

Zion's Advocate

"Say Ye to the Daughters of Zion, Behold Thy Salvation Cometh." Isaiah 62:11

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EDITORIAL

The Dignified Level of Honorable Discussion

Honorable discussion is readily conceded a place among us to-day, as an indispensable factor in the realm of progress. It should also be recognized, however, that as the measure of time called day gradually glides from the glare of noon-day into the coolness of the deepest night, likewise that which we call discussion may imperceptibly glide from its honorable and exalted plane, as an instrument of progress, into the twilight of prostituted rights, and from there gradually descend into the darkness of hellish contention.

Momentum once released uncontrolled, like the loosening up of a few lumps of dirt and stone high up on the mountain side, accumulates momentum until with terrific force and with the roar of a hundred Niagaras, it kills and destroys.

When the pure ingredients of dignified and honorable discussion become adulterated with the elements of conceit or egotism, it becomes like new wine that has become strongly fermented. Honorable men who have allowed themselves to become intoxicated, and who wallow in the vomit of their unholy disputes are men who have lost all sense of balance and proportion, and who have thus become beasts dominated with the all-consuming passion of smiting to kill.

Honorable discussion should be encouraged. The freedom of the press should be maintained. A fearless and searching investigation of every aspect and angle of the issues involved should be supported. History should be made to yield its virgin pressing of the oil of truth. But public men—representative men—who take up the instrument of discussion should take care to count the cost as they apply their flail to make the chaff yield its measure of pure grain.

In the night of panic, 'mid the

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harsh, raucous cries of the cruel mob, mingled with the cries and groans of the trampled, souls of dignity and honor have come to the rescue. To-day the call is re-

leased, and like invisible vibrations sent out by high powered sending stations through the broad ethereal realms to every point of the compass, it challenges the world of men:

"God give us men, a time like this demands."

He, who was heard after the fearful convulsions of natural forces in America, through the medium of that sweet, still, and withal penetrating voice of the Spirit, said to His disciples:

"And there shall be no disputations among you, AS THERE HATH HITHERTO BEEN; neither shall there be disputations among you concerning the points of my doctrine, AS THERE HATH HITHERTO BEEN;

Fer verily, verily I say unto you, He that hath the spirit of contention, is not of me, but is of the devil, who is the father of contention, and he stirreth up the hearts of men to contend with anger one with another.

Behold, this is not my doctrine, to stir up the hearts of men with anger one against another, but this is my doctrine, that such things should be done away."

Crowds

Crowd crush, herd action, mass attacks, and other similar spectacular methods have ever been a part of the staging in the plans of those who seek to serve certain special ends. In the month of April, Independence, Missouri, will be the scene of at least three conferences, that to some will have the appearance of a three-ringed circus under the big tent of the many who have many things in common in this Latter Day work.

The scene bids fair to become a bedlam of confusion, and will doubtless offer to some an opportunity that panders to a low level of spiritual and mental interest, and a table from which they will glut themselves to the fullest measure of their morbid desires. The concentration of a certain undesirable element is unavoidable. Despite every effort that will be

standard of a man varies from the standard of Christ.

The standard of the faithful pastor of the Puritans—John Robinson—is the goal of worthy men and women to-day, who are not afraid to admit that they have made mistakes, and who to-day see more than what they saw a few years ago, and who amid the crumbling of old superstitions will continue to see more light. John Robinson bid his fearless people "Go forward" in the belief that "still more light and truth would shine out of His holy word." Years ago navigators reached the rocks of Gibraltar, and believing that they had reached the limit of their explorations, inscribed upon the rocks the saying:

"NE PLUS ULTRA."

Later a group of daring navigators passed through the straits and beyond the mark, discovering new wonders. Returning, they crossed out "NE" and thus instead of making it read "No more beyond" altered it to read, "MORE BEYOND." The torture rack of the Inquisition awaited those who during the Dark Ages dared to venture out beyond the mark set by those who benevolently set the stakes and bounds of men's conduct. To-day the torture rack of public sentiment awaits those who dare to navigate beyond certain marks and bounds. Timid souls will not dare to venture "beyond" as did daring navigators, but daring souls will only be lashed into greater deeds of daring under the lash of unjust public excoriation and social humiliation.

Political Strategy

Has it come to this in the field of religious controversy among those of "Latter Day Israel," that a man will not dare to fearlessly discuss principles because of the threat of his opponents, that if he does, his private life will be thrown wide open to public gaze, or secret whisperings will wreck his influence among those with whom he expects to labor? Has it come to this, that opponents are about to reach low into the gutter of mistakes and failures long atoned for, for mud with which to besmirch repentant men and women? God forbid. Character assassination may be good politics, but it will be poor religion.

Abandoned Hopes

All about us lay the wrecks and

ruins of abandoned hopes, and as time goes on this accumulation will increase. The ash-pile in the sifting time of God's judgments may not be any more enduring than the pillar of salt fixed on the plains of Sodom, symbolical of all that changes and decays about us, but out of the soil enriched through diversified experiences shall arise the stately towers of God's work—a city set upon a hill—and then to Him shall we go "and He will teach us of His ways, and we will walk in His paths."

"There is an eye that marks the ways of men
With strict, impartial, analyzing ken.
He sees the softest shades by error thrown;
Marks where His truth is left to shine alone.
Decides with most exact, unerring skill,
Wherein we differ from His way and will.
No specious names or reasonings to His view
The false can varnish nor deform the true."

"There is a day in flaming terrors bright,
When truth and error shall be brought to light.
But who shall stand amid that glorious throng,
To say that he was right and you were wrong?
When each rejoicing Saint shall veil his face,
And none will triumph save in glorious grace."

F. W.

TRY IT OUT

A letter was recently received by the writer from an old friend in the East who, speaking of Supreme Directional Control, suggested that we "try it out." To this we replied as follows:

You say "try it out." This might be permissible if the results were less terrible. "Try it out" said the majority to the Brighamite proposal of polygamy. They did, and the name of Latter Day Saint has been a stench in the nostrils of decency ever since.

