

# 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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## GENERAL MISSIONARY SUPERVISOR

Daniel Macgregor, Box 22, Oyen, Alberta, Canada

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## THE STATUS OF ELDER MACGREGOR

In the Saints' Herald for September 2, 1925, on page 923, appears the following:

*Question:* We have had with us a former missionary who has left the church and denounced it, has also been placed under silence, yet he continues to preach and claims to retain the priesthood. Is his action logical and justifiable?

*Answers:* Barring the harshness of the language, this question is well enough answered in the language of Daniel Macgregor in answer to R. C. Evans in 1919, and it is of special significance at this time and in this connection. The language is as follows:

In conclusion, may we ask why is it that Mr. Evans still continues to bask in that honor conferred upon him by the Reorganized Church? He still claims to be bishop, although his only ordination was received under the hands of Joseph Smith and E. L. Kelley.

If the church he denounces is wrong, then the ordination virtue from such a church is wrong also, and Mr. Evans, instead of being an accredited representative of this or any other church, is nothing more or less than an unblushing impostor.—Daniel Macgregor, in St. Thomas Times-Journal (Ontario), April 5, 1919.

We felt that Elder Macgregor was referred to in the foregoing, though the name of the "former missionary" was not mentioned. Now, however, we are in possession of a circular letter that is being sent to branch and district presidents of the Reorganization which we present for the consideration of our readers.

October 23, 1925

Dear Brother:

This is to notify you that Daniel Macgregor was placed under silence by action of a Joint Council of the First Presidency, Quorum of Twelve Apostles, and Presiding Bishopric, April 24, 1925. He was by this action divested of all authority and right conferred upon him and given to him by the Reorganized Church of Jesus Christ of Latter Day Saints.

Since his commission was withdrawn he has continued bitterly to attack the church, through Zion's Advocate and other channels. He now represents the "Church of Christ" people, though his name is still on our church record awaiting further official action. On Membership, General Conference resolutions prescribe that only on the recommendation of a court can membership be cancelled. One can not merely say, "I am out of your church and in another and have taken my authority with me." It remains for the church to deal both with his commission and his membership according to her laws. Conference has never approved the transfer of membership with authority or otherwise to the "Church of Christ" or any other church. The agreement of 1918 with the "Church of Christ" contained no such provisions; while the conference of 1919 specifically denied such a proposed arrangement with the "Church of Christ."

Whether or no the "Church of Christ" people have ordained him, we are not informed. If not, his own language concern-

ing R. C. Evans is pertinent:

In conclusion, may we ask why is it that Mr. Evans still continues to bask in that honor conferred upon him by the Reorganized Church? He still claims to be bishop, although his only ordination was received under the hands of Joseph Smith and E. L. Kelley.

If the church he denounces is wrong, then the ordination virtue from such a church is wrong also, and Mr. Evans, instead of being an accredited representative of this or any other church, is nothing more or less than an unblushing impostor.—Daniel Macgregor, in St. Thomas Times-Journal (Ontario), April 5, 1919.

We regret the course taken by Brother Macgregor; but if he shall continue to renounce and denounce the church and seek to destroy it we can not advise that local pulpits be placed at his disposal for such work. And unless and until he shall return to the church with restitution and reconciliation he has no right to act officially under any priestly authority originally given him through the church.

Very sincerely yours,

THE FIRST PRESIDENCY.

Elder Macgregor is now, and has been since last April, a member and a ministerial representative of the Church of Christ. In attacking him, "The First Presidency" of the Reorganization is attacking the Church of Christ.

We have some respect for opposition when it manifests itself in the open. Why did not the *Herald* state who the "former missionary" was, instead of withholding his name, placing us, or Elder Macgregor, at a disadvantage in offering a defense? Now that we have seen the circular letter herewith presented to our readers, we feel free to answer the thrust made in the *Herald*, as well as the charges expressed in the circular letter.

First, we will notice the attempt to place Elder Macgregor on the same footing with R. C. Evans. It can be done briefly by asking just one question. Does any one know of Daniel Macgregor repudiating the angel's message, or renouncing the Book of Mormon?

Next, we wish to examine the charge that Elder Macgregor is now without priestly authority because he was "placed under silence by action of a Joint Council of the First Presidency, Quorum of Twelve Apostles, and Presiding Bishopric, April 24, 1925." "And unless and until he shall return to the church with restitution and reconciliation he has no right to act officially under priestly authority originally given him through the church." (See circular letter.)

Thank God no church can give a man priesthood, nor can any church take it from him. Only transgression upon the part of the individual can forfeit his right to officiate as a servant for Christ if he was ever divinely called to the priesthood. By reference to the correspondence between Elder Macgregor and the President of the Quorum of the Twelve of the Reorganization (See *Advocate* for August, 1925) it will be seen that Elder Macgregor was not silenced for moral reasons, but because of his "attitude toward the church (the Reorganization) following the adoption of the action on church government taken by the recent general conference." As a matter of fact, Elder Macgregor had passed out from under the jurisdiction of the Reorganization before they "silenced" him. He was appointed to represent the Church of Christ because we have reason to

believe he was divinely called to preach the gospel. Again, thank God there is a refuge in Mormonism where an honest man is recognized at his worth, and where his position does not depend upon toadying to the human "powers that be."

What right has "The First Presidency" to place a man in the light of an imposter when he does not profess to represent that body, but goes forth as a duly accredited minister of another church? Has it come to the pass that a man can not secure a hearing in the congregations of the Reorganization unless he indorses the policies of "The First Presidency," and that means will be taken privately to close the doors of the meeting houses against him? Such are the methods of the church that ruled the dark ages.

Does "The First Presidency" of the Reorganization think to conceal the very apparent fact that they are afraid of what Elder Macgregor has to say? If not, why do they not let him be heard? Are the people not capable of judging? We have publicly and repeatedly offered the use of our pulpit to any representative of the Reorganized church who wishes to take issue with Elder Macgregor on any of his positions. We encourage our people to "Prove all things; hold fast that which is good." Why does not "The First Presidency" do the same? The attitude of "The First Presidency" is a challenge to American liberty: it is a menace to the cause of truth. Such procedure can only result in causing increasing numbers of true men and women who love fair play and justice to seek the refuge of a democratic church that is not afraid to have the light turned on.

It is insinuated that Elder Macgregor's logic can be turned against himself because he does "renounce and denounce" the Reorganized church. If Elder Macgregor's call to the priesthood were of recent date, there might be reason to question his consistency, but we never heard Elder Macgregor question the authority of the Reorganization in the past. Investigation has changed his views about some positions taken by that church, and while he may now believe the organization of the church was not fully in accord with the New Testament pattern, we never heard him, either in public or in private, express any doubt as to the validity of their priesthood in the past. We think Brother Macgregor's attitude towards the Reorganization in the past is the same as ours. We believe that God blessed that church in the past, and that it has done a good work. If the favor of God were withheld until we became perfect, there would be little hope for any of us. At the same time, divine blessing should not be construed as an indorsement of our imperfections, neither should it be thought that a church can hold its place in the favor of God and the respect of men upon its past record, only. In opposing what he understands to be the innovations of the present, and pointing out the mistakes of the past, Elder Macgregor is not seeking to disparage the divine, or deny any truth, but he is trying to show where the human entered in that the people of the Lord may get away from error. We think the parable of the virgins is pertinent to the thought. The wise virgins woke up and began to trim their lamps. We know that when we used to cut the charred part from lamp wicks we did so that the light might shine more brightly. It is just as necessary to trim our spiritual lamps, to brush away the crust of misconception and tradition that the truth may shine forth in all its effulgence to bless the lives of those who seek or walk in its rays.

