

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."—1 Nephi 3:187.

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STEPS IN THE WRONG DIRECTION

By L. G. Sager

Many people are greatly concerned lest the Church of Christ make a step in the wrong direction. It is a good thing that so many are concerned with keeping the church in a straight path. However, there are other dangers. One of them is that of carrying this concern to a point that makes it destructive. Such concern may become a danger in that it is focused upon something that means nothing but worry over things of no consequence or importance, leaving those things of real importance to go their own way.

It is a fact that history repeats itself. It is also a fact that when a people have seen a danger of one kind, they are apt to try to keep so far away from that particular kind of thing, that they go to the other extreme. The pendulum of a clock swings to one side or extreme just as far as it will go, and then it starts to swing back to perpendicular, but not stopping there, it swings on to the other side or extreme. Just so with people. They see a danger from a certain quarter, and in making a great effort to keep away from that danger, they not only return to normal, but continue to go way past normal so far that they come to the very opposite extreme, forgetting that one extreme is as bad as the other. They are like the man on a mountain path-way. He sees a rock above him that might fall and crush him. He keeps his eyes on it, backing farther and farther away from the danger of that falling rock. He is so concerned with the danger of the rock that he fails to see the edge of the precipice behind him until he backs over the edge and falls to his destruction on the rocks below. He saw a danger real or fancied, and in his efforts to avoid destruction, walked into a more real and present danger than that which he tried to escape.

Just what may constitute a step in the wrong direction? Is it in method? Is it in the color of the clothes we wear? Is it in the kind of lights we have in our place of worship? Is it in the use of what we might term "modern contrivances" in the work of teaching the gospel?

Method can not be a wrong step unless that method is dishonest, or very specifically wrong in direction, or carried to an extreme. The things we wear can not, so long as they are worn in decency and decorum, lead us astray. The kind of lights we have in our church are but a matter of convenience which we unquestioningly use because use and familiarity have made us so accustomed to them we never think of questioning them. Strange to say, however, some of the things which some people hold in horror and think to be dangerous steps in the wrong direction are no more to be feared than electric lights and the furnace.

The usual reason given when objection is made to some certain thing is, well, Jesus never used such things! Now let us just consider where we will be led if we abstain from everything which Jesus did not use:

We all, without question, wear our modern clothing, never asking whether it be right or wrong. Yet Jesus never wore anything like our modern clothing. He never wore a corset,

high heeled shoes, or indeed shoes of any kind, nor a hat trimmed with feathers, birds, or flowers. He never wore a tight-fitting bodice or silk hose. Well, you say, he was a man! Yet you talk of women's apparel. Well then, he never wore a pair of trousers, a vest, nor a plug hat, a cap, nor yet a soft felt hat. He never wore a ticking contraption (note, modern contrivance) called a watch, he never carried matches in his pockets, nor ever wore a stiff, starched collar or a fancy necktie. He never wore a belt nor suspenders, nor patent leather shoes, garters, nor most of the other articles of men's apparel worn today.

How can we accept without question these things and then refuse to use others, for no stronger reason than there is no mention of Jesus using such things in the Bible?

Jesus never preached in a house lit with electricity. Shall we then refuse to preach or worship in a house with electric lights? If we refuse to use the electric, what kind of lights shall we use then? Not gas, not oil lamps; no, not even candles. We would have to use a dish something like a gravy boat filled with stinking fish oil, and burning from a piece of rag stuck into one end of it. That is what Jesus used.

Jesus never went to church in an automobile, street car, nor walked on a concrete sidewalk. He never used a Bible such as we have, because the Bible, as a collection of books was not even in existence, and the New Testament not written at that time. What scripture he did use was not printed, but written with a pen or brush. He did not have a church paper. News was delivered by word of mouth. Printing presses were at one time considered by the ultra pious people as being of the devil, and they almost believed they would sprout horns if they read what was printed on them. If we use the New Testament, we use that which Jesus nor his apostles never dreamed of using in their worship. He never used a fountain pen, typewriter, piano, organ, and lots of others things which we use without hesitation.

When I wrote the words *piano* and *organ* just now, I almost had to stop and laugh. Do you want to see the joke of it? Well, I know of people, and undoubtedly so do you, who accept as perfectly all right a piano or organ, yet they would not think of having a guitar, cornet, clarinet, or any other such wind or string instrument used or played in the church. Perhaps you don't see the joke yet. Perhaps you feel that way about it yourself. Well, listen, pianos and organs were unknown at that time, and could not possibly have been used by Jesus or his apostles, but a guitar is a form of harp, and you don't have to search far in the scriptures to find harps, and instruments of brass, reed, and string used in the worship of God in Bible times. Are you one who does not want to see these things in the church? An orchestra? Yet the funny part is, you are objecting to that which was used for centuries of Bible history, and

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EDITORIAL

COLORED GLASSES DISTORT THE VISION

Of the late conference of the Church of Christ an observer from the opposition writes thus:

"The proceedings as a whole were rather quiet, very little debate, and most all of the delegates were of one mind as it was a select delegation particularly arranged to take care of the desires and wishes of those in supreme control."