"Try it out" said the early Church when Supreme Headship for the Bishop of Rome was proposed in A. D. 607. They did, and the Church thereafter wallowed in the mire of an irrecoverable apostasy for 1260 years.

Yes, the Reorganized Church will try it out, and will callous their necks to the yoke of bondage and future generations will pay the price.

We cannot afford to try out anything, that flagrantly contradicts the Word of God. "If any come unto you and bring not this doctrine receive him not into your house," said John. "To the law and to the testimony," said Isaiah, "and if they speak not according to this word there is no light in them."

"Try it out" may be the world's way to test a proposition, but to the Israel of God, the Holy Scriptures is the test for every doctrine. God's Word proclaims Jesus Christ as the only One authorized to exercise Supreme Directional Control, and we don't need to throw a whole generation into bondage to try out any man's freaks and foibles. Rather should we be persuaded to throw out the men who would so unblushingly array themselves in opposition to the Word of God. And that Word denounces in unstinted terms the man who would "sit in the Temple of God showing himself that he is God." See 2 Thes. 2:3-7.

The Reorganized Church is now legislatively under a foreign rule, and as a Protestant of the old school, I shall refuse to acclaim it, so long as the sacred fires of liberty beam upon the hill tops of this free born Canada of ours.

DANIEL MACGREGOR.

CONFERENCES

With churches of the Church of Christ working under the plan where each local congregation exercises the right of local self government, including local control of local funds, a general conference under this arrangement is vastly different from a general conference under a centralized form of government.

The purpose of the Lord is revealed in the following:

"I will establish my church, like unto the church which was taught by my disciples IN THE DAYS OF OLD." Book of Commandments, chapter 4:5.

"According to the order of the Church as recorded in the New Testament." Joseph Smith. Mil. Star, Vol. 14, page 27, Supplement.

In the New Testament record we read of the Church at Corinth; the Church at Antioch; the Church at

Jerusalem; the Church at Ephesus, etc. Mosheim informs us that each church of the first century was "an independent state." This is confirmed by a number of other reliable writers of note.

In the Book of Commandments we read the following with reference to conferences:

"It shall be the duty of the several churches, composing the Church of Christ, to send one or more of their teachers to attend the several conferences, held by the ELDERS OF THIS CHURCH, with a list of the names of the several members, uniting themselves to the church since the last conference, or send by the hand of some priest, so that there can be kept a regular list of all the names of the members of the whole church, in a book kept by one of the elders; whomsoever the other elders shall appoint from time to time." Chapter 24:61-62.

In Acts 15:6 we read:

"And the Apostles and elders came together for to consider of this matter." There were others present besides the elders, and perhaps in this case others besides the elders participated, as indicated in the following:

"Then pleased it the Apostles and elders, with the whole church, to send chosen men of their own company." Acts 15:22.

The Book of Commandments speaks of sending teachers or priests to attend the several conferences of the elders. Doubtless members of the church will also be in attendance, but it is evident that the right to vote is confined to the elders as the following plainly reveals:

"Whomsoever the other elders shall appoint from time to time."

Local Suffrage

Full and free right of suffrage is exercised by all of the members of the church in the home state of every local church. Here in the local church every member of the church actively participates in all deliberations and exercises the right to vote upon all matters of business in harmony with the command of God, who directed that all things were to be done in order and by "COMMON CONSENT" in the church. The local church represents "Souls in motion." The local church as an independent state reserves the right to examine the position of every teacher and in harmony with the

counsel of Paul: "Prove all things; hold fast that which is good." No official dare intrude himself upon the local rights of this independent state. Every man, lowly or high in office, is challenged for his credentials. His official rank counts for nothing, even if his titles exhaust the dictionary, if he lacks in the impress of the coin of the realm of God that gives his work the rank of legal tender, circulated in the hearts of men—the Spirit of God. The local independent church therefore provides the time, place and opportunity for individual expression of membership rights. The fact therefore that conferences of the elders of the church are held in which only the elders of the church directly and actively participate, is not abridging the rights of the people. Conferences of the elders meet a very necessary demand quite evident to all who carefully study our problems. General conferences could of course be provided for, with all that it involves that is related to it, but general conferences will demand something to do, and those wishing to be included with those who are in on the doing, will demand rules of representation to equalize or distribute powers with the result that in the mad scramble for merely a new chance to play with a new experience, the momentum created by the novelty of the new demands will cause liberty-loving people to sell their birth-right of autonomous power for a mere mess of novelty pottage. Thus the foundation of centralized control will be effectively laid, and with the establishment of centralized control, away go vital local congregational rights. Independent local church states thus yield a portion of their sacred rights to a central law making body, and with this opens the doors to being imposed upon by the pronouncements, commands, and orders of officials remote from local interests, or foreign authority. Centralized authority will never be anything else but remote, foreign, as well as unwieldy.

Advisory Conference

Under the plan of recognizing the local churches as independent states, conferences of the elders of the church can never be anything more than merely advisory in

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their capacity, and liberty-loving people should ever see to it, as the price of their liberty, that as God has decreed with respect to the waters of the great deep: "Thus far and no further," so should the rights of these conferences be confined strictly within their bounds, and also staked out to operate only within the limit of their jurisdiction.

