

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.

INDEPENDENCE, MISSOURI, SEPTEMBER 15, 1925

NUMBER 8

WHO MISUNDERSTANDS?

In **The Saints' Herald** for August 12, 1925, the assistant editor takes a hand in the discussion of the 1919 committee's report. The senior editor, in his article in the **Herald** for July 1, 1925, as well as the assistant editor in his subsequent article both assume that we misunderstand the status of the report of 1919. They, however, misunderstand in thinking we misunderstand. Let the reader refer to the excerpt in the June number of the **Advocate**, and judge for himself. The presentation of the report is introduced with the statement, "The following report was duly received by the Reorganized Church in general conference at Lamoni, Iowa, April 17, 1919." After giving the report verbatim, Bro. Macgregor sums up the sense of the report, reducing it to three points.

Let the reader review his June **Advocate** and he will see that this report of 1919 is not the only matter of history concerning the relationship between the two churches that is presented. There are two other articles, one giving the vital conclusion embodied in the agreement, the other presenting an excerpt from a sketch of the history of the Church of Christ written by the **Herald** editor in 1918. The reader will see that the idea was to give, briefly, the gist of the history affecting the relation between the two churches, and the 1919 report had a place in such a survey as showing the attitude of mind of leading church officials like President F. M. Smith and Walter W. Smith, the signers of the report. Besides these, Bishop McGuire, Mark H. Siegfried and F. M. Sheehy were active factors.

The assistant editor of the **Herald**, in his contribution for August 12th, says, "The whole question of relationship was not under consideration by the **Advocate**." That is just where he misunderstands. IT WAS. That is the reason we said that the senior editor had not gone far enough. He overlooked the other two articles which make our purpose clear. We credit the assistant editor with trying to be loyal to his chief, but really he has not helped matters any. The subject was in better shape where the senior editor left it. The assistant editor, in trying to go "far enough," has gone too far. He says: "We note the writer thus admits the error of the former **Advocate** article," etc. Again he misunderstands. We admitted nothing of the kind. There was no error in the "former **Advocate** article." It stated the exact language of the conference minutes, saying the 1919 report was "received." We suggest that the assistant editor read the June **Advocate** again.

The assistant editor says that we "went not to the 1918 'working basis of harmony' to establish the system of interchange." We must again remind the assistant editor that he misunderstands. We did go to the 1918 "working basis of harmony." We contended that this whole question of the relationship between the two churches which comprehends transfer of members, administering to the sick together, partaking of the sacra-

ment together, etc.,—all these things were legitimized by the articles of agreement which were adopted in 1918. No question has ever been raised on this point, and the two editors who have essayed to take exception with us are simply indulging in technicalities and splitting hairs, evading the real issue.

The assistant editor asks why we "ignore the basic and sufficient document and quote from an unnecessary and in effect rejected committee report to establish" our point. We did not. That is just another instance of where the assistant editor misunderstands. We emphasized that the articles of agreement adopted in 1918 are the basic thing; that the report of 1919 was not essential; that the course it suggested was the only course that could be taken; the only course that would be taken had the report of 1919 never been written.

The assistant editor asks, "Where is his evidence that in the eight years which have passed since the 'working basis of harmony' was adopted there has been a single interchange?" Why such a heroic challenge when we clearly indicated in our July editorial that the stream has been flowing to the Church of Christ, and not from it? The assistant editor remarks that "interchange means an act of mutual changing; an act of changing each for the other or one for another." It would appear that the assistant editor's construction is a sort of swapping, or trading process. We never heard the idea advanced before, and we do not feel called upon to defend ourselves for not exchanging members when no such language as "interchanging" is used in the documents of 1919, or of 1918. Our action has been governed by the principles acknowledged by general conference, not by private interpretation.

The assistant editor can not see that partaking of the sacrament together, administering to the sick together, etc., can have any "bearing" on "the transfer of membership from one church to the other." Furthermore, he can not see that articles 7 and 24 of the "working basis of agreement" have any bearing on the question, either. Well, if he can not see that when the vital point in this whole matter, that of authority, was established, as was done by the adoption of the articles of agreement, including articles 7 and 24, and was acknowledged in the editorial by Elbert A. Smith, the most of which we gave our readers last month; if it is not clear that partaking of the sacrament together, administering to the sick together, etc., are a recognition of mutual authority that opens the way for transfer of members from one church to the other; if the assistant editor can not see the logic in these associated facts, then there is no use of our using space and wearying the reader trying to show him.

Several paragraphs are devoted to,—shall we say criticism?—of our receiving members who disagree with the administrative policies and general conference action of the Reorganization. If a similar condition of unrest and dissatisfaction existed in the Church of Christ, and members should wish to transfer their membership to the Reorganization, and apply to the officials of the

Church of Christ for "letters of recommendation," we are asked, "Would the letters be forthcoming? If they were, where would they draw the line as to who were entitled to credentials of this nature?" We answer that if existing conditions were reversed, and exactly the same process of transformation or change should take place in the Church of Christ that has taken place in the Reorganization—but what is the use of asking such a question? There is but one answer. If I were you I would act just as you do, of course.

But getting away from the imaginary to the real, neither the document of 1918 or of 1919 required that either church secure "letters of recommendation" from the officials of the other church. That is simply construction, and very recent construction, too. Most certainly the Church of Christ never agreed to do any such thing, neither has any suggestion that we ought to proceed in that way ever been hinted to us until of late. The matter for investigation when a member of the Reorganization applies for fellowship with us is not as to whether his baptism or ordination to the priesthood was valid; the mutual recognition of authority in each church by each church, settled that question, as Elbert A. Smith stated in his editorial from which we gave our readers an excerpt last month. What we desire to know is not how the member stands on questions at issue in the Reorganization, but is he a consistent Christian; has he investigated the position of the Church of Christ, and does he make application from conviction. Surely, if credentials were required, it would not be difficult to draw the line between moral worth and mental attitude toward administrative policies.

If the editors of the **Herald** are afraid persons can slide into the Church of Christ just to get away from the Reorganization, they need not worry. We want no one who does not believe in the position of the Church of Christ, and we try to ascertain that every one applying understands what he is doing. We stand for the principles and ideals of 1829 and 1830, and we only ask that applicants understand and be converted to these things as we are.

The assistant editor says: "Our brothers of the Church of Christ believe that the same status existed between the churches after the General Conference of 1919, as had existed before; and as would have existed had the report of the joint committee been adopted by the body. To this we do not accede." Well, suppose the assistant editor does not "accede," he will have to admit that no official notice of any change of status has been made in the six years that have intervened. He will also have to admit that the articles of agreement that were adopted in 1918 have not been revoked or repudiated by any general conference since.

We can easily understand how the assistant editor could feel so good natured if he were called a "Josephite brother." The late President Joseph Smith was a good and a grand man. No one will deny that. So was Moses, and so was Paul, but we read: "For if a church be called in Moses' name, then it be Moses' church; or it be called in the name of a man, then it be the church of a man; but if it be called in my name, then it is my church, if it so be that they are built upon my gospel."—3 Nephi 12:20.

