a question which has troubled me long, growing out of Paul's statement that "God hath set some in the church, first apostles," not a presidency. Why did Christ give the commission of evangelization to the eleven instead of to the presidency if there was to be such an office at the head of the Church after Christ's departure? Also, if there was to be a presidency at the head, Christ surely would not have gone away leaving the organization he had given his life to establish incomplete and without its chief office. As I see it, the Comforter was to take Christ's place, "guiding into all truth," and telling of "things to come."

"Documents have taken the place of revelation, enthusiasm the place of inspiration, standardization and social progress seem to be the main issues, while brotherly equality has been changed to read "equality according to efficiency," and the great work of evangelization has been halted."

We have permission to give our readers the following testimony from a letter by Bro. J. J. Snyder to a friend:

I must tell you of a couple of experiences I have had. When I received yours and brother MacGregor's letters yesterday (rather day before yesterday), I went from the postoffice to a hotel to read it and some other mail. I first read your letter, then his. When I read his letter, tears of joy came into my eyes, and I had an outpouring of the Spirit; and, as has been my experience in the past, when an exceedingly important question comes up for a decision, I look to God, and in vision (not an open vision) I see before me an angel of the Lord pointing his finger, saying, this is the way. He pointed to the Church of Christ that Bro. MacGregor was describing in his letter. So I knew, right then and there, what I was going to do. But, you know, the flesh always comes up later and says, "You had better go slow;" so I have been praying further, and can get no other answer, from the Lord but the first one, which is to join in with you brethren. Now, another experience: last night I had a dream. I thought I was a young man again, and

I was about to become engaged to a young lady of sterling qualities. A woman represents the Church. This is, to me, further confirmation that I should come in."

One brother writes: "If the Church of Christ is not right, then the whole restoration is a fake, and a clever trick that has deceived thousands. Well, I hope we can keep the Church of Christ clean, and do only what the Lord wants his people to do."

The same brother asked the privilege of preaching in a church where he was acquainted. He received this answer: "Am sorry you have apostasized from the true faith. We could not let you preach in our church while you are in apostasy. Return to the father's house, and we will welcome you."

A sister writes: We felt sure our little church here was always open to everyone, but was surprised when our branch president said, "No, it's not open to the Church of Christ people. This is only the work of the devil to get me in bad."

A brother says: "I have surely been made to rejoice since stepping out from under the rod of suppression, and hope that we shall once more be able to hear the true ring of the angel's message."

AN OPEN LETTER

To John D. White, District President of the Northern California district of the Reorganized Church of Jesus Christ of the Latter Day Saints.

Dear Brother:

We the undersigned, former members of the Reorganized Latter Day Saint Church, having transferred to the Church of Christ, Temple Lot, Independence, Mo., hereby ask that our names by dropped from the record of the Reorganized Church.

Having organized a Congregation of the Church of Christ, it was, together with the membership and priesthood, duly accepted by said Church of Christ, and priesthood authority recognized by the issue of license and certificate of appointment. All having been made a matter of record on the books of the Central Church at Independence, Mo. This was accomplished long before "labor" was performed, charges preferred, or priesthood license demanded by the officials of the Reorganization among us.

Our privilege to transfer to the Church of Christ is well understood and clearly set forth in a committee report signed by President Frederick M. Smith and Walter W. Smith, and presented to the General Conference of the Reorganization April 17, 1918.

In section 24, of an article of "Agreement of Working Harmony," which was signed by President Frederick M. Smith and Walter W. Smith, and adopted by the General Conference of the Reorganization in 1918, the equal authority of the two churches is mutually agreed to as set forth in section 24, of the Agreement, as follows:

"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 practise and have the same purpose and ideals in 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 equally binding before God, when done in accordance with the law."