According to this writer, unity and oneness in the conference on the Temple Lot was an evidence of collusion and arbitrary rule. But what would have been the nature of his report had there been considerable debate and a lack of unity?

Another writer in kind, reporting the conference held by the opposition, says of it:

"The meetings of this assembly were characterized by a oneness seldom experienced, especially one fraught with such moment, the consequences of which all realized would be far reaching, all present sensing the fact that we were making history."

Was this "oneness" the result of the "supreme control" of one man from whose *ipse dixit* there must be no dissent? Time will tell.

ITEMS OF INTEREST

Elder A. M. Smith, Independence, Missouri, Dear Brother:
At a prayer meeting here in McClelland this evening, Brother Carl Wilson Morgan was ordained an apostle under the hands of James E. Yates and B. C. Flint. A wonderfully quiet and sweet spirit prevailed the entire service, and as mouth Brother Yates gave admonition and encouragement by the Spirit to our brother. This message gave endorsement to the truthfulness of the gospel, the divine call to our brother to occupy in this sacred office, and to acceptance of God of the work of the remnant on the Temple Lot. The witness of the Spirit was borne to all present, and a time of rejoicing was had and a reluctance to call the meeting to a close. The entire meeting was a beautiful acceptance by the Lord of this our brother as his servant in the apostolic office.

I suppose I am a little slow in complying with the committee's request to go over the blueprints of the temple that were submitted to us for our approval or disapproval. I have gone over the ones sent me as carefully as I am able to do with my limited knowledge of construction, and it seems to me that about everything called for in the plans, as revealed, are there; in fact, I am actually astonished at the magnitude and the accuracy of the drawings that you have submitted. I have followed your instructions not to exhibit them too freely, but those who have seen them are

astonished too, even to the point of (in cases where the divinity of the Temple project was doubted) to marvel and an admission that they were beyond human possibility. I feel that way myself; they are the final evidence needed to prove our temple idea correct. Man of himself with the limited knowledge of construction that our men, intrusted with the work, have had could not produce such a work. Personally I have absolutely no criticisms to offer. Your brother in Christ,
B. C. FLINT.

FAMILIAR TACTICS

The Lord once said, "Mine heritage is unto me as a speckled bird, the birds round about are against her"; which may be truthfully said of the Church of Christ today. Satan centers his attack where the greatest danger to his cause exists, and when he can do nothing worse he fills the air with dust to blind the eyes of those who are watching the progress of the Lord's work.

FOLD US SAFELY TO THY BREAST

By R. B. Trowbridge

Oh, great, good God of Israel,
We are weary and the path is dim.
You know how hard we've tried to serve thee
And follow in the steps of Him,
Who declared, "The yoke is easy,"
And the burden, too, "is light."
And how we've toiled with all our strength
To do the thing t'was right.

We have asked for help and guidance,
We have pled for judgment true,
We have constantly endeavored
So our service pleases you.
But tonight our human failings
Seem to loom in dreadful size,
And it seems they number legions,
That they mount up to the skies.

Do you see our poor, weak efforts?
Does your work amount to naught?
Have we misunderstood your leadings?
Does our work amount to naught?
Are you disappointed with us?
Have we failed to meet the test?
Must we still go on and struggle?
Can we find no place of rest?

Hear us, God in heaven, hear us;
It's such a simple thing for thee,
Just to give a word of comfort
To poor mortals, weak like me.
And the way becomes much brighter,
And the heart aches lose their sting,
When we know *you* still are watching,
Safe to port our ship to bring.

Do we doubt thee, dear God, *never!*
Can we trust thee? Thee alone.
And we know your arm can shield us,
When we can not trust our own.
Oh, in tender love and mercy
Such as thou alone possess,
Help us in these hours of trial,
Fold us safely to thy breast.

STEPS IN THE WRONG DIRECTION

(Continued from page 117.)

accepting with a complacent smile that which they never used.

I have heard people say that orchestras and choirs, etc., brought apostasy and downfall. No! They never did! Not any proper use of them. Misuse of them may have aided. The same is true of the Bible. Misuse of the Bible has caused apostasy, war, persecution, suffering, death, and all the evils of which man is capable. History will testify of it. Improper use of anything, no matter what, will produce evil results.

I have known people to object strenuously to the use of a lantern and slides for teaching the gospel, the greatest reason being Jesus never used one. Another reason was that they were used for shows. Another reason was simply the lantern part of it. Yet usually the same person raises no objection whatever to a chart, or a sermon or lecture illustrated on the blackboard.