The assistant editor is quite technical about the name of the church, and we do not object to that. His church is called after **Jesus Christ**, (and some more besides).

Well, we are not far out of the way, according to the Book of Mormon. "And now, because of the covenant which ye have made, ye shall be called the children of Christ,—There is no other name given, whereby salvation cometh; therefore, I would that ye should take upon you the name of Christ, all you that have entered into the covenant with God, that ye should be obedient unto the end of your lives. And it shall come to pass that whosoever doeth this, shall be found at the right hand of God, for he shall know the name by which he is called; for he shall be called by the name of Christ."—Mosiah 3:8, 11, 12.

WAKE UP! YE EDITOR!

I have just been reading the article of Brother Lambert's covering the matter of the "Working Agreement of Harmony."

Really we expected better things from the leaders of the Reorganization. It was anything but an article looking to an Agreement of Harmony. It seemed to have for its purpose the throwing of doubts and suspicion on an Agreement enacted only after 58 years of repeated efforts.

Does the Brother want the Reorganization to repudiate the work of the leading men of their Church? Does he want to call in question a legislated Act of the Reorganization, an act that amounts to a Treaty of Peace? Is it to him only a "scrap of paper?"

What is the matter? Is the First Presidency plotting the cancellation of an Agreement entered into in good faith by the Church of Christ as well of the Reorganization? And is the present course of the Herald editors part of a filibustering campaign designed to break down confidence in the Working Agreement, thus creating an anti-sentiment that will ultimate in a nullification?

The brother takes the position that the Agreement of Working Harmony as adopted in 1918 did not savor of anything looking toward a "basis of union," a mutual transfer of membership, or an association of labors on the part of the missionaries of the Reorganized Church and the Church of Christ.

That the brother may see that the Agreement carried that very spirit, we shall take the liberty of quoting from it, and the reader will form his own conclusions.

"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, Ill. 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 Zebulun Adams, David Judy, John E. Page, and Adna C. Halde-man.

About 1867 these with others removed to Independence, Mo., and organized, or rather continued the Branch organized by these brethren in Woodford County, Ill. 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 older 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."

On December 30, 1917, a joint Committee, composed of Elders George D. Cole, Clarence L. Wheaton and James M. Hartley of the Church of Christ, and Francis M. Sheehy, Walter W. Smith and Mark H. Seigfried of the Reorganized Church met. The former Articles of Agreement were adopted with slight alterations and amendments. The whole ground of differences was reviewed in a spirit of candor and brotherly solicitude for the welfare and progress of Zion.

We most respectfully submit the following Articles of Agreement adopted by the Joint Committee and recommend that they be adopted as the working Basis of Harmony between the two organizations.

Agreements of Working Harmony

"1. Agreed, that we believe in the restoration of the gospel and the angels message through Joseph the Seer.

"2. Agreed, that so far as the fundamental principles of the Gospel of Christ are concerned, both organizations believe the same as per copies of the epitome attached.

"3. Agreed, that the Book of Mormon is a divine record, and the redemption of Zion must be by purchase.

"7. Agreed, that we believe that there are individuals in the different factions who hold the priesthood.

"8. Agreed, that where there are six or more regularly baptized members, any one of which is an elder, there the Church exists.

"10. Agreed, that wherever a branch exists the power of Church extension exists also to its fullest extent when acting in harmony with law.

"11. Agreed, that any man holding the priesthood, and possessing the proper qualifications, may be chosen by the Church, by acting in accordance with the law to act in any specific position.

"13. Agreed, that in the opinion of this Council, in order to accomplish the work of the Lord committed to His people, it is necessary for them to unite in one organization, in harmony with the law of God.

"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 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 law.

"Resolved that these articles of agreement be submitted to the General Conferences of both organizations, which are to be held April 6, 1918, at Independence, Missouri, for approval as the working basis of harmony between the Church of Christ and the Reorganized

Church of Jesus Christ of Latter Day Saints.

Frederick M. Smith, Chairman.

Walter W. Smith, Secretary.

For the Committee."

"The report was adopted with but one dissenting vote." General Conference Minutes, pages 2608-2611.

From the above we note the following facts:

1. That the Church of Christ has descended from a group of old time saints "striving to honor the law."

2. That as early as 1856, the Church of Christ extended the hand of brotherly friendship, trying to effect a union with the Reorganized Church.

3. That the Reorganized Church gave the right hand of fellowship to Elders Hedrick and Owen, representatives of the Church of Christ.

4. That the Church of Christ has "always maintained an honorable name and place."

5. That the personnel appointed by the Reorganization on the many Committees of working Agreement were the leading men of their Church such as Brethren Joseph Smith, W. W. Blair, Bishop Rogers, Patriarch A. H. Smith, and many others.

6. That the Church of Christ has "always held their priesthood in righteousness."

7. That the Church of Christ stands by the angel's message and the restoration as effected through Joseph Smith.

8. That the Church of Christ believes in the Book of Mormon as a divine record.

9. That the Reorganized Church admits that where there are six members, one of them an Elder, "there the Church exists."

10. That the Reorganized Church concedes to the Church of Christ the power of Church extension "to the fullest extent when acting in harmony with law."

11. The Reorganized Church recognizes the right of any man in the Church of Christ, holding the priesthood and possessing the proper qualifications, to be chosen by the Church to act in any specific position.

12. The Reorganized Church believes that in order to accomplish the work of the Lord, it is necessary to unite with the Church of Christ in one organization.

13. The Reorganized Church declared that the members of the Church of Christ were baptized by men holding authority, received during the ministry of Joseph the Seer, and that they have remained "true to the original faith organized April 6, 1830."

14. The Reorganized Church declared that the Church of Christ represented Christ, the Master.

15. The Reorganized Church declared that the Priesthood of the Church of Christ was "legally constituted" and their administration "binding before God."

In view of this splendid record and declaration that the Church of Christ is lawfully organized, authoritatively officered, scripturally indoctrinated, honorable in the eyes of the people, righteous in their priesthood conduct, possessing all necessary power to complete Church extension, sound in "fundamental doctrine and practice" and their priesthood administration "is binding before God," who in the name of consistency can object to transferring their membership to such a church, particularly when the Church of which one was a former member has gone on the rocks of apostacy in "denying the Lord who bought them," and are putting their trust in man? Is there not everything in the Church of Christ, as stated in the Working Agreement, calculated to in-

Zion's Advocate

issued on the 15th of each month in the interests of the

Church of Christ

at Independence, Missouri

Address all communications to

Zion's Advocate

Temple Lot Independence, Missouri

Published under the direction of the Board of Publication,
Offices on Temple Lot, at Independence, Missouri

EDITORS

Daniel MacgregorIndependence, Mo.
Thomas J. Sheldon1416 W. Walnut, Independence, Mo.
Clarence L. Wheaton1225 S. Delaware, Independence, Mo.

BUSINESS MANAGER

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

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

spire a transfer of membership? The subsequent report of one year later (1919) was only the natural unfolding of the Working Agreement, prescribing the procedure to take.

