

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."—Nephi 3:124.

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HUMILITY

In the service of God one of the greatest assets of our success, is humility. And on this point most of us fail—we are not as humble as we should be. We fail because of the predominance of the human over the divine in our lives. Our baser natures often arise and assert control. Too often we become much concerned about our own personal rights and privileges, to the extent of even contending for them. To give way to feelings of this sort, is sure to eliminate humility from our characters.

It was stated in one of the early revelations to the Church that **"No one can assist in this work except shall he be humble, and full of love, having faith, hope and charity, being temperate in all things intrusted to his care."** *Book of Commandments, Chapter 11: par. 4.*

The reason for the foregoing instruction is obvious: Those who are humble and full of love, God can use by touching their understanding, and inspiring their minds, which could not be done if they were busy seeking their own advancement to positions of honor.

Jesus Christ is our great example of humility. Though he was great and had all power, yet he was humble and meek. The little children all loved him.

We do not need to be concerned about some position of distinction or honor in the Church of Christ. Sometimes it is better to be unknown of men, and better known of God. David said: **"I had rather be a door keeper in the house of my God than to dwell in the tents of wickedness."** *Psalms 84:10.* So we should willingly accept any opportunity for the service of God, even though it be ever so obscure.

Jesus was the greatest character that ever lived in the flesh,

and he made himself of no repute; he never sought for distinction or positions of honor among men, and yet he did a work for the salvation of all men which has caused millions to extol his name and sing his praises.

Even if, at times, we seem to be ignored or overlooked by those in authority, we should not repine or become discouraged; we should remember God knows us and sees us just as we are. He knows our hearts and will bless us if we occupy in humility according to the opportunities that may be given to us. Opportunities for service are to be found on every hand. There is no excuse for idleness in the service of God.

The Holloway - Wheaton Debate; Some Observations

The Editor received a very urgent call to come to Wisconsin and assist C. L. Wheaton in a debate to commence November 6, to be held in the vicinity of Lancaster, Wisconsin. Starting from home on Thursday afternoon, November 3, but the Missouri Pacific train having derailed near Jefferson City, was too far behind time to make connection at Kansas City. So we stopped off at Independence until the next day. Taking train on the "Milwaukee Road" out of Kansas City, November 4, at 6:00 p.m., we arrived at Madison, Wisconsin, at 9:00 a.m., November 5th, and were met at the depot by Brother C. L. Wheaton, who had preceded me nearly one week, making the trip from Independence via St. Louis and Chicago, with only 30 cents in his pockets. He had free transportation from Independence to Chicago, starting to walk from Chicago to Madison, a distance of 150 miles. However, he received "lifts," which reduced the distance walked to twenty miles. So, with a pair of blistered feet, he finally reached his destina-

tion. A wonderful example of missionary sacrifice and devotion.

Well, he took us to the hospitable home of Elder B. C. Flint, from whence after the noon meal we started with Elder Flint, wife and daughter for Platteville, stopping at the home of Brother and Sister Jesse Atkinson. On Sunday, arrangements were being made for the debate, which was to begin that night. After considerable haggling, it was decided that the debate should be held in a hall in Lancaster. In the meantime, announcements were made for preaching at the Ellenboro Schoolhouse at 2:00 p.m. Apostle J. F. Curtis being present at the close of the sermon, by the Editor, asked privilege to speak, which was granted, we remarking at the same time, that "The last time I asked for such privilege of you it was not granted; but you can speak here." His effort was a defense of the Reorganization to the disparagement of the Church of Christ. He was answered and questioned by C. L. Wheaton, B. C. Flint, Frank Ball, and the writer, somewhat to the embarrassment of Elder Curtis, and which made friends for the Church of Christ.

The debate was held in a hall, as agreed upon. Church propositions were discussed by L. G. Holloway and Brother Wheaton, the Reorganized Church coming first for the first five nights. The results of the debate have been highly satisfactory to the saints of the Church of Christ here. Brother Wheaton made a wonderful defense of the position of the Church. Elder Holloway devoted the time of his first speech in attempting to give a history of the beginning of the latter day work. But after that Brother Wheaton kept him entirely on the defensive; so that he never made any more affirmative arguments in setting up his church. His great effort was to defend the doctrine

signing up for this discussion that Elder Holloway challenged Brother Wheaton to meet him on the same propositions at Delavan, Wisconsin. To which Brother Wheaton replied: "Meet this debate, and then if you have not had enough it will be time enough to talk about an additional debate." So at the close of the debate Brother Wheaton told him that he was willing to sign up to meet at Delavan, or anywhere else. But Brother Holloway's reply was he did "not know whether he would have time or not." Brother Wheaton went through the entire debate without any signs of fatigue or weariness. He seemed just as fresh when it ended as when he entered it. He was also hand-capped with a severely wounded thumb on the hand in which he used his pencil, but notwithstanding that, got along very nicely.

After a two weeks' absence from home we have returned and are ready to take up home duties once more.

Did the Originators of the Reorganization Ever Receive Polygamy?

In the debate held at Lancaster, Wisconsin, recently, Elder Holloway denied that any of the originators of the Reorganization were in any way connected with polygamy. He had, just before that, read the revelation claimed to have been received by Jason W. Briggs, November 18, 1851, in support of their claim of Lineal Priesthood, and we wondered why he should challenge us to prove that polygamy was being taught to those early branches of the Reorganization. However, there was some surprise when Brother Wheaton turned to this same revelation and read and emphasized the following: "Behold that which **ye have received as my celestial law** is not of me, but is the doctrine of Baalam, and I command you to denounce it * * *

And the Spirit saith unto me, 'Write, write, write, write the revelation and send it unto the saints at Palestine, and at Voree, and at Waukesha, and to all places where this doctrine is taught as my law; * * * **The Messenger**, Vol. — page 1. Ch. History, Vol. 3, p. 201.

The following from **The Messenger**, Vol. 2, p. 5, was also read, "The next few days was occupied by several of the Brethren and Sisters in copying the communication and sending it to all the

places named; and subsequently **to all the places where plurality of wives, or polygamy** had been taught as a celestial law."

While there is no desire upon our part to fasten polygamy upon the Reorganization, as we all know that for many years they have positively opposed the doctrine, yet this revelation said to Jason W. Briggs, "**Ye have received**" it.

In presenting this there was no desire to charge this doctrine upon the Reorganization today, but the foregoing seems to complicate those early branches to some extent.

EDITORIAL ITEMS

Death of Orville L. James

We were shocked to learn, by phone communication from Sister Sheldon of the sudden death of Orville L. James, which occurred on Sunday, October 23rd, at Rolla, Missouri, near where he was so severely injured in an auto accident on the 19th from which, it is reported, he never regained consciousness.

ZION'S ADVOCATE joins the hosts of friends to the Jameses and Robinsons in extending our sympathy to Sister Belle Robinson James and her children. Orville James was a pleasant, lovable man, and our acquaintance with him dates back to the early "Nineties." As a splendid tenor singer he will be greatly missed in the General Conferences of the Reorganization. What a sad home-coming for Sister James and son.

At the Wednesday night prayer meeting of the Holden congregation, October 26, Brother William R. Overcats and wife of Puryear, Tennessee, were by unanimous votes received as members of The Church of Christ. We are happy to receive this Brother and Sister into our fellowship.

On Sunday, October 30th, the Editor met with the members of the Church at Warrensburg, in the home of Brother C. E. Bozarth, together with the members from Knobnoster, and after a sermon delivered at 2:00 p.m., organized a branch of the Church, consisting of seven members. Elder J. E. Bozarth was chosen as Presiding Elder, for six months, and Hazel Bozarth was chosen Clerk. Brother R. B. Henderson was chosen to serve as Deacon and Treasurer. Meetings will be

held in the home of the members, alternating between Warrensburg and Knobnoster. We pray God's blessings to attend the efforts of this little band in their endeavor to live and to manifest the reality and divinity of the Latter Day Work.

CORRECTION

On page 174 of Zion's Advocate for November, extracts from two or three personal letters to Bro. Macgregor are pieced together, and the position of the item about Stark's Acres Mission in the context might be construed to mean that the mission resulted from my labors. I intended to convey no such thought, but mentioned the item, with other things, to show how numbers are gathering to the Temple Lot—Church of Christ, in these parts, as well as at other places.

I have had nothing to do with the building up of the mission. I have preached there a few times by invitation of the pastor, that is all.

The information in the November issue about St. Joseph was written in the summer. Others have united with the Church of Christ since then, and a branch has been organized there. Some of the brethren up there will tell the Advocate more about themselves. The writer will say that he has enjoyed his labors among the Saints there, and has found a fine spirit among them.

T. J. SHELDON.

Are you trying to increase the subscription list for ZION'S ADVOCATE? Every subscriber counts. We are very anxious to build up our Church Paper, and we can best do this by all working together. No one receives any remuneration for work done on **The Advocate**. It is all a labor of love—love for the truth and for the cause of Christ.

Extracts From Letters

From a letter of Elder James W. H. Simons to the Business Manager, we excerpt the following:

"We are out in the field, having sold all our belongings, and thank God we are being blessed of the Lord in our efforts to put the truth over to all who care to listen. We left Flint last Monday, after a wonderful week in which the Lord was pleased to all by his sign of approval by the pres-

ence of his Spirit."

"We are in Wippertown, or Lansing. We are visiting daily Reorganites and Wipperites, to see if we can arouse an interest here."

"Folks have seen so much farce enacted here that they prefer to listen to no more; others are not particular anyway, while still others are traditioned so badly that sectarian fickle fancies and creeds are quite amusing to listen to, as we daily come in contact with them."