Delegated Rights

The demand for a conference of the elders of the church lawfully arises out of the relationship which the members of the quorum of twelve sustain to other parts of the work in the government of the Church of Christ. In an ecclesiastical democracy as in other similar forms of government, the principle that "all rights not expressly delegated, are reserved to the people," should be respected and recognized. In the very nature of things, the work of the members of the quorum of twelve demands the exercise of certain rights. Ordinary common sense directs that the members of the Twelve, if they are to function as a Twelve, be permitted to labor as did the apostles of the New Testament Church as the chief instruments of missionary work in bringing the gospel to new fields; and of organizing or planting churches in new fields. The respect that these messengers of truth have earned as a result of the novelty of contrast among those heretofore strangers to the fold of God, has not earned for them the right to use this child-like trust and confidence as a means to establish continuity of

authority (administratively speaking); to abridge the local congregational rights of those whom they have planted in a certain place as an independent church state. After the churches are planted in any certain place, with officers selected by the voice of the people, who make their choice through the exercise of their intelligence quickened by the pervasive operation of the Spirit of God, the members of the Twelve become their advisors or counselors in a general sense, and do not come to them armed to the teeth with credentials of administrative powers as representatives of autocratic despots, remotely situated and in centralized control. The lawful rights of the Twelve as reflected in the New Testament pattern are as readily yielded to the apostles by the people, who reserve the right to control all powers not expressly delegated, as does rich, loose soil to the gentle impress of the seed that falls from the hands of the sower.

General Work

It is readily recognized by the people, that under the plan of the local church government of churches, no local church cares to assume the responsibility of fostering a class of work in which all of the churches have an equal and general interest. The apostles are thus in the very nature of things not contributing to the welfare of any distinct congregation, but to all of the churches. All of the people of all of the churches therefore readily mutually yield certain delegated powers to the Twelve, Common sense supplemented with a Spiritual sense of evaluating religious terms, readily moves far ahead of the ritualistic formula of "Thus saith the Lord," which has been made a ritualistic formula through vain repetitions; and which have become vain repetitions, where truth is very apparent through the exercise of ordinary powers, through sheer laziness or mental inertia in a realm of dead faith.

Assistants of Twelve

It is necessary that the Twelve counsel with others to help them to carry out the work delegated into their hands. Thus did Paul and Barnabas when they journeyed to Jerusalem to meet with the apostles and elders of the church. It is very natural, too, that the Twelve will yearn to fel-

lowship with those whom they have appointed to assist them in missionary work, and thus encourage the common bonds of comradeship and fraternity. It logically follows that those men who have labored in the broad field of evangelistic endeavor are in a position to give valuable counsel, and thus being capable of assisting in important deliberations having to do with missionary work, will be called upon to make decisions through voting upon certain matters of general interest. In addition to this the attendance of local elders from the local independent churches seasons the deliberations with a local flavor so necessary to properly digested conclusions. Among some of the matters of general interest that can lawfully be entertained by a conference of the elders of the church, are the following:

(1) The selection of a general recorder.

(2) The selection of missionaries to assist the Twelve.

(3) Plans for the creating of means with which to meet missionary expenses.

(4) Provisions for the managing and editing of a missionary paper.

(5) If property is for certain reasons held in trust outside of the direct jurisdiction of any certain local independent church, provisions can be made for the management and care of this trust.

Delegate Representation

At present, the rules provide for a delegate representation of one delegate for every six members, with the understanding of course that delegates are elders. Even this may serve a good purpose in assisting to secure a balanced proportion of the human element which naturally enters into every decision, but it is doubtful if it will as a whole work for the best interests of the church in the long run because of the fangs it carries which can make it serve the interests of those favoring representative government, the logical start of centralized control. With the understanding that local self-government prevails, an elders' conference can only be advisory, and as such has really no actual need for delegate representation.

Transition

The transition from a simple

For coal call 1400.

form of ecclesiastical democracy to a complex form of representative government with centralized control, having taken place in the past through easy and subtle stages of degeneration, every free man and woman of the fold of Christ should maintain eternal vigilance as the price of their safety, and of the safety of their children as well as children's children.

(F)undamental (F)undamentalist
(W)orker.

LETTERS

Dear Brothers and Sisters:—

Last Sunday we had Sacrament service and God surely blessed us with His Holy Spirit. We felt the Divine Presence. One Sister was spoken to through prophecy, and was told what her talent was.

We always have visitors, some strangers, and some members of the Re-organized Church. All are welcome, and all feel the Spirit of love and humility and look forward to our meetings.

Our daily prayer to God is that we may grow in grace and numbers.

Your Sister in Christ,

Agnes M. Harvey.

Correspondent
Providence, R. I., Church,
Feb. 14, 1926.

Word has since been received that 7 new members united with the Providence, R. I., Branch since this letter was given to printer.

903 North Hyperion Avenue,
Los Angeles, California.

February 10, 1926.

Editor Zion's Advocate,
Independence, Missouri.
Dear Brother Wipper:

I regret very much to learn that the effort to bring about a better understanding between the representatives of the Church of Christ and the representatives of the Group at Independence was not productive of more tangible results. It is barely possible that some of us expect too much, and, as a consequence, may be too impatient for results.

One thing is clear: We should maintain a considerate attitude and exercise Christian tolerance one for the other. We are passing through a great religious crisis. At such times men feel deeply, and we must not forget that one man has just as much right to his opinion as another. It is always pos-

sible that the other man may be in the right.

The present situation demands that we be frank and straightforward. We cannot afford to play politics. We cannot afford to place personal interests before collective good. And I think that you and I and a number of others have shown our faith by our works in this regard. But in the language of that illustrious American we can say, in the step which we have taken, "We have nothing to lose but our chains, and a world to gain."

I sincerely hope that during this transition period we can avoid the spirit of intolerance or any feeling of narrowness or sectarianism. Let us be big enough to "prove all things—hold fast that which is good." And, most important of all, it is vitally necessary that we seek to have with us, at all times, the spirit of Jesus. I have said once, and I now repeat, we will come into the light on our knees.

Surely there must be some way in which true believers in this Latter Day Work may get together. I shall never cease hoping, praying, and working to bring this about. I have no preconceived ideas or purposes to put over. I have no ambitions to serve. I have no personal interests to advance. I have no prejudices against any. I am willing to throw everything I hold sacred in faith and worship into the melting pot with that of all others and pledge myself to accept what comes out after the alloy is separated from the genuine.