That 1919 report was received **AND THE COMMITTEE CONTINUED**, a fact in itself sufficient to attest the approbation of their course.

As any one may see, the Agreement of Working Harmony was part of a grand program designed to eventually bring together the two Churches into the bonds of one common brotherhood, and the subsequent report was the working out of a few details, that is all.

If, as our neighboring editor seems to think, the Agreement discourages the carrying out of anything looking toward a mutual transfer of membership, then will he please explain the real object and purpose of an Agreement that has taken 58 years to mature, if after all, the Church of Christ is not to be permitted to get any closer to the Reorganized Church than the Roman Catholics or the Holy Rollers? But if, on the other hand, it was designed to effect a union, then pray tell us what better plan, or more brotherly way, could be adopted than the one prescribed in the Agreement and the subsequent report?

The reader will not fail to note Article 13 of the Agreement of working harmony—"In order to accomplish the work of the Lord committed to His people it is necessary for them to unite in one organization in harmony with the law of God?"

In view of this clear cut declaration will our Herald friend continue to tell us that the 1919 report, directing the mutual transfer of membership, did not light its torch at the altar of the 1918 Agreement?

If it is necessary to unite, how can it be done without a transfer of membership in some form or other?

And who is it that is making all this noise against this "received" report? Certainly not the Church of Christ. It must be that the other fellow is feeling sore over something. Can it be that the mutual transfer of membership is not working both ways as much as they expected?

The brother states that he knows of none whose name

has been taken from the Reorganized records in order to be enrolled with the Church of Christ. Probably they are retaining them for some reason or other. And again it may be that the Recorder, understanding his business as well as any, feels that it is not necessary to erase the names from their records, of those who are joining the Church of Christ, since the Reorganized Church has endorsed that Church up to the hilt as the simon pure expression of the true Church. But of one thing we can assure the editor, and that is, that immediately the Reorganized Church passed that abominable doctrine that set up a system of Anti-Christ in their midst, placing on man the prerogatives of Jesus Christ, that of Supreme Control, we lost no time in pushing our way to the General Church Recorder, and asked that our membership might immediately be placed over with the Church of Christ. And that is where I still stand. As for the Reorganized Church, in the days of my connection with it I have many fond recollections, many friends, but when it came to that bare, bald desert of a missionary future where Christ could not be taken, and upon whom I could not lean for support, there was only one decision to make. And I have rejoiced every hour since that I made that decision.

Our brother's proxy apology for calling us "Hedrickites" would have come with better grace if the editor guilty of such childish ways would have offered it himself. It would seem that any offspring of the Seer should have learned long ago of the shackling effects brought upon our work through the misunderstandings of the people; and nothing is so conducive to misunderstanding as an unmerited nick-name.

Granville Hedrick was a great man, a great name, and so was the late Joseph Smith, but neither of them singly or combined were big enough to substitute that "Only Name given among men." It shall ever be the "Church of Christ," nothing more, nothing less.

The man who resorts to nick-names does so for no other purpose than to kick up a dust that he may hide the hollowness of his argument.

Our brother would have us call them Josephites, yes, and well might be, for he knows full well that public sentiment, ever fickle, will henceforth, as in the past, follow the freak in the selection of names. And since Supreme Directional Control is the biggest freak of the century in the religious world, they will see in the man who coined it a worthy character from whom to name its supporters. Eff-Em-Ite will be the name, and it is not difficult to foresee that Eff-em-in-ites will naturally follow.—Daniel Macgregor.

WHY IS IT?

Why is it that in the Saints' Herald for April 24, 1918, occurs an editorial written by one of the First Presidency lauding the articles entitled, "Agreements of Working Harmony," adopted by the conference of 1918, as "one of the most important acts" of that conference? In the Saints' Herald for July 1, 1925, appears another editorial from the pen of the same writer on a subject so closely related to the subject of the former editorial that a splendid opportunity was at hand for reiteration regarding this "most important act," but it was not even referred to; it was absolutely ignored. Why such an abatement of zeal in the short space of seven years.—Why?

Why it is that for several years members of the Re-

organization have gone over to the Church of Christ, working and fellowshiping with them with the advice and counsel of high church authorities, and this procedure was not called in question as being unprovided for in the "agreements of working harmony," but now, since the conference of 1925, when others for the sake of conscience have taken membership and fellowship with the Church of Christ, they immediately become objects of suspicion, criticism and ostracism? Why was an act that was commendable from 1918 to 1924, condemned in 1925, without repeal of "Agreements of Working Harmony."—Why?

Why is it that our brethren of the Reorganization were so greatly interested in bringing about these articles of "agreements of working harmony," and also in working with the Church of Christ for these several years past, and now have not only so suddenly lost interest in their "brethren," but severely condemn others who prefer to recognize the spirit of the agreement entered into and adopted by the conferences of both churches, and who have removed their membership to the Temple Lot people? What does this mean?

Why is it that since 1918, fellowship and goodwill seemed manifested toward the Church of Christ by ministers of the Reorganization, but now some of these same men have changed their attitude toward their Temple Lot "brethren?" Have the Church of Christ people suddenly turned bad?

Why is it that after men have served for many years in the ministry in the interests of the Reorganization, placing their lives, their all, on the altar of devotion and sacrifice, and now, because of innovations introduced, they feel justified in transferring their membership to the Church of Christ in harmony with the spirit of "agreements of working harmony," they are looked upon with contempt? Because some transfer membership now as others have done in the past, are they apostates? How is this?

Why is it that members of the Reorganization are not aware that this attitude of bitterness towards those who can not agree with them only serves to strengthen the faith of the protestants and confirm them in the step they have taken?

Why is it that if the Reorganization was sincere in the adoption of "agreements of working harmony," and still desire to work for unity, when they see some of their brethren who can not support the innovations recently introduced, and who prefer to accept the benefits of this agreement—why is it the authorities do not say, "All right, brethren; sorry you can not go further with us, but if not, we hope you may be better satisfied and accomplish good elsewhere." Would this not be more in keeping with the agreement?

Why should the Church of Christ people be censured by the Reorganization for what its own members and ministers are saying and doing in opposition to the new program, even if some of the opposition was uttered on the Temple Lot?

Why is it that if the following paragraph, taken from an editorial published immediately after the conference of 1918, was good reasoning and true then, it is not equally good and true in 1925?

"Though arguments might be advanced on both sides of the question, as is usually the case, this assembly conceded that our **Church of Christ brethren had established their claim** 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."—From an editorial by Elbert A. Smith in *Herald* for April 24, 1918, Vol. 65, No. 17. (Emphasis mine. H. E. M.)

Could the Church of Christ people have said more for themselves then, or now?

H. E. Moler.

EXPERIENCE

"He saw God stand upon the weaker side, that sank in seeming loss before its foes."—Lowell

As fruit acid stains the blade, so the harrowing experiences of the recent general conference left their impress upon memory's tablets. Hours and hours of meditation and study followed the series of nightmares until decision set as firm as adamant. Investigation stimulated by feelings that plumbed the depths and heights of human emotions probed and sifted until artificial faith shattered by bitter experiences was rebuilt on the foundation laid "for your faith in His excellent word."