Either the Reorganization recognizes the equal authority of the Church of Christ, and the administration of the priesthood as equally binding, or the above General Conference Resolution by the Reorganized Church of Jesus Christ of Latter Day Saints is the most cunning piece of deception and hypocrisy, intended together with the committee report cited above to lure the members of the Church of Christ into transferring to the Reorganization, that thereby the Reorganization might get possession of the treasured Temple Lot.

Now that they have failed in this and the greed of their leaders for power has raised a barrier in the shape of Supreme Directional Control vested in the Presidency, the former ideals of church government having been destroyed, and a system of church government foreign to these ideals, and wholly unwarranted in the Bible and Book of Mormon, has taken its place, the Reorganization appears ready now to treat as a "scrap of paper" a solemn agreement entered into just a few years ago when the "ideals" of the two churches WERE considered identical.

The treatment of former members of the Reorganization at Fresno, California, will determine the sincerity of the Reorganization when entering into the agreement with the Church of Christ. For no doubt, the man behind the move to form a basis of agreement, that is, President Fredrick M. Smith, will instruct the officials of this district as to just what the procedure should be.

It now appears that the Supreme Head of the Reorganization has instructed his underlings to proceed against us for the officials of the Reorganization presume to exercise authority over us by attempting to "labor" with us as though it were an unchristian act to transfer to another church of equal standing and authority before God. For it is for this cause and no other that such "labor" is attempted. And this too, long after our transfer had been perfected and a Congregation of the Church of Christ organized among us. Our presiding Elder, having transferred, was given an appointment and authority to preach the Gospel and establish the Church of Christ in the city of Fresno on the 16th day of May, 1925. Almost two months later, on July 12, officials of the Reorganization presumed to silence him. And now other members of the priesthood of our Congregation are in line for the same hypocritical gesture.

We resent such imposition and solemnly declare that we will submit to no "labor" by officials of an organization with which we are no longer affiliated, and we will recognize no church authority save that of the Church of Christ only. We have lawfully and agreeably transferred to the Church of Christ, having satisfied the Elders and membership of that organization of our good purpose, our standing, and christian deportment. Therefore, we demand that the officials of the Reorganization let us alone and cease to attempt to perform "labor" or other official acts among us except that of dropping our names from the record of the Reorganized Church of Jesus Christ of Latter Day Saints.

Signed: Samuel Wood et. al.

The original of which this is a copy, will be presented

to the District President, signed by 22 members, including an elder, priest, teacher and deacon.

CREATION OR EVOLUTION, WHICH?

By Margaret MacGregor.

In the beginning a great controversy arose in Heaven over the creation of man. Two plans were presented before the Great I Am. The first, make man an irresponsible creature, devoid of agency, that he might never fall, and the race would be safe; the glory would be mine, for my wonderful plan. The second: "Father, send me. Thy will be done, and the glory be thine forever." Gen. 3:1-5, I. T. The Bible tells us the first plan was rejected and the second accepted, and that out of this decision arose a war in heaven which resulted in the downfall of one third of the angels of heaven.

The controversy is still going on. As in the former struggle, the enemy is attacking the nearest approach to the angelic host he can find—the young. In the first instance the discussion was over how man should be made. The present day controversy centers around the question of how man was made. In the first instance the word of God was set aside and Lucifer offered his own plan instead. So in our day the word of God is sidetracked by the theories of would be scientists taught as facts in high schools and colleges, and sent broadcast from pulpit and press.

The question is not Evolution, or Creation; it is more. It is a question of Christianity, or infidelity. Some who accept the theory of evolution say, "It does not lessen my faith in God to believe that we reached present existence by evolution." That may be, but if so, one of two things is true; either they had very little faith to commence with, or they have not thought deeply on the subject. If the story of creation as related in Genesis is not correct, then the whole system of redemption through Christ is a myth, and the sooner Christianity is forgotten, the better.

The Bible Story of Creation.

Upon that story, and that story alone, rests the whole fabric of Christianity. Destroy the Bible account, and you undermine the whole superstructure of Christian teaching. Read the first chapter of Genesis in either translation and you will learn, 1st, God created the heavens and the earth, "and God saw that it was good." 2nd, The living creatures in the following order, fish, fowls, beasts, and lastly, man. "God created man in his own image, in the image of God created he them."