No, Jesus never used a lantern and slides. Why? Was it because such a thing was immoral? Why, we all know the main reason, and the only reason we know at all, was that such things did not exist. Yet you find that Jesus did use every known means of driving home his lessons. He taught in parables. It was not customary, so it would seem by the wonder of the people about it, yet he taught that way, probably because he could better drive home his lessons by that means. By his parable he drew a word picture that they were able better to see and understand. If he had had available a chart or a lantern, he undoubtedly would have used it. He most certainly used everything else he could find or contrive to use.

The objection is raised that lanterns are used for shows. That of course is true. But let us go further. Money is paid for the sake of seeing the show. That is just as bad, yet you bring your money to church. Few deeply religious people belong to what is rightly terms a secret society (meaning a society which required an oath or protection or obedience, etc.). Yet almost all secret societies use the Bible. If such secret societies are evil, and they use the Bible to enforce their oaths, can you continue to use the Bible? It is just as reasonable. Pianos are used in theaters, dance halls, evil places, and other places where crime of every sort is rampant, yet you contentedly use the piano, yet object to the use of a lantern for lesser reasons than might be applied to the piano, violin, Bible, and many other things. Automobiles are used by bootleggers, gangsters and other agencies as lewd and evil as any that can exist, and yet you ride to church in an automobile!

I read a definition for lantern: "A transparent case for a candle or lamp." Then the lights we use to illuminate our church, hall, and home are lanterns. We use them without question, yet object when it might be so directed as to better illustrate and teach the gospel.

Some few days ago there was in the city of Washington a convention of advertising men from all parts of the country. One of the principle speakers told this story as a true condition a few years ago. "When the baby carriage first made its appearance, pulpit and press joined in loudly denouncing it as a device of the devil. This new contraption, the baby carriage, so they said, was contrary to nature. Women had always carried their babies. Let them continue to do so. It is natural for them to carry them, and unnatural to use this new carriage. This defiance of nature and use of this terrible thing will bring about a great evil. It will break down the moral fiber of those who use them, and of those wheeled in them. But the baby carriage was here to stay. Today you may laugh at the fears of those people who croaked, yet they had as much reason to croak as we do about some things."

When the above came in on the radio, there was with me the sales manager of a large manufacturing concern. He said, "I will tell you one better than that, and I know this to be a fact: In a certain town where I lived as a boy, it was made a penal offense to own or to take a bath in one of those new-fangled full-length porcelain-lined bath tubs. In a neighboring town they were a little more broadminded, they only barred the use of the bath tub in the winter."

Jesus said at one time, "Ye strain at a gnat and swallow a camel." Yes, we object to the use of things which are negligible and which even could be used for good results, yet fall into other things that do us harm. Why, for instance, should we spend so much time in digging up material to prove that somebody made a great mistake a hundred or so years ago? Can we ever hope to establish the kingdom of God with the mistakes others have made? No! A thousand times! If anything is of *good* report, that is what will benefit us. If we must search back to the doings of our predecessors, why not do so with enough charity to see the good they did, and glory in that; see the blessings of God they enjoyed, and rejoice; see that measure of success they did attain, and praising God, go onward in faith, to attain a higher, a sweeter, a more glorious measure of success, greater blessings, richer triumphs, and more enduring good than has yet been attained.

People have been converted to baptism, to the restoration, to gifts of healing, to this or to that, and have not understood and been converted to Jesus Christ. If the people of the Church of Christ had been actually converted to Jesus Christ, rather than simply to some doctrine or dogma (not even suggesting that such are not good and necessary, for they are), or to some man, or set of men, the various leaders who have time and again led away God's people from the straight paths would not have come into power, nor would they have tried. The great trouble has been, we have "strained at gnats and swallowed camels" whole. We have preached incidentals more than the great central figure, Jesus Christ. We have converted, and been converted to men, to points of law (true law and teachings included), but have failed to see above that law, above the man to Jesus Christ.

The remedy? Why! To preach Jesus Christ. The people at Pentecost did not cry, "What shall we do?" because baptism and laying on of hands had been preached to them. No. They cried so because Jesus Christ had been preached to them, and they were enabled to see their need of some means of coming to Christ. The apostles there preached with a desire to create a need of Christ, not just a need of baptism. Baptism followed as a natural sequence.

Let us concern ourselves with keeping in the *right* path, rather than keeping out of by-paths. If we keep in the right paths, we need not fear.

NEW TRACTS IN PREPARATION

Minority Rights, revised and enlarged, will soon be in pamphlet form, containing a brief historical digest of the Church of Christ.

Building the Temple, with historical sketch of the selection and dedication of the Temple Lot, and the Messages of the Messenger.

BECAUSE OF MY RECENT SICKNESS

I must sell my Forest Avenue (Independence, Missouri) property *at once*. Seven-room modern house; hot water heat, sleeping porch, 10x20; garage and work shop in basement; lot 80x225; large chicken house, and lots of shade and fruit. Only four blocks west of Temple Lot. Price, \$5,000. Will carry \$3,000 in monthly payments. R. B. Trowbridge, 825 West Maple Avenue, Independence, Missouri.