Returning home after the general conference I was under the necessity of facing disagreeable local problems. More experiences followed, added to previous experiences already bitter with the realization that justice was failing where men are chaffering for place and despotic rights. It was clear to be seen that at home, as in other places the general church controversy had projected itself into our local problems for reasons better known to the authorities than to anyone else, including no doubt the reason, that with the coming in of Supreme Directional Control and centralization of power, there was a passing out of the original idea of congregational control.

Past experiences of others "that slaughtered lie" assured me of what the outcome would be if I challenged the organized and entrenched forces of the administration; but brethren of the ministry with whom I had labored for some time, looked to me to do my duty, and to stand up for principle. To be true to my conscience I had to act. The hungry maw of S. D. C. with E. D. anticipated another victim, and the victim accordingly anticipated the hungry maw. Before entering the arena of conflict I made application for membership to the Church of Christ on the Temple Lot, and was received in full fellowship with these brethren in due time, and on July 10th received a certificate of appointment authorizing me to act as missionary. After considering the matter of appointment for a short time, I finally decided to actively represent the Church of Christ.

With my membership established I picked up the challenge of the foe and entered into the arena of conflict to await the signal of thumbs down, or the end of my official career in the Reorganized Church.

The local contest centered about a Court decision of a Bishop's Court. Incidentally, it is not refreshing to one's faith to observe the stretching of law and practice from 1830 to 1925, with respect to bishops and also the judicial procedure. Today the prophet appoints the bishop, ordains him, and executes him if he so desires.

An appeal to the common judge of Israel for a Bishop's Court is accompanied with the rude awakening that the Presidency appoints this Court. The Presidency also receives the decision of the court and supervises the reading of this decision, choosing the time and place that will of course best serve their ends. The appeal from the Bishop's Court must of course then be made to the High Council, but the Presidency decides if the appeal can be taken to the High Council. Then, when finally the hearing does take place, the Presidency makes the decision. Moreover, in harmony with Section 9th (D. and C.), and the recent general conference resolution, the Presidency largely controls the selection of the members of the High Council. I do not feel the least bit surprised about John's expression when he saw the development of a certain power, "I wondered with great admiration." Boiled down into a few words we have President, **President**, PRESIDENT, P-R-E-S-I-D-E-N-T, P-R-E-S-I-D-E-N-T! Criticism against the idea of the president functioning judicially as well as in an administrative capacity on the same matter is answered with the naive remark, that of course whatever is done is presumed to be beneficent. Judge Raulston of the famous monkey case said:

"In the very nature of things there can be no such combination as a dishonest individual and an honest judge in the same personality."

Paraphrasing the above we would say that there could be no such combination as a biased administrative officer and an unbiased judge in the same personality, or the reverse. Even ordinary common sense would provide more interstellar distance between these official stars so that their movements in their orbits would be without collisions, or collusions, either.

Judging by certain rulings previous to as well as during the local trial, the worst was expected, but hope of course reigns eternal within the human breast. But, oh, how our rugged pioneers would have blushed to behold this lewd dame in the form of the decision when she made her appearance, stripped of all fairness and justice! Local brethren who had labored to maintain order and unity were left paralyzed on beholding this unexpected spectre of autocracy. The hungry maw of S. D. C. clamored for another victim, and in this instance a sacrifice was prepared through this channel. Your humble servant, the writer, threw—no, not his actual self—his **vacated** official garments to the lions. Yes, I have been silenced by the Reorganized Church, but count it all joy to have been permitted to go through the gruelling ordeal of experiences, and to now enjoy the privilege unfettered of representing Christ as an elder.

Now I must speak of the very rocks about me will declare their protests. Osmond Tiffany, writing about Melancthon, said:

"His perpetual anxiety to soothe his enemies and soften the bigotry of the hierarchy, frequently seduced him into unworthy compromises, which lowered his own cause with out obtaining either advantage or respect from his adversaries. It is not thus that the ferocity of intolerance can be disarmed. The lust of religious domination can not be satisfied by soothing words or appeased by any exercise of religious charity. It is too blind to imagine any motive for the moderation of an enemy except the consciousness of weakness. It is too greedy to accept any partial concession, except as a pledge of

still further humiliation, to end in absolute submission. It can be successfully opposed only by the same unbending resolution which itself displays, tempered by a calmer judgment, and animated by a more righteous purpose."—The Patriarchs and Prophets. P. 587.

The Spirit of my ministry rests upon me with every assurance that God will be with me. Intelligence has freed me from the superstitious reverence and awe for the mere mechanics of authority which has held many all their life long in bondage. It is slavery to bow in servility to a fetich of authority for fear that wrath or judgment will follow in the wake of honorable protest or justifiable withdrawal. Many of Ephraim are truly joined to their idols, but this member of the tribe of Dan has become an iconclast.

The Spirit of the living God warms my bosom and bids me move forward in courage as I am about to consign the papal bull of excommunication to the flames of a righteous zeal.

I have been repeatedly urged by many well meaning brethren to await further developments—to wait another year—and still many of my brethren admit the existence of wrongs. But one thing remained to be determined by me—are the policies right or wrong? If wrong, no compromise could adjust. If right, no half way or lukewarm efforts could compensate. Bitter experiences of the last four years have proven the policies to be wrong. They are wrong today. They will be just as wrong tomorrow, and a year from now. Delay only accustoms us to evils. Delay is the father to compromise in this case. Today is therefore the day of salvation.

The following song expresses my sentiments better than anything else I could prepare for the purpose:

THE CALL OF GOD (Tune, Hymnal, 123)

Hark, hear the call of God today,
His Word must vindicate His way,
The fires of faith are almost dead,
And martyrs for the cause have bled
And martyrs for the cause have bled.

Awake and hear the clarion call,
The time has come to do or fall,
Today but silken cords entwine—
Tomorrow, hellish chains confine,
Tomorrow, hellish chains confine.

Beneath the flowers oft' serpents hiss,
Mark well the course that leads to bliss.
See fires enkindled—sparks fly high,
And feelings stirred that soon will die,
And feelings stirred that soon will die.

But high above the heights of men,
The way of God will beckon when—
All else in ruin falls, decays;
And mocking shrines their craft betrays
And mocking shrines their craft betrays.

The old, "Old Path," is still with men,
Discerned through Spirit's keenest ken.
It yields the fruits of righteousness,
When souls are free through love's caress,
When souls are free through love's caress.
Frank F. Wipper, 412 W. Main St., Lansing, Mich.

Providence, R. I.
May 3, 1925.

President F. M. Smith,
Independence, Mo,
Dear Brother:

I am writing to ask that my name be stricken from your Church records. I request that the charge shall be "A persistent request to withdraw from the Church." This decision is reached after much care in study and in prayer, and is final.