This is the story of the origin of the human race, the last and best of the spiritual creation, made in the image of God. "And God saw everything that he had made, and behold, it was very good." Gen. 1:31.

In the physical creation (Gen. 2.) the order was reversed. Whereas in the spiritual the order was fish, birds, beasts, fowl and man, in the natural creation man comes first, and the beasts, fowl, and fish follow in reversed order, that the "first shall be last and that the last shall be first in all things, whatsoever I have created by the word of my power, which is the power of my Spirit; for by the power of my Spirit, created I them; yea, all things both spiritual and temporal; firstly my work." D. C. 28:8.

spiritual, secondly temporal, which is the beginning of "And I, the Lord God, formed man from the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul; the first flesh upon the earth, the first man also." Gen. 2:8, I. T.

Man's First Estate

"Ye were also in the beginning with the Father; that which is Spirit."

Man was also in the beginning with God."

"Every spirit of man was innocent in the beginning." D. C. 90:4-6.

Where does God live? In celestial realms. If man were with God, where was he? Also in celestial realms.

When the earth and its inhabitants rolled from the hand of the Creator in what condition were they? Unhesitatingly I answer, **in celestial glory**. In what other glory could they be? Did not God pronounce the work of his hands, including the earth, "very good"?

Did the earth not bear all the marks of a celestial planet? No thrones, thistles, or briars; no curse. The Tree of life grew on its plains, and the animal creation, with man at their head, dwelt in peace with each other. Eternal life reigned everywhere. Neither birth or death was known in Eden, and the God of heaven graced it with his presence. Of this condition Lehi said: "And all things which were created, must have remained in the same state which they were, after they were created; and they must have remained forever, and had no end." 2 Nephi 1:12.

This, then, was an eternal condition while the law was kept, and it was in the presence of God. If this is not celestial glory, pray tell me what celestial glory is? The presence of God was then, is now, and always will be celestial glory. "They who dwell in his presence are the church of the Firstborn; and they see as they are seen, and know as they are known." D. C. 76:7. This was the state, both spiritually and physically, of man when he was created. It can be aptly said that man was "to the manor born;" he was a celestial creature, a companion of God. If this were not true, how could he **regain** an estate he never had? To redeem means to get back something that was once possessed. God made man "a little lower than the angels," right at the first, and foreseeing he would fall God prepared the means for his return to his former estate.

There was only one thing man lacked in Eden, and that was experience. Even God could not give him that. He could only advise, and this he did, leaving man to obey or disobey, as he might choose.

In his original estate man had celestial glory; eternal life; he dwelt in the presence of God; abode on a perfect earth; enjoyed human companionship; had agency; possessed a bright intelligence; had access to the Tree of Life; was given congenial work; enjoyed peaceable relations with the animal kingdom, and had dominion over the earth and all that was in it.

To this highly intelligent, responsible man God gave commandments. The man understood them and the consequences of breaking them. He was a responsible being; the law of right and wrong was established for his observance, and he was held to account for any breach of it.

The Fall

From this exalted condition man fell by partaking of the forbidden fruit, and with him fell the earth on which he lived and everything in it. From the hour of his expulsion from the presence of God, he and all his surroundings were smitten with death. They had dropped from an eternal condition to a temporal condition, from the spiritual to the carnal, from life everlasting to death unending—death spiritual, and death physical, for we read:

"This flesh must have laid down to rot and to crumble to its mother earth, to rise no more.....And our spirits must have become like unto him, (the devil) and we become devils, angels to a devil, to be shut out from the presence of our God, and to remain with the father of lies and misery, like unto himself." 2 Nephi 6:18-21.