Wholesome criticism should not be construed to be persecution, neither should offense be taken when the truth is told. The Reorganization has been very vigorous in the past in showing the error in other churches. The founder of this latter day work made himself very unpopular when he announced that God had told him to join none of the sects, because they were all wrong. "The First Presidency" forgets. Elder Macgregor may be trying to destroy error, but he is diligently seeking to establish truth. He has given evidence of his sincerity by allying himself with a small, unpopular people, and he is working for the cause of Christ without purse or scrip.

The circular letter says that Elder Macgregor's name "is still on our church record awaiting further official action;" that "conference has never approved the transfer of membership with authority or otherwise to the 'Church of Christ' or any other church." "The First Presidency" seek to make the agreement of 1918, which acknowledges the authority of the Church of Christ, meaningless. Furthermore, they deny the right of members of the Reorganization to leave the church peaceably and honorably. They silence a man for no moral reasons, and then say to him, "You can not work in this church, and you shall not work in any other until we say so. When we do see fit to let you go, 'only on the recommendation of a court can membership be cancelled,' and we will send you out in disgrace." No wonder "The First Presidency" employs private letters to convey their edicts.

We think further comment is unnecessary. If one who insists on leaving the Reorganization must be branded, true men and women will pay the price, for liberty. Perhaps we shall be accused of seeking to destroy the church, but that is not true. Brother Macgregor does not seek to do so. Rather, we would all rejoice if she would see the error of her ways and repent, and we could join hands. But in any event, Elder Macgregor's duty must ever be to preach the truth. This is the bounden duty of every man whom God has called, and we wish to reiterate, for the benefit of readers who may not be acquainted with the facts, that Elder Macgregor is not pretending to represent the Reorganized Church, hence it is quite unnecessary for "The First Presidency" to be at such pains to inform people that they have "silenced" him. Elder Macgregor is a duly accredited minister of the Church of Christ, and as such has as much right to preach and officiate in the ordinances of the gospel as he ever had, while the Spirit of God is bearing witness of his ministry.

#### OUR POSITION ON THE TEMPORAL LAW

To the Members of the Church of Christ, Greeting:

We wish to call attention to the following resolution passed by the financial committee and the elders meeting at Independence, Missouri.

"Resolved, that it is the sense of this body that it be recommended for the acceptance of the Church as a whole, that there be an observance of the principle of the consecration of all of our properties to the church, to be followed by tithing one tenth of one's income. It being further understood that the operating expenses of one's business, but not living expenses, are exempt from tithing."

It was gratifying to note the spirit of unity that prevailed in the sessions, and that we were able to present to the church a statement showing our position on tithes and offerings as required by the General conference reso.

lutions providing for the assembling of the council.

We trust the saints everywhere will do their utmost to comply with the law as completely and as early as their circumstances will permit. The preaching of the gospel and the care of the poor are matters of paramount importance, and the Lord's portion, the tenth, should be used for this work.

Properties or moneys that are consecrated are devoted to other uses such as the purchasing of land, the giving of inheritances and the appointing of stewardships, and will be kept solely for the purposes indicated in the law.

We do not wish to stress the work of the church in temporal things above the spiritual work, but rather that all our work shall proceed together to completion as God shall open the way and the people shall respond with their means.

We intend to write at length on these matters in the future, but until we have opportunity to explain the subject fully let us all bear in mind that the tithe is for the preaching of the gospel and the poor, and that consecrations are for the giving of inheritances and the appointing of stewardships.

We are asking you to give to the church in order that the church may do her part by her members. Thus may the prophecy be fulfilled—"That the Lord has founded Zion and the poor of his people shall trust in it." Isaiah 14:32.

"Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

Yours in the one hope, T. J. Sheldon.

### OUR POSITION ON REVELATION

Action was taken at the late conference that will have an important bearing on the work in the future. We are often interrogated as to our position regarding revelation outside that contained in the Bible and the Book of Mormon. The following was carried by unanimous vote.

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

### MISSIONARY SUPERVISOR

Moved as follows:

"That Elder Daniel Macgregor be appointed to supervise the missionary activities in general for the Church of Christ."

It was further moved:

"That as Missionary Supervisor, Elder Daniel Macgregor will be expected by this committee to oversee the general missionary work of the church, receiving reports from general missionary appointees; advising and counseling and otherwise encouraging the spread of the gospel from the pulpit and through the press at every opportunity; traveling in the interests of the work to make new openings."

### DUTIES OF COMMITTEE OF FIVE

Moved as follows:

"That whenever possible, that the entire Committee of Five act upon matters vital to the Church as a whole, but that in cases of emergency, a majority of the committee be authorized to act, reporting their action to the remaining members of the committee as soon as possible."

sible."

### ON RECEIVING APPLICATIONS For Membership

The following action was taken by the Committee of Five on the matter of receiving applications for membership.

It was moved:

"That in the matter of recognizing members on their original baptism, application blanks should be properly signed and submitted to the nearest Branch where they may reside. Or, that in the event the missionary representative of the church is laboring in the vicinity of where applicants are located, and has the opportunity of knowing their spiritual status, that he be duly empowered to accept their application and issue a certificate of membership accordingly, making a report immediately to the nearest Branch of the church for enrollment. And after being so acted upon, the applications shall be forwarded to the general church secretary for enrollment on the general church records by the officer issuing certificate of membership to applicant."

It was further moved as follows:

"Be it resolved, that when applications for membership are received at general church headquarters directly from applicants, that these applications be referred to the Branch of the church nearest to where the applicant resides, or to the general missionary representative of the church who is known to be laboring in their vicinity, for disposition, and that the applicants be accordingly advised of such action."

### LOCAL BOUNDARIES

With reference to local boundaries of churches it was moved as follows:

"That we report our action on receiving members as representing our position on local boundaries."

### NEWS AND COMMENTS

Every one will wish to know, "What sort of a conference did you have?" One brother said it was wonderful." Speaking very conservatively we can say it was a good conference. Questions were considered carefully and searchingly with a view to reaching wise conclusions. Several fasts were appointed, ing wise conclusions. Several fasts were appointed. The prayer meetings were spiritual and the preaching, on some occasions especially, was highly inspirational. Every one felt drawn nearer to the Lord, and more desirous of acquitting themselves like men and women in Christ.

A visiting sister from another organization said of one of the prayer meetings, "I would not have missed it for anything."

One brother whose sermons were much enjoyed said that the Spirit was not only with him in preaching, but would stay with him for days afterwards.

The conference lasted six days, beginning on the 6th of October and adjourning on Sunday, the 11th.

It is reported that in the course of a series of meetings at Enoch Hill the speaker said of our late conference that we "fought" and we "fit." We are sorry that any one claiming to be a man of God would utter a statement so false. Strong difference of opinion was expressed at times. We would not say that in the heat of debate restraint was always exercised as fully as possible, but we can say that humility and good will were

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chiefly in evidence, and the brethren parted in a beautiful spirit, with love in their hearts for one another. We are glad that others who were present (the brother referred to was not) have born testimony to the truth of what we say. Other reports have told of the good meetings we had, and of the sweet influence that was enjoyed.