Under your leadership of today, I do not find the Church or the teachings of forty years ago and I believe the Church is in a state of apostacy. The truths which I learned as a child are no longer taught and the modern ideas are so in conflict with the Word of God, as I understand it, that I cannot continue in my Church work. I prefer to be outside where I can exercise the true liberty of conscience and of speech, unhampered by any Conference Resolutions passed by a controlled delegation, and free from the fear of "effective discipline" from a leader who has swept all aside that he might win. But to me this seeming victory (in removing the Bishopric and two of the Twelve and the accompanying legislation including the purported revelation) but writes upon the walls of history, defeat and failure, and I am sure that God (ere long) will call another in your stead.

I do not doubt your good intentions but I sincerely believe you have allowed your own ideas and opinions to shut out the light of the Holy Spirit in regard to many problems which have arisen.

May I have speedy action on my request.

Respectfully,

J. D. Suttell.

WHO OBJECTS TO ALL OF GOD'S LIGHT?

The plan of God for the salvation of men is not confined to a favored few. It is the intent of God that all mankind may be made free from that which would make them unhappy and hinder them from becoming joint heirs with Jesus Christ. In order to attain to this happy condition man must not only become acquainted with the principles of justice, right and truth, but he must be in full accord with these principles, and they must become a part of his every-day life. God is never afraid that men will become too pure. Neither is He afraid that the principles of truth and righteousness will be made too plain. But on the other hand, those who love the truth, whether they be men or angels, delight in seeing the plan of salvation set forth in clear and unmistakable terms.

There is a class, however, who object to pure and unadulterated truth. This class was right in the Church of Christ in Paul's time. (See Gal. 1:6,10). He marveled that these brethren had been so soon removed from the grace of God, by "some that would pervert the gospel of Christ." No man should get the thought that the gospel of Christ consists only of the principles which we read of in Heb. 6:1. The gospel of Christ is his entire teaching to men. (See Matt. 7:24). This includes the form of government of his church as well as the law by which it is to be governed. (See 1 Cor. 12:28, Eph. 4:11-14). To change God's plan of bringing about peace and harmony would be to pervert the gospel of Christ. The perverting of God's plan is simply the repeating of history. It is also history that those who were not and are not in accord with the mind of God

greatly object to light being thrown upon a perverted gospel, lest their cloak be removed and their sins be exposed.

Brethren, let us who claim to be soldiers of the cross not shrink from having the light of truth turned upon error and darkness, even though these be found "in high places." And let us see to it that the work of God is safeguarded, even though such safeguarding cause the sacrificing of "tall cedars."

—A. V. Trego.

NEWS FROM BROTHER MacGREGOR

Dear Reader: It may be of interest to relate how matters are proceeding in the building up of the Church of Christ.

Upon returning home at the close of General Conference we were so engaged in the labor of life which required all my time except that of Sunday. Securing the theater we commenced a series of meetings which attracted a splendid hearing. We continued thus until a few weeks ago when the way opened for us to give our entire time in the Master's vineyard for a little season.

We came to this part (Sandpoint, Idaho), where we immediately commenced holding meetings in the home of Bro. and Sr. Bronson. We have continued this for a week.

The response to our message is all that we could expect. Eleven have applied for membership, while we have baptized two more. In addition to these, three others residing at different points in the region round about, have also applied for enrollment under the banner of the Church of Christ.

We find a mighty awakening amongst the people of the Reorganized faith, looking to the old Jerusalem Gospel. They have grown weary of the many inconsistent things, particularly the Supremacy of Control now so much in evidence in the working of that church. They are hungering for a simpler system wherein "common consent" and initiative are recognized.

I should have said that while the credit belongs unto God for the splendid gathering at Sandpoint, yet it is only in order to say that in this He has recognized and blessed the labors of others, notably the many missionary letters sent out by Brother and Sister Sheldon, Brother Wheaton and possibly others. Nor should we omit to mention the heroic stand of sister Osborn, now sister Oliver Shirk, supported by aunt Polly Summers who, through many gears have not hesitated to take a stand for the "old paths."

We are sorry to report that in our efforts to carry out the "Working Agreement" with the Officials of the Reorganized Church as by them and us "adopted" in 1918, we are meeting with a hostile repulse. This opposition comes not from the rank and file, but from those of their ministry who feel that their craft is in danger. The loudly vaunted claim, once the glory of the Reorganization—"An open Bible and a free pulpit" is no longer their motto. They have backed up and creviced away in the folds of that abominable papal dogma—Supreme Directional Control.

Recently one of their general missionaries, W. P. Bootman, unkindly assailed the Church of Christ, declaring that we held no priesthood authority. He was promptly challenged to meet the writer in public dis-

cussion on the following propositions:

1. "Resolved that the Church of Christ of which I am a member is vested with the Holy Priesthood, her baptisms and sacraments are legal, and her Articles of Faith and doctrine are scriptural, being in harmony with God's Word." The writer affirms, will Elder Bootman Deny?

2. "Resolved that the doctrine of Supreme Directional Control as vested in the First Presidency, and as adopted by the Reorganized Church of Jesus Christ of Latter Day Saints at the late Conference, is of God, and according to the Holy Scriptures governing the Church of the New Testament." Will Elder Bootman Affirm? The writer will deny.

The above propositions, together with a challenge to Elder Bootman, a champion of S.D.C., were published in the **Spokane Review** several weeks ago, but up to date neither he nor any other man of the Reorganized Church has dared to make a reply, much less accept the gauge of battle. They are not cowards by any means; rather are they convinced that their position is untenable, and cannot be defended on any platform where floats the Stars and Stripes, that immortal emblem of liberty and equality.

We are rejoicing in our new found liberty, and only wish we had a hundred years wherein to tell the story of the Angel's message as received in the Church of Christ.

Busily yours

Daniel MacGregor,

707 North 4th Ave., Sandpoint, Idaho.

THE OPINION OF AN ONLOOKER

Concerning the Late General Conference of the Reorganization

Too bad!

The results conform to my interpretation of history.

Truth is crushed to the earth and error sits enthroned.

The President and Prophet must be followed implicitly.

The traditional idea of what a Prophet is, makes this inevitable.

The entire structure of the Reorganization hangs on the theory of a Prophet, Seer, and Revelator from the loins of Joseph Smith.

And his words must be received as from God's own mouth!

And he is the Lord's anointed. He can do no wrong!

An antiquated theory which has been placed in the discard by thinking people the world over.

The opposition is defeated—hopelessly defeated.

It was probably the most aggressive and formidable internal conflict the Reorganized Church has ever had or probably ever will have.

The Prophet is intrenched. He is stronger now than ever with the faithful. He has either subdued or eliminated his enemies.

The men who signed the Protest avowing the Document of the President as tantamount to apostacy and then accepted appointment at the hands of the President will have little influence with either side from now on.

Those who capitulated will be tractable. They must play the Phophet's game from henceforth. No one would listen to them if they would rebel.

Their programming with the Prophet admits his position.

The opposition in this fight was part iron and part clay, with the clay predominating.

Some men were tried in the balance and found wanting. The discredited and demoted leaders of the opposition will have no standing in the church. They are out; forever out.

Ambitious, loyal fanatics all over the church are predicting all kinds of calamities on the heads of these disturbers of the peace.