By letter from Sister A. M. Harvey, of Providence, R. I., we are informed that on November 20 Brother Johnson would baptize three more into the Church, a man and his wife, and another promising young man. She says: "That Sister Lena Major has a beautiful voice, and will be a great help to the Church along this line. We continue to increase in numbers; this makes ten that have united with the Church since we organized this branch."

Letters

809 E. Oak St., Taylorville,
Ill., October 25, 1927.

Editor Zion's Advocate:

Enclosed please find check for \$1.00, for which please renew my subscription to **Zion's Advocate** for twelve months. I truly delight in reading it, for, in my opinion, it is now the only paper connected with the Restored Gospel with any true Christ Spirit attached to it.

There are others in this town who have a warm feeling for **Zion's Advocate**, and some day in the near future may be heard from. I would like to have sent you a few subscriptions out of my own pocket, but I have been out of work for seven months, and am still out.

I wish you every success in the efforts you are putting forth, as I honestly believe, as far as I have read, that you are the nearest to the Gospel as restored in 1829-1830, than any of the different factions. I am praying for God to make known to us what he would have me do, then I am willing to step out and do His bidding.

Brother Jamison sent me one of Brother Trowbridge's books, so I will also enclose the ten cents for it. I already had two of them, but I have found good use for all of them. I pray God's choicest blessings to be with Brother Trowbridge, and help him to

bring the work to light he has started.

Yours for right and truth,
ALBERT E. JOHNSON.

Letter From Sister Comer

Dearby, Ind., October 25,
1927.

Dear Brother:

I am going to send you an account of my trial of October 23, as best as I can remember. My first demand for the removal of my name from the L. D. S. Records was June 18th. I was told by the Branch President that there could be nothing done till conference, which would be September 17-18. On September 19, J. O. Dutton and John C. Robison came and labored (?) with me. They tried to get me to leave my name on their record for five years; they said it would do no harm; but I could never get it clear whether or not they were going to erase my name. Then, just as they were leaving, I asked them plainly, "Brother, are you going to erase my name?" J. O. Dutton brought his foot down on the floor, and said, "No, we are not." Then I asked, "Why?" "Why do you want to hold the name of one who does not desire to stay?" "Because you are a good woman," was the answer. Flattery of Satan. Then I followed them into the yard, still demanding that my name be removed. He then said there were none of those charges he could get against me, but that if I kept on insisting, they could let me off in six months.

So on September 24th I handed in another demand, and still there was nothing done—only a few sermons preached for me. My husband told one of the neighbors, if I wanted him to he would go and see a lawyer, and then said he guessed my name would be off in less than six months. Of course that word flew right away to the Saints. J. O. Dutton came again to see me on October 12, and the first words he said were, "Have you changed your mind?" I said, "No, not a bit." He said the trial would be October 21 or 22. I had already sent John Robison another demand, October 8. Wednesday night, October 12, we all went to church, so I had another sermon preached to me on taking church affairs to the courts of the land.

October 19, I received notice that I would be expected to be at

the church house, Sunday October 23, and that if I did not appear it would be unchristianlike conduct. So promptly I was there; 2:30 p.m., was the hour set. At 2 p.m., one of the Elders came to me and asked if they could not begin the trial. I said, "No, Brother, let's wait till the time set." I knew there were other people coming, who were not present. Then the same Brother came and asked me if I knew I had the right to choose a counselor of one of them. I just looked at him and acted "green" like. He said there was no one supposed to stay in and hear the trial but myself and a friend. I said, "No, they shall all remain." Then he brought the Doctrine and Covenants to show what it said. Of course, I had read that. But I said, Brother, that is when they have done an offense, and you have no charges against me at all. My husband said, "You will request them all to leave, I guess?" He said, "Yes." Then, when he said for all who were not directly involved to leave the room I said, "If this is going to be a closed court and a secret trial, we will all leave." I said, "I have done nothing I am ashamed of, so let all stay and hear." Then he said, "We will ask all the members to leave the room." Then all began to leave. Walter and I sat still. If all had left I was going to be the last one to leave, and when I got to the door, tell them their "secrets would be revealed from the housetops," and walk out for good. But all of the outsiders sat still. Both of the Elders looked bad, for there were only about 11 members to leave, and thirty or more remained. They had evidently thought that when their members left the outsiders would go also. But not so.

Brother Burwell asked Brother Robison to read my last demand. It told nothing, only that I still demanded my name removed. I said, "Read the first one." Brother Alright said, "Brother Burwell, read all of them." So they read two, and asked if that was all. I said, "No, there are three; I handed one to Brother Leonard Glenn." He had not even sent it ahead. He looked real bad when it came out on him. They never asked me why I wanted my name off. After the trial was over I went to Brother Robison and asked him to call the house to order; I had a paragraph of a letter I wanted to read. They

hammered a little. Walter stepped up and asked if they were not going to grant me the privilege? "They have not yet," I said. Brother Glenn said, "We have not refused yet." So they said they would grant me the privilege after the business meeting.

They called on me to read my letter. It was a letter from Brother Fetting, containing a challenge for a debate. They crawfished "like sixty," but would not debate. I knew they would not, but I wanted the crowd to know also.

I was sorry to hear of Brother McGregor's death. There has been some hooting about his death; they say it is because he left the L. D. S. I tell them that is all they know; they are blinded. The time has come when the blind lead the blind. But some of the L. D. S. preachers are not blind, but they are sold for that which will cancer.

I have been looking for Brother Fetting for some time. He said he would come, if I got him a place to preach in, and so I have.

Your sister in Christ,

AMARIET J. COMER.

Church of Christ, Providence,
R. I. Branch, Oct. 13, 1927.

It was with sorrow we learned of the death of our Brother Daniel Macgregor, on October 11, we were praying, if it were pleasing to God, he might be spared to us, but God knows best, and we are reconciled to His will, knowing He giveth His beloved sleep. In the passing from this life, to the life Eternal, our Brother goes to his reward in the mansion prepared for him. We do not need a monument to keep us in remembrance of that noble character, his life, and the record he has left is the greatest monument that could be erected to any man. His faithfulness to the Gospel of Christ, his wonderful writings, which we all enjoyed, all testify of his sincerity. His mother must have been inspired when she gave him the name Daniel. Like Daniel of Biblical days, he was firm and strong, trusting in God, knowing right is might, and if he could speak to us he could say, with St. Paul: I have fought a good fight; I have finished my course; I have kept the faith and we know there is a crown of righteousness laid up for him in the mansions prepared by our Master. This is God's work, and if He sees fit to call His children

home we know He will raise up others to take their place. We extend our deepest sympathy to Sister Macgregor, and pray God will sustain her in her hour of trial, and may she realize, as the poet, May R. Smith, wrote: Lengthened breath is not the greatest gift God sends His friend, and that sometimes the sable pall of death conceals the fairest boon His love can send.

Let us continue to stand for the right, as did our faithful brother, and God will never forsake us.

Your Sister in Christ,

(Correspondent.)

A. M. HARVEY.

An Interesting Letter

Dear Sister Hattie:

We received and read your letter with great interest. We note that you speak of being heartsick because of what we have done. Yes, we have our names with the Church of Christ, and until we did put our names there we were heartsick, too.

We note you speak of the Herald. At one time there was considerable spirituality in it, but now it is censored by F. M. Smith, and let me ask how many testimonies of God's power do you read in it now? Two years ago, John Garver (an apostle and one of F. M.'s best men), was here and practically forbid the exercise of the gift of prophecy and of tongues. Now you can not tell us that it is not so. It happened here in this district.

We elected one of the local elders here for branch president. This did not suit F. M., so he ordered him to resign, and one of his appointees placed in his stead. This is not according to the word of God. God has always permitted the people their agency, and let them choose their officers.

We were to the district conference two years ago, last February, and heard F. M. and Eben Miller boost the Colorado White Marble Company. F. M. was later made president of the Company. Eben Miller came here and succeeded in selling several shares. One sister bought a hundred dollars' worth, and the next morning she offered to take ninety for her share, but Eben Miller refused. Now F. M. stands for this and fares sumptuously upon it. We are witnesses of this. We told Apostle McConley about it and he said he told him not to go to any of the saints, but go to the world. Now, think of

it. Yes, we too were heartsick, but thanks to our Lord for a greater light.

Now, Hattie, F. M. is not standing for what his father stood for. The Reorganization up till now has always believed that a temple to which the Lord would come would be built upon the Temple Lot, and the revelations sure do say so, too. But F. M. now is claiming that any part of the sixty-three acres is temple lot, and is letting the people believe that the Auditorium is the Temple. No, Sister Hattie, we can not follow men, and that includes F. M., as well. We believe in Christ.

It is no secret that F. M. is advocating a college bred ministry, and is getting rid of the God-called men as fast as he can. We still believe in the Bible where it says, "Let no man take this honor unto himself except be called as was Aaron." Yes, we might tell you a whole tablet full of such departures from the Lord's way, and when we witnessed these things our hearts were sick, too.

We have found a greater light. Yes, the sifting time is on. And you know that all that remains in the sieve is no good, and is cast out. Thousands are awakening to facts, and surely an added faith is needed to endure.

Now, we see you don't understand just where we are, and what we believe. There are a very large number that are protesting the errors and wrongs of the Reorganization. These people are called the Group of Protesters; and their official name is the Church of Jesus Christ. But we do not belong to this group. So we are not along with T. W. and R. C. Evans, etc. We belong to the Church of Christ (on the Temple Lot).

We do not wish to criticize Jos. Smith or F. M., or his father, nor any others, only where their actions are made a law to the church. Then we have a right to investigate, and surely the Lord does not object to our examination, and if we find a departure from the Bible and the Book of Mormon you should not criticize us.

Now, you speak of men trying to run a church presidency better than the Lord. Now, the Church of Christ does not believe in a human First Presidency, and strange to say, when we first heard of the preaching it was, "God set in the Church, First Apostles, and not a First Presi-

dency, as F. M. claims. The Bible or Book of Mormon neither advocates a First Presidency, but Apostles first, and that is what the Church of Christ believes.