There may be only five per cent genuine and ninety-five per cent alloy in the composition which I now hold at par value. I am ready to discard the ninety-five per cent. On the other hand the Church of Christ may have seventy-five per cent genuine and twenty percent alloy. I am willing to take their seventy-five percent. Our friends in Utah or in some of the other factions or someone outside of either faction or organization may have the twenty percent genuine and I am willing to take this and thereby make the composition one hundred percent genuine. And every true Latter Day Saint should be willing to do likewise.

I am willing to put truth before organization and principle before person on all occasions. In looking for the groundwork of our faith we must go farther back than 1925, or 1916, or 1900, or 1830. We must go back to Jesus

Christ as our Master Builder. We must dig deep and find the cornerstone. And, having found this "head of the corner" we must then build according to the specifications as laid down by this Master Builder.

And the Melting Pot is the Word of God. And I am ready to discard anything and everything which is in conflict with the specific and clear teachings of Jesus Christ. The time has come to put away all opinions and practices of men which do not find justification in the life and teachings of Jesus Christ.

I extend to each and every reader of the Advocate my good will and fellowship and greet you as a brother or a sister, knowing that in our mutual desire to find and to know Jesus Christ rests the basis of all true fellowship.

Sincerely,

T. W. WILLIAMS.

Colorado Springs, Colo.

Feb. 3, 1926.

Zion's Advocate,
Temple Lot,
Independence, Mo.

Dear Editors:

I felt some time ago that I should have written to your helpful columns, but I have been neglectful.

I grew up in the Reorganization. All of my people belong to it. Under it I received many spiritual blessings. It was hard to believe that it had done a thing like unto "Brighamism." I was convinced that it had gone into error, but it was obnoxious to consider transferring to the Church of Christ. It was like rubbing a cat's fur backwards.

But such has been the leading of the Spirit to me. Let me relate one of the many dreams that I have had: I am a coal miner employed by the largest lignite producers in the state. I dreamed that I was chosen or appointed to examine the mine. It was so understood by the engineer. I stepped into the cage with a safety lamp and a pick in my hands and was lowered very slowly. The pick was used to sound the timbers. I bumped the first one; it sounded rotten. I thought it might be solid in the center, so I struck it with the point of the pick. It dropped into the eye. "Rotten!" I exclaimed. I

marked it to be replaced. I continued this operation all the way down the shaft. I went a very short way into the entry. The cross-bars supporting the entry were likewise Rotten!!! I thought I had proceeded far enough. I was in great danger! Suppose there should be a least jar. The timbers supporting the main part of the mine were completely rotten. I felt as though I would be fortunate if I got out safely. But what was I to report? If I reported it unsafe my services would be spurned. I would be plotted against. Then a happy thought entered my mind. I could go over to Corley Mine (a small, undeveloped mine that had remained dormant and which was just starting operation). I thought it would be a safe place at least to work. I thought that the big mine would tell that it was safe. There were many men employed in it and they would continue to have plenty of men. I awoke out of the dream and resolved that it was better to be with the few, than with the big crowd and be in such grave danger. I soon afterwards requested the privilege of uniting with the Church of Christ.

I was elected a delegate to the last General Conference of the Reorganization. I made an examination which to my satisfaction is in accord with the dream that I had later.

When I contemplated the transfer, I was confronted with the question of the opinion of my relatives and friends and the hardships it might work. In the worst part of this trial I was graciously blessed by the Lord with many dreams, manifestations of the Spirit and the visitation of the angelic choir.

The apostles of the Reorganization have been here almost constantly. Four of them since last summer and one has made frequent visits. The intimidations of the exponents of the S. D. C. powers have not been lacking, but our Group is made the more firmly convinced of the position they have accepted.

Last Sacrament Sunday a part of them came fasting and praying, unbeknown to me, to know the will of the Lord and that they might witness His power in the gift of tongues. Their request was realized. The Saints were instructed and blessed. The Spirit was there in power. The brethren and my-

self have been blessed greatly in preaching.

We have been meeting in our homes, but hope to get a public place soon. Our Sunday School is very interesting. We hope to report additions to our ranks next time. Ever praying for the cause of Christ, I am,

Yours in Gospel Bonds,
THOS. E. BARTON.

FIELD NOTES

Chicago, Illinois, is represented in church work by a number of giants in the cause of liberty against oppression. The writer was happy to meet with many of his old friends in the gospel, and was invited several times to preach to a group of protesting Saints who have been congregating under the leadership of Elder Harry Passman. During my stay in Chicago a number of fine visits were had with interested students.

The death of Sister Passman was recently reported to me. The news of her departure will bring sadness to the hearts of many who have been acquainted with this noble woman. Sister Passman accompanied Elder Passman to Palestine, and faithfully served the interests of the church they represented for several years. We extend to Brother Passman our tender and heartfelt sympathy in his hour of bereavement and pray that the sweet peace of Christ will liberally minister to his needs.

During my stay in Chicago I put up at the hospitable home of Brother and Sister Petterson, who manifested a keen interest in the progress of the work.

Madison, Wisconsin, is the home of Brother and Sister, B. C. Flint, with whom I was sheltered for several days. These noble souls have taken a definite stand against the innovations in the Reorganized church, with the result that Elder Flint was silenced by the church he had served for years. It goes without saying, that many profitable hours were spent in reviewing church work during my stay with this well informed couple.

Elder Flint tuned up his Chevrolet and took me to Evansville for some meetings. I am now sheltered in the hospitable home of Brother and Sister Milton Funk of Evansville. The first meeting in Evansville for the Church of Christ was held next door in the home of Brother Nathan Funk.

After a few more meetings in Evansville I must hurry on to Delavan, Wisconsin, to meet Brother Fred Ball, who expects to introduce me to a group of protesting Saints. We are sowing the gospel seed wherever we go, and getting many of our friends to see the position of the Church of Christ. There will be interesting news to report later on.