The members of the Reorganization who hope to reverse the action of the Conference are thinking without their hosts.

They are running counter with all human experience.

Institutions which apostalize never retract.

Institutions never reform.

There will be trouble for the Prophet, of course. It will be some time in the future.

It will never be formidable again.

Some new converts may get their eyes open to the disparity between claim and practice.

Some of the younger generation may come to feel their spurs and challenge the Prophet's right to dominate in all things.

But the machine will crush and beat down all opposition.

President Smith is a politician as well as a prophet—a combination which is invincible.

He is born to the purple.

Granted lineage and infallibility and who can withstand him?

The Prophet will always win within his organization.

This is inevitable.

He has all the fanaticism, superstition, prejudice, and ignorance on his side.

Sycophants and ambitious men fawn on him and flatter his vanity.

The superstitious would as soon defy God as the Prophet.

This simply means the cementation of the church permanently as a sect. It is not a Movement. It must therefore stagnate.

There is no place in such an organization for men who think for themselves.

Had the Reorganization remained true to the concept of the men who directed its destiny from 1852 to 1860, which affirmed the right of private judgment and a demo-theocratic form of church government, there might have been some hope, and the Reorganization might have been the leaven to leaven the whole lump and unite all the factions of Mormonism.

But this hope has all gone glimmering now!

The Reorganized Church has capitulated.

It has admitted that Brigham Young was right.

Personally, I think the men who are involved in the Reorganized conflict should fight or get out. It would not be a bad idea to do both.

One should not fight unless he has the weapons to fight with. He should have the courage of his convictions. He should fight to win; not that winning means victory. Winning in such a controversy means having the power to continue the fight for the right indefinitely.

If one fights and allows the Prophet to win it simply strengthens him for present and future conflict.

If the opposition can continue to fight and live, though they may not achieve control of the organization, they win.

Joining with the Church of Christ would be good strategy. Its Articles of Faith are more scriptural than the

Reorganization. Its form of government is more democratic.

Best of all, the Reorganized Church has officially validated its claim to priesthood and as a branch of the original church.

It has the power of church extension.

This will enable the group to extend missionary propaganda, develop the New Testament program, and thereby duplicate the operation of the Church of Christ in all ages and on both hemispheres.

And the Reorganized leaders who, a few years ago, so fatuously and unreservedly asserted that the Church of Christ was, in fact, a branch of the true church, that it had a valid priesthood, that it possessed the power of church extension, will never be able to successfully attack this position even though they may contemptuously refer to this body as Hedrickites.

I venture the opinion that the Prophet will never permit his satellites to debate the proposition affirming the validity of a First Presidency in the divine scheme of things.

And President Smith's dream of Zion is a will-o'-the-wisp without the Temple Lot.—Everett True

THE MISSION OF THE CHURCH OF CHRIST

Sermon by Elder C. L. Wheaton, Sunday Morning July 19, 1925

My subject, as announced last Sunday is, "The Mission of the Church of Christ." In its broadest sense my subject would apply to the entire latter day work, but this morning I have particular reference to the people on the Temple Lot. My mind goes back this morning to the history of our people. I cannot help thinking of how they have held together for so many years, not only here at Independence, but in Illinois, under the direction of the old elders of the church. In reviewing the history of this people, preparing notes for this sermon, I took particular notice of the fact that the leaders of the early church were humble men. They were men who put their trust in God. When perplexing questions came before them they not only counseled together, but they went to God in fasting and prayer. Many times they received direction from the Lord as to the course they should take. Upon several occasions God manifested himself to them through revelation. He pointed out to them some of the reasons for the apostate conditions of the church, as well as to give them counsel which, if it had been adhered to by the early saints, would have been the means of uniting them in one organization that would have been in harmony with the plan in the New Testament and the Book of Mormon. That, my brothers and sisters, is the mission of the Church of Christ; our mission is to strive to establish a condition where all who believe in the angel's message and wish to keep the commandments of God can be one.

I wish to read a portion of a revelation received by Granville Hedrick in 1864. I do this for the purpose of showing you that the Lord did manifest himself to this people, and pointed out to them their specific duty. I do not quote all of the revelation because there are things that do not pertain to the subject in hand, but on page 6, Vol. 1, of the "Truthteller," you will find this statement: "Now I say unto you, let all your labors in all your services as ministers in the things that I have appointed unto you be done in the spirit of meekness and condescension before the Lord. **I the Lord will make known your duty and preparation toward your**

brethren wheresoever you shall be required to labor before me in your duty and calling; thus saith the Lord, Amen."

This was given at a conference in Livingstone county, Illinois, composed of fifteen members, including four apostles, who there stated, "We, as apostles of the church, bear witness of the truth of this revelation given by the power of the Holy Spirit whereunto we have set our names." Signed by John E. Page David Judy, Adna C. Haldeman and Jedidiah Owen. These men were called to the apostolic office and labored therein for many years. I wish to say in passing that David Judy and Adna C. Haldeman, also Jedidiah Owens, were elders of the old church who had received their ordinations in the early thirties. David Judy was ordained under the hands of Joseph Smith in 1831. Adna C. Haldeman was ordained by Harvey Green in 1832, and we might go on tracing back the ordination of others, and we should find that these men not only remained true to their calling, but they kept themselves free from the errors that crept into the church in the later period of Joseph Smith's life time, and subsequently. These early elders made a statement as follows, which you will find on page 14 of the "Truthteller."—

"It is a fact that certain false doctrines have been imposed upon the church of Jesus Christ (of Latter Day Saints) which is the true cause of her prostrate condition, which are as follows: The doctrine of baptism for the dead by proxy; the plurality of gods, and that God himself was once a man, like men now are; also that men come to be gods by a system of exaltation; the doctrine of tithing, as given in section 107, July 8th, 1838, in D. and C.; the pretended translation of the papyrus taken from Egyptian mummies, called the Book of Abraham; the doctrine of lineal right to office in the high priesthood since the Christian era; the doctrine of polygamy. All the above stated pretensions and doctrines are false, and form no part of the Church of Jesus Christ in her primitive order, but are all one kindred of falsehood. All the above statements are open for public investigation by any gentleman who wishes to discuss these points above named in a friendly and Christian like manner, at any time and place agreed upon. An investigation has been frequently invited, and is now again publicly solicited."

As early as 1864, yes, going back to the old record of '52, we find that the church had taken a decided stand on these questions, coming out strongly against lineal priesthood. An association was formed at Bloomington, Illinois, with four apostles, as noted before. Later, they received the revelation from which I have just read, in which they were told, "I the Lord will make known your duty in preparation towards your brethren wheresoever you shall be required to labor before me in your duty and calling."