It was new to us to learn that when the Gospel was restored the Church, for the first four years was called the Church of Christ. See Church History, Vol. 1, pp. 429-30-32, and then on page 454 is the minutes showing the change of the name. And see, they left out the name of Christ altogether. And then in 1838 they changed it again.

In the Book of Mormon it tells us plainly that Christ told them to call it the Church of Christ. This subject was under dispute, and the Savior appeared to them and talked to them. See pages 672-3, Lamoni Edition, and page 418, Seventh Edition. So you see, Hattie, might it not be possible that you are following F. M., and trusting in the arm of man instead of trusting in the Lord?

In 1918, the Reorganization by General Conference action agreed that the Church of Christ (on the Temple Lot) held the priesthood, and that their official acts were binding before God. And that their Sainthood was valid. Read it on pages 2607-2611 of the minutes of General Conference of 1918.

These people on the Temple Lot have not departed from the faith, as it was restored in 1830. They believe in the gifts of the Gospel, and the kind of an organization that the New Testament tells about. They believe in the redemption of Zion and the building of the Temple of the Lord. And that isn't all, we have witnessed and experienced more spiritual gifts since we have been in the Church of Christ than we ever did before.

We note that the representatives of the Reorganization absolutely refuse to meet the elders of the Church of Christ in public discussion. Now we know this.

Now, Hattie, we can not place our names on any record, just because someone asks us to. If we are wrong we are ready to reason, and hope you are, too. We can't be moved just by emotions. So read what we have sent you and show us, or have anyone else show us where it is wrong. We have waited patiently for others to do it before we transferred to the Church of Christ, but we fail to hear or see an answer. Yours truly,

A SISTER OF THE FLESH.

From a Personal Letter Sent to J. L. Simmons By J. E. Bozarth

Mr. J. L. Simmons,
Johnston City, Ill.

Dear Nephew:

Yours of the 4th inst. at hand. Glad to hear from you. If I can get you to reason a little I think there is hopes of getting you to see the truth. You need not lose any sleep in worrying over my spirituality. I am as strong in the faith of the "Restored Gospel" as ever I was. God hears my prayers now as in days of yore.

The "new social program" of the Reorganized Church is foreign to the spirit and genius of the gospel of Christ as I learned it under the influence of the Holy Spirit years ago. So "to the law and to the testimony, if they speak not according to this word, it is because there is no light in them."

You say, that you do not see how a man or woman that has done so much good in the church and enjoyed so much of the favor and spirit of our Heavenly Father in the administration to the sick, could conscientiously denounce the Latter Day Work. Have you or anybody else ever heard me denounce any part of the gospel of Christ or deny any blessing of God given through my instrumentality? You must be dreaming.

You call my attention to jealousy in Moses' day. Yes, there has always been jealous people, but why mention that to me? Do you think that I am bothered with the ailment? If you do you are dead wrong.

Since you mention Moses' time, what do you think of the idea of Moses, Aaron and Hur constituting the "PRESIDENCY" in the church, as is claimed by Apostle J. Frank Curtis, Elbert A. Smith and others of the Reorganization? But, of course, you don't believe it, because you think the word "president" to be a "modern" term. However, if you should conclude that the S. D. C. leaders are correct, please let me remind you that Aaron was not yet ordained to the priesthood when he held up Moses' hands, nor was he for quite some time after. It is on this act that the only reason is based for him being in a "presidency." Look it up. Ex. 17:8-13, 18:12, 19-29, 28:1, 29:5-9, Doctrine Covenants 104:11. Hur never did hold any priesthood and Aaron never was

ordained to the Melchisedec order. The presidency of the church is contingent upon the Melchisedec priesthood, therefore this presidency theory vanishes.

Yes, I know that "the leaders are human and make mistakes." They, therefore, should not be vested with "SUPREME CONTROL."

You say you can't see any reason for anyone to pull off and go to looking for something to argue about. I can't, either, but F. M. Smith did that thing. He is the one that has caused all the disturbance. You remember much has been said of the apostasy following the death of Joseph Smith, but in fact the once snow-white garment of the Church had been worn long in the underground channels of apostasy, ere that time, and already had become as black with sin as the miners' clothes do with the jet of his occupation. Brigham Young took the reins of the church just as they fell from Joseph's hands. The majority of the members could not see why Wm. Marks or any other man did not want to follow on. Twenty thousand, therefore, followed Young, while only one twentieth this number cast their fortunes with the Reorganization. So as then, the majority of the Church and some "other good Latter Day Saints" are in the same predicament today—they cannot see the apostasy of the Reorganization. So Marks, with all others who dared to differ with "Supreme Control," were "cut off," just like a score or more have been in the apostasy of the Reorganized Church, without a trial and without a stain upon their good name.

You say in your letter, "I am not looking for argument with anybody, but will try to reason with you a little, * * * the name of the church." Well, John, to the law and to the testimony. I will ask you to please read what Christ said on this subject, found in the Book of Mormon, Nephi 12:13, 16-22. "Christ" was the Savior's name. "Jesus" was the name given by his parents. Jesus was a common name in those days.

Remember, the Lord said, "Thou shalt not add anything to that which God has given." See Deut. 4:2, 12:32; Prov. 30:5-6. This last quotation is wide in its scope, embracing all that the Lord has said, regardless of when, where, to whom, or under what

circumstances spoken.

"Latter Day Saint" is no part of the name of the Church. "Re-organized" is a correct application to the Reorganization, which came into being in 1852, "re-organized" from fragments of the broken factions of the apostate church of Nauvoo. The church organized April 6, 1830, was the "Church of Christ." Look it up in your church history.

You made no effort to answer my questions; but ask me a question regarding teachers. Yes, God did the work right; "first Apostles." Read I Cor. 12:28; Luke 9:1-2. In Eph. 4:11, you will note that the "teachers" take fifth place, while Apostles still hold first. The word "teachers" does not necessarily mean an office, but is defined by Webster as "one who teaches or instructs, or one whose business or occupation is to instruct others; an instructor, or a tutor. One who instructs others in religion; a preacher; a minister of the Gospel." The term "teachers" then, is broad and may be used to include various orders of the ministry. Paul evidently used it to designate all others, not included in "First Apostles, secondarily prophets."

You mention W. H. Kelley as an intellectual genius who made a great research for the material which he used in his book, "Presidency and Priesthood." Yes, he was a very fine man, but the Church now thinks that his book is so far behind the lighthouse that they have taken it out of print.

The Reorganization, in trying to fix up a "First Presidency" over the Christian Church in apostolic times, gets terribly mixed. Peterson says James, the Lord's brother, Peter and John, were the presidents. W. H. Kelley says it was James, Silas and Jude. Gomer T. Griffiths thinks it was Peter, James and John. Elbert A. Smith contends it was James, the apostle; Peter and John. And Dr. Frederick M. Smith is sure it was Peter who was president. See "Reply to Bishop Clark," by C. E. Bozarth, p. 10.

John, you have read the Acts of the Apostles, but you have not read the book of the Acts of the First Presidency, or the acts of anyone holding Supreme Control of the ancient church.

I will next notice what you say about the Apostles of Christ's time, wondering who would be the greatest among them. I will

only call your attention to what Jesus said and did, Luke 9:47-48, "And Jesus perceiving the thought of their heart (was their heart right John?), took a child, and set it by him, and said unto them whosoever shall receive this child in my name receiveth me; and whosoever shall receive me receiveth him that sent me; for he that is **least** among you **all** the same shall be great." Can't you see that Jesus, forever, settled the question of greatness. He makes it very plain when he says, "he that is **least** among you **all** the same shall be great." Not Greatest.

The only reason why the First Presidency's names are not to be written upon the foundation stones of the Holy City is because there never was a First Presidency placed in the church by Christ, in either Bible or Book of Mormon times. And there will be none at the time the Apostles of the Lamb (the original 12) mount the twelve thrones. You want to know the names of the "twelve" who will occupy the thrones. You will find their names in Matt., 10th chapter, and Mark 3rd chapter. After reading this you will remember that Jesus said "you twelve that have followed me through the regeneration shall also sit on twelve thrones, judging the twelve tribes of Israel."

You say my questions sound more like the questions of an infidel than of an elder, and that you can't believe that I wrote them. Yes, I sure wrote them. You can't find where Christ called a "First Presidency" in the Bible or Book of Mormon, church. Then who is the infidel? There is not a man in the Reorganized Church who will meet the issue in public discussion with me or any elder of the Church of Christ; they have had plenty opportunities, but their valor fails them.

The new "social program of the church," instituted by Bishop Carmichael, as published in the Saint's Herald and a booklet entitled Elements of Stewardships, is of great concern to you and me; let us examine it for a few moments. Years ago, when I first began to preach, I was taught by the elders not to join any lodge, but to pay all I could into the Church; then, if I ever became unable to care for myself the Church would take care of me and my family. They also taught the "all things common" theory; that it would be like it was in the

church shortly after it was organized two thousand years ago, the account of which is found in Acts 2:44, "And all that believed were together, and had all things common." Please read the context. After Christ organized his Church here on this land among the Nephites, they had all things common among them, "therefore, there were not rich and poor, bond and free, but they were all made free, and partakers of the Heavenly gift." B. of M. Nephi 1:4. Verse 19 of this same chapter reads, "And surely there could not be a happier people among all the people who had been created by the hand of God." I learned to believe and preach this doctrine. But in "the NEW program," with one whiff of F. M. Smith and Bishop Carmichael, this old Jerusalem doctrine is blown to the four winds. Their "new social program" was published in the Saint's Herald for May 13, 1925, and according to it each and every member is to file his inventory, giving a complete statement of all his properties and monies, pay his tithing, turn over his surplus, deny himself of actual necessities and then pay more! After all this, they then say that the Church is under no legal obligation to care for you or yours. If you ever come to want, Bishop Carmichael says, "The idea that because an individual has paid his tithing, that this constitutes a legal obligation on the part of the Church to furnish the individual when in need is erroneous." He says that "tithing is paid as any other debt, and never constitutes any legal claim against the one to whom it is paid."—Saint's Herald, June 13, 1923.