Word recently received informs us of the death of Sister James E. Yates. It is well known that she has not been well for a long time, and that during all this time she was tenderly ministered to by a loving and devoted companion. Our heartfelt sympathy and love is sympathetically extended to our noble Brother in this hour of grief. He has suffered much, torn with anguish between the suffering form of his companion and the desertion of unchivalrous associates. Brother Yates should, however, feel comforted in the knowledge that he has of the high esteem in which he is held by the members of that little white church on the sacred spot in Independence, Missouri, and that many prayers are being offered in his behalf by those who know what it is to suffer.

Elder Bert Flint, Sister Freda Flint, and their daughter have filed their application for membership with the Church of Christ. These noble and courageous Saints have withstood the onslaught of misrepresentations in Wisconsin, and come to us as veterans hardened by the conflicts of many struggles, and enriched with many experiences. The editor enjoyed a wonderful season of refreshing in their home in Madison, Wis. During a meeting in Evansville, Wis., last Sunday while Elder Flint was making a few preliminary remarks, a powerful testimony of his calling to the ministry of Christ rested upon him to the convincing of all present that this Brother, who was silenced by the Reorganization for opposing S. D. C., was silenced about as effectively as the Gentile Cornelius and his household was by the Jewish Christians. The Holy Ghost broke that silence. The Spirit of God witnessed to nearly all of us present that Elder Flint still bore the credentials of heaven in the kingdom of God.

HOME NEWS

A series of sermons on "Church Government" were delivered by Elder F. F. Wipper, the first three nights of February. Other sermons were delivered through the month by Elders J. V. Roberts, C. L. Wheaton, T. J. Sheldon and Andrew Himes.

Following Sacrament service Sunday, February 7, we were pleased to receive for membership applications from Bro. Curtis and Sr. Louisa Robbins and daughter Frances Robbins.

Sunday evening, February 7, the "Law Enforcement Association," in charge of Constable Watson of Independence, visited our church pleading that the church people aid them in their efforts to stamp out crime. A splendid solo was rendered by W. A. Peterson, one of their number. This was followed with a short sermon.

The "Choral Society" of the Church of Christ arranged for our members to meet in a body Tuesday evening, February 16, to surprise Sr. Wipper and family with a "Pound party." Elder F. B. Shirk having preceded us to the home, busily engaged Sr. Wipper in conversation while our members gathered outside, announcing our presence by singing "The Old, Old Path." An excellent crowd we had, both young and old joining in the surprise. Speeches were made, and music was rendered by several, on the piano, violin and guitar. The singing of old songs dear to all of us, was very impressive, bringing memories of days gone by. The entertainment rendered by some of the young people was very pleasing. As usual, the men held their record in doing justice to the large variety of pies, baked by our women members. Dr. and Mrs. J. L. Benson were guests of the evening. Everyone seemed to have spent an enjoyable evening in laughter and song.

Elder S. J. Madden, who has recently been very ill, was able to attend our prayer service Sunday afternoon, February 21. A wonderful spiritual influence prevailed during which two prophecies were given, cheering us with encouragement. Through constant prayer and administrations of our Elders, we feel that Bro. Madden has been greatly blessed in being restored to better health.

Through the invitation of Bro. H. E. Moler, Elder C. L. Wheaton

spent Sunday, February 21, in Holden, Mo., preaching three sermons to the Saints there, who were greatly interested in his subjects: "The Mission of the Church of Christ," "Standard of Evidence," and "Church Government." There was a large attendance, and Bro. Wheaton was favorably received. Let us be patient. These severe afflictions

Not from the ground arise,
But oftentimes celestial benedic-
tions,
Assume this dark disguise.
MRS. JOHN CRICK.

Danny - Mites

By Dan

The following crisp comment from the pen of Elder J. L. Williams needs no explanation. He lives in Bevier, Mo.

Jan. 14, Gillen, preached, subject: "I Will Build My Church." And went to prove that it was founded on the foundation of "Apostles and Prophets, with Jesus Christ as the chief corner stone." That would have been a good Latter Day Saint sermon several years ago, but was an absolute misrepresentation, and inconsistent with the action of the last conference which placed the supreme control of the church in the hands of a first presidency. The members of the twelve, bishopric, and other quorums who voted for supreme control, discredited, and repudiated, whatever authority God gave them in their office and calling by subordinating the God-given authority to one man.

We are advised from various sources of certain literature being sent out anonymously. A brother in Missouri received some of it lately and sent us the following comment: For this brother's information we may say that Bishop C. J. Hunt lives near abouts the address given. Big business for a little man.

I am enclosing a bunch of stuff I received anonymously, by mail with two cents due. It bore a street address, 502 N. River Blvd., Independence, Mo.

I note one sheet pays its respect to you, and the rest to Brother Wipper.

I am going to write to the street address and inclose your first presidency answer and Wippers challenge to meet any of them in an

open debate instead of using black-mailing tactics.

Question.

If the Church of Christ and the Reorganized Church are practically in agreement on the fundamentals of the Gospel, what then are some of the really outstanding differences between the two bodies?

Answer.

The Church of Christ does not agree with the belief of the Reorganized Church, on:

- (A) Baptism for the dead.
- (B) First Presidency.
- (C) Application of the financial law.
- (D) Supreme Directional Control.
- (E) Local Church Government.
- (F) The Doctrine and Covenants as a whole.
- (G) One prophet as the sole official mouthpiece.

Brother Dunning of Centralia, who recently transferred his membership from the Reorganized Church to the Church of Christ writes as follows:

"I never was blessed so much in my life in the teaching of the word. Happy is no name for our people in all meetings."

When the members of the Church of Christ separated from the Reorganized Church at Sandpoint, Idaho there was a special business meeting called and a division of the property took place. Recently things have taken a change. We are advised that "The Reorganized bishop has asked us for a deed to this church lot and they tell us we must give it up." In view of the deal being made with the local membership of that place we hope our people will not be so easy as to surrender that which is theirs. S. D. C. is wrong whether in a Bishop or a President.