The question comes up as to who are our "brethren." It may be thought this refers to only those who had at time affiliated themselves with the organization at Bloomington, Illinois, but this is not the case. On page 62 of the "Truthteller," we find an article by Granville Hedrick, under the caption of, "Who Are Members of the Church?," and this article is written in answer to statements made by "The Saints' Herald" at Plano, Ill. Now I do not read this for purpose of controversy, but because it shows you the conception our people had at that time.—

"In the first number of the "Truth-teller" no direct allusion was made to any particular party, believing as we then did, and now do, **that every person, no matter with what division they were identified**, if they were a proper subject for baptism at the time they were baptised, and the ordinance of baptism was administered to them by one who had acknowledged authority from Jesus Christ to administer the law of his kingdom, all such persons thus obeying the all important commandments of Jesus Christ, enters this new and everlasting covenant; they become new creatures; they are in Christ; they are born again."

A little further along, in the same article, we read: "It was not required at the commencement of the rise of the Church, of those who applied for membership, that they should believe any particular person should be the president of the church; they were only required to confess Christ, obey the laws of adoption by which they migrated from the kingdom of nature (of which they were members) into the spiritual kingdom of Jesus Christ. To be more explicit with regard to the several subjects that are now agitating the minds of the readers of the Herald (at Plano, Ill.), and the "Truth-teller," **our belief is that as many of the members of the 'New Organization' as have obeyed the principles of adoption into Christ, the law of adoption having been administered to them by those who were in authority in Christ's kingdom, are our brethren according to the new and everlasting covenant.** It is in view of these facts that we are able to know why it is that honest members of every division that has grown up in the Church of Christ are blessed with the gifts promised in the gospel to those who believe."

The statements I have just read show that those men did not narrow their position down to where they recognized only those who were affiliated with them as their "brethren," but they believed that God's children were scattered among all the divisions of this latter day work. They felt the obligation resting upon them was to gather God's children together in one, for Christ has said, "Except ye are one ye are not mine." Now I believe my object in selecting the subject I have this morning is becoming clearer. The purpose of the Church of Christ is to draw together in one organization all who are honest in heart, who will accept the everlasting gospel as restored to the earth through Joseph Smith in these last days. I should like to consider next how this is to be accomplished. I read again from a revelation given to Granville Hedrick in 1863, as found in the "Truth-teller."

"Hear oh ye people, and hearken to the counsel of your Lord and Savior, Jesus Christ, who are called by my name, and keep my commandments, you who have sought to know my will concerning my people, who have professed my name and entered into the new and everlasting covenant to keep all the counsels and commandments of the true and living God. Hear, then, these things which are revealed unto you by the power of his Holy Spirit; prepare, oh ye people, yourselves in all things, that you may be ready to gather together upon the consecrated land which I have appointed and dedicated by my servant Joseph Smith, and the first elders of my church in Jackson county, state of Missouri, for the gathering together of my saints that they might be assembled in the day of my chastening hand, when your Lord will pour out his wrath and indignation upon the

ungodly. And inasmuch as my church and people have been driven and scattered, therefore take counsel of me, **your Lord and Director**, who says unto you, prepare yourselves and be ready against the appointed time, which I have set and prepared for you, that you may return in the year A. D., 1867, at which time the Lord, by your prayers and faithfulness in all things, will open and prepare the way before you, **that you may begin to gather.**"

The civil war was going on. The saints had been driven from Missouri in '33 and '34. Up to 1867 none who professed to be Latter Day Saints dared to come to this land on account of the feeling against those who were opposed to slavery, as the saints were. But in '63 the Lord had said that the way would be opened for his people to return in 1867, and we find that in March, 1867, they held their first council in Jackson county.

In section 63 of the Doctrine and Covenants the Lord gives us to understand there were only two ways in which this land could be secured—by purchase, or by blood. If by purchase, "you are blessed;" if by blood, "lo, your enemies are upon you." So our people sold their possessions, their farms and their personal properties, pooled their money, came here and purchased the land. **That's how they came into possession of the Temple Lot. They purchased it in 1869. Let me emphasize, they did not obtain possession of this land through squatter's rights, they purchased it.** The Lord had said, "I will make known your duty." This was one of the first things made known to them to do. After they had purchased the land, they began to communicate with their "brethren" in different parts of the country, with the purpose of bringing them together in one. They continued their efforts. In 1897 the leaders of this church called upon the leaders of other factions of this latter day work with the object of bringing about an agreement in the doctrine and teachings of the church. (See Searchlight date under the heading, "A Noteworthy Incident," we find this:

"It was published elsewhere in this paper—the minutes of a council or conference held in the meeting house on the Temple Lot, January 16th to 21st, 1897. This meeting was the result of a correspondence begun almost a year ago, between the editors of the Saints Herald and the Searchlight, looking towards an adjustment of the difficulties existing between the two bodies of people. Every agreement reached touching the faith was reduced to writing and is published herewith. Neither party present was equipped with any delegated powers from their respective bodies, and the articles agreed upon in no wise bind either the Reorganized Church nor the Church of Christ, but simply reflect the view of the several elders present in the council; nevertheless the fact that some of the leading men of both churches were present and participated in the agreements reached, attaches to the occasion considerable importance as indicative of what may be accomplished in the future through the medium of a friendly discussion of points at issue. The fact that fourteen agreements were reached shows there is a large common ground upon which a perfect understanding exists between the churches and renders less difficult, the task of reaching a harmonious agreement upon all the differences, should such an action be attempted in the future. The best of good feeling prevailed, and not a single word of harshness was used, and the entire meeting was marked with that earnestness

and solemnity befitting the occasion. All present appeared to part with increased feelings of respect for each other as earnest men contending for what each believed and understood were principles of Christ. When one considers the state of affairs that existed between the two churches during the pendency of the Temple Lot litigation, it is remarkable that such a meeting as the one that has just transpired, could occur. The Church of Christ, however, has always been willing to, and indeed has, lifted the Standard of Peace, as required in the Book of Mormon, and even with victory won, and the possession of the Temple Lot, secure, she extended the hand of friendship to those of a similar faith and expressed her willingness to meet in peace, and as brethren, those who lately so sorely beset her, and this conference was the result. Such conduct is certainly commendable and is indicative of the fact that men acting in this magnanimous manner are surely possessed of the Spirit of Christ, and that the cause of Zion is safe in such hands as theirs."

Now we turn over a few more pages of history and find that in 1900, there was another council called, and under the caption of, "Another Council," we read this:

"In response to an invitation six of the representative men of the Reorganization met six elders of the Church of Christ in a council which assembled on Tuesday, March 6th, and continued until the Sunday following. The Utah Church was invited to send some of its men to participate in the meeting, but they declined to do so. **The object of the elders of the Church of Christ in issuing the invitation was that a consideration of grave matters relating to the work of the redemption of Zion might be had, and, if possible, agreements reached, which, when reported to the conference of the several bodies represented, might result in unity of action in the work of building the temple at Independence, etc.** Many questions of importance were considered, and some referred for action to the conferences of the two bodies represented. The meeting adjourned until after the April conference." Our elders were imbued with the thought, "If you keep my commandments and do the things I require of you I will make know your duty toward your brethren." So the work was unfolding.