This Bishop also makes a statement concerning surplus: "All the individual has above his needs and just wants, this surplus is also God's. It does not belong to the individual, but rightly belongs to the church. It is paid to the church and does not constitute a legal claim against the one to whom paid."—Herald for June 13, 1923. This is one of the most one-sided and unjust schemes that can be thought of. John, are you going to invite outsiders into your house and preach them this doctrine with the hope of converting them? Would you read them such statements as these from your President and Presiding Bishop? Would you tell them that after they have turned over "all" to the church the church is

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under no legal obligation to do
anything for them?

Again, Bishop Carmichael says
in Elements of Stewardships,
page 102, "After having so paid,
we do not have anything to say
personally as to how it shall be
used. Let us again notice briefly,
the elements necessary to en-
title any needy person or group to
relief. First, the person or group
must be worthy; second, they
must be in need; third, the group
church supplying only when it has
the means so to do."—Saint's
Herald, June 13, 1923.

Think this over, "No one should
have anything from the common
treasury of the church except he
or she needs, and coupled with
this need must be shown that they
have been worthy, wise and faith-
ful."—Bishop Carmichael in the
Saint's Herald for December 9,
1925.

So if one comes to want, he
must furnish proof that he has al-
ways been wise, and that he is
worthy, and that he has always
been faithful to the cause of Su-
preme Directional Control.

John, the Good Samaritan had
a better understanding of the law
of God than do the leaders of the
Reorganized Church. He did not
stop to inquire if the wayfaring
man to whom he administered
help on the Jerico road was
"wise" and "worthy," but helped
him just the same. The Reor-
ganized Church of today plays
the part of the Priest whose time
was too valuable to waste with
one who is down and out, so to
speak. No doubt, if one had a
large farm, they might fool with

him and try to get him to will it
to the church. I know of such
cases. They are out of tune with
the teachings of the Book of Mor-
mon, which reads, "Ye will ad-
minister of your substance unto
him that standeth in need, and ye
will not suffer that the beggar
putteth up his petition to you in
vain and turn him out to perish.
Perhaps thou shalt say, the man
has brought upon himself his mis-
ery; therefore, I will stay my
hand, and will not give unto him."
* * * O, man, whosoever doeth
this, the same hath great cause
to repent, and except he repent-
eth of that which he hath done he
perisheth forever, and hath no in-
terest in the Kingdom of God."—
Page 221; Mosiah 2:28-31.

John, the Salvation Army will
treat strangers better than the
Reorganized Church leaders will
members who have spent their
life in service to the church, paid
their tithing and helped the mis-
sionary on his way, sleeping on
the floor to make him comfort-
able. Now, after all of this they
say, "If you come to want, go to
your children. If they can't help
help you apply to the county alms
house." After paying everything
into the church? Yes! Under
this circumstance would you feel
like asking your children to care
for you? They might feel like
saying, "Dad, if you had given me
the money that you gave the
church I would have been in a po-
sition to take care of you, but now
as it is I cannot." On this subject
Bishop Carmichael offers a pal-
liation, "Securing aid from the
civil authorities is looked upon by
some as too humiliating. We all
pay our taxes, a part of which
goes for this very purpose. Why
is it humiliating to accept means
provided from the taxes paid. We
(Fred M. and the Bishop) be-
lieve that it is not only right, but
that it is our duty to use this
means as much as possible, there-
by enabling us (the high moguls
of the church) to use our group
funds for other necessary work."
—Saint's Herald for June 13,
1923.

The saints well know that
"equality" and "all things com-
mon" are taught in the Bible and
Book of Mormon, and was at-
tained in the church at Jerusalem
and also on this continent among
the Nephites. However, Presi-
dent Smith is openly opposed to
this doctrine and condition, for he
says, "The social philosophy of
the Latter Day Saints as outlined
in the Doctrine and Covenants is

not in any way related to what is
called communism today, or all
things common. I say that in
spite of the fact the New Testa-
ment tells about the Apostles try-
ing to have all things common.
They tried it and made a failure
of the experiment."—Saint's Her-
ald, February 15, 1922, page 157.
"The rule of all things common
will not apply."—Fred M. Smith
ibid., October 4, 1922, page 939.
"You people who have the idea
that there shall be all things com-
mon, that there shall be equality,
must get rid of that notion."—
Fred M. Smith, ibid., February 15,
1922, page 159.

However, notwithstanding Fred-
erick M. Smith, it is recorded in
Acts 2:44-45 that "all that BE-
LIEVED were together, and had
all things common." The Book of
Mormon is also against Fred M.
It says, "And they had all things
common among them; every man
dealing justly one with another;
and it came to pass that they did
do all things, even as Jesus had
commanded them."—Book of
Mormon, page 672. Notice, Jesus
commanded the "all things com-
mon." So you can plainly see that
F. M. Smith is against Christ and
the Apostles. So is Bishop Car-
michael, for he says that Christ
made a failure when he was here
on earth. Here is what he says,
"Abraham made a failure of or-
ganizing society the way God
wanted it; so did Moses, so did
Joshua, so did Christ. But Enoch
made a success of it. Why was
Enoch successful and Christ un-
successful?"—Herald, October 7,
1925.

John, you said that my ques-
tions sounded like an infidel;
then, how do these quotations
sound to you? They sound more
like infidelity to me than any-
thing that I have read since read-
ing Tom Pain's works. I believe
in equality and all things com-
mon, as taught by Christ and the
Apostles, all apostate church lead-
ers to the contrary notwithstand-
ing. I believe that God has never
changed his mind nor never will.
I believe the statement made by
Solomon in Eccl. 3:14-15, "I know
that whatsoever God doeth, it
shall be forever; nothing can be
put to it nor anything taken from
it; and God doeth it, that men
should fear before him. That
which hath been is now, and that
which is to be hath already been;
and God requireth that which is
past."

I can find no place to stop, but
must ring off for the present. Be

sure to come to see me and let's be friends. If you are not coming for a little while yet I would appreciate an answer by mail as soon as convenient for you.

Frederick A. Smith Answers Sister Schultz

Independence, Missouri, July 9,
1927.

Mrs. I. S. Schultz,
Thermopolis, Wyoming.

Dear Sister:

Your very kind letter was received and I have noted your objection very carefully. While I have no disposition to argue in the matter, yet I want to call your attention to two or three things. Your position on the written revelation is evidently taken from a misconception of how they are given. The revelations are given the same as those given through the word of mouth, to the prophet or the person receiving it. They are written afterward in order that they may be kept and made a record of, and have a proper understanding of what was said, for you cannot remember all of a revelation of any length, hence the necessity that we have them written, that we may refresh our minds and keep ourselves informed as to what God really did say. Your idea that he organized the church on the Temple Lot is a mistake, for the church was organized before we had any Temple Lot, and so far as the Church of Christ now on the Temple Lot is concerned it is an outgrowth of the Reorganization, the original members and branch were members of the Reorganized Church at one time. So you see there has been some misunderstanding.

Now, as to the standing of the Church of Christ and the Reorganization, there have been several efforts made for the two to unite. They appointed a committee and the Reorganization appointed a committee, and in March, 1900, the two committees met in Independence, Missouri, and chose Alexander H. Smith as the presiding member of the joint committee, and after several sessions going over the differences of the two, the Church of Christ people suggested that they fast and pray that the Lord direct them what to do. When they were asked through whom the Lord should speak their answer was "through whom He will." They fasted all day and that night the following was given through

Alexander H. Smith, the presiding officer of the Joint Committee: "Verily, thus saith the Spirit, My children of the Church of Christ are not sufficiently humble or willing to submit to my will; they still contend against my words, and thus deprive themselves from receiving many of the blessings I have in store for them. Let them cease to contend against my servant Joseph, whom I have called to bring forth my church out of obscurity and restore mine ancient order and ordinances. And this he did, and was faithful to me; but because of the wickedness of the world, and the falling away of his brethren, and the failure of my children to keep my commandments given through him, I have taken him to myself. Let my children of the Reorganization of my church and my children of the Church of Christ cease to contend one against the other in the spirit of contention for the mastery; but commune one with the other in peace and loving kindness; and let my children of the Church of Christ cease to contend against the revelations I have given through my servant because they do not understand all the things I have given. Behold, I have spoken as seemed good in me, and in mine own time I will make it plain. Behold, it is my will that you become reconciled to thy brethren of the Reorganization of my church, and join with them in the work of building up Zion, and the gathering of my people, and the building of my temple, which I will command in mine own time to be built. Be not overly anxious; thy sacrifices and sufferings I have witnessed; and am well pleased; yet in many things ye have been deceived. It is my will now that my children no longer stand in the way of the progress of my work, neither make thy brother an offender for a word. There are and will be mistakes, but they are the mistakes of men. They cannot hinder my work, but will cause loss to those who suffer themselves to be deceived thereby. Be ye wise and obedient, and I will bless thee, and thou shalt in no wise lose thy reward. Amen."

Now this was the direction that the Lord gave, that these people on the Temple Lot should join with the Reorganization. They asked for time to consider it and have never obeyed the directions given. If they had there would

have been no church on the Temple Lot, but we would have been united as the Lord directed, and you discover that the Lord recognized the Reorganized Church. Now it is your right and your privilege to do what you please, and if you still think that you want your name taken off we will do the best we can to grant your request and have the matter taken up at as early a date as possible. I have written this for your information, as you seem to have been laboring under a wrong impression as to the history of the faith. I have not gone into lengthy details and hope and trust that I have given you some light along the line.