MINORITY RIGHTS
Part Two
THE CHURCH OF CHRIST
Organized April 6, 1830

One hundred years ago "Mormonism" made its debut, giving to the world the "Book of Mormon" with its avowedly laudable purpose, "the confounding of false doctrines, and laying down of contention and establishing peace," all of which was to be accomplished by the preaching of the pure gospel of Christ! The world was desperately wicked, all creeds and organizations of men being an abomination in the sight of God. The day of restitution of all things was at hand when the purpose of God would be consummated, with the American continent as the theater of the stupendous events that were to precede the coming of Christ to his Temple, which was to be "reared in this generation" on a "consecrated spot" in Independence Missouri.

These and other astounding revelations carried a wonderful appeal and multitudes flocked to the new standard of faith and a church was organized April 6, 1830, which was called the Church of Christ. Immediate steps were taken to carry out the divine will in the establishment of a central gathering place where the process of spiritual instruction would quickly amalgamate the great cosmopolitan company of divers tastes and dispositions into a community of oneness. Adjacent to the town of Independence, a Holy City was platted and the spot for the Temple of the Lord was dedicated with sacred ceremony.

But hardly had the pioneers finished driving their stakes for the City of Zion when "contentions arose," and as a result they were driven out of the county by a mob of infuriated citizens who misunderstood the good intentions of the new comers. Five years later, under the exterminating order of Governor L. W. Boggs, they were driven from the State in great confusion and with much suffering. Instead of peace and contentment they were engaged in war and bloodshed.

Finding an asylum in Illinois, another city was laid out which in a remarkably short time became the metropolis of the West. But Nauvoo, the "Beautiful," was far from being a city of peace. Persecution from without, contention and dissension within, kept the inhabitants in a state of turmoil, which ended in their expulsion in 1846-47. In the meantime, the gospel was being preached to the world with the assurance of a glorious triumph. However, with the death of the prophet, Joseph Smith, in 1844, the church was broken into numerous contending factions, guided by pseudo leaders, all of whom displayed more or less bitterness toward one another.

This second dispersion, like that of ancient Israel, was far and wide in its character. By far the larger faction followed Brigham Young to the Salt Lake Valley where they, after many trying hardships, made the desert blossom and produce abundantly of the fruits and riches that gladden the heart until the days of privation and famine were forgotten.

Up in Wisconsin another faction arose under the leadership of James J. Strang which for a time bid fair to rival the Utah party, but it was short lived owing to the introduction of offensive innovations which caused its rapid disintegration.

Out of Strangism, and some other isms of lesser note, there developed what at first was known as the "New Organization," which for many years steered clear of the unsound theories and bad practices that wrecked the parent body. As the New Organization (later known as the Reorganization) grew slowly through the years, establishing itself in small communities and living in peace with its neighbors, Mormonism gradually lost much of its stigma. Under the wise direction of "Young Joseph," the Reorgan-

ized Church was built up by a sturdy minority who feared no foe, and who sought by a consistent daily life to make the name honorable among men—and they labored not in vain.

But Young Joseph grew old with the years, and in 1914, with a family benediction, and admonition fraught with warning to his successor, he passed to his reward, leaving his sacerdotal heritage to his eldest son—and that particular faction of Mormonism over which he had presided for more than half a century was due for another transition.

Frederick Madison Smith, the successor to the Reorganized First Presidency, had little respect for his father's mantle aside from the authority which it conferred. Imbued with a dominating ambition for power, his plans for a gigantic coup d'etat were well laid, and despite a highly organized opposition, he won his fight for Supreme Directional Control, and sent his chief opponents into exile or whipped them into line. But the price he paid in the spiritual sacrifice of his people was enormous.

Disregarding numerous warnings and admonitions, the new administration set about solidifying the forces that bowed the knee to the new innovation. Those who would not bow were officially silenced and ostracised with a ruthless disregard for law or precedent. The new "Social Program" with its worldly concomitants, was launched with popular acclaim, the alluring broad way indulgences granted being an acceptable compensation for loyalty to the crown—and the journey into the "wilderness" of apostasy was well under way. We leave them to proceed unmolested in the course of their choice, with a friendly word of warning that an unhappy reward awaits them at the end of the way, for men do not gather figs from thistles, nor grapes from the bramble bush. Red blooded men and women whose spirits have been quickened by the touch of spiritual fire from the altar of consecration are not to be flattered by empty platitudes or doles of carnal pleasure. The upward way, though steep and thorny at times, is more inviting than the downward road with its frivolous enticements that can but end in a cataclysm of shattered hopes.

Is Mormonism a Failure?

Measured by the restrictive revelations given to the church by Joseph Smith, "for the salvation of Zion," and judged by the accomplishment of the dominating factions after one hundred years of activity, Mormonism is a huge failure. Zion, the City of Peace, is but a fantastic dream as yet, barely discernable in the hazy offing. But the success or failure of the cult is not to be determined by adverse factional achievements. Great social programs have been conceived and promoted by many fraternal and religious organizations, with varying degrees of success or failure, of which the present Mormon ideal is but a poor imitation.