The Redemption

There was no need of a Redeemer so long as our first parents remained true to their trust in Eden. But when man, through disobedience fell, and was thrust out from the presence of God, then came the necessity for a Redeemer, some one to pay man's debt of sin, and bring him back into the presence of God. Notice that this was the only thing God ever promised man, a **return** to the condition from which he fell. The work of the Savior was to redeem, restore, reconcile. All of which means a return to a former state and place. Hence if man was not in celestial glory in Eden, before the fall, he will never reach that state in the future, for we have no promise of a future exaltation beyond that possessed in the past. When man returns to celestial glory he will take with him but one thing he did not have before, experience. Even Jesus asked for himself only a restoration to his former condition. "Glorify thou me with thine own self with the glory which I had with thee before the world was." John 17:5.

Notice the sequence of events: Our spirits were made in the image of God and dwelt in his presence. Our bodies were created by God. We are his offsprings, created for his own glory, which is to dwell in the same glory in which he abides. Man had his spiritual and physical beginning in that glory.

Man fell and lost celestial glory; eternal life; the presence of God; a perfect earth; access to the tree of life; congenial work; peaceable relations with the animal kingdom; much of his dominion over the earth. This was the work of the devil. John tells us, "For this purpose the Son of God was manifested that He might **destroy the works of the devil**."

With the curse pronounced upon man, the earth, and the serpent, was linked the promise of a Redeemer, and this is the first time he is mentioned to Adam. If the Redeemer was to destroy the works of the devil, what would he have to do? He would have to restore to man all that man lost in the fall. Read the 21st and the 22nd chapters of Revelations, and you will find the new earth compares in detail to the earth as first created, and that all that was lost through the fall is restored through the redemption, even to the planting of the Tree of Life by the river of water. Again faithful man shall enjoy that unto which he was created, namely, celestial glory, eternal life, the presence of God, a perfect earth, congenial human companionship, agency, access to the Tree of Life, pleasant occupation, peaceable relations with the animal kingdom, and dominant over the earth.

This is the story of the Bible from Genesis to Revelations, and it is faithfully corroborated by the Book of Mormon, and latter day revelation. The **creation**, the **fall**, and the **redemption** are the three great links in the chain. Take away any one of them and the other two are useless. This is a harmonious plan, a scheme wherein cause and effect blend beautifully together to produce the most perfect results. Only God could have devised such a scheme, and only He could carry it to a successful conclusion. It is a plan which wins the admiration and love of man for his Maker. It humbles the creature and exalts the Creator. It develops man and

glorifies God. Men having this understanding of God instinctively worship him for he appeals to the best that is in them. Compare the wonderful Bible story of the origin of man, his fall, and the plan of redemption provided, with the theory of evolution, and ask yourself which is the more logical, the more probable, and which makes the stronger appeal to your soul.

The Theory of Evolution

Remember Evolution is termed only a "theory", even by its strongest advocates, for the reason that they cannot prove it to be true. Otherwise it would be placed among the sciences. It is the opposite of the Bible story from start to finish. They find the lowest form of life—a one celled animal, a tiny speck of jelly with just life enough to absorb food to keep itself alive. It has no head, lungs, back bone, legs, arms, eyes, ears, etc. which endow the higher forms of life. From this cell they surmise that all life began. The senseless piece of jelly with its one life cell, we are told, began to stretch itself, imperceptibly at first, in order to get food. This stretching process went on for ages, and as it always stretched the one way (?) it finally became longer than it was wide, and as centuries rolled by a head began to form. Its exertions continued until it began to feel some thing stiff running lengthwise along its body, and lo, a back bone was forming.

But the struggle for existence continued until parts of its body were padding out in little lumps underneath, and to its great satisfaction it found that legs were evolving, and soon it was decorated with no less an ornament than a tail. The process of development went on leaving on its trail tadpoles, reptiles, fish, birds, and beasts of every kind until finally the acme of perfection, so far as it had yet appeared, was attained when a real man arose and stood on two legs and reached out his hand for a stone to break a cocanut, or perhaps he threw it at an animal less advanced in evolution than himself. This was all the first man knew.