A very pleasing feature of our late conference was the dining arrangement. Under the efficient charge of Sr. Wisemore and her capable corps of workers, Srs. A. O. Frisbey, Alice Arnold, Hazel Frisbey, Margaret Wheaton and other sisters, meals were served in the lower room of the building to all visiting delegates as well as the resident members who wished to attend all the services. No charge was made. Voluntary contributions of money and produce were applied towards the expense. No wages were paid. All the labor was donated. A home-like atmosphere pervaded the place. The dining room was a resort for social converse between meetings. Blackboard and kindergarten equipment kept the children contented and happy. One good sister, when approached with the kindly suggestion, "Don't work too hard," replied cheerfully, "We want this to be a pleasant memory." And it is.

Brother and Sr. Samuel Wood, of Fresno, California, made the trip to conference and back by automobile. En route home they stopped over at Colorado Springs, and we are happy to announce the organization of a church of Christ at that place. The new church is presided over by Elder Barton. We wish it God speed on its gospel way. Elder Wood expected to visit other points on his way home.

Following the conference a series of meetings were conducted through the rest of the month. Elder F. F. Whipper and Elder Macgregor were alternate speakers the first week. After Brother Whipper's departure Brother Macgregor continued. Much good has been done by way of causing people to investigate. A better understanding was promoted and friends have been made, while some have united with the Church, and others are near

Quite an interest, and some commotion was caused in church circles in Independence because of an address delivered by Elder Macgregor, Sunday evening, October 11, on the name of the church. Brother Macgregor was invited to occupy the evening hour by the protestant group, meeting at the Lewis theater. Some took exception to the idea that the name of the church had been

changed from the name God intended it to bear. Elder Macgregor contended that the correct name is, "Church of Christ." Elder Joseph Luff, of the Reorganization, saw fit to make a reply. He was offered the church building on the Temple Lot in which to do so, but he preferred to speak in the Stone church, in deference to the request of President Elbert A. Smith. Elder Macgregor sought to secure the same building for a reply, but was refused. He delivered his answer in the church on the Temple Lot.

Brother Macgregor's address in the theater, to which exception was taken, has been construed by some as an attack on the Reorganization. It was not. It was simply a candid, dispassionate examination of the facts of history. An unfortunate circumstance happened before Brother Luff finished his reply. The lights went out.

The protestant group of Independence are seeking to give expression to their disapproval of supreme directional control through "The Messenger," and at the same time assure the saints that they have hope in the ultimate triumph of the Lord's work. We feel a friendly interest for The Messenger and The Touch of Truth, although our work is not quite the same. Their object is to turn the light on error. Our mission is to do more than that. We are called to give a demonstration of a higher standard of gospel attainment than Mormonism has yet afforded; to build a church that God will be pleased to acknowledge by bestowing the promised endowment that will qualify the church to become His instrument for taking the gospel into all the world that Israel may be gathered. May the Lord hasten the day when true and honest saints everywhere can see the wisdom of uniting for the accomplishment of this work. There is only one place in the world where the work can center and fully prophecy, and that is on the Temple Lot.

We should like to think that as factions of this latter day work we are coming to know each other better. Sometimes we imagine we are making progress, when something happens that causes us to feel less sure. In a recent letter by G. T. Griffiths, in the **Herald**, speaking of temple property he says: "The Nauvoo, the Independence, and the Far West lots, as well as the lot in Jerusalem, are all in the hands of outsiders."

We find ourselves classed with the Arabs, who are in possession of the sacred ground in Jerusalem; with the Catholics who, we are told, occupy the temple site in Nauvoo, and with the unbelieving Gentile whose homes and farms dot the lands in Far West where the early saints once lived and dreamed and hoped.

In 1918 we were styled "Our Church of Christ brethren." E. A. Smith, of the **Herald** editorial staff said of us, "As an organization they have held to the fundamental doctrines of the church and have been guilty of no moral lapse."

Now, however, we are classed with "outsiders!!!"

#### LET US BE HUMBLE

All believe that we have had a profitable conference. Some have expressed themselves as feeling greatly strengthened as they have gained a better understanding of the strength of the Church of Christ position. It is good that our ministers feel full of zeal to go. That is as it should be. But let us not forget the admonition, brethren, to "be humble and full of love." There is

much to irritate and provoke. It is hard to endure unfair treatment from former gospel associates. False assertions must be corrected. The truth must be told. Defense should be made where necessary, but let us not be contentious or boastful. Many are seeking rest and peace. They are watching us, watching to see if we show the fruits of the Spirit of God.

If we, who are gathering to the temple lot, are permitted to build the temple and receive the endowment, it will be because we prove ourselves to be worthy of being so honored. We must not rest our confidence on the strength of our position. The servant, in the parable of Zenos, did that. He said, "The roots are good." But the Master answered, "The tree profiteth me nothing, so long as it shall bring forth evil fruit." A sister, many miles distant, writes:

"I fear many of us are not prepared to fill the place that God would have us occupy. I must tell you a dream that has shown this to me. I saw in my dream an extremely deformed and hideous infant. Its terrible mouth seemed ravenous to devour, void of charity, humility, love, or desire to be loved, and its name was **Conceit**. I noticed that when it received its particular kind of food, which seemed to be argument and contention, its arm and legs grew so fast I seemed to see them grow. The creature was so deformed that it scarcely moved, but it made a hideous noise. This was so terrible it woke me, and I was made to realize what an evil thing conceit in the human family is, keeping out humility, charity, patience, kindness and love."

We publish this dream because it teaches a good lesson. Let us not waste time applying the dream to others. Let us take the admonition to ourselves, and while we are courageous, let us at the same time be meek and lowly. Naturally we should like to think that **our** church would not be moved or shaken, but when we remember that the church established by Christ, himself, succumbed to influences evil and worldly, and that the church established in 1830 was shattered, who are we that we dare to presume that our church **must** triumph? We humbly hope it will, but if it does, it will not be because God will save it whether of no, but because we elect to make ourselves worthy of being chosen.

"The church is composed of individuals, and like the individual, it is on probation," a wise brother once said to us in reference to another organization. There is only one guarantee that an organization will not be moved or shaken, and that lies in its righteousness. If others have been deceived into false security, let us not delude **ourselves**. The church that will gather Israel and build Zion **must** qualify.

#### LIGHT ON PROBLEM

I have been requested to write of a recent experience in which a flood of light came to me, making very clear to my understanding the organization of the church, and to whom it was given to be the true head of the Church of Christ on earth.

I had been giving this point careful study, serious thought, and prayerful consideration, and could not dismiss from my mind the language of Paul wherein he states that Moses was instructed to do all things according to the "Pattern" shown him in the Mount.

Then there arose in my mind this question, What was the pattern shown to Moses in the Mount? While in deep thought, seeking for a satisfying solution of the problem, a great light seemed to illuminate my mind, and passage after passage of scripture flashed before my

mental vision, giving me a clear understanding of the entire pattern referred to by Paul.