The correct measurement of the true social ideal did not originate with Brigham Young at Salt Lake City, nor with Frederick M. Smith at Independence, Missouri. It antedates their social concept by many years. Somewhere in the tangled fabric of present day Mormonism there should be found the thread of truth by which the correct measure may be obtained—but it will not be of freakish design when it is disclosed. Instead, we should expect it to be a commonplace system of peculiar simplicity, unattractive and uninviting to selfish human nature. Such indeed it must be if the Golden Rule is to be the basis of action. A carnal program patterned after a sectarian model, whose specifications have been written by secret chambers scribes, will not be of divine origin. The social standard of *divinity* will never be erected from a worldly blueprint, and any social endeavor that pleases the popular taste should be carefully scrutinized, for the world loves its own.

A Remnant "Remains"

During the first fourteen years of its existence, 1830 to 1844, there were no factional departures from the church. Its unity and oneness was preserved until the death of Joseph Smith. When the great disruption occurred, and the church was scattered under various leaders, one branch refused to be moved out of its place. That part of the original body "remained" and to the best of their ability they carried on in harmony with the original plan. Of that particular branch it has been written:

"It did not *organize* or *reorganize*, but continued the organization effected in 1830 by Joseph Smith and his fellows. This was the Bloomington Branch in Illinois. The life of this branch reaches back to the early 30's, and after the death of Joseph Smith, three other branches joined with it in continuing the organization of 1830. These branches were Eagle Creek, Crow Creek, and Half Moon Prairie. These four branches amalgamated and in 1867 moved, as a body, to Independence, Missouri, and bought the Temple Lot."

"David Judy joined the church in 1831; Jedidiah Owen, who joined about the same time. Owen and Judy having been elders in the church since about 1832, and were both among the Latter Day Saints driven from Missouri at the time of the expulsion; Zebulon Adams, who had been a high priest since about 1833; Dennis Burns had been a member of the church for thirty years; John E. Page had been an active worker in the church for about twenty-five years; C. E. Reynolds had been in the church twenty-eight years; Granville Hedrick, who had been at that time an elder in the church twenty-four years; G. W. Gifford had been in the church about three years; Jas. Bradley, J. W. Frazee about four years; Wm. Eaton about twenty years, his wife about seven years; John Hedrick and wife had been in the church about eight years; Ann M. Hess had been in the church for over twenty years; Nancy Bradley had been a member for about twenty-seven years, and God had so blessed her that seven of her children were members of the kingdom at that time. There was one high priest and one of the quorum of twelve and four elders that I can call to mind now. There were a great many more members than those who held the priesthood; yes, there was Brother A. C. Haldeman, who was an elder also.

"So you can see we trace our authority in a straight line back to 1830 platform, and did not form any new organization nor reorganization, but simply united the scattering members of the old church into a working organization and pledged ourselves to continue to stand upon the platform of 1830, and we have endeavored not to waver from that position, and you today see in us a portion of the old original church, clinging to the pure principles and discarding all ungodly impositions and doctrines that have been introduced among Latter Day Saints.

"After the Church was got in running order the blessings of God were manifest among the church in a marked degree.

"Meetings were held and a paper was started in which to lay our claims before the world. Granville Hedrick was chosen to preside over the church, and God so blessed him that he on several occasions revealed his will unto him. In 1864 the Lord told the church through Granville Hedrick that the way would be opened up whereby the Latter Day Saints might come back to Jackson County, and said that the year 1867 was the time to start.

"At the time of the giving of this revelation the Civil War had not yet closed, and Jackson County was peopled by citizens who were rabidly antagonistic, not only to Mormons, but to Eastern people in general, and it seemed like courting certain death for a Mormon to dare to come back to their former possessions, but the little band of the church was not to be daunted. They fully believed that the Lord could and would open up the way for their return, although at that

time it seemed impossible.

"And they remembered that God had said in former commandments that Zion should not be moved out of her place, though her children were scattered, and also that a Temple was to be reared "on a spot lying westward from the court house."

"Accordingly, when 1867 rolled around it found members of the church on their way to the land of Missouri. Sure enough, the word of the Lord had been verified. The way was opened up, not only for the return of the scattered children of Zion! but happy thought! not only might they dwell upon this land, but before long the Temple Lot had been redeemed from the hands of the world and was bought and paid for by our members and once more was in the hands of the church. Thus were the first steps taken by any part of the church for the redemption of Zion according to the plan God provided in section 98, i. e., *by purchase.*"—*The Searchlight*, March 2, 1896.

Steps Toward Unity

The following official committee report and General Conference action of the Reorganized Church in 1918 attests the truthfulness of the foregoing historical digest:

"Church of Christ"

"The following report from a committee on consultation with representatives of the Church of Christ was read:

"During the dark and cloudy day 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 Zebulun 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 organized 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 older and their successors; and have always maintained an honorable name and place among men, and have held their priesthood in righteousness before God.