Hoping that the Lord may guide you aright and that the Lord may bless you with the wisdom needed, I remain, yours very truly,
FREDERICK A. SMITH.

Apostle Headding's Reply to Above Letter

I have before me a letter written by Frederick A. Smith, Presiding Evangelist of the Reorganized Church of Jesus Christ of Latter Day Saints, to Mrs. I. S. Schultz, of Thermopolis, Wyoming. It is written in reply to a letter from Mrs. Schultz wherein she requested that her name be taken from the Reorganization's books.

This letter is a fair example of the many so-called explanations that are going out from the Reorganite headquarters. The following quotation is a case in point:

"So far as the Church of Christ now on the Temple Lot is concerned it is an outgrowth of the Reorganization, the original members and branch were members of the Reorganized Church at one time. So you see there has been some misunderstanding."

Yes, Brother Smith, there has been some misunderstanding, and these misunderstandings are brought about in great measure by just such misstatements as you have made in regard to the origin of the Church of Christ. We do not wish to be harsh in our criticism of anyone, and we do not believe that Brother Smith willfully intended to misstate the facts. However, such statements can not go unchallenged, and we invite Brother Smith and the Reorganization to a consideration of a few facts which he has evidently overlooked:

The organization of the Church

of Christ on the Temple Lot at Independence, Mo., was in active operation in the early fifties, near Bloomington, Illinois, by the merging of parts of small branches composed almost entirely of members who had been baptized during the lifetime of the prophet. Some of these early members had been officers of the church since almost a year or so from its organization in 1830. This church at Bloomington was not organized as a branch of the Reorganization and did not at any time become a branch of that organization. It was organized as a branch of the Church of Christ of 1830 and has so continued; still bearing the same name and still functioning as an organic part of that 1830 Church of Christ.

Granville Hedrick was for many years a leader among the people of the Church of Christ, and it is true that he at one time was given the right hand of fellowship by the Reorganization. However, it was of short duration and the Church as such retained its separate identity. On this point I quote the following from the Saints' Herald, April 17, 1918:

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

John E. Page and Adna C. Haldeman.

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

The above excerpt is from the report of the committee on consultation with the Church of Christ. It was presented and adopted by the General Conference of the Reorganization April 8th, 1918. See General Conference Minutes for 1918.

President F. M. Smith and Walter W. Smith were Reorganite members of that committee, and the report was presented over their signature. This committee had the facts of history before them. Did they tell the truth in this report? If so, then the statement of Brother Frederick A. Smith in his letter to Mrs. Schultz is a glaring piece of misrepresentation.

It is said that "confession is good for the soul," so I should advise Brother Smith to write to Sister Schultz and correct this error.

The above report recognizes the authority of the Church of Christ eldership, and states that it dates back into the old organization. Not only can the authority of the Church of Christ be traced back into the old organization, but this fact can be traced as far back as 1831 and 1832, in unbroken succession, without the smirch of evil that crept into the old organization in its latter years. The following example will serve to illustrate this claim: Elder Clarence L. Wheaton was ordained by Elders A. L. Hartley and Francis B. Arnold, October 10, 1915; A. L. Hartley was ordained by G. P. Frisbey and George D. Cole, December 1, 1891; George P. Frisbey was ordained an elder by David Judy, Adna C. Haldeman and Jedediah Owens; **David Judy was ordained by Joseph Smith in 1831; Adna C. Haldeman was ordained an elder by Harvey Green, 1832.**

The various committees of the

Reorganization could find nothing against the priesthood succession of the Church of Christ, and stated in the above quoted report that they **"have always maintained an honorable name and place among men, and have held their priesthood in righteousness before God."**

Yes, Brother Smith, in regard to our authority in the Restored Gospel we are proud of our succession. I would suggest that you would do well to examine your own foundation in that connection and compare it with the Church of Christ.

At various times since 1856 efforts have been made through joint committees of the Church of Christ and of the Reorganized Church to form a working basis between them. Brother Smith in his letter calls attention to one such instance, and quotes a revelation given through Alexander H. Smith at that time.

The committee of which Alexander H. Smith was a member met in 1900 and this revelation was given through him to the Joint Committee of the two churches. I invite you to a consideration of this revelation and give it here as published by the Reorganization.

"Verily, thus saith the Spirit; My children of the Church of Christ are not sufficiently humble or willing to submit to my will; they still contend against my words, and thus deprive themselves from receiving many of the blessings I have in store for them. Let them cease to contend against my servant, Joseph, whom I called to bring forth my Church out of obscurity and restore mine ancient order and ordinances. And this he did, and was faithful to me; but because of the wickedness of the world, and the falling away of his brethren and the failure of my children to keep my commandments given through him, I have taken him to myself. Let my children of the Reorganization of my church and my children of the Church of Christ cease to contend one against the other in the spirit of contention for the mastery, but commune one with the other in peace and loving kindness; and let my children of the Church of Christ cease to contend against the revelations I have given through my servant, because they do not understand all things I have given. Behold, I have spoken as it seemed good to me, and in mine own due time will I make it plain. Behold it is

my will that you become reconciled to thy brethren of the Reorganization of my church, and join with them in the work of building up of Zion and gathering of my people, and building of my Temple, which I will command in mine own time to be built. Be not overly anxious; thy sacrifices and sufferings I have witnessed, and am well pleased; yet in many things ye have been deceived. It is my will now that my children no longer stand in the way of the progress of my work, neither make thy brother an offender for a word. There are and will be mistakes, but they are the mistakes of men. They cannot hinder my work, but will cause loss to those who suffer themselves to be deceived thereby. Be ye wise and obedient, and I will bless thee, and thou shalt in no wise lose thy reward; Amen."

After quoting this revelation in his letter to Mrs. Schultz, Frederick A. Smith comments as follows:

"Now this was the direction that the Lord gave, that these people on the Temple Lot should join with the Reorganization. They asked for time to consider it and have never obeyed the direction given. If they had there would have been no church on the Temple Lot, but we would have been united as the Lord directed, and you discover that the Lord recognized the Reorganized Church."

It is peculiar how some people can pick from a document just what seems to favor their own views and conveniently overlook every statement to the contrary. He says:

"The Lord recognized the Reorganized Church."

But he fails to mention that the same document also recognizes the Church of Christ. It says:

"My children of the Church of Christ."

The Church of Christ has no objection to a recognition of the Reorganized Church in the year 1900 so far as their authority is concerned, but there is a vast difference between the year 1900 and the year 1927. The policies and programs of the Reorganized Church at the present time put an entirely different complexion on the issues involved. We have little doubt but that to a certain measure God recognized the authority of the ancient church in the year 550, but the year 570 had changed things greatly and all the authority that remained in

that church ceased entirely. So it can be today. The Reorganized Church may have possessed a recognized authority in 1900, and be entirely devoid of authority in 1927. To produce a document of this kind given in 1900 to befog the issues of the present is a monumental piece of deception.

The Reorganized Church tells us that this revelation condemns the Church of Christ for contending against them. Yes, but please do not overlook the fact that while it is punching the Church of Christ in the nose, it is likewise cuffing the Reorganization in the back of the neck for the same offense, as follows:

"Let my children of the Reorganization of my church and my children of the Church of Christ cease to contend one with the other in the spirit of contention for the mastery."

Has the Reorganized Church ceased their contention for the mastery? Well, not yet, and it isn't in their program to do so. Until they do cease contention they should not condemn others for the same offense.

Brother Smith says that if the Church of Christ had obeyed the command of this revelation and united with the Reorganized Church "there would have been no Church of Christ on the Temple Lot." For once we agree. There would be no Church of Christ on the Temple Lot today. What of the Temple Lot? It would now be the roosting place of that ghastly bird of prey, the auditorium.

It is fortunate, indeed, that the Church of Christ did not fall into the trap set for them in this revelation. We shudder to think where the restored Gospel of 1830 would be today under the rule of S. D. C. if such had been the case.

This so-called revelation came through a member of the presidency of the Reorganization, and favored them to the extent of commanding the Church of Christ to accept their position and join with them, and this absolutely upon their own terms. The Reorganized committee endorsed it. Certainly, as it was choice meat to them. Now the members of the reorganization send it forth, apparently as a blanket endorsement of the program and doctrines of their church. Then they criticize the members of the Church of Christ because they do not close their eyes, padlock their reason and in spite of the plain

teaching of the Bible, the Book of Mormon and the facts of history accept this so-called revelation and the Reorganization with a thank you and an amen.

Just when, may we ask, did God ever command us to accept any and all revelations under all circumstances without placing them to the test. In fact He has warned us to the contrary, telling us to try the Spirits. Blind and unreasonable belief in revelation brought the church into many evils in the past. The greater part of the old church following the curse of polygamy by reason of such a blinded belief.

If circumstances were reversed, had this revelation come through a member of the Church of Christ; had it commanded the Reorganized Church to unite with the Church of Christ and accept their teaching, would they have done so. We wonder. We are inclined to think they would have passed upon it and pronounced it of spurious origin. Why, then, should they deny the Church of Christ the same right to pass upon the revelation that did come.

In considering this revelation I do not cast any reflection upon Alexander H. Smith. I do not believe that he had any intention of practicing a deception or perpetrating a fraud. I believe that he was honestly deceived and no doubt thought his message divine. David Whitmer relates the occasion of Joseph Smith receiving a false revelation in regard to selling the manuscript of the Book of Mormon. Joseph, he says, "Did not know how it was, so he inquired of the Lord about it, and behold the following revelation came through the stone: "Some revelations are of God; some revelations are of man; and some revelations are of the devil." Here we have three logical sources of revelation. One of these is from the man himself, dictated by his own desires, prejudices and passions.