The pattern shown to Moses was the Heavenly and Spiritual. He was an earthly head with two associates, Aaron and Hur. Their work in leading the children of Israel was earthly, and their blessings pertained to the temporal. Then the language of the Apostle John came vividly to my mind; "There are three that bear record in Heaven, the Father, the Word, and the Holy Ghost: and these three are one and there are three that bear witness in earth, the Spirit, and the water, and the blood; and these three agree in one." (1 John 5:8).

The three in heaven are the God-head. The three on earth are witnesses for the God-head, acting as spiritual witnesses in the Church of Christ on earth. The water, in its operation in the church becomes a spiritual witness because it can testify to the washing away of the sins of men, and the blood becomes a witness, in the same sense.

The Holy Ghost is given to the Church to be the leader and instructor, and also a witness. Jesus said, "It is expedient for you that I go away; for if I go away the Comforter will not come unto you: but if I depart, I will send him unto you, and when He is come, He will reprove the world of sin, and of righteousness, and of judgment. Howbeit when he, the Spirit of truth is come, He will guide you into all truth: for he will not speak of himself: but whatsoever he shall hear, that shall he speak and He will show you things to come." (St. John 16:7, 8, 13).

Before Jesus went away he commanded his apostles to wait in Jerusalem for power from on high, after the Holy Ghost had come upon them, and after that, Jesus gave commandments through the Holy Ghost unto the apostles whom he had chosen, and they spoke on the day of Pentecost as He (the Holy Ghost) gave them utterance.

In the vision of John he saw the man child born of the woman, and the Man Child was caught up to the throne of God. He it was who had been with the church to lead them, He whom Jesus had sent, but now the church was apostate, and He could no longer stay.

These, with other passages of scripture, and the light of understanding that came with them, cleared my mind entirely, and left no doubts as to whom the Lord had chosen as the true head of his church here. There is much more I could write, but I trust that these few lines will help to make this matter as clear to others as it is to me.

Yours, for all truth,

M. A. Shedd, 315 W. Kansas St., Independence, Mo.

#### MY TESTIMONY

(The following testimony was read by Sister John E. Crick in the prayer meeting following her baptism into the Church of Christ in October.—Ed.)

I hope, as I become stronger in the faith, that instead of bearing my testimony from written pages, I may become endowed with the Holy Spirit to testify orally, for it seems that only in my solitary moments do the best inspirations of my life come to me.

Being familiar with a number of creeds, and at one time in my life a strong defender of the Catholic faith, as Brother Wipper, in his sermon this morning related he was, I became severely shaken, and in my despair I turned to God for refuge, promising, in order to atone for the sins of my life, that if he would lead me to light and understanding, and the true church of God on earth, I would consecrate my life and work to that faith. Since

that promise my life has been wonderfully blessed with happiness and worldly goods, for which I fervently thank our Heavenly Father, so to Him I owe my allegiance.

For many months my thoughts have dwelt on the Church of Christ, and an unknown power seemed to be drawing me to it. Within its humble structure the simplicity of its people appeals to me. I find an atmosphere that seems holy and sacred to me, a sanctuary wherein we must lay all prejudice and tradition aside, banish from our minds the desire for luxury that wealth can give, and cast aside the pleasures of the world that lead us into temptation. Where is there a more befitting refuge, wherein the "pure in heart" may worship God according to the dictates of their conscience, for the Lord has said, "My kingdom is not of this world."

I believe in the angel's message as it was first revealed to the world, unblemished and undefiled by man.

#### Later

Since being baptized by Brother Macgregor into the Church of Christ on October fifteenth, several have asked me, "How do you feel? Have you received the peace of mind for which you have been longing?" I can truthfully answer that I have, for not only have peace and comfort come to my soul, but more light and understanding than I have ever known before. My interpretations of the Bible and the Book of Mormon are clearer. Inspirations race through my brain. I feel a sense of duty to all mankind to "go forth and teach," and I have a desire to return good for evil. My great ambition in life now is to stand up for the cause of Christ, for after all most of us are seeking and working for the salvation of our souls in eternity.

Man can not save us, but can give us spiritual food. Our Lord never intended that we should live in bondage to any man's ideas, his will being that we should keep His commandments. He gave us a brain that we might interpret the Bible, the Book of Mormon and the revelations for ourselves, and free agency to judge between that which is in harmony with the standard of evidence and that which it not.

From the condition of unrest prevailing not only among the church people of Independence, but among different denominations all over the world, I feel that God is moving. He has told us there would be a sifting time, a falling away into unbelief, and that those who remain faithful would be subject to great trial and tribulation, but that at the same time there would be a gathering of the pure in heart who would seek refuge where they might worship God according to the dictates of their conscience. It will also be stewardship time. Then will I gladly give up all I possess in worldly goods that we may all share things in common, equal and alike, to prepare Zion for the coming of our Lord.

Why should so many become weak, and fall into unbelief, because they have lost confidence in man? What excuse can they make on the day of Judgment to the great Judge on High? When we fail to keep in close communion with Christ, the light giving power of the world, we become darkened, and the future seems to hold nothing but despair. Man's extremity is God's opportunity, and he works with each one of us individually. He has said, "Come unto me all ye that are heavy laden, and I will give you rest." When we keep in touch with the Spirit of God, hope cheers our hearts; we seek for the treasures of truth hidden in the written word, and we find that our Heavenly Father has made provision for our guidance.

I am praying for, and looking forward to the time when the truths that have cheered my soul may go forth unto all the world to comfort those whose minds are in a state of turmoil and unrest, and restore faith to those in despair. Our Lord has told us in Matthew 24th chapter, verse 14, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."—Mrs. John E. Crick.

#### SHALL WE FURTHER DIVIDE MORMONISM?

Since the late Conference of the Reorganized Church it appears there are quite a few, if not many, who are confused, and the human element of seeking leadership may assert itself. It is to be hoped that no further divisions among believers in the Book of Mormon will occur....Everyone should bear in mind what the prophet Isaiah has said, when he refers to this very time. He says we "shall see eye to eye, when the Lord brings again Zion." Then it follows that we will not see eye to eye until the Lord does bring again Zion; that is, Zion or the Kingdom of God, the Church of Christ in its purity, without any errors, all of the members seeing and believing alike in all things. Can any one point today to any one faction who believes the Book of Mormon in which all of the members in that Church see alike in all things? No such Church exists today. Personally, I have come into this Church of Christ because, as an organized body, they are nearer right according to my views than any of the others.

Some may say, according to your reasoning, brethren in the same Church not seeing eye to eye now, but will when the Lord brings again Zion, that those who have left the Reorganized Church and joined the Church of Christ, have done wrong; although they do not see some things just as the majority of the brethren do, they should have been content to remain in the Reorganized Church and labor with them. Not so, because the errors which these brethren see in the Reorganized Church are of too serious a nature to pass over and ignore; hence they could not conscientiously remain in that body and labor with them, so they have come out. Each and every one of us must conscientiously work out his own salvation, as the Scriptures say, and join the Church he thinks is nearest right. No one can be blamed for following the dictates of his own conscience.