This church took a very definite stand in its early history, and has tried to keep its position before the world ever since. It has stood for an unqualified return to the platform of 1829 and '30, both in organic structure and doctrine. It has brought to light unimpeachable evidence of changes in the revelations, and in the reprint of the original Evening and Morning Star. It has shown how the government of the church was changed from a democratic to a monarchical form of church government, and how these departures from the original plan were given sanction in alterations that were made in the revelations. This caused division and scattering among God's people then, and much of the trouble in Mormonism today can be traced to those changes. We call you back, back to 1830; back to the fountain head of truth, that you may walk in the old paths as we have been singing this morning. Brothers and sisters, until we do return to the original pattern given in the New Testament and the Book of Mormon we can not expect to enjoy the fullness of the blessings of God.

Let us not get the idea into our minds that all we have to do is to go to work and gather enough money to build a structure here on the Temple Lot of stone and

mortar, and then expect to receive a great outpouring of the Spirit upon us that will change us, as it were, in the twinkling of an eye from a bad man to a good one, or from a carnally minded man to one spiritually minded. Before the temple can be built there must be a people prepared, a people so consecrated to God that they will strive to cast from their lives that which is selfish, evil, impure, or that which tends to place one man upon a pedestal and another where he will be looked down upon. I tell you the Spirit of God must be among the people before they can accomplish the building of the temple. It must be manifested among us to the extent of breaking down all class distinctions. The Lord has given us to understand that he will not accept the house if we permit anything unworthy to come into it, and if we were to build a temple and Christ did not come to it, and an endowment of God's Spirit was not given, great would be our disappointment, and our work would be of no avail. So let us take these things into consideration when we think about building the temple, that we do not make a failure as they did at Nauvoo. Let us strive to make ourselves what God would have us, a pure people, a people who have gathered together through sacrifice, as is spoken of in the 50th Psalm, "Those who have made a covenant with me by sacrifice." I am going to say now that is going to require more than the sacrifice of a few dollars and cents. It is going to mean a sacrifice of some of our ambitions, and it is going to require a sacrifice of some ideas and traditions that we have held dear. Truth must take the place of error, and superstition must give way for the Spirit of God. I believe with all my soul that when the Lord spoke to the elders back in 1864, telling them that he would make known their duty in preparation for the brethren that he had in mind a place where his people could gather, and unhampered by false doctrine and autocratic restrictions they could prepare themselves to build the temple and receive the endowment.

Going back in history, we find that the efforts of this people toward bringing about a friendlier feeling did not stop with what they did in 1897, or with what they did in 1900, but in 1918 another council was held. This year there took place what had never been accomplished before. The general conference of each church gave sanction to what the elders had agreed upon, acknowledging that in the different factions there were those who held the priesthood. Think of that wonderful step forward, and think of what it means for the future of the Lord's work! It was further agreed to meet together from time to time for interchange of thought regarding differences existing between the two organizations, that there might be greater unity of effort in the prosecution of the work of the Lord. The work that those elders did will go on and on until the purpose of the Lord is accomplished in the earth—accomplished in the hearts of all good men.

In connection with the thought of returning to the "old path" of 1829 and 1830, I wish to call your attention to another matter. I do so in the interests of truth, and not to be arbitrary. You will find in the Doctrine and Covenants, section 83, paragraph 8, from a revelation given in April, 1832, the following:

"And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief

hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all: and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written," etc.

"What were the former commandments?" God had given them to understand that in these last days he was going to establish his church like as it was in the days of his disciples, according to the pattern in the New Testament, with twelve apostles at the head. Here was one place where they treated lightly the former commandments, and followed their own pleasure, placing a First Presidency in the church. The Lord told the Church to return and remember the new covenant and the former commandments, "not only to say, but to do,"—"that they might bring forth fruit for their Father's kingdom, otherwise, there remaineth a scourge and a judgment to be poured out upon the children of Zion; for, shall the children of the kingdom pollute my holy land? Verily I say unto you, Nay"

They did not go back and observe "the former commandments." As a result punishment came upon them, and they were driven out of the land. Some have taken the position that this was persecution heaped upon them because of their belief. It was permitted by God as chastisement upon them because of their UNBELIEF, and today we are divided because of their failure to go back to the "former commandments." Many have followed the precedents that they established, making it hard for others to see the truth as it is in the word of God.

Some will say, I have heard you people preach these things for a long time. It is true. I was only twelve years old when I came into the church, and I heard our people talk these things then. Others outside of the church did not pay much attention to these things then, and I thought it was all just our idea. But as time has gone on, bringing developments, the truth of the things for which we have contended is being recognized, and we are made to realize with fresh emphasis that our mission is to call attention to error and to invite our brethren and sisters back to the gospel pattern revealed in the Book of Mormon and the "former commandments." We must throw out all that is foreign to the truth, and build upon the solid foundation of God's word as recorded for us in the holy scriptures. God wants us to get together. He wants us to get rid of the things that have kept us apart, and go unitedly forward to accomplish the work He has entrusted to us to perform. In March, 1919, this came to us:

"Verily, I say unto you, my children, who have taken upon you the name of mine only begotten Son, Jesus Christ, I have watched over you and preserved you for

a wise purpose in myself. As I have said unto you in times past that I should make known unto you your duty towards your brethren; therefore, I am pleased with the efforts that you have put forth and now make known unto you that this is your work; to gather together in one all those of my sheep who are scattered upon the face of the earth. Ye shall lay aside all contention with your brethren of the different branches of my church, for in the day that I shall come to my temple I will perfect them in theory and in doctrine, and in all things pertaining to my church. Ye shall continue to strive for a unity of my children, that ye may in this way be better prepared to meet the world when you go out among them to preach the fulness of my gospel. As I have said in the past, so say I unto you now, that ye shall be as little Joseph who was carried captive into Egypt; ye shall be the means of saving your brethren, and bringing them to a unity of purpose and action before me, for the time of building the temple and the fulfilling of the prophets is at hand, and the work must be accomplished speedily. Therefore, I command you to be humble and prayerful, gird up your loins with righteousness, for I will make bare my holy arm in your defense before the world, for trials and tribulations are upon the nations of the earth, such as the world has never known. Yea, upon this land shall I pour out my wrath because of their pride and abominations, and their secret combinations, their whoredoms, and murderings which are displeasing in my sight, for verily, I am the Lord, and wink not at the wickedness of the children of men."

The Lord has plainly pointed out the place to which his people shall gather—

"Verily, this is the word of the Lord, 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. 83:2.)

My brothers and sisters, if you desire to help in the building of the temple, if you desire to assist in the building of the New Jerusalem, you will need to come to the place where the Lord says the work is to center. God is not going to manifest himself time after time upon the same issue. He is not going to repeatedly give instruction where instruction has been given. He has spoken to us. He has told us to remember his former commandments. He has reserved a place where those who believe in keeping to the law and to the testimony can gather and do His work. He has revealed where the place is. What else remains to be done but for his creatures to understand and obey? I hope the influence of the Spirit of God will be with his people, that they may be gathered in one, and build a church that he will be pleased to approve, that the kingdom of God may go forth and the kingdom of heaven may come; that all which are Christ's, both on earth and in heaven, may be gathered in one.