The revelation that we have under consideration possesses every earmark of the human, both in its phraseology and subject matter. This we must conclude when it is studied in its relation to the issues involved, and the historical events leading up to its reception. The reader will do well to bear in mind that the Reorganized Church had made many attempts, including a battle in the courts of the land to obtain the Temple Lot. This was the greatest desire and hope of

that organization. Their desires and prejudices in that connection had become an all-absorbing passion. As such they are reflected in every line of the revelation in question.

The revelation says: "Let them (the Church of Christ, C. N. H.) cease to contend against my servant, Joseph, whom I called to bring forth my church out of obscurity and restore mine ancient order and ordinances. And this he did, and was faithful to me." The Church of Christ does not and never has contended against the work of Joseph Smith as God's Prophet in restoring the Church in 1830. But to believe that he was faithful through all the unfortunate history that followed is a very different matter. The revelation says that Joseph remained faithful, and in that statement the heart of Alexander H. Smith was revealed. Of course he could not wish it to be otherwise. However, the facts of history are against such a statement. The Lord as early as 1828 declared that Joseph had often transgressed the commandments and the laws of God. Also that he had gone on in the persuasion of men and was liable to fall. Why not? Other prophets have fallen. Was Joseph less human than they? Yet this revelation not only denies the statement of the Lord in 1828, but also the facts of history, which show that Joseph did become entangled with the evils that overtook the church.

The revelation states further that "there are and will be mistakes, but they are mistakes of men." The context leads to the conclusion that the Church of Christ must close their eyes to these mistakes. Yet the very next line declares that such a course will "cause loss to those who suffer themselves to be deceived thereby." What! Does the Reorganization expect us to believe that God wants us to take no heed of mistakes that will cause us to suffer? However, it is a warning not to be deceived by the mistakes of men. The passing of S. D. C. was one of them. They were not deceived thereby, and have no desire to lose or suffer by the reception of such mistakes.

We hold that the Bible and Book of Mormon are expressions of divine will, revelations from God. There are points of difference upon which we believe these revelations are quite clear. This so-called revelation in recognizing the Reorganization to the ex-

tent of demanding that the Church of Christ unite with them is a flat contradiction of both the Bible and Book of Mormon. We are sure that we are justified in rejecting as divine any revelation that does not square with the Bible and Book of Mormon.

Now, in conclusion, let me say in the language of Brother Frederick A. Smith, "I have written this for your information, as you seem to have been laboring under a wrong impression as to the history of the faith."

Apostle C. N. Headding.

The Other Side

On page 160, in the Advocate for October, last, appears a statement signed "J. V. Roberts." The undersigned resident members of the Quorum of Twelve who were present, briefly present the facts representing the local church in Independence.

Article 12 of opinions adopted by the Twelve, September 6, 7, 1926, is as follows:

"That when matters of importance to the local church arise to be considered, the bishops and elders shall either of their own initiative or on petition of six or more members in good standing convene a local conference of ministry and members, and take such action as is expedient for the promotion of their welfare," etc.

Availing themselves of the privilege provided in the foregoing a special meeting was called and the offices held by Brother Roberts were declared vacant. The action grew out of widespread dissatisfaction with his administrative acts, and was not a result of any charge of a personal character against the brother. He ignored the action of the body in branch conference. He silenced, or attempted to silence three members of the priesthood, two of them general officers, without charge or labor. One of the men, as well as one sister, were deprived of the privilege of partaking of the sacrament, all by arbitrary decree, without charge or silence, and in defiance of the advice and remonstrance of the teacher of the branch.

Ten days' notice was given of the meeting, and public announcement was made in the presence of Brother Roberts.

The action of the body was unanimous, not one negative vote being cast.

C. L. Wheaton,
T. J. Sheldon.

To All Whom It May Concern

One of the requests of Daniel Macgregor before his departure was that all his books be taken to Port Huron, Mich., and his library be kept intact. He had books lent out and also left by himself at various places. Will those who have such books or know of the whereabouts of such get them and send them to Margaret Macgregor, 801 Tenth St., Port Huron, Mich., care Otto Fetting.

Death of Elder James S. Morris

By letter from Brother L. P. Morris of Portsmouth, Ohio, we received the sad news of the death of another Elder of the Church of Christ, Elder James S. Morris, which occurred at his home in Portsmouth, Ohio, November 1, 1927. He died of a heart attack, his illness lasting only about twenty minutes. He was a firm member of the Church of Christ.

The Editor, during his trip to Ohio, in August last, made it a point to journey to Portsmouth to meet this brother, with whom, together with his splendid family, we had a very pleasant visit. From his home we also journeyed together to the vicinity of Waterloo, Ohio, leaving Sister Morris and daughter at Scioto Furnace, where Sister Baker, another daughter, resides, who also is a firm member of the Church of Christ, where we visited with Brother and Sister Lewis Straight, members of the Church where we preached that night. We returned to Portsmouth next day.

Brother Morris was buried in Memorial Burial Park, near Wheelersburg, Ohio, the funeral being conducted by Rev. Arthur Staples of Trinity M. E. Church. Thus another loyal member of the Church of Christ has passed on to his eternal rest.

The Temple Lot

It has been going the rounds of the Reorganization that the **Church of Christ** have possession of only a part of the Temple Lot; that there were 63 acres in the original tract, which includes the spot on which the Auditorium has been started. They seem to be trying to console themselves that perhaps the Auditorium may be on the Temple Lot, or it may be somewhere else on land owned by the Reorganization. Of course, they are welcome to all the comfort they can get out of these ideas.

For their benefit we may call

attention to their own Church History, Vol. 3, page 644, where Elder W. W. Blair, in pretending to give a short history of the Church of Christ, has this to say:

"When they removed to Independence, Missouri, they bought up, as opportunity afforded, some of the lots belonging to block originally dedicated for the building of the Temple, **including the site for the Temple.**"

Enough said.

About Daniel MacGregor

A number of our friends have written me, asking if Dan knew he was dying, and if he had anything to say with regard to the church before his death, and just what his mental attitude was during his last days. I, therefore, thought it best to answer these questions through the Advocate, that all may have an opportunity to read.

He was taken sick in the latter part of June, with what the doctor pronounced to be jaundice, caused by gall stones. We were not seriously alarmed, for we felt sure that it would soon be overcome, but very shortly after his illness commenced he had a dream which showed him it might be fatal. He told me that he had just been shown that he might not recover. I could not believe, however, that God would take him away, and we both tried to exercise faith to that end, as also did our friends far and near.

Frequently, during his sickness, he spoke of the possibility of passing away, and gave advice with regard to his library and other matters. Never once during his long sickness of four months did he utter the least complaint regarding his trouble, but constantly sought to put his trust in God, that if it were His will he might be spared to work in his calling in the Church of Christ, but if God willed otherwise, he was perfectly resigned to go, desiring only that he would not linger long in suffering.

The love and confidence and prayers of the Saints were a wonderful solace to him, and I frequently found him in tears after his parting with an old friend. He appreciated very deeply the continual prayers and frequent fastings that the different churches of Christ observed in his behalf, and promised over and over again how he would repay them in spiritual service if he were spared.

Those who attended him in his sickness were the constant sub-

jects of his prayers and blessings, which blessings were frequently indited by the Spirit of the Lord, and pertained to future events. He was never so sick, or suffering so much, as to make him forget to thank those around him for their services.

About a month before his death he told me that he had had a manifestation of the Spirit to the effect that God had great blessings to pour out upon the Church of Christ in the near future, and that His people would need to reach higher ground in order to abide these favors.

He longed to remain to enjoy and assist to disseminate these spiritual blessings. A short while after this manifestation he was seated in an easy chair in a prayer-meeting at the home of Brother and Sister Bronson, Sandpoint, Idaho. A lengthy gift of tongues was given through Brother Nerren of Denver, Colorado, and though very weak in body, Dan arose, and under the power of the Spirit delivered the interpretation. A little later on the same day he sang in tongues and followed it by the interpretation. He told me how strong he felt when the power of the Spirit was upon him, and I vainly hoped it would take away his affliction, but when night came on he was no better, physically, than he had been before.

When we went to Centralia, Wash., by the kind invitation of the Saints of that place, he had an X-Ray taken which showed his trouble to be cancer of the liver and stomach. We feared at first to tell him, but finally when he asked what the X-Ray showed we told him the facts. He showed no visible sign of distress or discouragement, but calmly stated that God could heal him if his work were not done.

His marvelous decision of character and will-power remained with him to the last. He wished to go to Pt. Huron, Mich., to the home of Brother Fetting, who with his good wife, had invited us to come. Though he was very ill and to all appearance unable to take a short journey, much less one from Centralia, Wash., to Port Huron, Michigan, yet once his decision was made, he never wavered a moment, but directed in all the proceedings preparatory for the journey.

He said to me on the way there, "I hope John, the Baptist, will visit me when I get to Brother Fetting's." And it was a consol-

tion to him and to us to know that God granted his desire. Once, when I had left the room for a few minutes, on my return, he asked: "Did you see the young man that was sitting on the couch?" and I said, "No." He said, "Well, I did. He came in and sat on the couch while you were gone."

Shortly after this, one evening when we had enjoyed an abundance of the Spirit in prayer, and during administration, Brother Fetting saw the young man, John the Baptist, standing by my side and looking earnestly at Dan. To me those two visitations were a little disappointing, for I wished so much that he had touched Dan and made him whole, but this was not to be.

A few days before his death he remarked to one of his friends, "I am not afraid to die. I have served my Savior since I was seventeen years of age; I have fought a good fight; I have kept the faith." He said to me one day, "I have studied deeply and learned many things concerning the work of the Lord, and I would like to remain for the protection of the Church if any innovations should be sought to be brought in."