At various times since 1856 efforts have been made by the eldership of the Church of Christ and of the Reorganized Church of Jesus Christ of Latter Day Saints to form a working basis of harmony between them.

During the annual General Conference of April, 1885, held at Independence, Missouri, a committee consisting of Elders W. W. Blair, Stephen Maloney, and I. A. Rogers of the Reorganized Church, were appointed to confer with a committee consisting of Elders Richard Hill, George P. Frisby, and George Hedrick of the Church of Christ. A free exchange of views held by both organizations was had and a friendly discussion of the differences existing between them conducted.

In 1897 *overtures were again made by the elders of the*

Church of Christ, and a joint committee composed of Elders Richard Hill, John R. Haldeman, George P. Frisby, George D. Cole, and James A. Hedrick of the Church of Christ, and Elders Joseph Smith, Alexander H. Smith, Roderick May, George E. Harrington, and William H. Garret of the Reorganized Church. This group of men conferred from January 16 to 20, reaching a number of points of agreement.

Again in 1900 another joint committee, composed of Elders George P. Frisby, Abraham L. Hartley, Richard Hill, Alma Owen, George D. Cole, and John R. Haldeman of the Church of Christ, and Elders Alexander H. Smith, Edmund L. Kelley, Heman C. Smith, Joseph Luff, Roderick May, and Richard S. Salyards of the Reorganized Church conferred from March 6 to 11. They affirmed the agreements of the former committee with slight alterations and amendations, and adopted a further series of agreements, and adjourned; no permanent mutual working basis was then established; but a much better understanding of the grounds held by each organization was gained.

During the latter part of the year 1917, a desire was expressed by the Church of Christ for further conference upon the question of a working basis of harmony, and accordingly, on December 30, 1917, a joint committee, composed of Elders George D. Cole, Clarence L. Wheaton, and James M. Hartley of the Church of Christ, and Elders Francis M. Sheehy, Walter W. Smith, and Mark S. Siegfried, of the Reorganized Church, met. There were also present by invitation of the elders of the Church of Christ, Eslie Stafford, Thomas J. Sheldon, and Israel A. Smith, the latter acting as secretary of the meeting. The former articles of agreement were adopted with slight alterations and amendations. The whole ground of differences was reviewed in a spirit of candor and brotherly solicitude for the welfare and progress of Zion. Adjournment was taken to January 27, 1918, when an additional article of agreement, and a plan for submitting these articles for the approval of the two organizations at the April General Conferences was adopted.

We must respectfully submit the following articles of agreement adopted by the joint committee, and recommend that they be adopted as the working basis of harmony between the two organizations:

Agreements of Working Harmony

1. Agreed, that we believe in the restoration of the gospel, and the angel's message through Joseph the Seer.
2. Agreed, that so far as the fundamental principles of the gospel of Christ are concerned, both organizations believe the same, as per copies of the epitome attached.
3. Agreed, that the Book of Mormon is a divine record, and the redemption of Zion must be by purchase.
4. Agreed, that we indorse the revelations contained in the 1835 edition of Doctrine and Covenants.
5. Agreed, that we indorse the revelation found in the letter from Joseph Smith, the Seer, to W. W. Phelps concerning the "one mighty and strong," dated November 27, 1832.
6. Agreed, that we indorse the articles on Marriage and of Governments and Laws in General, in the 1835 edition of Doctrine and Covenants.
7. Agreed, that we believe that there are individuals in the different factions who hold the priesthood.
8. Agreed, that where there are six or more regularly baptized members, any one of which is an elder, there the church exists.
9. Agreed, that an organization is necessary and such an organization as the number of members, and the will of God enables them to attain to.
10. Agreed, that whenever a branch exists the power of church extension exists, when acting in harmony with the law.
11. Agreed, that any man holding the priesthood, and possessing the proper qualifications, may be chosen by the

church, by acting in accordance with the law to act in any specific position.

12. Agreed, that faith and righteousness and the call of God are the chief essentials for the possession of the Melchisedec priesthood.

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

14. Agreed, that the city of Zion will be built at Independence, Missouri, and that the saints of God will gather there.

15. Agreed, that the principle of consecration is necessary to the establishment of Zion.

16. Agreed, that the law of Christ requires that every man be a steward, and that none are exempt from this law who belong to the church of the living God, whether officer or member and that all shall be equal in temporal things, and that not grudgingly, in order to be united according to the law of the celestial kingdom; and that the time has fully come to apply this law in Zion; and that we will labor together to see that it is enforced as soon as possible.

17. Agreed, that we believe in the literal gathering of Israel, and the restoration of the "Ten Lost Tribes."

18. Agreed, that Christ will reign personally upon the earth, and the earth will be restored to its paradisaical glory.

19. Agreed, that the question of who the one "mighty and strong" is, whether Christ or man, be left an open question until further revelation from God shall definitely determine who it is.