Now a few words about the human element of leadership. Any man having the desire to lead, let him beware and look well into his own heart, lest his desire is merely to be the greatest among his brethren; lest his desire is simply to seek the honor and praise of men; lest he desire to do that which Jesus strongly condemns, deceiving himself, but thinking at the same time he is doing God's will. He who is guilty of it is not a real believer. Here is what Jesus says: "How can ye believe which receive honour one of another, and seek not the honour that cometh from God only." The disciples of Jesus before they were converted and had received the Holy Ghost, were guilty of this same human desire: wanting to know of Jesus who among them was to be the greatest. We all know what he said to them. The desire to lead is the spirit of exaltation, and not humility. He who desires to lead, should remember Moses, the humblest of men, how he shrank from wanting to lead the children of Israel. God had to urge him by showing him great miracles. John J Snyder.

#### DO YOU BELIEVE IN A SALARIED MINISTRY?

When a minister accepts an appointment from a

church to labor as a pastor or missionary with the agreement or understanding that he or his wife shall receive a stated allowance, he then becomes a hired minister for that church, and is bound to present whatever that church tells him to do, or stand a chance of being dismissed. This system is entirely out of harmony with the teachings of Christ in the Bible, and is spoken against very plainly in the Book of Mormon. The system is too much like bondage and slavery. The minister who preaches for hire has tied his own hands and wound a dollar bill around his own tongue, so to speak.

Nowhere in the teachings of Christ and his apostles do we read of a salaried ministry. Paul plainly tells us that he was not a burden upon any. In Book of Mormon times, when God's people were in close touch with him, priesthood and laity all worked together in common. There was no such a thing as a supported ministry, nor were the families of the priesthood supported by the people. But when apostasy set in the priesthood was elevated above the people, and was supported. Under such a system men grow to enjoy the ease and leisure of their position, and feel it a lowering of their dignity to labor with their hands. Then priesthood becomes priestcraft, and precedes the spiritual downfall of God's people.

A salaried ministry can preach tithing, surplus and consecration till doom's day, but it will be like "sounding brass" and "tinkling cymbal" so far as building a real Zion is concerned. People are not going to have confidence in men who are not willing to preach the gospel at their own expense. The sooner we learn that lesson the sooner will come peace and unity. If the ministry would preach the gospel self sustaining, every man laboring in his own home town and surrounding country, living at home with his own wife and family, occasionally exchanging places with other ministers at reasonable distance, leaving the bishop of the church free to use the means placed in his hands for the care of the poor and the building of churches, the publication of books, papers and tracts for the spread of the gospel, there would soon be enough money piled up for the purchase of lands and the beginning of Zion. God intends his people to be on a common level, every one working for the good of all, sharing and sacrificing alike.

"And there was a strict command throughout all the churches, that there should be no persecutions among them, that there should be an equality among all men; and they should let no pride nor haughtiness disturb their peace; that every man should esteem his neighbor as himself, laboring with their own hands for their support; yea, and all their priests and teachers should labor with their own hands for their support, in all cases save it were in sickness, or in much want; and doing these things they did abound in the grace of God." Mosiah 11:155, also see Mosiah 9:58-59; Alma 1:37-40; 16:40-41.

George Buschlen.

**"THE WRECKING CREW"**

In the Saints' Herald of October 7th, page 1060, is a very unique cluster of quotations. Some one seems to be very zealous about "governments," etc. This fine list of quotations is prefaced with a short suggestive verse, as follows:

"It is one thing to remember,  
And a better thing to do—  
To work with the construction gang,

And not the wrecking crew."

In the midst of a Church controversy over the question of Church government these quotations and verse are indeed suggestive. This no doubt is furnished by the editor of the **Herald**, perhaps by the "Chief." But may we inquire, which crowd is with the "construction gang" and which with the "wrecking crew?"

Indeed! "The wrecking crew." Could the Roman Catholics suggest to the Protestant Christians, that they were with the "wrecking crew." Could Joseph Smith the prophet be looked upon by church men of his day, as being with the "wrecking crew." Have our elders ever been charged by other denominations as molesting their tranquility and being with the wrecking crew? As Americans how do we today consider the burning eloquence of Patrick Henry and his speech before the Virginia Convention—was he with the "construction gang," or with the "wrecking crew?"

When Paul said: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel"—Yes, Paul and others were with the "construction gang," but they were ever ready to wreck the false and corrupt doctrine that crept into the government. Is it considered wise and safe "construction" to stand idly by and see the government crumble from its foundation and make no protest or effort to save it? Under such conditions who would be with the "construction gang," and who with the wrecking crew?"

R. M. Maloney.

**BISHOP C. J. HUNT CHALLENGED TO DEBATE BY AND WITH ELDER F. F. WIPPER**

GROWING out of uncalled for acrimonious personal attacks against the undersigned and his personal friends and associates, Bishop C. J. Hunt of the Reorganized Church was challenged to a debate about two months ago at Clear Lake, Indiana. C. J. Hunt was then under the necessity of referring the papers to his superiors for approval. Since then he, with others whom he has informed, continues his tirades of personal abuse against the undersigned, as well as thrusts unfriendly to the Church of Christ.

C. J. Hunt and other officials of the Reorganized Church will have to come out into the open as manly men and meet the outstanding issues squarely on a public platform where the "north-west winds of investigation" can operate effectively, or endanger themselves of being judged in the eyes of honorable people, as cowardly and unfair.

The undersigned herewith again challenges Bishop Hunt, or anyone of his church whom he chooses to appoint in his place, to meet him in a public discussion on the following propositions:

RESOLVED, That the practice and belief of the Church of Christ on the Temple Lot, Independence, Mo., is in harmony with the Bible and the Record of the Nephites. Frank F. Wipper, affirms. C. J. Hunt, denies.

RESOLVED, That the practice and belief of the Reorganized Church of Jesus Christ of Latter Day Saints, as represented in the Doctrine and Covenants and in their general conference enactments as officially interpreted, is in harmony with the Bible and the Record of the Nephites. C. J. Hunt, affirms. Frank F. Wipper, denies.

STANDARD OF EVIDENCE. The Bible and the Record of the Nephites to be the standard of evidence.

The Doctrine and Covenants, the Book of Commandments, and all other publications to be considered on their merit.

IT IS urged that this discussion be held without any further and unnecessary delay, and if possible, at Lansing, Michigan.

Respectfully submitted,

Frank F. Wipper.

Lansing, Michigan, October 29, 1925.

#### LATER ITEMS

The sisters of Centralia, Washington, have organized a Ladies' Aid. The first meeting, ten were present. At the second meeting there were thirteen, and at the third meeting sixteen came. The society has purchased a communion set and linen cloths. Fifty dollars, above all expenses, was in the treasury at date of writing. A food sale to be held in a few days was expected to swell the fund to seventy dollars.

One of our readers writes: "We received the Zion's Advocate and sure enjoy reading it. It seems to be so full of the spirit of God." "We enjoy the presence of Spirit so much since we have joined the Church of Christ."

Another correspondent says: "We have enjoyed the Spirit more since coming into the Church of Christ than all the rest of our experience together, and we are rejoicing."

A brother writes: "So glad wife and self have discovered the parent root into which 'natural branches' can be grafted, and 'natural fruit' be born again. It is not hard to understand why the temple lot has been held in reserve until the few would be free to function."

The little church at Sandpoint, Idaho, holds Sunday school and mid week prayer meetings, besides the regular church services on Sunday. Bro. Oliver Shirk is presiding elder in the church, and Bro. Lee Roy Deeter is superintendent of the Sunday school.