His great treasure was his library. He gave very careful instructions that it should all be gathered together, and kept in one place, as a consulting library. His books should not be loaned, but kept continually where access could be had to them, and that place, Port Huron, Michigan.

One day he asked me for paper and pencil, as he felt like writing. I brought them to him, but in a few minutes he was exhausted, and handed them back to me. I hurriedly put them away in order to give him some attention, and did not look at what he had written until after he had passed away, when I found these two lines, evidently of a song he had been trying to compose:

"I thank thee, Lord,

I have found the truth."

On the day of his death his new booklet, "The Changing of the Revelations," came. He looked it over carefully and seemed pleased with it. He showed me the place unto which he had proof-read it, and asked me to read the remainder and see if it were correct. This book was the last work of his life, and we were so glad it came in time for him to see it.

Brother and Sister Brokenshire and their mother came from St.

Thomas, Ont., on the day of his death to see him. Sister Brokenshire, Sr., remarked that Sister Florence Baird wished to transfer her membership to the Church of Christ, but as she had been baptized and confirmed by Dan, she also wished him to write her transfer. I said, "It is impossible, he cannot do it." He looked up with the old fire in his eye and said, "Yes, I can! Get me a transfer blank." I procured the transfer blank, put the pen in his hand, and the glasses on his face, and with his fingers stiffening and cold, with approaching death, he grasped the pen firmly, and slowly and carefully he wrote his name three times on the transfer slip. First, that he baptized her; second, that he had confirmed her, and third, that he recommended her for membership in the Church of Christ. This was the last act of his life. A few hours later his wonderful spirit was called home. When we laid him down that evening he looked at me and said, "Concentrate on rest, rest." In a few minutes he wanted to be taken up again and put in his chair. When this was done, he breathed a fervent, "Thank God," and spoke no more. His death was as calm and easy as if he were going to sleep, for although he was sufficiently strong to raise himself from the bed by putting his arms around the attendant, and could walk from the bed to the chair with a little assistance, yet he passed out without the movement of a muscle, and a complete absence of any sign of distress. This had been his prayer, that he might not experience agony in death.

His theme during the last months of his life was the **Savior**. He always spoke His name with a subdued reverence and drew all his comparisons from His life. On the fifth night before his death he said to Brother Simons, "Oh, why do I have to suffer so?" and then quickly added, "But my Savior suffered; He carried His cross to the crucifixion."

He told me some weeks before his death not to move his body. He said, "Bury me where I die; one place is just as good as another." Therefore, we buried him in the beautiful Lakeside cemetery in Port Huron, where the blue waters of Lake Huron can be seen through the overhanging branches of the great tree under which his body rests.

He was 52 years and seven months old. He was baptized at

the age of 16, and ordained to be an elder at 19, went into the field at 20, and has been actively engaged in ministerial work ever since. He was united in marriage with Margaret Campbell of Proton, Ontario, June 1, 1897, from which union one daughter was born, who preceded him to the Paradise of God.

He was an indefatigable worker, and although he was not spared to reach old age, yet the work he did in his lifetime was greater than that which is usually accomplished in the lifetime of a man. Like John the Baptist he did a great work in a few years.

The First Methodist Church of Port Huron gave us the use of their beautiful church for the funeral service. Flowers were ordered from Independence, Mo.; Council Bluffs, Ia.; Chicago, Ill.; St. Clair, Mich.; Port Huron, Mich.; Centralia, Wash.; Ceylon, Ont.; St. Thomas, Ont.; Niagara Falls, N. Y., and from other places. The members of the Reorganized Church of Port Huron sent a beautiful wreath, and in other places they joined with the members of the Church of Christ in sending flowers.

Many of the brethren of the Reorganization with whom he was formerly associated in the ministry, came to see him during his illness, and others wrote to him, all of them showing a beautiful brotherly spirit, which was fully responded to by Dan. Many others have written since his death, offering comfort and consolation to the bereaved, and expressing love and respect for the departed. These tokens of brotherly affection, irrespective of differences of opinion, show us that the heart of Israel rings true, and we long for the time when we shall all see eye to eye.

Friends also of the Christian Brotherhood, and friends unrelated in churchly association, showed great concern and brotherly sympathy during his illness, and after his departure, for which he and those who mourn were very grateful.

About ten months before his death he composed the following hymn, which was sung at his funeral by Sister Eva Gardiner:

THE END OF THE WAY

I am thinking today of my Saviour
Of the insults and sneers that
He bore,
Though He had mighty power to
resist it,
Yet He suffered it all o'er and
o'er.

Chorus:

Oh, give me Thy Grace, Blessed
Jesus,
Sweet patience to endure day
by day;
Then a halo of peace shall come
o'er me,
And remain till the end of the
way.

I think of the time that they
smote him,
And tauntingly asked Him to
tell,
Who it was that so heartless and
cruel
Was filled with the malice of
hell.

Once again while seated at sup-
per,
A traitor was given to eat;
The wine and the bread were
passed to him,
Who returned but a treacher-
ous greet.

Oh, would I were not so resent-
ful,
So quick to strike back at the
foe;

I wrongly have thought it was
honor
To scornfully give blow for
blow.

(Sung to the tune of "The End
of the Way.")

Margaret MacGregor.

Farewell, Our "Dan"

(Read at Memorial Service,
held in Independence, Mo., for
Brother Macgregor, Sunday, Oc-
tober 30.)

We bid thee here a last farewell,
Great man in modern Israel!
With girded loins, and life and
lip,
Pledged to thy great Apostle-
ship;
With hope of riches, praise and
fame
Laid on the altar's whitening
flame,
To preach God's wonderous fath-
erhood,
And lift the cosmic brotherhood
You wandered homeless.

No cross to speak that sacrifice
Lifts wide its arms to these blue
skies;
No marble shaft with chiseled
script,
No stone ornate, no gloomy crypt,
Though hundreds of hearts in
gratitude
Make thy life one beatitude.
Yet well it fits thy deep, strong
soul,

Whence such majestic visions
roll,
Thy waiting clay should lie.

Here winds come singing soft or
loud,
And nature's changing beauties
crowd;
Proud hills and lowly valleys lie
Beneath an arch of glorious sky:
And rivers glistening in the sun,
Like silver ribbons, gleam and
run,
Cross lowlands green, and brown,
and dun
Till in the smoke-grey horizon,
They hide in mystery.

On psychic heights like these you
stood
When thy life's tide was at its
flood,
The grandeur of mankind's great
cause
Swept all thy soul in that swift
pause.
Then centered in the eternal right
You calmly, firmly made the
fight.
'Tis finished now and we are
come
To honor thy late ashes home
And say, Brave heart, farewell.
—Vida E. Smith Yates.

The Value of the Truth

By Elder James E. Yates

The law was given by Moses, but grace and truth came by Jesus Christ.—John 1:17.

Jesus was the highest expression of spiritual truth ever given to the world. He interpreted the meaning of the **past**, defined **present truth** and unveiled the **future**.

Of the Past, as recorded he said: "**Search the Scriptures, for in them ye think ye have eternal life, and they are they that testify of me.**"

Of the application of vital present truth, he said: "**Blessed are they that hunger and thirst after righteousness, for they shall be filled.**"

Of the future, he commanded and promised as follows: "**Go ye therefore and teach all nations, teaching them to observe all things whatsoever I have commanded you, and lo I am with you always, even unto the end of the world.**"

When some asked the Master, "**What shall be the sign of thy coming?**" among other things he said: "**Many false prophets shall arise, and shall deceive many.**"

Every deceptive thing is an enemy to man.

Deception employs every means

possible to establish that which is false.

Anything which is false and untrue can have no value for the well-being of anyone. Some people think that deception and fraudulent pretenses are justifiable and profitable to them in some cases. If they did not think so, they would not practice deception and pretense and guile. But they are mistaken. If by any deception or fraud or pretense of something that is not true a man gains one point he always loses more of real value than he has gained. A man may gain dollars by deception, but the dollars that he has gained are but trash, in comparison to the loss of his honor.

Those who practice deception on others become greater victims to deception's power than any whom they attempt to deceive.

We are told in the Scriptures that in the last days "**evil men and seducers shall wax worse, and worse, deceiving, and being deceived.**"

Even the people of the churches and the ministers of the church, having indulged in some form of deception, become deceivers themselves, and then it is that whole organizations of Church government, and church official machinery is used to promote deception and to prevent the people from obtaining a knowledge of the truth.

Churches are supposed to function for the purpose of expressing the truth, yet no well informed, sane man can deny that in many instances Church organizations are among the most powerful promoters of deception and of fraud and downright hypocrisy that exists upon the face of the earth.

One of the doctrines now being emphasized by leaders in the Reorganized L. D. S. Church is that "**the Priesthood must stand between the people and God.**"—Bishop Carmichael's sermon, Toronto, Canada, September, 1927.

Paul said: "**There is one mediator between God and man, the man Christ Jesus.**"

It is true, however, that Priestcraft, which always assumes to be Priesthood, has never failed to stand between the people and God, just as far as it has been possible for it to do so. By deception, heresy, false doctrine, false prophecy and the like, and by shutting out from their synagogues God's heralds of the truth, deceivers, who are themselves deceived have always as-

sumed to stand between the people and God. And to their own condemnation they have succeeded in a large measure.

When it is remembered that the Reorganized L. D. S. Church has closed its pulpits against its own ministers who conscientiously protest its deadly sins, it should not be difficult to understand what this doctrine they are preaching means when they urge their Priesthood that they must "**stand between the people and God.**"

When one observes the extent of the forces in this world that are employed under one name, or pretext, or another to obscure the TRUTH and to promote DECEPTION, the Scriptural exhortation: "**Buy the truth and sell it not,**" can be the better appreciated.