20. Agreed, that the doctrine of baptism for the dead (by proxy) be not taught as a part of the faith and doctrine of the church, unless commanded by a revelation accepted by the church.

21. Agreed, that what is known as the "King Follet sermon" and the book of Abraham be not accepted as the basis for doctrine.

22. Agreed, that the branch of the Church of Christ on the Temple Lot, which was presided over by Elder Granville Hedrick and his successors, shall be continued, and that no change be made in the custody of the Temple Lot.

23. Agreed, that all other minor points of difference in belief and practice, that may exist between the officers and members of the two organizations, be left to the elders for the settlement as they assemble in council from time to time.

24. Agreed, that whereas the Church of Christ and the Reorganized Church of Jesus Christ of Latter Day Saints consist of members who have been baptized by men holding authority, conferred by ordination under the hands of the servants of God, called during the ministry of Joseph Smith, who have remained true to the original faith of the church, organized April 6, 1830, and, whereas, both organizations stand for and maintain the same fundamental doctrine and practice, and have the same purpose and ideal in their church government and work; therefore, be it mutually agreed, that each recognize the standing of the other as representing Christ, the Master, and the priesthood of each as legally constituted, and the administration of each as equally binding before, when done in accordance with the law.

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

FREDERICK M. SMITH, Chairman.

WALTER W. SMITH, Secretary.

For the Comittee.

April 6, 1918.

The report was adopted with but one dissenting vote.

Minority Rights

We wish to call particular attention to Agreements 8, 9, 10, and 11, where the law touching minority rights is defined. With this fundamental law, the late President Joseph Smith was in strict accord when he testified under oath:

"A dozen individuals would have the right to assemble in a church of their own free will and accord, and there was no restrictions in that, except of course they must have been members of the old original church."—Abstract, p. 70.

There can be no misunderstanding of this. The Reorganization can not consistently assume any other position, for it was born that way. If a dozen or more scattered individuals could withdraw from the church, and with "no restrictions," organize and exercise the power of church extension, surely, *a regularly organized branch that never was disorganized or disconnected with the "old original church,"* would have as much authority to exercise the power of church extension; especially is this true since it is admitted that they *"have always maintained an honorable name and place among men, and have held their priesthood in righteousness before God."*

It will be noted in the Committee's Report that the Woodford County branch was transferred to Independence and the organization continued. It has continued ever since, and from 1913 to 1926 was in fellowship with the Reorganization. Why was that fellowship discontinued? We shall see.

Elbert A. Smith Approves

The following editorial by President Elbert A. Smith in the *Saints' Herald* for April 24, 1918, summarizes the prevailing sentiment at the time of the adoption of the Agreements of Working Harmony. It will be noticed that this editorial gives the Church of Christ a clean bill of health so far as baptisms and priesthood are concerned. It reads:

"Agreements with Church of Christ"

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

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

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

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

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

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

"Though arguments might be advanced upon both sides

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

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

"We have entertained a feeling of serenity for some years concerning the great events yet future, among which the building of the temple at the place designated is not to be the least. We have felt deep in our souls that at the set time God would clear away every difficulty. We now see in the agreement reached a long step toward such a clearing. We take the step with faith, to the extent that all may not be clear to the sight.

"The Church of Christ brethren are as deeply interested as we in the prospective temple. They have held possession of the Temple Lot while we have held the title. The hands of all have been tied. But now we are in agreement. And part of that agreement is that we do all recognize the voice of God in revelation as directing our further movements.

"We need not run without tidings or start groundless rumors concerning temple building. That matter with the time and manner of its accomplishment rests with God. We are quite content to abide his revelation. The important thing to us is that interested parties are drawing together in spirit in an agreement of 'working harmony.' We like that term, 'working harmony.' The living temple of men and women must be brought into a condition of 'working harmony' before it will be in condition to enter the temple of stone and receive the blessing of an approving God."—Elbert A. Smith, in the *Saints' Herald*, April 24, 1918.

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THE WAY THE INDIAN FEELS

By Florence Hanika

(Member of the Omaha Tribe of Indians.)

The yoke of a new dawn is upon us (Taxes). The tepee for the Lamanites has blown down. His bow and arrows are broken. The buffalo and the deer have vanished, likewise his inheritance is now gone. He can not compete with the white man. This thought was expressed by an aged Indian a short time ago. How sad it is for us to have been moved back, and moved back, to give the white man more room. All that is left is our traditions and our sacred songs. Once a year we assemble on the Powwow ground at Macy, Nebraska, where we renew our old friendships and sing the sacred songs of our forefathers and dance our sacred dances, and give thanks unto the Great Spirit for all the blessings that have been bestowed upon us. And speak of our prophets and patriarchs and medicine men, who have gone before to the Happy Hunting Ground. We no longer have our buffalo meat and other wild game, and wild vegetables to be distributed among our people, as we had in days of old. The wild game has vanished before the white man's gun, in his pleasure to kill, and the wild vegetables vanished before his plow, but still we call Nebraska our God-given home. A home not made with hands or obtained by purchase, but our inheritance from God.