We are having good, spiritual meetings in Independence. The prayer and social services are especially enjoyable. Bishop T. J. Sheldon was the first speaker after the special meetings held by Bro. Macgregor. Bro. Sheldon read from Ephesians 6:13-18. He pointed out that no armor was provided for the back, and advised that we keep our face to the foe, by fervent prayer and an humble, godly life. He said the best way to win people from doctrines to which we were opposed was to give a demonstration of something better, not in theory only, but in actual practice. In closing, the speaker remarked that a talk on the temporal law might have been expected of him. He said there was no temporal law, strictly speaking. Everything was spiritual with God; that when the heart was truly converted, that carried everything else.

Another local church organized. This time, "somewhere" in the middle states. Particulars promised later.

Elder C. L. Wheaton has established a mission in St. Louis at 2743 Olive. Prayer meeting at 8:30 Sunday mornings; Sunday school at 9:45; preaching at 11 a.m., and at 7:30 p.m.; prayer meeting in the afternoon at 3 o'clock. Bro. Wheaton is being assisted by Bro. E. K. Paterson.

Elder Daniel Margregor is homeward bound for a visit, having been out since July. He is making stops along the way, meeting with eager demand for the truth. He writes on the wing as follows:

"I stopped at Missouri Valley where I had previously baptised one hundred and eleven, and asked for the use of their church building, promising not to say anything about the Reorganized Church. Was refused. The local elder expressed regret, but said he had received orders from the heads of the church to keep me out."

"Came here yesterday. Held a hurry up meeting in a private house. Only a few hours notice, but such a response! These dear people are starving for the message. I am swamped with invitations to call and talk. Surely the Lord is working with the people, preparing their minds. Last night I did not see bed until 12:15 a.m.—talking, preaching, testifying.

#### MINUTES OF A SPECIAL CONFERENCE OF THE CHURCH OF CHRIST AT INDEPENDENCE, MISSOURI BEGINNING TUESDAY, OCTOBER 6TH, 1925

The opening session Tuesday, October 6th at ten a.m. was called to order by the presiding elder Clarence L. Wheaton, after the usual order of song and prayer was carried out.

It was moved and carried that Elders C. L. Wheaton and Daniel Macgregor preside over the conference, with the understanding that the order of meetings and appointment of speakers be left in their charge.

Elder O. A. Frisby was selected to act as secretary of the conference.

Elders Himes, Moler, and Wipper were selected by voice of the conference to act as the Press Committee.

By voice of the conference the chair was authorized to select a Committee on Credentials. Elders Frank Shirk and T. J. Sheldon were chosen to act. Those present entitled to an ex officio vote were requested to report to this Committee after adjournment of the morning session. The Credentials Committee delivered a partial report before adjournment.

Elder H. E. Moler was elected as Chorister of the Conference.

Moved and carried that Denham B. Trego and Alva Wheaton act as ushers during the period of the conference.

By the voice of the conference it was ordered that visiting elders present not members of the Church, be given the courtesy of the floor during our sessions.

By usual motion it was ordered that all Elders' reports be read and received, and afterward approved as a whole.

Moved and carried that the Elders' reports read be received and spread upon the minutes.

By the voice of the conference it was ordered that the remainder of the morning session be devoted to five minute speeches from the workers on the firing line. Elders Macgregor, Wood, Fetting, Wipper, Smith, and Moler were heard from with interest.

Moved and carried to adjourn until 2 p.m.

After a sumptuous repast provided by the Sisters of the Church of Christ and after a brief period of fellowship, the afternoon session opened at 2 p.m., with Elder C. L. Wheaton in the chair. The usual song and prayer followed.

A report from the Sandpoint Idaho Branch was received by motion and vote. A report from Brother Macgregor was also received in the usual manner.

Recommendations were submitted to the conference by the presiding elder Clarence L. Wheaton:

It was then moved and carried that the recommenda-



tions be received and subject to further action.

The following motion was then presented:

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

After a brief discussion this motion was carried unanimously.

Some recommendations were then submitted to the conference by the presiding elder concerning Sunday School work. It was moved and carried that these recommendations be received and spread upon the minutes, subject to further action.

Moved that we take up for consideration the first recommendation on the list presented by the presiding elder concerning the abolishment of the office of presiding elder. Carried.

A subsidiary motion was then received and carried as follows: "Moved, that while we are considering and acting upon these recommendations, that we all make it a matter of special prayer for guidance."

Meeting adjourned until Wednesday 11 a.m.

Elder Frank F. Wipper preached at 7:30 p.m.

Prayer Service at 9 a.m. Wednesday was in charge of Elder H. E. Moler.

Elder C. L. Wheaton preached at 10 a.m.

The business session opened Wednesday at 11 a.m. with Elder C. L. Wheaton in charge, assisted by Elder Daniel Macgregor. The usual song and prayer followed.

Brother R. Baker was selected to act as secretary pro tem in the absence of the secretary.

Financial reports of Bishop T. J. Sheldon and Bishop's agent O. Fetting read. Moved and carried that these reports be received and referred to the Auditing Committee.

Moved that as a Church we abolish the office of Presiding Elder over the Church in general.

Moved to amend by adding the following:

"And that we proceed according to the information contained in the Bible and the Book of Mormon."

A substitute was then offered as follows:

"That we postpone the consideration of this matter for 6 months." Following this several of the elders discussed the question quite earnestly, and at the time of the adjournment Brother T. J. Sheldon had the floor.

Wednesday afternoon at two o'clock the general conference reassembled to resume its work. Elder C. L. Wheaton was in the chair. After song and prayer, Elder A. O. Frisbey offered his resignation as secretary of the conference because of other burdens. His resignation was accepted by the conference, and Brother R. A. Baker was selected to fill the vacancy.

Brother T. J. Sheldon resumed his discussion which was interrupted by adjournment; others participated following Brother Sheldon.

The previous question was ordered on the substitute and carried. The substitute being put to vote, was lost.

Another substitute was then received as follows:

"That we postpone consideration of the matter before us and of anything pertaining to the selection of officers in the recommendations of the presiding elder, until other matters in the recommendations shall be considered, and until we shall have time to fast and pray over

the matter."

A subsidiary motion was received as follows:

"That we continue the discussion of the questions before us for the remainder of the session, and that we adjourn without taking a vote of the matters at issue."

The subsidiary motion carried on being put to vote; the substitute lost. Discussion continued, and Brother Wipper had the floor at time of adjournment.

Preaching at 7:30 p.m. by Elder Daniel Macgregor.

Thursday morning October 8 the prayer service was in charge of Elder A. O. Frisbey. Preaching by Elder T. J. Sheldon at 10 a.m.

The business session of the conference opened at 11 a.m. with Elder C. L. Wheaton in the chair. After song and prayer and approval of the minutes, Elder Wipper continued the discussion interrupted by adjournment.

Moved and carried that in all questions before the conference we limit the speeches to 15 minutes.

The previous question was ordered and carried.

The amendment to the motion was put to vote and carried.

The motion as amended abolishing the office of Presiding Elder was carried.

"Moved that we defer further action upon matters pertaining to organization until other items contained in the recommendations are considered." This motion on being put to the body, was lost. It was then moved to reconsider the action taken abolishing the office of presiding elder.

Moved to adjourn.

The conference reassembled at 2 p.m. with Elder C. L. Wheaton in the chair. After song and prayer and approval of the minutes of the previous session, the motion of reconsideration presented at the previous session was withdrawn with the permission of the conference.