A letter from Brother Barton of Colorado Springs tells of the spiritual times there in which it pleased the Lord to enrich their meeting with the gifts of the Gospel. The brother adds: "The Lord has been very gracious in manifesting His will to different ones."

The recent fuss with Apostle Curtis at Ray, Ind., is over. It happened thus: The writer was occupying nightly in the church with the consent and request of that body who are a mixture of

Reorganites and Church of Christ people. Elder Curtis happened along sending no previous notice to the local ministry of his coming. Upon arrival his first move was to get rid of the writer, and accordingly he demanded, in a pompous way, the sole use of the church for his meetings. He was at once informed that the writer was occupying and that he could not have the exclusive use of the building. We offered to surrender half of our time and thus permit him to speak every other night. But this was not according to his liking. He demanded the whole time. The officers refused, and thereupon seeing he could not put over his S. D. C. he consented to occupying every other night. Needless to say the brother boiled over at once. The Church of Christ was his nightly theme. He was ever ready with abuse, first slamming Elder Hedrick and finally going after Sr. Macgregor for selling some oil stock. He labored hard to sustain a First Presidency and so spent half his time trying to show that there were High Priests in the Old Testament as well as in the Mosaic period of the Book of Mormon. The brother argued that if he could only prove there was such an order of ministry in those times, that it would therefore prove a First Presidency. In the New Testament he saw a Woman with a Head, and of course that was the First Presidency. But when we drew his attention to the fact that in the human head are located all the eyes, all the ears, all the brains, and the seat of all the senses, he at once saw what a hole he had gotten into. That was the strongest argument possible for the S. D. C. system. He dropped that argument at once and went a hunting for more High Priests in the Old Testament. No, his woman-head Presidency idea was too big for him. It left nothing of intelligence for any other part of the body. It was all in the head. Even the Apostles figured as a cipher. They probably figured as the other extremity of the same lady constituting the feet and toes—a total of Twelve.

S. D. C. doctrine came in for its share of attention. One hardly knew where to place our brother. When his attention was brought to the document which he signed, wherein he declared that if the Reorganized Church adopted the S. D. C. document, that it would be

"Tantamount to apostacy," he simply writhed under the galling thought of preaching for an apostate church.

The elder was hopelessly uninformed when it came to the history of the introduction of a Presidency. Indeed his argument was 75% bluff and the balance assertion. In the early stages of the meetings we read an affidavit from Elder Fetting of Port Huron, wherein the Apostle had previously declared to him that in meeting the question of a Presidency he had to resort to "Bluff." At this Elder Curtis yelled out "It's a lie." In two days we had Elder Fetting on the job who took the stand and related the circumstances in detail. To this Curtis was quiet. Not a peep! After the meeting he admitted to Fetting that he had so stated. But Curtis has learned his lesson. At the close of one of his lectures in which he was very abusive, the writer arose and invited him to sign up propositions for a regular debate, to be held in Port Huron, Flint and St. Thomas. He immediately backed down, and his bubble burst.

The result of the discussion is all that I could ask for. A number of application blanks for membership in the Church of Christ were asked for at the close of the meeting. The last night of our brother there was only half a house out. The following evening we had the house full. We occupied again on the following Sunday to a splendid crowd.

Herewith we submit the affidavit above referred to:

"To whom it may concern:—

This to certify that Apostle J. F. Curtis told me when I lived at 1116 Howard St., Port Huron, Mich., that the time he had with Roberts at Carsonville, that whenever he got to the point in his debate where the First Presidency came up that he just bluffed his way through that part of it. He told me this in conversation at my own home. He told me how often he had debated with Roberts and how he handled different points in the debate, because he said Roberts was quite a debator. This gave me an eye opener that there was a weak point in the Presidency and from then on I investigated and I found that the only way out was

to bluff as there was no proof of the First Presidency."

Otto Fetting.

Witnessed by:

Roy Fetting and Sarah Hass.

Statement of Notary—

"State of Michigan, County of St. Clair:

On this second day of February in the year of our Lord One Thousand and Nine Hundred and Twenty Six, before me, the subscriber, a Notary Public for said County, personally appeared, Otto Fetting, to me known to be the same person described in and who executed the within instrument, who acknowledged the same to be his free act and deed.

Roy E. Fetting, St. Clair County Michigan. My commission expires Jan. 18, 1927."

In a few days we received word that he was at the same old attack. It is strange how some men reverse themselves. A few years ago he with others, voted at the General Conference of the Reorganized Church to acknowledge the Church of Christ for what it claims to be, indorsing it to the limit as the very Church of Christ, clean in record, pure in lineage, correct in claims, true in teaching, but now thru some strange ledger-deman known only to the S. D. C. system we have become an object of their hatred, and the one Church in all the world to be refused their synagogues, and the one people in all the earth they refuse to meet in debate.

Arriving at Port Huron to take up the defence, we learned that Elder Fetting had already challenged the man in a public meeting to meet the issues in honorable debate. On the night of arrival a sham effort was pulled off in which after steaming up his audience with the unadvisability of debate, Matthew Liston called for a vote as to whether they wanted to debate or not. No speech making was allowed on the proposition. They were allowed to vote only upon what the chair had delivered. Moreover the audience was warned that no one must vote save only the Reorganite members. Well, of course, they got a majority, and any reply to the apostle's remarks was out of question. Just think! Is this the great Reorganized Church which

If our service pleases, tell others; if not tell D. H. Crick Lbr. Co.

for 75 years has been sailing the sea with a broom at its bow challenging the world to meet it and now beating scared-stiff exit as soon as the Elders of the Church of Christ come around. Enough to make the old time Reorganite warriors turn in their graves.

We issued a challenge in the public press copies of which has been sent all over the United States and Canada. It is as follows:

A CHALLENGE

From Elder Daniel Macgregor, Representing the Church of Christ, to Apostle J. Frank Curtis, of the Reorganized Latter Day Saints.