When he stands beside old Nea-shuda (Missouri River), and sees it flowing on and on, he stands on the bank wondering what his next step will be. Into the river his doom. The river is toward the rising sun. Will something come from the rising sun to deliver him? He is looking forward to the Great Spirit for deliverance.

He still has his old religion but his children have taken to many of the white man's religions. He wonders if it is pleasing to the Great Spirit. Fasting and prayers for things he needed for sustaining life and giving thanks for things he had received.

Before going to war or going out to hunt—and Indians never hunted except for food and never took more than he needed—the Indians would go to the Holy Tent. First there would be prayer, then orders would be given. The Holy Tent is gone. Gone to the white man's house of relics (museum). The Indian mourned, mourned for moons for his lost tabernacle. He still mourns because the Holy Tent contained his law and records. Now all is confusion. Now in this mad rush for the Indian's inheritance, much false teaching and strange doctoring has come to the Indians. Oh, America, the land like wings, how long must the Indian be oppressed? We know that the Great Spirit, whom the white man calls God, will give us meat, meat for our bodies and meat for our spirits, in due season. Meanwhile, diseases and tribulations are among us. The white man brought his fire water among us.

Once the Indian's bow abode in strength. Today he is sick, he is hungry, he is naked; he is in prison, and they visit him not. Will the white man's God bring him deliverance? Will the white man's God give him a Holy Tent? He is looking forward to that day when he will be no longer in prison, no longer sick, no longer hungry or naked.

Dear white brother and sister, what are you doing in return for the inheritance of our land that you have taken?

The Indian is in hope of a place of abode where peace and happiness shall reign forever. Where there will be no more confusion. Where our campfire will burn brighter once more. Where the smoke from our tepee will ascend from the hill and dell. Where he can spread his buffalo robe upon the ground under the stars. Where he can shake hands with a man and feel and know that he is his brother.

HISTORY

of

"A BLESSED ASSURANCE"

Our readers who have enjoyed the comforting message of the poem, "A Blessed Assurance," appearing in our issues for June 15 and with "correction," will be interested in the history of the poem which is given in the author's own words to one of our members, as follows:

"As you know, in 1928, as a result of my worry and experience as general church auditor, I had to spend nearly a year in a T. B. sanitarium in Colorado. About a year ago I had to return, and have spent the most of the last year there again. My condition was such when I went to the sanitarium this last time that for a while they would not allow me to bathe myself. One night when I seemed to have gotten to the end of my row I had a very remarkable experience of which the little poem was the aftermath.

"One thing that put me back in the sanitarium was worry. I just simply couldn't seem to get anywhere in the things I had undertaken to do. My folks and some of my friends had urged and urged me to simply forget it; that I had done all that either God or man could ask, and that I ought to quit worrying and drop the whole thing. Sometimes I almost felt that they were right, and that perhaps I owed it to my family to do as they suggested. On the night of this most wonderful experience I ever had in my life, as I lay there in my bed, I sure was in the depth of despair. The lights in the sanitarium had to be turned out at nine o'clock, but my room was on the south side of the hospital building, and the moon made it almost as light as day. From a west window of my room, over the foot of my bed, I could clearly see old Mount Cedar, my best friend and pal at Woodman Camp. It was perhaps ten o'clock, and as I lay there in the sweet silence, I was reviewing some of the things I have tried so hard to do for God and the church in the last ten years, and in dire anguish I cried out, 'Oh, Lord, why have I had to come back here? You know I can't afford it. You know how hard I've tried to do the things that are right, the things you wanted done, and now here I am on my back again. Why, oh, why did it have to be?'

"All at once there was a presence in the room. I felt it just as perceptibly as if the nurse or doctor had been in the room standing by my bed. I felt so strong that I impulsively sat right up in bed and a voice spoke to me in direct answer to my question: 'You were sent back out here for your own salvation. You were wavering in the thing you had undertaken to do. You must stand just as firm as that old mountain out there before you.' For nearly an hour a lot of things were called to my mind that showed me very clearly that I could not (no, nor did I want to) turn back, be the path rough or smooth, dark or bright, pleasant or distasteful. At the close of the experience a sacred charge was given to me: 'Your duty is straight ahead, in faith and in the strength of Israel's God, which is your heritage.'

"As I sank back into my bed, almost exhausted, and as I pondered the wonderful feeling of the presence that had been with me, the lines of the little poem, "A Blessed Assurance," were given me so clearly and impressively that I wrote them the next morning, as it was against the rules to have a light in our room after nine o'clock, only when the nurse was wanted.

"From that day I began to make rapid recovery. I am now at home again, in better health than I have been in years, and there is scarce a day goes over my head that the 'Blessed Assurance' does not come back to me again and again in force and power that 'God *does* hear our prayers, he knows our needs.'" Sincerely, R. B. T.