The following resolution was then presented:

"Whereas the conference has by its vote expressed its determination to further perfect the organization of the Church in harmony with the teachings of the Bible and the Book of Mormon, and whereas, the Bible and the Book of Mormon both provide that Apostles shall be in the Church. Therefore, be it resolved, that we petition the Lord for direction as to the choosing of the Apostles, and such other matters as He may see fit to impart unto us." On being put to vote this resolution was carried.

Moved and carried that the conference do now engage in a 30 minute session of prayer, or longer, to terminate at the discretion of the chair."

Near the close of the session the following was received through Elder Daniel Macgregor:

"Verily thus saith the Spirit, in order that the Church of Christ may be prepared to more effectively occupy, it is the wish of the Spirit that my servants H. E. Moler and F. F. Wipper shall be a Committee to select a Committee of Three, who shall serve as Apostles before me."

Moved and carried that we do now enter into an executive session to take up the business of the conference.

Moved that we sustain the Brethren H. E. Moler and F. F. Wipper as the Committee mentioned. Carried. Moved as follows:

"That we accept the communication given through Elder Daniel Macgregor this afternoon as instructions coming from the Lord to us."

The following motion to refer was received:

"That the matter pertaining to the revelation be referred to the eldership in a special session for consideration and report." This was carried.

Adjourned.

Preaching at 7:30 p.m. by Elder Otto Fetting.

On Friday morning at 9 a.m. Elder Oliver Shirk was in charge of the prayer service.

The Elders were in special session during the prayer service.

At 11 a.m. the conference resumed its work opening the session as usual with song and prayer. Elder C. L. Wheaton in the chair assisted by Elder Daniel Macgregor.

Moved that the matter pertaining to the appointment of missionaries be deferred to a time later in the conference. Carried.

Moved and carried that the application of Brother Oliver Shirk for membership be referred to the Sandpoint Idaho Branch.

Moved and carried that a Committee of Three be appointed to arrange with various Clergy Bureaus of the different Railroads for Clergy courtesies.

Moved that Elder Daniel Macgregor be appointed a member of this Committee with power to choose the other two members. Carried.

Moved and carried to adjourn until 2 p.m.

Friday at 2 p.m. the conference reconvened with Elder C. L. Wheaton in charge. After song and prayer, the minutes of the previous session were read and approved.

Invitation was received by the Saints of the Protesting Group to meet with them in the Lewis Theater on Sunday for both sessions.

Moved and carried that we extend the Saints of the Protesting Group our thanks for their kind invitation to meet with them, but that we will have to be governed by circumstances.

Moved and carried that when this conference adjourns it will do so to meet on April 6th, 1926, at 10 a.m. at Independence, Mo.

Moved that the matter pertaining to the Sunday School paper be referred to the Board of Publication for their consideration, and that they be required to report at their earliest convenience. Carried.

Moved that we consider article 12 of the recommendations pertaining to the wine for the Sacrament. Carried.

Moved that we refer this matter to a committee of three for their consideration and that they report to this body.

Moved as a substitute that this matter be referred to the Elders Council for their consideration, and that they be required to report to this body. The substitute carried.

Moved that the recommendation pertaining to the selection of hymns and to the printing of a suitable selection be referred to a committee of three; this was carried.

Moved that Elder H. E. Moler act as one of this committee with power to select two others to act with him. Carried.

Moved that articles 4 and 5 of the recommendations

pertaining to certificates of membership and ordination, be referred to a committee of three with power to act. Carried.

Moved and carried that Elders H. E. Moler and T. J. Sheldon act as two of the members of this Committee with power to select a third member.

Moved that the Committee of the Church of Christ negotiating with the Reorganized Church be sustained, and that Elder Daniel Macgregor be appointed on this Committee in the place of Brother James Hartley. This motion was carried.

Moved and carried that Elder H. E. Moler be also placed on this committee.

Moved and carried to adjourn.

Preaching at 7:30 p.m. by Elder Samuel Wood.

Saturday morning October 10th there was a prayer service in charge of Elders William Shaub and Carl Smith.

At 10 a.m. the conference reconvened with the usual song and prayer. The minutes of the previous session were read and approved.

Elders C. L. Wheaton and Daniel Macgregor in charge.

The following was reported by the Elders as representing their recommendation of the matter of the wine:

"Be it resolved that the Sacramental wine be made new among us in the season of the harvest of grapes. And let the wine so made new be bottled as soon as possible thus eliminating all fermentation possible. If however in the making of this wine certain fermentation should develop through no fault or design of the maker, let no one refuse to partake of it at the hands of the servants of God."

After a brief discussion the previous question was ordered and carried.

The motion being put on its passage was carried unanimously.

The following was presented by the Elder's council representing their majority report:

"Whereas the Elders in council have passed a resolution stating they accept the communication given through Elder Daniel Macgregor as a revelation from God. Therefore, be it resolved, that this preamble and resolution constitute our report to the conference, and that we recommend that the conference take action on the matter in harmony therewith."

The following was then presented from the Elder's Council as representing a Minority Report to the conference:

"The undersigned as a Minority herewith respectfully recommend to the general conference assembled, that the consideration of this entire matter pertaining to the revelation on the selection of the Apostles, be deferred for six months."

F. F. Wipper.  
Carl C. Smith.  
A. Himes.  
F. B. Shirk.

Moved to adopt the Majority Report.

Moved as a substitute that we adopt the Minority Report.

Moved that we suspend the rules in this case in order that the whole matter may be opened up for discussion; this was carried.

Moved and carried to adjourn until 2 p.m.

Saturday at 2 p.m. the conference was called to order by Elder C. L. Wheaton. After song and prayer the minutes were read and approved.

The following motion dividing the question was received:

"Whereas, the Elder's Council submits a Majority Report containing their finding and recommendations. Therefore be it resolved, that we take a separate vote on the Report and the recommendations."

This was carried on being put to vote, after the previous question was ordered. The previous question was ordered on the substitute and carried.

A delegate vote was called for and ordered.

The total ex officio and delegate vote on the substitute was as follows: 8½ for, and 36½ against. The substitute was accordingly declared lost.

The vote was then taken on the first part of the recommendation of the Majority Report. The result was as follows: 25½ for and none against.

The following motion was then received:

"Whereas, the conference has by its vote accepted the communication through Elder Daniel Macgregor as being a revelation from God. Therefore, be it resolved, that we sustain the Brethren named in the communication by our faith and prayers, and herewith provide that they be given time for prayer and reflection before being required to report."

The ex officio and delegate vote on this motion resulted as follows: 38½ for and none against. The resolution was declared carried. Moved and carried to adjourn, until 7:30 p.m.

At 7:30 the conference reassembled in charge of Elder Wheaton.

After song and prayer the minutes of the previous session were read and approved.

Moved and seconded that we authorize Elder Norris Headding to represent the Church as a general missionary. This was carried.

Moved and carried that we authorize Elder Robert Newby to represent the Church as a general missionary.

The report of the Auditing Committee was received.

Moved and carried that the Report of the Auditing Committee be accepted and the Committee discharged.

Moved and carried that the Bishop's report be received and spread upon the minutes of the conference.

Moved and carried that unless ordered otherwise before the adjournment of this conference, that Elder Daniel Macgregor remain in charge of the missionary work.