As a minister of the Church of Christ whose Cause has recently been assailed from the pulpit of the Reorganized Church of Jesus Christ of Latter Day Saints permit me to issue a challenge to Apostle and High Priest J. Frank Curtis to meet the issues involved in a public discussion in the city of Port Huron or anywhere else in Canada or the United States, on the following propositions, which feature the faith and doctrine of the Reorganized Church of Jesus Christ of Latter Day Saints:

Proposition 1

"Resolved that the doctrine of Supreme Directional Control as defined in the recently accepted Document on Church government and supported by a purported revelation from Almighty God received April, 1925, which document places Supreme Directional Control over all the officers and ministers, the Districts, the missions, the Quorums, the Councils, the papers and periodicals, and the finances of the said Reorganized Church of Jesus Christ of Latter Day Saints, into the hands of President, Prophet, Seer, and Revelator, Doctor Frederick M. Smith, through whom said revelation was received, is verily the voice of the Lord and is in harmony with the teachings of Christ to his disciples in days of old."

Will Apostle J. Frank Curtis Affirm?
Daniel Macgregor will deny.

Proposition 2

"Resolved that the Quorum of The First Presidency over the High Priesthood and over the whole Church as existing in the Reorganized Church of Jesus Christ of Latter Day Saints is in harmony with the organic structure of the Church as set up by Jesus Christ and His Apostles in days of old."

Will Apostle J. Frank Curtis Affirm?
Daniel Macgregor will deny.

Respectfully submitted in the interest of Truth unchained and Error unmasked.
DANIEL MACGREGOR.

One of the favorite arguments used by the Apostle was that Granville Hedrick had at one time delivered a prophecy which in his estimation was not fulfilled. It was interesting to see him squirm when we presented a bunch of weird prophecies taken from Latter Day Sanit standard works wherein prophets galore have been "seeing things for the last 90 years without a ghost of a fulfillment. If all

the grandiloquent unfulfilled prophecies entering into the patriarchal blessings of the Reorganized Church were gathered and exported to the heathen nations for their blessing, they would never reach destination, for the boat on which they would be loaded would sink before she ever left the pier. The load would be too heavy. The Reorganized Church have nothing to gain on swapping prophecies.

During the course of the Curtis attack we secured the rental of the Orange hall. We soon discovered, however, that the Christian charity of the Reorganized people was at work to thrust us out of this place. They were unsuccessful.

The cause is prospering here at Port Huron. A number of applications for membership were acted upon last night. Our numbers are over 30 now.

Some time ago we sought to get in touch with those who controlled the Lamoni theatre with a view to holding meeting in that place. The following response was received through a friend:

"No, Brother Macgregor, the theatre here could not be had for love or money now. The Church has bought it evidently with the intention of keeping rebels out. I spoke to the owner about securing it, but I learned a few days later that the church was negotiating a deal for it. And I learned from pretty good authority that the deal was not to have taken effect until March, but when it was learned that the rebels wanted it, the deal was closed at once. Well, it is very appropriate and in keeping with the modern policy of the church; they can now have a show, a prayer meeting, and a preaching in the same building without changing the audience."

In view of the splendid service we have rendered the original owners of that theatre we think they ought to remember us with the customary commission allotted those who make the sale.

Editorial Note—Just received word from Bro. Macgregor that branch of 40 or more members was organized at Clear Lake March 8th. This in answer to J. F. Curtis' reported "victory" at that place. More details in next issue.

OBSERVATIONS

By a Lay Member

If it really makes no difference what the church is called so long as our Lord is recognized, we wonder why such labored and pro-

longed effort is made objecting to the title, "Church of Christ." It certainly meets the main contention; it recognizes our Master.

We are reminded of the many names by which the church has been referred to—the church of Enoch, the church of the First-born, the church of God, etc., etc., all good names, too, unmistakably suggesting the Divine One. No wonder, with such a variety of names from which to choose, those poor Nephites were disputing! It is strange the Master did not tell them that any of the names were good enough, since they pointed to him.

The words of Christ in the Book of Mormon are the last words on the question that the past affords for our guidance. It is the only place in all sacred history where the question was put up squarely, and a specific answer given. If the answer is not explicit enough it is most unfortunate when the Book of Mormon was given to supply what was lacking on fundamental points for our guidance in the Bible. It was intended to put down disputation, but it seems it has not done so.

Perhaps, however, if we stopped to consider how many names our Lord has been called by the need of drawing the line somewhere would be apparent, and since the church was organized in 1830 with the name, "Church of Christ," the title has for that reason an advantage over others, it would seem. Besides being the original name it is unostentatious; it is simple.

Some of us may be lacking of loyalty in what we do not "feel committed to the defense of everything within or connected with" the Reorganization "that was a part of it and endorsed" by us when we entered it, but the difference between us and some others is that some of us are not giving acquiescence to teachings we do not believe, while others are. Some of us feel that loyalty to Christ makes it our first duty to seek freedom for the fuller expression of the truth; that in this way we can help our fellow men more than by giving support to that which down in our heart we do not believe.

All the answer we found to "Why a First Presidency?" was to be told some things Granville Hedrick, Daniel Macgregor and others said years ago. If the writer really wished to help us why did he not give us some scripture on the ques-

tion? When we stand before the judgment bar and seek to excuse ourselves by what Joseph Smith, Granville Hedrick, or Daniel Macgregor said the great Judge will ask us, "When did I tell you to put your trust in the arm of flesh? Have I not warned you that you would be judged by MY WORD?"

If it were such a disgrace to admit one had been mistaken, or that one had gained more light, the Latter Day Work would never have gathered the numbers it has, for most of us were Methodists, Baptists, Catholics, or something else before we accepted the angel's message.