The value of the truth can not be computed. "**Buy the truth.**" It can be purchased. What is the price?

What is the price in California, or Florida, for producing a crop of oranges? It is the **application of the law governing orange growing**. Nothing else will do. The same is true of every thing that is grown.

What is the price for purchasing the TRUTH? It is obedience to the law by which men become true men.

"**Buy the Truth and Sell It Not.**"—Prov. 23:23.

How may the truth be sold? Wilful sin sells out the truth. Becoming a party to wrong sells out the truth. Silent submission to wrong without proclaiming against it, sells out the truth. Compromising with wrong for the sake of Peace, sells out to the devil. He is the purchasing vendor, and gives liberally of his goods in return.

For your stock of truth the devil will give deception—**plenty of it.**

When men sell the truth, here are the things the devil will give in return—**pain** (a variety of kinds); **remorse** (almost without a remedy); **sorrow** (one variety of pain); **ignorance** (lack of a knowledge of the truth); **stultification** of life's best powers (a conscience seared as with a hot iron); **false views** (distorted vision of all phases of life); **poison** (mental and spiritual); **loss of interest** (in our best possession, life), and finally, **despair** (spiritual death and a habitation with the lost at last).

These things Satan stands ready to give to all who **sell the**

truth.

That which is **false** bears the same relation to the **true** that **death** does to **life**.

People who employ the false the most, and who live, and tell, and act a lie, understand the nature and effect of deception on the deceiver the least.

People who, not understanding the real value of the TRUTH, fall into the folly of telling, living, and acting out a lie, do so for two reasons:

One is, that they may **hide their ways from others** and appear to be that which they are not, and the other is that they may secure for themselves **certain values**.

Both of these reasons for employing that which is **false** to gain certain ends, **are failures**.

The failure of the false is written across the history of the world!

No habitual practitioner of the false, no one who deliberately lives and acts a lie, has ever yet been able to hide himself from God or men.

He may be able for a while to cover the name, place, and date of his sin, but since sin writes its effect upon human life itself, the **nature** and **blight** of his wrong is soon known and read among men, even while the false actor believes himself hidden.

Practicing the false may secure for one his **desires**, but if the desire is such that the employment of the false is necessary in order to secure it, even the securing of that desire will bring loss and not gain.

The use of a lie may secure for one a province, but will lose for him a kingdom.

A false pretense in anything may gain desired ends temporarily, but in the end always loses more than is gained.

The enactment of that which is false may gain **gratifications for one's life**, but will in the end, ruin and cause the loss of life itself.

The **highest values of life** are secured **only** by spending the measure of TRUTH that each may possess, thus using the **best** of purchasing power to buy that of life which is the very highest quality.

"Buy the truth and sell it not."

Knowledge of greatest TRUTH is not possible to be retained by those who make themselves **unworthy** of such a treasure.

"I am not worthy of the least of all the truth."—Gen. 32:10.

Untruth is a **disturber of the peace** of those who practice it,

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and a cause of pain to many who are innocent.

But all who suffer because of the wrong doings of others shall be **fully compensated**. Every act of man carries full compensation of reward.

"If Peace and Truth be in my days."—Is. 39:8.

"Thou gavest them laws of Truth."—Neh. 9:13.

The law of truth is the law of life and salvation.

"Thou desirest Truth in thine inward parts."—Psa. 51:6.

Another way of saying: **"Hunger and thirst after righteousness."**

"O, prepare Mercy and Truth which may Preserve us."—Psa. 61:7.

"Thou art plenteous in Mercy and Truth."—Psa. 86:15.

A Protector

"His Truth shall be thy shield and buckler."—Psa. 91:4.

"Kind words can never die."—No truth can.

"His Truth endureth to all generations."—Psa. 117:2.

"Thy law is the truth."—Psa. 142:151.

"I have chosen the way of truth."—Psa. 119:30.

"Lord, who shall dwell in Thy Holy hill? He that walketh uprightly and speaketh the truth in his heart."—Psa. 15:2.

Truth

For truth shall yet by truth amend
Where truth bemoans an own
lost friend,

And phoenix-like, she will arise
To lift her banner to the skies.

The truth is:

That what the world needs most today, is **more religion** and **LESS CREED**.

Pilate asked: "What is truth?"
Jesus answers: **"I am the way, the Truth and the life."**

Will send Comforter: **"He will guide you into all truth, and will show you things to come."**

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of a First Presidency and of Lineal Priesthood, as well as attacking the Book of Commandments. It was Moses, Aaron and Hur, as the First Presidency of the Old Testament, and Peter, the First President of the New Testament, which was soon dropped to take the position that it was James, the Lord's Brother, who was the President. When he was reminded that he had shifted his position, his answer was that "Peter was one of the Presidency." Wheaton showed that Hur never held any priesthood, and Aaron never held the High, or Melchisedec priesthood, and did not even hold the Levitical at the time the three were mentioned as being together; also that James was merely the Bishop of the local Church at Jerusalem. Holloway introduced the revelation received by Jason W. Briggs near Beloit, Wis., November, 1851, in favor of lineal priesthood, and which is regarded as the fundamental revelation of the "New Organization," or the Reorganization, denying that the early promoters of the Reorganization were in any way connected with polygamy, and challenged the proof. Wheaton showed by this same revelation, and by reference to the Reorganized Church History, and in *The Messenger*, that polygamy was being taught to several Churches in Wisconsin in 1851, but was denounced as the doctrine of Baalam, and commanded to denounce it. This was a hard jolt to Holloway, who steered clear of the Briggs' revelation after that.

On the second proposition, *The Church of Christ*: Brother Wheaton set up the Church as on April 6, 1830, while Elder Holloway insisted that the Church from 1830 to 1844 was always one and the same. Wheaton showed that changes and innovations were brought in from 1832 to 1844, which were contrary to the original Church Articles and Covenants, and the Bible and Book of Mormon, the standards of evidence. The fight was again on the First Presidency, Lineal Priesthood, and Book of Commandments. Holloway claimed that the Book of Commandments was unreliable and incomplete. That the last line of the last revelation, on the last page of the book ended in the middle of a sentence, followed by a comma, which he said he had seen for himself. However, the following night he said that Wheaton was right, that the sentence did end

with a period, but that was because they had cut the revelations up into small verses, and that was the only thing to be done. Wheaton commended him on his confession, telling him that "An open confession was good for the soul." He showed that if they were mistaken on the one point of which they were so positive, that it is quite possible that they were mistaken on the other points. We were convinced that the Book of Commandments can be defended against all attacks.

On the first Proposition, Wheaton asked, that if the Reorganized Church was the true church, and if the name Latter Day Saint was the true name, why they did not enjoin the Latter Day Saints of Utah from using that name? To which Holloway replied: "I have been in Utah, and perhaps know more about these people than my opponent. They are not incorporated; but we are incorporated; we are watching them; just let them incorporate, and we will bring suit against them." This was amusement for Wheaton, who turned it into amusement for the audience. Holloway rasped Wheaton pretty hard on the fact that he had at one time held the office of Presiding Elder over *The Church of Christ*. "That was a president," said he, "and he was not ordained to the office, either; and neither did he have counselors, which was contrary to the law." Also that he was on the Church of Christ Committee who endorsed the 1835 Edition of the Doctrine and Covenants, which he now is fighting. Explanations were made, of course, that he was a president over a small local congregation, and that the endorsement of the Doctrine and Covenants was merely tentative, pending a further comparison with the Book of Commandments by the joint committee, which was never made. But Holloway would not give it up.

Some very unfair methods were resorted to by Elder Holloway, such as reading a letter of Elder B. C. Flint to some of the members of the Reorganization in which he criticized the Million Dollar program of *The Church President for Buildings*, not a dollar of which would go for missionary work. Brother Flint asked for the privilege of answering the criticism made upon him, but they declined to hear him. However, on the following night Brother Wheaton asked to see the

letter. Looking over it he held it over to his Moderator, and said, "Look at that; just as I expected; that letter was written while Brother Flint was still in the Reorganization, and working with the group." Holloway wanted to explain. Wheaton said, "You can explain nothing. That is just the kind of a man I have been told you were, and you are proving yourself to be a man who would stoop to the despicable work of trying to shoulder off on us the work of B. C. Flint while he was still a member of the Reorganization; I will burn you for this tonight." And he did.

Also, the name of James E. Yates, and his wife, Sister Vida E., was dragged into the debate by Holloway. This matter was all new to us. But the next day something like the following telegram was received from James E. Yates: "Holloway's talk about the church dispossessing my wife of her property is bluff. I challenge him to meet me on this matter at the Stone Church. Sign up, or talk less." We had heard nothing of this, knew nothing at all about it, so all we could do was to read Brother Yates' telegram as an answer.

Apostle J. F. Curtis was Moderator for Elder Holloway. Those who know this man can have an idea of what we had to meet, for he made the pellets for Holloway to shoot, and was very conspicuous in handing them continually in—books and papers—while Holloway was on the floor. But we can truly say, we are all well satisfied with Brother Wheaton's efforts. Elder Holloway claims to be an old debater, while this was Elder Wheaton's first effort.

The members of the Reorganization are still coming over. Four persons were taken in during the period of the debate, and others are yet to follow. Friends were made for the Church of Christ among the outsiders. One member of the Reorganization, a prominent man, who told Brother Wheaton he could not agree with him, said: "You must be a baseball player; you make him play your game all the way through."

Both disputants became somewhat stirred at times, but on the whole it was a very nice debate, and I believe we parted feeling at least as good towards each other as when we met. Brothers Wheaton and Simons will continue to hold meetings at Ellenboro for one week or more.

We might mention that when