Moved that we take up for consideration article 10 of the recommendations pertaining to the selection of men to have charge of the temporal affairs of the Church. This was carried.

Moved that a number of men be associated together to govern the Church finances.

Moved as a substitute, that a committee of three of which Bishop T. J. Sheldon shall be one and the chairman, be appointed by the conference, and that the conference select the other two, the three to govern the

general church finances. The substitute was carried.

Elders Otto Fetting and A. O. Frisbey were selected by the conference to be associated with Bishop T. J. Sheldon.

Moved and carried that the Bishop, one of the Committee of three in charge of the finances, be granted the privilege of closing the books thirty days before the general conference.

Moved, that the committee of three just chosen to administer the finances of the Church, work out the financial program regarding tithes and offerings in consultation with the Eldership available. Carried.

Moved and carried that we tender the Independence Church especially the ladies a vote of thanks for their hospitality during the conference.

Moved to adjourn. Carried.

On Sunday morning October 11th, Sacrament service was in charge of Elders A. O. Frisbey and Carl Smith. Following the Sacrament service the business session of the conference opened at 11:30 a.m. with Elders Wheaton and Macgregor in charge. The minutes of the previous session were read and approved.

Moved and carried that the Resolution Committee be honorably discharged.

Moved and carried that Sisters Wisemore, M. Wheaton, and Hazel Frisbey act as a Committee to compile the general conference resolutions.

The Board of Publication tendered their resignation after reading their report. Moved and carried that the report be accepted.

Moved and carried that the former Board of Publication be sustained as the present Board of Publication.

The following resolution was then presented:

"Whereas, the Committee of two appointed to make selections of the three to act as Apostles have failed to arrive at a decision, and Whereas, this committee has been continued. Therefore, be it resolved, that in the interim, a Committee of five be chosen to have oversight of the Church and over all the work pertaining to the Church."

The foregoing resolution was carried unanimously.

Nominations were received as follows: Elder Daniel Macgregor, Elder H. E. Moler, Elder Frank F. Wipper, Elder Clarence L. Wheaton, Elder Andrew Himes, Elder A. O. Frisby, Elder Samuel Wood.

The vote resulted in the selection of Elders Macgregor, Moler, Wipper, Wheaton and Himes, the five elected constituting the Committee of Five to have oversight over the work of the Church.

Moved and carried to adjourn until 2:30 p.m.

At 2:30 p.m. the conference reassembled after the usual song and prayer. Elder C. L. Wheaton in the chair.

Elder Daniel Macgregor as one of the Clergy Credentials Committee empowered to appoint two to assist him, nominated Elders J. J. Snyder and T. J. Sheldon to assist him. The two nominated were approved by the

body.

The following Elders were appointed as general missionaries by the voice of the conference:

Elder Samuel Wood, California and adjoining States; Elder Frank F. Wipper, Michigan, Indiana, Illinois, and adjoining States; Elder John Suttell, New England States; Elder H. E. Moler, Missouri and adjoining States; Elder Andrew Himes, Missouri and adjoining States; Elder T. D. Harnish, Florida and adjoining States; Elder Carl Smith, Michigan, Indiana, and adjoining States; Elder Clarence L. Wheaton, Missouri and adjoining States; Elder Otto Fetting, Michigan and adjoining States; Elder S. P. Cox, Washington and adjoining States; Elder J. S. Morris, Ohio and adjoining States; Elder Norrs Heading, Washington, Oregon, and Idaho; Elder Robt. Newby, Washington and adjoining States; Elder Daniel Macgregor, Missionary Supervisor.

Resolved that this conference look with favor upon the method of missionaries laboring two and two in harmony with the Bible and the Book of Mormon.

The following motion was received:

"Whereas, general missionary appointments have been made to specific locations, and whereas it is the desire of the Church to allow the appointees to labor freely under the direction of the Spirit of God consistent with reasonable regulations. Therefore, be it resolved, that it is the sense of this body, that missionaries be permitted to answer other calls aside from their appointed fields regardless of location, when done in accord with the regulations of the Church." The foregoing motion was carried.

Moved that the Committee of Five, having oversight over the affairs of the Church, be authorized to make appointments between conference, and that the missionary appointments thus made be of equal authority with the others made by the general conference. The foregoing was carried.

Moved and carried that the Press Committee be asked to prepare a report of the conference for publication in the Zion's Advocate."

It was then moved and carried, that the present Trustees—C. L. Wheaton, Floyd Denham, and A. O. Frisbey—be sustained.

Moved and carried that Elder Oliver Shirk be privileged to present his views on "Equality" to the Committee of Five having oversight of the work of the Church, and the Financial Committee.

Moved and carried that the Secretary of the Church present his statistical report on members and Elders to the Committee of Five having oversight of the work of the Church.

Moved and carried that the application for membership of John Adolph Leckney be accepted.

Moved that applications for membership on their original baptism in places outside of Branches, be referred to the missionary of that field before approval by the general officers of the Church.

Moved that we refer the entire matter to the Committee of Five for action, immediately operative, and that a report be made to the next general conference.

The motion to refer prevailed.

Moved and carried that we adjourn per previous resolution unless called together for an emergency session in the interim.

The conference was declared adjourned, and dismissed after song and prayer.

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## TO THE PRESIDENCY OF THE REORGANIZED CHURCH

Dear Brethren: Through the kindness of one of the Elders whose sense of justice was bigger than the S. D. C. system, I have been favored with a copy of recent circular issued from your office October 23rd, 1925.

I note therein your efforts to prejudice the Saints against allowing me the use of their churches, and also your efforts to place me in the class of another who denied the faith.

We are becoming accustomed to these underhand attacks, for it is characteristic of the S. D. C. system. The underground methods serves your purpose best, but the public must, and will know to what extent I am the unblushing imposter you would make it appear that I am.

To bring the matter to an issue, that all may hear and judge for themselves, I hereby challenge you to a public discussion on the following outstanding issues.

Proposition 1—The Quorum of the First Presidency, is it an essential Quorum, and is it in harmony with the organic law of the church of the New Testament and the Book of Mormon? Will the First Presidency affirm? Daniel Macgregor will deny.

Proposition 2—The name of the Church, is the appellation "The Reorganized Church of Jesus Christ of Latter Day Saints," in harmony with the New Testament, the Book of Mormon, and the early revelations to the Church? Will the First Presidency affirm? Daniel Macgregor will deny.

Proposition 3—The Name of the Church. Is the appellation, "The Church of Christ," in harmony with the New Testament, The Book of Mormon and the early revelations to the Church? Daniel Macgregor will affirm. Will the First Presidency deny?

Proposition 4—The late Revelation to the Reorganized Church of Jesus Christ of Latter Day Saints through Doctor Frederick M. Smith, sanctioning the Document on Church Government, with Supreme Directional Control resting in the said Dr. Frederick M. Smith and his Councillors. Is it from God? Will the First Presidency affirm. Daniel Macgregor will deny.

Now then, gentlemen, as a British subject of American birth, accustomed to meeting issues in the open, we commend this course to you as preferable to the unfair method of issuing private circulars. The public forum will permit an unprejudiced people to learn just what I am seeking to "destroy," and they will learn, too, who may be characterized as an "unblushing imposter."

Respectfully submitted,

Daniel Macgregor.