When a youngster we read something like this: "Wise men change their minds, but fools never do." In the minds of some it ceases to be a virtue to learn or to grow after being baptized into the Reorganization. It seems to be assumed that our comprehension of the divine plan instantly becomes as perfect as the plan itself, and if we admit any change of mind afterwards, woe unto us; we are treated as if we were headed straight for perdition! In all other walks of life, time, investigation and experience are supposed to make a man's later conclusions wiser than his earlier ideas. Why should the rule not hold good in the church, and why should a man's integrity be questioned if he finds reasons to differ from some of the things he was taught on the start? Can Bro. Elbert not see that one thing that is driving men and women away from the Reorganization today is the bigotry and intolerance of some of its leaders? History is repeating itself. Men are seeking freedom to think and to express the honest conviction of their souls. Parading things that may have been said in the past is not going to scare or deter any honest, courageous man from doing his duty. No one who has not reached the limit of his capacity for progress is going to assume that his understanding was always perfect. We have a right to change our minds if the discovery of facts and truth which we did not have in the past justifies us in doing so.

Bro. Elbert seems to think it very poor argument to say the church "went to the devil under a presidency," because, he says, the Jerusalem church and the Nephite church went into apostasy, but you did not tell us WHEN, Bro. Elbert. The Jerusalem church did

exhausted by well-meaning officials, freaks and cranks are certain to project their personalities into the fray.

Reaction

Honorable and dignified believers in the cause of Christ are certain to experience a reaction that will be unfavorable unless there is exercised upon the part of all concerned a sympathetic cooperation. Careful men and women will contrast this mass staging and resultant emotional hysteria, with the method of the Master, who preferred relief from crowds in the solitude of long periods of devotion with his Father, and with the attitude of Paul, who shortly after his ordination isolated himself in Arabia. Ella Wheeler Wilcox likewise recognized the glory of the empire of solitude under certain conditions, when she declared:

"Hear what the voices of the silence say,
All joys are yours if you will but obey;
Once let the spiritual laws be understood,
Material things, must answer and obey."

Mirage

Many, lured into the belief that coming to Independence at this time, will help them to reach safe and sound conclusions with respect to the controversy, persuaded to attend to participate in certain mass deliberations, will discover that they have followed a mirage. Grief and disappointment are certain to follow in the wake of their earnest efforts. They will return home wiser in experience, tired in body and mind, and with money practically wasted that could have been applied to some more profitable endeavor. Many traveling to distant points for remote wonders, will overlook the "holy of holies" within the seclusion and holy solitude of their secret closets. A circus and a barbecue is a fruitful field for pick-pockets and spell-binders, who have their likeness in certain religious activities, but the Christ who came not as a thief and a robber, but as the Good Shepherd, declared, that "my sheep hear my voice." That "still, small voice" stands in marked contrast to the blare of spell-binders, and reaches its full measure of glory in solitude and dissipates itself in crowds.

Principles versus Personalities

"Change and decay in all around I see,

O Thou who changest not, abide with me."

"For all flesh is as grass, and all the glory of man as the flower of grass.

The grass withereth, and the flower thereof falleth away:

But the word of the Lord endureth forever."—I Peter 1:24-25.

"Cursed be the man that trusteth in man, and maketh flesh his arm. * * *" Jer. 17:5.

Recent articles in the Saints' Herald have conspicuously featured personalities, and among those who have come in for their full measure of public scrutiny, are Granville Hedrick, T. W. Williams, Daniel Macgregor and sundry trustees of the Church of Christ. The writer has also come in for his share of publicity in various ways at the hands of "his friends, the enemy." In nearly every case the individuals mentioned are held up to censure and ridicule because of the difference between their recent declared positions and their past utterances.

Controversy

The spirit of combat alluringly attracts us to a field of controversy and contention, liberally sprinkled with stones of argument. Stones could be hurled effectively in retaliation which would force our opponents to scurry for cover to get out of the way of the very stuff they once used against others. It may be considered to be clever sparring in a forensic encounter to give "tit for tat," but after all what is there to be gained when everybody will readily take it for granted that both accuser and accused, indulging in personalities, in common with all human kind, are of the clay of which it is written:

"Change and decay in all around I see."

In this respect let us frankly remind all concerned of the exhortation of the Master:

"He that is without sin among you, let him first cast a stone."

Bombardments of Truth

Idols are crumbling to-day under the pressure and attack of facts. Corrections are in evidence under bombardments of truth. The experiences of the present are evi-

dently a fulfillment of the following prophecies:

(A) "I will shake all nations."

(B) "I will overturn, overturn, overturn it."

(C) "Zion shall be plowed as a field."

(D) "The foundation thereof shall be discovered."

(E) "Judgment must begin at the house of God."

Partisan Spirit

The spirit of fanaticism and partisanship feeds greedily upon such morsels of argument: as what Granville Hedrick believed years ago as compared with what members of the Church of Christ believe to-day, and what Daniel Macgregor declared in 1917 as contrasted with what he stands for to-day. But Granville Hedrick, like the rest of us, "is as grass" and all of his glory "as the flower of grass." It is poor argument and begging the question in a discussion with an opponent about principles which are being measured by standards, to retaliate by exposing the fact that your opponent also at one time believed that which he now declares to be an error. To do so is to raise a smoke screen for escape out of an awkward situation into which you have been forced for defense. To do so is to evade the question by training the spotlight of public attention upon the personal peculiarities of your opponent who is not the proposition under discussion. To do so is to resort to a conjurer's trick, who, while diverting your attention through clever manipulation, skillfully creates his effects. The argument remains unanswered, and notwithstanding that for the time being the sympathy and friendship of the unskilled and uninformed have been gained, yet wise students will keenly discern the evidence of weakness.

The Standard of a Man

To contend in retaliation that Granville Hedrick also believed in a First Presidency, and that the trustees of the Church of Christ parenthetically used the name of "Latter Day Saints," and that Daniel Macgregor once declared that a certain leader in lineal succession was up to a certain time "universally respected as a citizen and admired as a leader" only brings the level of your proofs to the measure of the stature of men. To rest your case there is to admit defeat to the degree that the