This first man had no intelligence to build a house, prepare his food, or resist an evil. He had no moral responsibility but lived promiscuously with his kind, dwelt in a cave, or climbed a tree when he went to rest. In appearance he had a sloping forehead, terrible jaws and teeth, ungainly arms and legs, and was covered with hair. He was the first human product from a long line of beastly ancestors.

Gradually it dawned upon him that by taking a stick in his hand he could drive a mammoth across the plains, and from one experience to another he grew until his forehead straightened up, his jaws receded, his teeth became shorter and smaller, and his arms and limbs took on their present appearance, and he finds himself in a Professor's chair telling a bunch of young folks the story of their forefathers from the little speck of protoplasm to their present beautiful and exalted dignity. And the students accept it all for facts and say in their hearts, "We are fearfully and wonderfully made."

This exalted product of a million miracles, each of which was more marvelous than the Bible story of Creation, also tells his youthful and unsuspecting class, that there is no standard of morals. What was right ten thousand years ago is wrong today, and what is right today will be wrong in future generations. The decision of present society is the only standard of right and wrong, we need no other, and that is ever changing. One timid little maiden who remembers her mother's instructions ventures to ask, "Is not the Bible a standard."? but is told, "Oh, no! there is no standard. The

manner in which man shall conduct himself is a matter of evolution." For this evolution man is "a law unto himself."

What a pity that our young people must be filled with this "theory" in order to obtain an education in the schools supported by their parents who pay their taxes yearly that the young of the country may have the advantages of a liberal (?) education! Mark the heart rending astonishment of parents when these young people come home and scoff at the Bible story of Creation, mock at the miracles of the Bible, and scorn the immaculate birth of Christ. No wonder we have our jails and penitentiaries filled with such youths as Leopold and Loeb who enjoyed the notoriety their fiendish crime brought them, and scoffed at the idea of having to answer for their deed before the great white throne when the Judge of all the earth shall call them to account.

Note how well this "theory" corresponds with the plan of Lucifer presented in the beginning. He desired to create man an irresponsible being with no moral obligation, and hence needing no Redeemer, a creator who recognized no law as a standard for his life. He must be a law unto himself. The Evolutionist comes along and represents just such a man. For the brainless Amoeba, from which they claim he evolved, is the most irresponsible thing living, and this represents the only created part of man according to the Theory.

Geology is cited as supporting this Theory, but all geologists do not agree as will be seen by the following from George McCready Price, M. A. Professor of Geology, Pacific Union College, California:

"The supreme question of modern science, by all odds the most important problem before the scientific world, is this:

"Does Geology really prove that there has been a succession of different types of life on the globe in a definite order"?

"I could multiply testimony from such high class scientists as Huxley, Spencer, Nicholson, Suess, etc., candidly acknowledging that the reality of these relative ages has never been proved by geology, but that in all geological writings, these relative ages are **merely assumed**. There is in reality no possible way of proving one kind of fossil older than another, or older than the human race. For human remains are found fossil, just the same as the ancient relics of plant and animal life; and it is mere pseudo-science that would seek to say that these plants and animals lived and died ages before the human race appeared on the globe.

"There is absolutely no scientific reason, not a ghost of a respectable argument, for arranging the fossils in any order whatever of alleged relative age for the world as a whole. The current method of arranging the fossils in a definite series representing alleged successive ages is the most elaborate piece of nonsense that I know of in our modern world. That educated people still believe in it, is astonishing.

"All manner of twists and turns have been tried by the Church to meet this rejuvenated form of heathen philosophy masquerading as modern science, except the natural and obvious plan of taking the record of the **Flood**, and consequently the record of **Creation**, fully and literally, just as they read."

—Poisoning Democracy, P. P. 123-131.

Many other scientists could be quoted, but my article is already too lengthy. To which shall we lend our support, Creation, or Evolution?